

The Days of Noah

-By Jeremy Kapp-

This story is really a collaboration of information taken from various biblical books and Jewish Literature, as well as a few others that appear to tell the same story, such as the works of historian Flavius Josephus, Jewish theologian Louis Ginsberg, the Bible, the Dead Sea Scrolls, many apocryphal books, Enoch 1,2,3, Jasher, Jubilees, Baruch, Solomon, the book of giants, the midrash, the pyramid texts, and even the Egyptian book of the dead. Every attempt has been made to make this an accurate and complete account of the Days of Noah.

Genesis 6:2 The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

PART ONE - THE FALL OF THE ANGELS

The depravity of mankind, which began to show itself in the time of Enosh, had increased monstrously in the time of his grandson Jared, because of the fallen angels. When the angels saw the beautiful, attractive daughters of men, they lusted after them, and the angel Jecon said to the others: "We will choose wives for ourselves from among the daughters of men, and father children with them." Their chief Shemhazai replied, "I fear you will not follow through with this plan of yours, and I alone will have to suffer the consequences of a great sin." Then they answered him, and said: "We will all swear an oath, and we will bind ourselves, separately and together, not to abandon the plan, but to carry it through to the end."



Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Two hundred angels descended to the summit of Mount Hermon, which owes its name to this very occurrence, because they bound themselves there to fulfill their purpose, on the penalty of eternal separation from heaven, a mutual curse. Once on earth, the angels fell into the trap of their new flesh, listening to their earthly desires, they copulated. The angels were strangers, wearing the skins of men, the eyes of men and their hands. They appeared to the women as handsome men with blue eyes and hair the color of gold. They assumed the positions of Judges and rulers in all the lands, and Mankind quickly learned their ancient names. Under the leadership of twenty captains they defiled themselves with the daughters of men, to whom they taught charms, conjuring formulas, how to cut roots, and the efficacy of plants. The issue from these mixed marriages was a race of giants, thirty ells tall (about 45 feet), who consumed the possessions of men. When all had vanished, and they could obtain nothing more from them, the giants turned against men and devoured many of them, and the remnant of men began to trespass against the birds, beasts, reptiles, and fish, eating their flesh and drinking their blood.

Jasher 4.18 And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.



Then the Earth complained about the disrespectful evil-doers. But the fallen angels continued to corrupt mankind. Azazel taught men how to make slaughtering knives, arms, shields, and coats of mail. He showed them metals and how to work them, and armlets and

all sorts of trinkets, and the use of rouge for the eyes, and how to beautify the eyelids, and how to ornament themselves with the rarest and most precious jewels and all sorts of paints. The chief of the fallen angels, Shemhazai, instructed them in exorcisms and how to cut roots; Armaros taught them how to raise spells; Barakel, divination from the stars; Kawkabel, astrology; Ezekeel, augury from the clouds; Arakiel, the signs of the earth; Samsaweel, the signs of the sun; and Seriel, the signs of the moon. Penemue taught the children of men that which is bitter and sweet, and he taught them all the secrets of their wisdom. He instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. For men were created exactly like the angels, to the intent that they should continue pure and righteous. And death, which destroys everything, could not have taken hold of them, but through this, their knowledge, they perished, and through this power, it consumed them. And Kasdeja showed the children of men all the wicked attacks of spirits and demons, and the attacks of the embryo in the womb, that it may pass away, and the attacks of the soul, the bites of the serpent, and the attacks which happen through the noon-tide heat.

The fallen angels seized two hundred donkeys, two hundred asses, two hundred sheep and rams of the flock, two hundred goats, two hundred beasts of the field from every animal and from every bird, for experiments in in-breeding with mankind and all types of miscegenation. As a result, monsters were created among all the perversion, due to mingling animal seed with mortal women. Some had human heads set on the body of a lion, or a serpent, or an ox; others had human bodies topped by the head of one of these animals.



Jeremiah 32:20 The Lord hath set signs and wonders in the land of Egypt...

The evil happening in those days focused heavily in the land of Egypt, for this place became the center for the fallen angels and many of the deeds they did. The strongest of the great giants were divided into two sets of nine. One fallen angel served as the leader of each of these sets, becoming the tenth member. These groups of ten became known as the builders of the megalithic pyramids. The leaders, who were the angelic fathers of these builders, knew the secrets of the stars and waited for the time when the morning star moved directly north of the Earth. At this time, the weight of the Earth was affected and these two sets of

builders built nine great pyramids in a short time. To the men of the Earth, these structures appeared as if they were reaching to the heavens. Along with the monsters made from the miscegenation of animals, the fallen angels took the form of half-animal, half-man beasts, and with the assistance of their giant prodigy, forced mankind to worship them as gods. The names of these gods were Anubis and Horus, and many more later followed their example. By means of the magic arts they taught, Anubis and Horus, formerly known as the angels Uzza and Azzael, set themselves as masters over the heavenly spheres, and forced the sun, the moon, and the stars to be subservient to them, instead of the Lord.

While all these abominations defiled the Earth, the pious Enoch lived in a secret place. None among men knew his abode, or what had become of him, for he was residing with the angel watchers and holy ones. Once he heard the call addressed to him: “Enoch, you scribe of justice, go to the watchers of the heavens, who have left the high heavens, the eternal place of holiness, defiling themselves with women, doing as men do, taking wives for themselves, and casting themselves into the arms of destruction upon Earth. Go and proclaim to them that they will find neither peace nor pardon. For every time they take joy in their offspring, they will see the violent death of their sons, and sigh over the ruin of their children. They will pray and beg evermore, but never will they attain to mercy or peace.”



Enoch went to Azazel and the other fallen angels, to announce the doom uttered against them. They all were filled with fear. Trembling seized upon them, and they implored Enoch to set up a petition for them and read it to the Lord of heaven, for they could not speak with God as in the past, nor even raise their eyes heavenward, for shame because of their sins. Enoch granted their request, and in a vision he was promised the answer which he was to carry back to the angels. It appeared to Enoch that he was wafted into heaven upon clouds, and was set down before the throne of God. God spoke: “Go out and say to the watchers of heaven who have sent you here to intercede for them: Truly, it is you who ought to plead in behalf of men, not men in behalf of you! Why did you abandon the high, holy, and eternal

heavens, to pollute yourselves with the daughters of men, taking wives for yourselves, doing like the races of the Earth, and fathering giant sons? Giants born by flesh and spirits will be called evil spirits on Earth, and on the Earth will be their dwelling-place. Evil spirits proceed from their bodies, because they are created from above, and from the holy watchers is their beginning and primal origin; they will be evil spirits on Earth, and evil spirits they will be named. And the spirits of heaven have their dwelling in heaven, but the spirits of the Earth, which were born upon the Earth, have their dwelling on the Earth. And the spirits of the giants will devour, oppress, destroy, attack, do battle, and cause destruction on the Earth, and work affliction. They will take no kind of food, nor will they thirst, and they will be invisible. And these spirits will rise up against the children of men and against the women, because they have proceeded from them. Since the days of murder and destruction and the death of the giants, when the spirits went out from the soul of their flesh, in order to destroy without incurring judgment, they destroy like this until the day when the great consummation of the great world be consummated. And now as to the watchers who have sent you to intercede for them, who had been previously in heaven, say to them: You have been in heaven, and though the hidden things had not yet been revealed to you, you know worthless mysteries, and in the hardness of your hearts you have recounted these to the women, and through these mysteries women and men work much evil on Earth. Therefore say to them: You will have no peace!”

PART TWO - ENOCH, RULER AND TEACHER

After Enoch had lived a long time secluded from men, he once heard the voice of an angel calling to him: “Enoch, Enoch, make yourself ready and leave the house and the secret place where you have kept yourself hidden, and assume dominion over men, to teach them the ways in which they will walk, and the deeds which they will do, in order that they may walk in the ways of God.”

Enoch left his retreat and committed himself to the haunts of men. He gathered them about him, and instructed them in the conduct pleasing to God. He sent messengers all over to announce, “You who desire to know the ways of God and righteous conduct, come to Enoch!” Immediately following that, a vast concourse of people thronged about him, to hear the wisdom he would teach and learn from his mouth what is good and right. Even kings and princes, no less than one hundred and thirty in number, assembled about him, and submitted themselves to his dominion, to be taught and guided by him, as he taught and guided all the others. Peace reigned like this over the whole world all the two hundred and forty-three years during which the influence of Enoch prevailed.

At the expiration of this period, in the year in which Adam died, and was buried with great honors by Seth, Enosh, Enoch, and Methuselah, Enoch resolved to retire again from communication with men, and devote himself completely to the service of God. But he withdrew gradually. First he would spend three days in prayer and praise of God, and on the fourth day he would return to his disciples and grant them instruction. Many years passed

like this, then he appeared among them but once a week, later, once a month, and, finally, once a year. The kings, princes, and all others who were desirous of seeing Enoch and listening to his words did not venture to come close to him during the times of his retirement. Such awful majesty sat upon his countenance, they feared for their very life if they but looked at him. They therefore resolved that all men should prefer their requests before Enoch on the day he showed himself to them.

The impression made by the teachings of Enoch upon all who heard them was powerful. They threw themselves face down before him, and cried, "Long live the king! Long live the king!" On a certain day, while Enoch was giving audience to his followers, an angel appeared and made known to him that God had resolved to install him as king over the angels in heaven, as until then he had only reigned over men. He called together all the inhabitants of the Earth, and addressed them like this: "I have been summoned to ascend into heaven, and I do not know on what day I will go there. Therefore I will teach you wisdom and righteousness before I leave this place." A few days yet Enoch spent among men, and all the time left to him he gave instruction in wisdom, knowledge, God-fearing conduct, and devotion, and established law and order, for the regulation of the affairs of men. Then those gathered near him saw a gigantic steed descend from the skies, and they told Enoch of it, who said, "The steed is for me, for the time has come and the day when I leave you, never to be seen again." So it was. The steed approached Enoch, and he mounted upon its back, all the time instructing the people, exhorting them, enjoining them to serve God and walk in His ways. Eight hundred thousand of the people followed a day's journey after him. But on the second day Enoch urged his retinue to turn back: "Go home, for death will overtake you, if you follow me farther." Most of them heeded his words and went back, but a number remained with him for six days, though he cautioned them daily to return and not bring death down upon themselves. On the sixth day of the journey, he said to those still accompanying him, "Go home, for tomorrow I will ascend to heaven, and whoever will then be near me, he will die." Nevertheless, some of his companions remained with him, saying: "Wherever you go, we will go. By the living God, death alone will part us."



Genesis 5:24 Enoch walked with God; then he was no more, because God took him away.

On the seventh day, Enoch was carried into the heavens in a fiery chariot drawn by fiery chargers. The day after that, the kings who had turned back in good time sent messengers to inquire into the fate of the men who had refused to separate themselves from Enoch, for they had noted the number of them. They found snow and great hailstones upon the spot from where Enoch had risen, and, when they searched beneath, they discovered the bodies of all who had remained behind with Enoch. He alone was not among them; he was on high in heaven.

PART THREE - THE TRANSLATION OF ENOCH

The sinfulness of men was the reason why Enoch was translated to heaven. Enoch himself told this to Rabbi Ishmael. When the generation of the deluge transgressed, and spoke to God, saying, "Depart from us, for we do not desire to know Your ways," Enoch was carried to heaven, to serve there as a witness that God was not a cruel God in spite of the destruction decreed upon all living beings on Earth.

When Enoch, under the guidance of the angel 'Anpiel, was carried from Earth to heaven, the holy beings, the ofanim, the seraphim, the cherubim, all those who move the throne of God, and the ministering spirits whose substance is of consuming fire, they all, at a distance of six hundred and fifty million and three hundred parasangs, noticed the presence of a human being, and they exclaimed: "From where comes the odor of one born of woman?"

How can he come into the highest heaven of the fire-coruscating angels?" But God replied: "O My servants and hosts, My cherubim, ofanim, and seraphim, let this not be an offense to you, for all the children of men denied Me and My mighty dominion, and they paid homage to the idols, so that I transferred the Shekinah from Earth to heaven. But this man Enoch is the elect of men. He has more faith, justice, and righteousness than all the rest, and he is the only reward I have derived from the terrestrial world."

Before Enoch could be admitted to service near the Divine throne, the gates of wisdom were opened to him, and the gates of understanding, and of discernment, of life, peace, and the Shekinah, of strength and power, of might, loveliness, and grace, of humility and fear of sin. Equipped by God with extraordinary wisdom, sagacity, judgment, knowledge, learning, compassionateness, love, kindness, grace, humility, strength, power, might, splendor, beauty, shapeliness, and all other excellent qualities, beyond the endowment of any of the celestial beings, Enoch received, besides, many thousand blessings from God, and his height and his width became equal to the height and the width of the world, and thirty-six wings were attached to his body, to the right and to the left, each as large as the world, and three hundred and sixty-five thousand eyes were bestowed upon him, each brilliant as the sun. A magnificent throne was erected for him beside the gates of the seventh celestial palace, and a herald proclaimed throughout the heavens concerning him, who was from now on to be called Metatron in the celestial regions: "I have appointed My servant Metatron as prince and chief over all the princes in My realm, with the exception only of the eight august and exalted princes that bear My name. Whatever angel has a request to prefer to Me, will appear before Metatron, and what he will command at My bidding, you must observe and do, for the prince of wisdom and the prince of understanding are at his service, and they will reveal to him the sciences of the celestials and the terrestrials, the knowledge of the present order of the world and the knowledge of the future order of the world. Furthermore, I have made him the guardian of the treasures of the palaces in the heaven 'Arabot, and of the treasures of life that are in the highest heaven."

Out of the love He bore Enoch, God arrayed him in a magnificent garment, to which every kind of luminary in existence was attached, and a crown gleaming with forty-nine jewels, the splendor of which pierced to all parts of the seven heavens and to the four corners of the Earth. In the presence of the heavenly family, He set this crown upon the head of Enoch, and called him "the little Lord." It bears also the letters by means of which heaven and Earth were created, and seas and rivers, mountains and valleys, planets and constellations, lightning and thunder, snow and hail, storm and whirlwind--these and also all things needed in the world, and the mysteries of creation. Even the princes of the heavens, when they see Metatron, tremble before him, and prostrate themselves; his magnificence and majesty, the splendor and beauty radiating from him overwhelm them, even the wicked Samael, the greatest of them, even Gabriel the angel of the fire, Bardiel the angel of the hail, Ruhiel the angel of the wind, Barkiel the angel of the lightning, Za'miel the angel of the hurricane, Zakkriel the angel of the storm, Su'el the angel of the earthquake, Za'fiel the angel of the showers, Ra'miel the angel of the thunder, Ra'shiel the angel of the whirlwind, Shalgiel the angel of the snow, Matriel the angel of the rain, Shamshiel the angel of the day, Leliel the

angel of the night, Galgriel the angel of the solar system, Ofaniel the angel of the wheel of the moon, Kokabiel the angel of the stars, and Rahtiel the angel of the constellations.

When Enoch transformed into Metatron, his body turned into celestial fire--his flesh became flame, his veins fire, his bones glimmering coals, the light of his eyes heavenly brightness, his eyeballs torches of fire, his hair a flaring blaze, all his limbs and organs burning sparks, and his frame a consuming fire. To right of him sparkled flames of fire, to left of him burnt torches of fire, and on all sides he was engirdled by storm and whirlwind, hurricane and thundering.

PART FOUR - METHUSELAH

After the translation of Enoch, Methuselah was proclaimed ruler of the Earth by all the kings. He walked in the footsteps of his father, teaching truth, knowledge, and fear of God to the children of men all his life, and deviating from the path of righteousness neither to the right nor the left. He delivered the world from thousands of demons, the departed spirits of the great giants which had been fathered by the fallen angels and women. These demons, or evil spirits, as often as they encountered a man, had sought to injure and even slay him, until Methuselah appeared, and appealed the mercy of God. He spent three days in fasting, and then God gave him permission to write the Ineffable Name upon his sword, with which he slew ninety-four thousand of the demons in a minute, until Agrimus, the first-born of them, came to him and asked him to desist, at the same time handing the names of the demons and imps over to him. And so Methuselah placed their kings in iron fetters, while the remainder fled away and hid themselves in the innermost chambers and recesses of the ocean.

He was so pious a man that he composed two hundred and thirty parables in praise of God for every word he uttered. When he died, the people heard a great commotion in the heavens, and they saw nine hundred rows of mourners corresponding to the nine hundred orders of the Jewish oral law which he had studied, and tears flowed from the eyes of the holy beings down upon the spot where he died. Seeing the grief of the celestials, the people on Earth also mourned over the demise of Methuselah, and God rewarded them for it. He added seven days to the time of grace which He had ordained before bringing destruction upon the Earth by a flood of waters. In the Hebrew tongue, the name Methuselah means, "his death shall bring," and after the seven days allotted for his mourning, his death brought the great flood.

PART FIVE - THE BIRTH OF NOAH

Methuselah took a wife for his son Lamech, and she bore him a man child. The body of the babe was white as snow and red as a blooming rose, and the hair of his head and his long locks were white as wool, and his eyes like the rays of the sun. When he opened his eyes, he lit up the whole house, like the sun, and the whole house was very full of light. And when he was taken from the hand of the midwife, he opened his mouth and praised the Lord of

righteousness. His father Lamech was afraid of him, and fled, and came to his own father Methuselah. And he said to him: "I have fathered a strange son; he is not like a human being, but resembles the children of the angels 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. And it seems to me that he has not sprung from me, but from the Watchers, and I fear that in his days a wonder may be done on the Earth. And now, my father, I am here to petition you and beg you, that you may go to Enoch, our father, and learn from him the truth, for his dwelling place is among the angels."

When Methuselah heard the words of his son, he went to Enoch, to the ends of the Earth, and he cried aloud, and Enoch heard his voice, and appeared before him, and asked him the reason of his coming. Methuselah told him the cause of his anxiety, and requested him to make the truth known to him. Enoch answered, and said: "The Lord will do a new thing in the Earth. There will come a great destruction on the Earth, and a deluge for one year. This son who is born to you will be left on the Earth, and his three children will be saved with him, when all mankind that are on the Earth will die. And there will be a great punishment on the Earth, and the Earth will be cleansed from all impurity. And now make known to your son Lamech that he has born his son in truth, and call his name Noah, for he will be left to you, and he and his children will be saved from the destruction which will come upon the Earth." When Methuselah had heard the words of his father, who showed him all the secret things, he returned home, and he called the child Noah, for he would cause the Earth to rejoice in compensation for all destruction.

By the name Noah he was called only by his grandfather Methuselah; his father and all others called him Menahem. His generation was addicted to sorcery, and Methuselah apprehended that an evil prophet might discover his grandson if his true name were known, for that reason he kept it a secret. Menahem, Comforter, suited him as well as Noah; it indicated that he would be a consoler, if but the evil-doers of his time would repent of their misdeeds. At his very birth, it was felt that he would bring consolation and deliverance. When the Lord said to Adam, "Cursed is the ground for your sake," he asked, "For how long a time?" and the answer made by God was, "Until a man child will be born whose conformation is such that the rite of circumcision need not be practiced upon him." This was fulfilled in Noah, he was circumcised from his mother's womb.

Noah had scarcely come into the world when a marked change was noticeable. Since the curse brought upon the Earth by the sin of Adam, it happened that wheat would be sown, yet oats would sprout and grow. This ceased with the appearance of Noah: the Earth bore the products planted in it. And it was Noah who, when he was grown to manhood, crafted together many ploughs, scythes, hoes, and other tools for cultivating the ground. Before him men had worked the land with their bare hands.

There was another token to indicate that the child born to Lamech was appointed for an extraordinary destiny. When God created Adam, He gave him dominion over all things: the cow obeyed the ploughman, and the furrow was willing to be drawn. But after the fall of

Adam all things rebelled against him: the cow refused obedience to the ploughman, and also the furrow was refractory. Noah was born, and all returned to its state preceding the fall of man.

Before the birth of Noah, the sea was in the habit of transgressing its bounds twice daily, morning and evening, and flooding the land up to the graves. After his birth it kept within its confines. And the famine that afflicted the world in the time of Lamech, the second of the ten great famines appointed to come upon it, ceased its ravages with the birth of Noah.

PART SIX - THE PUNISHMENT OF THE FALLEN ANGELS



Grown to manhood, Noah followed in the ways of his grandfather Methuselah, while all other men of the time rose up against this pious king. So far from observing his precepts, they pursued the evil inclination of their hearts, and perpetrated all sorts of abominable deeds. Chiefly the fallen angels and their giant posterity caused the depravity of mankind. The blood spilled by the giants cried to heaven from the ground, and the four archangels accused the fallen angels and their sons before God, for which He gave the following orders to them: Uriel was sent to Noah to announce to him that the Earth would be destroyed by a flood, and to teach him how to save his own life. Raphael was told to put the fallen angel Azazel into chains, cast him into a pit of sharp and pointed stones in the desert Dudael, and cover him with darkness, and so was he to remain until the great day of judgment, when he would be thrown into the fiery pit of hell, and the Earth would be healed of the corruption he had contrived upon it. Gabriel was charged to proceed against the bastards and the reprobates, the sons of the angels fathered with the daughters of men, and plunge them into deadly conflicts with one-another.

When the two hundred fallen angels saw those archangels, they were much afraid and worried. They assumed the shape of men and hid themselves. Upon which the archangels forcibly removed the men from the angels, laid them aside, and put watchers over them. Those two hundred fallen angels fought a hard battle with the four archangels, until the archangels used fire, naphtha, and brimstone, overpowering and binding them all together. Shemhazai's companions were handed over to Michael, who first caused them to witness the death of their children in their bloody combat with each other, and then he bound them and pinned them under the hills of the Earth, where they will remain for seventy generations, until the day of judgment, to be carried from there to the fiery pit of hell.



Enoch 7:4 And when men could no longer sustain them, the giants turned against them and devoured mankind.

Even Gilgamesh, The strongest of the giants, who was two-thirds of the watchers and one-third man, could not wage war against the archangels. He declared, “I am a giant, and by the mighty strength of my arm and my own great strength, I can destroy anyone mortal, and I have made war against men; but I am not able to stand against angels, for they reside in Heaven, and dwell in the holy places, and they are stronger than I.”

The fall of Azazel and Shemhazai came about like this. When the generation of the deluge began to practice idolatry, God was deeply grieved. The two angels Shemhazai and Azazel arose, and said: “O Lord of the world! It has happened, that which we foretold at the creation of the world and of man, saying, ‘What is man, that You are mindful of him?’ “And

God said, "And what will become of the world now without man?" On which the angels replied, "We will occupy ourselves with it." Then said God: "I am well aware of it, and I know that if you inhabit the Earth, the evil inclination will overpower you, and you will be more iniquitous than ever men." The angels pleaded, "Grant us but permission to dwell among men, and You will see how we will sanctify Your Name." God yielded to their wish, saying, "Descend and reside among men!"

When the angels came to Earth, and saw the daughters of men in all their grace and beauty, they could not restrain their passion. Shemhazai saw a maiden named Istehar, and he lost his heart to her. She promised to surrender herself to him, if first he taught her the Ineffable Name, by means of which he raised himself to heaven. He assented to her condition. But once she knew it, she pronounced the Name, and herself ascended to heaven, without fulfilling her promise to the angel. God said, "Because she kept herself distant from sin, we will place her among the seven stars, that men may never forget her," and she was put in the constellation of the Pleiades.

Shemhazai and Azazel, however, were not deterred from entering into alliances with the daughters of men, and to the first two sons were born. Azazel began to devise the finery and the ornaments by means of which women allure men. As a consequence of that, God sent Metatron to tell Shemhazai that He had resolved to destroy the world and bring on a deluge. The fallen angel began to weep and grieve over the fate of the world and the fate of his two sons. If the world went under, what would they have to eat, they who needed daily many camels, horses, and steers?

The giant sons of the watchers began to dream dreams. Ohya, the titan son of the leader Shemhazai, reports the first of these dreams to his fellow giants. He sees a tablet being immersed in water. When it emerges, all but three names have been washed away. Then his brother Ohya saw a large pleasure grove planted with all sorts of trees. But angels approached bearing axes, and they cut down the trees, sparing a single one with three of its branches.

When Ohya and Hahya awoke, they sought out Enoch, who came to them to interpret the dreams. When they saw the apostle, the giant sons and their angelic fathers assembled before him. Those that were timid were very glad to see him, those that were tyrants and criminals were worried and very much afraid.

Enoch said to the giants, "In error you thought you would wield this false power eternally. But God will soon bring a deluge, and none will escape with his life, excepting only Noah and his sons."

Upon hearing his words, those powerful angels spoke to the pious apostle saying, "If all of us cease any further sin, will this weighty injunction still be committed against us?"

Enoch replied, “Before you descended from heaven and rebelled, a prison had been built for you in the depths of the earth beneath the mountains. First, you will witness the death of your sons. Then, the angels who have cohabited with women, and their spirits assumed many different forms and defiled mankind leading them astray into sacrificing to demons as gods, shall be bound in everlasting chains until the day of the great judgment in which you shall be judged until you are made an end of.

Jude: 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 Peter 2:4 For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

When the sons of Shemhazai heard this, the two began to cry and scream, but their father consoled them saying, “Soft, soft! Do not grieve. As often as men cut or haul stones, or launch vessels, they will invoke your names, Ohya! Hahya!” This prophecy soothed them.

Shemhazai then repented. He refused to be imprisoned by the archangels, and after witnessing the death of his children, fled from there. Enoch watched from a heavenly tower as Uriel chased him to the ends of the heavens. He hurled himself between heaven and Earth, and in this position of a penitent sinner, he hangs to this day. But Azazel persisted obdurately in his sin of leading mankind astray by means of sensual allurements. For this reason, two he-goats were sacrificed in the Temple on the Day of Atonement, the one for God, that He pardon the sins of Israel, the other for Azazel, that he bear the sins of Israel.

Unlike Istehar, the pious maiden, Naamah, the lovely sister of Tubal-cain, led the angels astray with her beauty, and from her union with the watcher Shamdon, sprang the devil Asmodeus. She was as shameless as all the other descendants of Cain, and as prone to bestial indulgences. Cainite women and Cainite men alike were in the habit of walking abroad naked, and they gave themselves up to every conceivable manner of lewd practices. Of such were the women whose beauty and sensual charms tempted the angels from the path of virtue. The angels, on the other hand, no sooner had they rebelled against God and descended to Earth than they lost their transcendental qualities, and were invested with sublunary bodies, so that a union with the daughters of men became possible. The offspring of these alliances between the angels and the Cainite women were the giants, known for their strength and their sinfulness; as their very name, the Emim, indicates, they inspired fear. They have many other names. Sometimes they go by the name Rephaim, because one encounter with them makes one’s heart grow weak; or by the name Gibborim, simply giants, because their size was so enormous that their thigh measured nearly two ells; or by the name Zamzummim, because they were great masters in war; or by the name Anakim, because they touched the sun with their neck; or by the name Ivvim, because, like the snake, they could judge of the qualities of the soil; or finally, by the name Nephilim, because, bringing the world to its fall, they themselves fell.

PART SEVEN - THE GENERATION OF THE DELUGE

Genesis 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

While the descendants of Cain resembled their father in his sinfulness and depravity, the descendants of Seth led a pious, well-regulated life, and the difference between the conduct of the two stocks was reflected in their habitations. The family of Seth settled upon the beautiful mountains, near the place Adam and Eve's were expelled from Paradise, while the family of Cain resided in the fields of Damascus, the spot on which Abel was slain by Cain.

Unfortunately, at the time of Methuselah, following the death of Adam, the family of Seth became corrupted after the manner of the Cainites. The two strains united with each other to execute all kinds of iniquitous deeds. The result of the marriages between them were Godless and many, whose sins hurried the deluge upon the world. In their arrogance they claimed the same pedigree as the posterity of Seth, and they compared themselves with princes and men of noble descent.

The immorality of this generation was in a measure due to the ideal conditions under which mankind lived before the flood. The giants knew neither toil nor care, and as a consequence of their extraordinary prosperity they grew insolent. In their arrogance they rose up against God. A single sowing bore a harvest sufficient for the needs of forty years, and by means of magic arts, they could compel the very sun and moon to stand ready to do their service. The raising of children gave them no trouble. They were born after a few days' pregnancy, and immediately after birth they could walk and talk; they themselves aided the mother in severing the navel string. Not even demons could do them harm. Once a new-born babe, running to fetch a light by which his mother might cut the navel string, met the chief of the demons, and a combat ensued between the two. Suddenly the crowing of a cock was heard, and the demon made off, crying out to the child, "Go and report to your mother, if it had not been for the crowing of the cock, I would have killed you!" On which the child retorted, "Go and report to *your* mother, if it had not been for my uncut navel string, I would have killed *you!*"

It was their care-free life that gave them space and leisure for their infamies. For a time God, in His long-suffering kindness, passed by the iniquities of men, but His tolerance ceased once they began to lead immoral lives, for "God is patient with all sins save only an immoral life."

The other sin that hurried the end of the iniquitous generation was their rapacity. So cunningly were their devastation planned that the law could not touch them. If a countryman brought a basket of vegetables to market, they would edge up to it, one after the other, and abstract a bit, each in itself of petty value, but in a little while the dealer would have none left to sell.

Even after God had resolved upon the destruction of the sinners, He still permitted His mercy to prevail, in that He sent Noah to them, who exhorted them and the lesser giants for one hundred and twenty years to amend their ways, always holding the flood over them as a threat. As for them, they but ridiculed him. When they saw him occupying himself with the building of the ark, they asked, “Why do you build this ark?”

Noah replied, “God will bring a flood upon you.”

The sinners arrogantly inquired, “What sort of flood? If He sends a fire flood, against that we know how to protect ourselves. If it is a flood of waters, then, if the waters bubble up from the Earth, we will cover them with iron rods, and if they descend from above, we know a remedy against that, too.”

Noah firmly answered, “The waters will ooze out from under your feet, and you will not be able to ward them off.”

Partly they persisted in their unyielding of heart because Noah had made known to them that the flood would not descend so long as the pious Methuselah lived among them. The period of one hundred and twenty years which God had appointed as the term of their probation having expired, Methuselah died, but out of regard for the memory of this pious man God gave them another week’s respite, the week of mourning for him. To the sinners God gave the delicacies that await man in the future world, for the purpose of showing them what they were forfeiting. But all this proved unavailing, and, Methuselah and the other pious men of the generation having departed this life, God brought the deluge upon the Earth.

PART EIGHT - THE HOLY BOOK

Great wisdom was needed for building the ark, which was to have space for all beings on Earth, even the spirits. Only the fish did not have to be provided for. Noah acquired the necessary wisdom from the book given to Adam by the angel Raziel, in which all celestial and all earthly knowledge is recorded.

Upon the death of Adam, the holy book disappeared, but later the cave in which it was hidden was revealed to Enoch in a dream. It was from this book that Enoch drew his knowledge of nature, of the Earth and of the heavens, and he became so wise through it that his wisdom exceeded the wisdom of Adam. Once he had committed it to memory, Enoch hid the book again.

Now, when God resolved upon bringing the flood on the Earth, He sent the archangel Raphael to Noah, as the bearer of the following message: “I give you With this the holy book, that all the secrets and mysteries written in it may be made evident to you, and that you may know how to fulfill its injunction in holiness, purity, modesty, and humbleness.

You will learn from it how to build an ark of the wood of the gopher tree, where you, and your sons, and your wife will find protection.”

Noah took the book, and when he studied it, the holy spirit came upon him, and he knew all things needful for the building of the ark and the gathering together of the animals. The book, which was made of sapphires, he took with him into the ark, having first enclosed it in a golden casket. All the time he spent in the ark it served him as a time-piece, to distinguish night from day. Before his death, he entrusted it to Shem, and he in turn to Abraham. From Abraham it descended through Jacob, Levi, Moses, and Joshua to Solomon, who learned all his wisdom from it, and his skill in the healing art, and also his mastery over the demons.

Deuteronomy 3:11 For only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

Near the end of the final one hundred and twenty years, the giant Og appeared before Noah. He stood at more than nine cubits (12 feet) in height, but despite his height and strength, he was the most insignificant of the giants who roamed in the Earth. He was the older brother of Sihon, and both were grandsons of the fallen angel Shemhazai. For after Shemhazai fathered his two sons Ohya and Hahya, They in turn took wives and engendered Og and Sihon. When the great giant Hahya went into the home of Anak, he fathered Og with Anak's wife Ruth, and therefore Og became known as the son of Anak, or father of the Anakim. Og resembled Sihon in stature and bravery, but not in sinfulness.

Og heard of the coming deluge from Noah's father, Lamech, and inquired to Noah if he would save him in his ark. "Be gone!" cried Noah. "You are a demon, not a man. I will have no dealings with you."

When Noah came near the end of his building, he found that three planks were missing, and that he could not complete the ark without them. These planks were brought to Noah from Egypt by Og, son of Anak. Upon receiving the planks, Noah agreed to save the life of Og, if he would agree to his contract. "I will save you, but only if you promise to be a slave to my descendants." Og agreed to Noah's terms and became the only one of the giants who was permitted to survive the Flood.

PART NINE - THE INMATES OF THE ARK



The ark was completed according to the instructions laid down in the Book of Razel. Noah's next task was gathering in the animals. No less than thirty-two species of birds and three hundred and sixty-five of reptiles he had to take along with him. But God ordered the animals to go to the ark, and they trooped there, and Noah did not have to do so much as stretch out a finger. Indeed, more appeared than were required to come, and God instructed him to sit at the door of the ark and note which of the animals lay down as they reached the entrance and which stood. The former belonged in the ark, but not the latter. Taking up his post as he had been commanded, Noah observed a lioness with her two cubs. All three beasts crouched. But the two young ones began to struggle with the mother, and she arose and stood up next to them. Then Noah led the two cubs into the ark. The wild beasts, and the cattle, and the birds which were not accepted, remained standing about the ark all of seven days, for the assembling of the animals happened one week before the flood began to descend. Many strange creatures, created by the fallen angel's experiments of miscegenation, joined with the clean and unclean animals around the ark. Noah and his sons paid careful attention not to allow these abominations to enter.



On the day on which the animals came to the ark, the sun was darkened, and the foundations of the Earth trembled, and lightning flashed, and the thunder boomed as never before. And yet the sinners remained impenitent. In no way did they change their wicked doings during those last seven days. During this time, the laws of nature were suspended, the sun rose in the west and set in the east. Noah saw the Earth had tilted and that its destruction was near. From the disturbance of the waters came the smell of burning sulfur and rivers of fire flowed from the valleys. The temperature of the springs changed, and places on the Earth that were once cold, became warm, and places that were once warm, became cold. Even the firmament itself appeared to be melting.

When finally the flood broke loose, seven hundred thousand of the children of men gathered around the ark, and begged Noah to grant them protection. With a loud voice he replied, and said: "Are you not those who were rebellious toward God, saying, 'There is no God'? Therefore He has brought ruin upon you, to annihilate you and destroy you from the face of the Earth. Have I not been prophesying this to you these hundred and twenty years, and you would not pay attention to the voice of God? Yet now you desire to be kept alive!" Then the sinners cried out: "So be it! We all are ready now to turn back to God, if only you will open the door of your ark to receive us, that we may live and not die." Noah made answer, and said: "That you do now, when your need presses hard upon you. Why did you not turn to God during all the hundred and twenty years which the Lord appointed to you as the term of repentance? Now do you come, and you speak like this, because distress troubles your lives. Therefore God will not listen to you and give you ear; you will accomplish nothing!"

The crowd of sinners tried to take the entrance to the ark by storm, but the wild beasts and strange creatures keeping watch around the ark set upon them, and many were slain, while the rest escaped, only to meet death in the waters of the flood. The water alone could not have made an end of the giants, for they were giants in stature and strength. When Noah

threatened them with the scourge of God, they would make reply: "If the waters of the flood come from above, they will never reach up to our necks; and if they come from below, the soles of our feet are large enough to dam up the springs." But God commanded each drop to pass through Hell before it fell to Earth, and the hot rain scalded the skin of the sinners. The punishment that overtook them was fitting for their crime. As their sensual desires had made them hot, and inflamed them to immoral excesses, so they were punished by means of heated water.

Not even in the hour of the death struggle could the sinners suppress their vile instincts. When the water began to stream up out of the springs, they threw their little children into them, to choke the flood.

It was by the grace of God, not because of his merits, that Noah found shelter in the ark before the overwhelming force of the waters. Although he was better than the others in his generation, he was yet not worthy of having wonders done for his sake. He had so little faith that he did not enter the ark until the waters had risen to his knees. With him his pious wife Naamah, the daughter of Enosh, escaped the peril, and his three sons, and the wives of his three sons."

Noah had not married until he was four hundred and ninety-eight years old. Then the Lord had bidden him to take a wife for himself. He had not desired to bring children into the world, seeing that they would all have to perish in the flood, and he had only three sons, born to him shortly before the deluge came. God had given him so small a number of offspring that he might be spared the necessity of building the ark on an overlarge scale in case they turned out to be pious. And if not, if they, too, were depraved like the rest of their generation, sorrow over their destruction would but be increased in proportion to their number.

As Noah and his family were the only ones not to have a share in the corruptness of the age, so the animals received into the ark were such as had led a natural life. For the animals of the time were as immoral as the men: the dog united with the wolf, the cock with the peafowl, and many others paid no heed to sexual purity. Those that were saved were such as had kept themselves untainted.

Before the flood the number of unclean animals had been greater than the number of the clean. Afterward the ratio was reversed, because while seven pairs of clean animals were preserved in the ark, but two pairs of the unclean were preserved.

One animal, the re'em, Noah could not take into the ark. Because of its size and uncontrollable wildness, it could not stay in there. Noah therefore tied it to the ark, and it ran on behind. Also, he would not make space for the giant Og. He sat on top of the ark securely, and escaped the flood of waters like this. Noah doled out his food to him daily, through a hole, because Og had promised that he and his descendants would serve him as slaves in perpetuity.

PART TEN - THE FLOOD



The assembling of the animals in the ark was but the smaller part of the task imposed upon Noah. His chief difficulty was to provide food for a year and accommodations for them. Long afterward Shem, the son of Noah, related to Eliezer, the servant of Abraham, the tale of their experiences with the animals in the ark. This is what he said: “We had sore troubles in the ark. The day animals had to be fed by day, and the night animals by night. My father did not know what food to give to the little zikta. Once he cut a pomegranate in half, and a worm dropped out of the fruit, and was devoured by the zikta. From then on, my father would knead bran, and let it stand until it bred worms, which were fed to the animal. The lion suffered with a fever all the time, and therefore he did not annoy the others, because he did not relish dry food.

The difficulties were increased when the flood began to toss the ark from side to side. All inside of it were shaken up like lentils in a pot. The lions began to roar, the oxen lowed, the wolves howled, and all the animals gave vent to their agony, each through the sounds it had the power to utter. The men would often go for weeks without sleep.

Also Noah and his sons, thinking that death was near, broke into tears. Noah prayed to God: “O Lord, help us, for we are not able to bear the evil that surrounds us. The waves surge about us, the streams of destruction make us afraid, and death stares us in the face. O hear our prayer, deliver us, incline Yourself to us, and be gracious to us! Redeem us and save us!”

The flood was produced by a union of the male waters, which are above the firmament, and the female waters issuing from the Earth. The upper waters rushed through the space left when God removed two stars out of the constellation Pleiades. Afterward, to put a stop to the flood, God had to transfer two stars from the constellation of the Bear to the

constellation of the Pleiades. That is why the Bear runs after the Pleiades. She wants her two children back, but they will be restored to her only in the future world.

There were other changes among the celestial spheres during the year of the flood. All the time it lasted, the sun and the moon shed no light, from where Noah was called by his name, "the resting one," for in his life the sun and the moon rested. The ark was illuminated by a precious stone, the light of which was more brilliant by night than by day, so enabling Noah to distinguish between day and night.

The duration of the flood was a whole year. It began on the seventeenth day of Heshwan, and the rain continued for forty days, until the twenty-seventh of Kislew. The punishment corresponded to the crime of the sinful generation. They had led immoral lives, and fathered bastard children, whose embryonic state lasts forty days. From the twenty seventh of Kislew until the first of Siwan, a period of one hundred and fifty days, the water stood at one and the same height, fifteen ells above the highest mountains. During that time all the wicked men and four hundred and nine thousand giants were destroyed, each one receiving the punishment due to him. So powerful were the waters in working havoc that the corpse of Adam was not spared in its grave.

Maintaining the animals consumed much of the men's time. Removing the refuse, feeding the animals, and maintaining their own bodies left little time for entertainment. When sleep would not come to the men, the brothers would carve the name of a prophet on a plank of the ark until on every plank was the name of a prophet. Other times they would sing the songs of the sage, for protection against the evil spirits of the bastard giants.

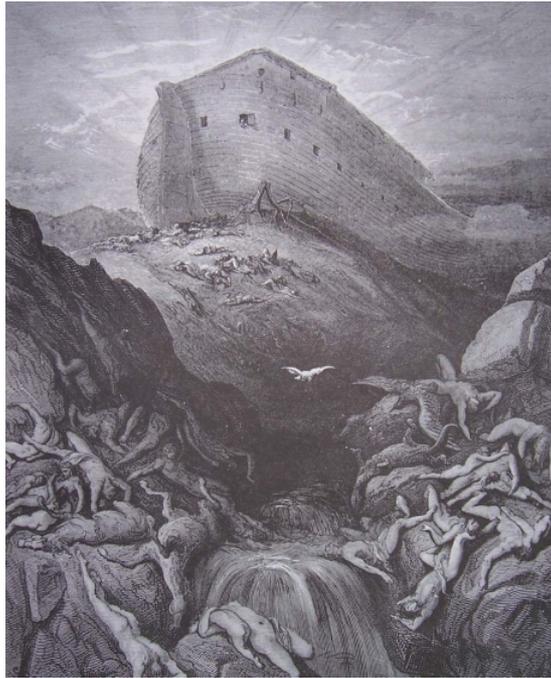
On the first of Siwan the waters began to abate, a quarter of an ell a day, and at the end of sixty days, on the tenth day of Ab, the summits of the mountains showed themselves. But many days before, on the tenth of Tammuz, Noah had sent out the raven, and a week later the dove, on the first of her three sallies, repeated at intervals of a week. It took from the first of Ab until the first of Tishri for the waters to subside completely from the face of the Earth. Even then the soil was so muddy that the dwellers in the ark had to remain within until the twenty-seventh day of Heshwan, completing a full sun year, consisting of twelve moons and eleven days.

When the supply of food began to decrease, it was the giant Og who would do without, not the men. One day Og began to protest, "I sit upon this thing of boards and nails because I wish to live, not die! Do you not see how my figure has withered and my countenance has become weak?" Therefore, Noah doled out a piece of bread through the refuse hole and comforted him saying, "I believe the waters will abate soon, therefore you may eat!"

Noah had experienced difficulty all along in determining the state of the waters and so he decided to dispatch the raven. The raven's errand had no success, for when he saw the body of a dead man, he set to work to devour it, and did not execute the orders given to him by Noah. As a consequence of that, the dove was sent out. Toward evening she returned with

an olive leaf in her bill, plucked upon the Mount of Olives at Jerusalem, for the Holy Land had not been ravaged by the deluge. As she plucked it, she said to God: “O Lord of the world, let my food be as bitter as the olive, but do You give it to me from Your hand, rather than it should be sweet, and I be delivered into the power of men.”

PART ELEVEN - NOAH LEAVES THE ARK



Though the Earth assumed its old form at the end of the year of punishment, Noah did not abandon the ark until he received the command of God to leave it. He said to himself, “As I entered the ark at the bidding of God, so I will leave it only at His bidding.” Yet, when God called Noah to go out of the ark, he refused, because he feared that after he lived upon the dry land for some time, and fathered children, God would bring another flood. He therefore would not leave the ark until God swore He would never visit the Earth with a flood again.

When he stepped out from the ark into the open, he began to weep bitterly at sight of the enormous ravages done by the flood, and he said to God: “O Lord of the world! You are called the Merciful, and You should have had mercy upon Your creatures.” God answered, and said: “O you foolish shepherd, now you speak to Me. You did not so when I addressed kind words to you, saying: ‘I saw you as a righteous man and perfect in your generation, and I will bring the flood upon the Earth to destroy all flesh. Make an ark for yourself of gopher wood.’ I spoke to you like this, telling you all these circumstances, that you might ask mercy for the Earth. But you, as soon as you heard that you would be rescued in the ark, you did not concern yourself about the ruin that would strike the Earth. You merely built an ark for yourself, in which you were saved. Now that the Earth is wasted, you open your mouth to appeal and pray.”

Noah realized that he had been guilty of foolishness. To appease God and acknowledge his sin, he brought a sacrifice. God accepted the offering with favor, from where he is called by his name Noah. The sacrifice was not offered by Noah with his own hands; the priestly services connected with it were performed by his son Shem. There was a reason for this. One day in the ark Noah forgot to give his ration to the lion, and the hungry beast struck him so violent a blow with his paw that he was lame forever after, and, having a bodily defect, he was not permitted to do the offices of a priest.

The sacrifices consisted of an ox, a sheep, a goat, two turtle doves, and two young pigeons. Noah had chosen these kinds because he supposed they were appointed for sacrifices, seeing that God had commanded him to take seven pairs of them into the ark with him. The altar was erected in the same place on which Adam, Cain and Abel had brought their sacrifices, and on which later the altar was to be in the sanctuary at Jerusalem.

After the sacrifice was completed, God blessed Noah and his sons. He made them to be rulers of the world as Adam had been, and He gave them a command, saying, "Be fruitful and multiply upon the Earth," for during their stay in the ark, the two sexes, of men and animals alike, had lived apart from each other, because while a public calamity rages, abstinence is becoming even to those who are left free from harm. This law of conduct had been violated by none in the ark except by Ham, by the dog, and by the raven. They all received a punishment. Ham's was that his descendants were men of dark-hued skin.



As a token that He would destroy the Earth no more, God set His bow in the cloud. Even if men should be excessive in sin again, the bow proclaims to them that their sins will cause no harm to the world. Times came in the course of the ages when men were pious enough not to have to live in dread of punishment. In such times the bow was not visible.

When the giant Og came down from the ark, he was ordered by Noah to stay with his son Shem. He would live a long life, exceeding five hundred years and be passed from Shem to his son Arphaxad, to his son Kainan, to his son Shelah, to his son Eber, to his son Peleg, to his son Reu, to his son Serug, to his son Nahor, to his son Terah, and eventually, to Abraham, who would set him free.

God granted permission to Noah and his descendants to use the flesh of animals for food, which had been forbidden from the time of Adam until then. But they were to abstain from the use of blood. He ordained the seven Noachian laws, the observance of which is obligatory for all men, not upon Israel alone. God enjoined particularly the command against the shedding of human blood. Whoever sheds man's blood, his blood would be shed. Even if human judges let the guilty man go free, his punishment would overtake him. He would die an unnatural death, such as he had inflicted upon his fellow-man. Yea, even beasts that slew men, even of them would the life of men be required.

PART TWELVE - THE CURSE OF DRUNKENNESS

Noah lost his title "the pious" when he began to occupy himself with the growing of the vine. He became a "man of the ground," and this first attempt to produce wine at the same time produced the first to drink to excess, the first to utter curses upon his associates, and the first to introduce slavery. This is the way it all came about. Noah found the vine which Adam had taken with him from Paradise, when he was driven out. He tasted the grapes upon it, and, finding them savory, he resolved to plant the vine and tend it. On the very same day on which he planted it, it bore fruit, he put it in the wine-press, drew off the juice, drank it, became drunken, and was dishonored--all on one day. His assistant in the work of cultivating the vine was Satan, who had happened along at the very moment when he was engaged in planting the slip he had found. Satan asked him: "What is it you are planting here?"

Noah answered, "A vineyard."

Satan inquired, "And what may be the qualities of what it produces?"

Noah continued, "The fruit it bears is sweet, be it dry or moist. It yields wine that rejoices the heart of man."

Satan offered, "Let us go into partnership in this business of planting a vineyard."

"Agreed!" said Noah.

Satan at once slaughtered a lamb, and then, in succession, a lion, a pig, and a monkey. The blood of each as it was killed he made to flow under the vine. In this manner he conveyed to Noah what the qualities of wine are: before man drinks of it, he is innocent as a lamb; if he drinks of it moderately, he feels as strong as a lion; if he drinks more of it than he can bear,

he resembles the pig; and if he drinks to the point of intoxication, then he behaves like a monkey, he dances around, sings, talks obscenely, and does not know what he is doing.

This deterred Noah no more than did the example of Adam, whose fall had also been due to wine, for the forbidden fruit had been the grape, with which he had made himself drunk.

In his drunken condition, Noah committed himself to the tent of his wife. His son Ham saw him there, and he told his brothers what he had noticed, and said: "The first man had but two sons, and one slew the other; this man Noah has three sons, yet he desires to father a fourth besides." Nor did Ham rest satisfied with these disrespectful words against his father. He added to this sin of disrespect the still greater outrage of attempting to perform an operation upon his father designed to prevent procreation.

When Noah awoke from his wine and became sober, he pronounced a curse upon Ham in the person of his youngest son Canaan. To Ham himself he could do no harm, for God had conferred a blessing upon Noah and his three sons as they departed from the ark. Therefore he put the curse upon the last-born son of the son that had prevented him from fathering a younger son than the three he had." The descendants of Ham through Canaan therefore have dark eyes, because Ham looked upon the nakedness of his father; they have misshapen lips, because Ham spoke with his lips to his brothers about the unseemly condition of his father; they have twisted curly hair, because Ham turned and twisted his head round to see the nakedness of his father; and they go about naked, because Ham did not cover the nakedness of his father. In this manner, he was avenged, for it is the way of God to distribute punishment measure for measure.

Canaan had to suffer as a substitute for his father's sin. Yet some of the punishment was inflicted upon him on his own account, for it had been Canaan who had drawn the attention of Ham to Noah's revolting condition. Ham, it appears, was but the worthy father of such a son. The last will and testament of Canaan addressed to his children read as follows: "Do not speak the truth; do not hold yourselves distant from theft; lead an immoral life; hate your master with an exceeding great hate; and love one another."

As Ham was made to suffer avengement for his disrespect, so Shem and Japheth received a reward for their respect, the unique way in which they took a garment and laid it upon both their shoulders, and walking backward, with averted faces, covered the nakedness of their father. The naked the descendants of Ham, the Egyptians and Ethiopians, were led away captive and into exile by the king of Assyria, while the descendants of Shem, the Assyrians, even when the angel of the Lord burned them in the camp, were not exposed, their garments remained upon their corpses unsinged. And in times to come, when Gog will suffer his defeat, God will provide both shrouds and a place of burial for him and all his multitude, the descendants of Japheth.

Though Shem and Japheth both showed themselves to be dutiful and respectful, it was Shem who deserved the larger compensation of praise. He was the first to set about covering his

father. Japheth joined him after the good deed had begun. Therefore the descendants of Shem received as their special reward the tallit, the garment worn by them, while the Japhethites have only the toga. A further distinction accorded to Shem was the mention of his name in connection with God's in the blessing of Noah. "Blessed be the Lord, the God of Shem," he said, though as a rule the name of God is not joined to the name of a living person, only to the name of one who has departed this life.

The relation of Shem to Japheth was expressed in the blessing their father pronounced upon them: God will grant a land of beauty to Japheth, and his sons will be new-comers dwelling in the academies of Shem. At the same time Noah conveyed by his words that the Shekinah would dwell only in the first Temple, erected by Solomon, a son of Shem, and not in the second Temple, the builder of which would be Cyrus, a descendant of Japheth.

PART THIRTEEN - NOAH'S DESCENDANTS SPREAD ABROAD

When it became known to Ham that his father had cursed him, he fled ashamed, and with his family he settled in the city built by him, and named Neelatamauk for his wife. Jealous of his brother, Japheth followed his example. He likewise built a city which he named for his wife, Adataneses. Shem was the only one of the sons of Noah who did not abandon him. In the vicinity of his father's home, by the mountain, he built his city, to which he also gave his wife's name, Zedeketelbab. The three cities are all near Mount Ararat, the high ground upon which the ark rested. The first lies to the south of it, the second to the west, and the third to the east.

Noah strived to teach the laws and commands known to him upon his children and his children's children. In particular he warned them against the fornication, the uncleanness, and all the iniquity which had brought the flood down upon the Earth. He criticized them with living apart from one another, and with their jealousies, for he feared that, after his death, they might go so far as to shed human blood. Against this he warned them impressively, that they are never annihilated from the Earth like those that went before. Another law which he enjoined upon them, to observe it, was the law ordaining that the fruit of a tree will not be used the first three years it bears, and even in the fourth year it will be the portion of the priests alone, after a part of it has been offered upon the altar of God. And having made an end of giving his teachings and injunctions, Noah said: "For in this manner Enoch, your ancestor, advised his son Methuselah, and Methuselah his son Lamech, and Lamech delivered all to me as his father had commanded him, and now I advise you, my children, as Enoch advised his son. When he lived, in his generation, which was the seventh generation of man, he commanded it and testified it to his children and his children's children, until the day of his death."

When Canaan grew, his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former generations had carved on the rock, and he read what was on it, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to

observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it for fear that he should be angry with him because of it.

In the 1,569th year after the creation of the world, Noah divided the Earth by lot among his three sons, in the presence of an angel. Each one stretched out his hand and took a slip from the bosom of Noah. Shem's slip was inscribed with the middle of the Earth, and this portion became the inheritance of his descendants to all eternity. Noah rejoiced that the lot had been assigned to Shem. In this manner his blessing was fulfilled upon him, "And God in the habitation of Shem," for three holy places fell within his precincts--the Holy of Holies in the Temple, Mount Sinai, the middle point of the desert, and Mount Zion, the middle point of the navel of the Earth.

The south fell to the lot of Ham, and the north became the inheritance of Japheth. The land of Ham is hot, Japheth's cold, but Shem's is neither hot nor cold, its temperature is hot and cold mixed.

This division of the Earth took place toward the end of the life of Peleg, the name given to him by his father Eber, who, being a prophet, knew that the division of the Earth would take place in the time of his son. The brother of Peleg was called Joktan, because the duration of the life of man was shortened in his time.

In turn, the three sons of Noah, while they were still standing in the presence of their father, divided each his portion among his children, Noah threatening with his curse any who should stretch out his hand to take a portion not assigned to him by lot. And they all cried, "So be it! So be it!"

In this manner one hundred and four lands and ninety-nine islands were divided among seventy-two nations, each with a language of its own, using sixteen different sets of characters for writing. To Japheth, forty-four lands, thirty-three islands, twenty-two languages, and five kinds of writing were allotted; Ham received thirty-four lands, thirty-three islands, twenty-four languages, and five kinds of writing; and Shem twenty-six lands, thirty-three islands, twenty-six languages, and six kinds of writing--one set of written characters more to Shem than to either of his brothers, the extra set being the Hebrew.

The land appointed as the inheritance of the twelve sons of Jacob was provisionally granted to Canaan, Zidon, Heth, the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. It was the duty of these nations to take care of the land until the rightful owners should come.

No sooner had the children of Noah and their children's children taken possession of the habitations apportioned to them, than the unclean spirits began to seduce men and torment them with pain and all sorts of suffering leading to spiritual and physical death. Upon the request of Noah, God sent down the angel Raphael, who banished all of the unclean spirits

from the Earth. Upon which, Satan appeared to the very gates of heaven and petitioned God saying, "Lord creator, leave some of them before me; let them listen to me and do everything that I tell them, because I alone am left of all the angels of heaven that fell and I cannot exist if I have no one to rule over! Then God said that nine-tenths should descend to the place of judgment, leaving but one-tenth for Satan, to punish sinners through them.

Raphael, supported by the chief of the unclean spirits, at that time revealed to Noah all the remedies residing in plants, that he might resort to them at need. Noah recorded them in a book, which he transmitted to his son Shem. This is the source to which go back all the medical books from where the wise men of India, Aram, Macedonia, and Egypt draw their knowledge. The sages of India devoted themselves particularly to the study of curative trees and spices; the Arameans were well versed in the knowledge of the properties of grains and seeds, and they translated the old medical books into their language. The wise men of Macedonia were the first to apply medical knowledge practically, while the Egyptians sought to effect cures by means of magic arts and by means of astrology, and they taught the Midrash of the Chaldees, composed by Kangar, the son of Ur, the son of Kesed. Medical skill spread further and further until the time of aesculapius. This Macedonian sage, accompanied by forty learned magicians, journeyed from country to country, until they came to the land beyond India, in the direction of Paradise. They hoped there to find some wood of the tree of life, and in this way their fame spread abroad over the whole world. Their hope was frustrated. When they arrived at the spot, they found healing trees and wood of the tree of life, but when they were in the act of stretching out their hands to gather what they desired, lightning darted out of the ever-turning sword, struck them to the ground, and they were all burned. With them disappeared all knowledge of medicine, and it did not revive until the time of the first Artaxerxes, under the Macedonian sage Hippocrates, Dioscorides of Baala, Galen of Caphtor, and the Hebrew Asaph.



47 inch Human Femur

In the late 1950s, during road construction in south-east Turkey in the Euphrates Valley, many tombs containing the remains of Giants were uncovered.

At two sites the leg bones were measured to be about 120 cms "47.24 inches".

Joe Taylor, Director of the Mt. BLANCO FOSSIL MUSEUM in Crosbyton, Texas, was commissioned to sculpt this anatomically correct, and to scale, human femur.

This "Giant" stood some 14-16 feet tall, and had 20-22 inch long feet.

His or Her finger tips, with arms to their sides, would be about 6 feet above the ground.

The Biblical record, in Deuteronomy 3:11 states that the Iron Bed of Og, King of Bashan was 9 cubits by 4 cubits or approximately 14 feet long by 6 feet wide!

GENESIS 6:4

There were Nephilim (Giants) in the earth in those days; and also after that when the sons of God (Angels?) came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

More Info & Replicas available at mtblanco1@aol.com or www.mtblanco.com
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