13 of joy, for truth and great wisdom.[e2] •So to them shall be given the Scriptures;[f2] and they shall believe them and be glad in them; and all the righteous ones who learn from them the ways of truth shall rejoice."[g2]

1 **105** In those days, he says, "The Lord will be patient and cause the children of the earth to hear. Reveal it to them with your wisdom,[a] for you are their guides; and (you 2 are) a reward[b] upon the whole earth. •Until[c] I and my son are united with them forever in the upright paths in their lifetime and there shall be peace unto you, rejoice, you children of truth.[d] Amen."[e]

1 **106** And after some days my son, Methuselah, took a wife for his son Lamech,[a] and 2 she became pregnant by him[b] and bore him a son. •And his body was white as[c] snow and red as[d] a rose; the hair of his head[e] as white as wool[f] and his *demdema*[g] beautiful; and as for his eyes, when he opened them[h] the whole house glowed like the sun— 3 (rather) the whole house glowed even more exceedingly.[i] •And when[j] he arose from the hands of the midwife, he opened his mouth and spoke to the Lord with right- 4 eousness.[k] •And his father,[l] Lamech, was afraid of him and fled[m] and went to 5 Methuselah his father; •and he said to him, "I have begotten a strange son:[n] He is not like an (ordinary) human being, but he looks like the children of the angels of heaven to me;[o] his form is different, and he is not like us.[p] His eyes are like the rays of the 6 sun, and[q] his face glorious.[r] •It does not seem to me that he is of me,[s] but of angels;[t] and I fear[u] that a wondrous phenomenon[v] may take place upon the earth in his days.[w] 7 So I am beseeching you now, begging you in order that you may go to his (grand)father[x] Enoch, our father, and learn[y] from him the truth, for his dwelling place is among the 8 angels."[z] •When Methuselah heard the words of his son,[a2] he came to us[b2] at the ends of the earth; for he had heard that I was there.[c2] He cried aloud, and I heard his voice and came to him;[d2]; and I said to him, "Behold, my son, here I am, why[e2] have you 9 come here?"[f2] •Then he answered me and said, "On account of a great distress have 10 I come to you,[g2] on account of a grievous vision have I come near here.[h2] •Now, my

e2. So A. B C: "for joy, truth, and great wisdom." G^P: "for the joy in the truth."
f2. This clause is omitted by G^P.
g2. So A and G^P. B C: "shall be recompensed."

105 a. So A? The text is partially illegible. B and C read "The Lord says, they will cry out and testify in their wisdom to the children of the earth."
b. Eth. *'esseyāt*, "reward," "wage." Possibly this may be a corruption of *'assat*, "healing power," "gift of healing," "spiritual authority."
c. So A. B C: "For."
d. Or "uprightness."
e. This ch. is missing from G^P. Contrary to Charles's view, this short ch. seems to exist in the Aram. original. Cf. Milik, *The Books of Enoch*, p. 208.

106 a. G^P reads "I took a wife for my son, Methuselah," and then adds "and she bore him a son and called his name Lamech. Righteousness was brought low until that day. When he came of age, he took a wife for him." The Lat. fragment adds "when he was three hundred fifty years old."
b. G^P omits "she became pregnant by him."
c. G^P: "whiter than."
d. G^P: "redder than."
e. G^P omits "of his head."
f. G^P adds "and curly and glorious."
g. This Eth. word has no equivalent in English. It refers to long and curly hair combed up straight, what one calls *gofārē* in several modern Ethiopian languages, or "afro" in colloquial English.
h. Lit. "his eyes."
i. G^P omits this phrase.
j. G^P omits "when."
k. So A. B and C read "to the Lord of righteousness." G^P reads "he blessed the Lord."
l. G^P omits "his father."
m. Lat. omits "and fled."
n. G^P: "a strange child has been born to me."
o. B, C, and G^P omit "to me." Lat. omits this clause.
p. Lat. omits this clause.
q. B and C omit "and."
r. Lat. omits this clause.
s. Lat. reads "he is not born of me."
t. G^P: "of an angel."
u. A reads erroneously "he did not fear."
v. Lit. "a wonder, miracle, wonderment."
w. Lat. omits this clause.
x. B and C omit "his (grand)father."
y. Lit. "hear."
z. G^P has a gap and misses this clause. Lat. reads "he said to Methuselah: I am not able to know unless we go to our father Enoch."
a2. Due to a gap, this clause is missing in G^P.
b2. B C G: "to me."
c2. G^P: "where he saw that I was then."
d2. G^P: "He said to me, 'Father, give ear to my voice and come to me.' "
e2. So G^P and Lat. A B C: "for."
f2. So A. B C G^P Lat.: "why . . . come to me?"
g2. G^P reads "I have come here," and adds "(my) father."
h2. G^P omits this clause. Lat. reads "he said," omits vs. 9, and proceeds to vs. 10.

father, hear me:[i2] For unto my son Lamech a son[j2] has been born,[k2] one whose image
and form are not like unto the characteristics of human beings; and his color is whiter
than snow and redder than a rose,[l2] the hair of his head is whiter than white wool, and
his eyes are like the rays of the sun; and (when) he opened his eyes the whole house
11 lighted up.[m2] •And (when) he rose up in the hands of the midwife, he opened his
12 mouth and blessed the Lord of heaven[n2] •Then his father, Lamech,[o2] became afraid[p2]
and fled,[q2] and he did not believe that he (the child) was of him[r2] but of[s2] the image
of the angels of heaven.[t2] And behold, I have come to you in order that you may make
13 me know the real truth." •Then I, Enoch,[u2] answered, saying to him, "The Lord will
surely make new things[v2] upon the earth; and I have already seen this matter in a
vision and made it known to you. For in the generation[w2] of Jared, my father, they
14 transgressed the word of the Lord, (that is) the law of heaven.[x2] •And behold, they
commit sin and transgress the commandment;[y2] they have united themselves with
women and commit sin together with them; and they have married (wives) from among
15 them, and begotten children by them[z2] •There shall be a great destruction[a3] upon the
16 earth; and there shall be a deluge and a great destruction for one year. •And this son
who has been born unto you shall be left upon the earth;[b3] and his three sons shall be
17 saved when they who are upon the earth are dead.[c3] •And upon the earth they shall
give birth to giants,[d3] not of the spirit but of the flesh.[e3] There shall be a great plague
18 upon the earth, and the earth shall be washed clean[f3] from all the corruption.[g3] •Now,
make known to your son[h3] Lamech that the son who has been born is indeed righteous;[i3]
and call his name Noah, for he shall be the remnant for you; and he and his sons shall
be saved from the corruption[j3] which shall come upon the earth on account of all the
sin and oppression that existed, and it will be fulfilled upon the earth, in his days.[k3]
19 After that there shall occur still greater oppression than that which was fulfilled upon
the earth the first time; for I do know the mysteries of the holy ones;[l3] for he, the Lord,
has revealed (them) to me and made me know—and I have read (them) in the heavenly
tablets."

1 **107** Then I beheld the writing upon them that one generation shall be more wicked
than the other,[a] until[b] a generation of righteous ones[c] shall arise, wickedness shall
perish, sin shall disappear from upon the earth, and every good thing[d] shall come

i2. G^P and Lat. omit this introductory clause.
j2. G^P: "a child."
k2. Due to double haplography A reads *tawalda Lāmēk waldya*, "my son Lamech is born."
l2. Lat. omits "whose image . . . than a rose."
m2. G^P and Lat. omit the last clause.
n2. G^P: "the Lord of eternity."
o2. G^P: "my son Lamech."
p2. Lat. "Lamech became afraid." The rest of vs. 12 is missing.
q2. B C and G^P: "he fled to me."
r2. G^P: "that he is his son."
s2. B C: "from."
t2. G^P: "but that (he is) from angels."
u2. G^P omits "Enoch."
v2. Lit. "He will renew new things." G^P: "new order."
w2. A erroneously: *waldu*, "his son," instead of *teweledu*.
x2. Or "the regulation or order [or "rule," "commandment," "principle," "custom"] of heaven"; so A. B and C read *'emal'elta samāy*, "from the heights of heaven" or "from heaven above," instead of *'emser'āta samāy*. G^P reads "from the covenant of heaven."
y2. G^P: "the custom."
z2. See n. e3. Vss. 13f. missing in Lat.
a3. G^P: "wrath."
b3. G^P: "this child that is born shall be left."
c3. B and C add "he and his children will be saved." Cf. $4QEn^c$.
d3. Lit. "those who are tall"; so A. B C: "those who multiply." G^P omits the phrase.
e3. In G^P, this sentence is placed at the end of vs. 14. Charles in *APOT*, vol. 2, p. 279, decided to place it at the end of vs. 14. Milik also puts it at the end of vs. 14, in $4QEn^c$.
f3. So $4QEn^c$: "be cleansed (from) great corruption." G^P: "he shall tame the earth."
g3. So $4QEn^c$. G^P adds "that is upon it."
h3. G^P omits "your son."
i3. Lit. "he is righteous." B and C read "the one who has been born is in truth his son." G^P reads "tell Lamech that he is his son in truth and holiness."
j3. Or "destruction."
k3. G^P reads "whereupon you shall rest, and his sons, from the corruption of the earth and from all the sinners and from all the wickedness." Milik's reconstructing of this verse, according to $4QEn^c$, as containing the triple explanation of Noah's names, is not convincing (see *The Books of Enoch*, p. cited).
l3. The preceding two clauses are missing in G^P due to a gap.

107 a. Lit. "generation."
b. B: "for," "since," "that."
c. B C G^P: "righteousness." Cf. $4QEn^c$.
d. Lit. "good," "beautiful," "pleasant."