



The Birth of Noach: Man, *or* Angel?

By Noel Joshua Hadley

10/8/21

WOULDN'T you know it, even Noach may have been born of an immaculate conception. My latest discovery falls in the heels of a recent paper, *The Once and Future Yerushalayim*. I will ask you to give it a read before venturing on, but as a refresher, we gleaned that the city of Elohiym had once physically resided upon the earth *before* the creation of the firmament, and also that the *first* Melchizedek, identified as Noach's nephew, was immaculately conceived. In *Sons of Sheth*, I probably should have put a **SPOILER ALERT** label there, but *oh well*. And I know what you're probably already thinking. It's *okay* to shoot

the messenger when a credibility gap is involved. Especially since Moshe *tells us* in Genesis that Lamech **begat** a son, and that he called his name Noach (Genesis 6:28-29).

Fine. I'm not here to argue with that fact. Lamech begat a son and then called his name Noach. But not even Lamech was so certain of his child's origins. That is why, at the very least, I am suggesting supernatural intervention, as there are multiple texts which unashamedly suggest so. Lamech *struggled* to accept his wife's pregnancy. Where have we read that before? The implications are difficult to tell though. Which is why I am simply here to report my findings and then let you come to your own conclusions.

Another paper that will be of critical importance here is *Sons of Sheth or Sons of Elohiym?* as the rubber is about to meet the road. Again, I advise you to give it a read. But if not, I'll quickly sum it up. **SPOILER ALERT.** The sons of Sheth *are* the sons of Elohiym who saw that the daughters of men were fair in Genesis 6. That is not to say an incursion by the Watchers in Chanok failed to happen. It most certainly did. The Watchers impregnated the daughters of Qayin *and then* the sons of Sheth procreated with them. They are simply two separate though somewhat interlocked events on one singular timeline. It's a domino effect. If you fail to understand how two separate parties are being referred to as *angels*—more specifically, *fallen* angels—then everything we are about to read will become confused.

The *first* witness to Lamech's reaction comes to us by way of the Dead Sea scrolls. The text is often called *Tales of the Patriarchs*, though it is sometimes referred to as the *Genesis Apocryphon*, or simply *Qumran Cave 1* (1Q20), if you prefer the dry blade of an archeologists pick-ax. That is to say, the ancients may have given it a title, but we are not told what it is. Within *Tales of the Patriarchs*, we are introduced to Lamech's wife, Bitenosh. A far more reliable pronunciation is Bat-Enosh, but the version I am delivering only calls her Bitenosh. The story involves the birth of Noach, and it unfolds as *follows*.

I thought in my heart, that the conception was the work of the Watchers, the pregnancy of the Holy Ones, and that it belonged to the Nephilim ...and my heart was upset by this... I, Lamech, turned to my wife Bitenosh and said... “Swear to me by the Most High, Great Lord, King of the Universe ...the sons of heavens, that you will truthfully tell me everything, if... You will tell me without lies...”

Pause. The first time I read this passage I did so while forming the mental image that Lamech were protesting her pregnancy, just as Sir, Noach’s brother, would later do with the first Melchizedek and his wife Sopanim. He is essentially saying, “This cannot possibly be *my* child in the womb, as I wasn’t there for the conception.” And *now* for Bat-Enosh’s response.

Then Bitenosh, my wife spoke harshly and she cried... and said: “*Oh* my brother and lord! Remember my pleasure... the time of love, gasping for breath. I will tell you everything truthfully.”

...and then my heart began to ache... When Bitenosh realized my mood had changed... Then she withheld her anger and said to me: “O my lord and brother! Remember my pleasure. I swear to you by the Great Holy One, the King of the heavens... That this seed, pregnancy, and planting of fruit comes from you and not a stranger, Watcher, or son of the heaven... Why is your expressing changed and your spirit saddened?... I speak honestly to you...”

Bat-Enosh quickly reminds her husband that he was *indeed* there for the child’s conception, as he is told to recollect her moment of pleasure, when she was “gasping for breath.” In fact, *twice* he is told. Much is missing from this text. Therefore, considering the additional Scripture

which will soon be provided, a better understanding might be that he is protesting the child who was only moments earlier delivered from the matrix. The child looks very much as Qayin once did. All shiny and stuff. *Uh-oh*. Or the many children of the Watchers, whom Lamech likely personally witnessed. That's a problem.

His wife's rebuttal does very little to comfort him, so Lamech pays his father Methuselah a visit, where-in we read:

Then I, Lamech, went to my father, Methuselah, and told him everything so that he would know the truth because he is well liked... and he is in well with the Holy Ones and they share everything with him.

The angels share everything with Chanok because he is a priest of the Ancient Order. And that's just what the Melchizedek's do. They share everything. And anyways, the book of Jasher tells us that the kings of the earth anointed Methuselah and made him king over the whole earth in the absence of Chanok. Not surprisingly, they "would not hearken to the voice of Methushelach, but rebelled against him" (Yashar 4:4). Methuselah probably shared everything too. Also, he taught Torah. Can't imagine that would go over very well. The present timeline seems to insist that Chanok had already ascended to Paradise by *this* point, and yet Methuselah was still capable of turning to his father Chanok, seeking answers. If you ask me *how* that was possible, that Chanok and Methuselah could commune with each other, then you probably haven't read *The Once and Future Yerushalayim*. Get to it.

Methuselah went to Chanok to find the truth... he will. And he went to **Parvaim**, where Chanok lived... He said to Chanok: O my father and lord, to whom I... I tell you! Do not be angry because I came here to you... fear before you...

Tales of the Patriarch, Column 2

I had originally intended to slip King Solomon's mines into the title of this paper, which would then have you anxiously guessing at the timing of its arrival. If you know your stuff, having managed a little research on your own, then you'll know that wait is over. The only other reference I have *yet* found to **Parvaim** is in 2 Chronicles. It is there referred to as the region from which Solomon obtained gold for the ornamentation of his Temple.

And he garnished the house with precious stones for beauty: and the gold was gold of **Parvayim**.

Divrei Hayamiym Sheniy (2 Chronicles) 3:6 [Cepher]

Bada-bing. Chanok was living among the future home of King Solomon's mines. We have just been given a clue as to its location then. Parvaim is mentioned as the abode of Chanok in 1Q20, and therefore likely refers to one of two coordinates. It is *possibly* the Mountain of Worship, where the sons of Sheth had lived for over a millennium. That is, until the days of Jared, when they saw that the daughters of men were fair. The problem however is that Methuselah did not travel far beyond the Mountain, and would have even instructed the kings of the earth from there, much as Chanok before him did. I can only *assume* then that Parvaim is a given name for the mountain of Paradise, which was an earshot and within eyesight of the Mountain of Worship, but just out of arms reach. *If* so, then Solomon acquired his gold from Paradise. Come to think of it, it would only make sense that he *would*.

Our only other option is that Chanok returned to earth, after having already been snatched away, which would once again squash any understanding of Parvaim's location. Chanok's response is not immediately clear in what remains of the Dead Sea scroll, as the text is rather scrambled. Noach however *adds* to the narrative, and as we can clearly see for ourselves, everything turned out well.

I abstained from injustice and in the womb of my mother who conceived me, I searched for truth. When I emerged from my mother's womb, I lived all my days in truth and walked in the path of eternal truth. And the Holy One was with me... on my pathway's truth sped to warn me off the... of the lie which led to darkness...

Tales of the Patriarch, Column 7

THE SECOND witness to Noach's birth can be found in the Book of Chanok. *Same story*. But you can see why Lamech would have reason to question the identity of his son's father, as Noach's eyes, once opened, were reported to illuminate the entire house like the sun. *Yeah*, that's intense.

105 AFTER a time, my son Methushelach took a woman for his son Lemek. ² She became pregnant by him, and brought forth a child, the flesh of which was as white as snow, and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them, he illuminated all the house, like the sun; the whole house abounded with light. ³ And when he was taken from the head of the midwife, Lemek his father became afraid of him; and flying away came to his own father Methushelach, and said, "I have begotten a son, unlike others. He is not like men, but resembling the offspring of the angels of heaven, is of a different nature, being altogether unlike to us. ⁴ His eyes are the rays of the sun; his countenance glorious, and he looks not as if he belonged to me, but to the angels. ⁵ I am afraid, lest

something miraculous should take place on earth in his days. ⁶ And now, my father, let me entreat and request you to go to our progenitor Chanok, and learn from him the Truth; for his residence is with the angels.

⁷ When Methushelach heard the words of his son, **he came to me at the extremities of the earth**; for he had been informed that I was there: and he cried out. ⁸ I heard his voice, and went to him saying, Behold, I am here, my son: since you have come to me. ⁹ He answered and said, On account of a great event have I come to you; and on account of a sight difficult have I approached you. ¹⁰ And now, my father, hear me; for to my son Lemek a child has been born, **who resembles not him; and whose nature is not like the nature of man**. His color is whiter than snow; he is redder than the rose; the hair of his head is whiter than white wool; his eyes are like the rays of the sun; and when he opened them, he illuminated the whole house. ¹¹ When also he was taken from the hand of the midwife, ¹² His father Lemek feared, and fled to me, believing not what belonged to him, but that **he resembled the angels of heaven**. And behold, I am come to you, that you might point out to me the Truth.

Chanok (Chanok) 105:1-12 [Cepher]

You read it in Chanok. Noach resembled an *angel*. Like Moshe, Chanok affirms that Lemek's wife became pregnant by him. So, we have gotten that out of the way. A complication arises however when Noach does not resemble Lemek, nor is his nature like that of a man (105:10). I would say that's a reason for concern, wouldn't you? It's almost as though Bat-Enosh is repeating the sin of Hava all over again. We are furthermore told that Noach "resembled the angels of heaven (105:12)." Seems contradictory then, to claim Lemek is the boys' father.

Also, since we are attempting to unravel two mysteries at once, did you catch Chanok's whereabouts? Another clue. Rather than telling us Parvaim was the name of his home, Chanok simply describes it as "the extremities of the earth," and on the basis that "he [Melchizedek] had been informed that I was there." Still sounds like the garden of Paradise to me, as the inhabitants of the Mountain of Worship *could* gaze into it without entering. We covered that fact in my paper, *Sons of Sheth or Sons of Elohiym?* It is indeed possible that Chanok spoke to him through the gate. Let's read on and see if we can come up with any more clues.

OUR THIRD and final witness to Noach's birth comes to us in The Writings of Avraham. Amazing how such an obscure early 19th-century black market text could conform so perfectly with Chanok and a Dead Sea scroll. You're almost pressed to consider if it's *inspired*, but I digress. I'll present the full story, chapters 4-9, and then we can reconvene afterwards.

4 NOACH was the son of Lamech, the son of Methuselah, the son of Chanok, who was taken up with his city that they might minister unto those in the flesh who sought a higher law than was available to them on the earth.

² Now the birth of Noach was after this manner: While his father Lamech was journeying toward his home from preaching the gospel among the sons of men, most of whom had rejected his testimony, an angel of Yahuah appeared unto him and saluted him, saying, Hail Lamech, thou favored one of Elohiym, for according to the promise of Yahuah Elohiym to thy father Chanok, thou hast been chosen to be father to him through whom the seed of the Elohiym will be preserved through the great flood which the Elohiym

will send upon the earth in judgment, for all the sons of men have gone astray through the corruptions of those angels who fell from among the Elohiym and mingled their seed with the daughters of men and begat sons of great strength and mighty wickedness.

³ Yea, these have caused all flesh to corrupt their way before Yahuah; wherefore they shall be destroyed, **save thy son who shall be the seed of the angels.**

5 THE mother of Noach was also the daughter of Methuselah for Lamech and his wife had the same father but different mothers.

² **And when Noach was born, his body was full of light, which thing caused great consternation to his father and mother and his father's wives and children and all his house.**

³ Moreover, the child stood upon his feet when he had come forth from the womb and his tongue was loosed and he did sing praises unto Yahuah saying, I will praise thee, O Lord, for thou art the source of all power, yea, the wellspring whence it floweth unto the sons of Elohiym, and thou art also abounding in wisdom and great and mighty counsel unto thy servants.

⁴ Nevertheless, though thou art Elohiym who is long-suffering in judgment, the sins of the children of men have come up before thy face and thy fury hath waxed strong and will be visited with judgments upon the earth.

⁵ Thy mercies, O Lord, are beyond number, but thou art Elohiym that visiteth wrongdoing upon the children

of men who the fullness of their iniquity hath come upon them.

⁶ Therefore shall the earth be destroyed according to the word of Elohiym which cannot fail.

⁷ For the waters of the flood shall come upon the earth and all things shall perish from before thy face, O Lord.

⁸ Nevertheless, in thee do we put our trust for in whatsoever thou doest, O Lord, thou hast ever done justly. Amen.

6 THESE things were a source of amazement and concern unto Lamech who thereupon went unto his father, Methuselah, and finding him in the temple he said, My father, this day did my wife, thy daughter, bear a man-child.

² And at his birth the room was full of light so that we could not look upon him and when we could look upon him, behold, the child's hair was white and **fire seemed to come from his eyes** and then he stood upon his feet and sang a hymn of praise unto Yahuah and lo, he seemed to have **the tongue of an angel**.

³ Tell me now the meaning of these things and how can I raise such a son?

7 HEARING these words, Methuselah, too was troubled and said, Fear not, my son, for although I know not the meaning of these things, I will go unto my father, Chanok, for he is privy to the angels and he will be able to explain all things to us.

² Whereupon, Methuselah traveled to the top of the highest mountain whence he could speak unto his father, Chanok, and he said unto him, My father, my daughter, who is the wife of my son Lamech, hath this day brought forth a man-child.

³ And at his birth the room was full of light so that they could not look upon him and when they could look upon him, Behold the child's hair was white and fire seemed to come from his eyes and then he stood upon his feet and sang a hymn of praise unto Yahuah and lo, he seemed to have the tongue of an angel.

⁴ Thus saith my son Lamech, who is greatly perplexed as to the meaning of these things and how he can raise such a son.

8 HEARING this report, Chanok comforted his son Methuselah, saying, Fear not, my son, nor fret thyself about this matter, for did not a holy angel visit thy son Lamech and tell him **that this should be the seed of the angels?** And was it not so?

² For this cause have these things happened; but on the eighth day when the child is circumcised, he shall be covered and shall appear as other men except that his hair shall remain white as a token that through him Yahuah will do a mighty work.

³ This word did Methuselah return to his son Lamech and he was comforted.

9 AND on the eighth day when the child was circumcised, he was covered that he became as other men except that his hair remained white and they called

his name Noach, which by interpretation is comfort, because, Lamech said, Mine heart is comforted to know that my seed shall be preserved through the great flood.

The Writings of Avraham 4-9

Uh-oh. Noach was the seed of Elohiym and, not to be missed, Lamech was only *chosen* to be father to Noach? That's what it says in Avraham 4:2. I highlighted the line so that you wouldn't miss it. Contradictions! Must be heretical. Best to burn every copy of Avraham then. A couple of sentences later, in Avraham 4:3, our *worst* suspicions are reaffirmed. All flesh would be destroyed in the flood, "save thy son who shall be the seed of the angels." Again, *highlighted*. There are other important lines in there, such as Noach having the tongue of an angel (*sorry* Charismatics, not babbling!), but you can read those highlighted passages for yourself.

This is where blending the sons of Sheth and Sons of Elohiym story comes to a head and is finally put to the test. *If* the sons of Sheth story is an incorrect conclusion to come to, and it is only the Watchers who fell from heaven in order to procreate with the daughters of men, then the announcement that Noach would be the seed of an angel is indeed reason for caution. Did an actual angel from heaven have sex with Bat-Enosh? Lamech certainly accused her of the deed. But we have already seen that this was never the case, as Bat-Enosh debunked the claim. Nor will it be a method employed by the Most-High centuries afterwards when Messiah is the long-anticipated result of divine intervention.

The Most-High is simply letting everyone know that Noach was *perfect* in his generations (Genesis 6:9). Once again, that is a two-fold statement. *Firstly*, he was a purebred son of Sheth. Unfallen. Hence, an angel. An intervention from heaven in so much that he was specially made. His nature being that of Adam and Eve *before* their expulsion

from Paradise. The last of his kind and the anticipated father of all mankind. The *seed* of Elohiym.

Secondly, being perfect in his generation meant he was an exemplary executor of Torah. While the world pursued the tree of knowledge of good and evil, Noach chose Yahuah's instructions in righteous living. We've already seen that much in his own confession, but let's give it another read.

I abstained from injustice and **in the womb of my mother who conceived me, I searched for truth.** When I emerged from my mother's womb, I lived all my days in truth and walked in the path of eternal truth. And the **Holy One was with me**... on my pathway's truth sped to warn me off the... of the lie which led to darkness...

Tales of the Patriarch, Column 7

Kind of difficult, refraining from highlighting the entire passage. So much to chew on and digest and in so few words. Notice how the Holy One is with him. Sounds *anointed*. But there's more. I had earlier refrained from mentioning the claim that he was searching for truth even while in the womb of his mother. Sounds like he was *chosen* then. Once again, we are in the territory of pre-existence. Where have we seen this before?

Before I formed you in the belly, I knew you; and before you came forth out of the womb I sanctified you, and I ordained you a prophet unto the nations.

Yirmeyahu (Jeremiah) 1:5 [Cepher]

Noach was *indeed* the seed of the Elohiym and an angel.