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
Yehuwel=YHWH
Adnoos=Enosh
Qynin=Kenan
Mehlilal=Mahalalel
Yrid=Jared
Inook=Enoch
Alehim=Elohim
Mitoosilah=Methuselah
Simyizeh=Shemihazah
Limawk=Lamech
Birawkiyal=Barakiel
Bitanoos=Batenos
Viruwiym=Parvayim
Nih=Noah
Rival=Raphael
Gibawriyal=Gabriel
Mykal=Michael
Siriyal=Sariel
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 Anoos, Sit hoped to call on the name of Yehuweh, but Qyn and his sons did not. And there was much greed and envy and violence amongst the sons of Qyn. But Anoos called on the name of Yehuweh, and prayed that Yehuweh would send someone who could restrain the wickedness of Qyn and his sons. And his prayer was answered, and Anoos 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 Mehilial, he was in great joy that Yehuweh had blessed him with a son, and his birth was a cause of great celebration in the house of Qynin, and he praised Yehuweh for his son. And Mehilial 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 Yehuweh, and because of him, there was praise that came from amongst the sons of Yehuweh. 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 Yehuweh, and some of the sons of Yehuweh called on the name of Yehuweh for mercy. And when the Watchers saw this, they petitioned Yehuweh to let them teach the sons of men righteousness, and Yehuweh granted them permission to do this. And Mehilial 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 Yehuweh 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 Yehuweh 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. But after they implanted in them their seed, they could not return to their angelic bodily form. Their bodies 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 bore to children, and they were children of 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 ascended to the heavens, and they took 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 bodies 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 glorified 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 Yehuweh 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 Yehuweh for their sins. And Mitoosilah begot Limawk. And so it was, after their wives conceived, they bore children, and they were children of 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 ascended to the heavens, and they took 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 bodies 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 glorified 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 Yehuweh 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 Yehuweh 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 Yehuweh 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..............................................................................................................................................................................
2..............................................................................................................................................................................
3..............................................................................................................................................................................
4. .........................................................................................................................................................all that thou shalt
5. .........................................................................................................................................................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. .......................................................................................................................................................by thy anger whereas we will depart to the house of
11. .......................................................................................................................................................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. .........................................................................................................................................................seeking favor and forgiveness from the Lord of Eternity
17. ..............................................................................................................................................................before the Lord of Eternity
18. ..............................................................................................................................................................
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 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. have given all of them .........................................................................................................................and if
14. ..............................................................................................................................................................
15. ..............................................................................................................................................................
16. ..............................................................................................................................................................
17. ..............................................................................................................................................................for striking against
18. ..............................................................................................................................................................them a strong bond
19. ..............................................................................................................................................................
20. ..............................................................................................................................................................
21. ..............................................................................................................................................................and from
22. ..............................................................................................................................................................and as a curse for all flesh
23. ..............................................................................................................................................................the Lord, and by messengers he sent to you
24. ..............................................................................................................................................................to the earth, and to go down to strengthen the people
25. ..............................................................................................................................................................what mankind is to do for the earth
26. ..............................................................................................................................................................he did to them, and also to all flesh
27. ..............................................................................................................................................................
28. ..............................................................................................................................................................

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 Yehuweh. 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 that this is the conclusion of a topic and that the next line began 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 the women, 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.

0.1=Here we see that despite all their lamentation, it is hoped that perhaps they have a small chance of forgiveness and that they can be saved from the wrath of Yehuweh. I have not filled out 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 lengthly) on the wrath of Yehuweh. They tell us here that they sensed that their judgment and destruction is probably being referred to in other places, it indeed was intended by the Watchers, if for no other reasons, because of the 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 column 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 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 Watchers are here in this passage, both Enoch and the Watchers are mentioning themselves. It is either the Watchers speaking of themselves, or Enoch speaking of the Watchers, but here Enoch is in the process of talking about himself. 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 2, 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 description of the Watchers as being "strongly fettered" is probably being referred to in other places, it indeed was intended by the Watchers, if for no other reasons, because of the few hundred years that they have had 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 when attacking. The line in the manuscript is left blank, indicating that a topic ended 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.
urged her to do so. This is an incredibly dangerous thing to do, to swear by anything, but especially to swear by Yehuweh. In the
should be addressed in a calm and respectful fashion.

2:14=Here we see that Batenos swears by Yehuweh. She did this because Lamech

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
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

22.he ran to Inook his father to learn everything truthfully from him

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

1.said to her: “I fear I am not the child’s father; to tell me whether thou hast conceived by me or not. unlike any of the sons of men. I adjure thee

10.in the heat of intercourse and the gazing 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 Batenos 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, recall for thyself my sexual pleasure

14.that this seed is from thee, and from thee this conception, and from thee the planting of this fruit. Why is the shape and appearance of

15.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

16.and not from any stranger, nor from any of the Watchers, nor from any of the sons of Heaven.

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

18.am speaking truthfully with thee”.

19. Then 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, he

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

26.with this new one of thy 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

31.firstborn son 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 room 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

37.COLUMNE THREE

1.Implor 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 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 youth, 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 adore 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 the sins 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 end 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 4Q19a.27 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.of some of the angels of heaven transgressed the law, and dwelt the sons of
5. with women. 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
6.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
7.punishment will befall the houses of mankind, and upon the earth and upon
8.all that is in it and there shall be a purging of all impurity; sea, there shall come a great destruction that will last one year, and a deluge will be over all the earth
9.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
10.shall cover the entire world. But, Yehuweh Alehim will replant all the creatures of the earth. He will place all of it as one sea. The earth
11.will be repopulated through the chosen one, and he shall refill, through an ark of the earth and in it he called his people. Now then go
12.and report these words to thy son Limawk, and be assured that all these things I speak to thee
13.truthfully that without lies
14.I have revealed them to thee...

15. And reaches as a spring to
16. everything
17. he is the one who will divide the entire earth, and with
18............................
19..........................
20.............................
21.............................
22.............................
3:8 The Lord will give to him for an everlasting name among the forests, until and on his name and he gave to

COLUMN FOUR

1. I decided to enact judgment and justice upon the name of the Great Holy One and an end upon them.
2. And they will cause much trouble for all ages, much, and the evil above.
3. Ye who have done good 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 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 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. 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 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 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 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 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 inscribed above in the heaven, in order that the angels may read them and know that shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies and been recompensed by A behim; and of those who have been put to shame by wicked men; Who love A behim and 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, 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 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 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 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 dead, 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 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 his honour. And they shall be resplendent for times without number; for righteousness is the judgement of A behim; for to the faithful He will give faithfulness in the habituation of upright paths. And they shall see those who were born in darkness led into darkness, while the righteous shall be 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 reestablishing new life on it. 3:12 = It seems likely that this passage is referring to Yehuweth'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 "saying" 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 child, for when I, Inook prayed to Alehim concerning this matter, it was revealed to me that this child is not from the sons of heaven, but is in the resemblance of the sons of angels, and as to why he spoke as a man and not as an infant, I shall reveal to thee. Because of the marvelous and glorious manner of the birth of Limawk's son and his appearance thy son Limawk was afraid and also from his speaking as a man and truly trusting that He is Alehim. 3.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. 4.Go say to Limawk thy son, 'The child is truly from thee and not from the sons of heaven, but is in the resemblance of the sons of angels, and as to why he spoke as a man and not as an infant, I shall reveal to thee. Because of the marvelous and glorious manner of the birth of Limawk's son and his appearance thy son Limawk was afraid and also from his speaking as a man and truly trusting that He is Alehim. 5.And when I Limawk heard all the words which Inook spoke unto him, he left Viruwym and returned unto Nih and all the words which Inook has found written in the heavenly tablets concerning his son. 6.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 rejoicing that from me the Lord of all had brought forth a son.

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
Special Fragments Whose Placement Are Uncertain:

I Q 19 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. ...........................................................................................................

I Q 19 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 Siryal..........................................................
5. ........................................................................................................... Lord of Lords and Mighty One of Mighty Ones..........................................................
6. ...........................................................................................................
7. ...........................................................................................................

I Q 19 fragment 8:

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

I Q 19 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 ot 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, thought 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.