

## 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. 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 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:

Adim=Adam

Qyn=Cain

Ebil=Abel

Yehuweh=YHWH

Anoos=Enosh

Qynin=Kenan

Mehlilal=Mahalalel

Yrid=Jared

Inook=Enoch

Alehim=Elohim

Mitoosilah=Methuselah

Simyizeh=Shemihazah

Limawk=Lamech

Birawkiyal=Barakiel

Bitanoos=Batenos

Viruwym=Parvayim

Nih=Noah

Rival=Raphael

Gibawriyal=Gabriel

Mykal=Michael

Siriyal=Sariel

SUMMARY OF THE MISSING BEGINNING OF THE BOOK OF LAMECH:

Adim had begotten Qyn and Ebil, but Qyn slew Ebil, and on account of this he separated from his parents, with his wife. And it came to pass that Adim begot Sit in the place of Ebil. And from Qyn and Sit were begotten many generations. In the days when Sit begot Anoo, Sit hoped to call on the name of Yehuwah, but Qyn and his sons did not. And there was much greed and envy and violence amongst the sons of Qyn. But Anoo called on the name of Yehuwah, and prayed that Yehuwah would send someone who could restrain the wickedness of Qyn and his sons. And his prayer was answered, and Anoo begot Qynin. And when Qynin had grown, he was Qyn's bitter rival, and opposed him and his sons. And he was a model of great piety. And Adim was pleased to have Qynin in the place of Qyn. And it came to pass when Qynin begot Mehlilal, he was in great joy that Yehuwah had blessed him with a son, and his birth was a cause of great celebration in the house of Qynin, and he praised Yehuwah for his son. And Mehlilal grew in great wisdom, and was a light for all the people, and he instructed the sons of men in the ways of righteousness, and he was seen to constantly praise Yehuwah, and because of him, there was praise that came from amongst the sons of men. But 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 Alehim 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 Nivawlym had caused, and he was downcast and lowly in his spirit. In the days of Limawk, the Nivawlym 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 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 Yehuweh is in His judgment and vengeance. 0:6=The wrath of Yehuweh 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 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.” 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 Yehuweh. 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 Yehuweh will show them mercy; they are highlighting in their lamentation that if they are not shown any mercy, the wrath of Yehuweh 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 on Enoch chapters 12-13 (see Enoch 14:1-2). 0:12=The Watchers continue to dwell (quite lengthily) on the wrath of Yehuweh. 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, and shortly came within a few hundred years; see Enoch 10:9-12). 0:13=This line appears to refer to the Watcher's loss of their ability to communicate with Yehuweh 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 Eternity” occurs in Enoch 9:4. It also occurs twice more in this column below. Based on the second mention of “before the Lord of Eternity” in line 18, the first mention is probably still the words of the petition of the Watchers, whereas the second mention is the words of Enoch mentioning those words himself, in order to say that he did for them as asked, in order that they might receive an answer to their petition. 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 Yehuweh favor and forgiveness. 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 Watchers or Alehim. Either Enoch is grouping himself with the Watchers, or is speaking on behalf of them (or on behalf of Yehuweh). 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 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 seems to be a contrast with Enoch 15:5; there it refers to what the sons of men were given. But here, we are probably being told what Yehuweh has given the fallen Watchers (probably referring to wrath and condemnation). 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 righteous, 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) *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 the father of Batenos son. 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 Alehim 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 Nivawlym *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 Alehim 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.unto Mitoosilah, my father: "Behold, here am I, my son. Wherefore hast thou come to me?" And Mitoosilah my father answered and said "Because of a great

28.cause of anxiety have I come to thee, and because of a disturbing vision. And now my father, hear me: the wife of my son Limawk conceived and became

29.pregnant, and she gave birth to a child, 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

30.redder than the bloom of a rose, 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

31.had been born which was glorious in his appearance. But Limawk was exceedingly fearful and did not believe that he was his father. And when Limawk saw

32.the 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 the

34.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 sons of the

35.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 seems to me that he is

36.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 and

#### COLUMN THREE

1.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 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 Yehuwah. 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 Yehuwah. 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 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. This line is parallel to Enoch 106:4. 2:20=That he asked Methuselah to go to his father Enoch is supported by both the context as well as Enoch chapter 106. The fact that Lamech asked him to go to Enoch shows that Lamech had the utmost trust and faith in Enoch, as did everyone. As the various Scriptures of Enoch prove, he was considered an absolute authority, respected universally by everyone; he was so honored with reverence, that no matter who it was, whenever they needed mercy from Yehuweh. 2:21=This is a fascinating reference to Enoch's role and calling. This role of having his lot apportioned with the Watchers reminds one of Jubilees 4:21. The fact that the Watchers make “everything known to him” shows how important, wise, and powerful Enoch truly was. The passage confirms what Jubilees 4:21 says of Enoch, that “they showed him everything which is on earth and in the heavens”. (See also 4Q227 fragment 2). 4:23=The land of Parvayim is referred to elsewhere in Scripture in 2 Chronicles 3:6. The location of Enoch at the “ends of the earth” is mentioned in the parallel account in Enoch 106:8. The exact correspondence in phraseology is a strong indication that Enoch 106-107 is based on the same story as contained in full in this Book of Lamech. 4:26=Enoch's heavenly business that he was called to was much greater than Lamech and Methuselah's business. Relatively speaking, these issues are way beneath Enoch's dignity to even address. For this reason, Methuselah feels ashamed to even come to Enoch to ask him and disturb him from his more important duties, and he hopes he will not be angry. Methuselah came to Enoch however because he and his son Lamech were in desperate need of help. So because from Methuselah's perspective, it was a very important issue, despite knowing its relative insignificance in Enoch's eyes, he needed Enoch's guidance. The fact that Methuselah was “fearful” of Enoch shows that Enoch had grown so powerful and influential in the world, that he could do anything he wanted, for he was given wisdom and authority to judge the entire universe. 4:27=The rest of line 26 as well as lines 27-36 are lost in the manuscript. I have reconstructed the missing lines from the parallel passage of Enoch chapter 106. However, as can be seen in my reconstruction, I had to squish the lines in to make it fit. What this tells me is that Enoch's version is slightly longer or at least rearranged to appear longer than the account in the Book of Lamech. This throws my reconstruction into certain inaccuracy. Now, the substance of my reconstruction is the same as what the Book of Lamech said in these missing lines. But the evidence when comparing the book of Lamech's account with the account in Enoch 106 is that all throughout the Book of Lamech, the entire dialogue is reworked and reworded extensively so as to differ quite often from the account in Enoch chapters 106-107. Evidence to support this is 1Q19.fragment 3, which preserves a small portion of the Hebrew of the missing lines. When comparing this fragment with the account in Enoch 106, it becomes evident Enoch has reworked his account to differ substantially from Lamech's more detailed and ordered account.

CHAPTER THREE: (Genesis Apocryphon Columns 3:1-4:36) *Enoch prophesies of the destruction of the world by a flood because of the sins resulting from the corruption of creation by the Watchers. He prophesies of a chosen one intended by Yehuweh to preserve a remnant. He prophesies about the future history related to the coming of the chosen one.*

1. *And Enoch answered him: “The things of this earth will not*  
2.*last forever but the Lord will do a new thing on the earth for all shall be renewed but not for the length*  
3.*of many days; this I have already seen in a vision and make known to thee, for in the days of Yrid my father,*  
4.*some of the angels of heaven transgressed the word of the Lord. And behold they committed sin and transgressed the law, and dwelt the sons of*  
5.*Alehim with women.*  
6.*And they begot children by them, who shall become giants not according to the spirit but according to the flesh and they will remain on the earth until the day of*  
7.*wrath comes. These sons of angels, the giants, will sin greatly and imitate the iniquity of their wicked fathers, and they will be for you*  
8.*a plague and a curse. And a great punishment will befall the houses of mankind, and upon the earth and upon*  
9.*all that is in it and there shall be a purging of all impurity. Yea, there shall come a great destruction that will last one year, and a deluge it will be over all the earth*  
10.*the flood waters will come and will wash away all the sinners that dwell in your land and that dwell in my land; for this sea*  
11.*shall cover the entire world. But, Yehuweh Alehim will replant all the creatures of the earth. He will place all of it as one fruit. The earth*  
12.*will be repopulated through the chosen one, and he shall refill, through an ark, the earth, and in it he called his people. Now then go*  
13.*and report these words to thy son Limawk, and be assured that all these things I speak to thee truthfully that without lies*  
14.*I have revealed them to thee.....*  
15. *And* ..... *reaches as a spring to* .....  
16. .... *everything* ..... *with* .....  
17. .... *he is the one who will divide the entire earth, and with* .....  
18. ....  
19. ....  
20. ....  
21. ....  
22. ....

23.....  
 24..... **and for food** .....  
 25.....  
 26..... **he gave to Mitoosilah** *his son*.....  
 27..... **Mitoosilah his son understanding and** .....  
 28..... **to him that in every sea** .....  
 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** .....  
 14..... **upon them** .....  
 15.....

16..... *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 Alehiim; and of those who have been put to shame by wicked men: Who love Alehim 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 Alehim; 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. 3:8=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 occur 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 Yehuweh is speaking here, and that Enoch was being given a vision. We see here that Yehuweh 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 Yehuweh 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 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 is uncharacteristic of the size of the other books of Book of Enoch, which are characteristically quite lengthy. The smallness of this chapter 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 decided to end his book with a summary of the entire Book of Lamech. 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 Yehuweh 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 Alehim 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 Alehim.  
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 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 Nih  
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 4 is the lengthy version of Enoch 106:18-107:3; by comparing between the two versions' sizes, the Book of Lamech's account is more than twice the size of the account in the Book of Enoch. 5:4=This section 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 of Batenos. 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 power. 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 Yehuwah 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 Yehuwah at his birth. Like Enoch, Noah was said to "walk" with Yehuwah 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 as: light shone brightly from his eyes because Yehuwah chose him to be the light and savior for the entire world. For a parallel, see this from the Lives of the Prophets: "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 Yehuwah 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 Yehuwah. 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".

Special Fragments Whose Placement Are Uncertain:

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 Alehim 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 Alehim 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 of 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 a praise of Yehuweh's glory and honor.