





# MY HEBREW BIBLE



THE APOSTOLIC FAITH

*“...This is a monumental achievement and a very welcome contribution to the Bible translation market ...”*     **Andy Boakye**  
(University of Manchester)

**\* This edition also includes:**

- \* The latest archaeological data, chronology on every page, bold numbering of verses, headings on every page and many explanations.

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# MY HEBREW- BIBLE

## **The Old Testament Based On the Combination of Three Texts:**

- \* English Translation of the 70 (LXX)-Septuagint
- \*\* The King James Version and partially the AKJV
- \*\*\* Translation of Jerome Known as the Vulgate.

*“For the first time the English-speaking people will be able to see anaglyptically, i.e. clearly and in detail, through The Emphatic Triglot all the follies and deviations of the English translations from the original Hebrew and Greek languages.”*

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The Holy Bible is Mankind's  
most precious possession

Within its pages it is revealed  
That things unseen are real  
That they act openly and in secret  
And that they are emphatic.

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**ISBN: 978-960-93-4187-5**

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# General Introduction

The **Holy Bible** is essentially a collection of 66 books, compiled over 1,500 years by 40 different authors. Of those books, 39 books comprise the Old Testament, and 27 the New Testament.

## *What is included in the Old Testament?*

Aside from a short description of the Creation of the World and the emergence of all nations, the Old Testament generally describes the birth of a Monotheistic religion and how it survived in relation to the successes and failures of the Hebrew people. Furthermore, the Old Testament analyzes the ethical superiority of Monotheism and the way to live in accordance to the Will of the One True God.

## *What is included in the New Testament?*

The *Four Gospels* are essentially four biographies of Jesus Christ, the incarnated Son and Word of God, Who brought the divine teaching of the New Testament (Mat. 13:35) and Who, by His sacrifice on the cross and defeat of death through His resurrection, provided for man the way to salvation from sin and death.

The *Acts* describe the activities of the early Christians and their mission to preach the gospel to all the then known world.

The *21 Epistles* includes more or less an analysis of the teachings of Jesus Christ and provide advice and encouragement regarding Christian life.

Finally, the book of *Revelation* describes the final triumph of Christ.

The Holy Bible therefore includes the teachings and experiences of holy men who lived and walked with God. In order that the truth be set within a factual context—*aside from the indisputable historical, archeological, ethnological, and scientific information in support of the Bible message*—the central message of these holy men of God is to use the Scriptures in order to **“Draw close to God, and He will draw close to you”** (Jam. 4:8).

From the beginning of the Christian Church the advice has been the same:

**“Look diligently into the Scriptures, which are the true sayings of the Holy Spirit ... Ye know ... and know well, the sacred Scriptures, and have looked into the oracles of God; ...”** Clement of Rome (AD 100), To the Corinthians 45:2, 53:1

**“These are the sources of salvation, from which, every one who is thirsty, can draw out from the Word of God. Only in him is found the teaching of godliness. For this reason the Lord rebuked the Pharisees, saying: ‘You do err, not knowing the scriptures’, (Mat. 22:9) and added to the Jews the following words: ‘Search the Scriptures’ (John 5:39) ...”** Athanasius of Alexandria (296-373)

**“It is impossible for somebody to be saved without the reading of the Holy Scriptures ... You do not hear the voice of the Apostle Paul, that “they are written for our admonition ...” 1 Co. 10:11, why do you turn aside the Scriptures? This attitude is from the devil, who seeks to restrain, in order that you do not see the treasures within them and not receive their rich blessings.”** John Chrysostom (337-407)

**“Own and read carefully the Holy Scriptures and never let them from your hand ...”** Jerome (342-420)

In this edition and under the auspices of the non-profit “*Center of Biblical & Patristic Studies, The Apostolic Faith*,” every possible effort was made to present English-speaking people with the most accurate edition of the Holy Scriptures.

In the Old Testament, we used:

- 1) The AKJV Bible, which is based on the KJV, the most esteemed translation of the Hebrew voweled text (*Masoretic*) into English.
- 2) A parallel column containing the English translation by Sir Lancelot C.L. Brenton of the 70 (*Septuagint*), the Greek translation from the vowelless Hebrew text (*the latter is a lost work*).
- 3) Finally, to resolve any serious deviations between the AKJV (KJV) and the 70 (*Septuagint*), we used the translation by Jerome (A.D. 347-420), a Latin theologian and historian, who became a Doctor of the Church for his translation of the Bible into Latin (*the Vulgate*). This translation is the only other one derived from the vowelless Hebrew text.

In the New Testament, we used:

- 1) The AKJV Bible, which is in accordance with the KJV—the most esteemed translation of the Greek text into English, which is based on the critical edition of J. Stephanous.
- 2) A parallel column, where we recorded the original Greek text based on the Textus Receptus, Byzantine, Nestle, and UBS; and used Latin characters to depict the original Greek text so it may be read by English speakers.
- 3) Finally, within the interlinear line Latin characters for all the words of the original text (*with the exception of the auxiliary ones*) of Greek origin.

All this gigantic effort was undertaken so that the life-giving truths of the Bible could be accurately presented in accordance with:

- a) the conceptual/grammatical analysis,
- b) the comparative study of the verses,
- and c) the hermeneutic boundaries of the early undivided Church (AD 33-451) which handed down to us the Canon (*Rule*) of the books of the Holy Bible.

“Thy word, O Lord, abides in heaven for ever.  
Thy truth [endures] to all generations;” **70-Septuagint**  
“For ever, O Lord, thy word standeth firm in heaven.  
Thy truth unto all generations” **Vulgate**  
“For ever, O LORD, your word is settled in heaven.  
Your faithfulness is to all generations:” **AKJV**

**PS. 118/119:89,90 - AMEN**

# THE OLD TESTAMENT

## THE EMPHATIC TRIGLOT

The Old Testament was composed over a period of 1,000 years by prophets writing in the Hebrew language, with the exception of a small section of *Daniel* written in Aramaic (the official language of the Persian Empire).

### This present edition includes:

- 1) The AKJV translation, which is based on the KJV, the most esteemed translation of the Hebrew vowelless text (Masoretic Text) into English.
- 2) A parallel column, containing the translation into the Greek by the 70 (Septuagint) in 250-150 BC, from the vowelless Hebrew text (*which is a lost work*) as it was translated into English by Sir Lancelot C.L. Brenton.
- 3) In places where serious deviations or contradictions were found between the AKJV (KJV) and the 70 (Septuagint) we resolved the issue by making use of the translation made by Jerome (347-420 AD), which is the only other extant translation from the vowelless Hebrew text into Latin (*the Vulgate*). # *English translation of the Vulgate by Douay-Rheims*

Because all these esteemed translations contain deviations and unintentional errors, in this edition we creatively combined the three texts in order to present "the oracles of God" (ROM. 3:2) in the simplest and plainest format possible for modern English-speaking students of the Bible.

The **original language of the Old Testament was Hebrew**, (*with an exception of a small part of Daniel written in Aramaic.*) As was the case with all other languages of that era, the Hebrew language was written **only with sýmphōnon** (pl. sýmphōna), **i.e. without vowels**. It was left to the reader to put in the vowels, a complicated task indeed. (See John 7:15)

It is this reason why we attribute to a great degree the discrepancies in the translation of the 70 (Septuagint) and the Masoretic text of the AKJV (KJV).

The **Septuagint** is the first translation of the Old Testament in the Greek language from the original sýmphōnon-only text. This translation dates back to the years of Ptolemy II of Egypt (285-246 AD) that was completed by 70 Hebrew scholars (*according to tradition*) However, this work, as *would be expected*, took many decades to complete. The Alexandrian Jews, therefore, possessed the sacred 22 books (that were later divided into 39 books) in a Greek translation, but there were other works *-some written in Greek-* which appended to the sacred 22 books. However, we learn plainly from Josephus that they were not regarded as having any Canonical authority among the Jews.

In the New Testament we find almost 300 direct or indirect references to the Old Testament of which 70% were derived from the Septuagint. However, in a few cases the Apostles used the Septuagint as a verbatim translation (i.e. Amos 9:11-12/ Acts 15:16-17, Is. 7:14/Matt. 1:23) because as a rule they combined it with their own translations. An example is Mat. 2:15, “Out of Egypt have I called my son.” AKJV(KJV) This verse is from Hosea 11:1 “When Israel was a child, then I loved him, and called my son out of Egypt.” AKJV (KJV). We also have “When Israel was a lad, I loved him, and out of Egypt I called my son” ARU. The Septuagint reads: “for Israel is a child, and I loved him, and out of Egypt have I called his children.” It is plain in this case that the Septuagint does not translate the original text. Thus Matthew makes no use of it.

The Apostolic (A.D. 100-140), Postapostolic (A.D. 140-260) and finally the Church Fathers (A.D. 310-450) all used the Septuagint, not the original, but the revised editions. Why? Because the Septuagint included many syntactical, grammatical and historical mistakes and inaccuracies.

Thus, from the 2<sup>nd</sup> Century A.D. we have many attempts to revise or correct the text of the Septuagint. We therefore have the revised editions of Acyla, Symmahus, and the most profound of all, by Theodotionus.

Justin (A.D. 100 -165) in his “*Dialogue to Tryphona*” 14:8, uses Theodotionus and not the Septuagint.

During the 3<sup>rd</sup> Century new revisions of the Septuagint emerged, namely those of Lucian and Origen. The latter made his own translation from the Hebrew creating the ‘*hexapla*’. This meant that he wrote it in six parallel columns, which included the Hebrew text, the Septuagint, his own translation, as well as Acyla’s, Symmahus’s and Theodotionus’s translations. During the 4<sup>th</sup> Century there were new revisions of the Septuagint: those by Pamphilus of Antioch, by Eusebius of Caesarea, and Hysichious.

Athanasious of Alexandria, not satisfied with the Septuagint, made use of Acyla’s translations: “... *Jeremiah says, according to the edition of the seventy translators (Jer. xxxi. 22): ‘The Lord created for us for a planting a new salvation, in which salvation men shall go about:’ but according to Aquila the same text runs: ‘The Lord created a new thing in woman.’*”

Statement of Faith, 3<sup>rd</sup> Ch.

Hippolyte (AD 170-235) and John Chrysostom (AD 347-407 AD) (*the greatest commentators of the Bible in the Early Church*) never used the Septuagint but only the revised translation of Theodotionus. Even in today's editions the majority of the people using the Septuagint are ignorant of the fact that Daniel's translation of the Septuagint has been totally rejected and replaced by the publishers by that of Theodotionus. **What does all this mean?** It means that the Septuagint is in no way a God-inspired work -*as Irenaeus of Lyon stated in a minute of exaggeration-* but the work of scholars, which continuously revised by the ancient Church.

The Septuagint, however, demands our special caution because the whole undivided Ancient Church (AD 33-451) was always being moulded in one way or another in accordance to it. Without an awareness of the Septuagint, numerous allusions in the writing of the New Testament, the Apostolic, the Postapostolic, and the Ecclesiastical Fathers become wholly unintelligible. Some parts of Septuagint are more precise than the KJV based on the Masoretic text. For example, in Gen. 46:20 the Septuagint adds five more names. This explains the difference in the KJV between Gen. 46:27 (70 souls) and ACTS 7:14 (75 souls).

**The Masoretic Hebrew text:** The Masoretic Text is the authoritative Hebrew text of the Jewish Bible. It defines the precise letter-text of these vowelless biblical books, with their vocalization and accentuation known as the Masorah. It was compiled during a long period spanning from the 6<sup>th</sup> to the 9<sup>th</sup> Century A.D. In general the Septuagint and Masoretic texts was identical but there were some differences and a few contradictions. In modern times the Dead Sea Scrolls (*found at Qumran in A.D. 1948*) have shown the Masoretic Text to be nearly identical to the Septuagint. However, the Masoretic Text was widely used as the basis for translations of the Old Testament in Protestant Bibles, and in recent years (since 1943) for some Catholic Bibles as well, although the Eastern Orthodox Bibles continue to use the Septuagint.

**The translation of Jerome to Latin from the late 4<sup>th</sup> Century, known as the Vulgate, the only other text derived from the vowelless Hebrew text, IS THE KEY** component for The Emphatic Triglot to create a blend of the translation of the Old Testament based on the Septuagint, the Masoretic text, the Vulgate text, and sometimes on the old Syrian version.

The **canon** "rule" (*a term found in 2 Co. 10:15*) was introduced by Athanasius of Alexandria. The canon of the Old Testament includes **39 books, or 22 according to the Hebrew count**, the latter merging books together (i.e. Ezdra+Nehemia=1) to match the 22 letters of the Hebrew alphabet. Josephus plainly states: Ag. Apion 1:8: *«For we have not an innumerable multitude of books among us ... but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them.»*



I=1, II=2, III=3, IV=4, V=5  
 VI=6, VII=7, VIII=8, IX=9, X=10  
 XI=11, XII=12, XIII=13, XIV=15, XV=15  
 ... XIX=19, XX=20, XXI=21  
 XXX=30, XL=40, L=50, LX=60  
 LXX=70, LXXX=80, XC=90, C=100  
 CC=200, CCC=300. CCCC ḡ CD=400  
 D=500, DC=600, DCLXVI=666

## Abbreviations:

### <sup>1</sup> In the beginning

\* The Numerical Index<sup>(1)</sup> indicates relevant passages in the Bible, i.e.

<sup>1</sup> Pr. 8:22-29, John. 1:1-2, Heb. 1:10. These are placed in the central column.

But the earth was **unsightly and unfurnished** ... and there was evening and there was morning, the first day.

\* The bold or underlined words or phrases indicate primary or secondary differences between the Septuagint and Masoretic texts.

And Lot dwelt in a city of the **neighbouring people**<sup>Vg-</sup>, and pitched his tent **in**<sup>Vg+</sup> Sodom.

\* The <sup>Vg+</sup> indicates that the Vulgate supports this word, phrase or meaning, while <sup>Vg-</sup> indicates that the Vulgate does not support this.

And with <sup>15</sup> every living creature<sup>Vg\*1</sup> that is with you

\* The <sup>Vg\*</sup> or <sup>Vg1</sup> or <sup>Vg2</sup> etc., indicate that the Vulgate has a different word, phrase or meaning. You will find it in Latin with the English translation in the central column.

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 The hyphens ----- or dots ..... indicate that the rest of the text does not exist or is not included in this version. The parentheses ( ) provide an explanation of the original text.

*\* In some parts we had to transfer the verses in order to achieve the harmony between the three texts.*

\* The division of the Holy Bible in chapters was introduced in 1206 AD by Stephen Langton.

\* The division of the Holy Bible in verses was introduced in 1551 AD by Robert Stephanus.

\* In 1434 the Bible was the first ever printed book by mechanical means by Johan Geterberg.

# Table of the Books of the Holy Bible

## THE OLD TESTAMENT

<b>A. THE PENTATEUCH/THE LAW:</b>		<b>C. THE POETIC BOOKS:</b>	
1. GENESIS .....	17	18. JOB .....	701
2. EXODUS .....	92	19. PSALMS .....	737
3. LEVITICUS.....	155	20. PROVERBS .....	831
4. NUMBERS .....	200	21. ECCLESIASTES .....	862
5. DEUTERONOMY .....	262	22. SONG OF SONGS .....	873
<b>B. THE HISTORICAL BOOKS:</b>		<b>D. FOUR MAJOR PROPHETS:</b>	
6. JOSHUA OF NUN .....	313	23. ISAIAH .....	879
7. JUDGES .....	350	24. JEREMIAH .....	
8. RUTH .....	384	25. LAMENTATIONS .....	
9. 1 SAMUEL (First of Kings) .....	389	26. EZEKIEL .....	
10. 2 SAMUEL (Second of Kings) .....	435	27. DANIEL .....	
11. 1 KINGS (Third of Kings) .....	472	<b>E. TWELVE MINOR PROPHETS:</b>	
12. 2 KINGS (Fourth of Kings) .....	517	28. HOSEA	34. NAHUM
13. 1 CHRONICLES .....	562	29. JOEL	35. HABAKKUK
14. 2 CHRONICLES .....	604	30. AMOS	36. ZEPHANIAH
15. EZRA .....	654	31. OBADIAH	37. HAGGAI
16. NEHEMIAH .....	669	32. JONAH	38. ZECHARIAH
17. ESTHER .....	690	33. MICAH	39. MALACHI



Author: **Moses** Year accomplished: ca. **1420 B.C.** Place: **Valleys of Moab**

The Book of Genesis is the first of the five initial books of the Holy Bible known as -the *Torah*.

(The remaining four books of the *Torah* or *Pentateuch* are: *Exodus, Leviticus, Numbers* and *Deuteronomy*.)

Genesis in Greek means the origin, the beginning, the creation, and its origins derived from the Hebrew phrase Bereshith "In [the] beginning," as it was customary to extract the introducing word/phrase from each book and use it as a title.

Genesis genuinely and accurately describes the origin of the world's creation, of the human race, of sin, and especially the divine plan for our redemption. As it is shown by the book itself, Genesis consists thematically of two main parts: The first part involves the creation of the World, of the animal and plant kingdom, and of man. It then refers to the fall of man and the corrupted pre-Flood world, and describes the event of the Great Flood and Noah's salvation. Then it cites the ethnological expansion of the human race, which was followed by the confusion of tongues at the tower of Babel. The second part is devoted to the wanderings of Abraham's monotheistic family until its final settlement in the land of Canaan. Then it narrates the history of the Patriarchs, until their descent to Egypt, which was preceded by Joseph. As Jesus Christ Himself has declared (John 7:23) the book of Genesis was compiled by Moses, with the definite and absolute direction of the Holy Spirit by making use of the 12 existing narrations "tolereth" (Gen 26:5), his exquisite education (Acts 7:22) and the oral tradition of his people (John 7:22).

### Creation of the World and of Light

LXX-**1.** <sup>1</sup> In the beginning God made the heaven and the earth. <sup>2</sup> But the earth was **unsightly and unfurnished**, and darkness was over the deep (abyss), and the Spirit of God moved over the water. <sup>3</sup> And God said, Let there be light, and there was light.

<sup>4</sup> And God saw the light that it was good, and God divided between the light **and** the darkness. <sup>5</sup> And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day. <sup>(Vg<sup>+</sup>1)</sup> <sup>6</sup> And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, (and it was so). <sup>7</sup> And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. <sup>8</sup> And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day. <sup>9</sup> And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. (And the water which was under the heaven was collected into its places, and the dry land appeared). <sup>10</sup> And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good. <sup>11</sup> And God said, Let the earth bring forth the herb of grass bearing seed (according to its kind -genos- and according to its likeness), and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so. <sup>12</sup> And the earth brought forth the herb of grass bearing seed according to its kind (*genos*) (and according to its likeness), and the fruit tree bearing fruit whose seed is in it, according to its kind (on the earth), and God saw that it was good. <sup>13</sup> And there was evening and there was morning, the 3<sup>rd</sup> day. <sup>14</sup> And God said, Let there be lights in the firmament of the heaven (to give light upon the earth), to divide between day and night, and let them be for signs and for seasons and for days and for years. <sup>15</sup> And let them be for light in the firmament of the heaven, **so as to shine** upon the earth, and it was so. <sup>16</sup> And God made **the** two great lights, the greater light for regulating the day and the lesser light for regulating the night, the stars also. <sup>17</sup> And God placed them in the firmament of the heaven, so as **to shine**<sup>Vg<sup>+</sup></sup> upon the earth,

Vg- <sup>1</sup> In the beginning God created heaven, and earth. <sup>2</sup> And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. <sup>3</sup> And God said: Be light made. And light was made. <sup>4</sup> And God saw the light that it was good; and he divided the light from the darkness. <sup>5</sup> And he called the light Day, and the darkness Night; and there was evening and morning one day. [dies unus/one day] <sup>6</sup> And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. <sup>7</sup> And God made a firmament, and divided the waters that were under the firmament ... <sup>8-9</sup> <sup>10</sup> And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good. <sup>11-15-16-17</sup> And he set them in the firmament of heaven to ...

MS-**[1]** **1** In the beginning God created the heaven and the earth. **2** And the earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God moved on the face of the waters. **3** And God said, Let there be light: and there was light. **4** And God saw the light, that it was good: and God divided the light from the darkness. **5** And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. **6** And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. **7** And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so<sup>Vg<sup>+</sup></sup> **8** And God called the firmament Heaven. And the evening and the morning were the second day. **9** And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so. **10** And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. **11** And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so. **12** And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. **13** And the evening and the morning were the third day. **14** And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: **15** And let them be for lights in the firmament of the heaven to give light on the earth: and it was so. **16** And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.<sup>Vg<sup>+</sup></sup> **17** And God set them in the firmament of the heaven to give light on the earth,

The verb 'Bara'(create) is used at in the first chapter of Genesis three times. It means to create something out of nothing (ex nihilo) -in the creation of the heavens and earth, the life at sea and of man-. The other times it's used, the verb 'Asah'(create) essentially means to construct something from pre-existing matter: How was such information achieved? Tatian (120-190 AD), who had studied the mythologies and assumptions of his time about Creation, confessed: "I have happened to read some barbarian writings (i.e. non-Greek, referring to the Old Testament) which were very ancient, to be compared with the views of the Greeks and very divine to be compared with their fallacies. And I was led to put faith in them because of the austerity of their language, the honesty of the authors, the manifest capacity to predict future events, the high quality of moral standards and the declaration that the government of the universe is centered in a single Supreme Being." Although, "disbelief is a characteristic of many", as Plato pointed out, serious thinkers and many esteemed scientists believe in a Creator (Elohim). The magnificent description of the creation of the world in 6 evolutionary days, the birth of life in the sea and the creation of man (Homo sapiens) from the dust of the ground invokes admiration even today in the 21<sup>st</sup> century AD.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And the evening and the morning were the fourth day. 20 And God said, Let the waters bring forth <sup>[abundantly]-Vg</sup> the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moves, which the waters brought forth <sup>[abundantly]</sup>, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. 24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves on the earth. 29 And God said, Behold, I have given you every herb bearing seed, which is on the face of all the earth,<sup>Vg+</sup> and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creeps on the earth, wherein there is life, I have given every green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

MS-[2] 1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh<sup>Vg+</sup> day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 4 These are the generations of the heavens and of the earth [when they were created]<sup>+Vg</sup> in the day that the LORD God made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain on the earth, and there was not a man to till the ground.

<sup>(\*)</sup> The Biblical declaration that God “*hangeth the earth upon nothing.*” “/” “*And he upon nothing hangs the earth;*” (JOB 26:7, KJV/70), meaning that the planet was floating in empty space, and the Jewish position along with other ancient peoples, that the dry land was surrounded by a vast ocean, was very close to modern scientific truth.

Vg 18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. 19 And the evening and morning were the fourth day. 20 God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. 21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. 22 And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. ...

[2] Vg 1 So the heavens and the earth were finished, and all the furniture of them. 2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done. 3 And he blessed the seventh day ... 4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth: 5 ... before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

18 and to **regulate** day and night, and to divide between the light and the darkness. And God saw that it was good. 19 And there was evening and there was morning, the fourth day. 20 *And God said, Let the waters bring forth **reptiles** having life, and winged creatures flying above the earth in the firmament of heaven, (and it was so.)* 21 And God made great whales, and every living soul (*psychi*), which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good. 22 And God blessed them saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth. 23 And there was evening and there was morning, the 5<sup>th</sup> day. 24 *And God said, Let the earth bring forth the living creature according to its kind, **quadrupeds and reptiles** and wild beasts of the earth according to their kind, and it was so.* 25 And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good. 26 *And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth.* 27 And God made man, according to the image (*semblance*) of God he made him, male and female he made them. 28 *And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and **flying creatures of heaven**, and all the cattle and all the earth, and all the reptiles that creep on the earth.* 29 *And God said, Behold I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food.* 30 *And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, (which has in itself the breath of life) even every green plant for food; and it was so.* 31 And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day.

LXX-2. 1 And the heavens and the earth were finished, and the whole world of them. 2 And God finished on the 6<sup>th</sup> day <sup>EX. 20:11</sup> his works which he made, and he ceased on the 7<sup>th</sup> day from all his works which he made. 3 *And God blessed the 7<sup>th</sup> day and sanctified it, because in it he ceased from all his works which God began to do.* 4 This <sup>[is]</sup> the book of the generation (biblos geneseos) of heaven and earth, when they were made in the day in which the Lord God made the heaven and the earth, 5 *and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.*

<sup>6</sup> But there rose a fountain out of the earth, and watered the whole face of the earth. <sup>7</sup> And God formed the man of dust of the earth, and breathed upon his face the breath of life, and the man became a living soul. <sup>8</sup> And God planted a garden(paradison)<sup>Vg2</sup> eastward in Edem, and placed there the man whom he had formed. <sup>9</sup> And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil. <sup>10</sup> And a river proceeds out of Edem to water the garden, thence it divides itself into four heads. <sup>11</sup> The name of the one, Phisom, this it is which encircles the whole land of Evilat, where there is gold. <sup>12</sup> And the gold of that land is good, there also is carbuncle and emerald. <sup>13</sup> And the name of the 2<sup>nd</sup> river is Geon, this it is which encircles the whole land of Ethiopia. <sup>14</sup> And the 3<sup>rd</sup> river is Tigris<sup>Vg+</sup> this is that which flows forth over against the Assyrians. And the 4<sup>th</sup> river is Euphrates. <sup>15</sup> And the Lord God took the man whom he had formed, and placed him in the garden of Delight, to cultivate and keep it. <sup>16</sup> And the Lord God gave a charge to Adam, saying, Of every tree which is in the garden thou mayest freely eat, <sup>17</sup> but of the tree of the knowledge of good and evil-- of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.<sup>Vg3</sup> <sup>18</sup> And the Lord God said, [It is] not good that the man should be alone, let us make for him a help suitable to him. <sup>19</sup> And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.

<sup>20</sup> And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself. <sup>21</sup> And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof. <sup>22</sup> And God formed the rib which he took from Adam into a woman, and brought her to Adam. <sup>23</sup> And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of her husband. <sup>24</sup> Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh. <sup>25</sup> And the two were naked, both Adam and his wife,<sup>Vg+</sup> and were not ashamed.

LXX-3. <sup>1</sup> Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and (the serpent) said to the woman, Wherefore has God said, Eat not of every tree of the garden? <sup>2</sup> And the woman said to the serpent, We may eat of the fruit of the trees of the garden, <sup>Vg2-</sup> <sup>3</sup>but of the fruit of the tree which is in the midst of the garden,<sup>Vg2</sup> God said,

<sup>Vg fons/</sup> spring<sup>1</sup>  
<sup>Vg planted</sup> a paradise  
of pleasure  
from the  
beginning <sup>2</sup>  
<sup>Vg die the</sup> death<sup>3</sup>

<sup>Vg</sup> <sup>6</sup> But a spring rose out of the earth, watering all the surface of the earth.<sup>7</sup> And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. <sup>8</sup> And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed. <sup>9</sup> And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil. <sup>10</sup> And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads ...

[3]

<sup>Vg</sup> <sup>1</sup> Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you ... <sup>2</sup> And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat: <sup>3</sup>... of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

<sup>6</sup> But there went up a mist <sup>Vg1</sup> from the earth, and watered the whole face of the ground.

<sup>7</sup> And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

<sup>8</sup> And the <sup>[LORD]</sup> God planted a garden eastward in Eden; and there he <sup>15</sup> put the man whom he had formed.

<sup>9</sup> And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the middle of the garden, and the tree of knowledge of good and evil.

<sup>10</sup> And a river went out of Eden to water the garden; <sup>Vg2</sup> and from there it was parted, and became into four heads.

<sup>11</sup> The name of the first is Pison: that is it which compasses the whole land of Havilah, where there is gold; <sup>12</sup> And the gold of that land is good: there is bdellium and the onyx stone. <sup>Vg+</sup>

<sup>13</sup> And the name of the second river is Gihon: the same is it that compasses the whole land of Ethiopia. <sup>14</sup> And the name of the third river is Hiddekel: that is it which goes toward the east of Assyria. And the fourth river is Euphrates.

<sup>15</sup> And the LORD God took the man, and put him into the garden of Eden to dress<sup>Vg+</sup> it and to keep it. <sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat: <sup>17</sup> But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

<sup>18</sup> And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. <sup>19</sup> And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatever Adam called every living creature, that was the name thereof.

<sup>20</sup> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. <sup>21</sup> And the LORD God caused a deep sleep to fall on Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; <sup>22</sup> And the rib, which the LORD God had taken from man, made he a woman, and brought her to the man. <sup>AdamVg</sup> <sup>23</sup> And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. <sup>24</sup> Therefore shall a man leave his father and his mother, and shall join to his wife: and they shall be one flesh. <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

<sup>23</sup> And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. <sup>24</sup> Therefore shall a man leave his father and his mother, and shall join to his wife: and they shall be one flesh. <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

MS- [3] <sup>1</sup> Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said to the woman, Yes, has God said, You shall not eat of every tree of the garden? <sup>Vg2</sup> <sup>2</sup> And the woman said to the serpent, We may eat of the fruit of the trees of the garden:

<sup>3</sup> But of the fruit of the tree which is in the middle of the garden, God has said,

<sup>(1)</sup> The 'tree of life' is constantly referred to and portrayed by the Assyrio-Babylonian myths, for example in front of Sargon I. Even Darius himself in his campaign against Alexander wore the holy mantle, which had the "tree of life" embroidered on it.



and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and <sup>[so]</sup> he shall live forever-- <sup>23</sup> So the Lord God sent him forth out of the garden of **Delight** to cultivate the ground out of which he was taken. <sup>24</sup> And he cast out **Adam** and caused him to dwell over against the garden of **Delight**, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life.

LXX-**4.1** And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through<sup>Vg+</sup> God. <sup>2</sup> And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. <sup>3</sup> *And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord.* <sup>4</sup> And Abel also brought of the first born of his sheep and of his fatlings, and God **looked upon** Abel and his gifts, <sup>5</sup> but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. <sup>6</sup> And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen? <sup>7</sup> *Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.* <sup>8</sup> And Cain said to Abel his brother, [Let us go out into the plain;]<sup>Vg+</sup> and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him. <sup>9</sup> And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper? <sup>10</sup> And the Lord said, What hast thou done? the voice of thy brother's blood cries to me out of the ground. <sup>11</sup> And now thou [art] cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand. <sup>12</sup> *When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth.* <sup>13</sup> And Cain said to the Lord God, **My crime** <sup>[is]</sup> **too great for me to be forgiven.** <sup>14</sup> *If thou castest me out this day from the face of the earth, and I shall be groaning and trembling upon the earth, then it will be that any one that finds me shall slay me.* <sup>15</sup> *And the Lord God said to him, Not so,*<sup>Vg+ (\*)</sup> *any one that slays Cain shall suffer 7-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him.* <sup>16</sup> So Cain went forth from the presence of God and dwelt in the land of Nod over against Edem. <sup>17</sup> And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch. <sup>18</sup> And to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel begot Mathusala; and Mathusala begot Lamech. <sup>19</sup> And Lamech took to himself two wives; the name of the one was Ada, and the name of the 2<sup>nd</sup> Sella. <sup>20</sup> And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle.

[3] cont.  
Vg <sup>23</sup> *And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken. ...*

[4]  
11a Acquisition  
11b Vanity  
Vg+ profugus/as a fugitive  
(\*) Hb. lokhen

Vg <sup>1</sup> And Adam knew Eve his wife: who conceived and brought forth Cain, saying: I have gotten a man through God. <sup>2</sup> And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husband man. <sup>3</sup> And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. <sup>4</sup> Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings. <sup>5</sup> But to Cain and his offerings he had no respect: and Cain was exceedingly angry, and his countenance fell. <sup>6</sup> And the Lord said to him: Why art thou angry? and why is thy countenance fallen? <sup>7</sup> If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee. <sup>8</sup> And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. <sup>9</sup> ... Where is thy brother Abel?...  
10-11--19-20

and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

**23** Therefore the LORD God sent him forth from the garden of Eden, to till the ground from from where he was taken.

**24** So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

MS-[4] **1** And Adam knew Eve his wife; and she conceived, and bore <sup>11</sup> Cain, and said, I have gotten a man from the LORD. **2** And she again bore his brother <sup>11</sup> Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. **3** And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD.

**4** And Abel, he also brought of the firstborn of his flock and of the fat thereof. And the LORD had respect to Abel and to his offering: **5** But to Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. **6** And the LORD said to Cain, Why are you wroth? and why is your countenance fallen? **7** If you do well, shall you not be accepted? and if you do not well, sin lies at the door. And to you shall be his desire<sup>Vg+</sup>, and you shall rule over him. <sup>(\*) | (\*)</sup> According to other translation: *"Is it not true that if you do what is right, you will be fine? But if you do not do what is right, sin is crouching at the door. It desires to dominate you, but you must subdue it."* NET

**8** And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. **9** And the LORD said to Cain, Where is Abel your brother? And he said, I know not: Am I my brother's keeper?

**10** And he said, What have you done? the voice of your brother's blood cries to me from the ground.

**11** And now are you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand; **12** When you till the ground, it shall not from now on yield to you her strength; a fugitive and a vagabond<sup>Vg+</sup> shall you be in the earth.

**13** And Cain said to the LORD, My punishment is greater than I can bear.<sup>Vg+</sup> **14** Behold, you have driven me out this day from the face of the earth; and from your face shall I be hid; and I shall be a fugitive and a vagabond<sup>Vg+</sup> in the earth; and it shall come to pass, that every one that finds me shall slay me. **15** And the LORD said to him, Therefore whoever slays Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark on Cain, lest any finding him should kill him.

**16** And Cain went out from the presence of the LORD, and dwelled <sup>(Vg+)</sup> in the land of Nod, on the east of Eden. **17** And Cain knew his wife; and she conceived, and bore Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. **18** And to Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. **19** And Lamech took to him two wives: the name of the one was Adah, and the name of the other Zillah.

**20** And Adah bore Jabal: he was the father of such as dwell in tents, and of such as have cattle.

(\*) Some pre-cataclysmic plates of Kish indicates that Ideograms originated from the mark of Cain.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bore Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

23 And Lamech said to his wives, Adah and Zillah, Hear my voice; you wives of Lamech, listen to my speech: for I have slain a man to my wounding, and a young man to my hurt.<sup>Vg\*1</sup> 24 If Cain shall be avenged 7fold, truly Lamech seventy and 7fold.

25 And Adam knew his wife [again]; and she bore a son, and called his name <sup>II</sup> Seth: For God, said she, has appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then be gan<sup>Vg+</sup> men to call on the name of the LORD.

<sup>MS:</sup> [5] 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos: 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan: 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 And all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived seventy years and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared: 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. 18 And Jared lived an hundred sixty and two years, and he begat Enoch: 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died. 21 And Enoch lived sixty and five years, and begat Methuselah:

<sup>(\*)</sup> A Pre-cataclysmic vase-shaped product from a barbarian culture, according to L. Woolley. In 1918, Hall and Thompson found strong evidence that Eridu, a location close to Eden, which the Sumerians believed to be the first city in the world, was indeed the 1<sup>st</sup> inhabited city.

ca. 3800 BC

<sup>18</sup> Ro. 4:11

<sup>Vg et</sup> *adulescentulum in livo-rem meum/ and a stripping to my own bruising*<sup>41</sup>

<sup>II</sup> Appointed

[5]

<sup>Vg</sup> *a hundred and thirty*<sup>22</sup>  
<sup>Vg</sup> *eight hundred*<sup>23</sup>  
<sup>Vg</sup> *a hundred and five*<sup>4</sup>

<sup>Vg</sup> *eight hundred and seven*<sup>15</sup>

<sup>Vg</sup> *ninety*<sup>7</sup>

<sup>Vg</sup> *eight*<sup>7</sup>

<sup>Vg</sup> *seventy*<sup>8</sup>

<sup>Vg</sup> *eight hundred and forty*<sup>9</sup>

<sup>Vg</sup> *sixty and five*<sup>10</sup>

<sup>Vg</sup> *eight hundred and thirty*<sup>11</sup>

<sup>Vg</sup> *sixty five*<sup>12</sup>

<sup>Vg</sup> *1* This is the book of the generation of Adam.

In the day that God created man, he made him to the likeness of God.

<sup>2</sup> He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

<sup>3</sup> And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

<sup>4</sup> And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

<sup>5</sup> And all the time that Adam lived, came to nine hundred and thirty years, and he died.

21 And the name of his brother was Jubal; he it was who invented the **psaltery** and harp. 22 And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema. 23 And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief. 24 Because vengeance has been exacted 7 times on Cain's behalf, on Lamech's [it shall be] 70 times seven. 25 And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew. 26 And Seth had a son, and he called his name Enos: **he ho ped** to call on the name of the Lord God.

LXX-5. 1 This [is] the genealogy of men in the day in which God made Adam; in the image of God he made him: 2 male and female he made them, and blessed them; and he called **his** name Adam, in the day in which he made them. 3 And Adam lived two hundred and thirty years,<sup>Vg\*2</sup> and begot [a son] after his [own] form, and after his [own] image, and he called his name Seth. 4 And the days of Adam, which he lived after his begetting Seth, were seven hundred<sup>Vg\*3</sup> years; and he begot sons and daughters. 5 And all the days of Adam which he lived were nine hundred and thirty years, and he died. 6 Now Seth lived two hundred and five<sup>Vg\*4</sup> years, and begot Enos. 7 And Seth lived after his begetting Enos, seven hundred and seven years<sup>Vg\*5</sup> and he begot sons and daughters. 8 And all the days of Seth were nine hundred and twelve years, and he died. 9 And Enos lived an hundred and ninety<sup>Vg\*6</sup> years, and begot Cainan. 10 And Enos lived after his begetting Cainan, seven<sup>Vg\*7</sup> hundred and fifteen years, and he begot sons and daughters. 11 And all the days of Enos were nine hundred and five years, and he died. 12 And Cainan lived an hundred and seventy<sup>Vg\*8</sup> years and he begot Maleleel. 13 And Cainan lived after his begetting Maleleel, seven<sup>Vg\*9</sup> hundred and forty years, and he begot sons and daughters. 14 And all the days of Cainan were nine hundred and ten years, and he died. 15 And Maleleel lived an hundred<sup>Vg\*10</sup> and sixty and five years, and he begot Jared. 16 And Maleleel lived after his begetting Jared, seven hundred<sup>Vg\*11</sup> and thirty years, and he begot sons and daughters. 17 And all the days of Maleleel were eight hundred and ninety and five years, and he died. 18 And Jared lived an hundred and sixty and two years, and begot Enoch: 19 and Jared lived after his begetting Enoch, eight hundred years, and he begot sons and daughters. 20 And all the days of Jared were nine hundred and 62 years, and he died. 21 And Enoch lived an hundred<sup>Vg\*12</sup> and 60 and 5 years, and begat Mathusala.

<sup>6-7</sup> And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters. <sup>8-9-12-13</sup> And Cainan lived after he begot Maleleel, eight hundred and forty years, and begot sons and daughters. <sup>14-19-20</sup> And all the days of Jared were nine hundred and sixty two years... sixty-five years...

<sup>22</sup> And Enoch **was well-pleasing** <sup>(\*)</sup> Heb. *lokhen* to God after his begetting Mathusala, two hundred years <sup>Vg<sup>1</sup></sup> and he begot sons and daughters. <sup>23</sup> And all the days of Enoch were three hundred and 60 and five years. <sup>24</sup> And Enoch was **well-pleasing** to God, and was not found, because God **translated** <sup>(\*\*)</sup> (*transferred*) him. <sup>25</sup> And Mathusala lived an hundred and sixty <sup>Vg<sup>2</sup></sup> and seven years, and begot Lamech. <sup>26</sup> And Mathusala lived after his begetting Lamech eight hundred and two years <sup>Vg<sup>3</sup></sup> and begot sons and daughters. <sup>27</sup> And all the days of Mathusala which he lived, were nine hundred and sixty and nine years, and he died. <sup>28</sup> And Lamech lived an hundred and 80 and eight <sup>Vg<sup>4</sup></sup> years, and begot a son. <sup>29</sup> And he called his name Noe, saying, This one will cause us to cease from our works, and from the toils of our hands, and from the earth, which the Lord God has cursed. <sup>30</sup> And Lamech lived after his begetting Noe, 500 and sixty <sup>Vg<sup>5</sup></sup> and five years, and begot sons and daughters. <sup>31</sup> And all the days of Lamech were 700 and fifty-three <sup>Vg<sup>6</sup></sup> years, and he died. <sup>32</sup> And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.

[5] cont.  
<sup>11</sup> Rest/Consolation  
<sup>(\*)</sup> Heb. 11:5  
<sup>(\*\*)</sup> Heb. 11:5

<sup>Vg</sup> three hundred<sup>1</sup>  
<sup>Vg</sup> eighty\*<sup>2</sup>  
<sup>Vg</sup> seven hundred and eighty two\*<sup>3</sup>  
<sup>Vg</sup> two\*<sup>4</sup>  
<sup>Vg</sup> ninety\*<sup>5</sup>  
<sup>Vg</sup> seventy seven\*<sup>6</sup>

<sup>Vg</sup> <sup>31</sup> And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

[6]

<sup>1a</sup> Hos. 1:10  
See: Job 1:6 (LXX)  
<sup>(\*)</sup> Heb. *Nephilim*, i.e. the fellers

<sup>Vg</sup> <sup>1</sup> And after that men began to be multiplied up on the earth, and daughters were born to them. <sup>2</sup> The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. <sup>3</sup> And God said: My spirit shall not remain in man for ever, beca use he is flesh, and his days shall be a hundred and twenty years. <sup>4</sup> Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men <sup>4</sup> Now giants were upon

<sup>22</sup> And Enoch walked <sup>Vg<sup>+</sup></sup> with God after he begat Methuselah three hundred years, and begat sons and daughters: <sup>23</sup> And all the days of Enoch were three hundred sixty and five years:

<sup>24</sup> And Enoch walked <sup>Vg<sup>+</sup></sup> with God; and he was not; for God took him. <sup>25</sup> And Methuselah lived an hundred eighty and seven years, and begat Lamech. <sup>26</sup> And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: <sup>27</sup> And all the days of Methuselah were nine hundred sixty and nine years: and he died. <sup>28</sup> And Lamech lived an hundred eighty and two years, and begat a son:

<sup>29</sup> And he called his name <sup>11</sup> Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD has cursed. <sup>30</sup> And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

<sup>31</sup> And all the days of Lamech were seven hundred seventy and seven years: and he died.

<sup>32</sup> And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

<sup>MS-</sup>[6] <sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

<sup>2</sup> That <sup>1a</sup> the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. <sup>3</sup> And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. <sup>4</sup> There were giants <sup>(\*)</sup> in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.

<sup>5</sup> And God saw that the wickedness of man was **great** <sup>Vg<sup>+</sup></sup> in the earth, and that every imagination of the thoughts of his heart was only evil continually.

<sup>6</sup> And it **repented** <sup>Vg<sup>+</sup></sup> the LORD that he had made man on the earth, and it grieved him <sup>Vg</sup> touched inwardly at his heart.

<sup>7</sup> And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repents me <sup>Vg<sup>+</sup></sup> that I have made them. <sup>8</sup> But Noah found grace in the eyes of the LORD.

<sup>9</sup> These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah **walked** <sup>Vg<sup>+</sup></sup> with God.

<sup>10</sup> And Noah begat three sons, Shem, Ham, and Japheth. <sup>11</sup> The earth also was corrupt before God, and the earth was filled with violence.

(\*) Humanity abandoned its original monotheistic faith and progressively declined toward idolatry, worshipping Nature, their heroes, their passions, and their fears. Inscriptions unearthed by John Langton (1909-81) in pre-flood levels of Gemdet-Nasr near Babylon and Flinders Petrie (1853-1942) in Egypt verified the fact that Monotheism was the faith of early humanity.

<sup>LXX-</sup>6. <sup>1</sup> And it came to pass when men began to be numerous upon the earth, and daughters were born to them, <sup>2</sup> that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose. <sup>3</sup> And the Lord God said, My Spirit shall certainly not **remain** <sup>Vg<sup>+</sup></sup> among these men for ever, because they are flesh, but their days shall be an hundred and twenty years. <sup>4</sup> Now the giants were upon the earth in those days; and after that when the sons of God were went to go in to the daughters of men, they bore [children to them, those were the giants of old, the men of renown.

<sup>5</sup> And the Lord God, having seen that the wicked actions of men **were multiplied** upon the earth, and that every one in his heart was intently brooding over evil continually,

<sup>6</sup> then God **laid it to heart** that he had made man upon the earth, and **he pondered [it] deeply**. <sup>7</sup> And God said, I will blot out man whom I have made from the face of the earth, even man with cattle, and reptiles with flying creatures of the sky, for **I am grieved** that I have made them.

<sup>8</sup> But Noe found grace before the Lord God. <sup>9</sup> And these <sup>[are]</sup> the generations of Noe. Noe was a just man; being perfect in his generation, Noe was **well-pleasing** to God. <sup>10</sup> And Noe begot three sons, Sem, Cham, Japheth. <sup>11</sup> But the earth was corrupted before God, and the earth was filled **with iniquity**. <sup>Vg<sup>+</sup></sup>

the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. <sup>5</sup> And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times. <sup>6</sup> It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, <sup>7</sup> He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. <sup>8</sup> But Noe found grace before the Lord. Noe vero invenit gratiam coram Domino <sup>9</sup> These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. <sup>10</sup> And he begot three sons, Sem, Cham, and Japheth. <sup>11</sup> And the earth was corrupted before God, and was filled with iniquity.

12 And God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth. 13 And God said to Noah,

The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make you an ark of gopher wood; rooms shall you make in the ark, and shall pitch it within and without with pitch.

15 And this is the fashion which you shall make it of: The length of the ark shall be three hundred cubits <sup>(1)</sup> the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window <sup>Vg+</sup> shall you make to the ark, and in a cubit shall you finish it above; and the door of the ark shall you set in the side thereof; with lower, second, and third stories shall you make it.

17 And, behold, I, even I, do bring a flood of waters <sup>Vg+1</sup> on the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. 18 But with you will I establish my covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.

19 And of every living thing of all flesh <sup>Vg+</sup>, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come to you, to keep them alive.

21 And take you to you of all food that is eaten, and you shall gather it to you; and it shall be for food for you, and for them. 22 Thus did Noah; according to all that God commanded him, so did he.

<sup>MS-</sup>[7] 1 And the LORD said to Noah, Come you and all your house <sup>Vg+</sup> into the ark; for you have I seen righteous before me in this generation. 2 Of every clean beast you shall take to you by sevens, the male and his female: and (but <sup>Vg</sup>) of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive on the face of all the earth. 4 For yet seven days, and I will cause it to rain on the earth forty days and forty nights; and every living substance <sup>Vg+</sup> that I have made will I destroy from off the face of the earth. 5 And Noah did according to all that the LORD commanded him. 6 And Noah was six hundred years old when the flood of waters was on the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creeps on the earth, 9 There went in two and two to Noah into the ark, the male and the female, as God had commanded Noah.

(\*) A geotic figurine, i.e. a picture of a fossil describing a ship, was declared by the Turkish state as place of high historical importance.

<sup>4</sup> For yet a while, and after 7 days, I will rain upon the earth 40 days and 40 nights; and I will destroy every substance that I have made, from the face of the earth. <sup>5</sup> And Noe did all things which the Lord had commanded him. <sup>6</sup> And he was six hundred years old, when the waters of the flood overflowed the earth. <sup>7</sup> And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood. <sup>8</sup> And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth, <sup>9</sup> Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

ca. 3400 BC

[6] cont.  
<sup>(1)</sup> A cubit= 44,5 cm  
Vg diluvii aquas super/ the waters of a great flood\*1

Vg 20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. <sup>21</sup> Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. <sup>22</sup> And Noe did all things which God commanded him.

[7] <sup>Vg 1</sup> And the Lord said to him: Go in thou and all thy house into the ark: for thee I have seen just before me in this generation. <sup>2</sup> Of all clean beasts take 7 and 7, the male and the female. <sup>3</sup> But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air 7 and 7, the male and the female: that seed may be saved upon the face of the whole earth.

12 And the Lord God saw the earth, and it was corrupted; because all flesh had corrupted its way upon the earth.

13 And the Lord God said to Noe, A period of all men is come before me; because the earth has been filled with **iniquity** <sup>Vg+</sup> by them, and, behold, I destroy them and the earth. 14 Make therefore for thyself an ark of **square timber**; <sup>Vg+</sup> thou shalt make the ark in compartments, and thou shalt pitch it within and without with pitch. 15 And thus shalt thou make the ark; 300 cubits the length of the ark, and 50 cubits the breadth, and 30 cubits the height of it. <sup>16</sup> Thou shalt **narrow** the ark in making it, and in a cubit above thou shalt finish it, and the door of the ark thou shalt make on the side; with lower, 2<sup>nd</sup> and 3<sup>rd</sup> stories thou shalt make it. 17 And behold I bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatsoever things are upon the earth shall die. 18 And I will establish my covenant with thee, and thou shalt enter into the ark, and thy sons and thy wife, and thy sons' wives with thee. 19 And of all cattle and of all reptiles and of all wild beasts, even of all flesh, thou shalt bring by pairs of all, into the ark, that thou mayest feed them with thyself; male and female they shall be. 20 Of all winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to thee, male and female **to be fed with thee**. 21 And thou shalt take to thyself of all kinds of food which ye eat, and thou shalt gather them to thyself, and it shall be for thee and them to eat. 22 And Noe did all things whatever the Lord God commanded him, so did he.

LXX- 7. 1 And the Lord God said to Noe, Enter thou and all thy family into the ark, for thee have I seen righteous before me in this generation. 2 And of the clean cattle take in to thee sevens, male and female, and of the unclean cattle pairs male and female. 3 And of clean flying creatures of the sky sevens, male and female, and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth. 4 For yet seven days <sup>[having passed]</sup> I bring rain upon the earth forty days and forty nights, and I will blot out every **offspring** which I have made from the face of **all** <sup>Vg+</sup> the earth. 5 And Noe [did] all things whatever the Lord God commanded him. 6 And Noe was six hundred years old when the flood of water was upon the earth. 7 And then went in Noe and his sons and his wife, and his sons' wives with him into the ark, because of the water of the flood. 8 And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth, 9 pairs went in to Noe into the ark, male and female, as God commanded Noe.

<sup>10</sup> And it came to pass after the seven days that the water of the flood came upon the earth. <sup>11</sup> In the six hundredth year of the life of Noe, in the second month, on the **twenty-seventh** day of the month, on this day all the fountains of the abyss were broken up, and the **flood-gates** <sup>Vg+</sup> (cataracts) of heaven were opened. <sup>12</sup> And the rain was upon the earth 40 days and 40 nights. <sup>13</sup> On that very day entered Noe, Sem, Cham, Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons with him into the ark. <sup>14</sup> And all the wild<sup>Vg</sup> beasts after their kind, and all cattle after their kind, and every reptile moving itself on the earth after its kind, and every flying bird after its kind, <sup>15</sup> went in to Noe into the ark, pairs, male and female of all flesh in which is the breath of life. <sup>16</sup> And they that entered went in male and female of all flesh, as God commanded Noe, and the Lord God shut **the ark outside of him.** <sup>(Vg+)</sup> <sup>17</sup> And the flood was upon the earth forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted on high from off the earth. <sup>18</sup> And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water. <sup>19</sup> And the water prevailed exceedingly upon the earth, and covered all the high **mountains**<sup>Vg+</sup> which were under heaven. <sup>20</sup> Fifteen cubits upwards was the water raised, and it covered all the high mountains. <sup>21</sup> And there died all flesh that moved upon the earth, of flying creatures and cattle, and of wild beasts, and every reptile moving upon the earth, and every man. <sup>22</sup> And all things which have the breath of life, and whatever was on the dry land, died. <sup>23</sup> And [God] **blotted out every offspring** which was upon the face of the earth, both man and beast, and reptiles, and birds of the sky, and they were blotted out from the earth, and Noe was left alone, and those with him in the ark. <sup>24</sup> And the water was raised over the earth 150 days.

LXX-8. <sup>1</sup> And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water stayed. <sup>2</sup> And the fountains of the deep were closed up, and the **flood-gates**<sup>Vg+</sup> of heaven, and the rain from heaven was withheld. <sup>3</sup> And the water subsided, and went off the earth, and after 150 days the water was diminished, and the ark rested in the 7<sup>th</sup> month, on the **27<sup>th</sup>**<sup>Vg+</sup> day of the month, on the mountains of Ararat. <sup>4</sup> And the water continued to decrease until the tenth month. <sup>5</sup> And in the 10<sup>th</sup> month, on the 1<sup>st</sup> day of the month, the heads of the mountains were seen. <sup>6</sup> And it came to pass after 40 days Noe opened the window of the ark which he had made. <sup>7</sup> And he sent forth a raven; and it went forth and returned not until the water was dried from off the earth.

<sup>Vg</sup> inunda verunt /over-flowed\*<sup>1</sup>

<sup>Vg</sup><sup>10</sup> And after the 7 days were passed, the waters of the flood overflowed the earth. <sup>11</sup> In the six hundredth year of the life of Noe, in the 2<sup>nd</sup> month, in the 17<sup>th</sup> day of the month, all the four tains of the great deep were broken up, and the flood gates of heaven were opened: <sup>12</sup> And the rain fell upon the earth 40 days and 40 nights. <sup>13</sup> In the selfsame day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the 3 wives of his sons with them, went into the ark: <sup>14</sup> They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly ...

[8]

<sup>Vg</sup> cunctarumque animalium/living creatures \*<sup>2</sup>  
<sup>Vg</sup> Armenia \*<sup>3</sup>

<sup>Vg</sup><sup>1</sup> And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated.<sup>2</sup> The fountains also of the deep, and the flood gates of heaven ...<sup>3</sup> And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. <sup>4</sup> And the ark rested in the seventh month, the seven and twentieth day of the month ...

<sup>10</sup> And it came to pass after seven days, that the waters of the flood were <sup>Vg</sup><sup>1</sup> on the earth. <sup>11</sup> In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. <sup>12</sup> And the rain was on the earth forty days and forty nights. <sup>13</sup> In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; <sup>14</sup> They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after his kind, and every fowl after his kind, every bird of every sort. <sup>15</sup> And they went in to Noah into the ark, two and two of all flesh, wherein is the breath of life. <sup>16</sup> And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. <sup>17</sup> And the flood was forty days on the earth; and the waters increased, and bore up the ark, and it was lift up above the earth. <sup>18</sup> And the waters prevailed, and were increased greatly on the earth; and the ark went on the face of the waters. <sup>19</sup> And the waters prevailed exceedingly on the earth; and all the high hills, that were under the whole heaven, were covered. <sup>20</sup> Fifteen cubits upward did the waters prevail; and the mountains were covered. <sup>21</sup> And all flesh died that moved on the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creeps on the earth, and every man: <sup>22</sup> All in whose nostrils was the breath of life, of all that was in the dry land, died. <sup>23</sup> And every living substance<sup>Vg+</sup> was destroyed which was on the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

<sup>24</sup> And the waters prevailed<sup>Vg+</sup> on the earth an hundred and fifty days.

MS-[8] <sup>1</sup> And God remembered Noah, and every living thing, <sup>Vg</sup><sup>2</sup> and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; <sup>2</sup> The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; <sup>3</sup> And the waters returned from off the earth continually:<sup>Vg+</sup> and after the end of the hundred and fifty days the waters were abated.

<sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat. <sup>Vg</sup><sup>3</sup> <sup>5</sup> And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. <sup>6</sup> And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: <sup>7</sup> And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

(\*) The Assyrio-Babylonian epics of Gilgamesh and Atrahasis include notable descriptions of the great flood -with in, of course a pompous idolatrous mythical context- proving clearly that the Deluge was not a Hebrew myth as the specialists indicated but was the story of all Mesopotamian people. The most amazing content in the epics are the repeated phrases "the era before" or "after" the Deluge.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in to him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, see, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. 12 And he stayed yet other seven days; and sent forth the dove; which returned not again to him any more.

13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. 14 And in the second month, on the seven and twentieth day of the month, was the earth dried. 15 And God spoke to Noah, saying,

16 Go forth of the ark, you, and your wife, and your sons, and your sons' wives with you.

17 Bring forth with you every living thing that is with you, of all flesh, both of fowl, and of cattle, and of every creeping thing that creeps on the earth; that they may breed abundantly<sup>Vg</sup> in the earth, and be fruitful, and multiply on the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatever creeps on the earth, after their kinds, went forth out of the ark.

20 And Noah built an altar to the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet smell; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the inclination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

<sup>MS-</sup>[9] 1 And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be on every beast of the earth, and on every fowl of the air, on all that moves on the earth, and on all the fishes of the sea; into your hand<sup>Vg+</sup> are they delivered. 3 Every moving thing that lives shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, which is the blood thereof, shall you not eat.

5 And surely<sup>Vg</sup> your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

ca. 3300 BC

[8] cont.

<sup>Vg</sup> with green olives\*<sup>1</sup>  
<sup>Vg</sup> holoc austa/ho locausts \*<sup>2</sup>  
<sup>Vg</sup> animan tem/soul \*<sup>3</sup>

<sup>Vg</sup> 8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.<sup>9</sup> But she, not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. <sup>10</sup> And having waited yet seven other days, he again sent forth the dove out of the ark. <sup>11</sup> And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe there fore under stood that the waters were ceased upon the earth....

[9]

<sup>Vg</sup> 1 And God blessed Noe and his sons. And he said to them: Inc rease and multiply, and fill the earth. <sup>2</sup> And let the fear and dread of you be upon all the beasts of the earth, and up on all the fowls of the air, and all that move upon the earth: ...<sup>3-4</sup> Saving that flesh with blood you shall not eat. <sup>5</sup> For I will require the blood of your lives at the hand of every beast, and at the hand of man....

8 And he sent a dove after it to see if the water had ceased from off the earth.

9 And the dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, and he stretched out his hand and took her, and brought her to himself into the ark. <sup>10</sup> And having waited yet seven other days, he again sent forth the dove from the ark. <sup>11</sup> And the dove returned to him in the evening, and had a leaf of olive, a sprig in her mouth; <sup>Vg</sup>\*<sup>1</sup> and Noe knew that the water had ceased from off the earth. <sup>12</sup> And having waited yet seven other days, he again sent forth the dove, and she did not return to him again any more. <sup>13</sup> And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth, and Noe opened<sup>Vg+</sup> the covering of the ark (which he had made), and he saw that the water had subsided from the face of the earth.

<sup>14</sup> And in the second month the earth was dried, on the twenty-seventh<sup>Vg+</sup> day of the month. <sup>15</sup> And the Lord God spoke to Noe, saying, <sup>16</sup> Come out from the ark, thou and thy wife and thy sons, and thy sons' wives with thee. <sup>17</sup> And all the wild beasts as many as are with thee, and all flesh both of birds and beasts, and every reptile moving upon the earth, bring forth with thee: and increase ye and multiply upon the earth. <sup>18</sup> And Noe came forth, and his wife and his sons, and his sons' wives with him. <sup>19</sup> And all the wild beasts and all the cattle and every bird, and every reptile creeping upon the earth after their kind, came forth out of the ark.

<sup>20</sup> And Noe built an altar to the Lord, and took of all clean beasts, and of all clean birds, and offered a whole <sup>Vg</sup>\*<sup>2</sup> burnt-offering upon the altar. <sup>21</sup> And the Lord God smelled a smell of sweetness, and the Lord God having considered, said, I will not any more curse the earth, because of the works of men, because the imagination<sup>Vg+</sup> of man is intently bent upon evil things from his youth, I will not therefore any more smite all living flesh <sup>Vg</sup>\*<sup>3</sup> as I have done. <sup>22</sup> All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

LXX-9. <sup>1</sup> And God blessed Noe and his sons, and said to them, Increase<sup>Vg+</sup> and multiply, and fill the earth (and have dominion over it). <sup>2</sup> And the dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky, and on all things moving upon the earth, and upon all the fishes of the sea, I have placed them under your power. <sup>3</sup> And every reptile which is living shall be to you for meat, I have given all things to you as the green herbs. <sup>4</sup> But flesh with blood<sup>Vg+</sup> of life ye shall not eat. <sup>5</sup> For your blood of your lives will I require at the hand of all wild beasts, and I will require the life of man at the hand of his brother man.

(\*) To this day the dove is the universal symbol of peace. The Great Flood is the most extensive common memory of the entire human race. Almost 500 different traditions have been recorded.

<sup>6</sup> He that sheds man's blood, instead of that blood shall his own be shed, for in the image of God I made man. <sup>7</sup> But do ye **increase**<sup>Vg+</sup> and multiply, and **fill**<sup>Vg+</sup> the earth, (and have dominion over it.) <sup>8</sup> And God spoke to Noe, and to his sons with him, saying, <sup>9</sup> And behold I establish my covenant with you, and with your seed after you, <sup>10</sup> and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark. <sup>11</sup> And I will establish my covenant with you and all flesh shall not any more die by the water of the flood, and there shall no more be a flood of water to destroy all the earth. <sup>12</sup> And the Lord God said to Noe, This <sup>[is]</sup> the sign<sup>Vg+</sup> of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations. <sup>13</sup> I set my bow in the cloud, and it shall be for a sign<sup>Vg+</sup> of covenant between me and the earth. <sup>14</sup> And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud. <sup>15</sup> And I will remember my covenant, which is between me and you, and between every living soul<sup>Vg<sup>1</sup></sup> in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh. <sup>16</sup> And my bow shall be in the cloud, and I will look to remember the everlasting covenant between (me and the earth)<sup>Vg+</sup> and between <sup>[every]</sup> living soul in all flesh, which is upon the earth. <sup>17</sup> And God said to Noe, This <sup>[is]</sup> the sign<sup>Vg+</sup> of the covenant, which I have made between me and all flesh, which is upon the earth. <sup>18</sup> Now the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Chanaan. <sup>19</sup> These three are the sons of Noe, **of these were men scattered**<sup>Vg-</sup> over all the earth. <sup>20</sup> And Noe began to be a husbandman, and he planted a vineyard. <sup>21</sup> And he drank of the wine, and was drunk, and was naked in his **house**. <sup>22</sup> And Cham the father of Chanaan saw the nakedness of his father, and he went out and told his two brothers without. <sup>23</sup> And Sem and Japheth having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face <sup>[was]</sup> backward, and they saw not the nakedness of their father. <sup>24</sup> And Noe recovered from the wine, and knew all that his younger son had done to him. <sup>25</sup> And he said, **Cursed be the servant Chanaan, a slave shall he be** to his brethren. <sup>26</sup> And he said, Blessed <sup>[be]</sup> the Lord God of Sem, and Chanaan shall be his bond-servant. <sup>27</sup> May<sup>Vg+</sup> God make room for Japheth, and let him dwell in the habitations of Sem, and let Chanaan be his servant. <sup>28</sup> And Noe lived after the flood 350 years. <sup>29</sup> And all the days of Noe were 950 years, and he died.

[9] cont.

<sup>Vg 10</sup> animam /soul<sup>11</sup>  
<sup>Vg14</sup> cumque obduxero nubibus caelum / when I shall cover the sky with clouds<sup>12</sup>  
<sup>Vg23</sup> scilicet patris /with his father

<sup>Vg6</sup> Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. <sup>7</sup> But increase you and multiply, and go up on the earth, and fill it. <sup>8</sup>

Thus also said God to Noe, and to his sons with him. <sup>9</sup> Behold I will establish my covenant with you, and with your seed after you: <sup>10</sup> And with every living soul that is with you, as well in all birds as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.

<sup>11</sup> I will establish my covenant with you and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

<sup>12</sup> And God said: This is the sign of the covenant which I give betw een me and you, and to every living soul ...

<sup>13</sup> I will set my bow in the clouds, and it shall be the sign of a covenant between me and between earth.

<sup>6</sup> Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made the man. <sup>7</sup> And you, be you fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. <sup>8</sup> And God spoke to Noah, and to his sons with him, saying, <sup>9</sup> And I, behold, I establish my covenant with you, and with your seed after you; <sup>10</sup> And with every living creature<sup>Vg<sup>1</sup></sup> that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. <sup>11</sup> And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. <sup>12</sup> And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: <sup>13</sup> I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. <sup>14</sup> And it shall come to pass, when I bring a cloud over the earth,<sup>Vg<sup>2</sup></sup> that the bow shall be seen in the cloud: <sup>15</sup> And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. <sup>16</sup> And the bow shall be in the cloud; and I will look on it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth. <sup>17</sup> And God said to Noah, This is the token of the covenant, which I have established between me and all flesh that is on the earth. <sup>18</sup> And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. <sup>19</sup> These are the three sons of Noah: and of them was the whole earth covered. <sup>20</sup> And Noah began to be a farmer, and he planted a vineyard:

<sup>21</sup> And he drank of the wine, and was drunken; and he was uncovered within his tent.<sup>Vg+</sup> <sup>22</sup> And Ham, the father of Canaan, saw the nakedness of his father,<sup>Vg+</sup> and told his two brothers without.

<sup>23</sup> And Shem and Japheth took a garment, (cloak<sup>Vg+</sup>) and laid it on both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

<sup>24</sup> And Noah awoke<sup>Vg+</sup> from his wine, and knew what his younger son had done to him.

<sup>25</sup> And he said, Cursed be Canaan; a servant of servants shall he be to his brothers.<sup>Vg+</sup>

<sup>26</sup> And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. <sup>27</sup> God shall enlarge Japheth, and he shall dwell in the vents<sup>Vg+</sup> of Shem; and Canaan shall be his servant.

<sup>28</sup> And Noah lived after the flood three hundred and fifty years. <sup>29</sup> And all the days of Noah were nine hundred and fifty years: and he died.

<sup>14</sup> And when I shall cover the sky with clouds, my bow shall appear in the clouds:

<sup>15</sup> And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh. <sup>16</sup> And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

<sup>17-18-19</sup> These three are the sons of Noe: and from these was all mankind spread over the whole earth. <sup>20</sup> And Noe a husbandman began to till the ground, and planted a vineyard. <sup>21</sup> And drinking of the wine was made drunk, and was uncovered in his tent.

<sup>22</sup> Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without. <sup>23</sup> But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness. <sup>24-29</sup>

(\*) The expansion of the human race from the Sennaar area (Babylon). "It is an unquestionable fact that from a central point, somewhere in Mesopotamia, the Hamite branch migrated towards south-west, the Japhetic towards north-west and Semetic towards the east." Dr. Melvin Clain, "The Biblical History in the Light of the Archeological Excavations"

<sup>MS-</sup>[10] 1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and to them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.<sup>(Vg+)</sup> 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families<sup>Vg+</sup> in their nations. 6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. 8 And Cush begat Nimrod: he began to be a mighty one<sup>Vg+</sup> in the earth. 9 He was a mighty hunter before the LORD: why it is said,<sup>Vg+</sup> Even as Nimrod the mighty hunter before the LORD. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and built Nineveh, and the city Rehoboth,<sup>Vg<sup>1</sup></sup> and Calah, 12 And Resen between Nineveh and Calah: the same is a great city. 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Capthorim. 15 And Canaan begat Sidon his first born, and Heth, 16 And the Jebusite, and the Amorite, and the Girgashite, 17 And the Hivite, and the Arkite, and the Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families<sup>Vg+</sup> of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as you come to Gerar, to Gaza; as you go, to Sodom, and Gomorrah, and Admah, and Zeboim, even to Lasha. 20 These are the sons (<sup>Vg</sup>children) of Ham, after their families, after their tongues, in their countries (<sup>Vg</sup>lands), and in their nations. 21 To Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash. 24 And Arphaxad begat Salah; and Salah begat Eber. 25 And to Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba, 29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as you go to Sephar a mount of the east. 31 These are the sons (children<sup>Vg</sup>) of Shem, after their families<sup>Vg+</sup>, after their tongues, in their lands, after their nations. 32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

<sup>9</sup> And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord. <sup>10-11</sup> Out of that land came forth Asshur, and built Ninive, and the streets of the city, and Chale. <sup>12</sup> Resen also between Ninive and Chale: this is the great city. <sup>13-14</sup> And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim. <sup>15-16-17-18-19</sup> And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrrha, and Adama, and Seboim even to Lesa. <sup>20</sup> ... the children of Cham in their kindreds ... and lands, and nations. <sup>21-30</sup> -And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east. <sup>30-31-32</sup>

[10] \*not «in oppositi tion» The term «enadion» see: GEN. 6:11,13:9 ,13:13, 16:4, e.t.c. has nothing to do with opposition. \*on the eastern shore of the Dead Sea Vg et pla teas civi tatis/and the streets of the city<sup>1</sup> Vg ab hoc exivitbi um/From here come the proverb

<sup>Vg<sup>1</sup></sup> These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood. <sup>2</sup>The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras. <sup>3</sup> And the sons of Gomer: Ascenez and Riphath and Thogorma. <sup>4</sup> And the sons of Javan: Eli sa and Tharsis, Cetthim and Dodanim. <sup>5</sup> By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations. <sup>6</sup> And the sons of Cham: Chus, and Mesram, and Phuth, and Chanaan. <sup>7</sup> And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba and Dadan. <sup>8</sup> Now Chus begot Nemrod: he began to be mighty on the earth.

LXX-10. <sup>1</sup>Now these <sup>[are]</sup> the generations of the sons of Noe, Sem, Cham, Japheth; and sons were born to them after the flood. <sup>2</sup>The sons of Japheth, Gomer, and Magog, and Madoi, and Jovan, and Elisa, and Thobel, and Mosoch, and Thiras. <sup>3</sup> And the sons of Gomer, Aschanaz, and Riphath, and Thorgama. <sup>4</sup>And the sons of Jovan, Elisa and Tharseis, Cetians, **Rhodians**. <sup>5</sup>From these were the islands of the Gentiles divided in their land, each according to his tongue, in their **tribes** and in their nations. <sup>6</sup> And the sons of Cham, Chus, and Mesrain, Phud, and Chanaan. <sup>7</sup> And the sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma, Saba, and Dadan. <sup>8</sup> And Chus begot Nebrod: he began to be a **giant** upon the earth. <sup>9</sup> He was a **giant hunter** before the Lord God; therefore they say, As Nebrod the **giant hunter** before the Lord. <sup>10</sup> And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Senaar. <sup>11</sup> Out of that land came Assur, and built Ninevi, and the city Rhooboth, and Chalach, <sup>12</sup> and Dase between Ninevi and Chalach: this is the great city. <sup>13</sup> And Mesrain begot the Ludiim, and the Nephthalim, and the Enemetiim, and the Labiim, <sup>14</sup> and the Patrosoniim, and the Chasmoniim (whence came forth Phylistiim) and the Gaphthoriim. <sup>15</sup> And Chanaan begot Sidon his first-born, and the Chettite, <sup>16</sup> and the Jebusite, and the Amorite, and the Girgashite, <sup>17</sup> and the Evite and the Arukite and the Asennite, <sup>18</sup> and the Aradian, and the Samarean and the Amathite; and after this the **tribes** of the Chananites were dispersed. <sup>19</sup> And the boundaries (<sup>limits</sup><sup>Vg</sup>) of the Chananites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dasa. <sup>20</sup> There <sup>[were]</sup> the sons of Cham in their **tribes** according to their tongues, in their countries, and in their nations. <sup>21</sup> And to Sem himself also were children born, the father of all the **sons**<sup>Vg+</sup> of Heber, the brother of Japheth the elder. <sup>22</sup>**Sons**<sup>Vg+</sup> of Sem, Elm, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. <sup>23</sup>And **sons**<sup>Vg+</sup> of Aram, Uz, and Ul, and Gater, and Mosoch. <sup>24</sup> And Arphaxad begot Cainan, and Cainan begot Sala. And Sala begot Heber. <sup>25</sup> And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided and the name of his brother Jektan. <sup>26</sup> And Jektan begot Elmodad, and Saleth and Sarmoth and Jarach, <sup>27</sup>and Odorrha, and Aibel, and Decla, <sup>28</sup>Eval and Abimael, and Saba, <sup>29</sup>and Uphir, and Evila, and Jobab, all these were the sons of Jektan. <sup>30</sup>And their dwelling was from Masse, till one comes to Saphera, a mountain of the east. <sup>31</sup>These were the sons of Sem in their **tribes**, according to their tongues, in their **countries**<sup>Vg+</sup> and in their nations. <sup>32</sup> These are the **tribes** of the sons of Noe, according to their generations (<sup>people</sup><sup>Vg</sup>), according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.

LXX-**11.** <sup>1</sup> And all the earth was **of one lip**, and there was one language to all. <sup>2</sup> And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they dwelt there. <sup>3</sup> And a man said to his neighbour, Come, let us make bricks and bake them with fire. And the brick was to them for stone, and their mortar was bitumen. <sup>4</sup> And they said, Come, let us build to ourselves a city and tower (*pyrgon*). whose top shall be to heaven, and let us make to ourselves a name, before we are scattered abroad upon the face of all the earth. <sup>5</sup> And the Lord came down to see the city and the tower, which the **sons** of men built. <sup>6</sup> And the Lord said, Behold, <sup>[there is]</sup> one **race** <sup>Vg+</sup> and one **lip** of all, and they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do. <sup>7</sup> Come, and having gone down let us there confound their tongue, that they may not understand each the **voice** of his neighbour. <sup>8</sup> And the Lord scattered them thence over the face of all the earth, and they left off building the city (and the tower).<sup>Vg-</sup> <sup>9</sup> On this account its name was called **Confusion**, because there the Lord confounded the languages of all the earth, and thence the Lord scattered them upon the face of all the earth. <sup>10</sup> And these [are] the generations of Sem: and Sem was 100 years old when he begot Arphaxad, the 2<sup>nd</sup> year after the flood.

<sup>11</sup> And Sem lived, after he had begotten Arphaxad, 500 years, and begot sons and daughters, and died. <sup>12</sup> And Arphaxad lived **135 years, and begot Cainan** <sup>Vg<sup>1</sup>-13</sup> And Arphaxad lived after he had begotten Cainan, 430 years<sup>Vg<sup>2</sup></sup> and begot sons and daughters, and died. (And Cainan lived 130 years and begot Sala; and Canaan lived after he had begotten Sala, 330 years, and begot sons and daughters, and died.) <sup>Vg<sup>3</sup></sup> <sup>14</sup> And Sala lived **130 years** <sup>Vg<sup>4</sup></sup> and begot Heber. <sup>15</sup> And Sala lived after he had begotten Heber, **330 years** <sup>Vg<sup>5</sup></sup> and begot sons and daughters and died. <sup>16</sup> And Heber lived **134 years** <sup>Vg<sup>6</sup></sup> and begot Phaleg. <sup>17</sup> And Heber lived after he had begotten Phaleg **370 years** <sup>Vg<sup>7</sup></sup> and begot sons and daughters and died. <sup>18</sup> And Phaleg lived **130 years** <sup>Vg<sup>8</sup></sup> and begot Ragau. <sup>19</sup> And Phaleg lived after he had begotten Ragau, 209 years and begot sons and daughters, and died. <sup>20</sup> And Ragau lived **132 years** <sup>Vg<sup>9</sup></sup> and begot Seruch. <sup>21</sup> And Raau lived after he had begotten Seruch, 207 years, and begot sons and daughters, and died.

<sup>22</sup> And Seruch lived <sup>\*7</sup>**130 years**, and begot Nachor. <sup>23</sup> And Seruch lived after he had begotten Nachor, 200 years, and begot sons and daughters, and died. <sup>24</sup> And Nachor lived **179 years** <sup>Vg<sup>10</sup></sup> and begot Tharrha. <sup>25</sup> And Nachor lived after he had begotten Tharrha <sup>\*10</sup>**125 years**, and begot sons and daughters, and he died. <sup>26</sup> And Tharrha lived 70 years, and begot Abram, and Nachor, and Arrhan. <sup>27</sup> And these [are] the generations of Tharrha. Tharrha begot Abram and Nachor, and Arrhan; and Arrhan begot Lot. <sup>28</sup> And Arrhan died in the presence of Tharrha his father, in the land in which he was born, in the country of the Chaldees. <sup>29</sup> And Abram and Nachor took of themselves wives, the name of the wife of Abram was Sara, and the name of the wife of Nachor, Malcha, daughter of Arrhan, and he was the father of Malcha, the father of Jescha.

[11]

<sup>Vg\*</sup> 6. nec desi stent a cogitationibus suis donec eas opere compleant/ neither will they leave off from their designs, till they accomplish them in deed. <sup>Vg</sup> 35 and begat Salah <sup>\*1</sup> <sup>Vg</sup> 303 years after he had begotten Sala <sup>2</sup> -Not included in Vulgate. However, this serious addition fully clarifies what is written in Luke 3:35. **Inserts Cainan be tween Salah & Arphaxad** <sup>\*3</sup> <sup>Vg</sup> 30 y. <sup>\*4</sup> <sup>Vg</sup> 403 y. <sup>\*5</sup> <sup>Vg</sup> 34 y. <sup>\*6</sup> <sup>Vg</sup> 30 y. <sup>\*7</sup> <sup>Vg</sup> 32 y. <sup>\*8</sup> <sup>Vg</sup> 29 y. <sup>\*9</sup> <sup>Vg</sup> 119 y. <sup>\*10</sup> <sup>Vg</sup>

MS-**[11]** **1** And the whole earth was of one language, and of one speech. **2** And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelled there.

**3** And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

**4** And they said, Go to, let us build us a city and a tower, whose top may reach to heaven; and let us make us a name -famous<sup>Vg</sup>, lest we be scattered abroad on the face of the whole earth. **5** And the LORD came down to see the city and the tower, which the children<sup>Vg+</sup> of men (Adam<sup>Vg</sup>) built.

**6** And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have in mind to do.<sup>Vg\*</sup> **7** Go to, let us go down, and there confound their language, that they may not understand one another's speech.

**8** So the LORD scattered them abroad from there on the face of all the earth: and they left off to build the city. **9** Therefore is the name of it called <sup>11</sup> Babel;<sup>(11)</sup> because the LORD did there confound the language of all the earth: and from there did the LORD scatter them abroad on the face of all the earth. **10** These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: **11** And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. **12** And Arphaxad lived five and thirty years, and begat Salah: **13** And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. **14** And Salah lived thirty years, and begat Eber: **15** And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. **16** And Eber lived four and thirty years, and begat Peleg: **17** And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. **18** And Peleg lived thirty years, and begat Reu: **19** And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. **20** And Reu lived two and thirty years, and begat Serug: **21** And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. **22** And Serug lived thirty years, and begat Nahor: **23** And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. **24** And Nahor lived nine and twenty years, and begat Terah: **25** And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

**26** And Terah lived seventy years, and begat Abram, Nahor, and Haran. **27** Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. **28** And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.<sup>Vg+</sup> **29** And Abram and Nahor took them (married<sup>Vg</sup>) wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

<sup>25</sup> And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters. <sup>26</sup> And Thare lived seventy years, and begot Abram, and Nachor, and Aran. <sup>27</sup> And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot. <sup>28</sup> And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees. <sup>29</sup> And Abram and Nachor married wives: the name of Abram's wife was Sarai; and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha and father of Jescha.

**30** But Sarai was barren; she had no child.

**31** And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife;

and they went forth with them from Ur \*\*\* of the Chaldees, <sup>(X)</sup> to go into <sup>23</sup> the land of Canaan; and they came to Haran, and dwelled there.

**32** And the days of Terah were two hundred and five years: and Terah died in Haran.

<sup>MS-</sup>**[12]** **1** Now the LORD had said to Abram, Get you out of your country, and from your kindred, and from your father's house, to a land that I will show you: **2** And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing: **3** And I will bless them that bless you, and curse him that curses you: and in you shall all families<sup>Vg+</sup> of the earth be blessed.\* **4** So Abram departed, as the LORD had spoken to him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. **5** And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; (and into the land of Canaan they came.)<sup>Vg+</sup> **6** And Abram passed through the land to the place of Sichem, near the big trees of Moreh. And the Canaanite was then in the land.

**7** And the LORD appeared to Abram, and said, To your seed will I give this land: and there built he an altar to the LORD, who appeared to him.

**8** And he removed from there to a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he built an altar to the LORD, and called on the name of the LORD. **9** And Abram journeyed, going on still toward the south. **10** And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. **11** And it came to pass, when he was come near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that you are a fair woman to look on:<sup>Vg-</sup> **12** Therefore it shall come to pass, when the Egyptians shall see you, that they shall say, This is his wife: and they will kill me, but they will save you alive. **13** Say, (I pray you)<sup>Vg+</sup> you are my sister: that it may be well with me for your sake; and my soul shall live because of you. **14** And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. **15** The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

<sup>6</sup> Abram passed through the country unto the place of Sichem, as far as the noble vale: ... <sup>7</sup> ... To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him. <sup>8</sup> And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name. <sup>9</sup> And Abram went forward, going and proceeding on to the south. <sup>10</sup> And there came a famine in the country: and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land. <sup>11</sup> And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman: <sup>12</sup> And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee. <sup>13</sup> Say, therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake. <sup>14</sup> And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful. <sup>15</sup> And the princes told Pharaoh, and praised her before him: and the woman was taken into the house of Pharaoh.

ca. 2005 BC

<sup>(N)</sup>Ur Chal-deorum<sup>Vg</sup>

**[12]**

\* bless themselves by means of you - LXX *envlo-githisonte*

<sup>Vg</sup> usque ad con vallem/ as far as the noble valley \*<sup>1</sup>

<sup>Vg</sup> <sup>1</sup> And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee. <sup>2</sup> And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. <sup>3</sup> I will bless them that bless thee, and curse them that curse thee, and IN THESE shall all the kindred of the earth be blessed: <sup>4</sup> So Abram went out as the Lord had commanded him, and Lot went with him: Abram was 75 years old when he went forth from Haran. <sup>5</sup> And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered ...

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<sup>30</sup> And Sara was barren, and did not bear children.<sup>(Vg+)</sup> <sup>31</sup> And Tharrha took Abram his son, and Lot the son Arrhan, the son of his son, and Sara his daughter-in-law, the wife of Abram his son, and led them forth out **of the land of the Chaldees**, to go into the land of Chanaan, and they came as far as Charrhan, and **he** dwelt there. <sup>32</sup> And all the days of Tharrha in the land of Charrhan were 205 years, and Tharrha died in Charrhan.

LXX-**12.** **1** And the Lord said to Abram, Go forth out of thy **land** and out of thy kindred, and out of the house of thy father, and come into the land which I will shew thee. **2** And I will make thee a great nation, and I will bless thee and magnify thy name, and thou **shalt be blessed.**<sup>Vg+</sup> **3** And I will bless those that bless thee, and curse those that curse thee, and in thee shall all the **tribes** of the earth will be blessed.\* **4** And Abram went as the Lord spoke to him, and Lot departed with him, and Abram was seventy-five years old, when he went out of Charrhan. **5** And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got, and every soul which they had got in Charrhan, and they went forth to go into the land of Chanaan. **6** And Abram traversed the land lengthwise as far as the place Sychem, to the **high oak**, <sup>Vg</sup><sup>1</sup> and the Chananites then inhabited the land. **7** And the Lord appeared to Abram, and said to him, I will give this land to thy seed. And Abram built an altar there to the Lord who appeared to him. **8** And he departed thence to the mountain eastward of Baethel, and there he pitched his tent in Baethel **near the sea**,<sup>Vg-</sup> and Aggai toward the east, and there he built an altar to the Lord, and called on the name of the Lord.

**9** And Abram departed and went and encamped **in the wilderness.** **10** And there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine **prevailed**<sup>Vg+</sup> in the land. **11** And it came to pass when Abram drew nigh to enter into Egypt, Abram said to Sara his wife, I know that thou art a fair woman. **12** It shall come to pass then that when the Egyptians shall see thee, they shall say, This is his wife, and they shall **slay** me, but they shall save thee alive. **13** Say, therefore, I am his sister, that it may be well with me on account of thee, and my soul shall live because of thee. **14** And it came to pass when Abram entered into Egypt-- the Egyptians having seen his wife that she was very beautiful -- **15** that the princes of Pharaoh saw her, and praised her to Pharaoh and brought her into the house of Pharaoh.

<sup>(\*)</sup> The Tower of Babel was the precursor of the Ziggurat (*scaled pyramids*), some of them preserved to this day. The largest of all Ziggurats was built in the center of Babylon. The reconstructed Ziggurat of Ur, the great city excavated by Dr. Wooley. \*\*\* **The Septuagint scholars knowing that no such city was ever mentioned by anyone, omitted this word (Ur) from their translation. Ur was excavated (1932-34) by Dr. Wooley.<sup>(1)</sup> Babel, from the root verb balal= confusion, Gr. Sygkhyisis** However, the Babylonians claimed that Babilu in Accadian meant 'gate to the gods'

<sup>16</sup> And they treated Abram well on her account, and he had sheep, and calves, and asses, and men-servants, and women-servants, and mules, and camels.

<sup>17</sup> And God afflicted Pharaoh with great and severe afflictions, and his house, because of Sara, Abram's wife. <sup>18</sup> And Pharaoh having called Abram, said, What is this thou hast done to me, that thou didst not tell me that she was thy wife? <sup>19</sup> Wherefore didst thou say, She is my sister? and I took her for a wife to myself; and now, behold, thy wife is before thee, take her and go **quickly**<sup>Vg</sup> away. <sup>20</sup> And Pharaoh gave charge to men concerning Abram, to join in sending him forward, and his wife, and all that he had (and Lot with him).

<sup>LXX</sup>**13.** <sup>1</sup> And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, **into the wilderness.**<sup>(Vg)</sup>

<sup>2</sup> And Abram was very rich in cattle, and silver, and gold.

<sup>3</sup> And he went [to the place] whence he came, into **the wilderness**<sup>Vg</sup> as far as Baethel, as far as the place where his tent was before, between Baethel and Aggai,

<sup>4</sup> to the place of the altar, which he built there at first, and Abram there called on the name of the Lord.

<sup>5</sup> And Lot who went out with Abram had sheep, and oxen, and tents. <sup>6</sup> And the land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together. <sup>7</sup> And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle, and the Chananites and the Pherezites then inhabited the land. <sup>8</sup> And Abram said to Lot, Let there not be a strife between me and thee, and between my herdmen and thy herdmen, for we are brethren. <sup>9</sup> Lo! is not the whole land before thee? Separate thyself from me; if thou [goest] to the left, I will go to the right, and if thou goest to the right, I will go to the left. <sup>10</sup> And Lot having lifted up his eyes, observed all the country<sup>Vg+</sup> round about Jordan, that it was all watered, before God overthrew Sodom and Gomorrhah, as **the paradise**<sup>Vg+</sup> of the Lord, and as the land of Egypt, until thou come to Zogora. <sup>11</sup> And Lot chose for himself all the country round<sup>Vg+</sup> Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Chanaan. <sup>12</sup> And Lot dwelt in a city **of the neighbouring people**<sup>Vg</sup>, and pitched his tent **in**<sup>Vg+</sup> Sodom. <sup>13</sup> But the men of Sodom were evil, and exceedingly sinful before God. <sup>14</sup> And God said to Abram after Lot was separated from him, Look up with thine eyes, and behold from the place where thou now art northward and southward, and eastward and seaward;

<sup>15</sup> for all the land which thou seest, I will give it to thee and to thy seed for ever.

ca. 2000 BC

[12] cont.

<sup>Vg 19</sup> For what cause didst thou say, she was thy sister, that I might take her to my wife? Now, therefore, there is thy wife, take her, and go thy way. <sup>20</sup> And Pharaoh gave his men orders concerning Abram: and they led him away, and his wife, and all that he had.

[13]

<sup>Vg</sup> nimis / beyond measure \*1

<sup>Vs 1</sup> And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south. <sup>2</sup> And he was very rich in possession of gold and silver. <sup>3</sup> And he returned by the way that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai: <sup>4</sup> In the place of the altar which he had made before; and there he called upon the name of the Lord. <sup>5</sup> But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents. <sup>6</sup> Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together ... <sup>7</sup> Whereupon also there arose

<sup>16</sup> And he entreated Abram well for her sake: and he had sheep, and oxen, and he<sup>Vg+</sup> asses, and menservants, and maidservants, and she asses, and camels. <sup>17</sup> And the LORD plagued Pharaoh and his house with great plagues because of Sara Abram's wife. <sup>18</sup> And Pharaoh called Abram and said, What is this that you have done to me? why did you not tell me that she was your wife? <sup>19</sup> Why said you, She is my sister? so I might have taken her to me to wife: now therefore behold your wife, take her, and go your way. <sup>20</sup> And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

<sup>MS</sup>[13] <sup>1</sup> And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. <sup>2</sup> And Abram was very rich in cattle, in silver, and in gold. <sup>(Vg in possession of gold)</sup>

<sup>3</sup> And he went on his journeys from the south even to Bethel, to the place where his tent had been at the beginning, between Bethel and Hai;

<sup>4</sup> To the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. <sup>5</sup> And Lot also, which went with Abram, had flocks, and herds, and tents.

<sup>6</sup> And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

<sup>7</sup> And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. <sup>8</sup> And Abram said to Lot, Let there be no strife, I pray you, between me and you, and between my herdsmen and your herdsmen; for we be brothers. <sup>9</sup> Is not the whole land before you? separate yourself, I pray you,<sup>Vg+</sup> from me: if you will take the left hand, then I will go to the right; or if you depart to the right hand, then I will go to the left. <sup>10</sup> And Lot lifted up his eyes, and beheld all the basin of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrhah, even as the garden of the LORD, like the land of Egypt, as you come to Zoar. <sup>11</sup> Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. <sup>12</sup> Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. <sup>13</sup> But the men of Sodom were wicked and sinners before the LORD exceedingly.<sup>Vg+1</sup> <sup>14</sup> And the LORD said to Abram, after that Lot was separated from him, Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward: <sup>15</sup> For all the land which you see, to you will I give it, and to your seed for ever.

a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country. <sup>8</sup> ... Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. <sup>9-10</sup> And Lot lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrhah, as the paradise of the Lord, and like Egypt as one comes to Segor. <sup>11-12</sup> Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom. <sup>13</sup> And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure. <sup>14</sup> ... Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west. <sup>15</sup> All the land which thou seest, I will give to thee, and to thy seed for ever.

(\*) The famous fresco in Abu Hasan of Egypt, portraying the visit of 37 nomads during the time of Abraham. This destroyed the myth that Abraham's visit to Egypt was not possible.

16 And I will make your seed as the dust of the earth: so that if a man can number the dust of the earth, then shall your seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you. 18 Then Abram removed his tent, and came and dwelled in the whole land<sup>Vg\*</sup> of Mamre, which is in Hebron, and built there an altar to the LORD.

ca. 1990 BC  
  
Vg\* by the valley

MS- [14] 1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar,<sup>Vg\*</sup> Chedorlaomer king of Elam, and Tidal king of nations;<sup>Vg+</sup> (Heb. *Goi'im*). 2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar. 3 All these were joined together in the vale of Siddim,<sup>Vg\*2</sup> which is the salt sea. (†)

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims<sup>Vg+</sup> in Ashteroth Karnaim, and the Zuzims<sup>Vg+</sup> in Ham, and the Emins in Shaveh Kiriathaim, 6 And the Horites in their mount Seir, to Elparan, which is by the wilderness.<sup>Vg+</sup> 7 And they returned, and came to Enmishpat<sup>Vg\*3</sup>, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelled in Hazezontamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;<sup>Vg\*2</sup> 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim<sup>Vg\*2</sup> was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelled in Sodom, and his goods, and departed. 13 And there came one that had escaped, and told Abram the Hebrew; for he dwelled in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them to Dan.

15 And he divided himself against them, he and his servants, (<sup>Vg</sup> divided his company) by night, and smote them, and pursued them to Hobah, which is on the left hand of Damascus.

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness. 7 And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorite that dwelt in Asasonthamar. 8 And the king of Sodom, and the king of Gomorrah, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array, in the woodland vale: 9 To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five. 10 Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrah turned their backs, and were overthrown there: and they that remained, fled to the mountain. 11-12-13-14-15 And dividing his company, ... defeated them: and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And I will make thy seed like the dust of the earth; if any one is able to number the dust of the earth, then shall thy seed be numbered. 17 Arise and traverse the land, both in the length of it and in the breadth; for to thee will I give it, (and to thy seed for ever). 18 And Abram having removed his tent, came and dwelt by the oak of Mambre, which was in Chebrom, and he there built an altar to the Lord.

[14]

Vg king of Pontus \*1  
Vg vallem syl vestrem /wood land valley \*2  
Vg fontem Mesfat/ fountain of Mishpat \*3  
(†) Now the dead sea

Vg 1 And it came to pass at that time, that Amraphel king of Sennaar, and Arioch king of Pontus, and Chodorlahomor king of the Elamites, and Thadal king of nations, 2 Made war against Bera king of Sodom, and against Bera king of Gomorrah, and against Sennaab king of Adama, and against Semeber king of Seboim, and against the king of Bala, which is Segor. 3 All these came together in to the wood land vale, which now is the salt sea. 4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him. 5 And in the 14th year came Chodorlahomor and the kings that were with him: and they smote the Raphaim in Astaroth carnaim ...

LXX-14. 1 And it came to pass in the reign of Amraphal king of Sennaar, and Arioch king of Ellasar, that Chodollogomor king of Elam, and Thargal king of nations, 2 made war with Balla king of Sodom, and with Barsa king of Gomorrrha, and with Sennaar, king of Adama, and with Symobor king of Seboim and the king of Balac, this is Segor.<sup>(Vg\*)</sup> 3 All these met with one consent at the salt valley; this is [now] the sea of salt. 4 Twelve years they served Chodollogomor, and the thirteenth year they revolted. 5 And in the fourteenth year came Chodollogomor, and the kings with him, and cut to pieces the giants in Astaroth, and Carnain, and strong nations with them, and the Ommaeans in the city Save. 6 And the Chorrhaeans in the mountains of Seir, to the turpentine tree of Pharan, which is in the desert. 7 And having turned back they came to the well of judgment; this is Cades, and they cut in pieces all the princes of Amalec, and the Amorites dwelling in Asasonthamar. 8 And the king of Sodom went out, and the king of Gomorrrha, and king of Adama, and king of Seboim, and king of Balac, this is Segor, and they set themselves in array against them for war in the salt valley, 9 against Chodollogomor king of Elam, and Thargal king of nations, and Amraphal king of Sennaar, and Arioch king of Ellasar, the four kings against the five. 10 Now the salt valley [consists of] slime-pits. And the king of Sodom fled and the king of Gomorrrha, and they fell in there: and they that were left fled to the mountain country. 11 And they took all the cavalry of Sodom and Gomorrrha, and all their provisions, and departed. 12 And they took also Lot the son of Abram's brother, and his baggage, and departed, for he dwelt in Sodom. 13 And one of them that had been rescued came and told Abram the Hebrew; and he dwelt by the oak (Vg Valley) of Mamre the Amorite the brother of Eschol, and the brother of Aunan, who were confederates with Abram. 14 And Abram having heard that Lot his nephew had been taken captive, numbered<sup>Vg\*</sup> his own home-born [servants] 318 and pursued after them to Dan. 15 And he came upon them by night, he and his servants, and he smote them and pursued them as far as Choba, which is on the left of Damascus.

(\*) The famous 'Standard of Ur' mosaic, shows a military parade during the days of the five kings.

<sup>16</sup> And he recovered all the **cavalry** (of Sodom), and he recovered Lot his **nephew**, and all his possessions, and the women and the people. <sup>17</sup> And the king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; (of the Plain) this was the plain of the kings. <sup>18</sup> And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God. <sup>19</sup> And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth, <sup>20</sup> and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all. <sup>21</sup> And the king of Sodom said to Abram, Give me the **men**,<sup>Vg</sup> and take the **horses**<sup>Vg</sup> to thyself. <sup>22</sup> And Abram said to the king of Sodom, I will stretch out my hand to the Lord the most high God, who made the heaven and the earth, <sup>23</sup> [that] I will not take from all thy goods from a string to a shoelatchet, lest thou shouldst say, I have made Abram rich. <sup>24</sup> Except what things the young men have eaten, and the portion of the men that went with me, Eschol, Aunan, Mambre, these shall take a portion.

LXX-<sup>15</sup>. <sup>1</sup> And after these things the word of the Lord came to Abram in a vision, saying, *Fear not, Abram, I shield thee, thy reward shall be very great.* <sup>2</sup> And Abram said, *Master [and] Lord, what wilt thou give me? whereas I am departing without a child, (but the son of Masek my home-born female slave), this Eliezer of Damascus [is mine heir].*<sup>3</sup> And Abram said, *[I am grieved] since thou hast given me no seed, but my home-born [servant] shall succeed me.* <sup>4</sup> And immediately<sup>Vg+</sup> there was a voice of the Lord to him, saying, *This shall not be thine heir; but he that shall come out of thee shall be thine heir.* <sup>5</sup> And he brought him out and said to him, *Look up now to heaven, and count the stars, if thou shalt be able to number them fully, and he said, Thus shall thy seed be.* <sup>6</sup> And Abram believed God, and it was counted to him for righteousness. <sup>7</sup> And he said to him, *I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit.* <sup>8</sup> And he said, *Master [and] Lord, how shall I know that I shall inherit it?*<sup>9</sup> And he said to him, *Take for me (yourself, LXX<sup>Sy</sup>) an heifer in her third year, and a she-goat in her third year, and a ram in his third year, and a dove and a pigeon.* <sup>10</sup> So he took to him all these, and divided them in the midst, and set them opposite to each other, but the birds he did not divide. <sup>11</sup> And birds came down upon the bodies, [even] upon the divided parts of them, and Abram **sat down by them.** <sup>12</sup> And about sunset a trance fell upon Abram, and lo! a great gloomy terror falls upon him.

[14] cont.

<sup>Vg</sup> creavit/ possessor<sup>1</sup>

<sup>Vg</sup> quo protegente hostes in manibus tuis sunt/ by whose protection, the enemies are in your hands<sup>2</sup>

<sup>Vg</sup> <sup>23</sup> *That from the very woof thread unto the shoe latchet, I will not take of any things that are thine, lest thou say I have enriched Abram: 24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.*

[15]

<sup>Vg</sup> <sup>1</sup> Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great. <sup>2</sup> And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer. <sup>3</sup> And Abram added: But to me thou hast not given seed: and lo my servant, born in my house, shall be my heir. <sup>4</sup> And immediately the word of the Lord came to him, saying:

He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

<sup>5</sup> And he brought him forth abroad, and said to him: Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be. <sup>6</sup> Abram believed God, and it was reputed to him unto justice. <sup>7</sup> And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it. <sup>8</sup> But he said: Lord God, whereby may I know that I shall possess it? <sup>9</sup> And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also, and a pigeon. <sup>10</sup> And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not. <sup>11</sup> And the fowls came down upon the carcasses, and Abram drove them away. <sup>12</sup> And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

<sup>16</sup> And he brought back all the goods, and also brought again his **brother**<sup>Vg+</sup> Lot, and his goods, and the women also, and the people. <sup>17</sup> And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. <sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. <sup>19</sup> And he blessed him, and said, Blessed be Abram of the most high God, producer<sup>Vg<sup>1</sup></sup> of heaven and earth: <sup>20</sup> And blessed be the most high God, which has delivered your enemies into your hand.<sup>Vg<sup>2</sup></sup> And he gave him tithes of all. <sup>21</sup> And the king of Sodom said to Abram, Give me the persons, and take the goods to yourself. <sup>22</sup> And Abram said to the king of Sodom, I have lift up my hand to the LORD, the most high God, the producer<sup>Vg<sup>1</sup></sup> of heaven and earth, <sup>23</sup> That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is yours, lest you should say, I have made Abram rich: <sup>24</sup> Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

MS-[15] <sup>1</sup> After these things the word of the LORD came to Abram in a vision, saying, Fear not, Abram: I am your shield, (*protector*<sup>Vg</sup>) and your exceeding great reward. <sup>2</sup> And Abram said, LORD God, what will you give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? <sup>3</sup> And Abram said, Behold, to me you have given no seed: and, see, one born in my house is my heir. <sup>4</sup> And, behold, the word of the LORD came to him, saying, This shall not be your heir; but he that shall come forth out of your own bowels shall be your heir. <sup>5</sup> And he brought him forth abroad,<sup>Vg+</sup> and said, Look now toward heaven, and count the stars, if you be able to number them: and he said to him, So shall your seed be. <sup>6</sup> And he believed in the LORD; and he counted it to him for righteousness. <sup>7</sup> And he said to him, I am the LORD that brought you out of Ur of the Chaldees, to give you this land to inherit it. <sup>8</sup> And he said, LORD God, whereby shall I know that I shall inherit it? <sup>9</sup> And he said to him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. <sup>10</sup> And he took to him all these, and divided them in the middle, and laid each piece one against another: but the birds divided he not. <sup>11</sup> And when the fowls came down on the carcasses, Abram drove them away.<sup>Vg+</sup> <sup>12</sup> And when the sun was going down, a deep sleep fell on Abram; and, see, an horror of great darkness fell on him. (<sup>Vg</sup> *invasit eum/enter in him*)

<sup>(1)</sup> It is a fact that nomads are invisible, for history is written by people living in urban areas; however, we must stress that nomads preserved their tribal memories more accurately than the citizen of towns.

**13** And he said to Abram, Know of a surety that your seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; **14** And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. **15** And you shall go to your fathers in peace; you shall be buried in a good old age. **16** But in the fourth generation they shall come here again: for the iniquity of the Amorites is not yet full. **17** And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp<sup>Vg\*1</sup> that passed between those pieces. **18** In the same day the LORD made a covenant with Abram, saying, To your seed have I given this land, from the river of Egypt to the great river, the river Euphrates: **19** The Kenites, and the Kenizzites, and the Kadmonites, **20** And the Hittites, and the Perizzites, and the Rephaims, **21** And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

[15] cont.

<sup>Vg</sup> lampas ignis/lamp of fire<sup>1</sup>

<sup>Vg</sup> <sup>19</sup> The Cineans and Cenezites, the Cedmonites,<sup>20</sup> And the Hethites, and the Pherezites, the Rapphaim also,<sup>21</sup> And the Amorrhites, and the Chanaanites, and the Gergesites, and the Jebusites.

**13** And it was said to Abram, *Thou shalt surely know that thy seed shall be a sojourner in a land not their won, and they shall enslave them, and afflict them, and humble them* four hundred years.

**14** And the nation whomsoever they shall serve I will judge; and after this, they shall come forth hither with much property. **15** But thou shalt depart to thy fathers in peace, nourished in a good old age. **16** And in the 4<sup>th</sup> generation they shall return hither, for the sins of the Amorites are not yet filled up, even until now. **17** And when the sun was about to set, **there was a flame**, and behold a smoking furnace and lamps of fire, which passed between these **divided** pieces. **18** I that day the Lord made a covenant with Abram, saying, To thy seed I will give this land, from the river of Egypt to the great river Euphrates. **19** The Kenites, and the Kenezites, and the Kedmoneans, **20** and the Chettites, and the Pherezites, and the Rapphaim, **21** and the Amorites, and the Chanaanites, **and the Evites**<sup>Vg\*</sup>, and the Gergesites, and the Jebusites.

[16]

<sup>Vg</sup> marito suo/ her husband<sup>2</sup>

<sup>11</sup> God Hears

<sup>Vg</sup> <sup>1</sup> Now Sarai the wife of Abram, had brought forth no children; but having a handmaid, an Egyptian, named Agar: She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request, <sup>3</sup> She took Agar the Egyptian her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife. <sup>4</sup> And he went in to her. But she, perceiving that she was with child... <sup>5</sup> And Sarai said to Abram: Thou dost unjustly with me: I gave my

LXX-**16.** **1** And Sara the wife of Abram bore him no children; and she had an Egyptian maid, whose name was Agar. **2** And Sara said to Abram, *Behold, the Lord has restrained me from bearing, go therefore in to my maid, that I may get children for myself through her.* And Abram hearkened to the voice of Sara. **3** So Sara the wife of Abram having taken Agar the Egyptian her handmaid, after Abram had dwelt ten years in the land of Chanaan, gave her to Abram her husband as a wife to him. **4** And he went in to Agar, and she conceived, and saw that she was with child, and her mistress was dishonoured before her. **5** And Sara said to Abram, *I am injured by thee; I gave my handmaid into thy bosom, and when I saw that she was with child, I was dishonoured before her. The Lord judge between me and thee.* **6** And Abram said to Sara, *Behold thy handmaid is in thy hands, use her as it may seem good to thee.* And Sara afflicted her, and she fled from her face. **7** And an angel of the Lord found her by the fountain of water in the wilderness, by the fountain in the way to Sur. **8** And the angel of the Lord said to her, *Agar, Sara's maid, whence comest thou, and wither goest thou?* and she said, *I am fleeing from the face of my mistress Sara.* **9** And the angel of the Lord said to her, Return to thy mistress, and submit thyself under her hands. **10** And the angel of the Lord said to her, *I will surely*<sup>Vg\*</sup> *multiply thy seed, and it shall not be numbered for multitude.* **11** And the angel of the Lord said to her, *Behold thou art with child, and shalt bear a son, and shalt call his name Ismael, for the Lord hath hearkened to thy humiliation.*

<sup>MS-</sup>[16] **1** Now Sarai Abram's wife bore him no children: and she had an handmaid, an Egyptian, whose name was Hagar. **2** And Sarai said to Abram<sup>Vg\*2</sup> Behold now, the LORD has restrained me from bearing: I pray you, go in to my maid; it may be that I may obtain children by her. And Abram listened to the voice of Sarai. **3** And Sarai Abram's wife (<sup>Vg</sup> she) took Hagar her maid the Egyptian, after Abram had dwelled ten years in the land of Canaan, and gave her to her husband Abram to be his wife. **4** And he went in to Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. **5** And Sarai said to Abram, My wrong be on you: I have given my maid into your bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and you.

**6** But Abram said to Sarai, Behold, your maid is in your hand; do to her as it pleases you. And when Sarai dealt hardly with her, she fled from her face. **7** And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. **8** And he said<sup>Vg\*</sup>, Hagar, Sarai's maid, from where came you? and where will you go? And she said, I flee from the face of my mistress Sarai. **9** And the angel of the LORD said to her, Return to your mistress, and <sup>16</sup> submit yourself under her hands. **10** And the angel of the LORD said to her, I will multiply your seed exceedingly, that it shall not be numbered for multitude. **11** And the angel of the LORD said to her, Behold, you are with child and shall bear a son, and shall call his name Ishmael; because the LORD has heard your affliction.

handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee. <sup>6</sup> ... Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away. <sup>7</sup> And the angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert, <sup>8</sup> ... Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress. <sup>9</sup> And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand. <sup>10</sup> ... I will multiply thy seed exceedingly, and it shall not be numbered for multitude. <sup>11</sup> ... Behold, said he, thou art with child, and thou shalt bring forth a son: ... because the Lord hath heard thy affliction.

<sup>(\*)</sup> Many figures portray priests of Canaan sacrificing baby boys. Archeologists were not surprised when they heard why God ordered the extermination of the Canaanites.

<sup>12</sup> He shall be a wild man, his hands against all, and the hands of all against him and he shall dwell in the presence of all his brethren.<sup>(Vg\*1)</sup><sup>13</sup> And she called the name of the Lord God who spoke to her, *Thou art God who seest me*; for she said, *For I have openly seen him that appeared to me.*<sup>14</sup> Therefore she called the well, The well of him whom I have openly seen; behold it is between Cades & Barad. <sup>15</sup>And Agar bore a son to Abram; and Abram called the name of his son which Agar bore to him, Ismael. <sup>16</sup>And Abram was 86 years old, when Agar bore Ismael to Abram.

LXX-**17.** <sup>1</sup> And Abram was 99 years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be **blameless.** <sup>2</sup> And I will establish my covenant between me and thee, and I will multiply thee exceedingly. <sup>3</sup> And Abram fell upon his face, and God spoke to<sup>Vg\*</sup> him, saying, <sup>4</sup> And I, behold! my covenant [is] with thee, and thou shalt be a father of a multitude of nations. <sup>5</sup> And thy name shall no more be called Abram, but thy name shall be Abraam, for I have made thee a father of many nations. <sup>6</sup> And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. <sup>7</sup>And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and [the God] of thy seed after thee. <sup>8</sup>And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God. <sup>9</sup> And God said to Abraam, Thou also shalt **fully** keep my covenant, thou and thy seed after thee for their generations. <sup>10</sup> And this [is] the covenant which thou shalt **fully** keep between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised. <sup>11</sup> And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you. <sup>12</sup> And the child of eight days [old] shall be circumcised by you, every male throughout your generations, and [the servant] born in the house and he that is bought with money, of every son of a stranger, who is not of thy seed. <sup>13</sup> He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be on your flesh for an everlasting covenant. <sup>14</sup> And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant. <sup>15</sup> And God said to Abraam, Sara thy wife-- her name shall not be called Sara, Sarrha shall be her name. <sup>16</sup> And I will bless her, and give thee a son of her, **and I will bless him, and he shall become nations, and kings of nations shall be of him.**<sup>(Vg\*)</sup>

ca. 1964 BC

[16] cont.

<sup>11</sup> Well of the Living One Who Sees Me

<sup>Vg</sup> et e regione universorum fratrum suorum figet tabernacula / and he shall pitch his tents over against all his brethren. <sup>\*1</sup>

[17]

<sup>11</sup> Father of Exaltation  
<sup>11</sup> Father of many nations

<sup>Vg1</sup> And after he began to be 99 years old, the Lord appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect. <sup>2</sup> And I will make my covenant between me and thee: and I will multiply thee exceedingly. <sup>3</sup> Abram fell flat on his face. <sup>4</sup> And God said to him: I AM, and my covenant is with thee, and thou shalt be a father of many nations. <sup>5</sup> Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations. <sup>6</sup> And I will make thee increase, exceedingly, and I will make nations of thee, and kings shall come out of thee. <sup>7</sup> And I will establish my covenant between me and thee, and between thy seed after thee in their generations ... <sup>8</sup> And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan, for a perpetual possession, and I will be their God. <sup>9-10</sup> ... All the male-kind of you shall be circumcised. <sup>11</sup> ... that it may be for a sign of the covenant between me and you. <sup>12</sup> An infant of eight days old shall be circumcised among you, every manchild in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock: <sup>13</sup> And my covenant shall be in your flesh for a perpetual covenant. <sup>14</sup> The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant. <sup>15-16</sup>

<sup>12</sup> And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brothers. <sup>13</sup> And she called the name of the LORD that spoke to her, You God see me: for she said, Have I also here looked after him that sees me? <sup>14</sup> Why the well was called <sup>11</sup>Beerlahairoi; behold, it is between Kadesh and Bered. <sup>15</sup> And Hagar bore Abram a son: and Abram called his son's name, which Hagar bore, Ishmael.

<sup>16</sup> And Abram was fourscore and six years old, when Hagar bore Ishmael to Abram.

MS-**[17]** <sup>1</sup> And when Abram was ninety years old and nine, the LORD appeared to Abram, and said to him, I am the Almighty God.<sup>Vg\*</sup> [El Shaddai] walk before me, and be you perfect.<sup>Vg\*</sup> <sup>2</sup> And I will make my covenant between me and you, and will multiply you exceedingly. <sup>3</sup> And Abram fell on his face: and God talked with him, saying,

<sup>4</sup> As for me, behold, my covenant is with you, and you shall be a father of many nations. <sup>5</sup> Neither shall your name any more be called <sup>11</sup>Abram, but your name shall be <sup>11</sup> Abraham; for a father of many nations have I made you. <sup>6</sup> And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

<sup>7</sup> And I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant, to be a God to you, and to your seed after you. <sup>8</sup> And I will give to you, and to your seed after you, the land wherein you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. <sup>9</sup> And God said to Abraham, You shall keep my covenant therefore, you, and your seed after you in their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your seed after you; Every man child among you shall be circumcised. <sup>11</sup> And you shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. <sup>12</sup> And he (<sup>Vg</sup> *infant*) that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with silver of any stranger, which is not of your seed.

<sup>13</sup> He that is born in your house, and he that is bought with your money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. <sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken my covenant.

<sup>15</sup> And God said to Abraham, As for Sarai your wife, you shall not call her name <sup>11</sup>Sarai, but <sup>11</sup> Sarah shall her name be. <sup>16</sup> And I will bless her, <sup>22</sup> and give you a son also of her: yes, I will bless her, and she shall be a mother of nations; kings of people shall be of her. (<sup>Vg</sup> *cui benedicturus sum eritque in nationes et reges populorum orientur ex eo*)

<sup>(\*)</sup> The name Abraham was recorded in a place named, *Abraham's field*. This was mentioned on a relief commemorating the victory by the Pharaoh Sheshonk. <sup>9-10</sup> ... All the male-kind of you shall be circumcised. <sup>11</sup> ... that it may be for a sign of the covenant between me and you. <sup>12</sup> An infant of eight days old shall be circumcised among you, every manchild in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock: <sup>13</sup> And my covenant shall be in your flesh for a perpetual covenant. <sup>14</sup> The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant. <sup>15-16</sup>

17 Then Abraham fell on his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said to God, O that Ishmael might live before you!

19 And God said, Sarah your wife shall bear you a son indeed; and you shall call his name <sup>11</sup>Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard you: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes<sup>Vg+</sup> shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said to him. 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. 26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

<sup>MS-</sup>[18] 1 And the LORD appeared to him among the oaks of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, see, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My LORD, if now I have found favor in your sight, pass not away, I pray you,<sup>Vg</sup> from your servant: 4 Let a little water, I pray you,<sup>Vg</sup> be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort you your hearts,<sup>Vg+</sup> after that you shall pass on: for therefore are you come to your servant. And they said, So do, as you have said. 6 And Abraham hastened into the tent to Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes on the hearth.<sup>Vg+</sup> 7 And Abraham ran to the herd, and fetched a calf tender and good, and gave it to a young man; and he hurried to dress it. 8 And he took butter, and milk, and the calf which he had dressed, (*boiled*) and set it before them; and he stood by them under the tree, and they did eat. 9 And they said to him, Where is Sarah your wife? And he said, Behold, in the tent. 10 And he said, I will certainly<sup>Vg</sup> return to you according to the time of life; and, see, Sarah your wife shall have a son. And Sarah heard it in the tent door, which was behind him.

and adored down to the ground. <sup>3</sup> ... Lord, if I have found favour in thy sight, pass not away from thy servant. <sup>4</sup> But I will fetch a little water, and wash ye your feet, and rest ye under the tree. <sup>5</sup> And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant... Do as thou hast spoken. <sup>6</sup> Abraham made haste into the tent to Sara ... Make haste, temper together three measures of flour, and make cakes upon the hearth. <sup>7</sup> And he himself ran to the herd, and took from thence a calf, very tender and very good, and gave it to a young man, who made haste and boiled it. <sup>8</sup> He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree. <sup>9</sup> ... Where is Sara thy wife? He answered: Lo she is in the tent. <sup>10</sup> ... I will return and come to thee at this time, life accompanying and Sara ...

<sup>Vg 17-22/23</sup> And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him. <sup>24</sup> Abraham was 99 years old, when he circumcised the flesh of his foreskin. <sup>25</sup> And Ismael his son was full 13 years old at the time of his circumcision. <sup>26</sup> The self same day was Abraham circumcised and Ismael his son. <sup>27</sup> And all the men of his house, as well they that were born in his house, as the bought servants and strangers were circumcised with him.

[18] <sup>Vg convalle/ vale \*1</sup>  
<sup>Vg\* Sarra risit post ostium tabernaculi/ Sarah laughed behind the door of the tent.</sup>

<sup>Vg 1</sup> And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. <sup>2</sup> And when he had lifted up his eyes, there appeared to him three men standing near to him: and as soon as he saw them, he ran to meet them from the door of his tent.

17 And Abraam fell upon his face, and laughed; and spoke in his heart, saying, Shall there be a child to one who is a hundred years old, and shall Sarrha who is ninety years old, bear? <sup>18</sup> And Abraam said to God, Let this Ismael live before thee. <sup>19</sup> And God said to Abraam, Yea, behold, Sarrha thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, to be a God to him and to his seed after him. <sup>20</sup> And concerning Ismael, behold, I have heard thee, and, behold, I have blessed him, and will increase him and multiply him exceedingly; twelve **nations** shall he beget, and I will make him a great nation. <sup>21</sup> But I will establish my covenant with Isaac, whom Sarrha shall bear to thee at this time, in the next year. <sup>22</sup> And he left off speaking with him, and God went up from Abraam. <sup>23</sup> And Abraam took Ismael his son, and all his home-born [servants], and all those bought with money, and every male of the men in the house of Abraam, and he circumcised their foreskins in the time of that day, according as God spoke to him. <sup>24</sup> And Abraam was 99 years old, when he was circumcised in the flesh of his foreskin. <sup>25</sup> And Ismael his son was 13 years old when he was circumcised in the flesh of his foreskin. <sup>26</sup> And at the period of that day, Abraam was circumcised, and Ismael his son, <sup>27</sup> and all the men of his house, both those born in the house, and those bought with money **of foreign nations**.

<sup>LXX-18.</sup> <sup>1</sup> And God appeared to him by the oak<sup>Vg\*1</sup> of Mambre, as he sat by the door of his tent at noon. <sup>2</sup> And he lifted up his eyes and beheld, and lo! three men stood before him; and having seen them he ran to meet them fro the door of his tent, and did obeisance to the ground. <sup>3</sup> And he said, Lord, (*Adhona!*) if indeed I have found grace in thy sight, pass not by thy servant. <sup>4</sup> *Let water now be brought, and let them wash your feet, and do ye refresh [yourselves] under the tree.* <sup>5</sup> *And I will bring bread, and ye shall eat, and after this ye shall depart on your journey, on account of which [refreshment] ye have turned aside to your servant. And he said, So do, as thou hast said.* <sup>6</sup> And Abraam hasted to the tent to Sarrha, and said to her, *Hasten, and knead three measures of fine flour, and make cakes.* <sup>7</sup> And Abraam ran to the kine, and took a young calf, tender and good, and gave it to his servant, and he hasted to dress it. <sup>8</sup> And he took butter and milk, and the calf which he had dressed; and he set them before them, and they did eat, and he stood by them under the tree. <sup>9</sup> And he said to him, *Where is Sarrha thy wife?* And he answered and said, Behold! in the tent. <sup>10</sup> And he said, *I will return and come to thee according to this period seasonably, and Sarrha thy wife shall have a son; and Sarrha heard at the door of the tent, being behind him.* (<sup>Vg\*</sup>)

<sup>11</sup> And Abraam and Sarrha were old, ca. 1964 BC\* advanced in days, and the custom of women ceased with Sarrha. <sup>12</sup> And Sarrha laughed in herself, saying, The thing has not as yet happened to me, even until now, and my lord is old. <sup>13</sup> And the Lord said to Abraam, *Why is it that Sarrha has laughed in herself, saying, Shall I then indeed bear? but I am grown old.*

<sup>14</sup> *Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarrha shall have a son.* <sup>15</sup> But Sarrha denied, saying, *I did not laugh, for she was afraid.* And he said to her, *Nay, but thou didst laugh.* <sup>16</sup> And the men having risen up from thence looked towards Sodom and Gomorrha.

And Abraam went with them, attending them on their journey. <sup>17</sup> And the Lord said, *Shall I hide from Abraam my servant what things I intend to do?* <sup>18</sup> But Abraam shall become a great and populous nation, and in him shall all the nations of the earth be blest. <sup>19</sup> For I know that he will order his **sons**, and his house after him, and they will keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraam all things whatsoever he has spoken to him.

<sup>20</sup> And the Lord said, *he cry of Sodom and Gomorrha has been increased towards me, and their sins are very great.* <sup>21</sup> *I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.*

<sup>22</sup> And the men having departed thence, came to Sodom; and Abraam was still standing before the Lord. <sup>23</sup> And Abraam drew nigh and said, Wouldest thou destroy<sup>Vg\*</sup> the righteous with the wicked, and shall the righteous be as the wicked? <sup>24</sup> Should there be 50 righteous in the city, wilt thou destroy them? wilt thou not spare the whole place for the sake of the 50 righteous, if they be in it?

[18] cont.

<sup>Vs</sup> risit/oc-culte <sup>11</sup>

<sup>Vs</sup> multiplicatus est et peccatum eorum adgravatum est nimis isit/ The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous <sup>12</sup>

<sup>Vs</sup> <sup>11</sup> Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women. <sup>12</sup> And she laughed secretly, saying: After I am grown old and my lord is an old man, shall I give myself to pleasure?

<sup>13</sup> And the Lord said to Abraham: Why did Sara laugh saying: Shall I who am an old woman bear a child indeed? ...

<sup>20</sup> And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.

<sup>21</sup> I will go down and see whether they have done according to the cry that is come to me; or whether it be not so, that I may know. <sup>22</sup> And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord. <sup>23</sup> And drawing nigh, he said: Wilt thou destroy the just with the wicked? <sup>24</sup> If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein? si fuerint quinquaginta iusti in civitate peribunt simul et non parces loco illi propter quinquaginta iustos si fuerint in eo

<sup>11</sup> Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

<sup>12</sup> Therefore Sarah laughed within her self, <sup>Vg\*1</sup> saying, After I am waxed old shall I have pleasure, <sup>Vg\*</sup> my lord being old also? <sup>13</sup> And the LORD said to Abraham,

Why did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

<sup>14</sup> Is any thing too hard for the LORD? At the time appointed I will return to you, according to the time of life, and Sarah shall have a son.

<sup>15</sup> Then Sarah denied, saying, I laughed not; for she was afraid. And he said, No; but you did laugh. <sup>16</sup> And the men rose up from there, and looked toward Sodom: and Abraham went with them to bring them on the way. <sup>Vg\*</sup>

<sup>17</sup> And the LORD said, Shall I hide from Abraham that thing which I do; <sup>18</sup> Seeing that Abraham shall surely <sup>Vg</sup> become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup> For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring on Abraham that which he has spoken of him.

<sup>20</sup> And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; <sup>Vg\*2</sup> <sup>21</sup> I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not,

I will know. <sup>22</sup> And the men turned their faces from there, and went toward Sodom; <sup>Vg\*</sup> but Abraham stood yet before the LORD. <sup>23</sup> And Abraham drew near, and said, Will you really sweep away the righteous with the wicked?

<sup>24</sup> Peradventure there be fifty righteous within the city: will you also destroy and not spare the place for the fifty righteous that are therein?

\* **How do we know the dates?** In the Bible, as in all other reported ancient texts, various historical events are recorded, though those events are not always chronologically connected with the rest of human history. The first proven event associated with the Bible stories is a campaign of a union of kings under Ahab (870-853) against the city of Quargar at the Orontes River in early 853 B.C. The Bible does mention the alliance between Ben Adada of Syria and Ahab (1 Kings 20:33), but it does not report his campaign, for the writers did not wanted to glorify the worst of all the kings of Israel. However, 'Ahabou' clearly mentioned in the cuneiform texts of Shalmaneser III (858-824 B.C.) that he alone gathered 2,000 chariots and 10,000 soldiers in a campaign with other kings in order to restrain the conquering Assyrian at Quargar. How do we know the exact date of the battle? It is derived from an astronomical report regarding a total solar eclipse that took place at Nineveh on June 15<sup>th</sup>, 863 B.C. during the reign of Ashurbanipal II. According to the report the eclipse took place 10 years before the battle of Quargar. Indeed a few years before the end of Ashurbanipal II's kingdom (883-859 B.C.), during the month Sibanm, a total sun eclipse took place. The astronomers, by using simple mathematics, calculated that a total solar eclipse took place on June 15<sup>th</sup> of 863 B.C. Thus, the key to exact chronology of this event is the battle of Quargar. This created a reliable connection upon of the Biblical account: it was it indeed Ahab, king of Israel, who took part in the battle of Quargar? The famous black obelisk of Calah, the oldest representation of a Jewish monarch, shows that King Jehu (or his prime-minister) kneeling before the Assyrian monarch. This took place at 840 B.C., according to Assyrian Chronicles. According to the Bible, before Jehu, ruled Ahab's two sons, Ahaz and Joram, ruled and approximately at 851 [(±) three years, for it depends on whether one counts the full year of the ascension or death of each king] Ahaab died. If we now add up upstream the years from Ahab's death to his ascension to his kingdom as king (22 years) and the years of reign of the former kings Omri, Zimri, Elah, Vasa, Nadab, and Jeroboam I reigned (21 years), we get to 931 B.C., the year in which the united kingdom was divided (1 Kings 14:25). Pharaoh Shoshenq I's campaign took place five years later (926 B.C.), a fact proven by the Egyptian chronicles. Fr. Thieberger calculated 931 B.C. as the year of Solomon's death, which was accepted by G. Faurer in his book "History of Israel." Furthermore, in Edwin R. Thiele's The Mysterious Numbers of the Hebrew Kings (1983) the death of Solomon is placed at 931 BC. Thus, "Moses took the Israelites out of Egypt 480 years earlier, approximately at 1447 BC. This date is supported by Judges 11:26, where it is stated that 300 years passed since the conquest of the Promised Land under Jephthah (1110 BC)." (David M. Rohl, A Test of Time: The Bible from Myth to History (1995), p. 249. See also: 2 Chronicles 3:1-3 and 1 Kings 6:1). Thus from 967 BC we arrive at 1447 B.C. The Apostle Paul adds that from the time of the last Judge (i.e. Samuel, ca. 1000 B.C.) to Exodus, 450 years had passed (Acts 13:18-21). If we then add 430 years to 1447 B.C., according to Gal. 3:17, we arrive at 1890 B.C., the date that God confirmed his testament to Abraham. Adding 150 years to this time, we safely arrive at the time Abraham was born, ca. 2060 B.C. (Copyright: HISTORY BIBLE, TAF Publ.)

**25** That be far from you to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from you: Shall not the Judge of all the earth do right? **26** And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. **27** And Abraham answered and said, Behold now, I have taken on me to speak to the LORD, which am but dust and ashes:

**28** Peradventure there shall lack five of the fifty righteous: will you destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. **29** And he spoke to him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. **30** And he said to him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. **31** And he said, Behold now, I have taken on me to speak to the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. **32** And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. **33** And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned to his place.

**MS-[19] 1** And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; **2** And he said, Behold now, my lords, turn in, I pray you,<sup>Vg+</sup> into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways. And they said,

No; but we will abide in the street all night.<sup>Vg-</sup> **3** And he pressed on them greatly; and they turned in to him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. **4** But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: **5** And they called to Lot, and said to him, Where are the men which came in to you this night? bring them out to us, that we may know them. **6** And Lot went out at the door to them, and shut the door after him, **7** And said,

I pray you,<sup>Vg+</sup> brothers, do not so wickedly.<sup>Vg<sup>1</sup></sup>

**8** Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof. **9** And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door.

**10** But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

Where are the men that came in to thee at night? bring them out hither, that we may know them: <sup>6</sup> Lot went out to them, and shut the door after him, and said: <sup>7</sup> Do not so, I beseech you, my brethren, do not commit this evil. <sup>8</sup> ... I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men ... <sup>9</sup> But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? therefore we will afflict thee more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors. <sup>10</sup>

<sup>Vg<sup>31</sup></sup> Seeing, saith he, I have once begun, I will speak to my Lord. What if <sup>20</sup> be found there? He said: I will not destroy it for the sake of <sup>20</sup>. <sup>32</sup> I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if <sup>ten</sup> should be found there? And he said: I will not destroy it for the sake of <sup>ten</sup>. <sup>33</sup> And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

[19]

<sup>Vg</sup> nolite malum hoc facere/don't commit this evil<sup>11</sup>

<sup>Vg<sup>1</sup></sup> And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city... and worshipped prostrate to the ground, <sup>2</sup> And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. ... <sup>3</sup> He pressed them very much to turn in unto him: ... <sup>4</sup> But before they went to bed, the men of the city beset the house, both young and old, all the people together. <sup>5</sup> And they called Lot, and said:

**25** By no means shalt thou do as this thing [is] so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. Thou that judgest the whole earth, shalt thou not do right? **26** And the Lord said, If there should be in Sodom 50 righteous in the city, I will spare the whole city, and the whole place for their sakes. **27** And Abraam answered and said, Now I have begun to speak to my Lord, and I am earth and ashes. **28** But if the 50 righteous should be diminished to 45, wilt thou destroy the whole city because of the five [wanting]? And he said, I will not destroy it, if I should find there 45. **29** And he continued to speak to him still, and said, *But if there should be found there 40?* And he said, *I will not destroy it for the 40's sake.* **30** And he said, *Will there be anything [against me], Lord, if I shall speak? but if there be found there 30?* And he said, I will not destroy it for the 30's sake. **31** And he said, Since I am able to speak to the Lord, what if there should be found there 20? And he said, I will not destroy it, if I should find there 20. **32** And he said, Will there be anything [against me], Lord, if I speak yet once? but if there should be found there 10? And he said, I will not destroy it for the 10's sake. **33** And the Lord departed, when he left off speaking to Abraam, and Abraam returned to his place.

**LXX-19. 1** And the<sup>Vg+</sup> two angels came to Sodom at evening. And Lot sat by the gate of Sodom, and Lot having seen them, rose up to meet them, and he worshiped with his face to the ground, and said, <sup>2</sup> *Lo!* <sup>[my]</sup> lords, *turn aside to the house of your servant, and rest from your journey, and wash your feet, and having risen early in the morning ye shall depart on your journey.* And they said, *Nay, but we will lodge in the street.* <sup>3</sup> And he constrained them, and they turned aside to him, and they entered into his house, and he made a feast for them, and baked unleavened cakes for them, and they did eat. <sup>4</sup> But before they went to sleep, the men of the city, the Sodomites, compassed the house, both young and old, all the people together. <sup>5</sup> And they called out Lot, and said to him, *Where are the men that went in to thee this night? bring them out to us that we may be with them.* <sup>6</sup> And Lot went out to them to the porch, and he shut the door after him, <sup>7</sup> and said to them, *By no means, brethren, do not act villainously.* <sup>8</sup> *But I have two daughters, who have not known a man. I will bring them out to you, and do ye use them as it may please you, only do not injury to these men, to avoid which they came under the shelter of my roof.* <sup>9</sup> And they said to him, *Stand back there, thou camest in to sojourn, was it also to judge? Now then we would harm thee more than them.* And they pressed hard on the man, even Lot, and they drew nigh to break the door. <sup>10</sup> And the men stretched forth their hands and drew Lot in to them into the house, and shut the door of the house.

<sup>11</sup> And they smote the men that were at the door of the house with blindness, both small and great, and they were wearied with seeking the door. <sup>12</sup> And the men said to Lot, Hast thou here sons-in-law, or sons or daughters, or if thou hast **any other friend**<sup>Vg</sup> in the city, bring them out of this place. <sup>13</sup> For we are going to destroy this place; for their cry has been raised up (<sup>Vg</sup> *grown loud*) before the Lord, and the Lord has sent us to destroy it. <sup>14</sup> And Lot went out, and spoke to his sons-in-law who had married his daughters, and said, Rise up, and depart out of this place, for the Lord is about to destroy the city; but he seemed to be **speaking absurdly** (<sup>Vg</sup> *as it were in jest*) before his sons-in-law. <sup>15</sup> But when it was morning, the angels hastened Lot, saying, Arise and take thy wife, and thy two daughters whom thou hast, and go forth; lest thou also be destroyed with the iniquities of the city. <sup>16</sup> And they were troubled, and the angels laid hold on his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him. <sup>17</sup> And it came to pass when they brought them out, that they said, *Save thine own life by all means; look not **round to that which is behind**, nor stay in all the country round about, escape to the mountain, lest perhaps thou be overtaken together with them.* <sup>18</sup> And Lot said to them, I pray, Lord, <sup>19</sup> since thy servant has found mercy before thee, and thou hast magnified **thy righteousness**, in what thou doest towards me that **my soul** may live,-- but I shall not be able to escape to the mountain, **lest perhaps the calamity overtake me** and I die. <sup>20</sup> Behold this city is near for me to escape thither, which is a small one, and there shall I be preserved, is it not little? and my soul shall live because of thee. <sup>21</sup> And he said to him, Behold, I have had respect to thee (<sup>Vg</sup> *I hear your prayers*) also about this thing, that I should not overthrow the city about which thou hast spoken. <sup>22</sup> Hasten therefore to escape thither, for I shall not be able to do anything until thou art come thither; therefore he called the name of that city, Segor.<sup>(Vg+)</sup> <sup>23</sup> The sun was risen upon the earth, when Lot entered into Segor. <sup>24</sup> And the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven. <sup>25</sup> And he overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground. <sup>26</sup> And his wife looked back, and she became a pillar of salt. <sup>27</sup> And Abraam rose up early to go to the place, where he had stood before the Lord. <sup>28</sup> And he looked towards Sodom and Gomorrah, and towards the surrounding country, and saw, and **behold a flame went up from the earth**, as the smoke of a furnace. <sup>29</sup> And it came to pass that when God destroyed all the cities of the region round about, God remembered Abraam, and sent Lot out of the midst of the overthrow, when the Lord overthrew those cities in which Lot dwelt,

Vg <sup>11</sup> And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.<sup>12-13</sup> For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them. <sup>14</sup> ... And he seemed to them to speak as it were in jest. <sup>15-16</sup> And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.<sup>17</sup> And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed.<sup>18-19</sup> <sup>20-21</sup> And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken. <sup>22</sup> Make haste and be saved there, because I cannot do anything till thou go in thither. Therefore the name of that city was called Segor. <sup>23</sup> The sun was risen upon the earth, and Lot entered into Segor. <sup>24</sup> And the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. <sup>25-26</sup> And his wife looking behind her, was turned into a statue of salt. <sup>27</sup> And Abraham got up early in the morning and in the place where he had stood before with the Lord

28-29

<sup>11</sup> And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. <sup>12</sup> And the men said to Lot, Have you here any besides? son in law, and your sons, and your daughters, and whatever you have in the city, bring them out of this place:

<sup>13</sup> For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD has sent us to destroy it.

<sup>14</sup> And Lot went out, and spoke to his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked to his sons in law. <sup>15</sup> And when the morning arose, then the angels hastened Lot, saying, Arise, take your wife, and your two daughters, which are here; lest you be consumed in the iniquity of the city. <sup>16</sup> And while he lingered, the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters; the LORD being merciful to him: and they brought him forth, and set him without the city. <sup>17</sup> And it came to pass, when they had brought them forth abroad, that he said, Escape for your life; look not behind you, neither stay you in all the plain; escape to the mountain, lest you be consumed.

<sup>18</sup> And Lot said to them, Oh, not so, my LORD: <sup>19</sup> Behold now, your servant has found grace<sup>Vg+</sup> in your sight, and you have magnified your mercy, which you have showed to me in saving my life; and I cannot escape to the mountain, lest some evil take me,<sup>Vg+</sup> and I die:

<sup>20</sup> Behold now, this city is near to flee to, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

<sup>21</sup> And he said to him, See, I have accepted you concerning this thing also, that I will not overthrow this city, for the which you have spoken.

<sup>22</sup> Haste you, escape thither; for I cannot do anything till you be come thither. Therefore the name of the city was called <sup>II</sup> Zoar. (<sup>II</sup> Smallness)

<sup>23</sup> The sun was risen on the earth when Lot entered into Zoar. <sup>24</sup> Then the LORD rained on Sodom and on Gomorrah brimstone and fire from the LORD out of heaven; <sup>25</sup> And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground. <sup>26</sup> But his wife looked back from behind him, and she became a pillar (<sup>Vg</sup> *statum/statue*) of salt. <sup>27</sup> And Abraham got up early in the morning to the place where he stood before the LORD: <sup>28</sup> And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, see, the smoke (<sup>Vg</sup> *favillam/flames of fire*) of the country went up as the smoke of a furnace. <sup>29</sup> And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the middle of the overthrow, when he overthrew the cities in the which Lot dwelled.

(\*) The unique geological destruction of these cities of sin, which are now under the Dead Sea, is unquestionable. There is no other place on Earth with such a vast fault/rift. The Dead Sea has a depth of over 400 meters and its sea floor is 800 meters below Mediterranean Sea levels, from which it is isolated. The salinity is at 30% compared to 3-4% found in most seas. Referring to old Phoenician sources, Sanchouniathon (10<sup>th</sup> ca. B.C.) recorded this in his Old History: "and the valley *Sin tinous* (i.e. Siddim), immersed and became a lake, as it is always steaming and is without life, a picture of punishment and death for sinners"

**30** And Lot went up out of Zoar,<sup>37</sup> and dwelled in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelled in a cave, he and his two daughters.

**31** And the firstborn said to the younger, Our father is old, and there is not a man in the earth<sup>38</sup> to come in to us after the manner of all the earth:

**32** Come, let us make our father drink wine, and we will lie with him,<sup>39</sup> that we may preserve seed of our father.

**33** And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

**34** And it came to pass on the morrow, that the firstborn said to the younger, Behold, I lay last night with my father: let us make him drink wine this night also; and go you in, and lie with him, that we may preserve seed of our father.

**35** And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. **36** Thus were both the daughters of Lot with child by their father. **37** And the first born bore a son, and called his name Moab: <sup>40</sup> the same is the father of the Moabites to this day.

**38** And the younger, she also bore a son, and called his name Benammi: <sup>41</sup> the same is the father of the children of Ammon to this day.

<sup>MS</sup> **[20]** **1** And Abraham journeyed from there toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

**2** And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. **3** But God came to Abimelech in a dream by night, and said to him, Behold, you are but a dead man, for the woman which you have taken; for she is a man's wife. **4** But Abimelech had not come near her: and he said, LORD, will you slay also a righteous nation?

**5** Said he not to me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocence of my hands have I done this.

**6** And God said to him in a dream, Yes, I know that you did this in the integrity of your heart; for I also withheld you from sinning against me: therefore suffered I you not to touch her.

**7** Now therefore restore the man his wife; for he is a prophet, and he shall pray for you, and you shall live: and if you restore her not, know you that you shall surely die, you, and all that are yours.

**8** Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

<sup>5</sup> Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this. <sup>6</sup> And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her. <sup>7</sup> Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thine. <sup>8</sup> And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

ca. 1964 BC

<sup>(1)</sup> A relative, not a foreigner like the Sodomites

<sup>Vg 36</sup> So the two daughters of Lot were with child by their father. <sup>37</sup> And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day. <sup>38</sup> The younger also bore a son, and she called his name Ammon, that is, the son of my people: he is the father of the Ammonites unto this day.

[20]

<sup>Vg 1</sup> Abraham removed from thence to the south country, and dwelt between Cades and Sur, and sojourned in Gerara. <sup>2</sup> And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, and took her. <sup>3</sup> And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman thou hast taken: for she hath a husband. <sup>4</sup> Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation, that is ignorant and just?

**30** And Lot went up out of Segor,<sup>Vg+</sup> and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Segor; and he dwelt in a cave, he and his two daughters with him.

**31** And the elder said to the younger, Our father is old, and there is no one on the earth who shall come in to us, as it is fit in all the earth. **32** Come and let us make our father drink wine, and let us sleep with him, and let us raise up seed from our father. **33** So they made their father drink wine in that night, and the elder went in and lay with her father that night, and he knew not when he slept and when he rose up. **34** And it came to pass on the morrow, that the elder said to the younger, Behold, I slept yesternight with our father, let us make him drink wine in this night also, and do thou go in and sleep with him, and let us raise up seed of our father.

**35** So they made their father drink wine in that night also, and the younger went in and slept with her father, and he knew not when he slept, nor when he arose.

**36** And the two daughters of Lot conceived by their father. **37** And the elder bore a son and called his name Moab, saying, <sup>[He is]</sup> of my father. This is the father of the Moabites to this present day. **38** And the younger also bore a son, and called his name Amman, saying, **The son of my family** <sup>(1)</sup> This is the father of the Ammanites to this present day.

**LXX-20. 1** And Abraam removed thence to the southern country, and dwelt between Cades and Sur, and sojourned in Gerara. **2** And Abraam said concerning Sarrha his wife, She is my sister, for he feared to say, She is my wife, lest at any time the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarrha. **3** And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she has lived with a husband. **4** But Abimelech had not touched her, and he said, Lord, wilt thou destroy an ignorantly <sup>[sinning]</sup> and just nation? **5** Said he not to me, She is my sister, and said she not to me, He is my brother? with a pure heart and in the righteousness of my hands have I done this. **6** And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to touch her. **7** But now return the man his wife; for he is a prophet, and shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine. **8** And Abimelech rose early in the morning, and called all his servants, and he spoke all these words in their ears, and all the men feared exceedingly.