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JOHN OF TĪLKURAN
ON THE CREATION OF THE WORLD
(Stanzas 1-150)*

Translated by Michael E. Stone

John (Yovhannēs) came from the village of Tĭkuran in the region of Aljnik in Armenia. He was Catholicos of Sis (1495-1535) and wrote a substantial corpus of lyric, religious and narrative poetry. The poem of which the first 150 stanzas are translated here, is a narrative of the six days of creation and of the lives of Adam and Eve and their descendants. It has been translated twice before, once by James Russell on the basis of a different text and once by the present writer.¹

We base our work on Bogharian's edition, and our interpretation differs at many points from Russell's. Our previous translation stressed the history of the traditions embedded in the poem and was provided with an extensive commentary studying those sources. The present translation, however, aspires rather to transmit in English a feeling of the literary quality and religious sentiment of the original.

* This translation is based partly on the author's 2000 publication by permission of the publisher, E.J. Brill of Leiden. An earlier study was M.E. Stone, "Some Remarks on *Vasn Stelcman Ačxarhi* [On the Creation of the World] by Yovhannēs Tĭkurančĭ," in J.J.S. Weitenberg, ed., *New Approaches to Medieval Armenian Language and Literature* (Dutch Studies in Armenian Language and Literature 3), Amsterdam & Atlanta: Rodopi, 1995, 63-78.

¹ Text: N. Polarian [Bogharian], *Թխորանցի (ԽԵՆ) Յովհաննէս Տաղանդիւրք* [Poetry of Yovhannēs Tĭkurančĭ], Jerusalem: St. James Press, 1958. Translations: J.R. Russell, *Yovhannēs Tĭkurančĭ and the Mediaeval Armenian Lyric Tradition* (University of Pennsylvania Armenian Texts and Studies 7), Atlanta: Scholars Press, 1987, 176-184. M.E. Stone, "Selections from *On the Creation of the World* by Yovhannēs Tĭkurančĭ: Translation and Commentary," in Gary Anderson, Michael Stone and Johannes Tromp, eds., *Literature on Adam and Eve: Collected Essays*, (Studia in Veteris Testamenti Pseudepigrapha 15), Leiden: Brill, 2000, 167-214.

In the prologue the poem is characterized as a commentary on Genesis: the chief references to the biblical text are given in the notes.

COMMENTARY ON GENESIS²

1. I am John, a humble soul, my name is
Tulkurançi.
I freely undertook to gather things memorable
for me.
5. Here in brief form, I collected them, from
Moses' Genesis.
Explained by Vardan vardapet,³ culled from the
inspired Fathers.

[THE BEGINNING]⁴

1

The Creator is beginning's beginning; the Maker is eternal God.
This he revealed to Moses too on Horeb—Sinaitic mount.

2

Assuredly, the gods are ridiculous, of which the idle tales
chattered;
Misled by many gods, they spoke foolish and improper things.

3

And they lie saying that created things—heaven and earth—are
self-created.
Because of that, in the cloud he revealed all this to the prophet.⁵

² Thanks are expressed to Abraham Terian, who made a number of helpful suggestions.

³ Distinguished medieval Armenian scholar (ca. 1200-1271).

⁴ We have supplied this subtitle to bring this section into accord with the other sections of the work.

In the beginning God created
God alone is without
incomprehensible.

Earth was invisible;⁷ there was
seen,
And the water covered this

And that Scripture says it
and no plants,
No trees, no mountains,
swimming beings.

"Darkness" upon the deep
elements.

"The deep" is the waters' na

The spirit of God was moving
efficacious waters:¹¹
It is unfitting that the Hebrew

⁵ I.e., to Moses on Sinai; that is, i

⁶ Gn 1:1

⁷ Gn 1:2

⁸ Gn 1:2

⁹ Gn 1:2

¹⁰ Gn 1:2

¹¹ Reference to the waters of bapti

¹² In the Hebrew and Greek biblical
"wind".

4

In the beginning God created⁶ things not without time or date;
God alone is without beginning, without quality and
incomprehensible.

5

Earth was invisible;⁷ there was no light yet; it was still not to be
seen.
And the water covered this earth; visible man not yet formed.

6

And that Scripture says it was unprepared⁸—no ornament yet,
and no plants,
No trees, no mountains, no fields; no crawling and no
swimming beings.

7

“Darkness” upon the deep⁹ [means] the shadowy shade of
elements.
“The deep” is the waters’ name, and the unfathomable depths.

8

The spirit of God was moving about,¹⁰ bestowing grace on the
efficacious waters;¹¹
It is unfitting that the Hebrews and Greeks say “wind”.¹²

⁵ I.e., to Moses on Sinai: that is, in Genesis.

⁶ Gn 1:1

⁷ Gn 1:2

⁸ Gn 1:2

⁹ Gn 1:2

¹⁰ Gn 1:2

¹¹ Reference to the waters of baptism.

¹² In the Hebrew and Greek biblical texts, the word for “spirit” can also signify
“wind”.

9

"In the beginning God made"¹³ is a revelation of the increate Father,
And the distinct person of the Holy Spirit; Creator and of the same will as the Father.

SUNDAY

10

The "in the beginning" of creation is not known to us, the race of humans.
But the One who made [them] knows when they came into being or were made.

11

And it says,¹⁴ "God said, 'Let there be light,'¹⁵ and it was scattered";
And, moreover, the supremely good One testified that it is truly good.

12

By it, wonders became visible, ways and all works.
From the good it separates the evil and it shows forth the beautiful.¹⁶

13

It would be improper and unfitting were there no light at all;
Glory to him who bestows good things, perpetually and inexhaustibly!

14

The Creator and increate Light made the beginning from light;
Evening and morning,¹⁷ and then the day is completed.

¹³ Gn 1:1

¹⁴ Variant reading. The edition has "here".

¹⁵ Gn 1:3

¹⁶ Variant reading is "the bad".

MONDAY

15

He told the waters to separate and the command was carried out;
The seas withdrew to the depths, and the springs flowed forth from there.

16

Higher than the firmament he built a further arch,
Not slender and not thick—even and singularly smooth.

17

He made the firmament and he set it as a division
Of the upper and lower waters; a point not close nor distant.

18

He made it flying, perpetually moving and not stopping.
He placed it as a vault for the luminaries, innumerable and countless.

19

And the second fiery heaven, dwelling of the incorporeal companies;
Threefold high priests, nine-fold companies and perpetual glorifiers.

20

Angels and archangels, dominions are our guardians,
Rulers, powers, lordships—an invincible host.

21

Seraphs and Cherubs and Thrones always royal,
Watchers, happy natures, servants of the Holy Trinity.

¹⁷ Gn 1:5

22

The third heaven's inaccessible, where the divine Lord resides,
Which Paul says that he saw, unutterable and ineffable.¹⁸

23

Angels and heavens and light are creations of two natures,
The ethereal and the fiery, unending and inexhaustible.

TUESDAY

24

And the dry land appeared;¹⁹ aridity—dampness's seal;
He said, "Let the earth bring forth²⁰ trees and plants,
vegetation."

25

Fruit trees came into being, and flowers for adornment of men,
For eating and satiety, as pleasure for the eyes.

WEDNESDAY

26

And on the fourth day, [for] the scattered and dilated light
He made ethereal pitchers; he collected the light into vessels.

27

The clear one he gave to the sun and the middling damp to the
moon;
The other, thick one to the host of stars, both fixed and
moving.

¹⁸ 2 Cor 12:2

¹⁹ Gn 1:9

²⁰ Gn 1:11-12

28

By day and by night the sun is dominant,
When it sets, night falls; when it shines, there is daylight.

29

Darkness is not a reality, light is existent and very necessary;
When the light wanes, the shadows of the elements grow strong.

30

The sun goes in a circular motion, and the moon in a sliding
crawl;
The stars, both fixed and moving, run in jumps.

31

The sun is the source of light and the moon has two entries;
It receives light from the sun, or it's a veil that opens and closes.

32

They are guides and measures, of both years and months,
Of hours and ages, of the orbits' points of repose.

33

When the sun descends in Capricorn, we have winter and the
nadir's point;
[When it descends into] the south, it is summer, the time of
ripeness of fruit.

THURSDAY

34

On the fifth day the Creator, the uncreated Maker,
Told the waters to give birth to great whales and swimming
things.²¹

²¹ Gn 1:20-21

35

The marine dragon Leviathan came into being first of all;
A type of Satan, he will be killed on the day of the Coming.²²

36

Unnumbered, countless whales and swimming things multiply
in the waters;
They have no care for their offspring; they always forget at
birth.

37

Similarly also the birds of the air, those that live in the waters,
Leave their eggs in the sea; the nestlings are hatched without
care.

38

The earth produces cattle, beasts and winged birds,²³
Amazing forms, that men wonder to see.

39

Flowers and medicinal roots relieve those in pain;
But if eaten too much, become a cause of death.

40

Likewise the packs of wild beasts were not made to eat men;
At the start they were obedient, under human dominion.

41

Before Adam sinned, they bore no hostile grudge;
The leopard, the lion, wolf and bear, were at one with the sheep.

42

They ate the fruit of the trees, all the cattle and the deer;
Beasts, reptiles and birds were friendly, loving after their kind.

²² Compare Rv 12 and 20:2.

²³ Gn 1:24

43

The deer are the mountains' adornment and all the swarming
things in the waters.
They are a comfort and encouragement for sailors and for
travellers.

44

The yaralez²⁴ and the centaur, the foul-mouthed chimera,
Some assert—some deny—their existence; men know not if
they exist.²⁵

45

In the depths of this world are devilish beasts with deadly
breath;
When the Lord chastises us, their smell is fatal poison.

46

There is a sea around this world and its name is Andlandik;
The clouds draw water thence, and no person or ships cross it.

47

Everything which God made was created for men's honor,
So that when man was created, he would find everything ready.

48

Just like a king, who lovingly treats with respect,
First adorns his house with all sorts of suitable goods.

²⁴ A creature of Armenian legend.

²⁵ Literally: "exist or not".

FRIDAY²⁶

49

On the sixth day, the Father, compassionate lover of men,
Spoke with the Son, for nature, "Let us make Adam, like us!"²⁷

50

We are called the image of God,²⁸ threefold [yet] single in
number,
For we are mind, word and spirit; threefold person and unitary
human.

51

And [we are] similar to him through intelligence's skill,
Knowledgeable and wise through grace, and immortal in spirit,
rational.

52

If the Father's person were alone, "Let us make" would be
inappropriate,
But his mere will would suffice for all beings to be created.

53

The Son was not uninformed of his [co]-essential²⁹ Father's
intent;
He descends among us for our sake³⁰ so we might become
knowers of all.

²⁶ It should be observed that in his recital of Friday, Tíkurançi has re-ordered the events of Genesis 1-2 conflating the two biblical accounts of the creation of human beings. The order in his account is: the creation of humans, the planting of Eden, the creation of Eve, the naming of the animals, the tree of knowledge and, finally, the four rivers.

²⁷ Gn 1:26

²⁸ Gn 1:26

²⁹ The Armenian literally means "essential", but in the context of Armenian trinitarian thought, "co-essential" [*ēakic*] seems appropriate.

³⁰ Note misprint.

54

To man were added seven blessings more than to all created
beings,
For He made them through speech, but him with lordly honor.

55

"Let us make one like our image",³¹ ruler of sensible beings,
For He took dust from the earth, and breath,³² a spiritual gift.

56

Rational and intelligent, and an immortal, eternal spirit,
Builder, merchant, planter, and discourser on everlasting
Divinity.

57

God made the man Adam in His holy, lordly image,
Which, in the sixth eon, the Father's Son and Word put on
through the Virgin.

58

And according to the image of the Spirit,³³ man is immortal
spirit;
The Holy Spirit is unfathomable, and likewise the spirits of men.

59

He made the body first, and then the rational spirit,
Lest the created be eye-witness to their own creation.

60

He planted the Garden to the east,³⁴ and called it earthly Eden;
Adam is the name of earth, and Eden is translated the same.

³¹ Gn 1:26

³² Gn 2:7

³³ Gn 1:26

³⁴ Gn 2:8

61

On the third day he planted [Eden], together with the other growing trees.
The former, [Scripture] calls God-planted; the latter, created only by speech.

62

In flavor and in diverse color, it [Eden] exceeded the trees of this world;
Glory now and forever to the Bestower of boundless good things.

63

And he cast slumber upon the man, heaviness and deep sleep;³⁵
He took one of his ribs, and fashioned the cause of birth.³⁶

64

He knew the man's transgression and did not wish to deliver [him] to death.
God made the good; the serpent and Satan taught evil.

65

With the blessing they received a command to grow, to increase;
Likewise also all crawling things—the ruler like that which rules not.

66

With priestly honor he called the names of the animals,
But they³⁷ were called “earthly creatures” by the Creator.

³⁵ Gn 2:22

³⁶ Gn 2:21

³⁷ I.e., human beings.

67

“Earth” means “fear” and “world”—“of repentance”.
If you are [God-]fearing in this world, you remain without fear for ever.

68

The Garden is a place of trees, an orchard with fruitful flowers.
It is high above this earth: it is a six months' journey.

69

The one called tree of knowledge,³⁸ a tree of death and immortality,
Was planted because of the man and as a test of his love of God.

70

The gushing forth of the four rivers, provided to water the garden;³⁹
They were named Pison and Gihon, Tigris and Euphrates.

71

They water the Garden, for it is even, level;
The fruit is perfect, luminous, always green and does not drop.

72

The waters run down from the mountain and pass through valleys and openings;
They enter the cavities of the earth and run under mountains.

73

The Pison from mount Emawon, in the north east;⁴⁰
It comes to Indian Apëršah, where the fine gold is.⁴¹

³⁸ Gn 2:9

³⁹ Gn 2:10

⁴⁰ Gn 2:11

⁴¹ Gn 2:12

74

That the lion-ants guard; and that gold grows.
It⁴² surrounds the southern region, and ends up in the Red Sea.

75

Indeed, the jewel called bdellium, a red spark, is a ruby;
It is found by night, for it burns and is not extinguished.

76

No-one can hide it, or conceal it in a measure.
The corundum is purple; yellow-black is the sapphire.

77

The Gihon is from mount Lusin,⁴³ which rises from the south.⁴⁴
It traverses Ethiopia, and Egypt is fattened by it.

78

The Tigris issues from Hastēn canton, from the Olorian⁴⁵
village;
It traverses Mesopotamia, over against Assyria.

79

Below Babylon it unites with the Euphrates;
With winding progress they enter the Persian Gulf.

80

The Euphrates rises from Karin,⁴⁶ and from the two springs of
Oskeank;
Many rivers run into it, many waters unite together.

⁴² I.e., the river Pison.

⁴³ Or: moon mountain.

⁴⁴ Gn 2:13

⁴⁵ I.e., Olor or Ulor in the region of Hašteank, in Armenia.

⁴⁶ Erzerum, in present-day Turkey.

81

God put man in the Garden,⁴⁷ for they were created outside the
Garden;
From the Creator they received a command to work and to
guard it.

82

To work is to take care, a guardian against the entry of deer,⁴⁸
Or to be God-fearing—they received the commandment from
the Creator.

83

God commanded man sweetly,⁴⁹ with fatherly concern,
"All the fruit of the Garden is enough for you to eat.

84

The fruit of knowledge is unripe, it is a cause of death for you."
Adam and Eve were naked, without shame and heedless.⁵⁰

85

After sinning they recognized their nakedness,⁵¹
For sin brings repentance, if one knows how to confess.

86

Satan saw Adam adorned with lordly glory,
And being grieved, laid a most heinous ambush.

87

Then he first deceived the serpent, and made [it] his dwelling.
He promised it a gift, "I will make you my soldier."

⁴⁷ Gn 2:15

⁴⁸ On deer, see stanza 42. In another manuscript we read "a guardian of the
two entrances". Neither text is particularly lucid.

⁴⁹ Gn 2:16

⁵⁰ Gn 2:25

⁵¹ Gn 3:7

88

He saw Eve standing, apart and distant from Adam;
The serpent crawled, so they say; it became a suggestion to Eve.

90⁵²

Either with human speech, like wicked Balaam, Beor's son,
Or like the demons who spoke to their ministrants with idols'
tongues.

91

It said, "Why do you not eat of all the fruits of this garden?"
For she did not know its plans: God alone knows the heart.

92

She said, "We eat all except for the tree of knowledge."
It asked and learned from Eve, that that is the cause of death.

93

Again the serpent spoke to Eve the word of deceitful
destruction,
"He who brought it⁵³ here⁵⁴ ate [of it], and he became mighty
God."

94

And that it (i.e., Scripture) says, "It seemed pleasing"⁵⁵—sin
always pleases the eyes—
So that she might boast to her husband of glory and great honor.

⁵² Verse number 89 is lost by a simple error of enumeration in the manuscript.
The text continues with verse 90.

⁵³ I.e., the tree of knowledge and its fruit.

⁵⁴ A play on the Armenian word for God, which is popularly interpreted as
"He who brought here"; i.e., into being.

⁵⁵ Gn 3:6

95

Eve ate in ignorance and Adam in the love for his wife;⁵⁶
They were stripped of the ineffable light and were⁵⁷ extremely
miserable.

96

And they did seven evils, by which they were distanced from
God.
They destroyed the Lord's plan; they set the Deceiver's against
it.

97

They believed God's word was a lie, and accepted the serpent's
word;
They remembered not the Good One's goodness, and were
persuaded by the serpent.

98

They ate,⁵⁸ they transgressed the commandment, they wished to
become gods by theft;
When God enquired they spoke impudently and improperly.

99

The woman whom he should have despised, cursed and
censured,
He reckoned better than the Garden and lordly glory.

100

He sought for one thief; alas, three were brought forth;
They made excuses to God, and became destruction's children.

⁵⁶ Does this imply a different motivation?

⁵⁷ Literally: "remained".

⁵⁸ Literally: "having eaten".

101

They were punished with seven punishments, according to the seven sins they did;⁵⁹
Therefore sweat and labor, work and earth were summoned as curses.⁶⁰

102

Sorrow, pangs of child-birth they received as curses from God.⁶¹
They were stripped of grace and glory, and were cast outside the Garden.⁶²

103

They did not achieve divinity; by Death they were seized with death.
They had been heavens, they became clay; they had been light and became darkness.

104

They were to stay immortal; they were changed from life to death.
They were in glory and honor; they became like the non-rational beasts.

105

The Garden remained without heir, for no-one remained there.
Alas for what happened! Woe, for the great destruction of man!

106

If they had eaten without sin, and were blameless as concerns the divinity.
Or while there was contrition, they would not have been very blameworthy.

⁵⁹ Literally: "the seven sins' transgression". Gn 3:17-19

⁶⁰ Or: were called curses (Russell).

⁶¹ Gn 3:16

⁶² This makes a list of seven. Gn 3:23

107

Regretfully God took on mourning, for he was Lord and compassionate Father;
The fiery hosts took on mourning, all the angelic ranks.

108

Beasts took on mourning, reptiles and cattle, all birds,
For they saw their king. Woe and alas and great weeping!

109

If they had remained without sin, they would have multiplied in⁶³ the Edenic Garden.
The Garden and earth would have been filled, and their assumption [would have been] like Enoch's.⁶⁴

110

For though they fell through sin, they multiplied [while] still deteriorating,
As much as in the Garden of Eden, which is eternal and inexhaustible.

111

He knows the cause of the increase, he who made everything by speech.
Just like the rib from Adam, birth was without labor.

112

Man became distant from God, and God was still a compassionate Father;
He made a garment of skin and dressed Adam and Eve.⁶⁵

⁶³ Literally: "for".

⁶⁴ Humans would not have died, but have been assumed alive, as was Enoch.

⁶⁵ Gn 3:21

113

The saying "to be like one of us" is not spite or envious grudge,⁶⁶
 But the promise that in the future, the perfect Word will become man.⁶⁷

114

He expelled them, cast them out, and they dwelt opposite the Garden,⁶⁸
 So that continually they might look at it for the reason of repentance.

115

The serpent deprived of wings [was] to crawl, eating dust, twisting,⁶⁹
 For it made man into dust, and in its breast it held Satan.

116

Thirty years after the expulsion, they received a command to procreate;
 They first bore the abominable Cain, the murderous child of destruction.⁷⁰

117

And then righteous Abel. When he was thirty years old,
 He appointed him as priest and gave him leadership's honor.

118

He said, "If you are⁷¹ good, and always do justice,
 Again will you enter the Garden, and remain immortal forever."

⁶⁶ Gn 3:22

⁶⁷ I.e., a promise of the Incarnation.

⁶⁸ Gn 3:24

⁶⁹ Gn 2:14

⁷⁰ Compare stanza 100, Gn 4:1

⁷¹ Plural verbs throughout this stanza.

119

Adam instructed his sons to be prepared for love of God,
 To offer a sacrificial portion to God the Bestower of goodness.

120

Abel offered a sacrifice, and it was acceptable to God.
 Cain too made an offering, not a good one, and it was not pleasing.

121

Abel, the choicest of the lambs, with eager, willing intent,
 But Cain, the most vile of the produce, useless, unfitting.

122

When God did not accept [it], he [=Cain] drew away from brotherly love;
 He said, "He goes into the Garden, and I will remain outside."⁷²

123

Cain committed seven sins, and his punishments were of the same number:
 The vile gift which he offered; and his envy instead of brotherhood;

124

The innocent blood that he spilt — a new, ungodly sin;
 And he soiled the earth with the blood; he left his parents sad mourning;

125

The arrogant answer, "Am I a keeper?"⁷³
 For the Lord asked him compassionately, for reason of penitence.

⁷² Literally, this line is in the present tense.

⁷³ Gn 4:9

126

God said to Cain, "You remain permanently feeble.⁷⁴
You wail, shake and quake, abominable to the race of man.

127

"You are leprous all over your body, and you will have no place
of rest.

Horns sprout on your head; 'Cain comes,' they will call out.⁷⁵

128

"And he who kills Cain, will suffer sevenfold seven
punishments."

For all of Cain's progeny perished in the Flood.⁷⁶

129

And Cain begat Enoch, and they were called sons of men;⁷⁷
Enoch [begat] Gayiridad, and he, the wicked Mahaliel.

130

Mahaliel [begat] Methusaleh, seventh generation of Cain's
spawn.

Lamech had two wives, nurses of evil sins.⁷⁸

131

Lamech spoke with his wives, "Overthrow the divine covenant.
Have sex with the race of Seth, who were named 'Sons of the
Lord'."⁷⁹

⁷⁴ Gn 4:12

⁷⁵ Gn 4:15

⁷⁶ I.e., they were not killed by other men.

⁷⁷ Gn 4:17-18

⁷⁸ Gn 4:19

⁷⁹ Gn 6:2

132

From Adda Ubal was born, he was a musician, a singer.⁸⁰
And from Sela Tubal was born, who practised the craft of
• smithery.⁸¹

133

They took paint and antimony, the women teachers of
wickedness;

They fell in with Seth's race, and what they desired took place.

134

But Cain, weeping, said, "God, Creator, Master,
Tell your beasts to grant me a day of death."

135

This Lamech killed Cain—he was not Enoch's grandson—⁸²
And he confessed to his wives, so as not to suffer the
punishment of Cain.⁸³

136

Let us return to the race of Seth. From Adam, [came] Eve, the
first one;

He⁸⁴ had sixty sons and daughters, whose names are not
revealed.

137

Adam, moreover, begat Seth, who was a comfort to his
parents.⁸⁵

And from Seth Enos was born, a good man, a root of
goodness.⁸⁶

⁸⁰ Gn 4:21

⁸¹ Gn 4:22

⁸² There were two persons named Lamech: one in the Cainite line, who is
mentioned here; and one in the Sethite line, Enoch's grandson (Gn 5:26).

⁸³ Gn 4:23

⁸⁴ Or: she.

⁸⁵ Gn 5:3

138

He who hoped in God, that he is caring and merciful Father,⁸⁷
He who does not forget us visits us, on the day of Resurrection.

139

The breath⁸⁸ that Adam stripped off, the same Enos and Enoch
received;
They composed books, setting forth the existing things.

140

It is the food of the spirit and mind, instrumental for the wise;
It is visionary like God, cognizant of the height of the abyss.

141

It is more valuable than gold, than silver and other necessities;
It is more precious than jewels, and is the spring of immortality.

142

The day of Adam's death was in his nine hundred and thirtieth
year;⁸⁹
In the same and tenth year, Seth's end came.⁹⁰

143

Enos was one hundred and ninety⁹¹ years [when] he begat
Kaynan,⁹²
The day of Enos' death arrived at the same span of time.⁹³

⁸⁶ Gn 5:6

⁸⁷ Gn 4:26

⁸⁸ I.e., spirit or soul. This is a reference to Gn 2:7.

⁸⁹ Gn 5:5

⁹⁰ I.e., at 910, though Genesis sets Seth's death at 912 years. Gn 5:8

⁹¹ According to the Armenian Bible.

⁹² Gn 5:9

⁹³ At 905; see Gn 5:11.

144

Kaynan begat Mahalalel, he [begat] Jared, Enoch's sire;⁹⁴
Verily, Jared begat Enoch, sincere and godly.⁹⁵

145

Enoch heard from Adam that sin is the cause of death;
He begat Methusaleh and made a beginning of repentance.⁹⁶

146

He ate neither meat nor fruit, but only the grass that grew,
And he set a measure on his head, saying, "I am not worthy to
see the heavens."⁹⁷

147

He announced the day of resurrection, the Parousia's fearful
tribunal;
The Lord will come with myriad hosts, with angelic armies.⁹⁸

148

The Lord God transferred him to the Garden that is immortal,
Lest Lamech kill him, an embodiment of maleficent Satan.

149

God rested on the seventh day; it was rest and an abode.
Although sin overcame life, [Enoch] overcame death by good.

⁹⁴ Gn 5:12, 15

⁹⁵ Gn 5:18

⁹⁶ Gn 5:10

⁹⁷ This is a reference to a widespread Armenian Enoch legend.

⁹⁸ Jude 14-15 cites 1 Enoch 1:9.