

# THE HONOUR AND SHAME OF ENOCH'S ANGELS: A COMPARISON BETWEEN A WATCHER AND AN ARCHANGEL

---

Melissa Adendorff

Department of Ancient Languages  
University of Pretoria

E-mail: melissa@africaworld.co.za

(Received 02/12/2012; Revised 16/03/2013)

---

## ABSTRACT

The ancient Near Eastern social values of honour and shame are textually portrayed through the behaviour and beliefs of characters in a narrative. An example of the narrative and textual portrayal of these social values is made evident in a critical reading of the Book of the Watchers (1 Enoch 1-36), based on the values identified by John Pilch and Bruce Malina (1998:xv-xxix), in order to compare the models of honourable and shameful behaviour as portrayed by a watcher (Semjaza), and by an archangel (Michael). This comparative reading shows that the values of the ancient Near Eastern people are represented in narratives of religious texts, and are embodied by the deities in whom they believed. This demonstrates the ancient cultural conceptions of the duality of honour and shame as portrayed by a fallen angel and an archangel, respectively; and shows the consequences of honourable and shameful actions.

## INTRODUCTION

The literature of a culture, be it religious or mythological, contains traces of the social values and beliefs upheld by the people of that culture, as well as their social structure. The literature of a people is hermeneutically influenced by the literature of the people who have gone before, even though individual cultures differ. The “present-day” writer continues the tradition of the writer of the past (Gadamer 1989:358). The influence of the writer on the written text can be attributed to the fact that the writer is totally influenced by his or her culture.<sup>1</sup>

---

<sup>1</sup> An example of this textual influence, which is particularly relevant to this study, is investigated by Amar Annus (2010:277-280) who states that the portrayal of Enoch may have been modelled upon the founder of the Enmeduranki, who was the founder of the guild of Babylonian diviners, known as “the guild of *b\_rûs*” (Annus 2010:278). Annus (2010:278) explains that Enoch is represented in Genesis as the seventh patriarch following Adam. In the Sumerian King List, the seventh king is Enmeduranki. “Enoch’s age is given as 365 years in Genesis, and the Astronomical Book presupposes a calendar of 364 days. Enmeduranki was also the founder of a guild of diviners and a recipient of revelations”

According to John Pilch and Bruce Malina (1998), “every culture colours the way its members perceive and interpret reality. Though reality is always the same, cultural interpretations of it differ.” These interpretations become the reality that is written down. One aspect of cultural reality that is transmitted in literature is that of the social structure of the people of the time, and is often illustrated in religious texts.

This social structure is evident in early Jewish and Christian religious writings in terms of the hierarchy of the host of heaven, and is apparent in the religious influence between cultures. It is thus posited that figures depicted in various religions from the past, such as gods and goddesses, influenced religions as they are known today, as each interpreter colours his readings with his historicity and culture, and transmits it into anything that is written, because “beneath the contrasts and rivalries of national and theological thought may be found deep resemblances in ideas, words and customs” (Smith 1904:488).

One such influence is visible in the relation between ancient Near Eastern religions and Christianity and Judaism in general, as is shown in the portrayal of deities, as characteristics of ancient Near Eastern deities have been carried over to the characteristics and representations of the host of heaven, and its inherent social structure. This host can be described as including the heavenly beings, members of the assembly of heaven, and mediators between God and man (Kvanvig 1988:557-602). This assembly includes the angels who serve God. Studies in religious phenomenology, such as those done by Mircea Eliade, have indicated the correlation in the representation of deities across different religions (Altizer 1959:265).

The host of heaven, including the angels,<sup>2</sup> may be indicative of the hierarchy of

---

(Annus 2010:278). Thus, for Annus (2010:278), the seventh biblical man [patriarch] emulates the Mesopotamian seventh king. Annus (2010:280) also investigates the “deliberate” Jewish “inversions of Mesopotamian source material” through examining the motivations of Jewish authors, and finding that the Mesopotamian intellectual traditions were inverted in order to demonstrate the “superiority of [Jewish] cultural foundations” (Annus 2010:280). Another example of intercultural textual relation is pointed out by Nickelsburg (2003), who identifies similarities between the Prometheus myth, of Greek origin, and the Asael tradition, which stemmed from the ancient Near East.

<sup>2</sup> For Maré (1998:5), the term “angel” can be seen to “refer collectively to celestial beings”, even though it encompasses the seraphim, cherubim, thrones, denominations, virtues, power, principdoms, archangels, and, for the purposes of this study the *nephilim* as well. As most religions present a belief in intermediary agents between God and man, angels occupy a “natural order or hierarchy of beings whose purpose is to reflect the glory of God”, who are intellectual creatures who represent the assimilation of God (Baglio 2009:39).

the gods as emulating the hierarchy of the city state (Handy 1994:149-167).<sup>3</sup> In this hierarchy, the angels are often portrayed in the Hebrew Bible<sup>4</sup> through their role as divine messengers that communicate with humans. In ancient Near Eastern religion there are also such divine messengers, although they are not mere divine beings, but actual gods who form the “lowest level of deity in the Syro-Palestinian pantheon” (Handy 1994:149). These messenger deities were neither omnipotent nor omniscient and appointed by the deities of a higher rank to ferry messages to one another. The messenger deities would have had no control over the content of these messages, and would not have been permitted to manipulate the information contained within them (Handy 1994:149). An important point made by Handy (1994:149), which mirrors the biblical conditions in terms of the behaviour of angels, is that the messenger deities were not afforded the right of misbehaviour and were expected to do what they were instructed to do, as they existed only as servants to “the higher levels of the pantheon”.

One example of religious writings containing the actions of angels is the Book of the Watchers, contained in 1 Enoch.<sup>5</sup> The Ethiopian Book of Enoch is formulated as a work of optimistic wisdom literature and focuses on a form of Judaism that is based on the Mosaic Law. This law draws on the myth of evil and the punishment thereof, with the hope of salvation for the righteous. It alerts people to the fact that the day of judgement is coming. Enoch is the seventh pre-flood patriarch of the Bible, and received revelations about the future through symbolic dreams (VanderKam 2007).

---

<sup>3</sup> It is important to note that the emphasis on the “messengers” in Handy’s (1994:149-167) work is partly due to the scribes who penned the literature that he uses. Scribes are messengers themselves, and as such pay special attention to the importance of the role of messenger deities.

<sup>4</sup> In both Christianity and Judaism, the idea of the angel is derived from the Greek, *ángelos*, which means “messenger”. In Hebrew, *mal'akh* carries the same meaning, but refers to both “human and angelic messengers who have a special commission and are seen as the personification of a divine aid” (Maré 1998:6). The term *mal'akh* is expounded upon in Psalm 103:20-22 and Psalm 148:2, where it is transformed to denote these messengers as part of “an inner circle of exalted spirits ... heroes in strength, who stand about Jehovah intent on his word and hastening to fulfil his bidding” (Nordell 1889:342). These exalted spirits can be seen to draw influence from the ancient Near Eastern messenger deities who were also divine messengers who are intent on serving their governing gods.

<sup>5</sup> The book of Enoch is part of the Jewish apocryphal writings, which were excluded from the arrangement of the canonised scripture. This process of canonisation took place in Jamnia in 70 AD for Jewish texts. These apocryphal texts, so-called “hidden writings”, were seen to be in opposition to the orthodox requirements of the canonised books of the Hebrew Bible (Dimant 1983:14-19).

The objective of this paper is to attempt to trace the depiction of the Enochic angels, Semjaza and Michael, back to their ancient Near Eastern origins in terms of representation, personality and the roles that they play in heaven as well as on earth in order to compare their behaviour and actions as honourable or shameful, based on Pilch and Malina's (1998) definitions of ancient cultural values.

The significance of this study resides in its illuminating of the hermeneutical horizons that are fused within ancient Near Eastern myth and religion and Jewish beliefs. In Wachterhauser (1986), these horizons are explored, and the significance of the study can be seen to lend credence to Heidegger's hypothesis that no man (or people) exists in a vacuum free from historical influence, as the concept of immersion into the world is inextricably linked to the historicity of life. Every meaning that man attributes to something is based on his inherited perspective in terms of that particular thing. This inherited perspective is what Gadamer refers to as a preunderstanding, which can be explained in terms of the fact that "understanding always depends, in part, on social standards which evolve historically and which the individual neither creates nor controls" (Wachterhauser 1986:5).

## **THEORETICAL CONSIDERATIONS**

### **Ancient Near Eastern beliefs**

Social scientific criticism of the social values of the people of the ancient Near Eastern and Mediterranean regions shows that values generally encompass a society's concepts of what is right in terms of their principles. Values are made tangible through institutionalising them, and are characterised through culturally recognisable symbols, by way of "endowing an object with meaning, which creates a mood and motivation for humans". A community's values influence the development an individual's psyche and personality, due to the fact that they shape the individual's behaviour and motivation (Pilch & Malina 1998:xv-xxix).

As these values are innately tied to man's worldview, they colour man's perception of deities and gods that he believes in. As such, religions of the ancient Near East had a basis of beliefs founded in anthropomorphic deities and gods, as "it logically follows that the gods' behaviour must also have been a reflection of human behaviour" (Bottéro 2001:66). Human beings act with both honour and shame, and the flaws in their behaviour, such as committing sinful acts (acts against God) humbles

them and shows them the necessity of God's mercy and forgiveness. This seeming duality of behaviour distinguishes humans from the purely "honourable Divine".

Some ancient Near Eastern deities have also been portrayed in literature with this human behavioural dualism in terms of their own transgressions against the societal values of the time, showing them as sinners themselves (Bottéro 2001:66). "Gods may have felt abhorrence at the fact of moral pollution, their honour may have been compromised, or they may have been offended by the rebellious and ungrateful character of their subjects" (Johnston 2007:74). An example of this dualism is that the watchers were charged with being "on twenty-four hour duty attending God"; they "supervise aspects of the universe, that is, they are on night and day duty overseeing the functions of creation", according to Nickelsburg (2001:140), but these watchers choose not to obey their orders, and commit acts against God instead.

Ancient Near Eastern beliefs in messenger deities and angels would be shaped by the aforementioned belief in dualism, and in the actions of the deities mirroring the actions of man. Therefore, even if these gods and deities are endowed with superhuman abilities analogous to those of the gods with higher standing in the host of heaven (power, intelligence, immortality), they would not have been immune to "evil" forces and influences, leading them to commit acts that would be sinful and shameful. An example of an "evil" consequence to an un-divine "evil" act would be existence of the offspring of the watchers in 1 Enoch, who came into being through the fornication of the "Sons of God" with mortal women.<sup>6</sup>

Nordell (1889:341-342) shows a correlation between messenger deities and biblical angels through stating that there are "finite spirits intermediate between God and man" that are to be found in the Old Testament. These spirits are characterised as both good and evil, doing God's bidding and disobeying Him respectively. "Of their

---

<sup>6</sup> The "Sons of God" are referred to in Genesis 6:2 for taking mortal wives from the "daughters of men". Based on the aforementioned interpretation of the term, the "Sons of God" may be seen to be the fallen angels, or watchers, who are portrayed as committing the same act in 1 Enoch, leading to the birth of a race of giants (this view is also supported in 2 Peter 2:4-6 and Jude 6-7). The other possible interpretation, Keathley (1998:4) points out, is that the "Sons of God" may also refer to the "sons of the godly line of Seth and the 'daughters of men' to refer to the ungodly line of the Cainites". Keathley (1998:3-4) comments on the term "Sons of God", in relation to angels by stating that the "unfallen angels" are viewed as being "Sons of God" due to the fact that they were created by God, and possess the personality traits that resemble their creator. When considering the offspring of the Fallen Angels that are produced in 1 Enoch, similar characters can be found in the religions of Ancient Mesopotamia.

origin no explicit information is given. We know, however, that their creation antedated that of man” (Nordell 1889:342), but their presence in the text indicates a relation between the Jewish text and Babylonian and Persian influences.<sup>7</sup>

### The Book of the Watchers

The Ethiopian Book of Enoch (1 Enoch), as well as the Slavonic Enoch (2 Enoch) were pieced together and translated based on the fragments found in Qumran, as well as from Greek manuscripts. The Book of the Watchers (1 Enoch 1-36) dates back to the third century BCE, and is based in pre-Rabbinic Judaism (Hadas-Lebel 2006:1022). Ephraim Isaac (1983:399) states that the number of manuscripts of the Book of Enoch has grown since the discovery of Abbadianus 55. This greater number includes two versions of the book which have been dated to the late fourteenth and early fifteenth centuries.

The Ethiopian Book of Enoch consists of five parts, throughout which the prophet Enoch is presented with a vision of the watchers, during which he is allowed to view “the judgement of the wicked and the justification of the righteous” (Russel 1987:24-34). The Book of the Watchers comprises 1 Enoch 1-36. The watchers that Enoch sees are the fallen angels,<sup>8</sup> of which there are 200. They are led by Semjaza<sup>9</sup> and Azazel<sup>10</sup>

---

<sup>7</sup> In Persian religion, dualism of good and evil can be illustrated linguistically. The Indian terms *Asura* and *Deva* formed the foundations for the Iranian words *Ahura* and *Daêva*. *Ahura* is the name given to demons, and can be taken to mean “demons of darkness” which stands in opposition to the *Daêva*, the bright ones (Smith 1904:489). In Persian religion, “evil is no philosophical speculation or abstraction ... it is the constant foe which must be constantly exorcised and overcome” (Smith 1904:497).

<sup>8</sup> It is under the premise that God created angels with the same power of choice as man, that the fall of the angels can be explained, as these angels (*nephilim*) chose to disobey God’s laws and hierarchy, respectively, in the case of the Enochic angels, and Satan. Within the teachings of the *Catechism of the Catholic Church*, Satan is portrayed as having been created good, originally, by God. By being afforded free will, Satan essentially chooses to become “evil”, by choosing to act in ways which contradict the inherent required love that God instilled within his created beings (Baglio 2009:39). Because of the freedom of choice granted to the angels, God tests them with the “beatific vision (the direct experience of God in Heaven)” – while the majority of the angels and archangels accept the vision and remain loyal to their love and service of God, a smaller number choose to place themselves above the servitude, and rebel (Baglio 2009:40). The standard interpretation of this act of rebellion is that it is due to the sin of pride. The interpretation of pride in this instance, however, is explained by Thomas Aquinas as being “less a belief that they could become God, which would be impossible, than that they wanted to be ‘as God’, beings who could attain ultimate happiness through their own powers” (Baglio 2009:40). After making their choice, these

who lust after mortal women, copulate with them, and spawn giants, who, once having been shown how to make the instruments of war, corrupt the earth.<sup>11</sup> “That angels should come to earth and have connexion with human wives implies a previous rebellion and sin on the part of the angels. ... Many of [the names in the Book of Enoch] are appropriate to angels. The degradation of these names to demons is in accord with the theory that they are fallen angels” (Barton 1912:160).

Russel (1987:24-34) explains in brief that the archangels intervene with the deeds of the watchers in order to save mankind. Sariel is sent to warn Noah of the flood, and Raphael is sent to bind Azazel, while Michael and Gabriel are sent to destroy the children of the watchers.

Nickelsburg (1977:388) explains that Michael's instructions, as given by God, comprise of the following series of commands:

1. To bind Semyaza and his companions for seventy generations until the final judgment when they will be cast into the fiery abyss (1 Enoch 10:11-13);
2. To bind anyone else who is condemned with [the watchers] until the consummation (1 Enoch 10:14);
3. To destroy the spirits of the Giants (1 Enoch 10:15);
4. To destroy all perversity and every wicked deed from the earth (1 Enoch 10:16);
5. To cleanse the earth from all impurity (1 Enoch 10:20).

Enoch is sent to pronounce judgement upon the fallen angels, and they ask him to petition on their behalf to God, but they receive neither peace nor forgiveness. This petition is made as some of the fallen angels have not lost their faith in God, nor in the hope of redemption. As God will not listen to their pleas, they require Enoch to act as

---

rebel angels are immediately sentenced to the eternal punishment of the pain of their loss, as they are stripped of their angelic characteristics of “eternal grace” (Matt. 25:46). Once they fall, these angels are cut off from the source of their joy and grace, and are thus transformed into demons who are bound by hate, a state of being which transforms their bodies, minds and nature (Baglio 2009:40).

<sup>9</sup> Also referred to as Semiyaza, Semihaza, and as Samyaza.

<sup>10</sup> Also referred to as Azael, and as Asael.

<sup>11</sup> Christian tradition portrays Satan as the primary fallen angel, standing in a position of authority over the rest of the host of fallen angels. This is shown in Matthew 25:41, where reference is made to “the devil and his angels”, Luke 11:15, where Satan is called “the ruler of demons”, as well as in the Book of Revelations 12:7-9, where the reference is “the dragon and his angels”. Even though the aforementioned passages deal directly with modern Catholic doctrine, if one were to substitute “Semjaza” or “Azazel” for “Satan”, the story of the fall of the angels would read the same.

their intercessor (Kvanvig 1988:40-158). As part of Enoch's ascension to heaven, prior to his actions of prophet and intermediary, Enoch is shown visions of heaven, as well as the place where the fallen angels will be punished, and into the *Sheol* where the dead are separated into compartments according to the degree of punishment necessary for retribution. Enoch is then taken to see the garden of righteousness, the three gates of heaven, and as he sees these, he praises God's glory (Russel 1987:24-34).

The first part of the Book of Enoch, namely the Book of the Watchers is contextualised by Reed (2005:6) as follows: "In many ways the Book of the Watchers fits the category of an expansive biblical retelling. Consistent with the growing authority of the Torah in post-exilic Judaism and the increasingly elevated role of the scribe in his capacity as Torah-interpreter, this apocalypse frames its extra-biblical material about Enoch and the fallen angels as exegesis, by means of quotations from Genesis that serve as markers at key points in the apocalypse." The fallen angels portrayed in the Book of the Watchers are in juxtaposition to the archangels who are sent to capture and imprison them. The juxtaposition is seen in terms of three categories, namely sexual impurity, knowledge, and violence (Reed 2005:30-31).

## **THE ENOCHIC ANGELS**

Fanning (2009:16) explores the nature of fallen angels in general by pointing out that there are various circumstances in which fallen angels are encountered in the Bible. Some of them are demons who roam the earth without restriction, while others are bound or confined, for example in *tartarus* "translated as 'hell' in 2 Peter. 2:4" (Fanning 2009:16). They are bound in a state of confinement and punishment for a great sin that they had committed. The sin, Fanning (2009:16) intimates, may be related to the statement made in Genesis 6 which "suggests that the 'sons of God' were angels". This is where the portrayal of the angels in the Book of Enoch becomes significant, for if they are indeed the sons of God, their sin and fall as related in the Book of the Watchers corresponds to their confinement and punishment in the book of 2 Peter.

The Book of Enoch does not only depict the fallen angels that are confined and punished for their sins against God, but also shows the archangels who serve as God's avengers against the fallen angels. For the purposes of this study, one angel from each



of these categories will briefly be introduced and then discussed in terms of their compliance (or lack thereof) with the applicable ancient Near Eastern social values as identified by Pilch and Malina (1998).

### **Semjaza**

In 1 Enoch 6:1-3 Semjaza is introduced as the leader of the watchers who “lust after the daughters of the children of men”. When this lust is acknowledged, and the watchers plan to “beget children” with these earthly women, Semjaza puts forward that he alone will pay the penalty of their “great sin” (1 Enoch 6:4), but the other fallen angels swear an oath that binds them all in “mutual imprecations” that would befall them subsequent to their commission of the sin (1 Enoch 6:5).

Along with the sin of lust (and its consequent giant offspring) that the watchers commit, they also teach the earthly women magic in the form of “charms and enchantments” (1 Enoch 7:1-3). All of the consequences of the sin, namely the giants and the new knowledge bestowed upon the women give the people of earth the impetus to command nature and “sin against the birds, and beasts and reptiles and fish, to devour one another’s flesh and drink the blood” (1 Enoch 7:4-6).

God sends the archangel Michael to “go [and] bind Semjaza and his associates who have united and defiled themselves with women as to have defiled themselves with all them in their uncleanness” (1 Enoch 10:11).

### **Michael**

The archangels are not depicted in as much detail as the fallen angels, and are only introduced when God seeks to punish the watchers and have them confined in *Sheol*. The angel Michael is given the order by God to: “Proceed against the bastards and reprobates, and against the children of fornication and destroy the children of the watchers from amongst men. Send them one against the other that they may destroy each other in battle; for length of days they shall not have. And no request that they make of thee shall be granted unto their fathers on their behalf, for they hope to live an eternal life, and that each of them will live five hundred years” (1 Enoch 10:9-11).

The following analysis lists and illustrates the values of the Ancient Near East that are applicable to the Enochic angels, as well as identifying the honourable and shameful behaviour that each of the Enochic angels ascribes to.

## THE ANCIENT NEAR EASTERN VALUES OF THE ENOCHIC ANGELS<sup>12</sup>

The following values can be attributed to Semjaza: The first value that Semjaza embraces is that of freedom, as this value enables an individual to choose to be free from obstacles in order to attain some end or goal – the obstacles being the tradition of honourable behaviour among the angels, in order to choose to commit the great sin. This decision to commit the great sin is an example of purposiveness, as this decision of an individual leads to the eventual satisfaction of the wants of the group.

As Semjaza declares openly that he is willing to take the punishment for the sin upon himself, he lays claim to the value of assertiveness, which encompasses qualities related to boldness, openness, frankness and self-confidence in speaking. Semjaza is the leader of the fallen angels, in intention, deed, and acceptance of the consequence, he ascribes to the value of authoritarianism; a value which is shameful on this context, as it is rooted in the social experience of authority being sanctioned by force, as opposed to Michael's leadership of the archangels, which is appointed by God. Semjaza's leadership is also an example of prominence, as his leadership can be seen to be an evaluative label which grants him a certain social worth among the fallen angels.

Semjaza's declaration that he is willing to take the sin and the consequences thereof onto himself shows the value of self-sacrifice, as there is the expectation that individual interests and desires are held second to the common good and common concerns of the group, in this case, the rest of the fallen angels.

Through lusting after mortals, and copulating with them, Semjaza ascribes to the value of change/novelty orientation, as his actions defy the traditional behaviour of angels, thus showing disloyalty to the angelic traditions. This value is coupled with that of curiosity, which implies unease with the status quo, and shows an interest in illicit pleasures. Semjaza's actions encompass the values of nudity, as copulation with the mortal women necessitates the absence of certain garments.

The final two values that can be linked to Semjaza are defeat, as the fallen angels are ultimately defeated by the archangels; and shame, as Semjaza's actions and decisions are not effected in order to bring honour to the angels, but rather to fulfil individual cravings of lust. The effect of the great sin is that the watchers fall from

---

<sup>12</sup> The ancient Near Eastern values and descriptions are taken from Pilch and Malina (1998:xv-xxix).

grace, shaming them.

To summarise: 1 Enoch 6:1-2 opens with the illustration of the values of change/novelty orientation and curiosity, as the angels see the “beautiful, comely” mortal women on earth from heaven; and lust after them, leading them to the decision to “choose wives from the children of men and beget [them] children”. These values, as well as those of assertiveness and authoritarianism, are directly conferred upon Semjaza, who in 1 Enoch 3-4 is named as the leader of the watchers, and as the one who takes the responsibility of this lustful action and its ramifications upon himself, as he declares “I alone shall have to pay the penalty of a great sin”, illustrating self-sacrifice. As the leader of the fallen angels, Semjaza complies with the value of prominence. By all of the watchers agreeing to “swear together” and bind themselves to the commission of the act of fornicating with mortal women (1 Enoch 5-7), they bind themselves into the commission of an action that is inherently shameful, and that incorporates nudity as a means to its commission. The collective action instigated by an individual complies with the value of purposiveness, and the collective choice to commit a sin is an indication of freedom.

In juxtaposition to the watchers, and Semjaza in particular, Michael is the leader of the archangels, as appointed by God, and he exemplifies the value of compliance, as he is willing to conform his actions to God's will in order to restore honour to the angels by defeating the watchers; and the value of faithfulness, as he is loyal to God and does not question what he has been ordered to do. Through these values, Michael ascribes to the value of ordering, as he understands and upholds the entire range of cosmic and human relationships whereby one is embedded in a family, society, culture and universe, according to tradition. Michael thus shows trust in God and his fellow archangels, through a belief in the security that derives from a solidly reliable interpersonal relationship both with his God and with his peers.

This upholding of tradition and obeying God's law shows Michael's Torah-orientation, as this value encapsulates the principle of the law being a systematic statement of social norms, which enshrines beliefs. This also shows that Michael ascribes to worshipfulness, as he shows respect to God. Michael ascribes to the value of dramatic orientation, through expressing the words and deeds of an individual and is used for maintaining honour, through commanding his fellow archangels in their battle against the watchers and the watchers' offspring.

All of Michael's actions show that he ascribes to the value of honour; through

obeying the orders of God he attempts to restore order to the angelic ranks in order to return to the traditional angelic behaviour and service to God.

In 1 Enoch 9:1-2 the archangels are introduced, when Gabriel, Michael, Uriel and Raphael “looked down from heaven and saw much blood being shed upon the earth and all lawlessness being wrought upon the earth”. They are introduced as a group without one of them being assigned the role of leader, thus showing compliance with ordering, whereby the archangels are comfortable with their place in the heavenly host under God’s rule. In 1 Enoch 10:1-16, God orders the archangels to rid the earth of the watchers and their offspring, saying to Michael to “proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication] and the children of the watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days they shall not have. And no request that they make shall of thee shall be granted unto their fathers on their behalf, for they hope to live an eternal life, and that each of them will live five hundred years” (1 Enoch 10:9-11).

By accepting the task that God has given him, Michael illustrates a variety of values simultaneously: compliance, faithfulness, trust and dramatic orientation, as well as honour, through the eradication of the beings that were begot out of shameful acts. Michael also shows Torah-orientation and worshipfulness, through following the law of God and not choosing freedom as the watchers did to fornicate with mortals. By obeying God and defeating the watchers and their spawn, the archangels maintain their honour, and shame the fallen angels in defeat.

The presentation of the values in terms of the watchers and the archangels respectively show that there are certain values that relate specifically to shame, such as the prominence, purposiveness and change/novelty orientation of the Semjaza and his followers; while trust, worshipfulness and ordering are values that are portrayed by the honourable archangels. This division between the sets of values and the characters that portray them show a relationship between action and consequence, as those who commit shameful actions against God are defeated by those who are honourable and follow God’s law. The righteous are rewarded while the sinful are punished.

The fact that the angels are portrayed as both shameful and honourable illustrates the idea of anthropomorphism that the ancient Near Eastern people attributed to their deities: not all holy beings were purely honourable, and the shameful deities fall prey to mortal temptation. The choice that is given to the angels to either act in accordance

with God's law or to exercise freedom and sin illustrates the choices offered to mortals in terms of their own honourable and shameful behaviour.

## CONCLUSION

The people who lived during the biblical time believed in a value system that, by virtue of transference, can be applied to the deities that they believe in as well as themselves. The values of the ancient people are entrenched in their literature, as there is no text that is written without the historicity and language of the author colouring its nature (Wachterhauser 1986). The values that are the foremost in the Mediterranean societies' actions are those of honour and shame, which are portrayed in terms of dualism in behaviour. Sinful actions equate to shameful actions, whereas righteous actions which are in accordance with their beliefs in God and morality are honourable. These values and actions are conferred onto the deities who form the host of heaven of the ancient people.

Deities of the ancient Near East include messenger deities which formed the foundations of the depiction of the angels in the Hebrew Bible. While the characters shaped the later depiction of these creatures, the values of the people who believed in the messenger deities can be directly applied to biblical angels, by means of a comparison between the compliance of values between an archangel and a fallen angel, as depicted in the Ethiopian Book of Enoch. The fact that such a comparison is possible gives credence to the depiction of the two opposing characters which would have been intended to serve as an illustration of good versus evil, and honourable to shameful, to ancient audiences. The comparison between Semjaza and Michael shows the impact of individual behaviour in terms of a community's honour and shame, and thus serves as an example to the audience that shameful behaviour has severe consequences, while honourable behaviour wins rewards.

## BIBLIOGRAPHY

- Annus, A 2010. On the origin of watchers: a comparative study of antediluvian wisdom in Mesopotamian and Jewish traditions, *Journal for the Study of Pseudepigrapha*, 19:277-320.
- Altizer, T J J 1959. The religious foundations of biblical eschatology, *The Journal of Religion* 39/4:263-273.

- Baglio, M 2009. *The rite: the making of a modern exorcist*. New York: Pocket Books.
- Barton, G A 1912. The origins of the names of angels and demons in extra-canonical apocalyptic literature to 100A.D, *Journal of Biblical Literature*, 31/4:156-167.
- Bottéro, J 2001. *Religion in ancient Mesopotamia*. Chicago: University of Chicago Press.
- Charles, R H 2000. *The Book of Enoch*. Chicago: Northwestern Nazarene College.
- Dimant, D 1983. The biography of Enoch and the books of Enoch, *VT* 3/1:14-19.
- Fanning, D 2009. *Angelology, satanology and demonology*. Available at: [http://digitalcommons.liberty.edu/cgm\\_bib\\_doc/5](http://digitalcommons.liberty.edu/cgm_bib_doc/5). (Accessed 16/1/2011).
- Gadamer, H G 1989. *Truth and method* (trans. Weisnhamer, J & Marshall, D). New York: Crossroad.
- Hadas-Label, M 2006. Jerusalem against Rome (trans. Frechet, R), *International Studies in Ancient Culture and Religion* 7:1021-1022.
- Handy, L K 1994. *Among the host of heaven*. Winona Lake IN: Eisenbrauns.
- Isaac, E 1983. New light upon the book of Enoch from newly-found Ethiopic mss, *Journal of the American Oriental Society* 103/2:399-411.
- Johnston, S I (ed.) 2007. *Ancient religions*. Cambridge: Belknap.
- Kapelrud, A S 1950. The gates of hell and the guardian angels of paradise, *Journal of the American Oriental Society* 70/3:151-156.
- Keathley, J H 1998. *Angelology: the doctrine of angels*. Washington, DC: Biblical Studies Press.
- Kvanvig, H S 1988. *Roots of the apocalyptic: the Mesopotamian background of the Enoch figure and of the Son of Man*. Neukirchin-Vluyn: Neukirchener Verlag.
- Maré, E A 1998. Between heaven and earth: the symbolism of the angelic realm, with reference to Christian art, *South African Journal of Art History* 13:4-26.
- Nickelsburg, G W E 1977. Apocalyptic and myth in 1 Enoch 6-11, *Journal of Biblical Literature* 96/3:383-405.
- Nickelsburg, G W E 2003. *Ancient Judaism and Christian origins: diversity, continuity, and transformation*. Minneapolis: Fortress.
- Nickelsburg, G W E, Baltzer, K (eds.) 2001. *1 Enoch I: A commentary of the book of 1 Enoch, chapters 1-36; 81-108*. Minneapolis, MN: Fortress.
- Nordell, P A 1889. Old Testament word-studies: 9. Angels, demons, etc. *The Old Testament Student* 8/9:341-345.
- Pilch, J J, Malina, B J 1998. *Handbook of biblical social values*. Massachusetts: Hendrickson.
- Reed, A Y 2005. *Fallen angels and the history of Judaism and Christianity*. New York: Cambridge University Press.
- Russel, D S 1987. *The Old Testament Pseudepigrapha*. London: SCM Press.
- Smith, H G 1904. Persian dualism, *The American Journal of Theology* 8/3:487-501.
- Vanderkam, J C 2007. *The pseudepigraphical book of Enoch*. Available at: <http://www.st-andrews.ac.uk/~www~sd/3enoch.html>. (Accessed 14/11/2011.)
- Wachterhauser, B 1986. *Hermeneutics and modern philosophy*. Albany: SUNY.