

BOOK OF THE WORDS OF THE GIANTS:

Introduction: The Book of the Words of the Giants, known by scholars simply as the Book of Giants, is a lost book of Scripture. Prior to the discovery of the Dead Sea Scrolls, no trace of the book was known to exist. However, when the Dead Sea Scrolls were found, eleven copies of the Book of Giants were found in aramaic, translated from the original Hebrew. The copies of the book are very fragmentary unfortunately. Because of how fragmentary the Dead Sea Scrolls copies were, the full extent of the Dead Sea Scrolls copy is not 100% uncertain. However, there are many witnesses that survive attesting to details of the story and content of the Book of Giants which enable extensive reconstruction of the missing sections, and enabling reconstruction of a very coherent and powerful story. The Book of Giants was in ancient times accepted as Scripture by the disciples of Mani the gnostic. Because the book was taken over by the gnostics, the Church at large eventually came to view the book as gnostic in origin. With the association of the Enochian literature with the gnostics, this became the perfect excuse for the church to seek out eradication of all Enochian texts. This text was still being used for hundreds of years after Messiah was born. This fact is indicated by various canonical lists (such as the Gelasius Decree) mentioning the existence of the Book of Giants and labeling it as apocryphal. In the Gelasius decree, we are given a tantalizing insight into the lost contents of the book. The Gelasius decree says the following about the Book of Giants "The book about Og the giant of whom the heretics assert that after the deluge he fought with the dragon: It is to be rejected as Apocrypha." The book itself does not survive amongst the Manicheans, but there are ancient fragments of their writings which preserve missing details and content from the story. These fragments amazingly overlap with the fragments found in the Dead Sea Scrolls. There was also a Midrash preserved by the Rabbis. The Midrash preserves many details from this lost Book of Giants, though intermixed around the details are rabbinic elaborations which are secondary details derived primarily from rabbinic speculation. The Midrash, when not containing speculation, overlaps with both the Dead Sea Scrolls fragments and the Manichean fragments. In addition, the Homilies of Clement is an ancient Scripture written by Clement the handpicked disciple of the Apostle Peter. And in its pages, a story of the Watchers and the Giants was preserved. This story is very archaic and has striking connections with the Enochian literature, these connections confirming the association of these details about the Giants with the Book of Giants. When comparing what is preserved of the Book of Giants in the fragments to the Book of Enoch, one can see that about one half of the first part of the Book of Enoch, the Book of the Watchers, corresponds with the deeds of the Giants (this being chapters 6-16). The connection with the Dead Sea Scrolls fragments and the sources mentioned above suggests that the Book of Giants contained a much more detailed and elaborate version of chapters 6-16 of the Book of Enoch. The Book of Jubilees also contains some unique details about Enoch and the Watchers which is not found in the Book of Enoch. The information from Enoch chapters 6-11 matches also strikingly some information found in Enoch's second dream that is recorded in the Book of Enoch: both sections refer to a narrative that is not narrated in the Book of Enoch: the War of the Giants and their sons. The Book of Jubilees contains similar allusions to the same story. Putting all these sources and information together, one can reconstruct the overall story of the Book of Giants. So much of this story has been preserved in other sources that the whole story can be confidently restored, albeit in a form abbreviated from the full Book of Giants that once existed. I have therefore included as the main text a reconstruction of the story of the lost book of Giants. I have retransliterated Hebrew names based on the original Paleo Hebrew pronunciation. Immediately following each reconstructed chapter, I include footnotes and the relevant sources used for the reconstruction; thus within the footnotes, I include all the significant fragments of the Book of Giants that were found in the Dead Sea Scrolls. I also include the fragments from the Manichean gnostic literature which contain details from the Book of Giants story as well. At the end of the book, I reproduce the Midrash of the Book of Giants in full. Following this, I include in full the story of the Watchers and the Giants from the Homilies of Clement. Now, the copies of the Book of Giants that were found in the Dead Sea Scrolls have the following number designations: 1Q23, 1Q24, 2Q26, 4Q203, 4Q206, 4Q227 4Q530, 4Q531, 4Q532, 4Q556, and 6Q8. Altogether, these copies preserve about 161 fragments of the Book of Giants; most of the fragments are very small and disjointed, but a few are sizeable enough to give a running text. The fragments for each copy are as follows: 31 Fragments to 1Q23, 8 Fragments to 1Q24, 1 Fragment to 2Q26, 13 Fragments to 4Q203, 2 Fragments to 4Q206, 20 Fragments to 4Q530, 48 Fragments to 4Q531, 6 Fragments to 4Q532, 7 Fragments to 4Q556, and 33 Fragments to 6Q8. The huge size of the Book of Giants is supported by the Genesis Apocryphon: there were approximately 105 columns preceding column 0 of the Book of Lamech. This means that three books had to precede the Book of Lamech, and they had to be quite large. Based on the Genesis Apocryphon's correspondence with the Book of Jubilees, the fact there were 105 columns preceding suggests that the three books which preceded were none other than the Book of Seth, the Book of Giants, and the Book of Enoch. In order for that to be the case, the Book of Giants would have to be as big as (perhaps even much larger than) the Book of Enoch itself. Based on all the sources preserving information from the Book of Giants, it is very probable that the Book of Giants was a very large book of Scripture. The Book of Giants covers the material of the Watchers, but its principle interest is the fate of the Giants, Ohyah in particular. In the portions of text preserved in the Dead Sea Scrolls, the text has been whitened and the background blackened, in order to highlight the authoritative nature of the Dead Sea Scrolls in a clear and easily distinguishable way. A series of dots with no letters indicates the text is missing and thus unknown because of how fragmentary the text is, and that it is impossible for me at this time to reconstruct those missing words confidently. I have tried to reproduce an approximation of the spacing of the fragments, but I wasn't able to do this as accurately with some fragments as others. I

could not do this well with the Manichean fragments unfortunately, so I only included three dots to mark missing portions in the text. To the best of my abilities, I marked blank spaces in the fragments as found in the fragments. The ridiculous nature of how scholars date documents is proven by the discovery of the Dead Sea Scrolls: like the Book of Ahikar, the scholars dated the origin of the Book of Giants hundreds of years after Messiah's birth. When the Dead Sea Scrolls were discovered, this confirmed the fact that the Book of Giants was written at least 500 years earlier than the scholars thought. We see this a major piece of evidence that scholarly dating methods are very unreliable, and that their methods of dating various documents are almost always shown to be wrong with later discoveries. There is one fragment in 4Q227 which is probably from the Book of Giants. If this identification is correct, it proves that the Book of Giants was written by angels, writing in the first person (see below for the text of the fragment and my subsequent analysis of it). This is the fullest and most accurate version of the Book of Giants to date, and is the only one which presents it as Scripture in a study edition format. The information in this book is crucial and foundational to the Bible, being one of the key sources of the Book of Enoch and the Book of Jubilees. Because of this, this book is more authoritative than virtually all other books of Scripture, since it is one of the foundational books that all other books of Scripture depend on.

Hebraic Key for Names:

ChuwyeH=Ohyah
Cheiyeh=Hahyah
Cheirim=Ahiram
AlehyM=Elohim
AmyM=Emim
Arijtiqawf=Arteqof
Asmidachiy=Ashmedai
Birawtchal=Baraqal
GibooryM=Gibborim
Gibawriyal=Gabriel
Gilgimchys=Gilgimchys
Din=Dan
Diniyal=Daniel
Uhbawbchys=Hobabish
Zytchiyal=Zeziel
Zimzoomym=Zamzumim
Inook=Enoch
Irawmoon=Hermon
Irawmooniy=Hermoni
Yediyal=Yehadiel
Yehuweh=YHWH
Ymiyal=Yomiel
Yrid=Jared
Kookibal=Kokabiel
Libawnoon=Lebanon
Mehuwiy=Mahaway
Mehlilal=Mahalalel
Mijpawral=Matarel
Mykal=Michael
Mitoosilah=Methuselah
Shituwal=Satoel
Nih=Noah
Nohmal=Naamel
Nohmeh=Naamah
Nivawlym=Nephilim
Ohmiyal=Ammiel
Ohnal=Anael
Ohninal=Ananel
Ohnitchym=Anakim
Osal=Asael
Ozizal=Azazel
Viruwym=Parvayim

Zhooriyal=Turiel
Qyn=Cain
Rimawtal=Ramtiel
Rohmal=Ramiel
Rival=Raphael
Rivachym=Rephaim
Seriyal=Sahariel
Simawdin=Shamdon
Simyizeh=Shemhazah
Simawsiyal=Shamshiel
Siriya=Sarial
Toobilqyn=Tubal-Cain
Toomal=Tamiel
Timiyal=Tumiel

Reconstructed Summary of the Book of Giants:

CHAPTER ONE: *The Watchers are grieved over the sins of mankind, and petition Yehuweh to let them descend to the earth to teach the sons of men righteousness and to rebuke them. Yehuweh grants their petition. Azazel is sent to prepare the way for the Watchers. Azazel prepares the way, and the Watchers descend and they begin to teach them righteousness and justice. Enoch is chosen by the Watchers to serve as a mediator between men and the Watchers.*

Wickedness spread throughout the earth, and all the families of the earth had become sinful, but the families of Qyn were chief amongst the sinners. And those that were wronged by the sinners cried out to the Lord, and some of the sons of Qyn called on the name of the Lord for mercy. Men, because they had at first no experience of evils, being insensible to the gift of good things, were turned to ingratitude by abundance of food and luxuries, so that they even thought that there is no providence, since they had not by previous labour got good things as the reward of righteousness, inasmuch as no one of them had fallen into any suffering or disease, or any other necessity; so that, as is usual for men afflicted on account of wicked transgression, they should look about for Alehym who is able to heal them. But immediately after their despoilment, which proceeded from fearlessness and secure luxury, a certain just punishment met them, as following from a certain arranged harmony, removing from them good things as having hurt them, and introducing evil things instead, as advantageous. For of the spirits who inhabit the heaven, the angels who dwell in the lowest region, that is, the Watchers, being grieved at the ingratitude of men to Alehym, said "Lord of Heaven, behold, the sons of men are covetous and full of greed, and they are guilty of uncleanness, stealing, fornication, adultery and bloodshed. They have no concern for justice and mercy, and they neglect the poor, the widow, and the orphan. They are not thankful, and do not glorify thee for the things they have, but they boast and vaunt themselves, and they cheat and take advantage of others for their own benefit. They hoard up for themselves riches, and indulge themselves in the pleasures of the flesh. If thou let this continue, well nigh all the entire earth will be utterly wicked. Now then, we beseech thee to permit us to dwell amongst the sons of men, in order that we might rebuke and punish the sons of men for their sins and restrain their impulse towards wickedness. Grant us leave to descend to the earth that we might instruct the sons of men in justice and righteousness, that they might exercise holiness and proper judgment and kindness and retain wisdom in their hearts. Enable us to live the life of men on the earth, that we might show the sons of men how humans ought to live and behave themselves, that we might show them the way of righteousness, and to convince them that being holy and free from sin is not too hard for them to accomplish." And the Great Holy One answered the Watchers, and said to them "The cries of the afflicted have reached my ears, and I have looked upon the sons of men, and I have beheld all their wicked deeds. And I have considered your counsel, and I have determined that you shall indeed do as you have petitioned me for you to do. Now then, see that I am sending Ozizal ahead of you, and he will spy out the deeds of men, and when he has observed the sons of men throughout the places of the earth, he will return and report to us in detail the sins of men. And when he returns, I will appoint to each of you the cities you shall be assigned to watch, and you shall live amongst them the life of men. But beware: when you take on the flesh of the sons of men, the mind of men will come upon you; do not turn aside to follow the wicked ways of men, for if you do not watch over yourselves, you will be lead astray into sin with them, and you will corrupt the earth more than it already has been corrupted. Beware of the lusts of the flesh, for if you indulge in the lusts of the flesh, you will be ensnared and inherit a woe and great wrath will befall you, and you will fall from your glorious nature, and you will lose your honor, and you will be banished from heaven unto all the ages, reaping for yourselves eternal destruction." And after the Lord of Heaven finished speaking, Ozizal obeyed and descended onto the earth, and disguised himself amongst the sons of men so that he would not be recognized, and he dwelt with men. And when he beheld the ways of mankind all throughout the earth, he returned unto heaven and reported what he had seen. And when the Lord of Heaven heard what Ozizal had reported, he sent

the Watchers to dwell in the various cities that were assigned to them. When, therefore, their petition was granted, they metamorphosed themselves into every nature; for, being of a more godlike substance, they were able easily to assume any form. So they became precious stones, and goodly pearl, and the most beautiful purple, and choice gold, and all matter that is held in most esteem. And they fell into the hands of some, and into the bosoms of others, and suffered themselves to be stolen by them. They also changed themselves into beasts and reptiles, and fishes and birds, and into whatsoever they pleased. And having assumed these forms, they convicted as covetous those who stole them, and changed themselves into the nature of men, in order that, living holily, and showing the possibility of so living, they might subject the ungrateful to punishment. When the angels came to earth, they began teaching the sons of men the ways of righteousness, and they were living the life of men, for they had taken on the bodily form of human flesh. And Mehlilal begot Yrid. And in Yrid's days, the Watchers instructed the sons of men, and commanded them to exercise justice and righteousness on the earth. And the Watchers restrained the wickedness of the sons of men, and the earth was peaceful and just, for everyone was in great awe and fear of them; and the earth was guarded and protected against wickedness. And Yrid was eager to learn great wisdom from the Watchers, and he besought them for knowledge and understanding. And Yrid begot Inook. And Inook was more righteous than all men on the earth, and he was perfect all the days of his youth, and he was wiser than everyone, for the Lord revealed unto Inook secrets that even the Watchers did not know and thus Inook progressed with Alehym beyond all others. And Inook begot Mitoosilah, and his son was a sign of the fate of the flood that was to come. And Inook eagerly sought to learn the wisdom of the Watchers, and he more than all others was exceedingly successful in learning and emulating the ways of the Watchers. And the Watchers observed all the sons of men that came to them to learn wisdom from them, and Inook alone pleased them as worthy of learning their holy mysteries and passing on their wisdom to the sons of men, for they saw that he was exceedingly wise, and that the Lord had chosen him to be worthy of receiving their secrets. And thus they chose Inook to be the one who would initiate the sons of men into the ways of the Watchers. The Watchers did not want to live on the earth, and they desired that Inook should take their place when he was instructed enough in their ways, and that he should serve as a mediator between them and all the sons of men. And all the Watchers loved him, and treated him as their own kin.

FOOTNOTES:

Except for the references to Cain, everything from the beginning of chapter one all the way to the beginning of the quotation of the angels speaking to Yehuweh is quoted directly from the Homilies of Clement. The quotation of the angel's petition I have provided and part of the quotation of Yehuweh's response to them was an attempt of mine to reconstruct the main essence of what the Watchers had asked Yehuweh and Yehuweh's response in which He granted unto them permission to do what they had asked of Him leave to do. This reconstruction was based primarily off of the Homilies of Clement's brief summary of what the angels asked for, but it was also supported by the Kebra Negast and the Midrash of the the Giants preserved by the rabbis. Following this, I have reconstructed Yehuweh as having Azazel descend by himself first to observe the sins of men. This reconstruction is based on Enoch's second dream vision in the Book of Enoch, which book attempts to prophesy the main general events discussed in certain key texts of historical Scripture. Following this, all the words from "when, therefore, their petition" to the words "they might subject the ungrateful to punishment" occurs; I derived these words verbatim from the Homilies of Clement. After this, the next section is an elaboration of the information of the Homilies of Clement derived from the Book of Jubilees and combining it with what the context of the Homilies of Clement is. Some of the description of Enoch that I provided is theoretical, but is based on certain references in Jubilees that suggest something like my description is very probable to be what the Book of Giants said about Enoch.

4Q227 Fragment 2:

1 Enoch after we taught him
 2 writing and knowledge and wisdom, was shown by us everything, and he remained with us for a full six jubilees of years
 3 He was the first to testify, and he testified to those of the earth among the sons of mankind. And he testified against all of them
 4 what will happen to them through all generations to the day of judgment and also against the Watchers. And he wrote all the
 5 things which are on earth and in the heavens: he wrote down the signs of the sky and the paths of their host and the months
 6 according to the seasons of the years in their separate months, and the rule of the sun so that the righteous should not err
 7 and he recounted the weeks of the jubilees, and made known to them the days of the years, and he set in order the mounts,
 8 and he recounted the Sabbaths of the years as we made known to him.....

This fragment corresponds strikingly with Jubilees 4:16-24 “16 And in the eleventh jubilee Jared took to himself a wife, and her name was Baraka, the daughter of Rasujel a daughter of his father's brother, in the fourth week of this jubilee, and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months. 18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him. 19 And what

was and what will be he saw in a vision of his sleep, **as it will happen to the children of men throughout their generations until the day of judgment**; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations. And in the twelfth jubilee, in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week she bare him a son and he called his name Methuselah. 21 **And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything. 22 And he testified to the Watchers**, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, **and Enoch testified against (them) all**. 23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men. 24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.”

This fragment from the Dead Sea Scrolls is very significant. This fragment is too different from the Book of Jubilees to be a copy of the Book of Jubilees, but its so similar to what the Book of Jubilees says, its clearly the source of the Book of Jubilees! It is my belief based on no other book being a valid candidate, that this fragment must have come from the Book of Giants. And so, if this is true, this confirms that the Book of Giants was written (or at least claims to be written, for the naysayers who consider the Book of Giants to not be divinely inspired Scripture to be taken at face value) by the angels, just like the Book of Jubilees.

CHAPTER TWO: *The daughters of men lust after the attractive Watchers, and seduce them; Azazel, with Shemhazah's help, instigates the fall of the 200 Watchers. The Watchers fall from their glorious nature, and become bound to fleshly bodies as a consequence of their joining sexually to flesh. They begin to reveal to their wives heavenly and earthly secrets.*

Now, it came to pass when two hundred daughters of men beheld the appearance and beauty of the angels in the form of men, they lusted after their heavenly bodies, for the Watchers appeared unto them as reaching even unto heaven. And the daughters of men adorned their heads and their faces in order to seduce two hundred of the Watchers into lusting after them. They thus allured two hundred of the Watchers; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when the women were with their husbands. And so they beheld the daughters of men in all their grace and beauty, and they could not restrain their passion. And the two hundred angels saw and lusted after them; and it came to happen that Ozizal convinced 20 of the Watchers who were chiefs over tens to take wives from the daughters of men, and to order the Watchers under each of them to do the same; and he said to them: "Come, let us choose us wives from among the children of men and beget us children." And Simyizeh, who was their leader, said unto them: "I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin." And they all answered him and said: "Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing." Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Yrid on the summit of Mount Irawmoon, and they called it Mount Irawmoon, because they had sworn and bound themselves by mutual imprecations upon it. And so it was that even Ozizal and Simyizeh, the leaders of the Watchers, were not deterred from entering into alliances with the daughters of men. And so, two hundred of the angels that had been assigned to the earth, having become in all respects men, since they sought to prove to men the possibility of living righteously as men, they also partook of human lust, and being brought under its subjection they fell into cohabitation with women; and being involved with them, and sunk in defilement and altogether emptied of their first power, were unable to turn back to the first purity of their proper nature, their members turned away from their fiery substance: for the fire itself, being extinguished by the weight of lust, and changed into flesh, they trode the impious path downward. For they themselves, being fettered with the bonds of flesh, were constrained and strongly bound; wherefore they were no more able to ascend into the heavens. For after the intercourse, being asked to show what they were before, and being no longer able to do so, on account of their being unable to do aught else after their defilement, yet wishing to please their mistresses, instead of themselves, they showed the bowels of the earth, in which were the choice metals, gold, brass, silver, iron, and the like, with all the most precious stones. And along with these charmed stones, they delivered the arts of the things pertaining to each, and imparted the discovery of magic, and taught astronomy, and the powers of roots, and whatever was impossible to be found out by the human mind; also the melting of gold and silver, and the like, and the various dyeing of garments.

FOOTNOTES:

The idea that it was two hundred women that seduced the Watchers to lust after them rather than the reverse of the Watchers seducing the women to lust after them is supported by several witnesses. First the Testament of Reuben, which was accepted as Scripture by the Dead Sea Scrolls writers, explicitly says that the women were the ones who decked themselves with the

express purpose of seducing the Watchers into having sex with them. This claim is supported by the fact that we have four different witnesses which all state that the Watchers descended to the earth not to lust after the women, but to teach the sons of men to be righteous. The four witnesses are the Book of Jubilees, the Homilies of Clement, the Rabbinic Midrash of the Giants, and the Kebra Negast. My reconstruction of Azazel being the one to initiate the 200 Watchers agreeing to marry the human women and have children with them is confirmed by the the second dream vision of Enoch in the Book of Enoch as well as the Book of the Watchers in the Book of Enoch; we see that in both accounts, Azazel is distinguished as the main one responsible for all the sins and corruptions of the earth that the Watchers caused, as well as that he was the first to mingle amongst the sons of men. This could only be possible if Azazel was the one who was the main catalyst towards the 200 Watchers literally falling in love with human women. The Midrash of the Giants also applies a special role above nearly all other Watchers to Azazel. It should be noted, not all the Watchers who had descended to teach the sons of men righteousness had fallen, but only 200 of them did. The rest of the chapter I have reproduced in quotation some of the Book of Enoch chapter 6 and following that quotation, some of the Homilies of Clement, supplementing the chapter slightly with information from the Midrash of the Giants. The idea that the fallen Watchers who sinned with women lost their immortal and eternal nature is confirmed in the Book of Enoch chapter 15 which says that the fallen Watchers “formerly” were immortal and that they “formerly” had eternal natures.

Manichean Fragment: (First page) . . . before . . . they were. And all the . . . fulfilled their tasks lawfully. Now, they became excited and irritated for the following reason: namely, the two hundred demons came down to the sphere from the high heaven, and the . . . (Second page) . . . in the world they became excited and irritated. For their life-lines and the connections of their Pneumatic Veins are joined to sphere.

This fragment confirms the general story of the fall of the Watchers was in the Book of Giants.

CHAPTER THREE: *The Watchers have their own families with humans and also with animals, and give birth to Giants. These Giants begin to grow to massive size, and become full of greed and corruption. Yehuweh tries to prevent them from sinning and eating meat, but He is unsuccessful, and the Giants begin to kill animals and eat their flesh, and eventually they begin to kill humans and eat their flesh. The Watchers teach all the secrets they were appointed over to the sons of men. The Giants imitate the sins of the Watchers, and take for themselves wives and animal mates, and they beget Naphil and Eliyo. Yehuweh seeing all this wickedness, sends Enoch to declare to Shemhazah and the Watchers that they will be soon punished for causing the earth to be corrupted.*

These are the names of the leaders of the two hundred Watchers who sinned with the daughters of men: Simyizeh, who was their leader, Arijtiqawf, second to him, Rimawtal third to him, Kookibal fourth to him, Toomal fifth to him, Rohmal sixth to him, Diniyal seventh to him, Zytchiyal eighth to him, Birawtchal ninth to him, Osal tenth to him, and Irawmooniy eleventh to him, Miḃawral twelfth to him, Ohninal thirteenth to him, Shituwal fourteenth to him, Simawsiyal fifteenth to him, Seriyal sixteenth to him, Timiyal, seventeenth to him, Zhooriyal eighteenth to him, Ymiyal nineteenth to him, Yediyal twentieth to him. These are their chiefs of tens. Those and their chiefs took unto themselves wives, choosing from all that they chose, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three hundred ells: who were born upon the earth in keeping with their infancy and grew at the rate of their growth and who consumed all the acquisitions of the sons of men. Ozizal began to devise the finery and the ornaments by means of which women allure men. And all things, in short, which are for the adornment and delight of women, are the discoveries of these demons bound in flesh. Nohmeh, the lovely sister of Toobilqyn, led the angels astray with her beauty, and from her union with Simawdin sprang Asmidachiy. Nohmeh was as shameless as all the other descendants of Qyn, and as prone to bestial indulgences. And the two hundred Watchers imitated the sins of mankind, and they also chose two hundred of each kind of animal to mate with. And the women of Qyn and men of Qyn alike were in the habit of walking abroad naked, and they gave themselves up to every conceivable manner of lewd practices. Of such were the women whose beauty and sensual charms tempted the angels from the path of virtue. And from their unhallowed intercourse spurious men sprang, much greater in stature than ordinary men, whom they afterwards called giants; but wild in manners, and greater than men in size, inasmuch as they were sprung of angels; yet less than angels, as they were born of women. The offspring of these alliances between the angels and the women of Qyn were the giants, known for their strength and their sinfulness; as their very name, the Amym, indicates, they inspired fear. They have many other names. Sometimes they go by the name Rivachym, because one glance at them made one's heart grow weak; or by the name Giboorym, simply giants, because their size was so enormous that their thigh measured eighteen ells; or by the name Zimzoomym, because they were great masters in war; or by the name Ohnitchym, because they touched the sun with their neck; or by the name Ivvim, because, like the snake, they could judge of the qualities of the soil; or finally, by the name Nivawlym, because, bringing the world to its fall, they themselves fell. Now to Simyizeh two sons had been born: their names were Chuwyeh and Cheiyeh. And these two became Giants as well. And it came to pass therefore that the Mightful Alehym, knowing that they were barbarized to brutality, and that the world was not sufficient to satisfy them (for it was created according to the proportion of men and

human use), gave the Giants thirty six cities, in order that the Giants should live in them; and He also, that they might not through want of food turn, contrary to nature, to the eating of animals, and yet seem to be blameless, as having ventured upon this through necessity, rained manna upon them, suited to their various tastes; and they enjoyed all that they would. But they, on account of their bastard nature, not being pleased with purity of food, longed only after the taste of blood. Wherefore they first tasted flesh. And the men who were with them there for the first time were eager to do the like. And when irrational animals fell short, these bastard men tasted also human flesh. For it was not a long step to the consumption of flesh like their own, having first tasted it in other forms. But by the shedding of much blood, the pure air being defiled with impure vapour, and sickening those who breathed it, rendered them liable to diseases, so that thenceforth men died prematurely. But the earth being by these means greatly defiled, these first teemed with poison-darting and deadly creatures. And thus when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against all birds and beasts of the earth, and devoured the reptiles which creep under the heavens, and the fish of the sea, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones for all that had been done upon it. And Ozizal taught men to make swords of iron and breastplates of copper, and made known to them what is dug up of the earth and the art of working them, the gold to be made into medallions, and how to make silver bracelets, and ornaments and knives and shields, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Simyizeh taught enchantments, and root-cuttings, Irawmooniy taught the resolving of enchantments: magic, sorcery, and skills, Birawtchal, taught the signs of thunder, Kookibal taught the signs of the stars, Zyqiyaal taught the signs of the lightning, Arijtiqawf taught the signs of the earth, Simawsiyaal taught the signs of the sun, and Seriyal taught the signs of the moon. And they all began to reveal secrets to their wives. And because of this doing, men perished from the earth, and the cry went right up to heaven. And the Giants followed in the sins of their fathers, and took unto themselves their own wives and mates. And their sons were the Naphil and the Eliyo. The Naphil was the offspring of the Giants and the human wives that they had chosen for themselves. The Eliyo on the other hand was the offspring of the Giants and the animal mates that they had chosen for themselves, and the Naphil and the Eliyo also took unto themselves wives and mates in imitation of their fathers, and their children were in the form of monsters. And these were of every shape and form and appearance, and so it was that all the kinds of creatures of the earth had been corrupted and intermixed with one another, and all kinds of hybrids existed. All things, therefore, going from bad to worse, on account of these brutal demons, Alehym wished to cast them away like an evil leaven, lest each generation from a wicked seed, being like to that before it, and equally impious, should empty the world to come of saved men. Thereupon Alehym sent Inook to tell Simyizeh that He had resolved to destroy the world and bring on a deluge.

FOOTNOTES:

This chapter is reconstructed mainly by quoting the rest of Enoch chapter 6 and Enoch chapters 7-8, as well as quoting part of the Homilies of Clement and the Midrash of the Giants. The details about Cain and Shamdon being the father of the demon Asmodeus are rabbinic traditions, and may be speculative insertions by them into the basic story of the Giants the Midrash preserves. Nevertheless, I have included the information in the reconstruction, because its very close to the type of material I would expect to see from the Book of Giants. The details about the different character traits of the offspring of the Watchers being described by the various names assigned to them is derived from Rabbinic tradition but largely corresponds to the type of character that is assigned to these individuals in the Book of Giants, and thus I have included the information in the reconstruction as helpful in restoring the context and proper perspective and insight into the time of the offspring of the Watchers. The mention of the two sons of Shemhazah (those being named Ohyah and Hahyah) being begotten is taken from the Midrash of the Giants. After this, except for the reference to 36 cities, from the mention of the Mighty Alehym at the end of the chapter, all these words are quoted verbatim from the Homilies of Clement. The detail of the thirty six cities being assigned to the Giants as a grace of God is mentioned in the Manichean fragments preserving the story of the Book of Giants. It is interesting to note here that the manna is given to the Giants as their natural food; this corresponds with the idea that manna is the food of angels (we see this idea in Psalm 78:23-25 and in other Scriptures as well). The pure air being defiled and causing sickness and premature death is similar to what Jubilees 23:8-10 says. The description and division of the offspring of the fallen Watchers into the three classes of Giant, Naphil, and Eliyo is based on Jubilees 7:20-25 as well as Enoch's second dream vision, which divides them into the same three groups: Mammoth/Giant, the Camel/Naphil, and Mule/Eliyo. The last sentence of this chapter is taken verbatim from the Midrash of the Giants (though there it gives Enoch the name of Metatron rather than Enoch). This sentence from the Midrash is an indication that something similar to the Book of Enoch chapters 12-16 occurred in the Book of Giants.

1Q23 Fragments 1+6:

1two hundred
 2 donkeys, two hundred wild asses, two hundredtwo hundred rams of the
 3 flock, two hundred he goats, two hundredwild
 4 animals of each animal, of each bird.....
 5 of dilute wine

This fragment confirms that the Watchers chose for themselves not just two hundred human wives, but that they also chose for themselves two hundred mates from each kind of animal. This fragment is incorrectly interpreted by scholars as describing the blessings of a restored earth. The proof they are wrong is that the designation of 200 is clearly referring to the Watchers. So to connect the number 200 with the animals would be to connect them with the Watchers, which would be a bad thing. The mention of dilute wine is not referring to an abundance of wine as a blessing (as many scholars suggest) but rather is referring to the excessive wine they had drank for themselves, leading to drunkenness. It is interesting to note that despite the Watchers committing the abomination of bestiality in a most obscene manner, they are represented here as being monogamous with each kind of creature, taking only one mate of each kind..

The fragment above from the Dead Sea Scrolls is strikingly confirmed by a Manichean fragment: (50) . . . wild ass, ibex . . . ram, goat (?), gazelle, . . . oryx, of each two hundred, a pair . . . the other wild beasts, birds, and animals and their wine [shall be] six thousand jugs . . . irritation(?) of water (?) . . . and their oil shall be . . .

This fragment mentions two hundred of each kind of animal, and connects it immediately with an abundance of wine. This fragment is principally why scholars believe the fragment from the Dead Sea Scrolls is describing a positive message rather than the sins of the Watchers, because the Manichean fragment appears to predict wine and oil in abundance by saying “shall be” instead of a past tense. However, since in Hebrew and Aramaic there is no such thing as past or present tense, it may be that the reading in the Manichean fragment of future tense is a corruption of the imperfect tense of the original. Further supporting the scholarly interpretation is a mention in the manichean fragment of a pair and water, which they connect with the account of Noah and the flood.

1Q23 Fragments 9+14+15:

1
 2 and they knew *the* mysteries
 3 was great on the earth
 4 and they killed many
 5 a hundred giants, all who
 6

The mysteries refers to the wives of the Watchers learning the mysteries that they revealed unto them. The learning of forbidden knowledge is linked to a large increase of bloodshed on the earth. This can be supported by Enoch 8:1 which says that Azazel taught the earth to make war. See also Enoch 69:6.

4Q531 Fragment 1:

1 the moon
 2 *everything which* the earth produced
 3 the great fish
 4 *birds of* heaven together with everything which produces fruit
 5 the earth, and all the wheat, and all the trees
 6 sheep, cattle, and vulture
 7 every creeping thing of the earth. And they burned every
 8 every severe deed, and the word
 9 male and female. And among humanity
 10

The words here seem to be a confirmation that something like Enoch 8:3-4 was in the Book of Giants, since it describes there that the Watchers taught the signs of the moon; and it also confirms that immediately subsequent to this, something which appears to correspond to Enoch 7:3-5 followed, albeit a much lengthier description of the sins of the Giants and the destruction and disaster they caused the earth to experience. This fragment confirms that the Book of Enoch contained an account of the Giants turning to animals for food, and that this was considered sinful for them to do so.

4Q531 Fragment 5:

1 they defiled themselves
 2 Giants and Fallen Ones
 3 they begot. Behold
 4 in its blood, and by means of
 5 because it was not enough for them and for
 6 and wanting to eat much
 7
 8 the Fallen Ones smote it

This fragment confirms that the Book of Giants went into greater detail to describe the idea that the Giants did not have enough food that was sufficient for them and confirms the very large appetite they had; the Midrash of the Giants suggests they had to eat thousands of animals every day, but this is probably an exaggeration.

Manichean fragment: Before the Egrēgoroi rebelled and descended from heaven, a prison had been built for them in the depth of the earth beneath the mountains. Before the sons of the giants were born who knew not Righteousness and Piety among themselves, thirty-six towns had been prepared and erected, so that the sons of the giants should live in them, they that come to beget . . . who live a thousand years.

Here we see the confirmation of thirty six towns prepared for the Giants and their offspring. The mention that they should live 1000 years confirms that the original plan was not to kill them off merely because of their fathers being sinful and corrupt by nature. But rather, it shows the longsuffering of Yehuwēh in that He intended to let them live long on the earth so that they would be given a chance to be righteous, and he extended to them mercy, grace, and forgiveness, and treated them like the rest of creation, in that he provided for them and blessed them with heavenly food and cities and everything they needed so that they would not sin but be content in His provision for them.

Manichena Fragment: Al-Ghaḍanfar (Abū Ishāq Ibn. b. Muḥ. al-Tibrīzī, middle of thirteenth century), in Sachau's edition of Beruni's *Āthār al-bāqiyah*, Intr., p. xiv: The Book of the Giants, by Mani of Babylon, is filled with stories about these (antediluvian) giants, amongst whom Sām and Nārīmān.

This gives us a very brief description of the contents of the Book of Giants. It was full of stories about the Giants, and most noteworthy of these stories was those of Ohyah and Hahyah.

Manichean Fragment: Now attend and behold how the Great King of Honour who is ἔννοια, is in the third heaven. He is . . . with the wrath . . . and a rebellion . . ., when malice and wrath arose in his camp, namely the Egrēgoroi of Heaven who in his watch-district (rebelled and) descended to the earth. They did all deeds of malice. They revealed the arts in the world, and the mysteries of heaven to the men. Rebellion and ruin came about on the earth . . .

This also confirms that the Book of Giants contained the general story of the fall of the Watchers and the things they taught mankind, confirming the link between the Book of the Watchers portion of the Book of Enoch with the Book of Giants.

Manichean Fragment: and what they had seen in the heavens among the gods, and also what they had seen in hell, their native land, and furthermore what they had seen on earth,—all that they began to teach (hendiadys) to the men. To Šahmīzād two(?) sons were borne by . . . One of them he named "Ohya"; in Sogdian he is called "Sāhm, the giant". And again a second son [was born] to him. He named him "Ahya"; its Sogdian (equivalent) is "Pāt-Sāhm". As for the remaining giants, they were born to the other demons and Yakšas. (Colophon) Completed: (the chapter on) "The Coming of the two hundred Demons

This fragment confirms the connection between the Midrash of the Giants, the Manichean version of the Book of Giants, and the Dead Sea Scroll fragments; it preserves the names Ohyah and Hahyah. This is an important fragment for elucidating the fragments from the Manichean version. We see here that the names of Ohyah and Hahyah were translated respectively as Sam and Pat sahm in Sogdian. This translation of names into other languages is supported by the translation of Mahaway's father Baraqel into Virogdad. The fragment is a further confirmation that the Book of Giants told the same general story as contained in the Book of Watchers of the Watchers, and did not narrate exclusively the actions of the Giants.

CHAPTER FOUR: *Enoch is sent by the righteous Watchers to rebuke the fallen Watchers and to declare to them their doom. He comes to Azazel first and condemns him as the principal sinner amongst the fallen Watchers. He then summons Mahaway to him and has him gather all the Watchers for his message. Enoch enters the assembly of the Watchers, and gives them the message of doom. They weep and lament, and beg Enoch to present to Yehuwēh their petition for a second chance and mercy.*

Inook was removed, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones. And Inook was blessing the Lord of majesty and the King of the ages, and lo, the Watchers called Inook the scribe and said to him: "Inook, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: 'Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children, the murder of their beloved ones shall they see, and over the destruction of their

children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.” And Inook sent for Mehuwiy the Giant, and summoned him to his presence, and he ordered Mehuwiy to tell his father Birawtchal to gather all the Watchers together so that he might give them a message from the Watchers. And Mehuwiy obeyed and gathered all the Watchers together. And Inook went to Ozizal and said: “Ozizal, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.” And when the fallen Watchers were assembled, he came to them and spoke to them all together, and they were all afraid, and fear and trembling seized them. And they besought Inook to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. For from thenceforward they could not speak nor lift up their eyes to heaven for shame of their sins which they had been condemned. Then Inook wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their request that they should have forgiveness and length. And Inook went off and sat down at the waters of Din, in the land of Din, to the south of the west of Irawmoon: he read their petition till he fell asleep. And behold a dream came to him, and visions fell down upon him, and he saw visions of chastisement, and a voice came bidding to tell it to the sons of heaven, and reprimand them. And when he awakened, he came unto them, and they were all sitting gathered together, weeping in Abelsjail, which is between Libawnoon and Seneser, with their faces covered. And he recounted before them all the visions which he had seen in sleep, and he began to speak the words of righteousness, and to reprimand the heavenly Watchers.

FOOTNOTES:

Except for the mention of Mahaway gathering the Watchers, all of this is quoted verbatim from the Book of Enoch chapters 12-13. I believe something very similar to these chapters was in the Book of Giants, albeit in a longer form. This theory is supported by the reference in the Midrash of the Giants that Enoch was sent to give a message to Shemhazah and his associates, which is an exact description of Enoch chapters 12-16. The reconstruction that Mahaway gathered all the Watchers together is theoretical, derived from speculation as to what possible thing could Mahaway have been commanded to do in his first encounter with Enoch. The idea that Mahaway had met with Enoch a prior time is supported by the Dead Sea Scrolls fragment which says that Mahaway was visiting Enoch a second time. Notice in this chapter, like the Book of Giants fragments found in the Dead Sea Scrolls, Azazel is specifically singled out for condemnation. For a parallel account of the lament of the Watchers, see the Book of Lamech.

4Q203 Fragment 13:

- 1 *And* they prostrated themselves before
- 2 *Then* he said to him
- 3 *That* you will have *no* peace
- 4to be

This fragment seems to confirm the idea that the Book of Giants contained a more detailed version of Enoch chapters 12-16.

1Q24 Fragment 8

- 1
- 2no peace for you.....

This phrase occurs several times in the Enochian writings, but in particular, it occurs in this section of the story of the Giants and the Watchers the most, and hence is probably to be placed here. This phrase is a strong piece of evidence for identifying 1Q24 as a copy of the Book of Giants.

Manichean Fragment:

E. Sogdian T iii 282. Order of pages uncertain. (First page) . . . [when] they saw the apostle, . . . before the apostle . . . those demons that were [timid], were very, very glad at seeing the apostle. All of them assembled before him. Also, of those that were tyrants and criminals, they were [worried] and much afraid. Then . . . (Second page) . . . not to . . . Thereupon those powerful demons spoke thus to the pious apostle : If . . . by us any (further) sin [will] not [be committed ?], my lord, why ? . . . you have . . . and weighty injunction . . .

This fragment describes a visit of Enoch to the Watchers, and the Watchers petitioning Enoch for forgiveness from God; this is a further confirmation that the Book of Giants contained the equivalent of Enoch chapters 12-16 in a longer version.

CHAPTER FIVE: *Enoch, having written the petition of the Watchers, receives a vision from Yehuweh as a response, and Enoch writes the vision for the Watchers in a book and gives the book to them. Enoch declares to them they will not be forgiven, and describes for them his ascent into the presence of Yehuweh, where he was given a message for them..*

And the book Enoch wrote them was as follows: The book of the words of righteousness, and of the reprimand of the

eternal Watchers in accordance with the command of the Holy Great One in that vision. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart. As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding the Watchers, the children of heaven. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. A flaming fire surrounded the walls, and its portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me. And as I quaked and trembled, I fell upon my face. And I beheld a vision, And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from underneath the throne came streams of flaming fire so that I could not look thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor. And the most holy ones who were nigh to Him did not leave by night nor depart from Him. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: 'Come hither, Inook, and hear my word.' And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

FOOTNOTES:

This chapter is a verbatim quotation of the entirety of Enoch chapter 14.

CHAPTER SIX: Enoch received from Yehuweh an answer for the Watchers: he is told to tell them why they were not given permission to have sex, and what their punishment is because of it, and he foretells unto them the miserable doom and fate of the offspring of the Watchers, and foretells to them that they will become demons.

And He answered and said to me, and I heard His voice: 'Fear not, Inook, thou righteous man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede for men, and not men for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men, and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them. From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement--thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the

Watchers and the goddess, yea, shall be wholly consummated." And now as to the Watchers who have sent thee to intercede for them, who had been aforetime in heaven, (say to them): "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth." Say to them therefore: "You have no peace." And when the Watchers had heard this from Inook, Simyizeh the fallen angel began to weep and grieve over the fate of the world and the fate of his two sons. If the world went under, what would they have to eat, they who needed daily a thousand camels, a thousand horses, and a thousand steers?

FOOTNOTES:

Most of this chapter is a quotation of the entirety of Enoch chapter 15. The description of the Watchers' fall corresponds well with the description in the Homilies of Clement of the fall of the Watchers from immortality and eternal nature. Also, the description of the bodiless fate of the children of the Watchers remaining on the earth, corresponds very well with the fragments of the Dead Sea Scrolls as well as the description in the Homilies of Clement, and in general, the New Testament presupposes this story of the origin of demons. The reaction of the Shemhazah to Enoch's message as well as his lamentation over the fate of his sons is taken verbatim from the Midrash of the Giants. The description of needing thousands of animals to eat daily, although probably an exaggeration, confirms the massive size of the Giants. In the Book of the Covenant of Damascus, we see that the Giants were as large as high hills and as tall as cedar trees (in other words, well over 30 feet tall)

CHAPTER SEVEN: *Hobabesh kidnaps another Giant's wife, and starts a war amongst the Giants. When the war was ending, one of Ohyah's companions was killed by Mahaway. Ohyah mourns with his father Shemhazah about his friend, and they curse Mahaway. Mahaway defends himself, appealing to the words of his father Baraqel as justification. Ohyah gets angry and attempts to kill Mahaway, but Gilgamesh and the other Giants prevent Ohyah from doing so, and they ward off Ohyah's murderous intentions.*

And it came to pass after these things that one of the Giants named Uhbawbhys kidnapped another Giant's wife, and took her for himself. And because of this, great war was caused amongst the Giants. And this war was not just amongst the Giants, but humans and animals of all various kinds were involved in the war. Now one of Chuwyeh's friends fought in the war, and he was killed by Mehuwiy the Giant. But his death had been in vain, for the war had already been ended, yet the Giants who fought in the final battle of that particular conflict had not been aware of the end of the fighting that had been proclaimed by both sides. And both sides of the Giants cheered in celebration, but Chuwyeh's face was downcast. And it came to pass that Chuwyeh went to his father Simyizeh and spoke to him in mourning concerning the end of the war, and he said "Blessed be our leaders for they have made peace with one another. But cursed be Mehuwiy, who has killed my friend in vain. If only my companion had seen that this war was no longer needing to be fought anymore, he would not have died". And Simyizeh said to Chuwyeh, his son "All that Mehuwiy had done is in vain; he shall have no peace, and all the good that he has accomplished for himself is now spoiled." Now word of their displeasure against Mehuwiy came to Mehuwiy, and he came to Chuwyeh and Simyizeh and defended himself, and revealed what his father Birawtchal had shown him. And Simyizeh heard these words of Mehuwiy and he said "It is true what he says. He says one out of thousands, for one out of thousands lives in such a gentile and well ordered way". And Chuwyeh began to get angry and spoke concerning this, and said "Mehuwiy too in many places has done wrong. And he shows no remorse over what he has done to my friend. Let him try to flee from me, let him see if he can find refuge from me. I will pursue him until he might escape to that place of safety if he can indeed find it". And Chuwyeh went into the assembly of the Giants and he found Mehuwiy in the midst of them, and he was very angry at the sight of him. And he laid hands on Mehuwiy, and he said unto him "I am going to kill thee". But when the other Giants heard this, they urged him not to do this. And Gilgimchys came to Chuwyeh and threw him off, and warned him that if he should continue seeking to kill Mehuwiy, he and his companions would kill Chuwyeh. And Mehuwiy was thus protected by the Giants, and Chuwyeh, seeing he could not overcome all the Giants, he surrendered and angrily walked away. But Mehuwiy was still afraid for his life, fearing that when he was alone, Chuwyeh would come to slay him. But Gilgimchys said "Mehuwiy, do not be afraid. For thou dost know that Chuwyeh seeks to kill thee, but I shall not let him slay thee. I myself shall inflict pain upon him if he tries to harm thee, and I will not let anything bad happen to thee, my friend." Thereupon, Mehuwiy, hearing what Gilgimchys had said unto him, was convinced that he would be kept safe and protected from Chuwyeh.

FOOTNOTES:

The names of Hobabesh and Gilgamesh are according to scholars related to the Babylonian Epic of Gilgamesh, which uses the same name Gilgamesh and a similar name Humbaba in a similar context. However, the similar name proves nothing of the sort; rather, it is evidence that both the Epic of Gilgamesh and the Book of Giants are very ancient and preserve shared linguistic conditions. The scholars claim that the Epic of Gilgamesh was a source for the Book of Giants, but this is highly improbable. Perhaps the biggest proof that this is not the case is the events of the Epic of Gilgamesh occur long after the

global flood, whereas the events of the Book of Giants occur prior to the global flood. It is very unlikely that a writer would revise the Epic of Gilgamesh to make Gilgamesh into someone who precedes the global flood. To place Gilgamesh before the flood would be an elevation of Gilgamesh's significance as a historical figure. Such elevation is unthinkable for a Jew to do. To make Gilgamesh precede the flood would be entirely unnecessary and accomplish nothing for the writer. It would make more sense for a writer to incorporate Gilgamesh into a postflood account of demons, such as in a writing about Abraham. Thus, while there are many similarities between the Epic of Gilgamesh and the Book of Giants, there are plenty of reasons that make an identification of Gilgamesh and Hobabesh in the Book of Giants with Gilgamesh and Humbaba in the Epic of Gilgamesh absurd and ridiculous to maintain. There is however clearly a striking linguistic connection between the Epic of Gilgamesh and the Book of Giants, and this is evidence for a very ancient date for the Book of Giants. The connections are so strong, it is very likely that the events of the Epic of Gilgamesh, while mostly true and historical, are based partially on the Book of Giants (such as perhaps his parents naming him Gilgamesh in honor of Gilgamesh the giant of old, the man of renown; see Genesis 6 which speaks of the Giants as men of renown; this fame would be a sufficient explanation for the origin of Gilgamesh's name: he was probably named after the man of old, the man of renown, Gilgamesh the Giant). The details of this chapter of the Book of Giants are derived primarily from the Manichean fragments. The reconstruction of the content of this chapter is very uncertain because of the difficulty of putting together coherently the fragments of the Dead Sea Scrolls with the relevant Manichean fragments.

4Q203 Fragment 3:

1.....
 2his friends
 3Uhbawbchys and
 4What will ye give me to kill.....

The mention of Hobabish in connection with someone asking what others give to kill is a support of the Manichean fragment below:

Manichean Fragment . . . Virōgdād . . . Hōbābīš robbed Ahr . . . of -naxtag, his wife. Thereupon the giants began to kill each other and [to abduct their wives]. The creatures, too, began to kill each other. Sām . . . before the sun, one hand in the air, the other (30) . . . whatever he obtained, to his brother . . . imprisoned . . .

That someone (likely Mahaway) is asking what will be given to kill someone suggests some of the Giants were seeking to hire assassins into a killing party devoted to killing enemy Giants, and this type of activity must have caused the civil warring amongst the Giants. It supports the theoretical supposition of mine that Mahaway was being hated by Ohyah because he killed a Giant that Ohyah was in league with. This fragment also confirms my reconstruction of the war being started by Hobabesh stealing someone else's wife and taking her for himself.

Manichean Fragment: . . . hard . . . arrow . . . bow, he that . . . Sām said: "Blessed be . . . had [he ?] seen this, he would not have died." Then Shahrīzād said to Sām, his [son]: "All that Māhawai . . . is spoilt (?)." Thereupon he said to . . . "We are . . . until (10) . . . and . . . (13) . . . that are in (?) the fiery hell (?). . . As my father, Virōgdād, was . . ." Shahrīzād said: "It is true what he says. He says one of thousands. For one of thousands . . .". Sām thereupon began . . . Māhawai, too, in many places . . . (20) until to that place he might escape (1) and . . .

The conflict with Mahaway and Ohyah is very uncertain because of how broken the context is. However we see first of all that someone Ohyah cared about had died, and he wishes he had still lived so he could have seen the good fortune of the Giants. Shemhazah immediately following speaks to Ohyah about Mahaway in an apparently disparaging manner. However, we see that Mahaway hears of the conversation, and responds to things said about him. He says "that are in the fiery hell". This suggests he is referring to the dead Giants suffering a horrible fate. This is probably being brought up as a contrast to Ohyah's assertion that the Giants are blessed. Yet Mahaway says that they are in fiery hell, and therefore they the Giants are not blessed. This fragment is very amazing because we see the words "As my father, Virogdad, was". Virogdad in Middle Persian means "Giver of Lightning", and is a translation of the original Hebrew of the name: "Baraqel". The name Mahawai in the Persian Manichean fragments also connects it to the Dead Sea Scroll fragments. All throughout the Dead Sea Scroll fragments of the Book of Giants, we see the names Baraqel, Mahaway, Ohyah, and Hahyah feature prominently. What's significant also is that both this particular Manichean fragment and the Dead Sea Scroll fragment immediately below contains the words "As my father, Baraqel, was". In the Manichean fragment, it reads "As my father, Virogdad, was" and then it breaks off. In the Dead Sea Scroll fragment (see below) it reads "Baraqel, my father was with me". Afterwards, we see in the Manichean fragment that Shemhazah is said to give feedback, and replying that what someone say is true: only one out of thousands has a special quality. This seems to be Shemhazah referring to what Mahaway said that Baraqel had revealed to him. It seems Baraqel was saying that most individuals are unworthy, but one out of thousands are noble in their hearts. We see however that after what was said, Ohyah is still not impressed, and seems

to want to drive Mahaway to an escape city or place of refuge.

6Q8 Fragment 1:

1
2 Chuwyeah answered and said to Mehuwiy
3 and does not tremble? Who has shown thee everything and Mehuwiy answered
4 and said to Chuwyeah "Birawtchal my father was with me".
5 Mehuwiy had not finished telling what Birawtchal had shown him,
6 when Chuwyeah answered and said to him "Behold, I heard of wonders. If a barren woman were to give birth

This fragment as mentioned above, matches strikingly in several key ways with a Manichean fragment. The mention of trembling seems to reflect Ohyah's amazement at how Mahaway can be so bold to speak without trembling due to their controversy with one another. Ohyah in this fragment replies, being amazed and dumbfounded over what Mahaway was saying. He finds it difficult to accept what Mahaway is saying, and connects this difficulty with a barren woman giving birth, which would be very difficult to make happen.

1Q23 Fragment 29:

1 Chuwyeah
2 he did not finish

This fragment seems to correspond with 6Q8, in that it mentions the name of Ohyah and also in close proximity says "he did not finish"; 6Q8 does the same thing.

Manichean Fragment (First page) . . . I shall see. Thereupon now S[āhm, the giant] was [very] angry, and laid hands on M[āhawai, the giant], with the intention: I shall . . . and kill [you]. Then . . . the other g[iants] . . . (Second page) . . . do not be afraid, for . . . [Sā]hm, the giant, will want to [kill] you, but I shall not let him . . . I myself shall damage . . . Thereupon Māhawai, the g[iant], . . . was satisfied . . .

That Ohyah wanted to kill Mahaway is confirmed by this fragment. Someone defends him but it is not said who. Based on the fragments of the Dead Sea Scrolls however, a very likely guess would be Gilgamesh or Hobabesh. I have sided with Gilgamesh in my reconstruction of this chapter. It shall be noticed that in the reconstruction I have filled in the missing parts with words which provide a smooth connection and flow between one thought and the next.

4Q531 Fragment 4:

1 and Cheirim, and
2 Ohnal, and
3 Nohmal, and and Ohmiyal
4 all these Giants. What has he told to you, so that you killed
5 have not all these gone by the sword?
6 as large rivers against
7 against you

This fragment may provide further insight into the controversy between Ohyah and Mahaway. These are names of various Giants who died in war/battle. It seems that someone is rebuking other Giants, asking them what did someone tell them in order to convince them to kill other Giants. There is mention opposition, in that he says "against you". It is unclear what the "rivers" mean in this context; it is possible this fragment has nothing to do with this particular war, but this is the best guess that can be given at this time for this particular fragment.

(The death of a Giant central to the story of the Book of Giants)

4Q532 Fragment 2:

1
2 with *the* flesh
3 giants and Fallen Ones
4 they were standing
5 the earth
6 they were planning to
7 from Watchers
8 end. And he perished and died, and
9 great injustice they inflicted on *the* earth
10 it was *not* sufficient for him to eat
11 of the earth and unto
12 on the earth in every

13the great. And not.....
14a strong bond.....

This fragment describes the death of a Giant that by the context is clearly central to the story of the Book of Giants; this Giant who died is very likely the Giant that Ohyah was in league with. However, the broken context makes a 100% identification impossible to maintain. At best, it can only be said that all these fragments taken together make a strong case that Ohyah wanted to kill Mahaway because Mahaway killed a Giant that was important to him, but this is only a strong possibility and nothing more. If this is not what this fragment is referring to, some other Giant that was very significant for the Book of Giants died, but it would be unclear who that might be. Perhaps it would be Hobabesh, the Giant who started the war in the first place. Or perhaps it describes the death of Gilgimchys later on in the Book of Giants.

CHAPTER EIGHT: *Gilgamesh has a dream, but interprets it as indicating the Giants will not be punished. The Giants celebrate but aren't entirely convinced, and subsequent to this, Ohyah and Hahyah have dreams of their own. They seek the interpretation of the dreams, but none of the Giants can declare to them what the meaning of their dreams are, so the Giants have Mahaway go to Enoch in order to learn from him the meaning of the dreams and to learn what the fate of the Giants will be. Mahaway flies to Enoch, and Enoch greets Mahaway, and Mahaway explains why he came, and Enoch proceeds to give Mahaway the answer, and he writes it down in a tablet, and gives a second tablet as well to Mahaway intended for Shemhazah and the Watchers, and he sends Mahaway back to the Giants with the two tablets.*

It came to pass after this that Gilgimchys had a dream: he dreamed of a tablet being thrown into the water, and three signs appeared, signifying woe, flight, and annihilation. And Gilgimchys came to Chuwyeh and told him what he had dreamt. And he said "Go to the others and inform them of the dream and what I have declared unto thee. I believe that this dream is not concerning the death of our souls but rather is describing only the binding of Ozizal and all his associates". And Chuwyeh informed them that which Gilgimchys had said to him. And Chuwyeh told them the contents of Gilgimchys' dream and Gilgimchys' interpretation. And those who heard it rejoiced, thinking that punishment was not being sent unto them, but only to Ozizal. And Chuwyeh returned from the assembly, and he was absorbed in thought concerning the dream. Shortly after this, the two sons of Simyizeh, Chuwyeh and Cheiyeh by name, dreamed dreams. Chuwyeh saw a great stone which covered the earth, and the earth was marked all over with lines upon lines of writing. An angel came, and with a knife obliterated all the lines, leaving but four letters upon the stone. Cheiyeh saw a large pleasure grove planted with all sorts of trees. But angels approached bearing axes, and they felled the trees, sparing a single one with three of its branches. When Chuwyeh and Cheiyeh awoke, they repaired to their father, and Cheiyeh said in the assembly of his companions, the Giants: "Give heed unto what I say unto you, because a great mystery befell me. For in my dream I saw the following in this night". And he declared unto them the vision he saw. And after the dream was told, he asked for their interpretation, but they were not able to explain its meaning. And so Cheiyeh said "Let us present this dream to Inook, the scribe of interpretation, so that he may interpret for us the dream. And his brother Chuwyeh said "I also saw something astounding in my dream this night while I was sleeping." And he declared unto them the vision he saw. And when they had heard him relate the contents of the dream, the Giants were greatly frightened at the dreams, and they summoned Mehuwiy, and they said to him "Go to Inook, because knowledge of the location and height are thine, since thou knowest and hast heard his voice. And speak to him so that he shall explain to thee the interpretation of the dreams and so that everything is laid to rest concerning the fate of our house". And Mehuwiy assented to their request, and he left the Giants and began to fly, using his arms as wings, and he flew like an eagle, for he had the ability to do this due to his paternal origin. And he flew to the ends of the earth, and crossed over bare regions, the Great desert, and came to the land of Viruwym. Mehuwiy approached and when Inook saw him and called out to him in greeting. And Mehuwiy said to him "Inook I have come to thee this second time, so that thou mightest inform me concerning the interpretation of several dreams that my companions dreamt, and declare unto us the fate of us all, if we shall receive the same punishment as our fathers or not. We shall listen to thy words, whatever it is thou tellest us to do." And Mehuwiy described to Inook in detail the content of the dreams that the Giants had seen. And Inook interpreted the dreams for them, saying, "The meaning of the dreams is the same: Alehym will bring a deluge, and none will escape with his life, excepting only Nih and his sons. Now then, I shall write for thee all that I shall declare unto thee, informing thee of the meaning of the dreams in great detail." And Inook wrote down all the words in a tablet. He then said "Mehuwiy, when thou goest, take also with thee a second tablet that I have written, for the Lord of Heaven has commanded me to write a letter unto Simyizeh and the other Watchers that sinned with him. Do not read the second tablet yet, but when thou dost arrive in the assembly of thy companions, read to them the first tablet. And after they have been shown their fate, read unto Simyizeh and your fathers the second tablet that I have written unto them."

FOOTNOTES:

This chapter is reconstructed from the Dead Sea Scrolls fragments, the Manichean fragments, and the Midrash of the Giants.

Manichean Fragment (34) . . . over Taxtag. To the angels . . . from heaven. Taxtag to . . . Taxtag threw (or: was thrown) into the water. Finally (?) . . . in his sleep Taxtag saw three signs, [one portending . . .], one woe and flight, and one . . . annihilation. Narīmān saw a

gar[den full of] (40) trees in rows. Two hundred . . . came out, the trees

This fragment preserves two dreams. The first one is the dream of Gilgamesh, and the second one is the dream of Hahyah. Some scholars have tried to argue that the dream of the tablet being dipped into the water is the same dream that Ohyah had, but comparing the details, this is impossible. It is clear by examination of the spacing requirements and the details of the dreams, that the tablet dipping in water dream is unrelated to the dream of the stone that the Midrash of the Giants says Ohyah had. The sequence of the dreams is confirmed in the Dead Sea Scrolls fragments: in it Ohyah's dream comes after Hahyah's, not before. In the Manichean fragment, we see Gilgamesh's dream comes before Hahyah's. The word "taxtag" in the Manichean translation can also mean "board" and thus it is describing a taxtag/board being thrown into the water. The garden dream corresponds with Hahyah's dream in the Dead Sea Scrolls fragments. The trees are numbered at 200 and said to be arranged in rows. This corresponds with the neat organization of the 200 Watchers mentioned in Enoch 6:7-8.

Manichean Fragment outside . . . and . . . left read the dream we have seen. Thereupon Enoch thus and the trees that came out, those are the Egrēgoroi ('yr), and the giants that came out of the women. And over . . . pulled out . . . over . . .

We see with this fragment that Mahaway is describing to Enoch the dreams the Giants had, and the beginning of Enoch's interpretation is given: the fragment links the trees with the Watchers, and something in the forest or joined to the trees as the women the Watchers married, and things coming out of these it identifies as their children, the Giants, born to the women. It also alludes to the uprooting of the trees, signifying a destruction of the Watchers, their wives, and the Giants. As shown in the Midrash of the Giants, the only tree that was spared was Noah, and his three shoots, which it identifies as his sons. Noah being identified as one of the trees links him with the angelic beings, and probably alludes to the fact that Noah had an angelic nature/appearance, as can be gleaned by his angelic appearance at his birth (for more on this, see the Book of Lamech and Enoch chapters 106-107).

2Q26:

1they washed the tablet to erase
2and the water rose above the tablet
3and they lifted the tablet from the water, the tablet which
4for them all.....

There is only one fragment (this one) for the scroll 2Q26. Because of its details matching strikingly with the Manichean fragment, an identification of this fragment with the Book of Giants is confident and trustworthy.

4Q530 Column 1 (Fragments 3+4):

1let him cause him to dwell
2the waters with
3let them be numbered among the whole
4let them be reckoned according to the reckoning of years for the one
5these seven days through keeping them
6all will rejoice, but let not
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24

4Q530 Column 2 (fragments 4 (column 2) + 5 + 2 (column 1) + 1 + 8 + 7):

1 concerning the death of our soulsand all his companions." And Chuwyeh informed them that which
2 Gilgimchys had said to him. AndI shall fear, and judgment will be spoken against his soul; for us the Great One has cursed the princes.
3 And the companions rejoiced on account of it. And he returned andconcerning it. Then the two of them dreamed dreams.

4 And the sleep of their eyes fled from them and the vision of their eyes arose from them and the pupils of their eyes lifted up
5 and came to their dreams. And Cheiyeh said in the assembly of his companions
6 the Fallen Ones in my dream I saw in this night: Behold
7 gardeners, and they were watering
8 great shoots came forth from their rootage
9 I looked until from
10 in all the waters, and the fire was burning in the whole
11 not
12 Here is the end of the dream
13 the Giants were not able to explain to him
14 the dream. Then Cheiyeh said to them, "Let us present this dream to Inook, the scribe of interpretation, so that he may interpret for us
15 the dream. Then answering his brother, Chuwyeh acknowledged and said before the Giants, "I also
16 saw something astounding in my dream during this night while I was sleeping: "Behold, the ruler of the heavens descended to the earth
17 and thrones were erected, and the Great Holy One sat down. A hundred hundreds were serving him: a thousand thousands were praising him:
18 all were standing before him. And behold, books were opened and judgment was spoken, and the judgment of
19 the Great one was written in a book and sealed in an inscription for every living being, and flesh, and upon
20 Here is the end of the dream Then all the Giants and the Fallen Ones became frightened
21 and they summoned Mehuwyi. And he came to the assembly of his companions, the Giants, and they dispatched him to Inook
22 the scribe of interpretation. And they said to him "Go to Inook, because knowledge of the location and height are thine, since
23 thou knowest and hast heard his voice. And speak to him so that he shall explain to thee the interpretation of the dreams and so that everything is laid to rest
24 concerning the fate of our house. If there is a mouth of cunning
4Q530 Column 3

1 if
2 still
3 in the sign of the lifespan of the Giants
4 as whirlwinds, and he flew with his arms like an eagle
5 the earth, and crossed over bare regions, the Great desert
6 And Inook saw him and called out to him. And Mehuwyi said to him "
7 to here, and to thee for a second time Mehuwyi wants shall listen to
8 thy words, and all the Fallen Ones of the earth. If he has brought
9 from the days of their then they will be added to
10 that we may learn from thee their interpretation
11 gardeners who descended from heaven
12
13
14
15
16
17
18
19
20
21
22
23
24

The reconstruction of these three columns is composed of several fragments pieced together by the scholars. While it is possible they have placed some of the pieces together incorrectly, it seems for the most part their reconstruction of the fragments by joining them together is valid and accurate. The first column, the context is very broken, but it may be further teaching from Enoch or advice from one of the Giants. Although column two is fragmentary, it seems by context and linguistic form that the Giants interpret Gilgamesh's dream as only applying to Azazel. Because of this, the Giants rejoice. Their positive reaction to Gilgamesh's dream is linked with the following Manichean fragment:

Manichean Fragment: Then Sam said to the Giants: 'Come here that we might eat and be happy!' Because of sorrow no bread was consumed. They slept. Mahawai went to Atambis (and) related everything. Again Mahawai came. Sam saw a dream. He came up to heaven. Upon the earth fever broke out. All of the water was swallowed up. From the water wrath went out. (The tutelary spirits?) were invisible. He (Sam) beheld before him the rulers of heaven

The Midrash of the Giants also confirms that the dream is incompletely covered in the DSS fragments, which suggests the scholars may have reconstructed this part of the scroll incorrectly. Or it may indicate that Ohyah did not tell the full dream until Mahaway came back with Enoch's interpretation. Seeing that Mahaway here is said to do something that the Dead Sea Scrolls fragments do not say he did, it suggests that the joins of this fragment have been falsely reconstructed by the

scholars, and that the intervening material was much longer, at least twice the length of the reconstructed columns the scholars made. In the Manichean fragment, it mentions an Atambis, but it is unclear who that individual might be. The mention of bread not being consumed is partially confirmed in fragment 6 column 1 below. The following fragments are further portions of Hahyah's dream of the trees:

4Q530 Fragment 16:

1
2 gardeners

6Q8 Fragment 2:

1 its three shoots
2 I was looking until they came
3 this garden, all of it, and

6Q8 Fragment 5:

1 all gardeners
2

We see that the three shoots in 6Q8 confirm the Midrash of the Giants statement that the dream of the trees had one tree surviving. We are told there that the interpretation of this signified that Noah with his three sons alone of all humans would be spared. The dream of Ohyah seems incompletely reconstructed by the scholars, due to the Manichean fragment. The Manichean fragment gives further the following information: “ Sam saw a dream. He came up to heaven. Upon the earth fever broke out. All of the water was swallowed up. From the water wrath went out. (The tutelary spirits?) were invisible. He (Sam) beheld before him the rulers of heaven” This corresponds on one point only, namely that he beholds the rulers of heaven. Scholars have noted that this text preserved in the Dead Sea Scrolls of Ohyah's dream matches strikingly with the Book of Daniel. Some try to argue the Book of Daniel's account was the source of the Book of Giant's account, but this is absurd. The correspondence between the dreams does not require one to believe one copied the other, but rather simply testifies to a common tradition of religious thought behind both documents. It is extremely significant that the Giants suggest Enoch as the one to go to to get help and to find out the answers to their questions. This suggests that the Giants and the Watchers in general considered Enoch to be one of their own, a fellow Watcher, due to the Watchers having chosen him to be with them in order to function for those of the earth as if he was a Watcher. This role of Enoch is confirmed in the Book of Jubilees and in Enoch's various writings. Thus, they had great respect for Enoch and trusted his wisdom and accuracy. They knew he could answer any of their questions. The choice of Mahaway as the one to go to Enoch is significant, in that it is corroborated by the Manichean fragments. Having Mahaway go to Enoch to have him explain to them some mysteries that some of the other Giants saw is a striking parallel with what we see in the Book of Lamech, where Methuselah goes on behalf of his son Lamech to Enoch to have Enoch explain to him the mysteries Lamech saw surrounding the birth and appearance of his son Noah. They chose Mahaway to go to Enoch, because as it says in the fragments of the Dead Sea Scrolls, he knew where Enoch was; hence, like Methuselah, he had visited Enoch before and knew where to find him. A further connection of the Book of Giants with the Book of Lamech is that they both locate Enoch at the ends of the earth. When Mahaway goes to Enoch, the Dead Sea Scrolls fragments says that he flew there with his arms like an eagle. This ability of Mahaway to fly comes from his partially angelic nature, and is confirmed by the Manichean fragments, which describes Mathaway as flying to Enoch for his wisdom. We see that Mahaway is greeted by Enoch, and that Mahaway says that this was Mahaway's second time coming to Enoch. After this, the fragment has Mahaway describing to Enoch the dreams that the Giants saw, and starts with the dream of the trees, but the Dead Sea Scrolls fragments break off. All of this is strikingly confirmed in the Manichean fragments.

CHAPTER NINE: *Mahaway flies back to the Giants with the two tablets. And Mahaway tells them of his journey to Enoch and of Enoch saving his life, and tells them that Enoch had given him two tablets and revealed everything they had wanted to know from him. The first tablet is read. The Giants discuss the contents of the first tablet after it is finished being read, and realize they are doomed, and they lament over their miserable fate. They then have the second tablet read. Enoch tells Shemhazah that he and the other fallen Watchers will soon be bound, but that the Giants should repent and pray, for they still have a chance to benefit from reformation of their lives.*

And Mehuwiy took the two tablets from Inook and flew back to the assembly of the Giants, and their fathers were also assembled there with them. And he spoke to them of his journey to Inook, and he said “I had lost my way, and I was flying dangerously close to the sun, but Inook knew, and Inook called out to me and I heard his voice, he spoke to me and warned me that if I flew too much closer to the sun, I would die. And so Inook saved me from death; he then sent my father Birawtchal to me in order to lead me to where he was, and my father brought me to the ends of the earth where Inook was, for I had forgotten how to find him.” And Chuwyeh discussed with him what he saw, and Mehuwiy explained that Inook

had given him two tablets for them as his answer. Then Chuwyeh said “Bring these two stone tablets which are inscribed. First, bring Cheiyeh the message: Why art thou running in such fright? I have now come and I have brought these two tablets in order that I might read the first before the assembly of the Giants”. And when Cheiyeh calmed down, Simyizeh, said “Read the writing of Inook the scribe before all of us, the two tablets which have to do with the message that Inook has written out for us the Watchers, and you, the Giants”. And Mehuwiy opened the first tablet that Inook had written for them, and he read it to them. And the interpretation of all their dreams was given by Inook in the writing. And Chuwyeh discussed with Cheiyeh his brother about the dreams that they had, and they concluded that Ozizal was the chief angel responsible for all the sins of the earth, for he was the first to dwell with men, and he was the first to propose that they, the Watchers, take for themselves wives of the daughters of men and to beget children for themselves by them, but that despite this, they would all be destroyed as punishment for their own sins. After finishing up discussing the words that Inook had spoken unto them, and lamenting over what he said was going to happen to them, they addressed Mehuwiy, and said to him “Now that thou hast read unto us all the words of Inook from the first tablet which he wrote for us, and now that the dreams and visions of the Giants have been interpreted, read for us the second tablet”. Now, Mehuwiy had not yet read the contents of what Inook had written, for he had been ordered by Inook not to read the second tablet that he had written until he was with Simyizeh and his associates, for the message was primarily to them, and was intended to be read after the first tablet had been read. And Mehuwiy took the book in his hands and began to read from the tablet. And the following words were contained in the tablet: “Copy of the second tablet of the letter that Inook wrote to Simyizeh and to all his companions concerning the fate of them and their sons. By the hand of Inook, the scribe of interpretation was this written. I Inook, the scribe of interpretation and holy one, write to Simyizeh and to all his companions. Listen to what I have to say to you. You should know that you have not heeded to the word of the Lord which the Great Holy One had commanded unto you. And he has seen you and your deeds and those of your wives and the deeds of your sons and their wives and their children. It is through you and your posterity that the entire earth has been corrupted. Therefore, you shall surely be punished for your prostitution in the land. It will happen to you that you will receive a great woe and affliction, for the Lord of Heaven has heard the complaints against you, for the souls of the dead have prayed unto me for justice and lodged complaint against you and against the deeds of your sons, and they are lamenting on behalf of the world and the corruption with which you have corrupted it. And the command to bind Ozizal has reached Rival. Behold, destruction is imminent, and not soon after, it shall come to you as well to bind you, and it will cover the entire earth, and it will destroy all those that are in the fertile lands, and which are in the deserts and which are in the seas. And the interpretation of this matter is accurate and true, and will surely come to pass. All this will be upon you for evil. Now then, unfasten your chains which bind you to destruction, and command your sons to repent and pray.”

FOOTNOTES:

This chapter is reconstructed almost exclusively from the Dead Sea Scrolls fragments, although it is slightly supplemented by the Manichean Fragments.

Manichean Fragment: concerning the demons.... not remain. Again he said, ‘Bring these two stone tablets which are inscribed. First, bring Nariman <=Hahyah> the message. “Why are you running in such fright? I have now come, and I have brought these two tablets in order that I might read the one to the demons before the giants.” Shahmizad said, “Read the writing of Enoch the scribe before ... which [has to do] with the message [concerned with the demons ...

Some scholars theorize that the first tablet Mahaway got from Enoch was from his first visit to Enoch, and that the second tablet Mahaway got was from his second visit to Enoch. However, this is contradicted by the Manichean Fragment above, which says that Mahaway had come with both tablets. The first tablet based on the context of the Dead Sea Scrolls fragments and the Manichean fragments was specifically written for the Giants, and was to give them the interpretation of the dreams. Enoch's designation of scribe of interpretation is key in understanding Enoch's role in the Book of Enoch. As a Watcher in his own right, Enoch gives secrets and mysteries to those he desires to assist. The mention of Shemhazah in the assembly of the Giants confirms what the Dead Sea Scrolls fragments say regarding the second tablet, that it was addressed specifically for Shemhazah and hence that is why he was there with the Giants in their assembly. According to the Midrash, Shemhazah was the one who interpreted the dreams for Ohyah and Hahyah. Either this is a corruption of the original story, or the Midrash has condensed the story, and Shemhazah had also discussed with his sons the meaning of the dream that Enoch had revealed to them.

4Q531 Fragment 14:

1they, much violence in
 2we shall be *neither* bones nor flesh
 3flesh, and we will be blotted out from our form
 4and thy holy ones to us

This fragment tells us that after the first tablet was read, the Giants realized what their fate would be; the fragment alludes

clearly to a realization from the perspective of the Giants of the disembodied state that they will eventually undergo and experience for themselves.

4Q203 Fragment 7 Column A:

(Unknown Number of Lines preceding)

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....
- 7.....
- 8.....
- 9.....
- 10.....

11 and your power.....
12.....
13 Then Chuwyeh said to Hayah, *his brother*.....
14 us Ozizal and made *him*.....
15 the Giants; and the Watchers. All *their* companions will be rise up *against*.....

4Q203 Fragment 7 Column B1:

(Unknown Number of Lines preceding)

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....
- 7.....
- 8.....
- 9.....
- 10.....
- 11.....
- 12.....

13 Then they answered "They bore
14 Watchers
15 he has imprisoned us and defeated you.....

4Q203 Fragment 7 Column B2:

(Unknown Number of Lines preceding)

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....
- 7.....
- 8.....
- 9.....
- 10.....
- 11.....
- 12.....

13 to thee, Mahawai.....
14 the two tablets.....
15 and the second has not been read up till now.....

Fragment 7 is composed of three different fragments; there are good reasons for positing that the three fragments were connected together and belong to consecutive columns of the same sheet of the scroll. However, this is not 100% certain, though the context (albeit very sparse) seems to confirm this conclusion; we see that they discuss the meaning of the dream amongst themselves, and having received Enoch's interpretations, they dwell on the doom that he has pronounced against the Watchers and the Giants. When it says he has imprisoned "us" and defeated "you" this is the Watchers speaking about themselves being imprisoned, and telling their sons, the Giants, about their being defeated. We see here that by the end of this fragment, the first tablet had already been read, but that the second tablet had not yet been read. There is a peculiar emphasis on the fact that it had not been read by them yet, which may suggest that Mahaway was instructed not to read it to

them until after the first tablet had been read. This was the guiding basis of my reconstruction in this chapter I reconstructed of Mahaway's being commanded to read the second tablet to them only after the first had been read.

4Q203 Fragment 8:

1 book
2
3. Copy of the second tablet of *the* letter
4 by the hand of Inook, the scribe of interpretation
5 and holy one, to Simyizeh and to all *his* companions
6 You should know that not
7 and your deeds and those of your wives
8 they *and* their sons and the wives of *their sons*
9 for your prostitution in the land. It will happen to you
10 and lodges a complaint against you and against the deeds of your sons
11 the corruption with which you have corrupted it
12 has reached Rival. Behold, destruction
13 and which are in the deserts and which are in the seas. And the interpretation of *this matter*
14 upon you for evil. Now then, unfasten your chains which tie
15 and pray.

It is quite fortunate that extensive text was preserved in these fragments 7 and 8, for it helps establish the flow of the narrative and the content allows for placing these fragments one after the other, joined very close to one another. Fragment 8 had to have followed fragment 7 almost immediately after the end of fragment 7 due to how close the context and narrative is in the fragments. The contents of the second tablet have an authorship attributed explicitly to Enoch. Here we see Enoch's second tablet was intended for the Watchers, primarily, and not the Giants. The mention of Raphael connects with Enoch 10:4-8 which says that Raphael was commanded by God to bind Azazel as punishment for his sins. All this is evidence of the view that the Book of Giants corresponded in content to Enoch chapters 6-11 in a very expanded form. The tablet ending with the command to unfasten bonds and to pray. This suggests that Enoch was implying some mercy could be granted either to the fallen Watchers and/or their offspring, if they responded humbly to the warnings, and made amends for the wrongs they had done to the earth. However, Enoch knew they would not change their ways, and so his words were in effect just standard procedure in order to justify God destroying them as punishment for not amending their ways when given a final chance after God having been so patient with them for so many years. The importance of the command for them to pray is that God cares for them still and does not view them as valueless as some teach. Some teach the Watchers and the Giants were pure evil and had no redeeming value or were not worth any mercy but that they were evil by nature and deserved to be exterminated merely because of their corrupt genetics. These doctrines are refuted by the Book of Giants, for it treats the Watchers and the Giants as valuable beings who still can pray and receive benefits from God and who can still lead spiritual lives of obedience and devotion to God and righteousness. Due to the spacing on the last line of this fragment, it is probable that the command of them loosen their sinful bindings, and pray closed/completed the second tablet's message.

Manichean Fragment: (First page) . . . fire was going to come out. And [I saw] that the sun was at the point of rising, and that [his ?] centre (orđu) without increasing (? ašilmātin ?) above was going to start rolling. Then came a voice from the air above. Calling me, it spoke thus: "Oh son of Virōgdād, your affairs are lamentable (?). More than this you shall [not] see. Do not die now prematurely, but turn quickly back from here." And again, besides this (voice), I heard the voice of Enoch, the apostle, from the south, without, however, seeing him at all. Speaking my name very lovingly, he called. And downwards from . . . then (Second page) . . . " . . . for the closed door of the sun will open, the sun's light and heat will descend and set your wings alight. You will burn and die," said he. Having heard these words, I beat my wings and quickly flew down from the air. I looked back: Dawn had . . . , with the light of the sun it had come to rise over the Kōgmān mountains. And again a voice came from above. Bringing the command of Enoch, the apostle, it said: "I call you, Virōgdād, . . . I know . . . his direction . . . you . . . you . . . Now quickly . . . people . . . also . . .

This fragment is a striking confirmation of the fragments found in the Dead Sea Scrolls: it confirms that Mahaway was sent to Enoch to receive a message from him on behalf of the Giants. This fragment is very similar to Greek mythology where the greek god Icarus flies too close to the sun. That being said, the similarity may be only coincidence, since as has already been noted, there is a similar coincidence between Gilgamesh the Giant and the demi-god Gilgamesh of the Epic of Gilgamesh. If this Manichean fragment is fully authentic, which it probably is, this may be the ultimate inspiration of Icarus' story about himself that he flew too close to the sun and his wings melted because of it. As is confirmed in the Dead Sea Scroll fragments above, Mahaway had something like wings as his arms that enabled him to fly. In this fragment, Enoch sees that Mahaway is about to die, and warns him, and sends Mahaway's father Baraqel to lead him to Enoch.

4Q530 Fragment 6 column 1:

1

2curse and an affliction. I whose hands
3and every house of escape to which I shall go
4*the souls of those* killed are complaining against their murderers and crying out for assistance.
5and we shall die together and he shall present destruction
6great anger. And I shall sleep and bread
7the vision has made my eyelids heavy. And also
8he entered the assembly of the Giants

Column 2 is too fragmentary to incorporate anything meaningful from it. This and the fragment that follows seems to come after the first tablet was read, and before the second tablet was read, in which they are discussing their dreams once again, and reviewing what they saw and what Inook said to them.

4Q531 Fragment 17:

1the right..... every house of.....not
2their
3giant, and by the power of the might of my arms and by the force of my strength
4 *I went up against* all flesh, and I waged war with them, but not
5 *could we triumph; they and I were not* able to prevail together with ourselves because my adversaries
6 *are angels and they in the heavens* are seated, and among the holy places they dwell. And not
7 *could I resist them, for* they are more powerful than I.
8of the beasts of the field is coming, and the hinds of the field are calling
9and according to this Chuwyeh said to him: "My dream oppressed *me*
10sleep of my eyes *fled* to see a vision. Behold, I know that against
11*I will not* sleep, nor will I eat
12Gilgimchys, tell thy dream

Although the fragments of the Dead Sea Scrolls leave out part of the context and may have even been partially reconstructed incorrectly by the scholars, it seems that before Gilgamesh had asked Ohyah to tell the other Giants Gilgamesh's dream and their interpretation, however here, we see that Ohyah is telling Gilgamesh to tell the others fully what he saw in his dream. This may suggest that Gilgamesh withheld some parts of his dream from the others to deceive them into thinking a positive message that only Azazel was going to be punished. If the fragments were put together properly by the scholars when they reconstructed the columns of 4Q530, we see that earlier, Ohyah doesn't even have a dream until after Ohyah tells the others about Gilgamesh's dream, whereas here Ohyah speaks of his own dream as already having happened, and thus this makes Gilgamesh as being asked to tell his dream after Ohyah had his dream, so this is a further support of Gilgamesh being asked to tell his dream a second time afterwards. It may also belong to the portion of 4Q530 column 2 that is almost certainly reconstructed incorrectly by the scholars. The mention of the "hinds of the field" finds a parallel interestingly enough in the Song of Solomon, being emphasized several times.

CHAPTER TEN: *Shemhazah urges his two sons Ohyah and Hahyah to reform their lives in the hopes that they will be yet given mercy. Ohyah and Hahyah listen to the advice of Shemhazah and attempt to convince the Giants to reform themselves, teaching them through proverbs where true success is found. The Giants seek to reform their lives. Enoch is sent to declare to the Watchers that within 120 years, they would all be bound in a dark prison of punishment for their sins, and that their sons would all be destroyed from off the face of the earth. Noah begins to build the Ark. Around this time, only Azazel is bound.*

When they heard this, Chuwyeh and Cheiyeh began to cry and scream, but Simyizeh consoled them: "Be still, be still! Do not grieve. As often as men cut or haul stones, or launch vessels, they shall invoke your names, Chuwyeh! Cheiyeh!" and you will live on and they shall serve you. This prediction soothed them. And Simyizeh urged his two sons to repent of their sins and not to wage war, and he called them to take a pledge amongst themselves that they would not fight, and that they might petition the other Giants to follow suit. And Chuwyeh spoke to Cheiyeh his brother saying "Get up, and let us enter the assembly of the Giants, and we will take what our father has ordered us, the pledge we shall give that we will repent and not go into battle. And the Giants assembled. And they said "Brothers, listen to the words of exhortation that we have received. Do not fight against the judgment that has been pronounced upon us. For what is the cause of success? It is not the appearance of the lion, but the claws on his feet. It is not the colors of the rainbow, but the bow itself which makes it firm. It is not the sharpness of the blade, but the power of the bearer. It is not the body of the eagle, but his wings. It is not the dug out gold, but the brass that hammers it. It is not the proud ruler, but the diadem on his head. It is not the splendid cypress, but the land of the mountain. It is not he that engages in debates, but he that is true in his reason. It is not the crassness of the fruit, but it is the poison inside it. It is not they that are situated in the skies, but the Alehym of all worlds. It is not the servant who is proud, but the master that is above him. It is not the one that is sent to a task, but the person that sent him." And with these words, the Giants sought to not fight anymore. Now it came to pass that Inook was sent by the

Lord to give a final message to the fallen Watchers. And he began speaking to them. And he concluded his message to them with these words: "And again, concerning the mountain, on which they swore and bound themselves by oath, the one to the other, not to withdraw from it for all eternity: There will descend on it neither cold, nor snow, nor frost, nor dew, unless they descend on it in malediction, until the day of the Great Judgement. At that time it will be burned and brought low, it will be consumed and melted down, like wax by fire. Thus it will be burned as a result of all its works. And now to you, sons of Alehym, I say that great anger is against you, against your sons, and this anger will not abate against you until the time of the massacre of your sons; your beloved ones will be annihilated, and those who are precious to you will die from off all the earth; for all the days of their life from now on will not be more than 120 years. And do not think that they will live any years over and above this: for henceforth there is for them no way of escape because of the anger with which the King of all the ages is aroused against you: do not think that you will avoid these things!" Some time after this, the Most High, the Holy and Great One sent Siriyal to Nih, saying to him: "Go to Nih and tell him in my name 'Hide thyself!; and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct that righteous one what he is to do, and he will preserve his soul unto life and escape forever, and from him will be planted a plant and it will be established throughout all the generations of the world.'" And Siriyal came to him, and told him to build the Ark so that the earth could be repopulated through him. Now, after this, it came to pass that the Lord said to Rival "Bind Ozizal hand and foot, and cast him into the darkness, and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire. And Rival, go and heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. The whole earth has been corrupted through the works that were taught by Ozizal: to him ascribe all corruption." After this was said, Rival went and bound Ozizal as was commanded.

FOOTNOTES:

Manichean Fragment . . . father . . . nuptials (?) . . . until the completion of his . . . in fighting . . . (60) . . . and in the nest(?) Ohya and Ahya . . . he said to his brother: "get up and . . . we will take what our father has ordered us to. The pledge we have given . . . battle." And the giants . . . together . . . (67) "[Not the] . . . of the lion, but the . . . on his . . . [Not the] . . . of the rainbow, but the bow . . . firm. Not the sharpness of the blade, [but] (70) the strength of the ox (?). Not the . . . eagle, but his wings. Not the . . . gold, but the brass that hammers it. Not the proud [ruler], but the diadem on his [head. Not] the splendid cypress, but the . . . of the mountain . . .

Manichean Fragment . . . Not he that engages in quarrels, but he that is true in his speech. Not the evil fruit(?), but the poison in it. (80) [Not they that] are placed (?) in the skies but the God [of all] worlds. Not the servant is proud, but [the lord] that is above him. Not one that is sent . . . , but the man that sent him". Thereupon Narimān . . . said . . . (86) . . . And (in) another place I saw those that were weeping for the ruin that had befallen them, and whose cries and laments rose up to heaven. (90) And also I saw another place [where there were] tyrants and rulers . . . in great number, who had lived in sin and evil deeds, when . . .

These two fragments are clearly connected with one another. Based on the (albeit broken) context of these fragments, it appears that Ohyah and Hahyah were trying to convince the other Giants not to fight in war against each other. The Midrash of the Giants has Shemhazah lamenting over the fate of his two sons, and himself repenting, but Azazel not repenting. The mention of repentance in the Midrash suggests that he probably urged his sons to repent. In any case, these manichean fragments have Ohyah and Hahyah teaching the other Giants about what truly makes things successful, suggesting they are trying to avoid or suppress the doom that Enoch had prophesied over them by following suit with what Enoch had urged them to do, to loosen their sinful bindings and to pray. I have filled in the missing portions of the manichean fragments using the context and an educated guess at what the Giants were trying to say.

Manichean Fragment: . . . Enoch, the apostle, . . . [gave] a message to [the demons and their] children: To you . . . not peace. [The judgment on you is] that you shall be bound for the sins you have committed. You shall see the destruction of your children. ruling for a hundred and twenty [years] . . .

This fragment is a confirmation of the quotation from Enoch by the greek historian George Syncellus "And again, concerning the mountain, on which they swore and bound themselves by oath, the one to the other, not to withdraw from it for all eternity: There will descend on it neither cold, nor snow, nor frost, nor dew, unless they descend on it in malediction, until the day of the Great Judgement. At that time it will be burned and brought low, it will be consumed and melted down, like wax by fire. Thus it will be burned as a result of all its works. And now to you, sons of men, I say that great anger is against you, against your sons, and this anger will not abate against you until the time of the massacre of your sons: your beloved ones will be annihilated, and those who are precious to you will die from off all the earth; for all the days of their life from now on will not be more than 120 years. And do not think that they will live any years over and above this: for henceforth there is for them no way of escape because of the anger with which the King of all the ages is aroused against you: do not think that you will avoid these things!"

Both quotations have Enoch rebuking the Watchers and telling them they have 120 years left (although in Syncellus' quotation, he has altered it to refer to the sons of men rather than the Watchers; he elsewhere in his writings alters the texts to refer to the sons of God as the sons of Seth, and not referring to angels). This mention in these fragments of 120 years remaining explains why Genesis says that the years of man would be 120 years remaining.

Shemhazah's prediction about Ohyah and Hahyah being summoned by men to help them is shown to be an accurate prediction in other sources such as the Homilies of Clement and the Book of Enoch and the Book of Jubilees which describe the power of the deceased Giants over those who call upon them. The words "And another place I saw" to "when they had lived on the earth" are probably Enoch's words, but the Manichean fragment makes it unclear and makes it seem like it is Hahyah's words, not Enoch's, so I am not 100% certain of who the speaker is. The remainder of the reconstructed chapter is a verbatim quotation of Enoch 10:1-8. Based on the correspondence of Enoch chapters 6-16 with the narrative of the Book of Giants, as well as other passages from Enoch such as his second dream vision, it is certain that the Book of Giants contained a much more detailed account than Enoch's account of the binding of Azazel. The quotation from Enoch I included in the reconstruction is to give an idea of the basic content that was in the Book of Giants.

CHAPTER ELEVEN: The Giants lament over Azazel being bound, and then they and the Watchers, seeing that they were not bound or destroyed vaunted themselves. When this happened, Gabriel the archangel was sent to incite the Giants to commit civil war against themselves and their offspring, and they all began to kill each other, and the Watchers beheld the destruction of their families. When the war of the Giants ends with few survivors, all of the fallen Watchers are subsequently bound by the angels into the dark prison of punishment.

And the Giants were all in great distress over the fate of Ozizal, and they lamented over what had happened. And the Giants were determined in their hearts to help their fathers avoid the fate that Ozizal received. And they intended to live on the earth at least five hundred years, and they did not repent as they had said they would, but continued to fill the earth with wickedness. And because of this, the Lord said to Gibawriyal: "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 shall they not have. And no request that they make of thee shall be granted unto their fathers on their behalf; for they hope to live a long life, and that each one of them will live five hundred years." Now, the fallen Watchers thought that they might not be punished after all. And so they began to gloat and vaunt themselves. And so it came to pass that Gibawriyal obeyed the word of the Lord, and he came to the Giants, and he incited them to wage war against their own sons. And all the Giants began to fight against their own sons, that is, against the Naphil and the Eliyo. And the Naphil fought against their fathers and against their sons, and the Eliyo fought against the Giants and against their fathers. But they were not content to keep this strife amongst themselves alone, but they fought against the sons of men as well, so that all the earth was full of war and bloodshed. The Watchers did not join in on the fighting, but watched on in horror as their own descendants were destroying themselves. And they petitioned the Lord of Heaven and sought mercy from them on behalf of their descendants, but He did not listen and refused them, because part of the punishment for their own sins was that they had to see the death and destruction of their own families, and that after this, they would surely be bound in chains of darkness for their sins. And so it was that after much fighting, and great destruction, most of the Giants, Naphil, and the Eliyo had died. And when they realized that they were on the brink of self destruction, they reached a peace treaty, and no longer fought amongst themselves. Now, when the fighting was over, the Lord said unto Mykal: "Go, now unto Simyizeh and all his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness; now that they have seen that their sons have slain one another, and now that they have seen the destruction of their beloved ones, bind them fast for seventy generations in the hills of the earth, till the great day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of the generation. And at the moment of the judgment by which I shall judge they will perish for all generations. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore. And then shall all the righteous escape, and shall live till they beget thousands of children, and all the days of your youth and your rest shall ye complete in peace. And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all impurity, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous,

and all nations shall offer adoration and shall praise Me, and all shall worship Me. And all the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send upon it from generation to generation and for ever. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.” And so it was that Mykal called his angelic hosts to join him, and he together with Rival, Siriyal, and Gibawriyal, sought to bind all of the fallen Watchers, and whichever of their children helped to protect them. Now, the Watchers, when they had perceived that the War had ended, and they perceived that they were about to be attacked by the angels and bound by them, they fled to thirty two of the cities of their sons. And Mykal with the angels came and sought to bind them all. Now the fallen Watchers could transform themselves still into any shape they wanted in order to disguise themselves. And so they did, transforming themselves into all kinds of shapes, and they went into hiding. And Mykal began searching for them. And through the power of the Lord of Heaven, he called on the assistance of the elements of nature, and through them, they revealed the whereabouts of the fallen Watchers, and the true nature of the Watchers was revealed by the elements. And when the fallen Watchers saw that they could no longer hide, they went out for one last battle, in an attempt to cause Mykal and his angels to fall. And there was much fighting between the angels and the Fallen Watchers, but through the assistance once again of the elements, they were able to overcome the fallen Watchers and they bound them, and imprisoned them in chains of darkness in the earth for seventy generations.

FOOTNOTES:

Manichean Fragment:

I. Sogdian M 500 n. Small fragment. . . . manliness, in powerful tyranny, he (or: you ?) shall not die". The giant Sāhm and his brother will live eternally. For in the whole world in power and strength, and in . . . [they have no equal].

The placement of this fragment is uncertain. However, it seems to correspond with Enoch 10:9-10 “ for length of days shall they not have. 10 And no request that they i.e. their fathers make of thee shall be granted unto their fathers on their behalf. for they hope to live an eternal life, and that each one of them will live five hundred years.” So it seems this Manichean fragment comes from this place, where they hope to live at least 500 years more, which Enoch couples with them thinking they will have “eternal life” or in other words that they will “live eternally”. However as the Book of Enoch, Book of Jubilees, and the reconstructed Book of Giants proves, their desire to live that long was not granted, except in the sense that they continued to live on the earth as bodiless spirits (aka demons).

Manichean Fragment: (First page) . . . mirror . . . image. . . distributed. The men . . . and Enoch was veiled (= moved out of sight). They took . . . Afterwards, with donkey-goats . . . slaves, and waterless trees (?). Then . . . and imprisoned the demons. And of them . . . seven and twelve.

This fragment tells us of the final conflict with the Watchers, and their imprisonment. It seems that Enoch was concealed away at this time in order to protect him from being harmed by the Watchers.

Manichean Fragment: The four angels with the two hundred [demons . . .]. . . they took and imprisoned all the helpers that were in the heavens. And the angels themselves descended from the heaven to the earth. And (when) the two hundred demons saw those angels, they were much afraid and worried. They assumed the shape of men and hid themselves. Thereupon the angels forcibly removed the men 4 from the demons, (10) laid them aside, and put watchers over them . . . the giants . . . were sons . . . with each other in bodily union . . . with each other self- . . . and the . . . that had been born to them, they forcibly removed them from the demons. And they led one half of them (20) eastwards, and the other half westwards, on the skirts of four huge mountains, towards the foot of the Sumeru mountain, into thirty-two towns which the Living Spirit had prepared for them in the beginning.⁶ And one calls (that place) Aryān-waižan. And those men are (or: were) . . . in the first arts and crafts. (30) . . . they made . . . the angels . . . and to the demons . . . they went to fight. And those two hundred demons fought a hard battle with the [four angels], until [the angels used] fire, naphtha, and brimstone”

This is one of the most important fragments for reconstructing a basic account of the binding of the fallen Watchers that Enoch 10:11-16 and Enoch 88:3 allude to. The mention of four angels is a clear reference to the four archangels Michael, Gabriel, Raphael, and Sariel; these four are grouped together as the chief archangels who work together in many different books of Scripture, such as the Book of Enoch. The four being the ones who would bind the fallen Watchers is confirmed by Enoch 88:3.

Manichean Fragment: On account of the malice and rebellion that had arisen in the watch-post of the Great King of Honour, namely the Egrēgoroi who from the heavens had descended to the earth,—on their account the four angels received their orders: they bound the Egrēgoroi with eternal fetters in the prison of the Dark(?), their sons were destroyed upon the earth.

This doesn't really add anything new, but it is a further confirmation of the general details of the binding of the fallen Watchers, such as the four archangels binding them. Enoch 10:9-11:2 is the main basis of this chapter I reconstructed; I mostly quoted those verses verbatim to give a basic outline/summary of the contents of the Book of Giants. The Giants and the Watchers attempting to avoid the things that Enoch prophesied to them would happen is supported implicitly by the actions the various sources such as Enoch attribute to them after Enoch's warnings. Mixed within this narrative came a full and very detailed account of the War of the Giants with themselves and their offspring (I was only able to present a brief summary of this account in the reconstruction, due to not having any way of knowing the fuller details of the war that are now lost). This war is alluded to in the Book of Enoch and the Book of Jubilees in several places. The places are as follows: Enoch 10:9-10, Enoch 87:4-88:2, Jubilees 5:6-7, and Jubilees 7:22. That the Watchers fought against the angels who sought to bind them, indicates that they had power and were a threat to the angels who were faithful, and could make them fall. This threat and danger that angels have is supported by other writings such as the Book of Daniel, where an angel was delayed from coming to Daniel because he was in a conflict with a sinful angel that was attacking him.

CHAPTER TWELVE: Noah goes into the Ark, and the flood comes, and begins to kill all life, but not all the Giants are killed by the flood. In order to fix this, Yehuweh sends the Leviathan, and the Leviathan begins to kill all the Giants and their sons who survived. Ohyah alone survives the attacks of the Leviathan, and kills the Leviathan. The archangel Raphael is sent by Yehuweh in order to punish Ohyah for killing the Leviathan, and to finally restore the earth to purity Ohyah is killed and bound in the dark prison of punishment with the fallen Watchers. The flood being over, and the Giants and their sons still remaining on the earth without bodies, become demons, and are given a law by an angel of Yehuweh how they are to live if they want to avoid being sent to the dark prison of punishment that the Watchers were sent to. And this explains how the Nephilim came to be on the earth after the flood.

And when they were bound, the Lord said to Siriyal "Now that the fallen Watchers have been imprisoned, and now that the one hundred twenty years have come to an end, go to Nih and tell him the flood will come in seven days". And Siriyal informed Nih of the flood that was imminent. And at the end of the seven days, the floodgates of heaven burst open, and the fountains of the abyss beneath the earth were opened. And the flood waters began to come. And the great destruction began to happen. And the waters of the deep that burst forth caused much death. Those who survived, went to higher ground. And as the waters covered more and more of the earth, those still alive were forced to swim in the water. But some of the Giants, and the sons of the giants were swimming in the water and were able to live off the dead carcasses. And when the Lord saw this, that they were refusing to submit to the judgment that had been pronounced against them, he commanded the Luwiytin to go forth and to kill them all. And he went forth and one by one the Luwiytin slaughtered the Giants and their sons. Now of all the Giants, the most determined to survive was Chuwyeh. He had watched as all his companions died. But he refused to suffer the same fate as they suffered. And while all the other Giants were attacked by the Luwiytin, Chuwyeh decided to surprise the Luwiytin and attack him. And he went throughout the waters of the earth until he found the Luwiytin, and he came upon it by surprise. And they began to fight one another a long battle. Chuwyeh had great strength he was very tall and massive in size. And because of this, he was well matched with the Luwiytin. And after much fighting, Chuwyeh killed the Luwiytin. And the Lord saw this and was in great anger against him, and he sent Rival saying to him "Behold the wickedness that Chuwyeh has done; he has rebelled against my decree against him, and has slain my servant. Now then, go unto him, and slay him, that he might be destroyed from the face of the earth." And when he said this, Rival obeyed and went to Chuwyeh. And Rival came to him and said "The Lord has seen what thou hast done, and he has been greatly angered by the bloodshed thou hast committed against his servant, the Luwiytin. Because thou hast done this, thou wilt not remain on this earth like the rest of thy companions, but thou wilt be sent unto the prison of darkness where the Fallen Watchers have been bound for seventy generations, and thou shalt join them and be bound forever with them." And Chuwyeh, hearing this, became indignant, and attacked Rival. And they fought with one another, but Rival was too powerful for Chuwyeh, and Rival destroyed him and cut him off from the face of the earth, and bound him into the prison of the fallen angels with his father Simyizeh. And when the Lord saw that the earth was free from the wickedness of the Giants, he was satisfied. And when the flood waters disappeared from the face of the earth, the spirits of the Giants, and the spirits of the sons of the Giants, still on the earth, gathered together to one another. Since, therefore, the souls of the deceased giants were greater than human souls, inasmuch as they also excelled their bodies, they, as being a new race, were called also by a new name. And to those who survived in the world a law was prescribed of Alehym through an angel, how they should live. For being bastards in race, of the fire of angels and the blood of women, and therefore liable to desire a certain race of their own, they were anticipated by a certain righteous law. For a certain angel was sent to them by Alehym, declaring to them His will, and saying: -- "These things seem good to the all-seeing God, that you lord it over no man; that you trouble no one, unless any one of his own accord subject himself to you, worshipping you, and sacrificing and pouring libations, and partaking of your table, or accomplishing aught else that they ought not, or shedding blood, or tasting dead flesh, or filling themselves with that which is torn of beasts, or that which is cut, or that which is strangled, or aught else that is unclean. But those who betake themselves to my law, you not only shall not touch, but shall also do honour to, and shall flee from, their presence. For whatsoever shall please them, being just, respecting you, that you shall be constrained to

suffer. But if any of those who worship me go astray, either committing adultery, or practising magic, or living impurely, or doing any other of the things which are not well-pleasing to me, then they will have to suffer something at your hands or those of others, according to my order. But upon them, when they repent, I, judging of their repentance, whether it be worthy of pardon or not, shall give sentence. These things, therefore, ye ought to remember and to do, well knowing that not even your thoughts shall be able to be concealed from Him". Having charged them to this effect, the angel departed. And the Giants and their sons praised the Lord that they were allowed to remain on the earth until the day of judgment. And there were Nivawlym in those days after the flood.

FOOTNOTES:

The conclusion of the story involving the dragon is based on two sources. The first source is the Gelasius Decree which listed books in the canon as well as books rejected from the canon as apocryphal writings.

Gelasius Decree: The book about Og the giant of whom the heretics assert that after the deluge he fought with the dragon: It is to be rejected as Apocrypha.

The second source is a Manichean Fragment: like unto (the fight in which) Ohya, Lewyātīn (= Leviathan), and Raphael lacerated each other, and they vanished;

This fragment confirms that Ohyah fought with the dragon at the very end of the Book of Giants, and gives us the conclusion of the story: Raphael the archangel killed Ohyah as punishment for killing the Leviathan. Now according to the Gelasius Decree the Book of Giants was a heretical book and one of the reasons it was heretical is because it taught that Ohyah, one of the Giants, survived the flood and did not die, even though other writings such as Genesis and the Book of Enoch says the flood killed all the Giants. I have reconstructed the account of this in a way that reconciles with the Book of Enoch and the Book of Genesis. The Book of Giants did teach that Ohyah indeed survived the actual flood, which lasted though for only forty days. However, the effects of the flood lasted for an entire year, and before the waters of the flood receded and made the earth dry once again, Ohyah was killed by Raphael after he killed the Leviathan. The Scriptures presuppose more than one Leviathan exist. The importance of the Leviathan for destruction and judgment and eschatological signs, as well as indications of new beginning is confirmed in many books of Scripture, such as 2 Esdras and 2 Baruch. Enoch 60:7-10 and Enoch 60:24-25 describe the end of the Book of Giants strikingly, thus supporting the Leviathan motif: "7And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters. 8But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created. 9And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness.10And he said to me: "Thou son of man, herein thou dost seek to know what is hidden."...24And the angel of peace who was with me said to me: "These two monsters, prepared conformably to the greatness of God, shall feed. 25When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgement shall take place according to His mercy and His patience." The final part of the Book of Giants in my reconstruction of the final chapter of it is the Giants becoming disembodied and surviving the earth, thereby becoming demons, and being given laws restraining what they are allowed to do after the flood or else they will be bound into the prison with the fallen Watchers. These words are quoted verbatim from the Homilies of Clement. Thus ultimately this is the conclusion to the Book of Giants, and it is the explanation of how Nephilim existed after the flood.

Dead Sea Scrolls Fragments which are important for connecting the ten scrolls found with the Book of Giants, but which cannot be placed in any specific context with any degree of certainty:

(An assembly of the Giants?)

1Q23 Fragment 11:

1 he arose before
2 the giants

(Water dream?)

1Q23 Fragment 13:

1 four
2 the river
3 did go

(An assembly of the Giants)

1Q23 Fragment 16:

1 and they entered
2 through their hands
3 and he began to

(Ohyah, Hahyah, and their father, Shemhazah)

1Q23 Fragment 20:

1
2 their father. Then
3 ages
4 all the children of
5

(Address to Giants, opposing their oppressive tendencies)

1Q23 Fragment 21:

1
2 you are seizing everything which
3

(Messianic Blessing)

1Q23 Fragment 22:

1
2 thousands from a grape cluster
3 then

(Mention of flood?)

1Q23 Fragment 24:

1 not
2 again
3 waters
4

(Story involving Mahaway)

1Q23 Fragment 27:

1 these
2 Mehuwiy
3
4 until
5

(Reference to Barakel's son Mahaway or one of Shemhazah's sons?)

1Q23 Fragment 28:

1 his son

(Either water dream or Enoch's tablet)

1Q23 Fragment 31:

1
2
3 the tablet

(Description of the sins of the Watchers against the animals and the signs of the lightning revealed by the Watchers?)

1Q24 Fragment 1

1
2 and
3 and the and the
4 the and the donkeys and the
5 and for all
6 the and the
7 and the lightning bolts
8

(Mention of the rain and the dew by Enoch)

1Q24 Fragment 5

1
2 and
3 their
4 the rain and the dew
5

(Prophecy of Enoch or description of the fulfillment of a prophecy of Enoch?)

1Q24 Fragment 7

1 day at the end time
2 everything completed
2 upon those who

(Mahaway speaking to Ohyah about his father?)

4Q203 Fragment 1:

1 When I arise
2 Barakiel
3 my face still
4 I arise

(Conversation of Mahaway)

4Q203 Fragment 2:

1 over them
2
3 And Mahawai replied

(Conversation of Ohyah with Hahyah his brother)

4Q203 Fragment 4:

1 in them
2
3 Then Chuwyeh said to Cheiyeh his brother
4 on top of the earth and
5 the earth. When
6 they bowed down and wept in front of
7

(Men being killed)

4Q203 Fragment 5:

1
2 violence done to men
3 they were killed

(Watchers or Nephilim talking about themselves)

4Q203 Fragment 6:

1
2 was to us
3

(Prayer to God)

4Q203 Fragment 9:

1 and all
2 before the splendor of thy glory
3 thy glory, for thou knowest all the mysteries
4 and nothing is stronger than thee
5 before thee. Now, then
6 thy glorious rule for the everlasting years
7
8

(Prayer to God)

4Q203 Fragment 10:

1 And now, *my* Lord
2 thou hast multiplied and
3 thou wishest and
4

(Mention of Dew and Hoar Frost by Enoch)

4Q203 Fragment 11:

1
2 and the dew and the hoar frost

(Report brought to Enoch)

4Q206 Fragment 2:

1 and every
2 was reported to Inook *the scribe of interpretation*
3 Behold the great
Behold the great

(Report of wickedness?)

4Q206 Fragment 3:

1 devising
2 in it blood was being poured
3 they were in it all

(Mention of the Giants)

4Q530 Fragment 10:

1
2 the Giants

(Story involving Ohyah)

4Q530 Fragment 12:

1
2 Chuwyeh

(Conversation between unidentified individuals)

4Q531 Fragment 2:

1 he said to him "I know until
2 and everything which is upon you

(Conversation between unidentified individuals)

4Q531 Fragment 3:

1
2 they will perish
3 you have given to him this
4

(A mention of God's throne)

4Q531 Fragment 6:

1
2 his throne
3 five before him

(Story about the Giants?)

4Q531 Fragment 7:

1 all
2 his garment
3 and according to *his* reason

(Story about the Giants?)

4Q531 Fragment 8:

1 his shoulders. And he poured
2 before *his* companions
3 *his* weighty
4 from the splendor

5 in its likeness

(Mahaway describing his visit to Enoch?)

4Q531 Fragment 9:

1
2
3 its strength was a thousand thousands
4 its, not by an army against every king of
5 I grasped. And I fell down upon my face. / I heard his voice
6 he dwelt among humanity and did not learn from them
7
8 two
9

(Story of the Giants)

4Q531 Fragment 10:

1
2
3 and I was late
4

(Prayer to God)

4Q531 Fragment 12:

1 sin. Thou hast made holy
2 eternity. Thou hast made me
3 to mourn. All the times
4 thou hast sent
2 the flesh and

(Speech by one of the Giants or the Watchers?)

4Q531 Fragment 13:

1 holy height of position
2 ruin, destruction
3 we who sin
4 and I am destroying and
5

(A Giant realizes his own doom)

4Q531 Fragment 18:

1 in order to blot out for a period of days
2 all the wicked ones from
3 I will be killed and I will die
4 every

(An Address to someone)

4Q531 Fragment 19:

1
2 will give
3 the various pure ones
4

(An Address to someone)

4Q531 Fragment 21:

1 the source
2 and every creeping thing
2 thou hast made all

(Enoch addressing the Watchers)

4Q531 Fragment 22:

1 he will sleep. The words of
2 the fall of your sons and

(Description of Nature?)

4Q531 Fragment 23:

1
2 and every
3 blew seed

(Address to someone)

4Q531 Fragment 24:

1 Now to thee
2 the wings
3

(Address to someone; probably the same individual in 4Q531 Fragment 24)

4Q531 Fragment 25:

1 through their blood
2 according to this
3 Now to thee
4 said
5

(Mention of a Dream Vision)

4Q531 Fragment 26:

1
2
3 to envision
4

(Conversation amongst the Giants and/or Watchers)

4Q531 Fragment 27:

1 and you will not
2 since we shall begin
3

(Comparison of the Giants to something?)

4Q531 Fragment 28:

1
2 and as being like
3 different

(Address concerning blood)

4Q531 Fragment 29:

1
2 and now through the blood

(Mention of the Giants being angry?)

4Q531 Fragment 31:

1 they will be angry
2 upon

(Address to God?)

4Q531 Fragment 32:

1
2 thou hast made and upon
3

(Mention of Mount Hermon?)

4Q531 Fragment 39:

1
2 to the mount

(Story involving Enoch)

4Q531 Fragment 45:

1
2 to Inook
3

(Origin of the Giants)
4Q531 Fragment 46:

1
2
3 they came forth from Fallen Ones
4 unto the heavens
5

(Mahaway describing his journey to Enoch?)
4Q531 Fragment 47:

1
2 I went up and entered into

(Enoch talking about his words?)
4Q532 Fragment 4:

1
2 so that when my words
3 great
4 and I
5

(Address to someone)
4Q532 Fragment 5:

1
1 he said "My lord
1
1 knowledge
1

(Prayer of the Watchers or the Giants about Azazel or some important Giant or Watcher?)
4Q556 Fragment 2:

1
2 they prayed "Let him be judged from before them
3
4 in the midst of its writing

(Speech of the Giants or the Watchers)
4Q556 Fragment 3:

1
2 now
3
4 we

(Description of the Corruption of the Earth caused by the Watchers and the Giants and their offspring)
4Q556 Fragment 6:

1 deceive the earth. Every
2 blood was being shed, and lies were being
3 and everything upon the earth

(Prediction of a curse)
6Q8 Fragment 8:

1 they will be bitter

(Dream of trees being cut?)
6Q8 Fragment 9:

1 he does cut

(Mention of Jared or the descent of the Watchers)

6Q8 Fragment 19:

1to Yrid.....

(Description of Mount Lubar; connection with Noah the Ark and the flood)

6Q8 Fragment 26:

1 Loobir.....

2 in its direction.....

3 and he chose.....

4.....

Rabbinic Midrash:

The fall of Azazel and Shemhazai came about in this way. When the generation of the deluge began to practice idolatry, God was deeply grieved. The two angels Shemhazai and Azazel arose, and said: "O Lord of the world! It has happened, that which we foretold at the creation of the world and of man, saying, 'What is man, that Thou art mindful of him?' " And God said, "And what will become of the world now without man?" Whereupon the angels: "We will occupy ourselves with it." Then said God: "I am well aware of it, and I know that if you inhabit the earth, the evil inclination will overpower you, and you will be more iniquitous than ever men." The angels pleaded, "Grant us but permission to dwell among men, and Thou shalt see how we will sanctify Thy Name." God yielded to their wish, saying, "Descend and sojourn among men!" When the angels came to earth, and beheld the daughters of men in all their grace and beauty, they could not restrain their passion. Shemhazai saw a maiden named Istehar, and he lost his heart to her. She promised to surrender herself to him, if first he taught her the Ineffable Name, by means of which he raised himself to heaven. He assented to her condition. But once she knew it, she pronounced the Name, and herself ascended to heaven, without fulfilling her promise to the angel. God said, "Because she kept herself aloof from sin, we will place her among the seven stars, that men may never forget her," and she was put in the constellation of the Pleiades. Shemhazai and Azazel, however, were not deterred from entering into alliances with the daughters of men, and to the first two sons were born. Azazel began to devise the finery and the ornaments by means of which women allure men. Thereupon God sent Metatron to tell Shemhazai that He had resolved to destroy the world and bring on a deluge. The fallen angel began to weep and grieve over the fate of the world and the fate of his two sons. If the world went under, what would they have to eat, they who needed daily a thousand camels, a thousand horses, and a thousand steers? These two sons of Shemhazai, Hiwwa and Hiyya by name, dreamed dreams. The one saw a great stone which covered the earth, and the earth was marked all over with lines upon lines of writing. An angel came, and with a knife obliterated all the lines, leaving but four letters upon the stone. The other son saw a large pleasure grove planted with all sorts of trees. But angels approached bearing axes, and they felled the trees, sparing a single one with three of its branches. When Hiwwa and Hiyya awoke, they repaired to their father, who interpreted the dreams for them, saying, "God will bring a deluge, and none will escape with his life, excepting only Noah and his sons." When they heard this, the two began to cry and scream, but their father consoled them: "Soft, soft! Do not grieve. As often as men cut or haul stones, or launch vessels, they shall invoke your names, Hiwwa! Hiyya!" This prophecy soothed them. Shemhazai then did penance. He suspended himself between heaven and earth, and in this position of a penitent sinner he hangs to this day. But Azazel persisted obdurately in his sin of leading mankind astray by means of sensual allurements. For this reason two he-goats were sacrificed in the Temple on the Day of Atonement, the one for God, that He pardon the sins of Israel, the other for Azazel, that he bear the sins of Israel. Unlike Istehar, the pious maiden, Naamah, the lovely sister of Tubal-cain, led the angels astray with her beauty, and from her union with Shamdon sprang the devil Asmodeus. She was as shameless as all the other descendants of Cain, and as prone to bestial indulgences. Cainite women and Cainite men alike were in the habit of walking abroad naked, and they gave themselves up to every conceivable manner of lewd practices. Of such were the women whose beauty and sensual charms tempted the angels from the path of virtue. The angels, on the other hand, no sooner had they rebelled against God and descended to earth than they lost their transcendental qualities, and were invested with sublunary bodies, so that a union with the daughters of men became possible. The offspring of these alliances between the angels and the Cainite women were the giants, known for their strength and their sinfulness; as their very name, the Emim, indicates, they inspired fear. They have many other names. Sometimes they go by the name Rephaim, because one glance at them made one's heart grow weak; or by the name Gibborim, simply giants, because their size was so enormous that their thigh measured eighteen ells; or by the name Zamzummim, because they were great masters in war; or by the name Anakim, because they touched the sun with their neck; or by the name Ivvim, because, like the snake, they could judge of the qualities of the soil; or finally, by the name Nephilim, because, bringing the world to its fall, they themselves fell.

Homilies of Clement:

"But they, because they had at first no experience of evils, being insensible to the gift of good things, were turned to ingratitude by abundance of food and luxuries, so that they even thought that there is no Providence, since they had not by previous labour got good things as the reward of righteousness, inasmuch as no one of them had fallen into any suffering or disease, or any other necessity; so that, as is usual for men afflicted on account of wicked transgression, they should look

about for the God who is able to heal them. But immediately after their despite, which proceeded from fearlessness and secure luxury, a certain just punishment met them, as following from a certain arranged harmony, removing from them good things as having hurt them, and introducing evil things instead, as advantageous. For of the spirits who inhabit the heaven, the angels who dwell in the lowest region, being grieved at the ingratitude of men to God, asked that they might come into the life of men, that, really becoming men, by more intercourse they might convict those who had acted ungratefully towards Him, and might subject every one to adequate punishment. When, therefore, their petition was granted, they metamorphosed themselves into every nature; for, being of a more godlike substance, they are able easily to assume any form. So they became precious stones, and goodly pearl, and the most beauteous purple, and choice gold, and all matter that is held in most esteem. And they fell into the hands of some, and into the bosoms of others, and suffered themselves to be stolen by them. They also changed themselves into beasts and reptiles, and fishes and birds, and into whatsoever they pleased. These things also the poets among yourselves, by reason of fearlessness, sing, as they befell, attributing to one the many and diverse doings of all. But when, having assumed these forms, they convicted as covetous those who stole them, and changed themselves into the nature of men, in order that, living holily, and showing the possibility of so living, they might subject the ungrateful to punishment, yet having become in all respects men, they also partook of human lust, and being brought under its subjection they fell into cohabitation with women; and being involved with them, and sunk in defilement and altogether emptied of their first power, were unable to turn back to the first purity of their proper nature, their members turned away from their fiery substance: for the fire itself, being extinguished by the weight of lust, and changed into flesh, they trode the impious path downward. For they themselves, being fettered with the bonds of flesh, were constrained and strongly bound; wherefore they have no more been able to ascend into the heavens. For after the intercourse, being asked to show what they were before, and being no longer able to do so, on account of their being unable to do aught else after their defilement, yet wishing to please their mistresses, instead of themselves, they showed the bowels of the earth; I mean, the choice metals, gold, brass, silver, iron, and the like, with all the most precious stones. And along with these charmed stones, they delivered the arts of the things pertaining to each, and imparted the discovery of magic, and taught astronomy, and the powers of roots, and whatever was impossible to be found out by the human mind; also the melting of gold and silver, and the like, and the various dyeing of garments. And all things, in short, which are for the adornment and delight of women, are the discoveries of these demons bound in flesh. But from their unhallowed intercourse spurious men sprang, much greater in stature than ordinary men, whom they afterwards called giants; not those dragon-footed giants who waged war against God, as those blasphemous myths of the Greeks do sing, but wild in manners, and greater than men in size, inasmuch as they were sprung of angels; yet less than angels, as they were born of women. Therefore God, knowing that they were barbarized to brutality, and that the world was not sufficient to satisfy them (for it was created according to the proportion of men and human use), that they might not through want of food turn, contrary to nature, to the eating of animals, and yet seem to be blameless, as having ventured upon this through necessity, the Almighty God rained manna upon them, suited to their various tastes; and they enjoyed all that they would. But they, on account of their bastard nature, not being pleased with purity of food, longed only after the taste of blood. Wherefore they first tasted flesh. And the men who were with them there for the first time were eager to do the like. Thus, although we are born neither good nor bad, we become one or the other; and having formed habits, we are with difficulty drawn from them. But when irrational animals fell short, these bastard men tasted also human flesh. For it was not a long step to the consumption of flesh like their own, having first tasted it in other forms. But by the shedding of much blood, the pure air being defiled with impure vapour, and sickening those who breathed it, rendered them liable to diseases, so that thenceforth men died prematurely. But the earth being by these means greatly defiled, these first teemed with poison-darting and deadly creatures. All things, therefore, going from bad to worse, on account of these brutal demons, God wished to cast them away like an evil leaven, lest each generation from a wicked seed, being like to that before it, and equally impious, should empty the world to come of saved men. And for this purpose, having warned a certain righteous man,¹⁸ with his three sons, together with their wives and their children, to save themselves in an ark, He sent a deluge of water, that all being destroyed, the purified world might be handed over to him who was saved in the ark, in order to a second beginning of life. And thus it came to pass. Since, therefore, the souls of the deceased giants were greater than human souls, inasmuch as they also excelled their bodies, they, as being a new race, were called also by a new name. And to those who survived in the world a law was prescribed of God through an angel, how they should live. For being bastards in race, of the fire of angels and the blood of women, and therefore liable to desire a certain race of their own, they were anticipated by a certain righteous law. For a certain angel was sent to them by God, declaring to them His will, and saying: -- "These things seem good to the all-seeing God, that you lord it over no man; that you trouble no one, unless any one of his own accord subject himself to you, worshipping you, and sacrificing and pouring libations, and partaking of your table, or accomplishing aught else that they ought not, or shedding blood, or tasting dead flesh, or filling themselves with that which is torn of beasts, or that which is cut, or that which is strangled, or aught else that is unclean. But those who betake themselves to my law, you not only shall not touch, but shall also do honour to, and shall flee from, their presence. For whatsoever shall please them, being just, respecting you, that you shall be constrained to suffer. But if any of those who worship me go astray, either committing adultery, or practising magic, or living impurely, or doing any other of the things which are not well-pleasing to me, then they will have to suffer something at your hands or those of others, according to my order. But upon them, when they

repent, I, judging of their repentance, whether it be worthy of pardon or not, shall give sentence. These things, therefore, ye ought to remember and to do, well knowing that not even your thoughts shall be able to be concealed from Him." Having charged them to this effect, the angel departed."

List of all the Manichean Fragments I have access to:

(Frg. c) . . . hard . . . arrow . . . bow, he that . . . Sām said: "Blessed be . . . had [he ?] seen this, he would not have died." Then Shahrīzād said to Sām, his [son]: "All that Māhawai . . ., is spoilt (?)." Thereupon he said to . . . "We are . . . until (10) . . . and . . . (13) . . . that are in (?) the fiery hell (?) . . . As my father, Virōgdād, was . . ." Shahrīzād said: "It is true what he says. He says one of thousands. For one of thousands . . .". Sām thereupon began . . . Māhawai, too, in many places . . . (20) until to that place he might escape (1) and . . .

(Frg. j) . . . Virōgdād . . . Hōbābīš robbed Ahr . . . of -naxtag, his wife. Thereupon the giants began to kill each other and [to abduct their wives]. The creatures, too, began to kill each other. Sām . . . before the sun, one hand in the air, the other (30) . . . whatever he obtained, to his brother . . . imprisoned . . . (34) . . . over Taxtag. To the angels . . . from heaven. Taxtag to . . . Taxtag threw (or: was thrown) into the water. Finally (?) . . . in his sleep Taxtag saw three signs, [one portending . . .], one woe and flight, and one . . . annihilation. Narīmān saw a gar[den full of] (40) trees in rows. Two hundred . . . came out, the trees. . . .

(Frg. l) . . . Enoch, the apostle, . . . [gave] a message to [the demons and their] children: To you . . . not peace. [The judgment on you is] that you shall be bound for the sins you have committed. You shall see the destruction of your children. ruling for a hundred and twenty [years] . . . (50) . . . wild ass, ibex . . . ram, goat (?), gazelle, . . . oryx, of each two hundred, a pair . . . the other wild beasts, birds, and animals and their wine [shall be] six thousand jugs . . . irritation(?) of water (?) . . . and their oil shall be . . .

(Frg. k) . . . father . . . nuptials (?) . . . until the completion of his . . . in fighting . . . (60) . . . and in the nest(?) Ohya and Ahya . . . he said to his brother: "get up and . . . we will take what our father has ordered us to. The pledge we have given . . . battle." And the giants . . . together . . . (67) "[Not the] . . . of the lion, but the . . . on his . . . [Not the] . . . of the rainbow, but the bow . . . firm. Not the sharpness of the blade, [but] (70) the strength of the ox (?). Not the . . . eagle, but his wings. Not the . . . gold, but the brass that hammers it. Not the proud [ruler], but the diadem on his [head. Not] the splendid cypress, but the . . . of the mountain . . .

(Frg. g) . . . Not he that engages in quarrels, but he that is true in his speech. Not the evil fruit(?), but the poison in it. (80) [Not they that] are placed (?) in the skies but the God [of all] worlds. Not the servant is proud, but [the lord] that is above him. Not one that is sent . . ., but the man that sent him". Thereupon Narīmān . . . said . . . (86) . . . And (in) another place I saw those that were weeping for the ruin that had befallen them, and whose cries and laments rose up to heaven. (90) And also I saw another place [where there were] tyrants and rulers . . . in great number, who had lived in sin and evil deeds, when . . .

(Frg. i) . . . many . . . were killed, four hundred thousand Righteous . . . with fire, naphtha, and brimstone . . . And the angels veiled (or: covered, or: protected, or: moved out of sight) Enoch. Electae et auditrices (100) . . . and ravished them. They chose beautiful [women], and demanded . . . them in marriage. Sordid . . . (103) . . . all . . . carried off . . . severally they were subjected to tasks and services. And they . . . from each city . . . and were, ordered to serve the . . . The Mesenians [were directed] to prepare, the Khūzians to sweep [and] (110) water, the Persians to . . .

concerning the demons.... not remain. Again he said, 'Bring these two stone tablets which are inscribed. First, bring Nariman <=Hahyah> the message. "Why are you running in such fright? I have now come, and I have brought these two tablets in order that I might read the one to the demons before the giants." Shahrīzād said, "Read the writing of Enoch the scribe before ... which [has to do] with the message [concerned with the demons ...]" Sundermann L Verso: "Sam, one of the Giants (superscription). Then Sam said to the Giants: 'Come here that we might eat and be happy!' Because of sorrow no bread was consumed. They slept. Mahawai went to Atambis (and) related everything. Again Mahawai came. Sam saw a dream. He came up to heaven. Upon the earth fever broke out. All of the water was swallowed up. From the water wrath went out. (The tutelary spirits?) were invisible. He (Sam) beheld before him the rulers of heaven . . .,

B. Uygur LeCoq, Türk. Man., iii, 23. Bang, Muséon, xlv, 13-17. Order of pages according to LeCoq (the phot. publ. by Bang seems to support LeCoq's opinion). (First page) . . . fire was going to come out. And [I saw] that the sun was at the point of rising, and that [his ?] centre (orḍu) without increasing (? ašīlmatīn ?) above was going to start rolling. Then came a voice from the air above. Calling me, it spoke thus: "Oh son of Virōgdād, your affairs are lamentable (?). More than this you shall [not] see. Do not die now prematurely, but turn quickly back from here." And again, besides this (voice), I heard the voice of Enoch, the apostle, from the south, without, however, seeing him at all. Speaking my name very lovingly, he called. And downwards from . . . then (Second page) . . . " . . . for the closed door of the sun will open, the sun's light and heat will descend and set your wings alight. You will burn and die," said he. Having heard these words, I beat my wings and quickly flew down from the air. I looked back: Dawn had . . ., with the light of the sun it had come to rise over the Kōgmān mountains. And again a voice came from above. Bringing the command of Enoch, the apostle, it said: "I call you, Virōgdād, . . . I know . . . his direction . . . you . . . you . . . Now quickly . . . people . . . also . . .

C. Sogdian M 648. Small scrap from the centre of a page. Order of pages uncertain. (First page) . . . I shall see. Thereupon now S[ā]hm, the giant] was [very] angry, and laid hands on M[ā]hawai, the giant], with the intention: I shall . . . and kill [you]. Then . . . the other g[iants] . . . (Second page) . . . do not be afraid, for . . . [Sā]hm, the giant, will want to [kill] you, but I shall not let him . . . I myself shall damage . . . Thereupon Māhawai, the g[iant], . . . was satisfied . . .

D. Middle-Persian Published Sb.P.A.W., 1934, . . . outside . . . and . . . left read the dream we have seen. Thereupon Enoch thus and the trees that came out, those are the Egrēgoroi ('yr), and the giants that came out of the women. And over . . . pulled out . . . over . . .

E. Sogdian T iii 282. Order of pages uncertain. (First page) . . . [when] they saw the apostle, . . . before the apostle . . . those demons that were [timid], were very, very glad at seeing the apostle. All of them assembled before him. Also, of those that were tyrants and criminals, they were [worried] and much afraid. Then . . . (Second page) . . . not to . . . Thereupon those powerful demons spoke thus to the pious apostle: If by us any (further) sin [will] not [be committed?], my lord, why? you have . . . and weighty injunction . . .

F. Middle-Persian T ii D ii 164. Six fragmentary columns, from the middle of a page. Order of columns uncertain. Instead of A//B//CDEF, it might have been: BCDEFA, or even CDEF//A//B.4(Col. A) . . . poverty . . . [those who] harassed I the happiness of the Righteous, on that account they shall fall into eternal ruin and distress, into that Fire, the mother of all conflagrations and the foundation of all ruined tyrants. And when these sinful misbegotten sons of ruin in those crevices and (Col. B) . . . you have not been better. In error you thought you would this false power eternally. You . . . all this iniquity . . . (Col. C) . . . you that call to us with the voice of falsehood. Neither did we reveal ourselves on your account, so that you could see us, nor thus ourselves through the praise and greatness that to us . . . -given to you . . . , but . . . (Col. D) . . . sinners is visible, where out of this fire your soul will be prepared (for the transfer) to eternal ruin (?). And as for you, sinful misbegotten sons of the Wrathful Self, confounders of the true words of that Holy One, disturbers of the actions of Good Deed, aggressors upon Piety, . . . -ers of the Living, . . . , who their . . . (Col. E) . . . and on brilliant wings they shall fly and soar further outside and above that Fire, and shall gaze into its depth and height. And those Righteous that will stand around it, outside and above, they themselves shall have power over that Great Fire, and over everything in it. blaze souls that . . . (Col. F) . . . they are purer and stronger [than the] Great Fire of Ruin that sets the worlds ablaze. They shall stand around it, outside and above, and splendour shall shine over them. Further outside and above it they shall fly (?) after those souls that may try to escape from the Fire. And that

G. Sogdian T ii. Two folios (one only publ. here; the other contains a wyδβ'γ cn pš'qt dywtyy "Discourse on the Nephīlīm-demons"). Head-lines: R: pš'n prβ'r 3 ". . . pronouncement", V: iv fryštyt dn CC "The four angels with the two hundred [demons . . . ". . . they took and imprisoned all the helpers that were in the heavens. And the angels themselves descended from the heaven to the earth. And (when) the two hundred demons saw those angels, they were much afraid and worried. They assumed the shape of men and hid themselves. Thereupon the angels forcibly removed the men from the demons, (10) laid them aside, and put watchers over them . . . the giants . . . were sons . . . with each other in bodily union . . . with each other self- . . . and the . . . that had been born to them, they forcibly removed them from the demons. And they led one half of them (20) eastwards, and the other half westwards, on the skirts of four huge mountains, towards the foot of the Sumeru mountain, into thirty-two towns which the Living Spirit had prepared for them in the beginning. And one calls (that place) Aryān-waižan. And those men are (or: were) . . . in the first arts and crafts. (30) . . . they made . . . the angels . . . and to the demons . . . they went to fight. And those two hundred demons fought a hard battle with the [four angels], until [the angels used] fire, naphtha, and brimstone

H. Sogdian T ii S 20. Sogdian script.9 Two folios. Contents similar to the "Kephalaia". Only about a quarter (I R i-17) publ. here. The following chapter has as headline: "γšt š'nš'y cnn 'β[c'n]pδ[yh w]prs = Here begins: Šanšai's 10 question the world. Init. rty tym ZK š'nš'[y] [cnn] m'rm'ny rwγšny pr'yš[t'kw w'nkw ']prs' 'yn'k 'βc'npδ ZY kw ZKh mrtymyt ('skw'nt) oo ckn'c pyδ'r "zy mrch 'zγyr'nt = And again Šanšai asked the Light Apostle: this world where mankind lives, why does one call it birth-death (saṃsāra, Chin. shēng-szū). . . . and what they had seen in the heavens among the gods, and also what they had seen in hell, their native land, and furthermore what they had seen on earth,—all that they began to teach (hendiadys) to the men. To Šahmīzād two(?) sons were borne by One of them he named "Ohya"; in Sogdian he is called "Sāhm, the giant". And again a second son [was born] to him. He named him "Ahya"; its Sogdian (equivalent) is "Pāt-Sāhm". As for the remaining giants, they were born to the other demons and Yakšas. (Colophon) Completed: (the chapter on) "The Coming of the two hundred Demons".

I. Sogdian M 500 n. Small fragment. . . . manliness, in powerful tyranny, he (or: you?) shall not die". The giant Sāhm and his brother will live eternally. For in the whole world in power and strength, and in [they have no equal].

J. Middle-Persian T ii D ii 120, V ii 1-5: and in the coming of the two hundred demons there are two paths: the hurting speech, and the hard labour; these (belong, or: lead) to hell.

K. Sogdian M 363. (First page) . . . before . . . they were. And all the . . . fulfilled their tasks lawfully. Now, they became excited and irritated for the following reason: namely, the two hundred demons came down to the sphere from the high heaven, and the (Second page) . . . in the world they became excited and irritated. For their life-lines and the connections of their Pneumatic Veins are joined to sphere. (Colophon) Completed: the exposition of the three worlds. (Head-line) Here begins: the coming of Jesus and [his bringing] the religion to Adam and Šitil. . . . you should care and . . .

L. Coptic Kephalaia, 17116-19: Earthquake and malice happened in the watchpost of the Great King of Honour, namely the Egrēgoroi who arose at the time when they were and there descended those who were sent to confound them.

M. Coptic Kephalaia, 9224-31: Now attend and behold how the Great King of Honour who is ἔβνοτα, is in the third heaven. He is . . . with the wrath . . . and a rebellion . . . , when malice and wrath arose in his camp, namely the Egrēgoroi of Heaven who in his watch-district (rebelled and) descended to the earth. They did all deeds of malice. They revealed the arts in the world, and the mysteries of heaven to the men. Rebellion and ruin came about on the earth . . .

N. Parthian M 35, lines 21-36. Fragment of a treatise entitled 'rdhng wyfr's = Commentary on (Mani's opus) Ārdahang. And the story about the Great Fire: like unto (the way in which) the Fire, with powerful wrath, swallows this world and enjoys it; like unto (the way in which) this fire that is in the body, swallows the exterior fire that is (lit. comes) in fruit and food, and enjoys it. Again, like unto (the story in which) two brothers who found a treasure, and a pursuer lacerated each other, and they died; like unto (the fight in which) Ohya, Lewyātīn (= Leviathan), and Raphael lacerated each other, and they vanished; like unto (the story in which) a lion cub, a calf in a wood (or: on a meadow), and a fox lacerated each other, [and they vanished, or: died]. Thus [the Great Fire swallows, etc.] both of the fires. . . .

O. Arabic, from Middle-Persian ? 2 Al-Ghaḍanfar (Abū Ishāq Ibn. b. Muḥ. al-Tibrīzī, middle of thirteenth century), in Sachau's edition of Beruni's Āthār al-bāqiyah, Intr., p. xiv: The Book of the Giants, by Mani of Babylon, is filled with stories about these (antediluvian) giants, amongst whom Sām and Narīmān.

P. Coptic Keph. 9323-28: On account of the malice and rebellion that had arisen in the watch-post of the Great King of Honour, namely the Egrēgoroi who from the heavens had descended to the earth,—on their account the four angels received their orders: they bound the Egrēgoroi with eternal fetters in the prison of the Dark(?), their sons were destroyed upon the earth.

Q. Coptic Manich. Psalm-book, ed. Allberry, 1427-9: The Righteous who were burnt in the fire, they endured. This multitude that were wiped out, four thousand . . . Enoch also, the Sage, the transgressors being . . .

R. Coptic Man. Homil., ed. Polotsky, 6818-19: . . . evil. 400,000 Righteous . . . the years of Enoch . . .

S. Coptic Keph., 1171-9: Before the Egrēgoroi rebelled and descended from heaven, a prison had been built for them in the depth of the earth beneath the mountains. Before the sons of the giants were born who knew not Righteousness and Piety among themselves, thirty-six towns had been prepared and erected, so that the sons of the giants should live in them, they that come to beget . . . who live a thousand years.

T. Parthian 291a. Order of pages unknown. (First page) . . . mirror . . . image. . . . distributed. The men . . . and Enoch was veiled (= moved out of sight). They took . . . Afterwards, with donkey-goats . . . slaves, and waterless trees (?). Then . . . and imprisoned the demons. And of them . . . seven and twelve. (Second page) . . . three thousand two hundred and eighty- . . . the beginning of King Vištāsp. . . . in the palace he flamed forth (or: in the brilliant palace). And at night . . . , then to the broken gate . . . men . . . physicians, merchants, farmers, . . . at sea. ? . . . armoured he came out . . .

BOOK OF THE WORDS OF LAMECH

Introduction: The Book of the Words of Lamech is a lost book of Scripture. Prior to the discovery of the Dead Sea Scrolls, no trace of the book was known to exist. However, when the Dead Sea Scrolls were found, amongst the scrolls was found one copy of this lost book, in an aramaic translation of the original Hebrew. It is a very fragmentary copy unfortunately, parts of only six columns of the Book of Lamech being preserved. Luckily, enough material is preserved to enable confident restoration of approximately 1/2 of the entire text. The remaining 1/2 is too difficult to reconstruct because of how fragmentary it is. The reason so much is able to be reconstructed is because Enoch in his book actually summarized and quoted in depth the majority of the book (Enoch 106-107). Most of the missing portions in column 4 correspond to the final "book" that Enoch wrote for his son Methuselah (Enoch 108). This fact is bolstered by it coming immediately after Enoch's summary of this book of Lamech, as well as similar themes of judgment. I attempted to accurately represent the size of the scroll that the Book of Lamech in the Dead Sea Scrolls was found in. Text in white font with black background indicates those words are confirmed from the copy that was found in the Dead Sea Scrolls. Italicized words are words which I have reconstructed using primarily the Book of Enoch as the source of the reconstruction, though the context of the Book of Lamech also guided my reconstruction process. A series of dots with no letters indicates the text is missing and thus unknown because of how fragmentary the text is, and that it is impossible for me at this time to reconstruct those missing words confidently. The name of the Lamech scroll is called the Genesis Apocryphon, and is also known as 1Q20 and 1QGenap. The Book of the Lamech is the first book in a series of three books that were found in an Aramaic scroll in the Dead Sea Scrolls the scroll of which scholars have labelled as the Genesis Apocryphon. The other two books that form the Genesis Apocryphon and immediately follow the Book of Lamech are the Book of Noah and the Book of Abraham. The Dead Sea Scroll known by the number 1Q19 is very fragmentary, but enough was preserved to confirm that it is a Hebrew copy of the Book of Lamech (I have made the font of the words of this fragment white with black background as well). I have summarized the missing beginning of the Book of Lamech which came before column 0 in an introductory section below; I have reconstructed this summarized beginning portion from the books of Scripture that I have access to, including but not limited to the Book of Jubilees. I have retransliterated Hebrew names based on the original Paleo Hebrew pronunciation. The Book of Lamech had a good circulation in ancient times, still being preserved by groups hundreds of years after Messiah was born. This fact is indicated by various canonical lists (such as the sixty books canon) mentioning the existence of the Book of Lamech and labeling it as apocryphal and not part of the canon. But, because Enoch clearly endorses this book as Scripture since he utilizes the vast majority of it at the end of his book, this proves that the Book of Lamech is indeed Scripture. Enoch chapters 12-13 is also probably a condensed version of the lost beginning columns of the Book of Lamech. This version of the Book of Lamech is the fullest and most accurate version of the Book of Lamech ever to be published in over a thousand years, and it utilizes the most up to date readings from the manuscript. It is also the only version which presents it as Scripture actually written by Lamech the antediluvian patriarch. The significance of the Book of Lamech could not be easily overstated. This was the first book of Scripture ever written, and therefore is the most authoritative and foundational book of all. No book of Scripture is of greater authority than the Book of Lamech, since it trumps them all in that it came first. Its supreme authority is proven in that significant portions of the Book of Enoch are derived the Book of Lamech.

Hebraic Key for Names:

Alehym=Elohim
Birawkiyal=Barakiel
Bitanoos=Batenos
Gibawriyal=Gabriel
Inook=Enoch
Yehuweh=YHWH
Yrid=Jared
Limawk=Lamech
Mehlilal=Mahalalel
Mykal=Michael
Mitoosilah=Methuselah
Nih=Noah
Viruwiyim=Parvayim
Qyn=Cain
Rival=Raphael
Simyizeh=Shemihazah
Siriyal=Sariel

Reconstructed Summary of the Beginning of the Book of Lamech:

Wickedness spread throughout the earth, and all the families of the earth had become sinful, but the families of Qyn were chief amongst the sinners. And those that were wronged by the sinners cried out to Yehuwah, and some of the sons of Qyn called on the name of Yehuwah for mercy. And when the Watchers saw this, they petitioned Yehuwah to let them teach the sons of men righteousness, and Yehuwah granted them permission to do this. And Mehlilal begot Yrid. And in Yrid's days, the Watchers instructed the sons of men, and commanded them to exercise justice and righteousness on the earth. And the Watchers restrained the wickedness of the sons of men, and the earth was peaceful and just, for everyone was in great awe and fear of them; and the earth was guarded and protected against wickedness. And Yrid was eager to learn great wisdom from the Watchers, and he besought them for knowledge and understanding. And Yrid begot Inook. And Inook was more righteous than all men on the earth, and he was perfect all the days of his youth, and he was wiser than everyone, for Yehuwah revealed unto Inook secrets that even the Watchers did not know and thus Inook progressed with Alehym beyond all others. And Inook begot Mitoosilah. And Inook eagerly sought to learn the wisdom of the Watchers, and he more than all others was exceedingly successful in learning and emulating the ways of the Watchers. And the Watchers observed all the sons of men that came to them to learn wisdom from them, and Inook alone pleased them as worthy of learning their holy mysteries and passing on their wisdom to the sons of men, for they saw that he was exceedingly wise, and that Yehuwah had chosen him to be worthy of receiving their secrets. And thus they chose Inook to be the one who would initiate the sons of men into the ways of the Watchers. The Watchers did not want to live on the earth, and they desired that Inook should take their place when he was instructed enough in their ways, and that he should serve as a mediator between them and all the sons of men. And all the Watchers loved him, and treated him as their own kin. But it came to pass, when the Watchers descended in the form of men, that two hundred daughters of men observed the heavenly beauty of the Watchers, and they were captivated by their glorious bodies, and they lusted after them exceedingly, and desired to be initiated into the heavenly secrets, and they thought a wicked plot in their heart as to how they might entice them. And the women beautified their heads and faces, and they constantly sought to have company with the Watchers, and they befriended two hundred of the Watchers, and they showed the Watchers much affection and they touched their bodies and clung to them and they sought to instil lust into their minds with mischievous glances. And they exposed themselves in the presence of the Watchers, and they begged them to go in unto them and become their husbands. And it came to pass that when the two hundred Watchers beheld the beauty of the women, that they were seduced by them. But they told the women that they could not go in unto them, and they left. However, they could not resist the fire that burned in their hearts, and Simyizeh compelled his associates to make an oath that they would all together do this deed, and take these women as wives for themselves. And so it was that the two hundred Watchers bound themselves by mutual imprecations that they would take these women as wives for themselves. And they descended to the women, and took them away from their husbands by force, and made them their wives. But after they implanted in them their seed, they could not return to their angelic bodily form. Their wives desired to see them in their angelic bodies, but despite desiring to please them with their angelic bodies, they were unable to do so. Instead however, they taught them many heavenly secrets that they knew of. And around this time, Mitoosilah begot Limawk. And so it was, after their wives conceived, they gave birth to sons of great stature and exceeding brilliance. Their beauty was like that of the angels, and their bodies glowed with a very awe inspiring and fearful countenance. And when Inook saw this, he wept exceedingly. And Limawk observed the corruption of the earth that the Fallen Ones had caused, and he was downcast and lowly in his spirit. In the days of Limawk, the Fallen Ones approached Inook and petitioned him to intercede for them on their behalf so that Yehuwah might forgive them and give them mercy. After this, Limawk desired to know about the fate of the fallen Watchers, and petitioned his father Mitoosilah to go to Inook and receive an explanation about them. Inook began to inform his son Mitoosilah about the petition they asked him to write for them, that they might have a chance to be forgiven by Yehuwah for their sins.

FOOTNOTES:

The amount of text that preceded Column 0 in the Book of Lamech is very uncertain. What complicates the summarized reconstruction of the beginning portions that I provided above is that the Book of Lamech's story partially overlaps the story of the Book of Giants. For this reason, it is uncertain whether parts of the summary I have reconstructed is part of the Book of Lamech, or rather belongs to the Book of Giants. My summarized reconstruction of the beginning of the Book of Lamech is derived primarily from the Book of Jubilees, though a few alternative sources were used as a basis for reconstruction.

CHAPTER ONE: *(Genesis Apocryphon Columns 0:1-1:28) Methuselah having come to ask Enoch about the fate of the Watchers, Enoch relates to Methuselah how the fallen Watchers, having petitioned Enoch to write up their prayer to Yehuwah for mercy, lamented about their dreadful circumstances and how bleak the outlook looked for them. After informing Methuselah in full concerning the words of the petition of the Watchers, he speaks to Methuselah and elaborates on the fate of the fallen Watchers, and explains why they have not been granted forgiveness for their sins.*

COLUMN ZERO

1..... **and all of us from**

2..... that with all we might undertake an adulterous act
3.....
4..... all that thou shalt
5..... thou wilt intensify thy anger and will be unrelenting, for who is there
6 who..... the heat of thy anger
7..... the simple and the humble and the lowly ones quiver and tremble
8..... And now we are prisoners
9..... this
10..... hasten and to relent from thy anger
11..... by thy anger..... since we will depart to the house of the Great Holy One
12..... And now thy hand has drawn near to strike and to do away with all
13..... because he ceased his words at the *time* of our imprisonment a fire that has appeared
14..... before *the Lord of* Heaven
15..... them and attacking from behind them. And no longer
16.....
17..... seeking favor and *forgiveness* from the Lord of Eternity
18..... before the Lord of Eternity
19.....
20.....
21.....
22.....
23.....
24.....
25.....
26.....
27.....
28.....
29.....
30.....
31.....
32.....
33.....
34.....
35.....
36.....

COLUMN ONE

1..... were descending, and with the women
2..... and also the mystery of wickedness, which
3..... times, and the mystery that
4..... we did not make known
5..... not
6..... until
7 the day which the mystery, whether they
8 are all your sons, and great
9 medicines, acts of sorcery, and divinations
10 the earth and that I will seek to part of
11 the deed that until now which is upon
12 the dry land to establish see
13 I have given all of them and if
14.....
15.....
16.....
17.....
18..... for striking against
19.....
20.....
21..... them a strong bond
22.....
23..... and from
24..... and as a curse for all flesh
25..... the Lord, and by messengers he sent to you
26..... to the earth, and to go down to strengthen the people
27..... what mankind is to do for the earth
28..... he did to them, and also to all flesh

FOOTNOTES:

0:1=Based on the context, the fallen Watchers are talking. 0:2=The Watchers here tell us that they were compelled altogether to commit adultery with married human women. The fact that the wives the Watchers took for themselves were

already married is confirmed in the Testament of Reuben. 0:3=I have not placed dots across the entire line, because the manuscript has the rest of the line a complete blank (which indicates that the topic ends on this line and that the following line begins a new topic). 0:4=The Watchers are speaking to someone. As the context seems to support, they are directing a prayer or petition to Yehuwah. As will be gleaned later, this section is an elaboration of the petition that Enoch writes for the fallen Watchers alluded to in Enoch 13:3-6; thus the evidence seems to support that the Book of Lamech originally had an elaboration of parts of Enoch chapters 12-13. 0:5=This passage seems to tell us that the Watchers anticipate that their worst fears will come true, and that they will not be forgiven, because they know how severe and harsh Yehuwah is in His judgment and vengeance. 0:6=The wrath of Yehuwah is still being dwelt on by the Watchers as they lament their pitiful fate. The rest of the line is not filled out in the manuscript, but is left blank, indicating this is the conclusion of a topic and that the next line will begin a new topic. 0:7=This seems to be referring to the quivering and trembling that the wickedness of the Watchers caused the sons of men to experience (see Enoch 86:6). 0:8=Here the Watchers lament about being prisoners. According to the Homilies of Clement, we are told the following: “...having become in all respects men, they also partook of human lust, and being brought tunder its subjection they fell into cohabitation with women; and being involved with them, and sunk in defilement and altogether emptied of their first power, were unable to turn back to the first purity of their proper nature, their members turned away from their fiery substance: for the fire itself, being extinguished by the weight of lust, and changed into flesh, they trode the impious path downward. For they themselves, being fettered with the bonds of flesh, were constrained and strongly bound; wherefore they have no more been able to ascend into the heavens.” Based on the similarity of language, it seems to be the case that they are lamenting of being “prisoners” in the sense that they were fettered with the bonds of flesh, constrained, and strongly bound to remain in a fleshly body rather than the spiritual body that they formerly had. 0:10=Here we see that despite all their lamentation, they are hopeful that perhaps they have a small chance of forgiveness and that they can be saved from the wrath of Yehuwah. I have not filled the rest of the line, because the manuscript leaves the rest of the line blank (the exact placement of the beginning of the blank space may be slightly earlier in the line, but its uncertain due to the fragmentary nature of the manuscript), indicating the topic ended, and a new topic began in the following line. 0:11=The Watchers refer in this line to what seems to be a miserable fate involving them entering a house of doom. This is probably the same house that Enoch 14:8-14 refers to. The Watchers are already aware of the house of doom, and they are hoping not to enter into it, but that Yehuwah will show them mercy; they are highlighting in their lamentation that if they are not shown any mercy, the wrath of Yehuwah will send them into that house of doom as punishment. The words “the Great Holy One” at the end of this line is a further confirmation that this passage is indeed an elaboration of parts of Enoch chapters 12-13 (see Enoch 14:1-2). 0:12=The Watchers continue to dwell (quite lengthily) on the wrath of Yehuwah. They tell us here that they sensed that their judgment and destruction was imminent (and as we see in other documents, it indeed was imminent; see Enoch 10:9-12). 0:13=This line appears to refer to the Watcher's loss of their ability to communicate with Yehuwah after they fornicated with women. The fire that appeared probably refers to a fire of judgment, or perhaps it refers to the fiery nature of the Watchers being taken away from them, as said in Homilies of Clement (see the quotation in the footnote for 0:8). 0:14=This divine reference “the Lord of Heaven” occurs in Enoch 13:4 and Enoch 106:11, a further confirmation that the Book of Lamech is an elaboration of parts of Enoch chapters 12-13 and Enoch chapters 106-108, since the phrase “Lord of Heaven” does not occur anywhere else in the Book of Enoch. This is likely not a coincidence, and supports the intimate connection of those chapters with the Book of Lamech. 0:15=The reference to attacking from behind probably refers to the corrupt actions that the fallen Watchers did; Enoch is probably the speaker now, and is describing the general wickedness of the fallen Watchers. 0:16=The manuscript leaves a blank space here, indicating that a topic ended and a new topic began on the following line. The beginning of the blank space may have been earlier on the line, but due to the fragmentary nature of the manuscript, it is uncertain. 0:17=Here we see a summarized description of the Watchers' intention in petitioning Enoch: that they desire to receive from Yehuwah favor and forgiveness. The phrase “the Lord of Eternity” occurs in Enoch 9:4. It also occurs twice more in line 18. Based on the second mention of “before the Lord of Eternity” in line 18, it seems that a transition of speakers has occurred, and that Enoch rather than the Watchers is now talking. 0:18=The rest of the line is left blank, because the manuscript leaves the rest of the line blank, indicating that here a topic ended and that a new topic began on the following line. The rest of column 0 is completely lost in the manuscript, but would have contained the beginning information of Enoch's conversation with his son Methuselah. 1:1=Here, Enoch is describing the Watchers activity with the women they had fallen for. 1:2=Here, we are warned about how the nature of wickedness is mysterious; just like any good mystery, it suggests three ideas: its being forbidden, its being desirable, and its being hidden/undeciphered. 1:4=It is uncertain who the “we” here is in this passage. It is either the righteous Watchers or Alehym. Either Enoch is grouping himself with the righteous Watchers, or is speaking on behalf of them (or on behalf of Yehuwah). 1:7=We are told something will or will not happen until the day which something else happens. It is likely telling us that justice and purification of the earth will not happen until a certain day. 1:8=We see in this verse that there was a controversy amongst the sons of men in determining whether some of the children their wives were bearing were theirs or not. There seems to have been an increase of husbands accusing their wives, them being suspicious of their wives committing adultery. This declaration by Enoch anticipates the experience that Lamech is about to undergo himself in column two, and serves as the primary theme of the entire book. 1:9=What is referred to here are the things that the Watchers taught their wives and the sons of men; for a parallel, see Enoch 7:1 and Enoch 8:3.

1:10=Here it seems that Enoch is speaking on behalf of Yehuweh. The destruction and purification of the earth is probably being referred to. 1:11=What seems to be being described here is that the deed of the Watchers has up until that time not been punished; but this was going to change we are told. 1:12=The reference to dry land seems to contrast with a wet land, which may indicate Enoch here is alluding to the coming flood that will be sent as punishment of the wicked living on the earth and will be used as a means to establish the earth in righteousness. 1:13=Here we see Enoch say “See, I have given all of them”. This reads very similarly to Enoch 15:5, and is therefore probably connected to it in some way. Though, in this context, it might be a contrast with Enoch 15:5; there it refers to what the sons of men were given. But here, we are possibly being told what Yehuweh has given the fallen Watchers (probably referring to wrath and condemnation). Another possibility is Yehuweh is saying that He has given all creatures on earth a remnant to preserve their seed in the renewed and purified earth after the flood. 1:18=This probably refers to the striking of the Watchers or the Giants as punishment against them for their sins, or perhaps describing the sinful striking that the Watchers or Giants did against each other. 1:20=The rest of the line in the manuscript is blank, indicating that a topic ended here and a new topic began on the following line. 1:21=The “strong bond” referred to is likely the same bond referred to by the Homilies of Clement “For they themselves, being fettered with the bonds of flesh, were constrained and strongly bound”. 1:24=This passage tells us that it is ultimately because of the sins of the Watchers that the entire earth and everyone living on it were cursed. 1:25=Here we are told Yehuweh sent the angels to the earth, and as the context confirms, this was done for the purpose of instructing them in righteousness. Jubilees 4:25 confirms this teaching “and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth”. This idea is also elaborated upon considerably in the Book of Giants. 1:26=We see that in connection with the preceding line, the angels were sent to the earth to strengthen them; to strengthen them may refer to physical and intellectual advancement in a non moral sense (such as making a stronger and more developed society in a physical sense), but the main idea is probably as Jubilees says, to strengthen them in justice and righteousness, thereby reinforcing in them the strength that righteousness and justice yield. 1:27=This verse tells us that men had lost their mission and purpose because of their wickedness, and had been abusing the earth; thus the angels had been sent to turn them back to the path of righteousness in which they would take care of the earth. 1:28=This line represents the final conclusion of Enoch's discourse to Methuselah about the fate of the Watchers. Having explained what they were sent down to do, he announces their condemnation because rather than staying faithful to the task assigned to them, they did the opposite of what they had been ordained by Yehuweh to do.

CHAPTER TWO: *(Genesis Apocryphon Columns 1:29-3:1; includes 1Q19 fragment 3) Methuselah reports to Lamech the words of Enoch; Lamech marries Batenos and has passionate sex with her. She conceives and gives birth to a son of glorious and angelic appearance. Lamech is extremely afraid and believes that his wife had sex with an angel. He is very angry with his wife, but his wife promises that she has not slept with any other being than Lamech. Lamech, still not convinced, goes to his father, Methuselah, for help. Methuselah goes to Enoch to learn the truth about who the father of Batenos' son is. Methuselah finds his father Enoch and explains to him why he has come to him.*

29. My father, Mitoosilah, reported Inook's words unto me. And afterwards I went unto Birawkiyal, my uncle, and asked of him his daughter
30. Bitanoos, that she might be a wife unto me, and he gave her to me. And I went in unto her and knew her. And she loved me in the heat
31. of intercourse, and I could hear the gasping of her breath in her breast, and sharing with her her sexual pleasure was heavenly. And
32. thus she conceived and became pregnant. And when the time of her labor came, she gave birth, and out came a child of disturbing
33. appearance. His appearance was like an angel; his body was white as snow and red as the blooming of a rose, and the hair of his
34. head and his long locks were white as wool and his eyes beautiful. And when he opened his eyes, light shone from his eyes, and he lighted
35. up the entire house like the light of the sun, and the whole house was very bright. And her son was being held in the hands of the midwife, but
36. he suddenly arose from her hands, and opened his mouth and began to praise Alehym and speak to Him as a son speaks to a father.

COLUMN TWO

1. Then suddenly it occurred to me that the conception was from Watchers, and the seed from Holy Ones, and to Fallen Ones did he belong
2. and my mind wavered concerning the infant.
3. Then I Limawk, was upset, so I approached Bitanoos, my wife, and I said to her: “I fear I am not the child's father;
4. now, I adjure thee by the Most High, by the Mighty Lord, by the King of All Ages to tell me whether thou hast conceived by
5. one of the sons of heaven, that thou recount truthfully everything for me, whether thou hast sinned against me or not.
6. Thou must recount truthfully for me, without lies. The son from thee is unique, unlike any of the sons of men. I adjure thee
7. by the King of All Ages that thou wilt speak truthfully with me, without lies”.
8. Then Bitanoos my wife spoke with me very harshly and wept exceedingly and beat her breasts and was deeply cut to the heart,
9. and she said, “O my brother and my husband, recall for thyself my sexual pleasure that I shared with thee and remember my love
10. in the heat of intercourse and the gasping of my breath in my breast. I am telling thee everything truthfully and thou shouldst believe everything
11. I say to thee entirely”. Then my mind wavered greatly within me.
12. Now when Bitanoos my wife saw that my demeanor had changed because of my exceeding anger against her for speaking harshly to me
13. then she suppressed her anger and spoke with me, saying to me, “O my husband and my brother, remember our union and recall
14. my pleasure. I swear to thee by the Great Holy One, by the King of Heaven that I am not lying, but I am speaking truthfully
15. that this seed is from thee, and from thee this conception, and from thee the planting of this fruit. My son was truly born from thee
16. and not from any stranger, nor from any of the Watchers, nor from any of the sons of Heaven. Why is the shape and appearance of
17. thy face changed and contorted like this, and thy spirit wavering upon thee like this? I promise thee by oath that I am not lying but I

18.am speaking truthfully with thee".
19.Then I Limawk ran to Mitoosilah my father and told him everything that happened, and I begged him to help me and go to Inook
20.his father in order to learn everything from him with certainty, since he is a beloved one and a friend of Alehym and with the Holy Ones
21.is his lot apportioned, for they make everything known to him. When Mitoosilah heard what I spake unto him, and saw my grief,
22.he ran to Inook his father to learn everything truthfully from him so that whatever he should say, we should act according to
23.his will. And he went through the length of the land of Viruwym, and there he found the ends of the earth and called out to Inook.
24.And he said to Inook his father, "O my father and my lord, I have come to thee for the controversy of my son and that thou shouldst reveal
25.the truth to me, and I say to thee, do not be angry that I came here to seek thee about earthly matters, for I know thy great prominence and I am
26.fearful of thee my father." And Inook heard the voice of his son calling out to him, and he left his abode and appeared to him, and he said
27."Behold, here am I, my son. Wherefore hast thou come to me?" And Mitoosilah said "Because of a great cause of anxiety have I come to thee, and
28.because of a disturbing vision. And now my father, hear me: the wife of my son Limawk conceived and became pregnant, and she gave birth to a child,
29.the like of whom there is none, and his nature is not like man's nature, and the color of his body is whiter than snow and redder than the bloom of a rose
30.and the hair of his head is whiter than white wool. They were astonished and in great fear of the child, because a firstborn son had been born
31.which was glorious in his appearance. But Limawk was exceedingly fearful and did not believe that he was his father. And when Limawk saw the
32.child open his eyes, light filled all the rooms of the house like rays of the sun. And the child arose in the hands of the midwife, and opened his mouth and
33.blessed the Lord of Heaven. And his father Limawk became afraid and fled to me, and did not believe that he was sprung from him, but that he was in
34.the likeness of the angels of heaven. And he said unto me: 'My father, I have begotten a strange son, diverse from and unlike man, and resembling the
35.sons of the gods of heaven; and his nature is different and he is not like us and his eyes are as the rays of the sun, and his countenance is glorious. It
36.seems to me that he is not sprung from me but from the angels and I fear that in his days a wonder may be wrought on the earth. And now my father, I am here to petition thee
COLUMN THREE
1.and implore thee that thou mayst go to Inook, our father, and learn from him the truth, for his dwelling place is amongst the angels'. And so I have come."

FOOTNOTES:

1:29=Lines 29-36 are missing in the manuscript due to how fragmentary it is. However, the context as well as the parallel passage, Enoch 106:1-3, allow for a confident reconstruction of those missing lines, and so I have reconstructed them accordingly. 2:1=Lines 1-21 of Column 2 are completely absent from the parallel account in Enoch chapter 106. Here, we see Lamech tells the story from his own perspective in great detail, whereas Enoch tells the story from his perspective, and significantly condenses the material. What takes only three verses to say in the Book of Enoch takes up an entire column in this book of Lamech. 2:3=The name of Lamech's wife, Batenos, is confirmed by Jubilees 4:28. 2:7=Notice Lamech emphasizes three times for his wife to swear to tell the truth. This of course is an indication that Lamech doesn't trust her word; one can readily understand why Batenos responds harshly with Lamech, for he greatly hurt her by not believing in her and trusting her. 2:10=This is one of the most explicit sexual passages in all of Scripture. It rivals the Song of Solomon in terms of erotic language. Enoch's writings in general have a very strong sexual theme in regards to the Watchers. The emphasis on her sexual experience with Lamech is to emphasize that she was sufficiently pleased sexually by her husband, and therefore did not need to seek sexual satisfaction from another source; in other words, Batenos' intimate experience with Lamech proves that she considered him a great lover, and for this reason, he should trust her; Lamech satisfied her sexually perfectly, and thus she was not tempted ever to seek sexual pleasure from anyone else; she assures him that he absolutely is the father. 2:13=Batenos had spoken very harshly in response to his accusations (she probably spoke full of anger). Lamech did not like the way she was talking back to him, and felt disrespected by her attitude. He grew angry at her. Perceiving she had caused him great anger, and knowing he already did not trust her, she realized it did not help for her to continue speaking harshly with him for that would only make it worse for her. And so she calmed down and spoke softly with him, but again reassuring him that she absolutely did not have sex with anyone else and that she is pure and faithful to him, and that her son is his. This is a good lesson for married couples: when there is a controversy between spouses, each side should do what they can to keep the discussion from escalating into unnecessary strife. Communication is a must, and any concerns they have about one another should be addressed in a calm and respectful fashion. 2:14=Here we see that Batenos swears by Yehuweh. She did this because Lamech urged her to in line 4. This is an incredibly dangerous thing to do, to swear by anything, but especially to swear by Yehuweh. In the Gospel of Matthew 5:33-37, we are told not to swear by anything. While the Essenes accepted this book of Lamech as Scripture, they did not agree with what Lamech asked her to do, and what she did (namely, swearing by Yehuweh). In their Book of the Covenant of Damascus, we are told the following "He should not swear by Aleph and Lamed, nor by Aleph and Dalet, but by the oath of the youths, by the curses of the covenant. Neither should one mention the Law of Moses, for in it is the full enunciation of the name. And if he swears and transgresses, he profanes the name. If the judges adjure by the curses of the covenant, if he transgresses, he will be guilty and will have to confess and make amends, and he shall not be liable for sin and die." It was probably not a sin in the time of Lamech to swear in such a way, but rather just incredibly foolish and unnecessarily dangerous and risky. But this foolish course of action was definitively outlawed by the Essenes and the Messiah, and therefore it is now a sin (see the Constitutions of the Apostles for further evidence that it didn't used to be a sin, but was changed into a sinful thing by the Messiah). 2:16=Batenos assures Lamech by oath that no other creature or being had sex with her other than her husband Lamech; no stranger amongst humans, no Watchers/angels, and no children of the Watchers slept with her. 2:19=The fact that Lamech had to go to his father Methuselah to get help from Enoch suggests that Methuselah, being Enoch's son, had a special relationship and privilege with his father Enoch that no one else did, which enabled him alone amongst the humans to commune with Enoch whenever he was in need. This special relationship is best illustrated by surveying the entirety of the Book of Enoch and seeing that the majority of the Book is explicitly dedicated and delivered by Enoch to Methuselah.

29.....the Lord will give to him for an everlasting name.....forests
 30.....and until
 31.....from the womb
 32.....until.....and on his.....name.....and he gave to
 33
 34
 35
 36

COLUMN FOUR

1.Now.....they will cause much trouble
 2.and.....and why
 3.above.....for all ages.....much, and the evil
 4
 5
 6
 7
 8
 9
 10

11.I decided to enact judgment and justice upon.....the name
 12.of the Great Holy One and an end.....them from the face of the earth
 13not.....upon them
 14
 15
 16

17.....Ye who have done good
 17.shall wait for those days till an end is made of those who work evil, and an end of the might of the transgressors. And wait ye indeed till sin has passed
 18.away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits
 19.shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there
 20.And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and
 21.things like shining mountains circling and sweeping to and fro. And I asked one of the holy angels who was with me and said unto him: "What is this
 22.shining thing? for it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain." And he
 23.said unto me: "This place which thou seest- here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who
 24.pervert everything that the Lord hath spoken through the mouth of the prophets- even the things that shall be. For some of them are written and
 25.inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of
 26.those who have afflicted their bodies, and been recompensed by Alehym; and of those who have been put to shame by wicked men: Who love Alehym and
 27.loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture. Who, since they came into being,
 28.longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were
 29.found pure so that they should bless His name. And all the blessings destined for them I have recounted in the books. And He hath assigned them
 30.their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot
 31.of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me. And now I will summon the spirits of the
 32.good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such
 33.honour as their faithfulness deserved. And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of
 34.his honour. And they shall be resplendent for times without number; for righteousness is the judgement of Alehym; for to the faithful He will give
 35.faithfulness in the habitation of upright paths. And they shall see those who were born in darkness led into darkness, while the righteous shall be
 36.resplendent. And the sinners shall cry aloud and see them resplendent, and they indeed will go where days and seasons are prescribed for them."

FOOTNOTES:

3:3=The words "for in the days of my father Jared" present a verbatim parallel with Enoch 106:13 "...in the generation of my father Jared". 3:5=There is a blank in the line of this manuscript, which indicates a topic ended and that a new topic began on the following line. 3:7=This line and the previous line tells us that while the Giants had been born, the main corruption they had caused, and their gigantic size had not yet come to full measure at the time Noah had been born, but Enoch prophesies that the Giants will soon grow and corrupt the earth with much sin and oppression. These lines are thus very helpful in establishing a chronology and a Scriptural timeline of the events of the Watchers and the Giants up until the time of the flood. 3:8=The "houses of mankind" that is referred to here by Enoch almost certainly refers to the catastrophic nature of the flood covering and destroying all the dwelling places of mankind. 3:9=Notice we are told in this line by Enoch that the flood would be over all the earth. That is a clear reference to a global flood, as opposed to a local flood. 3:10=We are told here that the flood waters will cover even the land that Enoch is in; this confirms Jubilees 4:23-24 which says that Enoch's land (Eden) was covered by the flood waters. 3:11=This line refers to the repopulation of the earth, purifying it, and replanting new life on it. 3:12=It seems likely that this passage is referring to Yehuweh's people being called into the Ark to preserve them. 3:13=In the prior line, Enoch had said "Now go". And in this line, we see the repetition of the common phrase that occurs in column 2 "truthfully...without lies". The mention of "that" in conjunction with the overall context of the surrounding lines makes the reconstruction of these few lines very reliable. The first 13 lines of column 3 were reconstructed primarily from Enoch chapter 106. 3:15=The "spring" referred to probably refers to the springs of Enoch 67:11. 3:17=This line is probably prophesying of Lamech's son, Noah. It was Noah, Lamech's son, who would eventually divide the earth, as Jubilees and the Book of Noah inform us. 3:18=The rest of the line is blank in the manuscript, indicating that a topic ends on this line, and that a new topic begins on the following line. 3:24=The reference to food

probably refers to a prophecy of Noah taking food into the Ark to nourish all the animals that are saved through it. 3:27=All throughout this section, we see emphasis on Enoch “giving” to Methuselah understanding and revelations concerning the secrets and mysteries he is inquiring about. We thus see that it is through Enoch that Methuselah came to understand the exact nature and significance of Noah. 3:28=This line is even more convincing proof that the flood was not local, but rather was a global flood. Here we are told that the flood would occur “in every sea”, an impossibility if it was a local/regional flood only. 3:29=it seems here that Enoch prophesies that Noah will be blessed forever in all generations. The mention of forests is probably referring to forests growing in the renewed/purified earth. 3:31=The reference to “from the womb” probably refers to Noah being chosen from the womb, and thus this is to explain why Noah's appearance was so different and special, for it served as a sign. 4:1=The mention of certain people causing trouble either refers to the sinners that are derived from Noah's blood after the flood or perhaps the trouble caused by the Watchers and their sons; the context suggests its probably the trouble caused before the flood, not after, but it is not 100% certain, due to how fragmentary the context is in the manuscript. 4:3=The mention of “all ages” probably refers to judgment against the ones who cause trouble; they will be punished for all ages. 4:11=It seems like Yehuwah is speaking here, and that Enoch was being given a vision. We see here that Yehuwah after observing the wickedness of the world, had decided to enact judgment and justice in the world and destroy all the wicked with a flood. 4:12=Enoch 97:5-6 and Enoch 45:6 feature very similar language to this line. We can see that the name of Yehuwah is strong and powerful, and will vanquish the wicked, eradicating them off the face of the earth. 4:16=The rest of column 4 is missing due to the fragmentary nature of the manuscript. I am very confident that the entirety of column 4 corresponds to Enoch chapter 108, but in an expanded form. Because of the extremely expanded nature of the Book of Lamech in comparison to its counterpart Enoch chapters 106-108, my reconstruction at the end of this column is almost certainly very flawed. However, I have inserted Enoch chapter 108 as the remainder of the column to give the basic gist and content of the rest of the column. Instead of being jumbled at the end like that, it probably was interspersed throughout the whole column in an expanded form. The evidence that column 4 is an expanded version of Enoch chapter 108 is found in the proximity and similarity of theme of Enoch chapter 108 to Enoch chapters 106-107, as well as similar theme between chapter 108 and column 4 in the manuscript of the Book of Lamech. The shortness of the book of chapter 108 (Enoch calls that final chapter a “book” in Enoch 108:1) is uncharacteristic of the size of the other books in the Book of Enoch, which are characteristically quite lengthy. The smallness of this chapterlong book as well as the fact that it is tacked on at the end of chapters 106-107 as an appendix and serves as the conclusion/end of the Book of Enoch, suggests that chapter 108 corresponds with column 4. If this is the case, this is extremely significant, because it shows that Enoch (or rather, Noah) decided to end his book with a summary of the entire Book of Lamech as a segue into the Book of Noah. A conclusion is always intended to be a fitting close to an expertly crafted document, in which the end perfectly captures the epic scope and essence of the entire book. Ending with a reworked and highly abbreviated version of the Book of Lamech thus confirms the foundational nature of the Book of Lamech.

CHAPTER FOUR: *(Genesis Apocryphon Column 5:1-5:28) Enoch concludes his prophetic discourse by ensuring Methuselah that Lamech is truly the father of Noah, and that he should send this message to Lamech, and that he should inform him about the great things, that his son should be named Noah, and that he is the one chosen through whom Yehuwah will restore peace and purity to the earth. Methuselah informs his son Lamech about his son Noah, and Lamech rejoices that he is truly the father of Noah.*

1.He wrote all of them in the scroll as a remembrance, all the words which Inook had revealed unto Mitoosilah. And Inook said
2. “Now to thee Mitoosilah my son I shall reveal the truth to thee concerning the paternal origin of this
3.child, for when I, Inook prayed to Alehym concerning this matter, it was revealed to me that this child is not from the sons
4.of heaven, but from Limawk thy son has he been born. As to why his son had such a marvelous and glorious birth
5.and in resemblance he is not of the sons of men, but is in the resemblance of the sons of angels, and as to why he spoke as a man
6.and not as an infant, shall I reveal to thee. Because of the marvelous and glorious manner of the birth of Limawk's son and
7.his appearance thy son Limawk was afraid and also from his speaking as a man and truly praising the Lord
8.truly trusting that He is Alehym.
9.Now I am talking to thee my son and making known to thee all that thou hast asked about; then in truth will he be known.
10.Go say to Limawk thy son, “The child is truly from thee and not from the sons of heaven and not from a stranger
11.and his elevations on the earth and every act of judgment I will entrust to him for he has called out to me from his heart and
12.he lifted his face to me and his eyes shone like the sun and filled the entirety of thy house; this happened because
13.this child is a light, and he shall bring rest to the earth and through him his three sons shall be saved and their families, and
14.the seed from a stranger shall not be found amongst the refuge of thy son. His name shall be Nih, for he shall be left to thee, he and
15.his sons shall be saved from destruction, which shall come upon the earth on account of all sin and unrighteousness.
16.Then they will be ensnared and destroyed who are not of Nih's people, and the destruction that shall come will be consummated
17.forever, giving according to their impurity unto its limit. But after that there shall be still more unrighteousness on the earth, and they shall be
18.doing much violence, they will act until the second consummation in this manner. And they shall sin worse than this generation and
19.they will boil over and every path of violence they will walk, and they shall go astray from all my commandments and statutes.
20.And now I am making known to thee, my son the mysteries of the holy ones which I have known, and to Limawk,
21.thy son make known by this mystery all that the Lord has shown me and informed me and I have read in the heavenly tablets what
22.will be done in his days. And look and see all which the Lord is doing through thee, and know that thy son Nih shall be
23.blessing the Lord of All in all his ways”

24. When Mitoosilah heard **all the words** which Inook spoke unto him, he left Viruwym and returned unto Limawk,
 25. and he spoke with Limawk his son of **the mystery** which Inook has found written in the heavenly tablets concerning his son.
 26. And when I Limawk heard **all the words which my father Mitoosilah spoke unto me, all of the words which Inook spoke unto him, I was**
 27. rejoicing that from me **the Lord of All** had brought forth **a son.**
 28.

FOOTNOTES:

5:1=This is an important piece of information in determining the origin of the writings of Enoch. It becomes apparent with verses such as these, that Enoch wrote many writings, and that they were circulated separately originally, and only became joined after they were gathered together by the patriarchs (See Enoch 82:1 and 68:1 for the evidence that Methuselah and Noah were the main compilers of Enoch's writings). 5:2=In the manuscript, there is a blank space at the beginning of the line, suggesting a paragraph indentation. The rest of column 5 is the lengthy version of Enoch 106:18-107:3; by comparing between the two versions' sizes, the Book of Lamech's account is about twice the size of the account in the Book of Enoch. 5:4=This line corresponds with the parallel passage in Enoch 106:18 and 107:2. We finally get the answer revealed: Lamech is truly the father, and he had falsely accused and suspected his wife Batenos of unfaithfulness. This goes to show that you should never assume your spouse is unfaithful, even if the evidence seems to support it. You must only believe they are unfaithful if you can absolutely prove it. In Numbers 5:11-31, we are told of a special ceremony for jealous husbands to do to determine if the wife was adulterous or not if there is not proof but suspicion remains. Methuselah however had Enoch, who is much more holy and trustworthy than mere bitter water. Enoch is the greatest revealer of truth on the earth, and no mortal comes close to his wisdom and supreme authority and absolute power, honor, and glory. 5:7=The descriptions of Noah follow closely the description in column 2. Enoch goes on to explain that Noah was so glorious in appearance because it was to serve as a sign that he had been chosen as the savior, restorer, and purifier of the entire world. 5:8=Newborn infants speaking or doing amazing things typically only possible for older children is a special sign seen elsewhere in Scripture of divine intervention. Infants can serve as a great source of life and salvation; for example see Yeshua's saying in the Gospel of Thomas: "The man old in days will not hesitate to ask an infant seven days old about the place of life, and he will live." In this case, the place of life is found within Noah the infant. The rest of line 8 in the manuscript is a blank line, indicating that the topic ended here, and a new topic began in the following line. 5:11=We see here that Yehuweh is speaking and proclaims in prophesy that Noah will be greatly elevated and will be given authority over the entire earth. Noah is given the authority over the whole earth because of the pure, righteous, and perfect heart that he had with Yehuweh at his birth. Like Enoch, Noah was said to "walk" with Yehuweh in a special way. 5:13=Enoch attributes to Noah's marvelous physical qualities at his birth as signifying by a prophetic sign Noah's role: light shone brightly from his eyes because Yehuweh chose him to be the light and savior for the entire world. For a parallel, see this from the Lives of the Prophets concerning the birth of Elijah the prophet: "At the time of his birth his father, Shobach, saw how certain men of shining white appearance addressed the babe, and that they wrapped him in swaddling clothes of fire and gave him a flame of fire to eat. When he went and reported this in Jerusalem, the oracle gave answer: Fear not; for his dwelling will be light, and his word revelation, and he will judge Israel with sword and with fire." . 5:14=Lines 13-23 I have reconstructed extensively using Enoch chapter 106 and 107 as a key tool. 5:16=The destruction referred to in this passage is referring to the global flood; we see here that it is prophesied that Noah will be spared from the coming judgment against all sin and unrighteousness. 5:19=Lines 18-19 according to the parallel passage in Enoch 106-107 is referring to a prophesy of the wickedness of sinners that will live after the flood. 5:22="His" days refers to the days of Noah after the earth is purified and renewed. 5:23=Noah we see will be perfect and bless Yehuweh with his entire being. The rest of the line in the manuscript has a blank, indicating the topic has ended and that a new topic begins on the following line. 5:25=Notice that Lamech is referred to in the third person, but then in the line immediately following, Lamech speaks in the first person. This shift between third and first person narrative occurs multiple times in the Genesis Apocryphon: In this Book of Lamech, in the Book of Noah, and also in the Book of Abraham. 5:27=This is a perfect ending to this book of Lamech; Lamech, hearing what Methuselah said Enoch said, is finally convinced he is the father, and he praises Yehuweh. There couldn't have been a better way for the book to end. This teaches us patience and the rewards of seeking the truth, faithfulness, loyalty, and love; the rewards are rejoicing and maintaining true love in pure and undefiled marriage. And so the book ends, with Noah's honor and glory and supremacy and importance established, which ultimately sets up the next book of Scripture that immediately follows in the Genesis Apocryphon, the Book of Noah. 5:28=There is a blank line at the end of the Book of Lamech, separating the Book of Lamech from line 29. Line 29 explicitly contains the words "the Book of Noah", signalling the beginning of the Scriptural Book of Noah in the Genesis Apocryphon.

Fragments of the Book of Lamech Which Have an Uncertain Placement:

1Q19 Fragment 1:

- 1.....and he was.....
- 2.....they increased in number upon the earth and.....
- 3.....because all flesh had corrupted its path on the earth.....
- 4.....and their cry came before Alehym and.....

5.....
6.....

1Q19 fragment 2:

1..... *Holy* **Ones of the heaven**
2..... *saying Present* **our case to** *the Most High*.....
3..... **and not under you**
4..... **Rival and Gibawrial** *and Mykal and Siriyal*.....
5..... *Lord* **of Lords and Mighty** *One of Mighty Ones*.....
6..... **of the ages**
7.....

1Q19 fragment 8:

1.....
2..... **Mitoosilah**
3.....

1Q19 fragment 13:

1..... **because the glory of thy splendor** **for the glory of Alehym in**
2..... *he will* **be exalted in the splendor of the glory and the beauty**
3..... **he will be honored in the midst of**

FOOTNOTES:

There are twenty one fragments identified as part of the scroll named by scholars as 1Q19. Fragment 3 was incorporated into column 2 above. Most of the fragments are too small to really have much meaning. However the fragments I have presented here are fragments which I have deemed significant enough for what they say to be worth presenting in this version. The length of the lines for each of the fragments is uncertain to me, and I have only done an educated guess. Its possible that some of these fragments may actually belong to the Book of Giants, but because fragment 3 is part of the Book of Lamech most likely, I have therefore included the other fragments as part of it as well. Fragment 1 describes probably the birth of the Nephilim from the Watchers, and their offspring increasing upon the earth. Fragment 2 has some striking similarities with Enoch 8:4-9:4, though Enoch's account has been reworked. Fragment 8 is an important fragment because it localizes these fragments to the Book of Lamech, in which Methuselah features as a significant and important character and role all throughout. Fragment 13 might be a description of the glorification and honor of Noah, though the first line of the fragment attributes the glory to Yehuweh, so that identification of mine is likely inaccurate, and the fragment as a whole is likely a praise of Yehuweh's glory and honor.