Biblical Origins: An Adopted Legacy

Petros Koutoupis

BIBLICAL ORIGINS

AN ADOPTED LEGACY

PETROS KOUTOUPIS

Manufactured in the United States of America.

*To the love of my life, Jodi Beth Green, who supported
me in the research and authoring of this project.*

To the rest of my loved ones and friends.

Μέρος αυτής της αφιέρωσης είναι για τον παππού μου. Ο Θεός
να σε συνγωρίσει. Σ̓ επεθύμισα.

*Also a special thanks goes out to the Samaritans of Israel for
allowing me the privilege to obtain a copy of their sacred Torah
for scholarly purposes.*

CONTENTS

ABBREVIATIONS

4Q530	*Cave 4 Qumran manuscript 530*
BAR	*Biblical Archaeology Review*
BCE	*Before the Common Era*
CE	*Common Era*
CTA	*Corpus des tablettes en cuneiforms alphabétiques*
D	*Deuteronomic*
DSS	*Dead Sea Scrolls*
E	*Elohist*
EA	*El Amarna*
J	*Yahwist*
J1	*Author's division: Yahwistic Primeval Story*
J2	*Author's division: Yahwistic Ancestral Story to Conquest*
JE	**Yahwistic/ Elohistic Redactor**
JPS	*Jewish Publication Society*
LXX	*Septuagint*
MT	*Masoretic Text*
OBV	*Old Babylonian Version*
P	*Priestly*
R	*Redactor*
RS	*Ras Shamra*
SBV	*Standard Babylonian Version*
SP	*Samaritan Pentateuch*
TM. 75. G. 2070	*Tell Mardikh Year 1975 Tablet Number 2070*
YHWH	*The Tetragrammaton: Yahweh*

CHRONOLOGY OF CANAAN

This chronology has been obtained from Jonathan N. Tubb's book, Canaanites.

Early Bronze Age I	**3100 BCE**
Early Bronze Age II	**2900 BCE**
Early Bronze Age III	**2650 BCE**
Early Bronze Age IVA-C	**2400 BCE**
(*Middle Bronze I started in the middle of Early Bronze IV period.*)	
Middle Bronze Age IIA	**2000 BCE**
Middle Bronze Age IIB-C	**1750 BCE**
Late Bronze IA	**1550 BCE**
Late Bronze IB	**1450 BCE**
Late Bronze IIA	**1400 BCE**
Late Bronze IIB	**1300 BCE**
Late Bronze III/ Iron IA	**1250/1200 BCE**
Iron IB	**1150 BCE**
Iron IC	**1000 BCE**
Iron IIA	**925 BCE**
Iron IIB	**722 BCE**
Iron III	**722 BCE**
Iron III (*Neo-Babylonian*)	**586 BCE**
Early Persian	**539 BCE**
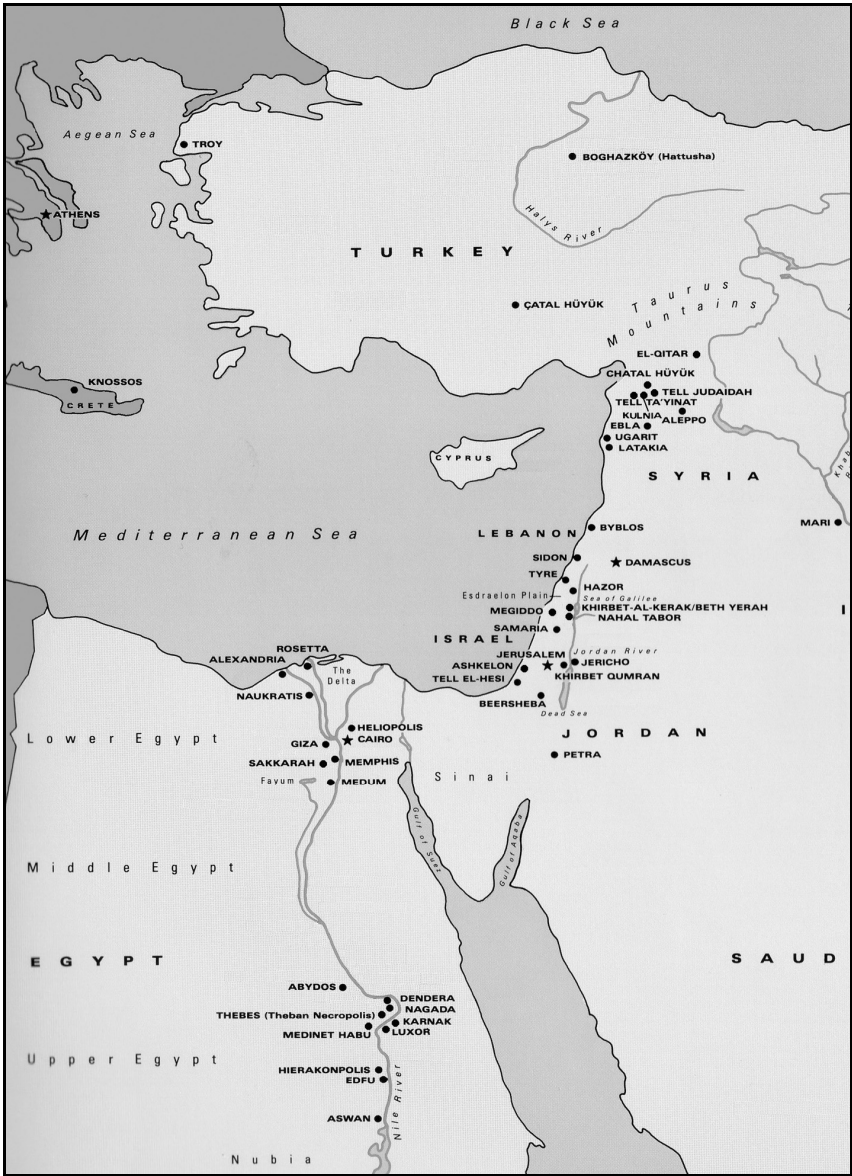
Map of the Near East (west)
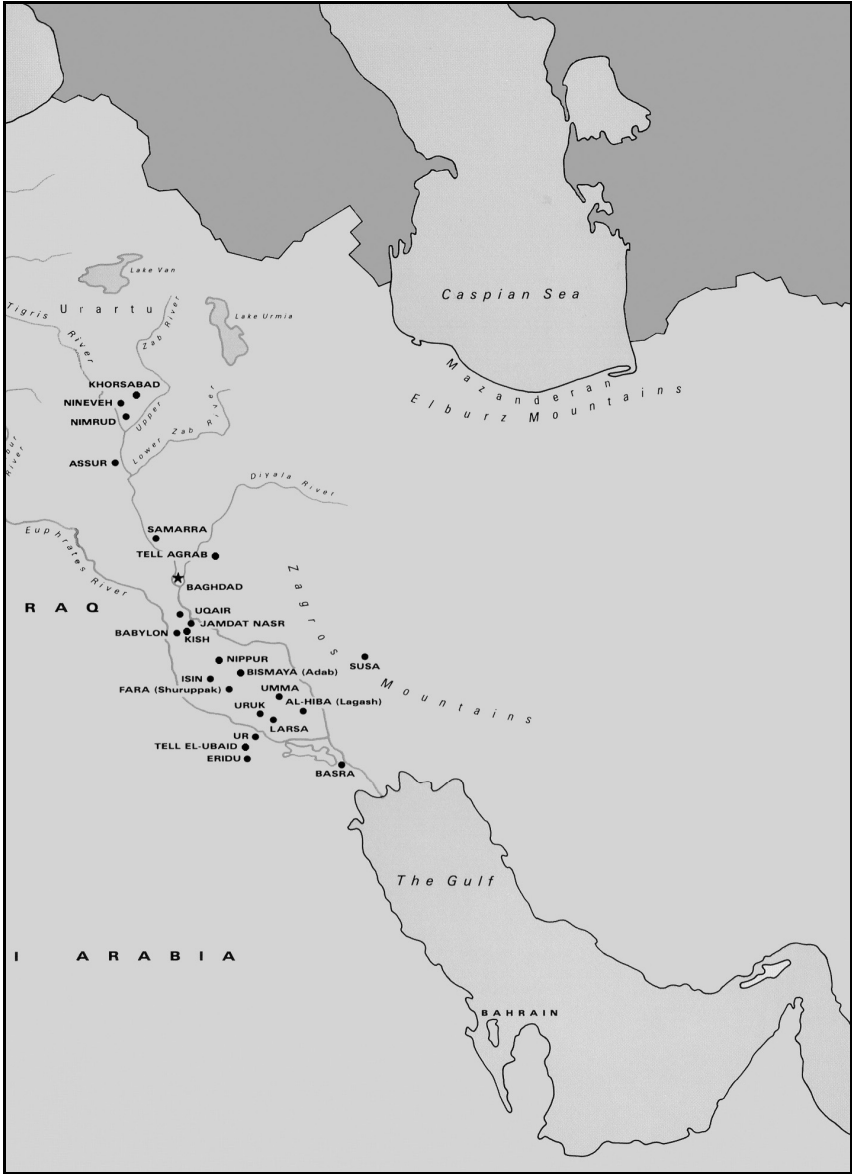
Map of the Near East (east)

EXPLANATION OF SIGNS

- Single brackets [ ] enclose restorations or supplemented texts (the latter in my personal translations).

- Single brackets with row of dots […] signify fragmented text(s).

- A row of dots … indicates gaps in the text(s).

   For a transliteration guide please reference Appendix D.

INTRODUCTION

If I were younger I would want to learn this language (i.e. Hebrew), *for without it one can never properly understand the Holy Scripture…For that reason they have said correctly: 'The Jews drink out of the original spring, the Greeks drink out of the stream flowing out of the spring, the Latins, however, out of the puddle.'*
    — Martin Luther (1483-1546 CE)

The term biblical study is a vague one. Many take it as a general term denoting those who study biblical verse and even write commentaries on them, but as time and research has proven, this is not the case. Modern biblical study is in fact still in its infancy; whereas it is broken into several parts, including literary and comparative analysis, orthographical and word studies, Hebrew poetry and prose, surrounding influences (i.e. literary evidence that consists of mythological stories, from legal documents to sacrificial rituals; trade of goods; and empires sweeping through the land), older commentaries on biblical interpretation and more. All of this is still recent to the field of biblical study. In fact, mankind's interest in history spawned from biblical study with the attempt to prove the Bible's history as a valid one. The focus of biblical study and research is generally directed toward the Judaeo-Christian texts comprising the Old and New Testaments, along with Pseudepigraphal, Apocryphal and extra-biblical materials.

My research is centered specifically and only on Judaic history and lore, with all relevant pre- to post-exilic material cited as this presentation progresses. With the way this research is presented, there is no need for the reader to have any additional knowledge in the field.

This material is written for a general audience, and the only requirement is that you have an interest in the topic(s) presented before you. Now while biblical study is still in its infancy, it leaves biblical researchers such as myself the opportunity to present a rational and logical new idea about a people's past and their holy writings. This idea started off with a simple hypothesis, and as the research progressed it had evolved into something more and something extraordinarily bigger. That original hypothesis was to prove Hebrew henotheism, a topic I discuss in the early chapters of this book. That study had branched off into research of the Documentary Hypothesis, soon followed by learning biblical Hebrew. Growing up Greek and already knowing the language fluently, everything exploded from there. With knowledge of these original languages at my disposal, there was nothing to stop me from accomplishing what I needed to achieve. However, that does not explain how this side project truly began.

History was always in my blood since my early childhood. I was reared with a heavily Greek-influenced background, giving me much pride in my heritage and culture. My interests spread across to the rest of the Old Mediterranean World: Egypt, Mesopotamia, Anatolia, and the Levant. In that process I learned to pick up a lot of readings and commentaries on both religion and mythological lore. Initially I did not hesitate to dive straight into some of the occult alternative historical research littered out there, but as my studies progressed, my research had matured. I am not ashamed of taking the path that I have, for it has made me who I am today. It is a specific moment that comes to mind, early in my alternative history stage, and that is a moment that re-sparked my interests in history; which by that point had lain dormant in the latter parts of my High School career and in the early part of my college career. That moment being the time I had watched a documentary on television based on the lost Greek city of Helike. This immediately sparked older interests in the myth of Atlantis. Within that

2

same week my wife and I took a trip to a Barnes & Noble[1] in search of something on Atlantis, and then came across a book authored by the UK writer and "researcher", Andrew Collins. The book was titled *Gateway to Atlantis*. I used to stay up an extra half hour to an hour every night reading this book, and was just fascinated with the works and in-depth "research" within. *Gateway to Atlantis* was finished, and it felt as if I had rediscovered my older interests. I began to purchase and read new historical books non-stop. It became somewhat of a sickness, really. I would squeeze all of my reading in before work and during work, in between classes at school, pretty much everywhere I could. While in the most recent years I do not see eye to eye with most of the alternative historical researchers out there, I can honestly admit that it was Collins' *From the Ashes of Angels* that set me off into the direction that led me here.

It was not that long ago that I was going through a friend's website when I came upon a quote by Martin Luther.[2] The same passage cited earlier. This quote says a lot about my research. In order to obtain what I deem as truth, I had to go as far back as I could, to the original sources. Otherwise my research would have been all for nothing, and I would not have accomplished my goal in the end. This was a long and exhausting journey to which I am grateful for taking the trip. After releasing my first book, *An Adopted Legacy: Neo-Assyrian Origin to Hebrew Lore*, I had the opportunity to sit back and reflect all that I had accomplished, and all that was still needed to complete my research on the topic. In fact, it was after I submitted my manuscript to the publisher that my research continued. While my original hypothesis still remains, some of the interpretation has slightly changed to help

---

[1] Barnes & Noble is a U.S. nation wide book seller with many outlet stores stationed across the entire country.

[2] That friend being fellow scholar Jeff Benner who I further cite and give background to later on in this book.

make a more solid theory. Two main examples come to mind, and that is my interpretation of Cush and my association of YHWH with the Mesopotamian Ea. As research progressed, these views changed, but in no way affected the original goal. I have added a lot of material on top of what was given in the original book, such as orthographical analysis of the Hebrew text and a more detailed history accounting for Israel, Judah and Assyria during the Neo-Assyrian Period. This book is divided into three main sections. The first is a second edition to what was previously released; the second covers everything after the primeval portion of the Pentateuch; and the third focuses on the roots of Yahwism and the conclusion of all my research I present before you, the reader.

SECTION I

Neo-Assyrian Origin to

Hebrew Primeval Lore

CHAPTER 1

THE TRADITIONS OF THE PENTATEUCH

For the last couple of centuries, biblical scholars and researchers have taken it upon themselves to figure out the origins of the Old Testament. Who wrote these scriptures, and to what timeframe do they belong? Many Judaeo-Christian believers choose a Mosaic authorship, but due to the many anomalies, new theories have emerged. These anomalies include such curiosities as: (1) Who authored the final chapter of Deuteronomy describing the death of Moses?[3] And why was Deuteronomy written in a style different from that of the first four books we call the Tetrateuch? (2) Passages that revealed things not known to Moses in his lifetime, which shows its authorship to be of later years; one example is Genesis 36:31:[4]

> And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

During the lifetime of Moses, obviously no king resided over Israel, and the Edomite kings listed also came at a much later date than Moses. The author of this passage is writing about the kings of Israel as facts of history; signifying that the author lived during or after the time of the kings of both Edom and Israel. (3) Genesis 35:19 mentions:[5]

---

[3] Deut. 34:5-7.

[4] JPS translation.

[5] JPS translation.

> And Rachel died, and was buried in the way to Ephrath—the
> same is Beth-lehem.

The city of Ephrath was not known as "Bethlehem" until much later. These three words: הוא בית לחם (*hīw' bēyt lāḥem*) were obviously written by someone other than Moses. Granted, we are only speaking of three words, but if three words from the Pentateuch can be written by someone other than Moses, then why not six words or one hundred words? (4) Many duplicates[6] and conflicting passages[7] can also be found within the Pentateuch. These display many variations from the narrative, but also hint at a final compiler/ editor[8] omitting things and piecing variations together at the very end. If this was truly of Mosaic authorship, why would there be so many varied repetitions and contradictions?

In the midst of all these controversial anomalies, the *Source Hypothesis* or the *Documentary Hypothesis* emerged, giving a possible explanation to all the irregular fragments of scripture. According to Martin Noth's view of the sources,[9] the following criteria had to be carefully analyzed and met when determining to what tradition[10] a piece of literature belonged: (1) duplication and repetition of material, (2) variation in the divine names, (3) contrasting viewpoints in the text, (4) variation in the

---

[6] To name a few examples: Exo. 18:17-24 with Deu. 1:12-16; and Exo. 19:17-18 with Exo. 20:18.

[7] To name a few examples: Num. 10:31 with Deu. 1:32-33; and Exo. 12:37 with Deu. 7:7.

[8] I discuss this final editor or Redactor below during the division of the Pentateuch according to each scribe and his style.

[9] Noth, Martin A. A History of Pentateuchal Tradition. Trans. B.W. Anderson. Englewood Cliffs, N.J.:Prentice-Hall, 1972; reprints, Chicago, Calif.:Scholars Press, 1981; German original, 1947

[10] The terms *tradition* and *source* will be used interchangeably throughout the rest of this book.

language and style, and (5) evidence of compilation and redaction of parallel accounts.[11] When identified, this in turn broke the literature down into four separate sources/traditions: the Priestly (**P**), the Yahwist (**J**), the Elohist (**E**) and the Deuteronomic (**D**). While both **E** and **J** are believed to hold an older tradition, **D** is thought to consist of works composed largely in the 7th century BCE, and then re-edited during the Exile; and **P** is from the period of the Babylonian Captivity and afterward. Modern consensus has determined that all these sources were put together by an editor into the final five-book work known as the Torah. This final editor became known as the Redactor (**R**).

The History of the Hypothesis

Throughout history, many have disputed the origin of the Pentateuch, such as the 11th century CE Isaac ibn Yashush, a Jewish court physician of a ruler in Muslim Spain, who pointed out that a list of Edomite kings that appears in Genesis 36 named kings who lived after Moses, but it was in the late 17th century of the CE that the authorship of the Pentateuch began to really be questioned. This was a period of the Renaissance, when a renewed interest in the classical world and its literature emerged. Richard Simon (1638-1712) argued that the first five books of Moses were a compilation of a number of documents.[12] His main sources of evidence were primarily the numerous duplications discovered within the scriptures. Simon concluded that some of these documents were derived from Moses, but that Ezra, during the post-exilic period, finalized the Pentateuch and

---

[11] Campbell, Antony F. and Mark A. O'brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993. 6.

[12] Campbell, Antony F. and Mark A. O'brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993. 1.

produced the completed form we see today. At around the same time period, Jean Astruc (1684-1766) claimed the Pentateuch to hold only two sources: (1) one used the title of *'Ĕlōhîm* for the supreme deity (2) and the other used YHWH. Motioning against the position of Simon, Astruc argued that it was Moses who had compiled the Pentateuch from these two sources, along with ten additional fragments.[13] This was an extremely important conclusion, because we were now focusing our attention on the divine names as a sign of different sources. This in turn evolved into the source and fragment hypothesis.[14]

These literary phenomena were now at the center of a much-heated debate. Questions arose, testing the authorship of the scriptures. Did the Pentateuch hold Mosaic authorship? The two founding fathers of the Source Hypothesis helped create the direction towards which future research was moving. By 1948, the Source Hypothesis had evolved, and Martin Noth's work attracted widespread attention to the traditions hidden within the scriptures. In his originally German book, *History of Pentateuchal Traditions*, Noth formulates and identifies all of **E**, **J** and **P** found within the Pentateuch. To this day, many scholars base their tradition-historical research on the works of Noth.

Challenging the Chronology and the Tradition(s)

In his book *Canaanite Myth and Hebrew Epic* (1973), Frank Moore Cross disputes that **P** is nothing more than a redaction, discrediting it as an actual source and placing it as filler to connect all the oddities and genealogies for both **E** and **J**. Cross further claims that **J** was nothing more than 'propaganda work of the empire.' This source recounts the

---

[13] Campbell, Antony F. and Mark A. O'brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993. 2.

[14] The fragment hypothesis reduced the Pentateuch to a collection of fragmentary sections partly of Mosaic origin, but put together in the reign of Solomon.

events that brought old Israel into existence, emphasizing *Israel as the blessed nation and source of blessing*.[15] As argued by Frank Moore Cross[16], **J** is:

> …propaganda work of the united monarchy, specifically the program of Solomon to constitute an Oriental monarchy in the Canaanite pattern. The older epic, cut loose from the covenantal cultus of the tribal sanctuaries of the league, was shaped by the Yahwist for new institutions and new functions.

Many have rejected this conclusion, including Hans Heinrich Schmid, who in 1976 proposed a drastic revision of the current understanding of **J**. Schmid dated **J** to the exilic period, claiming it to hold a close affiliation to the Deuteronomic/ Deuteronomistic literature. John Van Seters also has a late date for **J.** Seters had placed it around the time period of the Greek historian Herodotus, insisting the two bore many similarities.[17]

Then there were those who rejected the Documentary Hypothesis. These scholars came from two opposite ends of the spectrum: (1) the most traditional, and (2) the most radical. The most traditional consisted mainly of fundamentalist Christians and Orthodox Jews, who argued that the first five books of the Bible were written by none other than Moses himself.[18] The most radical claim was that the Pentateuch was written centuries later, and that it was more mythological than historical.

---

[15] Campbell, Antony F. and Mark A. O'brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993. 91.

[16] Cross, Frank M. From Epic to Canon. Baltimore: The John Hopkins UP, 1998. 22-52.

[17] Campbell, Antony F. and Mark A. O'brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993. 10-11.

[18] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 1.

More Examples of the Source

As mentioned in the introduction of this chapter, when analyzing all of the text written, many peculiarities stand out. One example relies on linguistics. The Semitic language of Hebrew had evolved over time, and this fact is apparent when studying the biblical scriptures. As noted earlier, **J** and **E** come from the earliest stage of Biblical Hebrew; while **P** comes from a later stage of the language and is still earlier than the Hebrew used in the Book of Ezekiel, which comes from the period of the Babylonian Exile. The chronology of the languages is confirmed by Hebrew texts belonging outside of the Bible. A good example would be that **J** uses the term *ḥārābāh* (Gen. 7:22 and Exo. 14:21) for dry ground, while **P** uses a later term for the same meaning: *yabbāšāh* (Gen 1:9, 10; 8:14 and Exo. 14:22).

Terminology varies from source to source. For example, the mountain of Sinai has been seen twenty times throughout **J** and **P**, while **E** and **D** use Horeb or 'the mountain of God' fourteen times. Other examples include: the phrase 'be fruitful and multiply' occurs twelve times only in **P**, and the term used to identify the place where the dead go, 'Sheol' occurs six times in **J** but never in the other sources.[19] These are just a few of many examples.

As for other content within the sources, throughout the scriptures, **E** and **P** identify God as El (*'Ĕlōhîm*), meaning God, along with many other variations of this title. It wasn't until the name was revealed to Moses that we find YHWH used as the name of the supreme deity.[20]

---

[19] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 8-10.

[20] JPS translation.

And God spoke to Moses and said to him, 'I am YHWH. And I
appeared to Abraham, to Isaac, and to Jacob as El Shadday,
and I was not known to them by my name, YHWH.'

Exodus 6:2-3

Meanwhile, **J** uses the name YHWH from the very beginning. More
specifically in Genesis 4:26[21]:

…then began men to call upon the name of YHWH.

In addition, **J** never uses the word God (*'Ĕlōhîm*) in the proper form in
its narration except for six times in the Primeval Story of Genesis
(Genesis 3:3, 5; 6:2, 4; 9:26, 27); and again, in the Ancestral Story we
see a few references in Genesis 43-45 and Exodus 34.[22] With the
exception of Genesis 6:2 and 6:4, **J** excludes the word God in the
proper form from the narration. It is when the individual persons in **J**
speak that the word God is used in such a way. All the other
occurrences that I have not listed as being found within the primeval
portion of Genesis under **J** have been credited to **R**. Despite this
phenomenal fact regarding the divine names, we still find scholars on
this subject asserting that the use of these divine names does not prove
anything.

Chronology, a large portion of the genealogies, ages, dates,
measurements, numbers and precise instructions are obviously of major
concern to **P**, while **J**, **E** and **D** cannot compare.

The main takeaway from these sources is that some of the
narratives do parallel and repeat themselves, while holding an agenda.

---

[21] JPS translation.

[22] Whether this is a direct reference to YHWH or an indirect reference to a God to
whom YHWH may have been under in this Israelite pantheon is unknown. I attempt to
speak of this more in later chapters under topics of the Divine Council and Hebrew
henotheism. Also the occurrences found in chapter 3 of Genesis are questionable. I
cover this in a later chapter.

Many scholars, such as Frank Moore Cross, assume the reason not much of **E** exists is that wherever it repeated itself alongside or conflicted with **J**, it was simply dropped. It can also be observed that many of the fragments of **J** and **E** appear randomly in the last three books of the Pentateuch without any direction. Nowhere in the Pentateuch does it testify to Moses being the author. This belief relies purely on oral tradition. The oral tradition is believed to have originated in the Book of Deuteronomy, which claims Moses authored a fragment of scripture.[23] Over time, this mention of authorship may have evolved to Moses authoring the entire Hebrew Torah. Another characteristic of both **J** and **E** resides in the anthropomorphic descriptions of the supreme deity. This is never seen in **D** or **P**.

My Choice of the Yahwist and Elohist

While I believe **J** to be of great antiquity, I still do not feel that it is greater than that of **E**; **E** taking more of a Canaanite origin, a topic that I cover in the second part to this book. When removing **J** from the rest of the text, it may be apparent to the reader that it forms a narrative on its own, similar to other Near Eastern mythological stories. It can also be suggested that **J** may have originally been a compilation of short mythological stories transmitted orally until pieced together by the Yahwistic scribe. The following research belongs to not only the entire Pentateuch but is also followed by key passages from Joshua, Judges, 1Samuel, 2Samuel and 1Kings. Section 1 specifically concentrates on the primeval history contained within the Book of Genesis, while Section 2 focuses in on the ancestral portion and beyond.[24] I believe that the primeval section holds the key to reveal who the real Yahwist

---

[23] Deu. 32:1-43; the Song of Moses.

[24] The Book of Genesis is separated into two major sections: the Primeval Story (Gen. 1-11a) and the Ancestral Story (Gen. 11b-50).

may have been and to what period he belonged.[25] The reason Section 1 focuses solely on the primeval history resides in the fact that most of the literature found within it belongs to **J**. In the previous edition of this book, I made the effort of separating primeval **J** and ancestral **J** temporarily into two separate traditions: **J1** and **J2**. This was done to help find a more reasonable date of redaction for **J1**, which **J2** confirms. I will be explaining why I use the term redaction further in this segment. Please do not confuse this division of **J** as two separate scribes. **J1** and **J2** belong to the same source of **J**, written at the same time.

Following the research and writings of Noth, Cross, and the recent Richard Elliott Friedman[26], among others, I have stumbled upon a new hypothesis that may help to properly give a date to the fragments of literature in question, while solving some of the world's oldest biblical mysteries. In their book *Sources of the Pentateuch*, authors Campbell and O'Brien have offered the following definition of a hypothesis:[27]

> A hypothesis is an attempt to bring order to a diversity of phenomena by offering an explanation of their interrelationships. It is limited by one's ability to identify all the relevant phenomena and to provide an adequate explanation for these phenomena. All hypotheses are provisional and remain open to continued testing against alternative proposals.

This extract summarizes everything that I am aiming for. This is simply a hypothesis to answer a specific phenomenon found within the

---

[25] Many have dated the Yahwist to approximately the 10th century BCE.

[26] Richard Elliott Friedman, best selling author of *Who Wrote the Bible?*, is Professor of Hebrew and Comparative literature and Katzin Professor of Jewish Civilization at the University of California, San Diego.

[27] Campbell, Antony F. and Mark A. O'Brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993. 16.

Pentateuch, and this theory shall remain open until proven otherwise. It is my goal to redefine the traditions of the Pentateuch, for the hopes of a better understanding in future scholarships. For the rest of this book, I will be citing Richard Elliott Friedman's interpretation of the sources, noting the verses that I do not agree with, along with an explanation on why I disagree. This disagreement will be seen in the ancestral studies of the Pentateuchal literature. While on the topic of Richard Elliott Friedman, I wish to give the reader Friedman's interpretation of how **J** fits into the puzzle. By the end of the book, a few changes will be made to Friedman's chronology and interpretation.[28]

> For two centuries (from 922 to 722 BCE) the biblical Promised Land was divided into two kingdoms: the kingdom of Israel in the north and the kingdom of Judah in the south. A text known as **J** was composed during this period…**J** was composed by an author living in the southern kingdom of Judah…In the year 722 BCE, the Assyrian empire destroyed the northern kingdom of Israel. **J** and **E** were then no longer separated by a border. These two versions of the people's history now existed side by side in the kingdom of Judah. In the years that followed, someone assembled a history that used both **J** and **E** as sources…

Earlier in this section, I made a comment pertaining to **J** being a redaction. To redact is to put into suitable literary form, to revise or to edit. As I reveal through the research conducted in this book, I have personally concluded that when Israel fell to Assyria, the Ancestral Story (under **E**) was possibly introduced to Judah for the first time.[29] We do know from the Prophetic books that related stories did circulate within the Judahite region beforehand, but possibly never in a committed literary form, as will be seen in this book. If it did indeed

---

[28] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 3-4.

[29] Read below: in written form.

exist in written form, **J**, being the non-priestly individual, didn't care much for it.[30] **J** combined other stories, possibly circulating in the area, such as the Creation, the Fall and the Flood; while modifying the older Israelite epic (**E**) to favor Judah (**J**). It added to the old, while editing what already existed. This is why I feel that **J** is nothing more than a redaction, and will by the end of this book explain why I came to such a conclusion. Section 2 of this book covers how the sections of **E** were dropped, with **J**'s motive of promoting the Judaean monarchy. In favor of Cross's interpretation of the role of **P**, this scribe built upon the loose ends of both **E** and **J** while showing its own motive to explain the establishment of the early priesthood. By the end of this book, the reader will be shown how **E** was the original, and how **J** and **P** were early editors/redactors; rewriting, editing, omitting and supplementing an already existing text.

For a better understanding of **J** with its origins in Judah and **E** with its origins in Israel, I would highly recommend:

Friedman, Richard E. The Hidden Book in the Bible. 1st ed. New York: HarperSanFrancisco, 1998.

Note that I will be covering brief extracts of this topic in Section 2 of this book.

Parša Bᵉrē'šît and the Later Idea of Chapters

In Jewish tradition, the פרשה (*paršâ*), meaning 'portion', is a weekly Torah reading text selection. There are 54 weekly Torah portions in total, of which *Parša Bᵉrē'šît* (Portion: In the beginning — Gen. 1:1-6:8) and *Paršâ Nōaḥ* (Portion: Noah — Gen. 6:9-11:32) are

---

[30] This comment will become more apparent in section 2 of this book.

the main portions that will be covered in Section 1 of this book. Section 2 focuses on the rest. The reason I mention this is because the reader needs to understand that the concept of chapters in the Bible mean nothing. This division of chapters was nothing more than an invention by later western European Common Era scribes. The purpose of the present division into chapters and verses was to facilitate reference. These divisions sometimes ignore logical and natural divisions. So, where a student of theology may come across the end of a chapter, the case may be that the narrative is not quite over yet, or that it has passed a while back toward the middle of a chapter. I take a different approach from the conventional chapter or *paršâ*. I separate every narrative as a separate episode, meaning a story on its own, until finally compiled together at the very end. This will be properly explained as the reading of this book progresses, but please understand that I use the following layout for the first 11 chapters of Genesis under both **J1** and **P**:

Chapter 1-2:4a is episode 1
Chapter 2:4b-3 is episode 2
Chapter 4 is episode 3
Chapter 5 is episode 4
Chapter 6:1-6:4 is episode 5
Chapter 6:5-9 is episode 6
Chapter 10 is episode 7
Chapter 11:1-11:9 is episode 8
Chapter 11:10-11:32 is episode 9

As for the Ancestral Story, a different approach much be taken and the division is done with the remnants of **E** and how **J2** modified them.

Author's Notes on this Research

Growing up, I had been told to never take the words written in the Old and New Testament literally, and from a religious perspective, I would have to agree; historically, however, this is not possible. In order

to understand how Judaeo-Christian belief has lasted so long, one must come to understand how it has evolved and observe the path to where it is headed. I would like to emphasize that the whole purpose of this research is not to dismiss or disprove any notion of a supreme deity or deities existing, but to show the history of these biblical scriptures and the evolution they underwent during the changes of time. On another note, to help understand history and theology, language plays a very important role. From the understanding of a language used within a culture, a scholar can obtain a true idea of how that culture may have lived and evolved. What is even more beautiful about language is that it always changes. These changes allow you to view all external influences of other neighboring nations when attempting to piece together fragments of history. Whether it has evolved through the ashes of empires or the trade of goods, language is a key to the culture being studied. The reason this is such an effective tool is, once understood, you can place all forms of writing to events within its own period in time.

I have spent a greater part of the past six years researching the material for this book, and while my original hypothesis evolved more and more as the research progressed, I savored every last minute of it. I personally take a lot of pride in the work that I have accomplished, and after reading this book, I hope the reader feels the same way. Now, as I write this, I cannot help but think of the countless individuals who would dismiss my theories before even considering reading any of the material, due to certain religious standpoints. With that in mind, I wish to explain myself and the research that I stand for. I am not here to convert individuals, or be converted for that matter, in anything other than what one's heart truly believes. Once again, I am not here to dismiss an entire Judaeo-Christian religion that has lasted for thousands of years. If you, as the reader, feel threatened by the research in this book and take it as an attack on your faith, then you obviously do not

hold that much faith in your religion, or on top of that, in yourself. Most of my research is based around the Documentary Hypothesis, and while I have just given the reader an introduction to the Documentary Hypothesis, I would like to point out that it was a very brief one. For those who are interested in learning more about these Pentateuchal sources held within the Hebrew Torah, I would suggest the reader take a glance at a few of the other listings to obtain a much more detailed explanation and analysis:

Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003.

Friedman, Richard E. Who Wrote the Bible?. 2nd ed. New York: HarperSanFrancisco, 1997.

Campbell, Antony F., and Mark A. O'Brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993.

On top of that, to better understand the material referenced in this book, I would like to advise the reader, if they haven't already, to pick up and read a copy of the Old Testament and then the *Epic of Gilgameš*. I make multiple references to both. It may also be beneficial to read:

Cross, Frank M. Canaanite Myth and Hebrew Epic. Cambridge: Harvard UP, 1997.

CHAPTER 2

HEBREW HENOTHEISM AND THE RISE OF MONOTHEISM

Hints of Henotheism in Scripture

Now, before I delve into anything else, I wish to address a very important topic: the בני האלהים (*bᵉnê hā 'ĕlōhîm*) and Hebrew henotheism.[31] Referencing the verses of Genesis 6:2, 4, we read:

> …that the sons of God saw the daughters of men that they were fair; and they took them wives, whomsoever they chose. …The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

bᵉnê hā 'ĕlōhîm translates to 'the sons of God,' or what many alternative scholars have inappropriately translated as 'the sons of the gods.' It has constantly been pointed out by these independent researchers that the word אלהים (*'Ĕlōhîm*) is used in the plural, translating to gods and not the singular God.[32] A good example would be Zecharia Sitchin and his book *The 12th Planet*. Zecharia Sitchin

---

[31] Henotheism is defined as *the belief in one deity without denying the existence of others*. Henotheism has also been called *inclusive monotheism* or *monarchial polytheism*.

[32] Its morphologically singular form is אלוה (*'Ĕlôah*), while another common singular word for God is אל (*'Ĕl*).

used this piece of "evidence" among his inappropriately and horribly mistranslated Sumerian, Babylonian and Akkadian texts found in tablets and cylinder seals to prove to the public that a superior god-like race came from another planet, named Nibiru, to start a civilization on Earth, creating us. His ancient astronaut theories have long been proven incorrect, but his followers still stand tall and proud, devoted to their "messiah." Many other authors have taken a similar approach, such as the self-proclaimed scholar Andrew Collins, with his book entitled *From the Ashes of Angels*. Collins claimed that the $b^e n\hat{e}\ h\bar{a}\ '\v{e}l\bar{o}h\hat{i}m$ and the נפלים ($n^e phil\hat{i}m$)[33] were nothing more than an elder culture that predated our own earliest known cultures. He, too, is mocked and ridiculed by the Orthodoxy. More on these corrupted and misleading views will be covered in the next chapter.

Then there are those who fight the suggestions of a plural form of *'Ĕlōhîm*. A while back I stumbled upon a paper[34] written by Michael S. Heiser,[35] a scholar of Ancient Hebrew and Semitic Languages. Heiser takes these accusations seriously, and has dedicated much of his time and career to prove to the public the mistranslations of various pieces of texts taken from the Bible. Let us look at the verse of Genesis 6:4 and how in the phrase $b^e n\hat{e}\ h\bar{a}\ '\v{e}l\bar{o}h\hat{i}m$ the word *'Ĕlōhîm* is not plural, but in fact a proper noun used in a singular format. The question that Heiser asks is that while *'Ĕlōhîm* is plural in form, does it always have to be plural in meaning? Three strong points are made: (1) grammatical indications throughout the rest of the text would help to determine if

---

[33] A more detailed analysis on both the sons of God and the $n^e phil\hat{i}m$, including the negative accounts, are covered in the next chapter.

[34] Heiser, Michael S. Sitchin's Disciple: Clueless but Courageous. www.michaelheiser.com

[35] University of Wisconsin-Madison, Ph.D., Hebrew Bible and Ancient Semitic Languages; University of Wisconsin-Madison, M.A., Hebrew and Semitic Studies, 1998; University of Pennsylvania, M.A., Ancient History (Israel, Egypt), 1992.

there is a singular or plural meaning within the word, (2) grammatical rules in the Hebrew language, and (3) its historical/ logical context. The English language is put into comparison with the old Hebrew. A great example would be that we do not have any other way of saying *deer*, *sheep*, or *fish*. This can be represented as both plural and singular, but it is the way we phrase it in a sentence that gives meaning and purpose. If you are talking about catching one fish, you would not state how you have caught many fish. The point that is trying to be made here is that evidence does in fact exist in the Old Testament where both cases have been used. Below are just a few of many examples to display these cases.[36]

> And God (*’Ĕlōhîm*) spoke all these words saying: 'I am YHWH thy God (*’Ĕlōhîm*) who brought thee out of the land of Egypt, out of the house of bondage.
> Thou shalt have no other gods (*’ĕlōhîm*) before me.'
> *Exodus 20:1-3*

> Unto thee it was shown, that thou mightest know that YHWH, He is God (*’Ĕlōhîm*); there is none else beside Him.
> *Deuteronomy 4:35*

> …because that they have forsaken Me, and have worshipped Ashtoreth the goddess (*’ĕlōhê*)[37] of the Zidonians, Chemosh the god (*’ĕlōhê*) of Moab, and Milcom the god (*’ĕlōhê*) of the children of Ammon;…
> *1Kings 11:33*

> God (*’Ĕlōhîm*) standeth in the congregation of God (*’Ĕl*); in the midst of the gods (*’ĕlōhîm*) He judgeth.
> *Psalm 82:1*

---

[36] Set of verses below are JPS translations.

[37] This is also plural in form and used when directly applied to the subject, but in this case it is used in the singular. Another example would be the *bᵉnê hā ’ĕlōhîm*. The structure of the word *bēn* (son) to *bᵉnê* (sons) shows that these son(s) belonged to God.

> I said: Ye are godlike beings (*'ĕlōhîm*), and all of you sons of the Most High.
>
> *Psalm 82:6*

Paying careful attention to the grammar in context tells us what form the noun *'Ĕlōhîm* has taken. The argument which Heiser is attempting to make is that a word means nothing until you observe the structure of the sentence in which it is used. It is not just the Hebrew grammar which makes a play on words as seen above; earlier Semitic languages such as Akkadian have shown evidence of this as well. In the Akkadian tongue, *'ĕlōhîm* translates to *ilānū*, also a plural form corresponding to the singular *ilum*.[38] One of the many cases of this term used in the plural form but holding a singular meaning comes from the *Amarna Letters*, which date to the 14th century BCE. One of the lines reads as follows:[39]

> *šarri bēlya šamsya **ilānya***[40]
> "the king, my lord, my sungod, **my god**"

Thanks to a reminder from a fellow researcher and scholar, Jeff A. Benner,[41] one other thing to note about Hebrew grammar is that sometimes when a word is written in the plural, it is not plural in meaning. A plural noun can also indicate quality rather than quantity. For example, the Hebrew word עֵץ (*'ēṭ*) or 'tree' written in the plural form is *'ēṭîm*. While this can signify more than one tree, it can also

---

[38] Another mpl. form to *ilum* is *ilū*.

[39] Heiser, Michael S. Examples from Akkadian Texts where the Akkadian word for "gods" (a plural) actually means "god" (singular) — where it is used to refer to ONE god or individual gods. www.michaelsheiser.com

[40] This too is plural in form, but the suffix of *ya* adds possession, signifying that the speaker is referring to the listener as his/ her god.

[41] Jeff A. Benner is a scholar and researcher of Hebrew Studies. You can visit his website at www.ancient-hebrew.org

mean a qualitatively large tree. So going back to *ʾĔlōhîm*, we can simply be speaking of a large and powerful deity.

These same self-proclaimed scholars also attacked the phrase *bᵉnê hā ʾĕlōhîm* from another angle, relating to the definite article that precedes the noun *ʾĕlōhîm*. This article is the Hebrew הַ (*ha*), which usually translates to 'the.' It can also take on many other forms and meanings, depending on the context in which it is used.[42] Another thing about Hebrew grammar is that if a word appears with or without the article *ha* in a certain context, it can still be read as either a common or proper noun. It also applies to this case, where the term in question would literally translate to 'sons of the God' and not 'sons of the gods'; signifying there to be only ONE supreme God.[43]

Looking back at the previous examples of Exodus 20:1-3 and Psalm 82:1-6, one cannot help but wonder what all the pluralities mean. Many scholars believe that this refers to the deities of the surrounding nations. While this may and can be true, it seems to be a little too much of a stretch when considering all of the coming evidence. Questions arise as to whether Israelite belief was originally henotheistic, where the supreme deity created and/ or ruled over an entire pantheon of lesser deities. Does this point to cult worship in early Israelite culture, where in most cases YHWH was the more favorable deity of choice? The Christians have taken these pluralities as an argument for *Trinitarianism*. During the rise of Christianity, censorship was starting to be seen within rabbinical writings, and to mention the pluralities was a heresy.

---

[42] היום (*hayyôm*) — with the definite article *ha* placed in front of the word, it can translate to: *the day*, *this day*, or just *day*.

המלך (*hammélek*) — with the definite article *ha* placed in front of the word, it can translate to: *the king*, *this king*, or just *king*.

[43] Ruling over the possible lesser gods, the *sons of God*.

Proving henotheistic practices held by the early Hebrews doesn't just rest within the Hebrew Tanakh. Evidence of this method of worship is also present in later Aramaic and Greek writings. It all started with a specific set of verses:[44]

> When the Most High gave the nations their inheritance, when He separated the children of men,[45] He set the borders of the peoples to the number of the children of Israel. For the portion of YHWH is His people, Jacob the lot of His inheritance.
>
> *Deuteronomy 32:8-9*

This caught my eye when I started to read the Septuagintal[46] Book of Deuteronomy. The Masoretic Texts (hereafter, MT) of the Hebrew Bible claim that the sons of men were divided according to the number of the sons of Israel (בני ישראל); but the Septuagint (hereafter, LXX) holds the reading of ἀγγέλων Θεοῦ and translates to 'angels of God.' Upon further investigation, I discovered that I was not the only researcher to be baffled by such a find; Heiser has spent a great deal of time researching the topic himself.[47] Other translations of the LXX read υἱῶν Θεοῦ (sons of God).

To fully understand this topic I would like to give a brief background explanation of the MT. The MT is the Hebrew text of the Tanakh approved for general use in Judaism and also widely used in translations of the Old Testament. This standard was originally compiled, edited and distributed by a group of Jews known as the Masoretes approximately between the 7th and 10th centuries CE. Much of the work done by the Masoretes relies upon oral tradition, and differences are seen with the MT when compared to earlier sources

---

[44] JPS translation.

[45] Sons of Adam.

[46] The Septuagint is a Greek version of the Jewish Scriptures redacted in the 3rd and 2nd centuries BCE.

[47] Read below.

such as the Greek, Samaritan[48] and Aramaic translations of biblical scriptures, as seen above and below.

In his paper,[49] Heiser takes the MT and compares it with the LXX and Khirbet Qumrân[50] texts in order to provide clues for the original reading of Deuteronomy 32:8. Was it originally written as the 'sons of Israel' or the 'sons of God?' While the Samaritan Pentateuch (hereafter, SP) seems to agree with the MT, the Aramaic written 4QDeut[j,n] shows similarities to the LXX and instead reads בני אלהים or 'sons of God.' This is one of many controversial problems that scholars are pinned up with today. The SP *may* be the oldest surviving source holding this translation, and the supporting MT were established at a much later date, but when against the next two oldest sources of the LXX and literature from Qumrân, one cannot help but speculate if the SP may have been altered over the years.[51] Heiser also cites:

> Ugaritic mythology plainly states that the head of the pantheon, El (who, like the God of the Bible, is also referred to as El elyon, the "Most High") fathered seventy sons, thereby setting the number of the "sons of El" (Ugaritic, *bn 'il*). An unmistakable linguistic parallel with the Hebrew text

---

[48] Tradition holds that the Samaritan Pentateuch comes to us from the Abisha Scroll, purported to be written by Aaron's son, but this obviously cannot be substantiated. As a result of grammatical and historical analysis (even with the Documentary Hypothesis in mind), the Samaritan Pentateuch is generally believed to have been compiled ca. 400 BCE.

[49] Heiser, Michael S. Deuteronomy 32:8 and the Sons of God. www.michaelsheiser.com

[50] Qumrân is an ancient ruin on the northwestern shore of the Dead Sea. In 1947 a Bedouin looking for his goats in caves stumbled upon several large jars, which contained ancient scrolls that have since become known as the Dead Sea Scrolls. These scrolls have become one of the most important finds in biblical history to this date.

[51] The Targum, the first official Aramaic translation of the Hebrew Tanakh (compiled from as early as Second Temple Period), omits the entire verse of Deu. 32:8.

underlying the LXX reading was thus discovered, one which prompted many scholars to accept the LXX reading on the logical and philological grounds: God (El Elyon in Deut. 32:8) divided the earth according to the number of heavenly beings who already existed from the time of creation.

Grammatically it would make more sense for Deuteronomy 32:8 to register 'sons of God', for when the Most High divided the sons of men according to the bounds of the sons of God, we can make sense of Deuteronomy 32:9 when we read how YHWH's portion was His people, Jacob (a.k.a. Israel), and His share of inheritance. If the sons of men were divided amongst the sons of Israel, a whole new enigma would be thrown into the picture. Israel was established much later than the populating of the sons of men. Why would the entire known world be divided according to the much later sons of Israel? More support for this comes from the Tables of Nations listed in Genesis 10-11. Catalogued are seventy nations,[52] not including Israel. Many have taken Israel as being the seventy-first nation, belonging only to YHWH, while the rest were divided amongst the seventy sons of God. This leaves us with the puzzling questions: (1) Was early Israelite belief truly henotheistic? (2) If so, why were all instances hinting at one omitted from scripture? (3) Why are modern scholars referring to the sons of God as just angels of the Lord and not the forgotten pantheon of lesser deities? Here is an excerpt from an issue of

---

[52] Yaphet's line (14 total) — Gomer , Magog, Madai, Yawan, Tubal, Meshech, Tiras, Ashkenaz, Riphath, Togarmah, Elisha, Tarshish, Kittim, and Dodanim.

Ham's line (30 total) — Cush, Egypt, Put, Canaan, Seba, Havilah, Sabtah, Raamah, Sabteca, Sheba, Dedan, Nimrod, Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Caphtorim, Sidon, Heth, the Jebusite, the Amorite, the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, and the Hamathite.

Shem's line (26 total) — Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, Mash, Shelah, Eber, Peleg, Joktan, Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab.

Archaeology Magazine, which may help provide a probable explanation to the rise of monotheism erasing/ omitting all other deities from the biblical canon:[53]

> …toward the end of the monarchy, there may already have been recognition of the usefulness of monotheism in the same way that the emphasis on the worship of Amun in Egypt during the New Kingdom (circa 1540-1070 B.C.) and Marduk in Babylon during the Neo-Babylonian Empire (circa 629-539 B.C.) arose. That is, it enabled the development of a powerful priesthood in support of all state religion and divinely inspired monarchy. Then came the fall of Judah and exile in Babylonia from 586 to 538 B.C. "Priests didn't want to be out of a job," she[54] proposes. "It was easier during the exile to say 'Our god has defeated us, he is punishing us'."

Archaeological Evidence

This is a very difficult topic to discuss, because while plenty of archaeological evidence has surfaced over the years attesting to the fact that the Israelites and Judahites both worshipped Canaanite deities alongside YHWH within the region, was YHWH worshipped side-by-side with these deities in a true hierarchal pantheon? The evidence for other deities being worshipped in the land comes from discoveries of idols and seals, among other assorted crafts, and the use of theophoric titles[55] embodying both the Canaanite El (i.e. Jezreel, Elishua, Elishama, Eliada, Eliphalet, etc.) and *Ba`al* (i.e. Jerubbaal, Meribaal, Eshbaal, etc.). In biblical literature, we also have the worship of the Tyrian *Ba`al* under the rule of Ahab and his Tyrian wife Jezebel,

---

[53] Scham, Sandra. "The Lost Goddess of Israel." Archaeology Mar./Apr. 2005: 36-40.

[54] Diana Edelman; a biblical scholar.

[55] Theophoric (Greek: *theos* = god + *phoreō* = to bear) names are derived from or include the name of a deity. For example אליהו (*'ēlîyāhû*) which translates to 'my God is Yah.'

which seems very likely, as I will explain below.[56] It should come as no surprise to the reader that both Israelite and Judahite states were never identical in language and iconography. In fact, linguistical analysis has proven that the Israelite Semitic language had originated or evolved from the Phoenician, while the Judahite was common among the southern Semitic dialects (i.e. Ammonite and Moabite) differing from the northern. A lot of this evidence derives from orthographical analysis, which I will be discussing much later in this book. Craftsmanship and trade display that there were very close ties between Israel and Phoenicia. A lot of Phoenician-influenced artifacts have been found throughout the land of Israel, primarily at Samaria. In fact, it is very difficult for scholars to differentiate between Phoenician and Israelite craftsmanship. It is generally believed that because Israel shared borders with the Phoenician cities of Tyre and Sidon and Aramean Damascus, it kept control of the major trade routes that passed through its country, allowing it to be exposed to external influences. Starting from the middle of the 9th century BCE, Israel regularly joined with the Phoenician city-states along with the Arameans in anti-Assyrian coalitions. This is a clear indication that they shared common political and economic interests.[57] As a result of these close ties, specific religious themes were brought into the land, a lot of which was originally Egyptian. As time progressed into the first millennium BCE, these Egyptian influenced iconography evolved by adopting Syrian-Canaanite themes. So it would not be at all a stretch to assume that the *Ba`al* Shamem, or 'Lord of Heaven,' of the Phoenicians was the Tyrian *Ba`al* which Ahab adopted as his patriarchal deity ruling from his capital of Israel at Samaria.

---

[56] 1Kgs. 17-19.

[57] Keel, Othmar, and Christoph Uelinger. Gods, Goddesses and Images of God in Ancient Israel. Trans. Thomas H. Trapp. Minneapolis: Fortress P, 1998. 179.

Currently, the most convincing evidence that we have to display the worship of YHWH alongside a pantheon of other deities comes from a discovery, in the mid-1970s, at a remote spot in the northern Sinai Peninsula, Kunitillet `Ajrûd. This discovery led to a lot of controversy about YHWH having a consort. These archaeological findings consisted of two pithoi[58] dating from the 9th or early 8th century BCE, with inscriptions that read "YHWH and his Asherah." It is still being argued whether this is a reference to the mother goddess of life in the ancient Canaanite religion.

Corruption of Time from the Ashes of Empires to the Trade of Goods

The entire Levantine region was a bridge between two of the greatest Near Eastern nations throughout history: Egypt, the land of the Nile, and Mesopotamia, the land between the two rivers (the Tigris and Euphrates). It should come as no surprise that the greed of controlling such a region created a lot of warfare, and caused the very same region to live through so many empires, spanning from the Early Bronze Age[59] to the present. It is through these same empires that belief systems and languages evolved, molding to their new surroundings.

It all began with Sargon of Agade. He was the first to create a vast empire that stretched from Mesopotamia to as far west as the Mediterranean coast of southern Anatolia and the northern Levant at around 2300 BCE. Akkadian influences, such as arts, weaponry and myths concerning key deities, spread through the land. Such myths as the *Epic of Gilgameš*,[60] which in turn were absorbed into Akkadian culture from the Sumerians before them. Centuries later, both the

---

[58] A pithos is a large storage jar.

[59] Bronze Age ca. 3100 BCE – ca. 1200 BCE.

[60] OBV

Hittites and the Egyptians were fighting for control over these lands with the desire to control all the trade routes, but these struggles and empires declined as soon as the Sea Peoples came from the sea and land, plundering, looting and settling in lands foreign to them. This date is believed to be approximately 1200 BCE. The Sea Peoples were quite a threat to the entire Mediterranean region, and were constantly spoken of in literature found at both the Levant and Egypt. Between 883-609 BCE, the Assyrian Empire (see Figure 1) wreaked its havoc and tyranny, only to be toppled by the later coming Babylonians (see Figure 2), 626-538. During these periods of both Assyrian and Babylonian rule, the Israelites and Jews were exiled to foreign lands. Ending the exiles and freeing the Jews to go back to their homeland came at the hands of Cyrus the Great of Persia (see Figure 3).

More details of the Assyrian Empire lie further in this book, but for the time being I wish to focus more on the Persian Empire and the Zoroastrian influence it brought to the western world. Zoroastrianism is an Iranian original monotheistic religion based on the teachings ascribed to the prophet Zoroastor. My whole argument revolves around the concept of the negative accounts regarding the sons of God and the n^{e}philîm being a corruption of time, mainly situated around the post-exilic period. We learn in 2Chronicles 36:22-23 and in Isaiah 45:1 of how Cyrus of Persia was viewed by the Jews. He was held in high honor and deemed the 'anointed one of the Lord.'[61] Under him, building projects were ordered to build a new temple for YHWH in Jerusalem,[62] and on top of that, the Jews were now free of the exile that Nebuchadnezzar had originally decreed. The Jews had every reason to embrace everything that Cyrus and Persia had done. Curiously enough, it was around this time that the biblical scriptures and Hebrew beliefs

---
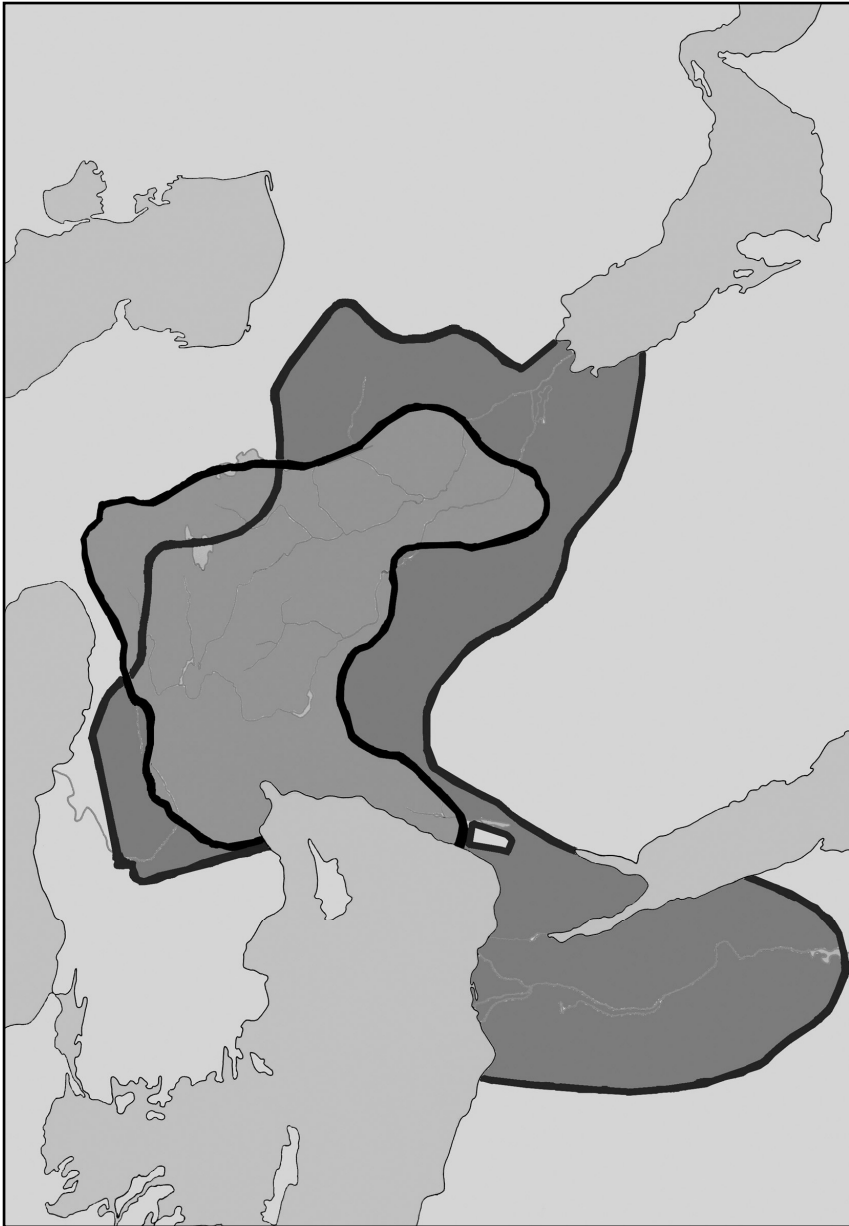
[61] Isa. 45:1.

[62] 2Chr. 36:23; Ezr. 1:2, 5:17, 6:3, 6:14.

Figure 1 - Map of the Neo-Assyrian Empire. The lighter shaded land is Assyria ca. 721 BCE, while the darker shaded land is Assyria ca. 650 BCE.
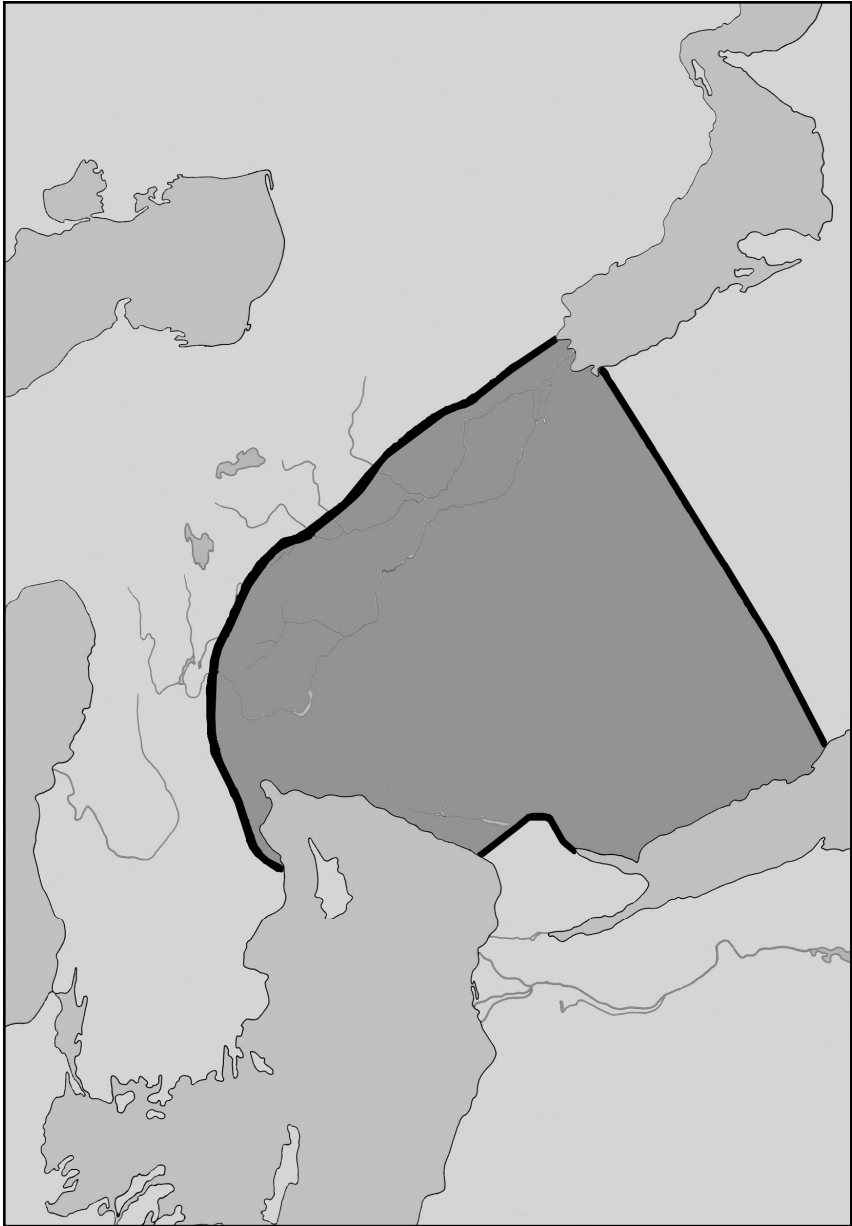
Figure 2 - Map of the Neo-Babylonian Empire ca. 600-586 BCE.
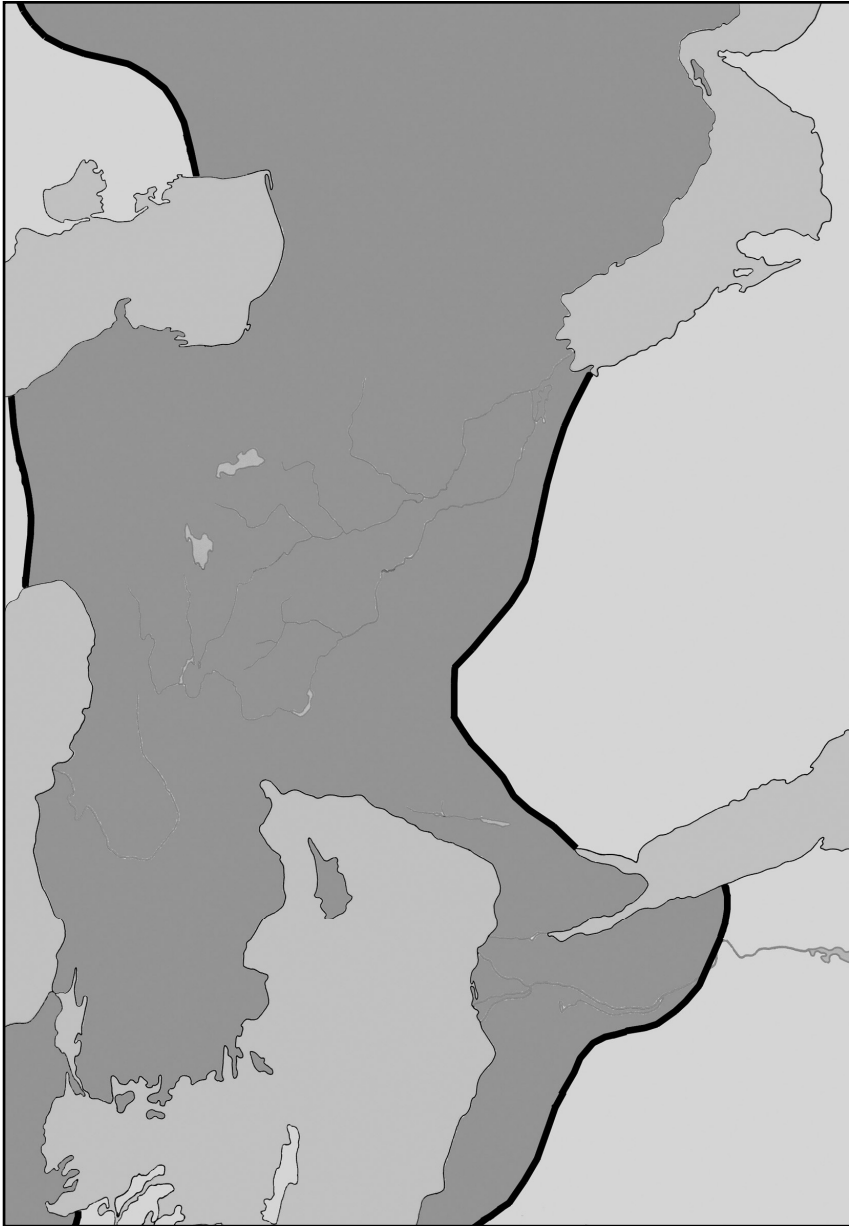
Figure 3 - Map of the Persian Empire (most of it) ca. 537-440 BCE.

were starting to evolve. The Jewish religion was starting to adopt more of a dualistic theme, paralleling that of the Zoroastrians. Now, if there was good, then there always was evil. Zoroastrianism was the first to introduce an evil entity always opposing the good. The supreme deity was the Ahura Mazda, while the opposing force was the Angra Mainyu, which literally translated to 'evil spirit.' Originally in Hebrew lore, mankind was evil and there was no entity to influence them either way. At the same time, new figures and roles were adopted in Hebrew belief. You had the corruption and introduction of *Sātān* and his role to God;[63] Belial; and Mastema; all evil spirits opposing the great YHWH, a role never assigned beforehand. These themes are even more apparent in the Dead Sea Scrolls of Qumrân, and some even display the concept of *menog*,[64] where a person or object in this world has a counterpart in the archetypal world, an idea of double creation. The two religions agree in certain respects with regard to their cosmological ideas. The six days of Creation in Genesis find a parallel in the six periods of Creation described in the Zoroastrian scriptures. Could much of **P** have come after the Exile?[65] Also, Isaiah 40-48 offers striking parallels with Gatha 44:3-5. Besides the common procedure of rhetorical questions, there is the notion of a god who has created the world and, notably, light and darkness. The very idea of a creator god may be common to all of the western part of the Semitic world, but the notion that God created light and darkness appears in both prophets, possibly helping to add a later date to at least some of **P**. In terms of

---

[63] In the Tanakh, *Sātān* is an angel whom God uses to test man for various reasons usually dealing with his level of piety. In the Apocrypha and New Testament, the term *Sātān* refers to a preternatural entity, an evil, rebellious demon that is the enemy of God and mankind, and the central embodiment of evil.

[64] 4Q392; Wise, Michael, Martin Abegg, and Edward Cook, trans. The Dead Sea Scrolls: A New Translation. New York: Harper SanFrancisco, 1999. 356

[65] Gen. 1-2:4a belongs to **P**.

angelology and demonology, a newer development of the post-exilic literature, which is emphasized in the next chapter, is the new role of the angels. The angelology of the older scriptures, which was nearly as dim as their Sheol,[66] became occupied with such figures as Michael and Gabriel. The seven post-Exilic angels (Gabriel, Michael, Raphael, Israfil, Israel, Uhiel and Uriel) are vividly reminiscent of the seven Amesha Spenta of the Avesta. It is widely speculated that Judaic interests in angels was adopted during the Babylonian Exile and captivity. In fact, according to Rabbi Simeon ben Lakish of Tiberius (ca. 230-270 CE), all the names for the angels were brought back by the Jews from Babylon.[67] The Zoroastrians believed that the soul rises from the dead body, and for three nights after death resides in the material world and then proceeds to the other worlds. This may be termed individual resurrection. Jesus Christ is also said to have risen from his sepulcher three days after crucifixion. Zoroastrianism also predicates a collective resurrection (Rastakhiz) when all the dead will rise. The concept of resurrection that was embedded in parts of the early Hebrew scripture as Exodus and Deuteronomy became vivid in the writings of the post-exilic prophets. Daniel 12:2-13 refers to rising after death and receiving rewards. In Isaiah 26:19, the dead will rise again from their graves, the ground will give birth to the dead. To take away from all the points made, the Israelites, based on the pre-exilic writings, had not developed eschatology. They rather believed in Sheol, or an underground and desolate world where the good and bad after death will equally end up, a theme already common to most Near Eastern beliefs at this point in history and prior to it. Therefore the notions of judgment after death and reward of heaven and retribution of hell were nonexistent in their tenets. YHWH was also originally the

---

[66] Read below.

[67] This was thankfully pointed out to me by a friend and scholar: Steven Philip Pyatt.

covenantal god of the Israelites, and did not have a universal status. The dualistic forces of good and evil, angelology and demonology, were absent in their beliefs, as reflected in the books of pre-exilic Judaism.

Relating this to the sons of God and the $n^e phil\hat{i}m$, in Zoroastrianism we have the similar ahuras and daêvas. Ahura is the Avestan[68] word for God/ gods and angels, while daêvas was later corrupted to mean demons or anything having to do with evil. The original meaning for daêva comes from the root *div*, which means 'to shine,' leading daêvas to originally translate as 'the shining one(s).' Oddly enough, what has taken a negative tone in Indo-Iranian culture is just the opposite in the neighboring Indian culture, which was a term used regularly to denote any deity. Scholars believe that the reason for such a word play comes from the opposing beliefs of the two cultures. While one side promoted monotheism, the other polytheistic side went against everything the first stood for. Anything or anyone not recognizing the supreme Ahura Mazda as the one and only good deity must be evil, and that is probably why a general and most commonly used term for God/ gods in one culture meant something evil in the other. That may be a reason as to why we find Hindu deities such as Indra labeled as daêvas. It was the worship of the daêvas that brought suffering and distress to mankind, creating the classical situation for a prophet to arise and offer salvation through consolation and hope for the people. This role was taken by Zarathushtra.[69] During the post-exilic period, when Zoroastrianism was at its highest influence, it is extremely possible that the Jews of the time adopted such themes. Starting to take a more dualistic approach in their own religion, it can easily be seen that anything going against the supreme YHWH was

---

[68] Avestan is an eastern Old Iranian language.

[69] The Greek have corrupted this form to what we know as Zoroastor.

evil, including those very sons of God that came onto the daughters of men, bringing forth their evil offspring, the *n^ephilîm*. Coincidently enough, the angels spoken of in the post-Exilic literature are described as pure and bright as Heaven. They are said to be formed of fire and encompassed by light[70], relating to the interpretation of the Avestan root *div*. Now I know I have slightly jumped ahead of the reader here (in regards to the *n^ephilîm*), but bear with me, and it will all start to make sense in the next chapter.

Now a question remains: did external influences play a dramatic role in the rise of monotheism in Judaic belief? While a lot of evidence can help to confirm this, it is still an idea far from proven. Hopefully as the study of biblical history progresses, we will eventually obtain a definite answer.

---

[70] Ps. 104:4.

CHAPTER 3

THE NEPHILIM AND THE FLOOD

The Yahwistic Accounts of the Nephilim and the Flood in Genesis

This excerpt is taken from the 1917 JPS translation of the Hebrew Tanakh.

6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

6:2 that the sons of God saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.

6:3 And YHWH said: 'My spirit shall not abide in man forever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

6:4 The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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

6:6 And it repented YHWH that He had made man on the earth, and it grieved Him at His heart.

6:7 And YHWH said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'

6:8 But Noah found grace in the eyes of YHWH.

7:1 And YHWH said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

7:2 Of every clean beast thou shalt take to thee seven and seven, each with his mate; and of the beasts that are not clean two and two, each with his mate;

7:3 of the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth.

7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth.'

7:5 And Noah did according unto all that YHWH commanded him.

7:7 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.

7:16 […][71] and YHWH shut him in.

7:17 And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

7:18 And the water prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

7:19 And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

7:22 All in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.

7:23 And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth; and Noah only was left, and they that were with him in the ark.

8:2 […] and the rain from heaven was restrained.

8:3 And the waters returned from off the earth continually; […]

---

[71] The omitted bracketed fragments and verses belong to **P**. It is unknown whether **J** originally wrote other material within these verses or if these were just supplemented texts added by **P**.

8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

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

8:9 But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth; and he put forth his hand, and took her, and brought her in unto him into the ark.

8:10 And he stayed yet another seven days; and again he sent forth the dove out of the ark.

8:11 And the dove came in to him at eventide; and lo in her mouth an olive-leaf freshly plucked; so Noah knew that the waters were abated from off the earth.

8:12 And he stayed yet another seven days; and sent forth the dove; and she returned not again unto him anymore.

8:13 […] and Noah removed the covering of the ark, and looked and behold, the face of the ground was dried.

8:20 And Noah builded an altar unto YHWH; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

8:21 And YHWH smelled the sweet savour; and YHWH said in His heart: 'I will not again curse the ground anymore for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite anymore everything living, as I have done.

8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

9:18 And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Yapheth; and Ham is the father of Canaan.

9:19 These three were the sons of Noah, and of these was the whole earth overspread.

9:20 And Noah the husbandman began, and planted a vineyard.

9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

9:23 And Shem and Yapheth took a garment, and laid it upon 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.

9:24 And Noah awoke from his wine, and knew what his youngest son had done unto him.

9:25 And he said: Cursed be Canaan; a servant of servants shall he be unto his brethren.

9:26 And he said: Blessed be YHWH, the God of Shem; and let Canaan be their servant.

9:27 God enlarge Yapheth, and he shall dwell in the tents of Shem; and let Canaan be their servant.

Who are the $n^e philîm$ and what do they represent? Are they biblical giants? What does the term literally translate to, and why does the brief mention of them in the Book of Genesis show resemblance to other mythologies? The $n^e philîm$ have been a topic of great controversy. Many scholars, both independent and accredited, have dedicated much of their lives to answer these questions. It wasn't until the discovery and translation of the Book of 1Enoch that we were finally given a better understanding of these $n^e philîm$, but is it a proper understanding? I was intrigued by them and wanted to know more. Deep down I knew that they were a key to help open up a better understanding of my research. I then had no other choice but to attempt a mythological identification of these biblical giants. This detailed analysis will incorporate the theology during the proposed time of writing for the verses[72], grammatical study in Hebrew and Aramaic word forms, and even external influences that would have played a role in the region.

Some Grammatical Clues

In the past century, many self-proclaimed scholars have seized the opportunity by taking the $n^e philîm$ and exploiting them to their advantages, making them fit into their far-fetched theories. As

---

[72] This is revealed as this research progresses.

mentioned earlier, Zecharia Sitchin was one of those individuals, who proposed that the *n^ephilîm* were nothing more then a god-like race with the knowledge and technology to navigate the heavens, who came to earth and created mankind as slave labor mining rare materials. Sitchin had jumped on the chance to translate the *n^ephilîm* as: (1) those who came down from above, (2) those who were cast down, and (3) people of the fiery rockets. These made-up epithets are clearly ridiculous and groundless. The Hebrew verb for 'to go' or 'to come down, descend' is ירד (*yāra<u>d</u>*) which shows no relation to the term in question.[73] He then goes on to identify the *n^ephilîm* with the Sumerian deities, claiming that the Sumerians knew of their existence and that they came from a planet called Nibiru. According to Sitchin, Nibiru completed its rotation around our sun every 3600 or so earth years. The sources cited came from his mistranslated Mesopotamian inscriptions and cylinder seal impressions. Many others have tried to follow in Zecharia Sitchin's footsteps, such as Alan Alford, but have quickly repealed their theories, claiming it was too outlandish of an idea. It was in his second book, *The Phoenix Solution*, that Alan Alford retracted his ancient astronaut theories. Apparently, this made such a powerful impact that Zecharia Sitchin threatened Alan Alford with a 50 million dollar lawsuit on the grounds that Alford's comments discredited Sitchin's theories and destroyed his reputation.

Then there was Andrew Collins, using the sons of God and the *n^ephilîm* to hint at a forgotten race. This race allegedly knew and shared all the forbidden arts and sciences with humanity, thus leading them to their corruption and the Flood of Noah. Much of what Collins preaches unfortunately may be based on earlier works, such as that

---

[73] I first noticed this years ago in an untitled paper from Michael S. Heiser found at www.sitchiniswrong.com.

belonging to Sitchin. For example, Collins uses translations similar to Sitchin's for the noun *nᵉphilîm*:

> This implies that *nephilim*, a word meaning the 'fallen ones,' or 'those who have fallen,' was the *original* name given by the Israelites to the fallen angels. Strange confirmation of this suggestion comes from rereading Genesis 6. Verse 2 speaks of the Sons of God coming unto the Daughters of Men, while in contrast verse 4 states firmly that: 'The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men.'

This paragraph taken from Collin's book, *From the Ashes of Angels*, clearly displays his lack of knowledge in the field of biblical Hebrew and biblical history. He then goes on to confuse the *nᵉphilîm* with the sons of God, when it was the sons of God who supposedly had *fallen* (unto the daughters of men) and not the *nᵉphilîm*. It would seem that most of these authors attempt to link the root word for the plural *nᵉphilîm* with the Hebrew singular word of נפל (*nāphal*). *nāphal* means 'to fall' or 'to fall in battle, by the sword', 'to be killed', 'to be fallen' and also 'to fall unto/ upon.' All of these definitions display characteristics not held by the *nᵉphilîm* or, as I will point out later in this chapter, the sons of God.

We first read of the *nᵉphilîm* in Genesis 6:4. This is one of two verses to mention the *nᵉphilîm* three times throughout the entire Pentateuch. These three occurrences have been credited to **J**. Genesis 6:4 reads:[74]

> The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

---

[74] JPS translation.

The biggest clues to the identification of the *n^{e}philîm* will come from Numbers 13:33:[75]

> And there we saw the Nephilim, the sons of Anak, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.

Taking an interpretation of the *n^{e}philîm* as the 'people of the fiery rockets' again holds no credibility when examining the term itself and the surrounding grammar of Genesis 6:4 and Numbers 13:33. The word was left untranslated by the Revisers, the name of one of the Canaanite tribes. The Revisors have, in fact, translated the Hebrew נברים (*gibbōrîm*), in Genesis 6:4, as 'mighty men,' which will be a key point in the coming conclusions. When the Old Testament was first translated to the Greek language, the word for *n^{e}philîm* read γίγαντες (*gigantes*), the Greek word for giants. This is confirmed in Numbers 13:33 with the description of the Israelites when compared to the race of giants.

It is extremely important for the reader to understand that in Hebrew grammar, the singular *nāphal* cannot form the plural *n^{e}philîm*. If we were to follow grammatical rules within the language, we would end up with the plural *nōph^{e}lîm*. Clearly this is not the same as *n^{e}philîm*, and we can now see that it is impossible for *nāphal* to be the root word used. A detailed analysis of the characteristics held by the *n^{e}philîm* will further prove this in the section below. One other area of concern is that *nōph^{e}lîm* is not in the plural passive (perfect) form, but instead a plural active (imperfect), indicating that these beings are 'falling' and have not 'fallen'. Now what have the *n^{e}philîm* fallen from? The answer is nothing. If a link were to be established for someone(s) falling from God's grace it would have to go to the sons of

---

[75] JPS translation.

God as is apparent in the post-exilic and not in the pre-exilic literature.[76] The biggest clue to the identification of the word's root can be found in Numbers 13:33. In the MT, the word *n^ephilîm* is used twice in this verse, but oddly enough, is spelled differently. Many have wondered what this could mean. In the first occurrence we find:

<div align="center">

נפילים

NFYLYM

</div>

The spelling comes with the *matres lectiones* throwing in an extra י (*yôd*) to give us a proper pronunciation of the word *nef-ee-leem*. This is the only instance of this spelling found throughout the entire Old Testament. The second spelling holds (which is consistent with Genesis 6:4):

<div align="center">

נפלים

NFLYM

</div>

This is without the extra *yôd*. It is important to understand how these *matres lectiones* (or mother of words) work and Hebrew orthographical analysis to see the evolution of these *matres lectiones*. The purpose of the *matres lectiones* was to preserve the proper pronunciation of words in the consonant-only Hebrew language. Specific characters are used to act as vowels. For example, a *yôd*, depending on the structure and form of the word, can be used to indicate an 'ey' or 'ee' sound. In this case we see the 'ee' forming the second syllable's vowel. Orthographical analysis of the evolution of these *matres lectiones* show that the Israelite script, which evolved from the Phoenician, did not originally use some of their characters as vowel markers. We do not see this until the 9th century BCE in the

---

[76] Read below.

surrounding regions.[77] Literary evidence seems to indicate that the role of the *matres lectiones* originated from regions to the south of Phoenicia and Israel, more specifically Moab, Ammon and Judah. Our earliest examples of it come from the *Meša`* Stela. Scholars studying Hebrew orthography in the Old Testament have noted attempts by many scribes, when copying texts over time, to rewrite older words with newer spelling forms so that they may be able to preserve pronunciations for future readings. There have been cases where we have seen that scribes would overlook words to rewrite, and it would seem that the verses containing the *n^ephilîm* were no exception. This is why we see a modified spelling in Numbers 13:33. Oddly enough, all three occurrences of the *n^ephilîm* in the SP preserve only the original form of spelling. This may hint at a revision of the spelling taking place during the post-exilic period and after the Samaritan adoption of the Pentateuch; believed to have taken place ca. 400 BCE. On top of that, the LXX preserves none of this miniature genealogical tree. The MT and SP reading of Numbers 13:33 corresponds to Numbers 13:34 in the LXX, and the verse translates as follows:

> And there we saw the giants; and we were before them as locust, yea even so were we before them.

This quickly brings to mind a point to which Michael S. Heiser made in his argument with a Sitchinite named Erik Parker. Heiser made a reference to the Aramaic written Book of Job found at Qumrân, part of the Dead Sea Scrolls collection. The constellation of Orion is written as נפילא (*n^ephîlā'*). This is the feminine form of the Aramaic

---

[77] It is highly recommended to read the extensive research on Hebrew Orthography under the direction of Frank Moore Cross and David Noel Freedman in their book *Early Hebrew Orthography: A Study of Epigraphic Evidence*

masculine נפיל (*nāphîl*).[78] Coincidently enough, *nāphîl* literally translates to 'giant' and its Aramaic plural form registers נפילין (*n^ephîlîn*). To make this a Hebrew word, we must take the ending character ן (*nûn*) and alter it to a ם (*mēm*). We then end up with נפילים. It would come as no surprise if early orthography revealed that even in the Aramaic, there is a possibility that *n^ephîlîn* may have not always had the *yôd* in its second syllable, which would have looked like this: נפלין. This evidence helps to make sense of it all. We can see how the LXX labeled these *n^ephilîm* as giants, and why they were constantly described as giants in Numbers 13:33 and in their post-Exilic references. Numbers 13:33 is a lot clearer with this understanding, because we can now see how a race of giants (*n^ephilîm*) gave birth to another race of giants (Anakim) followed by the birth of a third race of giants (*n^ephîlîm*), who towered over the Israelites. Now the question is, was this originally an Aramaic word? If so, at what point in history did the Judahite Hebrew dialect adopt this loan word? I cover the answer to this at the conclusion of this chapter and throughout the rest of Section 1 of this book.

One additional thing that I would like to note while on this topic is that a good portion of Hebrew nouns are written around verb forms utilizing procliticization. The noun, in a sense, is a description of the individual(s) spoken of. That is, the first character is added to the following verb (which immediately follows). The proclitic character adds more meaning to the verb. The reader will be able to see a great example of this in the next chapter when discussing the proper noun Nimrod. There are exceptions to this, though (i.e. loan words, two character nouns, compound words forming a noun, etc.). But when reviewing the word *n^ephilîm*, it is very apparent to the student or

---

[78] Jastrow, Marcus. *Dictionary of the Targumim, the Talmud Babli, and Yerushalmi, and the Midrashic Literature.* 2nd ed. Peabody: Hendrickson P, 2005. 923-924.

scholar of biblical Hebrew that the preceding *nûn* adds additional meaning to a verb. Some have suggested the verb is possibly פלל (*pallēl*).[79] This verb translates to 'to pray', 'to judge' or 'to mediate.' If this is in fact the verb root of *nᵉphilîm*, it may provide some clues to additional roles held by these giants.

It is extremely important to start looking at other grammatical clues, followed by the characteristics held by the *nᵉphilîm* detailed in these two verses. Even though the evidence clearly suggests that the word signifies 'giants,' I still feel that there is something most scholars miss when it comes to the *nᵉphilîm*. To review, the *nᵉphilîm* were a product of the sons of God and the daughters of men. Breaking the last part of the verse (Genesis 6:4) down even further, and studying the grammar, we find that it literally translates to the following:

הגברים אשר מעולם אנשי השם
…the mighty ones who from old, men [of] name.

These *nᵉphilîm* are clearly spoken of with great honor. Could this be a biblical *Age of Heroes* identical to what Hesiod spoke of in his *The Works and Days*?[80]

> …Zeus, son of Kronos, created yet another fourth generation on the fertile earth, and these were better and nobler, the wonderful generation of hero-men, who are also called half-gods, the generation before our own on this vast earth. But of these too, evil war and terrible carnage took some; some by the seven-gated Thebes in the land of Kadmos as they fought together over the flocks of Oidipous; other war had taken in ships over the great gulf of the sea, where they also fought for the sake of lovely-haired Helen. There, for these, the end of death was misted about them. But on others, Zeus, son of Kronos, settled a living and a country of their own, apart from

---

[79] i.e. one suggestion by Strong. Reference Strong #6419.

[80] Lattimore, Richmond, trans. Hesiod: The Works and Days/Theogony/The Shield of Herakles. Ann Arbor: University of Michigan P, 1959. 37.

human kind, at the end of the world. And there they have their dwelling place and hearts free of sorrow in the islands of the blessed by the deep-swirling stream of the ocean, prospering heroes, on whom in every year three times over the fruitful grain land bestows its sweet yield.

Much like the hero-men, who were *also called half-gods*, the *n^ephilîm* were also a product of semi-divinity: the sons of God and the daughters of men. When analyzing this piece of scripture even further, the *Epic of Gilgameš*, quickly runs through my head. I will be explaining and discussing this epic later on in this chapter. While these clues are not concrete enough to form a final conclusion, we must now look at all the other evidence.

On a side note, while I am unfamiliar with the works of John Van Seters,[81] he had supposedly made a connection between Genesis 6:1-4 and Hesiod's *Catalogue of Women*.[82]

The Book of 1Enoch and Other Post-Exilic Literature

The post-exilic literature has revealed to us a different perspective of the *n^ephilîm*, one unlike the writings of Genesis 6:4. It is in the later literature that we see a dark side to the *n^ephilîm*, one of blood-thirst and sin. It is also in the post-exilic writings that we find the sons of God (a.k.a. the Watchers) and the *n^ephilîm* leading mankind to their corruption and destruction. These same writings identify the sons of God as angelic beings, something that Genesis never did. Referring back to the previous chapter and the topics regarding Zoroastrian-influenced beliefs during the height of the Persian Empire and

---

[81] Mentioned in chapter 1 under the section: *Challenging the Chronology and the Traditions*.

[82] This piece of information was found in the August 1994 issue of Bible Review, *Scholars Face Off Over Age of Biblical Stories: Friedman vs. Van Seters*.

afterward, one can see such an evolution in faith, but what did it hold before that? We must start at the end and then move backwards. One of these narratives comes to us directly from the pseudepigraphal apocryphal Book of 1Enoch.

The Ethiopic version of Enoch was discovered in the land of Ethiopia by the freemason James Bruce, in 1773 CE.[83] This book is believed to have been compiled around the 2nd to 1st century BCE, and was written in the Ethiopic language of Ge'ez. 1Enoch details the fall of the Watchers, who in turn also give birth to the $n^e philîm$. The fallen angels then went to Enoch to intercede on their behalf with God. The remainder of the book describes Enoch's visit to heaven in the form of a vision, and his revelations. Here we have an excerpt concerning both the sons of God and the $n^e philîm$:

> **6:1** And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.
> **6:2** And angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'
> [*skipping chunk of irrelevant text*]
> **7:1** And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.
> **7:2** And they became pregnant, and they bare great giants, whose height was three thousand ells:
> **7:3** Who consumed all of the acquisitions of men. And when men could no longer sustain them,
> **7:4** the giants turned against them and devoured mankind.

---

[83] The phrase Book of Enoch refers to 1Enoch, which is wholly extant only in the Ethiopic language. There are also two other books called Enoch, 2Enoch (surviving only in Old Slavonic, ca. 1st century CE) and 3Enoch (surviving in Hebrew, ca. 5th-6th century CE.) The numbering of these texts has been applied by scholars to distinguish the texts from one another.

7:5 And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.

7:6 Then the earth laid accusation against the lawless ones.

8:1 And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures.

8:2 And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways…

This is obviously not the famous and mighty *n^ephilîm* that we read about in the Pentateuch. As it is clearly seen, blame for mankind has quickly been taken from man and placed toward the *children of heaven*. This is a topic that I will be getting to in more detail by the conclusion of this chapter.

The Book of Giants holds more detailed accounts of the interactions between Enoch and the *n^ephilîm*. We still start off with the wicked angels bringing forth knowledge and havoc to mankind, performing unnatural acts. As time progresses, the offspring of these angels, the *n^ephilîm*, were suddenly troubled by a series of dreams and visions. Enoch's main role was as an interpreter of these dreams. I would like to mention the existence of *Gilgameš* as being one of the giants, an individual whom I will be referencing thoughout this book. Please reference Appendix A for the entire Dead Sea Scroll variation of Genesis 6. Also, Appendix A includes a 1st century CE commentary of the giants and the Flood written by Flavius Josephus.[84]

---

[84] Flavius Josephus (ca. 37-100 CE) was a 1st century Jewish historian and apologist of the priestly and royal ancestry who survived and recorded the destruction of Jerusalem in 70 CE, and later settled in Rome. His many works give important insight into 1st century Judaism.

I dwelled on this problem for a long time. Why were the *n*ᵉ*philîm* regarded as beings of such high stature and prestige in one source, while demonized in others? It took a while before I heard about and picked up the Book of Jasher. Readers and scholars of the Bible have often been intrigued by other books mentioned within the scriptures. The Book of Jasher is one of them, mentioned in both Joshua 10:13 and 2Samuel 1:17. It is these scholars, including myself, that fantasize as to what is held within these books being referenced. Many scholars place this compilation as early as the 5ᵗʰ to 4ᵗʰ century BCE, just after the Babylonian Exile and before the Persian influence that swept the nation.[85] In the very beginning of the second chapter, we read:

> **2:1** And it was in the hundred and thirtieth year of the life of Adam upon the earth, that he again knew Eve his wife, and she conceived and bare a son in his likeness and in his image, and she called his name Seth, saying, Because God has appointed me another seed in the place of Abel, for Cain has slain him.
> **2:2** And Seth lived one hundred and five years, and he begat a son; and Seth called the name of his son Enosh, saying, Because in that time the sons of men began to multiply, and to afflict their souls and hearts by transgressing and rebelling against God.

When you read on, there is no mention of the sons of God coming unto the daughters of men and bearing giant children who also brought corruption to the known world. It was mankind who corrupted themselves, a parallel to the Genesis account.[86]

Moving on to chapter 3, the author begins to speak of Enoch and how Enoch reigned over all of mankind. We learn of his life and how

---

[85] Reference chapter 2.

[86] Read below.

he was taught the instructions of the Lord,[87] but there is still no mention of the sons of God and the *n*ᵉ*philîm*. This brings me back to the **J** account of the sons of God and the *n*ᵉ*philîm* in Genesis. Rereading chapter 6 verses 1-8, we can clearly see that there is no real connection between the sons of God, the *n*ᵉ*philîm*, and the corruption of mankind leading to the Flood of Noah.

> **6:1** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
> **6:2** that the sons of God saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.
> **6:3** And YHWH said: 'My spirit shall not abide in man forever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'
> **6:4** The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.
> **6:5** And YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
> **6:6** And it repented YHWH that He had made man on the earth, and it grieved Him at His heart.
> **6:7** And YHWH said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'
> **6:8** But Noah found grace in the eyes of YHWH.

Focusing in on Genesis 6:4 and 6:5, there is no connection, and one can safely assume that the story trails away from the sons of God and the *n*ᵉ*philîm* into another direction: mankind's corruption. I would like to remind the reader of the division I made here, mentioned in chapter 1, signifying two different episodes. The author of the Book of Jasher may have known this and, seeing no real point in mentioning

---

[87] A variation of this is covered in 1Enoch.

the heavenly beings and their offspring, decided to omit it. The Book of Jasher also helps to answer another anomaly. If the *n^ephilîm* were part of the cause of the corruption, then why are they still present in Numbers 13:33? Genesis 6:4 does state that *the Nephilim were in the earth in those days and also after that*. After what, the Flood? Going with the belief that the sons of God and the *n^ephilîm* stood apart from the corruption of man would help to make the verses in Genesis and Numbers easier to understand. Following the **P** and **J** texts regarding the repopulation of man from the seeds of Ham, Shem and Yapheth,[88] we also discover that there is no text to account for the Anakim and the *n^ephîlîm* spoken of in Numbers 13:33, an event which took place after the Flood. How were these giants brought back to the land? The answer is that they were never wiped out. It is amazing as to how scholars can overlook certain verses in their study of these *n^ephilîm*. There are additional verses found in Genesis 3 and 8 which can attest to mankind corrupting themselves without the involvement of the sons of God or the *n^ephilîm*:[89]

> **3:22** And YHWH said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.'
> **8:21** And YHWH smelled the sweet savour; and YHWH said in His heart: 'I will not again curse the ground anymore for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite anymore everything living, as I have done.'

It clearly states that man is always evil and will always be evil despite any external influence, a theme opposite to those found in the later post-exilic literature.

---

[88] Gen. 10-11.
[89] JPS translation.

The Epic of Gilgamesh

We must now start to shift our focus away from biblical sources and onto Mesopotamian and Levantine mythology. If someone were to ever ask me what my favorite story of all time would be, I would never hesitate to respond with the *Epic of Gilgameš*. This is an awe-inspiring, amazing story about one man's quest to earn his fame and defeat death. I strongly recommend it to those who haven't already picked up a copy of this great piece of literature. Many variations of this epic exist: (1) the Sumerian version, which dates to ca. 2100 BCE; (2) the Akkadian written Old Babylonian Version (OBV) dating to ca. 1700 BCE; and (3) the Standard Babylonian Version (SBV) written at ca. 1200 BCE and later. Versions have also been found written in Hittite, Hurrian and Ugaritic,[90] and many scholars believe that they have found reference to *Gilgameš* in ancient Greek lore.[91] The best known and most complete of these translations is that of the SBV. Discovered in 1848-49 by archaeologist Austen Henry Layard in the royal library of Asshurbanipal at the ancient Assyrian city of Nineveh, its great importance was not seen until finally deciphered in the 1870s at the British Museum by George Smith, who came across a story of a deluge startlingly similar to the biblical account of the Flood of Noah.

It is in the SBV of the *Epic of Gilgameš* that we find important and coincidental similarities with the primeval history of the Book of

---

[90] Some specific Levantine sites include Emar and Megiddo.

[91] In the works of the classical author Aelian, titled *On the Nature of Animals*, we find a birth legend. King Seuechoros of the Babylonians had been warned by his magicians that a son born to his daughter would usurp his throne. In fear of this outcome, the king kept his daughter at the acropolis under close guard, to no success because she still became pregnant, and the guards, fearing the king's wrath, cast the child from the summit. The baby was saved by an eagle in flight and was taken to an orchard, where the child was carefully set down. The caretaker of this place found the baby and raised him. The child, who was later to become king, was called '*Gilgamos*.'

Genesis.[92] This book serves as a guide to identify everything in the upcoming chapters, but for now I wish to concentrate on those characteristics akin to Genesis 6. In the middle of the first column and at the very beginning of the second of the first tablet, we discover *Gilgameš*'s background:

> Wild calf of Lugalbanda,[93] Gilgamesh, is perfect in strength,
> Suckling of the sublime wild cow, the wild cow Ninsun
> Towering Gilgamesh is uncannily perfect…
> …Two-thirds of him was divine, and one-third of him was human…

With knowledge of the Sumerian King List, we find out that Lugalbanda was once a king of Uruk. Many older Sumerian poems exist pertaining to Lugalbanda. He was a mortal who had joined with the deity Ninsun to produce *Gilgameš*. At first glance, one may wonder why the strange division of divinity and mortality. This may be due to the fact that Lugalbanda may have started off human, but was deified in the years to come. Reasons or events for this transformation are unknown. Other than his partial divinity, a lot of emphasis is placed on

---

[92] i.e. the $n^e phil\hat{i}m$ and the Flood of Noah and parts of the Eden narrative.

[93] According to the Sumerian King List, the first king of the Dynasty of Unug (Sumerian name for Uruk) was Meskiaggasher. He was followed by his son, Enmerkar. Then came Lugalbanda and Dumuzid followed by *Gilgameš*. One thing to point out is that on the list, Lugalbanda is not mentioned as *Gilgameš*'s father. Instead it reads: *Gilgameš, whose father was a phantom, the lord of Kulaba*. The most interesting part of this is that in the Sumerian poems of *Gilgameš*, he is mentioned as being the son of Lugalbanda and not a phantom. The Sumerian King List was written on a clay tablet using a stylus and then baked, at around the very end or after the Isin Dynasty. The Sumerian versions of *Gilgameš* date to around the same time period; so many scholars still question its meaning.

Gilgameš's (and the later Enkidu who was created by the gods) height throughout the rest of the narrative.[94]

> […] stately in feature,
> […] in body, lofty […]
> His foot was a triple cubit, his leg six times twelve,
> His stride was six times twelve cubits,
> His thumb was […] cubits.
> His cheeks had a beard like […]
> The locks of his hair grew thick as a grainfield.
> He was perfection in height,
> Ideally handsome […]

This emphasis on height was also extremely significant in many other translations of the story, such as the Hittite version in which *Gilgameš* is described as being *eleven yards in height and his breast was nine spans in breadth*. Normal humans in the epic(s) were never mentioned as being the same height as these demigods. In fact, the everyday citizens of Uruk were constantly astonished at the heights of both *Gilgameš* and Enkidu. The demigods found in the ancient Mesopotamian world display undeniably similar traits to the *n^ephilîm*. They are heroic and spoken of with high prestige, as is present within this epic. A lot of attention is directed toward their heights; and in a topic which I will cover later on in the chapter, they existed before and after the Flood. In the next section, I will be providing evidence of how the deities themselves may also have been of high stature by referencing Ugaritic mythology, which will lead us to believe that the sons of God, including God himself, may have been viewed as giants at one point in history.

---

[94] These gigantic features can also be seen in Tablet IV, on the path to Humbaba in the Cedar Forest; Tablet VI, the battle with the Bull of Heaven; and Tablet X, the ferry ride to Ut-napishtim.

Ugaritic Mythology

Since the discovery and translation of the Ugaritic (Ugarit — modern Ras Shamra)[95] cuneiform texts, a new approach has been taken to the understanding of Old Testament literature. A lot of similarities in both ritual and cultic beliefs are displayed with both cultures. Scholars such as Frank Moore Cross have taken it upon themselves to identify all aspects of early Israelite belief with the older Ugaritic-Canaanite faith, proving to the public the evolution of polytheism to monotheism with a single deity holding combined attributes and personalities of these polytheistic deities. In his book *Canaanite Myth and Hebrew Epic*, Frank Moore Cross introduces the reader to two main themes portrayed by the supreme deity: that of the Creator and the Divine Warrior. He then proceeds to give the supreme deity the titles of *Elohim* the Creator and *Yahweh* the Divine Warrior. In comparison with the relating Ugaritic and Canaanite mythological sources, Cross continues linking these themes and personalities with two main deities of the Ugaritic-Canaanite pantheon. *Elohim* was associated with El while *Yahweh* saw many similarities to *Ba`al Haddad*. Frank Moore Cross is one of the many pioneers that have paved the way to a better understanding of biblical literature in the present day.

References to deities of the Ugaritic pantheon point to gigantism. Most of these references are directed toward one specific deity, *Ba`al Haddad*.[96] Judging by the Ugaritic sources, *Ba`al Haddad* was the

---

[95] Located in what today is on the northern part of the Syrian coast, just north of the city of Latakia.

[96] Haddad (Akk. *Adad*) is the personal name of the Ugaritic *Ba`al* (lord), which apparently means 'thunderer.' *Ba`al Haddad* gained his popularity during the 2nd millennium BCE. During the 1st millennium BCE his personal cult declined making way for the *Ba`al Shamem* (Lord of Heaven) of the Phoenicians and as mention in the previous chapter, the Israelites.

principal deity established as the main cult of worship at Ugarit. In the story entitled *Ba`al and Mot*, we see such an example.[97] From the very beginning of the story, a grudge between *Ba`al* and Mot is present. *Ba`al Haddad* was a mighty storm and fertility deity, and Mot is the god of death, pestilence and plague who ruled the Underworld. Constant references are made to Mot causing *the heavens to wilt and collapse* and with his deathly powers scorching *the crops and the fruit of the trees*; features opposite *Ba`al Haddad*, who as mentioned earlier symbolized fertility. Mot ends up thinking he killed *Ba`al*, and *Ba`al* disappears.[98] Athtar, another deity, attempts to take the storm god's place on the throne at mount Zephon. Athtar seats himself on *Ba`al*'s throne, but finds that he is not tall enough to occupy it.

> He (Athtar)[99] sat on the seat of the mightiest Ba`al,
> (But) his feet did not reach the foot-stool,
> his head did not reach its top.

In all his statues and stone carving, *Ba`al Haddad* was constantly depicted as a giant holding a smiting position, while everything else surrounding him was shorter in height. Even in front of the leader of the Ugaritic pantheon El, the mighty *Ba`al* towered over him. Notice in the figure below how *Ba`al Haddad* towers over the individual next to him in a smiting position. In a similar fashion, we have the same traits presented in other ancient artifacts around the world.

---

[97] CTA 4.

[98] Mot swallows *Ba`al*. Although many translations of this story imply that *Ba`al* used a substitute, disguised in his clothing, and hid in the shades of Mot's realm, the underworld. When Anat searches for him later on, she searches for her brother's shade.

[99] Author's note.

Figure 4 - Stela depicting image of *Ba`al Haddad* in a smiting position.

To list a few others, we have the Narmer Palette and the Victory Stela of Naram-Sin, in which both kings are deified to such a degree where we see Narmer towering over his servants and enemies holding

a smiting position,[100] and in Naram-Sin's stela, not only is Naram-Sin superior in height compared to the rest of the individuals depicted on the stela, but he has also been known to deify himself by writing his name with the proto-Akkadian sign of *il*, standing for god, as is seen in his victory stela.[101] Even in simple cylinder seal impressions we see the same motifs, where the gods are taller in stature than mankind. In the figure below, the gods are represented with the horned cap, while the humans are bearing most of the workload and are smaller in height. These gigantic representations of kings have lasted for thousands of years. Such great examples can be seen with the imagery of Ramses II (a.k.a. Ramses the Great). Ramses is always depicted as towering over his enemies, holding them down with one hand while lifting the mace in the other, a typical smiting position. Some of the best preserved stone reliefs showing Ramses as a giant can be found in the interiors of the temple he honored his great wife, Nefertari, with at Abu Simbel. We also know from Ancient Egyptian studies that the Egyptian Pharaoh was an earthly representation of the Horus god, which in turn gave the Pharaoh divine attributes.

---

[100] Narmer (ca. 3100 BCE) is a Pre-Dynastic king of Egypt, where under his leadership the unification of both Upper and Lower Egypt took place. His capital was found at Hierakonpolis (Nekhen) and the artifact (Narmer's palette) was found in the 'Main Deposit' of the same site.

[101] Naram-Sin (ca. 2250 BCE) was a king and the grandson of Sargon of Agade, king and creator of the Akkadian Dynasty and empire. Expansions of the empire were made under his reign, and he was given the title of *King of the 4 Quarters/Corners*, which meant 'king of the (known) world.'

Figure 5 - The Naram-Sin Victory Stela.

Figure 6 - Impression of a cylinder seal depicting the construction of a structure with both man and gods working together, ca. 2246-2160 BCE. BLMJ Seal 377.

The Sons of God, Watcher and the Anunnaki

As mentioned earlier, the sons of God can and may possibly be an actual pantheon of lesser deities serving the supreme deity. Referencing back to chapter 2, as the centuries passed, during the rise of monotheism, these children of the supreme God were nothing more than angelic beings, adopting themes from the incoming Zoroastrian wave. The Book of 1Enoch and later Aramaic literature give these angels the epithet of the Watchers. It is believed this title corresponds to the fact that when Enoch was being taught the sacred knowledge of the luminaries, he was taught by the angels who "watched" the skies and studied each celestial body that took its course in the heavens. All this information is obviously not present in the Book of Genesis, which leads me to believe it is a corruption of time. The original sons of God were nothing more than children of the Almighty. The reader has to understand that in the Hebrew language, a separate word is used for angel, which holds an entirely different meaning unlike what is seen in these later narratives. In Hebrew, angel translates to מלאך (*mal'ākh*), which figuratively means servant, representative or messenger. A literal translation comes from an unused root meaning to dispatch or to send.[102] Early Israelite/ Judahite scriptures spoke of angels strictly delivering the messages of God, whether it is to warn of the outcomes of Sodom and Gomorrah or to save and encourage those in distress and need.[103] We always read of the *angels* or the *angel of the Lord/ of God* in the ancestral history, and never in the primeval. The whole concept of servants to a venerated deity can be seen in the surrounding mythology long before the writing of the scriptures. Such mythology,

---

[102] In Ugaritic literature, the term used for sending someone or a message out is the word *lik*, which literally means [*has*] *sent*.

[103] Gen. 16:7-11.

for example, holding these themes falls back onto Ugarit and the entire Levantine region. The entire *Ba`al* Cycle strongly displays the servant(s) of the Lord motif without fail. One of the many examples can be found in the epic of *Ba`al and Mot*, where the two opposing deities (*Ba`al* and Mot) start off by sending messengers back and forth to relay their messages for one another. Directed towards Gupn and Ugar, two of *Ba`al*'s messengers, with their lord's message:[104]

> 'Depart, tell to divine Mot,
> repeat to the hero beloved of El:
> "The message of mightiest Ba`al,
> the word of the mightiest of warriors (is this):
> Hail, o divine Mot!
> I am your servant, yes, yours forever."'

Later on in the story, Mot sends one of his own messengers on his behalf:[105]

> He (the messenger of Mot)[106] lifted up his voice and cried:
> 'Where then is Ba`al […]
> Where is Haddad […]'

These messengers were not the sons of God, but instead the servants of the sons of God.[107] Why couldn't the same apply to a neighboring nation, such as early Israel or even to Judah?

In Sumero-Babylonian literature, the 'children of the Almighty' are most commonly called the Anunna and the Anunnaki, translating to

---

[104] Gibson, John. Canaanite Myths and Legends. 2nd ed. Edinburgh: T. & T. Clark Ltd., 1978. 69.

[105] Gibson, John. Canaanite Myths and Legends. 2nd ed. Edinburgh: T. & T. Clark Ltd., 1978. 71.

[106] Author's note.

[107] God being El. It should also be noted that in Ugaritic and Canaanite sources *Ba`al Haddad* was referenced to being both the son of El and then also the son of Dagon.

the 'children of Anu.' Anu[108] was the supreme deity of the Sumero-Babylonian pantheon, a god of the heavens. Much like the sons of God in Israelite/ Judahite lore and the sons of El in Ugaritic myth, the Anunnaki were too many to mention individually, or not worth mentioning individually at all. It was simply a generic term used when speaking of all the (lesser) deities. I feel that this is the case in Genesis. Both the sons of God and the n^{e}philîm were generic terms when speaking of the groups as a whole. Earlier, I argued that the term n^{e}philîm could mean nothing else but giants, and to those who have argued with me in the past I responded, 'Why would they call them the 'sons of the sons of God?' Especially when they hold partial divinity. They need to be identified as something.

The account of the earth's repopulation according to the Book of Genesis

This excerpt is taken from the 1917 JPS translation of the Hebrew Tanakh. The following key will be used to separate the traditions: the Redactor (**R**) is shaded, the *Priestly* (**P**) will be in italics, and the Yahwist (**J**) will be kept in normal fonts. All the sources are provided for better analysis.

> **10:1** Now these are the generations of the sons of Noah: Shem, Ham, and Yapheth; *and unto them were sons born after the flood*.
> **10:2** *The sons of Yapheth: Gomer, and Magog, and Madai, and Yavan, and Tubal, and Meshech, and Tiras.*
> **10:3** *And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.*
> **10:4** *And the sons of Yavan: Elishah, and Tarshish, Kittim, and Dodanim.*

---

[108] An was his Sumerian name, while Anu was the Akkadian corruption of the original.

10:5 *Of these were the isles of the nations divided in their lands, everyone after his tongue, after their families, in their nations*.

10:6 *And the sons of Ham: Cush, and Mizraim, and Put, and Canaan*.

10:7 *And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca; and the sons of Raamah: Sheba, and Dedan*.

10:8 And Cush begot Nimrod; he began to be a mighty one in the earth.

10:9 He was a mighty hunter before YHWH; wherefore it is said: 'Like Nimrod a mighty hunter before YHWH.'

10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

10:11 Out of that land went forth Asshur, and builded Nineveh, and Rehoboth-ir, and *Kālaḥ*,

10:12 and Resen between Nineveh and *Kālaḥ* – the same is the great city.

10:13 And Mizraim begot Ludim, and Anamim, and Lehabim, and Naphtuhim,

10:14 and Pathrusim, and Casluhim – whence went forth the Philistines – and Caphtorim.

10:15 And Canaan begot Zidon his firstborn, and Heth;

10:16 and the Jebusite, and the Amorite, and the Girgashite;

10:17 and the Hivite, and the Arkite, and the Sinite;

10:18 and the Arvadite, and the Zemarite, and the Hamathite; and afterwards were the families of the Canaanite spread abroad.

10:19 And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha.

10:20 *These are the sons of Ham, after their tongues, in their lands, in their nations*.

10:21 And unto Shem, the father of all the children of Eber, the elder brother of Yapheth, to him also were children born.

10:22 *The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram*.

10:23 *And the sons of Aram: Uz and Hul, and Gether, and Mash*.

10:24 And Arpachshad begot Shelah; and Shelah begot Eber.

10:25 And unto Eber were born two sons; the name of the one was Peleg; for in his days was the earth divided; and his brother's name was Yoktan.

10:26 And Yoktan begot Almodad, and Sheleph, and Hazarmaveth, and Yerah;

10:27 and Hadoram, and Uzal, and Diklah;

10:28 and Obal, and Abimael, and Sheba;

10:29 and Ophir, and Havilah, and Yobab; all these were the sons of Yoktan.

10:30 And their dwelling was from Mesha, as thou goest toward Sephar, unto the mountain of the east.

10:31 *These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.*

10:32 *These are the families of the sons of Noah, after their generations, in their nations; and of these were the nations divided in the earth after the flood.*

A Quick Recap of the Flood

After realizing who the *n^{e}philîm* actually were, I then moved onto the Flood. Almost every ancient Near Eastern culture had its own rendition of a flood myth that paralleled one another nearly word for word. Many scholars have taken these mythological stories and attempted to prove that at one point in history, a flood of such great magnitude brought severe destruction to the earth, killing off civilizations. I cannot help but think of an archaeologist from the early 20th century, a Sir Leonard Woolley, who upon discovering Ur insisted that the flood of the Genesis 7 account existed because he thought he had found proof in an eight-foot thick layer of water-deposited strata underneath the city, covering a still more ancient civilization. In more recent years, studies have been made that date the flood to the Neolithic Period, at the very end of the last Ice Age, while a few other claims direct the flood to be more of a local phenomenon that affected the local inhabitants telling the story. In this book, I will not be covering the flood from a historical standpoint. So, I will not be

proving that it had existed and to what timeframe it should be placed in. The flood myth will be studied from a mythological point of view, and deeper emphasis will be placed on fully utilizing the language, grammar and key points used within these stories.

It is the Flood of Noah that is usually the most familiar to us all. Traditionally, Noah's story begins on Genesis 6:1, when *man begun to be plentiful on the earth*. At that moment we learn of the sons of God and how they took wives among the daughters of men and bore the *n*ᵉ*philîm*. Mankind slowly corrupted itself, and YHWH regretted all of his creations, including the reptiles and the birds of heaven. YHWH wanted to bring an end to it all, but Noah won favor with YHWH. It is in Genesis 6:13-7:5 that Noah receives instruction from YHWH to assemble an ark and bring aboard his sons, his wife, and his sons' wives. In **J**, YHWH informs Noah to bring aboard a limited number of the animals of the earth, separating the clean from unclean,[109] while **P** has YHWH tell Noah to bring two of each living creature; male and female.[110] The instructions end with:

> For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth.'
>
> *Genesis 7:4*

The flood came, Noah did what was ordered to him by YHWH, and they all boarded the ark. The springs of *the great deep broke through* and for forty days and forty nights, rain showered the earth. The waters rose so high that the highest mountains were submerged. All life perished from the face of the earth. The time came when the rains and the springs of the deep ceased. The ark came to rest on the mountains of Ararat.

---

[109] Gen. 7:2-3.

[110] Gen. 6:19-20.

In the complete version,[111] at the end of forty days, Noah sent out a raven in search of dry land. The raven flew back. A dove was released next, still with no success of finding a place to perch. Seven days later a second dove was sent out, and when it came back there was *a new olive-branch in its beak*. This was a sign to Noah. He now knew that the waters were receding. An additional seven days passed by, and another dove was sent out. Finding a place to perch itself, the dove never returned. Upon disembarking from the vessel, Noah offers YHWH a burnt offering.

> And YHWH smelled the sweet savour; and YHWH said in His heart: 'I will not again curse the ground anymore for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite anymore everything living, as I have done.'
>
> *Genesis 8:21*

Chapters 9 and 10 of Genesis mention the repopulation of the planet from the seeds of the sons of Noah: Shem, Ham, and Yaphet. This is mainly a compilation of both **J** and **P**, while many scholars still argue of the unknown source from which Genesis 9:28-29 is derived. Many peculiarities lie between the two main sources. It would seem that the original **J** was more fragmentary, while the **P** attempted to tie all these fragments together. One of these peculiarities comes from Genesis 10:7 and 10:8. We are first told of the children of Cush in the one verse of **P**, while Cush is mentioned once again in **J** begetting Nimrod. Why isn't Nimrod mentioned with Cush's other children? Obviously Nimrod was spoken of to a high degree, which deserves more explanation on its own, but it still doesn't answer the question as to why he was left out of the previous verse. In the next chapter I will be covering more on Cush, Nimrod and the not yet mentioned Asshur.

---

[111] Both **J** and **P**.

Another oddity comes from the readings of both Genesis 6:4 and Numbers 13:33, when we read that the $n^e phil\hat{\imath}m$ were on the earth in those days and after that (the Flood), while Numbers 13:33 confirms it. Where do the Anakim and the two tribes/ nations of the $n^e phil\hat{\imath}m$ fall into this equation? I provided an answer earlier, but more is needed. Not relating directly to the $n^e phil\hat{\imath}m$, in a later mentioned Mesopotamian narrative we see a peculiarity that helps to shed some light on a detail that many have not noticed within the story of Noah. That detail originates from Genesis 7:1. YHWH speaks to Noah, saying, '*Come thou and all thy house into the ark.*' In Hebrew the term used for house is בית (*bēyt*), which when structured into a sentence such as the one above can mean not only his family (i.e. his wife, his three sons, and his sons' wives, which are mentioned in both the **J** and **P** accounts on two separate instances to have boarded the ark, while there is no detail on whether they were the only ones) but servants and slaves of the family. Can this account for other nations mentioned later on in the Bible, such as the Rephaim, which show no genealogical roots to Noah's sons? The question is raised: how many humans did board the ark to be spared from the destruction? Oddly enough, **J** first mentions Noah's three sons by name in Genesis 9:18 when Shem, Ham and Yaphet step out of the ark to continue onto Canaan's curse. This curse found in Genesis 9:18-27 is an extremely interesting piece of literature. Canaan, the son of Ham, was cursed by Noah to be a servant for the lines of both Yaphet and Shem. Another oddity comes from Genesis 9:26-27 when Noah says: '*Blessed is YHWH, God of Shem, and may Canaan be a servant to them. May God enlarge Yaphet, and may he dwell in the tents of Shem, and may Canaan be a servant to them.*' A couple of curiosities come from this passage, all of which I attempt to decipher in a later chapter. Why is YHWH mentioned as being the God of Shem, while *'Ĕlōhîm* should enlarge Yaphet? Also, the portion of **J** in Genesis 10 does not cover Yaphet's

line, nor does it mention Ham by name. Was Yaphet to blend into Shem's nations, judging by the passage above? Was he never supposed to represent the Mediterranean nations? Or were certain lines of **J** omitted? What knowledge did the Hebrew scribe have of the Mediterranean at the time of compilation? For example, Kaphtor or Crete was begotten by Egypt, who in turn was supposedly begotten by Ham and not Yaphet. One reason we know this nation is that Crete comes from ancient Egyptian sources. Painted in the interiors of a tomb belonging to a vizier and dating to 1450 BCE, the Cretans were depicted as the 'Princes of the Land of Keftiu and of the isles which are in the midst of the sea.'[112] Found in Akkadian texts, the Cretans are said to be from Kaptara. We do know of the great trading influence the Minoans of Crete had at this point in history, before the Mycenaeans took over. More Mediterranean nations are mentioned, two of which we know settled in the Levant: the Kasluhim[113] and the Philistines. Also according to **J**, the only true son that we know begotten by Ham is Canaan, whose line is spoken of in Genesis 10:15-19. Did the previously mentioned nations actually belong to Ham?

Back to the Book of Jasher

In the very beginning of the second chapter, the author recalls accounts leading to the Flood that were either never recorded, omitted, or represented a later addition that never made the final revision of the Book of Genesis. During the antediluvian era, before the Flood of Noah, the sons of man began to multiply and corruption swept across the land, where, summarizing once again, the sons of men rebelled and

---

[112] Castleden, Rodney. Minoans: Life in the Bronze Age Crete. 1st ed. New York: Routledge, 2002. 12.

[113] According to Strong #3695 they are the progenitors of the Philistines and Caphtorim.

transgressed against God and served other gods, forgetting the Lord. Forms of idolatry were adopted. Angry at these recent outcomes, we see attempts taken by the supreme deity to turn mankind back to worshipping him. Oddly enough, this is not mentioned in any other account before or after this book.

> …the Lord caused the waters of the river Gihon to overwhelm them, and he destroyed and consumed them, and he destroyed the third part of the earth, and notwithstanding this, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of the Lord.
>
> *Jasher 2:6*

Aside from this early mini-flood, the story moves onto mentioning a famine that lay upon the land.

> And the seed which they sowed in those days in the ground became thorns, thistles and briers…
>
> *Jasher 2:8*

As is seen, in this narrative we find more details leading to the Flood when compared to the Book of Genesis. Following in the footsteps of the now compiled Genesis, the author of the Book of Jasher decided to adopt the same themes when it came to the animals that boarded Noah's vessel.

> Two and two came to Noah into the ark, but from the clean animals, and clean fowls, he brought seven couples, as God had commanded him.
>
> *Jasher 6:9*

I only mention the Flood account in the Book of Jasher to show the early stages of corruption taking place within biblical literature, with the omitted or edited pre-Flood extracts at this point in Israelite history. If evidence shows how scripture can change over a few hundred years, then why can't it be even more corrupt over a longer duration?

Atrahasis and Ut-napishtim

In Mesopotamian lore, Atrahasis is named as the flood hero.[114] According to the Sumerian King List, in the years before the flood, Ubara-Tutu was king of Shuruppak. The very same Ubara-Tutu who was said to be the father of the flood hero found in the *Epic of Gilgameš*. Oddly enough, we can see the corruption of time taking place here, because in the older Sumerian accounts Atrahasis was called by his Sumerian name of Ziusudra and was said to have ruled the city of Shuruppak (Šuruppag) after his father, who had the city named after him. In turn Šuruppag was the son of Ubara-Tutu. In the *Epic of Gilgameš*, Atrahasis went by the Akkadian name of Ut-napishtim and Uta-na'ishtim, a name which is believed to translate to *He found life*. The name used by Berossos for the flood survivor is Xisouthros, a probable phonetic rendering of the title Ziusudra.[115] I have even found a play on the terminology, which may give an explanation to these epithets evolving into the biblical Noah.[116]

> (Uta)-na'ish(tim); where *na'ish* can be an abbreviation which later turned into Noah.

Getting back to the main topic: under his many epithets, this hero was a notable figure at the dawn of history, and his story has lasted to the present day in the form of Noah. This OBV of the story, written on clay tablets, is thought to be dated to around 1700 BCE. The story begins:

---

[114] Atrahasis translates to *Extra-wise*.

[115] Berossos identifies Xisouthros as the last king of Babylon before the flood, who was also rewarded with immortality by the gods after surviving the great flood.

[116] Dalley, Stephanie. Myths From Mesopotamia. 4th ed. New York: Oxford UP, 2000. 2.

When the gods instead of man
Did the work, bore the loads,
The gods' load was too great,
The work too hard, the trouble too much,
The great Anunnaki made the Igigi[117]
Carry the workload sevenfold…

Atrahasis Tablet I

The gods were divided into their own territories with their own responsibilities, and the Anunnaki of the sky forced the Igigi to dig out the needed canals, the rivers of the Tigris and Euphrates. The Igigi then became tired of their harsh labor and working environment and decided to revolt against the gods, so they marched to the dwelling of Ellil (Enlil) in order to resolve the situation.[118] Enki intervened and suggested the creation of mankind to bear the workload.[119]

…Create primeval man, that he may bear the yoke!
Let him bear the yoke, the work of Ellil,
Let man bear the load of the gods!

Atrahasis Tablet I

Man was created, but soon the gods regretted their creation:

600 years, less than 600, passed,
And the country became too wide, the people too numerous.
The country was as noisy as a bellowing bull.
The God grew restless at their racket,
Ellil had to listen to their noise…

Atrahasis Tablet I

---

[117] The Igigi are the great gods of a younger generation headed by the deity Ellil (Enlil).

[118] Enlil was the name of a chief deity in the Sumero-Babylonian religion, rendered as Ellil in later Akkadian. Enlil was the god of wind, or the sky between earth and heaven.

[119] Enki was a deity in Sumero-Babylonian mythology, later known as Ea. The name Ea is of Sumerian origin and was written by means of two signs signifying "house" (E) and "water" (A/Ab). Enki was the deity of water, intelligence and creation.

The gods (under the command of Anu) attempted to control the population by spreading plagues and cutting off food supplies, with no success. Notice the similarities between this and the methods portrayed in the later written Book of Jasher.

It is in the third tablet that we finally see the preparation for and the events of the Flood. Enki informs Atrahasis of the upcoming disaster that is about to befall mankind throughout the land, and encourages him to build a boat.

> He (Atrahasis)[120] gathered the elders at his door.
> Atrahasis made his voice heard
> And spoke to the elders,
> 'My god is out of favor with your god.
> …Enki and [Ellil (?)] have become angry with each other.
> They have driven me out of [my house].
> Since I always stand in awe of Enki,
> He told (me) of this matter.
> I can no longer stay in […]
> I cannot set my foot on Ellil's territory (again).
> [I must go down to the Apsu and stay] with (my) god (?).
> This is what he told me.'
>
> *Atrahasis Tablet III*

All his neighbors gave him a helping hand in the construction of this vessel. Once completed, Atrahasis brought aboard *the birds that fly in the sky*, cattle and additional wild animals from the open country. Then the Flood came forth and destroyed everything in its path. For seven days and seven nights the storm and flood continued. After a long gap of about 58 damaged (undecipherable) lines, the waters receded from the land. Atrahasis made an offering to the gods and upon smelling the fragrance, all the deities gathered over the offering. The story ends with the gods not only regretting the decision made for the destruction of man, but casting blame on Enki for letting life

---

[120] Author's note.

escape the catastrophe. A new method of population control was decreed by the deities to prevent this from ever happening again.

> In addition let there be one-third of the people,
> Among the people the woman who gives birth yet
> Does not give birth (successfully);
> Let there be the *pašittu*[121] — demon among the people,
> To snatch the baby from its mother's lap.
> Establish *ugbabtu*, *entu*, *egiṣītu*[122] — women:
> They shall be taboo, and thus control childbirth…
>
> *Atrahasis Tablet III*

There is no repopulation theme present in this narrative.

Our second story comes from the *Epic of Gilgameš*. In his quest to find immortality, *Gilgameš* runs into the flood-hero Ut-napishtim. It is in Tablet XI that we come across the Flood account. Ut-napishtim recalls the story to *Gilgameš*:

> I will reveal to you, O Gilgamesh, a secret matter,
> And a mystery of the gods I will tell you.
> The city of Shuruppak, a city you yourself have knowledge of,
> Which once was set on the [bank] of the Euphrates,
> That aforesaid city was ancient and gods once were within it.
> The great gods resolved to send the deluge…

He continues to mention how Ea had spoken to him, informing him of what was to be expected (the Flood) and directed Ut-napishtim to the construction of a boat. The reason given to the elders and the construction of the vessel parallels that of Atrahasis (above). Due to Ellil's rejection of him, Ut-napishtim must venture off to the Apsu, with his lord Ea. Ut-napishtim brought aboard his family and kin,

---

[121] No translation for this word exists.

[122] No translation for these words exist.

silver, gold, *all the seed of living things*, cattle from the open country, wild beasts from the open country and *all kinds of craftsmen*.[123]

The storm finally came, all was hidden in darkness, and Ut-napishtim continues on with his story:

> I went into the boat and caulked the door.
> To the caulker of the boat, to Puzur-Amurri the boatman,
> I gave over the edifice, with all it contained.

For seven days the storm and flood raged, and on the seventh day the sea became calm. The boat came to rest and did not budge on Mount Nimush. After seven additional days, Ut-napishtim released a dove, and with no place to perch itself, it came back. He then released a swallow, still with no such luck of finding any visible land. Finally, a raven was set loose, and when it saw that the waters were receding, it did not turn around but instead moved on.

At the end, Ut-napishtim gives an offering to the gods, and upon the smelling of its fragrance, the gods gather. Regretting the entire destruction of mankind, the gods vow to never agree to such an act again, and give Ut-napishtim and his wife the gift of immortality.

> 'Hitherto, Ut-napishtim has been a human being,
> Now Ut-napishtim and his wife shall become like us gods.
> Ut-napishtim shall dwell far distant at the source of the rivers.'
> Thus it was that they took me far distant and had me dwell at
> the source of the rivers.

Oddly enough, **J** never records Noah ever expiring. Genesis 9:10 is written by some unknown source dating much later than **J**.

Still, no repopulation theme is present. In the Sumerian account of Ziusudra, the source of the rivers is the land of Dilmun, an overseas

---

[123] Notice how Ut-napishtim and his immediate family were not the only ones to board the vessel, similar to a possible detail overlooked in Genesis 7.

country where the sun rises. Modern scholars place this location at the modern-day island of Bahrain. Many more parallels are seen with the latter narrative to the one found within the Bible, and it was because of this I chose to pursue the account within the *Epic of Gilgameš* in my future research. Once I read the later SBV found in the library of Asshurbanipal, I knew I was on the right track.[124]

Conclusion

So what does this all mean? Piecing everything together gives us a new view on who the *n^ephilîm* may have actually been, and it would seem that the narratives of both the sons of God with the *n^ephilîm* and the Flood find more parallels with the *Epic of Gilgameš*. From the point where the gods, the Anunna, lived in Shuruppak before the

---

[124] This version has been adapted to the Neo-Assyrian dialect, with the deities and main characters named slightly different. For example, Ellil is known as both Elu and Bēl. These epithets may have led to an early confusion of deities, a topic I discuss in a later chapter. Also in Ea's instructions to Hasisadra (Ut-napishtim) it would seem that George Smith's (spoken of with greater detail in the following chapters) translation of the eleventh tablet reveals a part to the story which may have also led to a corruption of early interpretation adopted by other nations such as the Judahite Hebrews. Ea is speaking to Hasisadra:

[…] the flood which I will send to you,
into it enter and the door of the ship turn.

Is Ea taking part credit for the upcoming disaster in the later versions of the story? Also, there is a piece of curious text before the fragment above which can also display the same idea but is difficult to tell with the damaged text surrounding it. Ea is still speaking to Hasisadra:

[…] I destroy (?) the sinner and life […]
[…] cause to go in (?) the seed of life all of it to the midst of the ship.

Flood, as the sons of God came in unto the daughters of men. We have the products of these deities taking human partners to bring forth demigods, before and after the Flood, from the $n^e philîm$ to *Gilgameš*. As I had mentioned earlier, it is quite strange that later Judaic traditions place *Gilgameš* as one of the $n^e philîm$ in the Book of Giants. This may hint at possible earlier myths surrounding *Gilgameš* circulating around both Israel and Judah. With a deeper investigation of the main Pentateuchal literature to the post-Exilic writings, we now know how originally the sons of God and their children were spoken of as heroes and mighty warriors, as opposed to the demonized giants we find later on, and how this change may have taken place. These same heroes were given features of gigantism, which symbolized strength or warrior/ ruler type status and semi- to full divinity. Rereading the earlier topic of *Ba`al Haddad*, evidence is seen for how early kings of the Near East adopted the same gigantic style when recording their exploits on stelae and monuments, even to the point of writing the sign(s) of god next to their name/ title, deifying themselves. With the evidence presented, I still hold the firm belief that originally the sons of God were not angels of the Lord, but instead actual children of the supreme deity, much like the sons of El or the Anunna/ Anunnaki found in the surrounding mythology. Angels were merely messengers to all the deities. Distinct epithets were given to those with specific roles. I know I speak strongly of henotheism, and the evidence is still far from proving it, but one cannot help but think about it when it all comes together. Even the details of the Flood show eerie similarities to that of the older Mesopotamian sources. There is so much more, which I will be discussing in the later chapters, to prove that the basis of the primeval history rested on the very popular *Epic of Gilgameš*, along with the rest of the collection found at Asshurbanipal's royal library in Nineveh. Now another set of questions remain: aside from the famed mighty warriors looked upon to such a high degree, as seen in Genesis

6:4, were there any surrounding and now lost mythological stories concerning these *n^ephilîm*? Were they instead divine kings who ruled mankind at its earliest stages of civilization, as is seen in the Sumerian King List, the *Epic of Gilgameš*, and in other historical stories? Is there also some connection with the root *pallēl,* and does it point to early priestly functions held by the king as leader/ chief of the tribe/ nation? In early history, kings/ rulers served as head priests and performed all priestly rights for the people. We do get hints from various myths of such characteristics, a couple of which can be seen in the *Epic of Gilgameš*. In the beginning of Tablet III, *Gilgameš* is seen going to the temple of Ninsun with Enkidu to ask for her blessing prior to the journey through the Cedar forest; and again in Tablet VI, where after defeating the Bull of Heaven, he gives an offering to a statue of "his god, Lugalbanda." Did early Hebrew lore include *Gilgameš*, since it was an epic so widespread? Archaeological evidence, as mentioned earlier, may in fact hint at that being a possibility.

Focusing back on the Flood, I still cannot help but wonder how the tribes of giants came back to the earth, unless they were never wiped out. To recap, when we revisit Genesis 6:4 and Numbers 13:33, we do know that they *were in the earth in those days and also after that*. We also know that they were not the cause of mankind's corruption, as later tradition claims. It is here that we must look back at the repopulation text mentioned earlier. It is under **P** that we find the author linking fragments of genealogies and pointing them back to the three sons of Noah. It is as though they were picking up all of the nations the original narrative may have left out. It is also possible that **J** wrote this as a means of linking certain genealogies with what they knew at the time, and not to show the repopulation of man back onto the earth after the catastrophic Flood. This genealogy could have served another purpose, a purpose discussed in the next chapter. Now since I had the *Epic of Gilgameš* in my hands, I soon realized how it

served as a wonderful guide for what was to come, especially for what was to be seen in the Neo-Assyrian translations found at the Royal Library of Asshurbanipal at Nineveh.

Some may currently be asking of the Rephaim, another tribe of giants that played a major role in the conquest of the Promised Land at the hands of Joshua. The Rephaim are mentioned twice in Genesis, four times in Deuteronomy and also five times in the Book of Joshua.[125] The only verses known to belong to **J** come from Genesis 15:20 and Joshua 13:12. Scholars, in their research of the Documentary Hypothesis, have extended **J** beyond the Pentateuch and into the books of Joshua, Judges, 1+2Samuel and 1Kings.[126] While there is no evidence of how the Rephaim genealogically populated the planet, all known verses also point to a non-divine background, unlike the $n^e phil\hat{\imath}m$, who again come from the sons of God. Although scholars such as Heiser have confused the two races as one and the same in their research for an identification of the serpent in the 3rd chapter of Genesis; no biblical or extra-biblical accounts, that I am aware of, ever link these two separate tribes of giants.[127] In an e-mail addressed to Heiser, I had requested additional information on the links he had made, but unfortunately he never replied.

On top of that, as a result of our identification for the $n^e phil\hat{\imath}m$ with the Aramaic singular word $n\bar{a}ph\hat{\imath}l$, we now have a focal point as to when **J** may have first been written down: the Neo-Assyrian Period. At the end of Section 1, I give all the details to the Levantine region under the Neo-Assyrian invasion.

---

[125] Gen. 14:5, 15:20; Deu. 2:11, 2:20, 3:11, 3:13; and Jos. 12:4, 13:12, 15:8, 17:15, 18:16.

[126] Friedman, Richard E. The Hidden Book in the Bible. 1st ed. New York: HarperSanFrancisco, 1998.

[127] Heiser, Michael S. The Nachash and His Seed: Some Explanatory Notes on Why the "Serpent" in Genesis 3 Wasn't a Serpent. www.michaelsheiser.com

CHAPTER 4

THE EMPIRE OF NIMROD

The Yahwistic accounts of Nimrod and his empire in Genesis

This excerpt is taken from the 1917 JPS translation of the Hebrew Tanakh.

10:8 And Cush begot Nimrod; he began to be a mighty one in the earth.
10:9 He was a mighty hunter before YHWH; wherefore it is said: 'Like Nimrod a mighty hunter before YHWH.'
10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
10:11 Out of that land went forth Asshur, and built Nineveh, and Rehoboth-ir, and *Kālaḥ*,
10:12 and Resen between Nineveh and *Kālaḥ* — the same is the great city.

The Assyrian Empire Pt. 1

The Neo-Assyrian Empire formed toward the end of the 10th century BCE on the upper Tigris River, which at its height in the 7th BCE controlled territory extending from the Zagros mountains in the east across to the Levant, along with a great portion of Egypt to the west; stretching even further south to the Persian Gulf, to the headwaters of both the Tigris and Euphrates of south-eastern Anatolia to the north (see Figure 1). Scholars have derived the term used to denote the Neo-Assyrian Period based on linguistics, thus creating

partitions for the Old-Assyrian Period (ca. 2000-1800 BCE), the Middle-Assyrian Period (ca. 1400-1050 BCE), and for what we are currently discussing, the Neo-Assyrian Period (ca. 934-609 BCE). Assyria, according to archaeological evidence, seems to have officially formed in the early part of the 14th century BCE, while attempting to struggle for their independence from the then-powerful Hurrians and their Hittite Empire. The Neo-Assyrian Empire finally came to a decline at the hands of the up and rising Neo-Babylonians.

During the reigns of Asshur-dan II, Adad-nirari II, and Tukulti-ninurta II (934-884 BCE), a recovery of areas dominated by foreign nations was made. This was the start of the territorial state to journey toward imperial power. Extensions of control to areas further west, south and east were made around 883-824 BCE, led by both Asshurnasirpal II and Shalmaneser III. It wasn't until the years 744-722 BCE that the empire expanded further to the west under the direction of Tiglath-pileser III and Shalmaneser V, while reaching its apogee ca. 721-630 BCE, under Sargon II, Sennacherib, Esarhaddon, and Asshurbanipal. The empire fell to the Neo-Babylonians in 609 BCE.

The Land of Nimrod

Much like Sir Leonard Woolley, I used to believe that Nimrod was one and the same person as Sargon of Agade[128], and it wasn't too much later that I was under the assumption that Nimrod may have been a biblical representation of *Gilgameš*. However, I wasn't the first to come up with this assumption. George Smith, the very same individual who first translated the Chaldean account of the Deluge, briefly mentioned his beliefs regarding a connection between Nimrod and *Gilgameš* in his

---

[128] Woolley, Leonard. Ur of the Chaldees. Harmondsworth: Penguin Books, 1940. 76-77.

paper, which was read before the Society of Biblical Archaeology in London on the 3rd of December, 1872:

> …From the heading of the tablets giving his history, I suppose that Izdubar lived in the epoch immediately following the Flood, and I think, likewise, that he may have been the founder of the Babylonian monarchy, perhaps the Nimrod of Scripture…

Some may ask who Izdubar is. Izdubar is a literal translation of the ideograph for *Gilgameš*. Several decades later, a lexicographic tablet was discovered which helped equate Izdubar with *Gilgameš*. Unfortunately, as my research progressed I felt that I was wrong once again. Upon further analysis of the Neo-Assyrian Empire, all was revealed to me. Who was Nimrod? Eventually the picture became quite clear.

In the previous chapter I mentioned how **P** covered the children of Cush except for Nimrod.

> **10:7** And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca; and the sons of Raamah: Sheba, and Dedan.

Nimrod apparently was a special case that only **J** mentions Cush begetting (Genesis 10:8). I have also pondered upon this anomaly. Why wouldn't Nimrod be mentioned with the other group, continuing his description in the following verses? My assumption was that in early literature, Nimrod was written of to be the only son of Cush. In the Hebrew tongue, Cush literally translates to 'black,' which modern scholars have identified to be the biblical father of Ethiopia. This is confirmed with historical references, as is evident in the writings of

Josephus among even older Neo-Assyrian sources.[129] Here is an extract taken from an account of Josephus:

> For of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites.

While identifying Cush may or may not play a significant role in this research, the evidence was too broad to establish a strong theory. I would like to temporarily refer to the Sumerian King List. Kish was the first dynasty to receive kingship after the Flood. A similar case exists with the biblical account. Cush was supposedly the son of Ham,[130] a survivor of the Flood and a son of Noah, to start a dynasty, and then begetting Nimrod who created the first biblical empire. Is this a sort of coincidence, or did this idea evolve over time to where Cush

---

[129] These Assyrian sources can be found in George Smith's *Assyrian Discoveries*. Where the annals of Esarhaddon are inscribed with (p. 312):

> In my 10th expedition the God […]
> I set my face to the country of Magan (and Miluhha?) […]
> Which in the language of the people of Kush (Ethiopia) and Muzur (Egypt)
> are called […]

Further down we even read of a Kushite King Tirhakah. Inscriptions during the reign of Asshurbanipal, son of Esarhaddon, read (p.393):

> Palace of Asshurbanipal king of Assyria,
> Son of Esarhaddon king of nations, king of Assyria, pontiff of Babylon,
> King of Sumir and Akkad, king of the kings of Kush and Muzur…

It would seem that Kush was seen as a major ancient power and would make sense to claim that it was one of first to come after the Flood.

[130] Reference the previous chapter and the topics regarding the genealogical tree found in chapter 10 of Genesis.

was a phonetic rendering of the Sumerian Kish? Something else which may help to provide a clue to this is that the Sumerians called themselves *sag-gi-ga* ('the black-headed people'). Could the meaning of 'black' in Cush be a distorted and corrupted interpretation from the older Sumerians to the later Ethiopians? Is this a reason why Cush was seen as a nation of old in inscriptions and lore? Or was there something else? Was Cush a major power player in history, and was it known to the Near Eastern world? The archaeological record does show that between 2000 and 1500 BCE, the Cushite territory reached further up the Nile, and they were at the height of power in the land. Discoveries gave indication that Cush was a wealthy nation and produced a lot of gold during this time period, most of which was traded with the Egyptians, and this is also confirmed in Egyptian texts. Egyptian texts also state that the Cushites were powerful in strength.

Outside of **J**'s genealogy, an even more problematic scenario comes from the same scribe's understanding of where Cush was located. Genesis 2:13 read:

ושם־הנהר השני גיחון הוא הסובב את כל־ארץ כוש
And [the] name [of] the second [is] the river Gihon. It circles around all [the] land [of] Cush.

As I will explain in a little more detail, in a later chapter of Eden, the source of the rivers, geography obviously meant nothing to **J**. What this verse tells us is that one of the four rivers coming from Eden, which two have been identified as the Tigris and Euphrates, somehow makes its way to eastern Africa in the land of Ethiopia. I do not think so.

It is said that Nimrod's kingdom consisted of Babel, Erech, Akkad, and Calneh and expanded to what later emerged as Nineveh, Rehoboth-ir, *Kālaḥ*, and Resen. During the period of writing, most of these kingdoms were obviously far more ancient than the scribe, which

resulted in a lack of interest in their chronological establishments. So to throw these under the empire of Nimrod would be of no surprise. Erech has been identified with the Mesopotamian city of Uruk, the home and kingdom of *Gilgameš*. Akkad has been identified with Agade, the capital of the Akkadian Empire. Babel was the native name of the city the Greeks called Babylon, which literally translates to 'gate of god,' corresponding to the Akkadian *Bab-ili*. As for the location of Calneh, some modern-day scholars have determined this to be Nippur (modern day Niffer), which is situated in the marshes of the east bank of the Euphrates, roughly 60 miles southeast of Babylon, although the last is still being disputed. It is these locations that will serve as help to the identification of Nimrod and his empire, and an idea to what timeframe **J** may have belonged. In the past, many have argued with me about the true location of the land of Shinar. I, among a majority of scholars in the same field, have identified this to mean the land of Sumer. While the Sumerians themselves called their land *ki-en-gir* or 'place of the civilized lords', the name Sumer is derived from the Akkadian *Shumer*. *Shinar* is simply a Hebrew rendering of the Akkadian word. It literally translates to '[land/ country of] two rivers,' which could only mean the Tigris and Euphrates when taking into account the cities mentioned above. Erech/ Uruk, Akkad/ Agade, and Babylon existed nowhere else but the land of Shinar. In times past, early rulers used to differentiate the lands between Sumer and Akkad when boasting of their achievements, making the one the southern kingdom (Sumer) and the other the northern kingdom (Akkad). Collectively, this had evolved to one piece of land between the two rivers. Further evidence of its location, outside of Genesis 10:10-11, comes to us from the Book of Daniel:[131]

---

[131] JPS translation.

1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god, and the vessels he brought into the treasure-house of his god.

Nebuchadnezzar, a Neo-Babylonian king to whom Jerusalem fell under, which also resulted in the Jewish Exile and Captivity, was said to have come from the land of Shinar or Chaldea. Please reference the map below for all the locations mentioned.
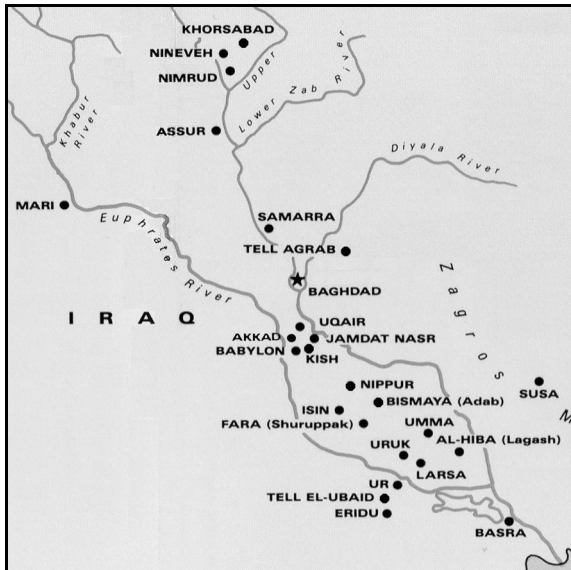

Figure 7 - Map of the land of Sumer.

Going back to Calneh, a much-heated debate is held over its true location. In order to figure this out, on top of the suggested locations researched, I took a look at the biblical verses corresponding to the city of the same name and the surrounding regions cited.

Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

Isaiah 10:9

Pass ye unto Calneh, and see, and from thence go ye to Hamath the great; then go down to Gath of the Philistines; are they better than these kingdoms? Or is their border greater than your border?

Amos 6:2

Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

Ezekiel 27:23

With these clues we know that Calneh was situated within the Levantine region to the north of Israel and Judah, seeing as Calneh was located to the north of Gath and Hamath; Hamath being situated in northern Syria. We also get the hint that Calneh was a trading post from the previous verse of Ezekiel. But where was Calneh? Modern scholars, including myself, have identified Calneh with the northern Levantine city-state of Kullani/ Kulnia. If so, this can play a key role in the timeframe in which **J** may have written this piece of scripture. Kulnia was not included within the Assyrian Empire until after the expansion and campaigns of both Asshurnasirpal II (883-859 BCE) and Shalmaneser III (858-824 BCE). More details of this history are given in the final chapter of section 1 of this book. The reader may notice where I am headed with all this evidence, but please be patient while the rest of my research is unveiled.

Asshur and the city of Kālaḥ

We then read how *out of that land went forth Asshur* who built Nineveh, Rehoboth-ir, *Kālaḥ* and Resen. I knew that in order to figure out who Nimrod was, I had to leap ahead and identify Asshur.

Originally I was studying the cities in which Asshur was reputed to have been built, primarily *Kālaḥ*. Where was *Kālaḥ* located, and what was its history? *Kālaḥ* corresponds with the Assyrian city-state of Kalhu (modern day Nimrud) and was founded by the Assyrian king Shalmaneser I in the 13th century BCE, and gained fame when king Asshurnasirpal II of Assyria (ca. 880 BCE) made it his capital. He built a large palace and temples on the site of Shalmaneser's earlier city that had long fallen into ruins. Further down the Neo-Assyrian Empire, the capital had moved from Kalhu to Dur-Sharrukin ('Fortress of Sargon') during the reign of Sargon II (722-705 BCE), finally stopping at Nineveh, an already ancient city, under the direction of Sennacherib (705-681 BCE). Rehoboth-ir and Resen are both unknown locations with very little evidence to go by in any possible future identification. At first glance I didn't hesitate to link Asshur with Asshurnasirpal II, due to the fact that *Kālaḥ*, once the empire's great capital, was seen as a great and significant city by the following verses in Genesis:

> **10:11-12** Out of that land went forth Asshur, and built Nineveh, and Rehoboth-ir, and *Kālaḥ*, and Resen between Nineveh and *Kālaḥ* — the same is the great city.

This may not be too far from the truth, so I then moved on to figure out who Asshurnasirpal II was attempting to identify himself with, theophorically through title. How could Asshurnasirpal II have been identified with the biblical Asshur? Researching this, I came across the Assyrian deity *Aššur*. Apparently he was not made up in biblical lore, but the founder of the Assyrian nation who was adopted by the Judahite Hebrew scribe, **J**, at some point in history, while the later **P** attempted to tie Asshur into the genealogical table of chapter 10 of Genesis.

> **10:22** The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.

Now the question was: who was *Aššur*? *Aššur* was the god of the Assyrian nation. With the extent and power of Assyria spreading, *Aššur* became the god of the emergent state and empire. Unfortunately, details of the origins and development of this deity are lacking. During the course of the Neo-Assyrian Empire, many rulers have attempted to identify *Aššur* with some of the deities of the surrounding nations. In fact, the Babylonian Creation Epic[132] replaces the focus on the heroic Marduk with the Assyrian *Aššur*. Being the father of Assyria, *Aššur* was no doubt used theophorically in the names of the kings at that time, and also had a role in supporting and encouraging the armies of Assyria. The deity's seals were used to endorse documents of the utmost importance. And thus *Aššur* ended up being a personification of the entire Assyrian country, people and power of Assyria as a political entity. Could Asshurnasirpal II have been deified at this point of the redaction of **J**,[133] being closer to ancient history and taking the role of the legendary *Aššur*? With that in mind, we can see how Asshurnasirpal II may have been corrupted and evolved into the deity of the nation, *Aššur*. We even see in documents unearthed and dating to the period of Asshurnasirpal's reign that he was referred to in the abbreviated form of Asshur.[134] Looking at the Assyrian *Aššur* and going back to the biblical Asshur, not only was the deity of the nation a symbol of Assyria, it was also the name of the land belonging to the Assyrians, later corrupted by the Greek. So to speak of the land of

---

[132] This Babylonian epic is discussed with more detail further into this chapter and again in later chapters.

[133] Reference an earlier comment made in Chapter 1 of why I believe that **J** is no more than a redaction.

[134] "During the eponymy of Bel-aku (881 BCE) I was staying at Nineveh when news was brought that Ameka and Arastua had withheld the tribute and dues of Asshur my lord…" — Rogers, Robert W. A History of Babylonia and Assyria: Volume 2. Long Beach: Lost Arts Media, 2003. 56.

Asshur was to speak of the entire territory belonging to Assyria.[135] In the same fashion, we are given the same insight into the *land of Nimrod*.[136]

> And they shall waste the land of Assyria with the sword, and the land of Nimrod with the keen-edged sword; and he shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our border.
>
> *Micah 5:5*

I will be covering more detail regarding this verse at the conclusion of this chapter. Prior to the Assyrian Empire, *Aššur* was nothing more than a trading city controlling both the Tigris River and a major east-west route following along the line of the hills to and from the west, originally placing the deity of the nation local to the city-state of the same name.

With Rehoboth-ir and Resen both being unknown locations, and Nineveh dating to a time of antiquity by the Neo-Assyrian period, I wish to move onto the city of Kalhu (*Kālaḥ*).[137] There are a few key things which help to disprove a Mosaic authorship and help establish a cleaner timeframe for the writing of these verses. In Hebrew and historical biblical tradition, Moses is said to have lived sometime between the 15th and 13th centuries BCE, before the construction of the provincial city to the later imperial capital of Kalhu. What does this mean? This is more evidence claiming a non-Mosaic authorship, validating the Documentary Hypothesis even further. As mentioned earlier, found within ancient texts, Asshurnasirpal II informs us that in the 9th century BCE, the city of Kalhu had been long in ruins since the time of Shalmaneser I (1273-1244 BCE). Once again, our story begins

---

[135] Num. 24:22, 24; 1Chr. 1:17; Eze. 27:13, 32:22; and Hos. 14:3.

[136] JPS translation. Note that this is verse 5:6 in the KJV.

[137] Although having a long history, Nineveh was not included in the Assyrian nation until the 14th century BCE.

with Asshurnasirpal II and how he moved the capital from the city-state of Nineveh to Kalhu, where a new magnificent city was built over an older and unimportant one, confirming Genesis 10:12. The decision to move to Kalhu and not stay in Nineveh, or even to move at all, is still being questioned. Many assume it was strategically and economically more desirable to the king and his empire.

Nimrod

If Asshur was a deified ruler adopted by **J**, why couldn't Nimrod be? In the Book of Genesis, we are told that Nimrod was a mighty hunter before YHWH. He was begotten by Cush and his empire extended from the land of Shinar in southern Mesopotamia all the way to Kulnia in the north-eastern Levantine region. Wherever Calneh (Kulnia) was located didn't matter to the scribe, because Nimrod's empire was seen as a vast strong empire, to which nothing was able to compare until Asshur after him. Nimrod's name has been translated to 'rebellion' or 'the valiant.' After reading the surrounding text describing Nimrod, I feel that he was seen as a great warrior and deserved to be called 'the valiant,' although we do not have any evidence to either prove or disprove such a statement, yet.

Unfortunately in later literature, much like the *n^{e}philîm*, narratives surrounding Nimrod showed a slightly different side from the brief mention of him in Genesis. In the Book of Jasher, Nimrod at first is portrayed as a mighty and valiant warrior to YHWH, as seen in Genesis, winning battles against his brethren that opposed him on the field and building an empire like no other. But as time progressed, his heart became wicked and he began to transgress against the Lord:

> **7:47** And he made gods of wood and stone, and he bowed down to them, and he rebelled against the Lord, and taught all

his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father.

Looking back to the topics of the $n^e philîm$ and the corruption of man at the hands of mankind and not the sons of God and $n^e philîm$, we see an eerie similarity to the decline and influence of man before the Flood and now after the Flood. An explanation to Nimrod's strength is also given in this narrative. The garments of skin, which God made for both Adam and his wife as they left the Garden of Eden, had made their way down to Cush, and in turn Cush had given these garments to Nimrod.

> **7:30** And Nimrod became strong when he put on the garments and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted animals and he built altars, and he offered upon them the animals before the Lord.

Seeing as there are no hints of the garments of Adam and Eve, or Nimrod turning to such evil ways in the Book of Genesis,[138] I cannot take these characteristics literally, and we are back to where we started from: who was Nimrod?

As I had mentioned in the beginning of this chapter, there have been many attempts by biblical and historical scholars around the globe to identify Nimrod with Sargon of Agade, *Gilgameš*, to even Enmerkar of the first dynasty of Unug (Uruk) after the Flood, predating *Gilgameš* by at least three generations in the Sumerian King List. Considering the evidence presented to the possible newly suggested timeframe of writing brought forth by myself, thankfully narrowed down by the word study of $n^e philîm$ and by the research of the cities in existence during Moses's proposed time of living, we can

---

[138] Much like the events leading up to the Flood of the same source. Please reference the section of the Flood in the previous chapter.

simply venture off to Neo-Assyria and Neo-Assyrian beliefs for the answer of whom Nimrod was based on. I propose a new theory on the origins of Nimrod, with all evidence pointing to *Bēl*-Marduk. Marduk was a patron god of the city of Babylon from at least the Third Dynasty of Ur. Archaeology has shown that the worship of this deity has been attested as early as the Early Dynastic Period,[139] although nothing further is known of his origin. His name was written literally to mean 'bull-calf [of] the sun' (AMAR.UTU). In later years, he was simply referred to as *Bēl* or 'Lord.' Marduk was the son of Enki/ Ea and it is popularly believed that this deity, while sharing characteristics of many other deities, replaced the worship of *Šamaš* as the sun god. The rise of his cult was closely connected with the political rise of Babylon from city-state to the capital of an empire. His influence had even spread throughout Assyria, especially during the Neo-Assyrian Period. He was known for his heroic deeds in the slaying of *Tiāmat*[140] and the creation and ruling of the civilized world in the *Enûma Eliš*.[141] An almost well preserved copy of this epic was found at Asshurbanipal's library in Nineveh, translated by George Smith.

---

[139]ca. 2900-2373 BCE.

[140] *Tiāmat* is a primeval monster/ goddess in Babylonian and Sumerian mythology, and a central figure in the *Enûma Eliš* creation epic. *Tiāmat* personified the salt waters.

[141] The *Enûma Eliš* is the creation epic of Sumero-Babylonian mythology. It was first discovered by modern scholars (in fragmentary form) in the ruined library of Asshurbanipal at Nineveh. This epic is one of the most important sources for understanding the Babylonian worldview, centered on the supremacy of Marduk and the existence of mankind for the service of the gods. Its primary original purpose, however, is not an exposition of theology or theogony, but the elevation of Marduk, the chief god of Babylon, above the other Mesopotamian gods. The *Enûma Eliš* has existed in various versions and copies, the oldest probably dating to at least 1700 BCE. Many scholars have noted striking similarities between the creation story in the *Enûma Eliš* and the first creation story in the biblical tale of Genesis 1.

To help the reader get a better idea of what I am alluding to, I would like to emphasize key points of the epic we call the *Enûma Eliš*. Due to some unfortunate events, the elder gods were planning to do away with their children (i.e. Anu, Ea, etc.). In retaliation, Marduk arose as the hero to vanquish *Tiāmat* and all her followers.

> Then Ea from his secret dwelling called
> [The perfect] one (?) of Anshar, father of the great gods,
> Whose heart is perfect like a fellow-citizen or countryman (?),
> The mighty heir who was to be his father's champion,
> Who rushes (fearlessly) into battle: Marduk the Hero!
>
> *Enûma Eliš Tablet II*

Marduk eventually engages battle, but not until his father (and the gods) agree to his terms and to also have him rule over all.

> O Marduk, you are honoured among the great gods.
> Your destiny is unequalled, your word (has the power of) Anu!
> From this day onwards your command shall not be altered.
> Yours is the power to exalt and abase…
> …O Marduk, you are our champion!
> We hereby give you sovereignty over all of the whole universe…
> …They rejoiced, they proclaimed: 'Marduk is King!'
>
> *Enûma Eliš Tablet III*

Marduk equipped himself with a bow, lightning, a mace, a net, and on top of that, marshaled the four winds (the North, South, East, and West winds) so that no part of *Tiāmat* could escape. After a long battle, *Tiāmat* was defeated and Marduk formed the universe with her body.

> He divided her monstrous shape and created marvels (from it).
> He sliced her in half like a fish for drying:
> Half of her he put up to roof the sky,
> Drew a bolt across and made a guard hold it.
> Her waters he arranged so that they could not escape.
>
> *Enûma Eliš Tablet V*

All the objects within the heavenly vault were formed, and the Tigris and Euphrates were opened from her eyes. No parts of *Tiāmat* were spared. Everything that we know was formed from her. With this in mind, I still asked myself: Could Marduk be the basis of the biblical Nimrod? Reviewing from earlier, we know the extent of Nimrod's empire to one characteristic aside from the meaning of his name, according to modern scholarly consensus.[142] This one characteristic is how he was *a mighty hunter before YHWH,*[143] the key term being 'mighty.' The Hebrew word used for mighty is גבור (*gibbôr*) and can translate to strong, mighty, valiant, warrior, hero, or mighty man. Referencing back to the *Enûma Eliš*, we are constantly told of how powerful Marduk was before the gods. I wish to parallel the phrase 'Like Nimrod a mighty hunter before YHWH' with 'Like Marduk a powerful hunter[144] (or warrior) before Ea/ Ellil),' but it is too early to jump to a possible connection between YHWH and Ea/ Ellil. This topic resumes in a later chapter, where I do not equate YHWH with Ea/ Ellil as one and the same deity, but instead establish the idea that YHWH was a separate venerated deity that by the time of the Neo-Assyrian Empire adopted more roles and personified many other deities of the region. We also know that Nimrod was king over a large empire. In this same epic, we are told of how Marduk ruled over the whole universe, especially the black-headed ones:

> Let him act as a shepherd over the black-headed people, his creation.
>
> *Enûma Eliš Tablet VI*

---

[142] Reference the beginning of this section.

[143] Gen 10:9 and 1Chr. 1:10; in the latter Nimrod is just mentioned as being *a mighty one in the earth*.

[144] 'hunter' as in the *hunting down of Tiāmat*.

I then began to study the root words forming the name of Nimrod. As for the root meanings to the name, at first I was getting nowhere. I had written earlier how biblical scholars have concluded the name to translate to either 'rebellion' or 'the valiant.' I wanted to link 'the valiant' with Nimrod for the deeds Marduk had accomplished, but when researching the root names leading to such a suggestion, it was very difficult to establish the link. For upon discovering within my research, the translation of 'valiant' was obtained when Nimrod was referenced with the word *gibbôr*. Breaking the name of נמרד (*nimrod*) apart, we get the words מרד (*mārad*), 'to rebel' or 'to revolt,' or מרא (*mārā'*), 'to be rebellious.' Reading the ending of the word *nimrod*, we also obtain a root word of רדד (*rādad*), 'to spread out' or 'subdue,' or רדי (*radday*), 'subduing,' but sticking with the original suggestion of *mārad*, which seems to make more logical sense in terms of Hebrew grammar, we are now able to break it down further. Note that I will be referencing Tiberian Hebrew to keep things logical and easier to comprehend for readers not so familiar with Hebrew grammar. In Tiberian Hebrew, Nimrod is written as נִמְרֹד and *mārad* is written as מָרַד. You see, the term *mārad* is prefixed to make plural a first person imperfect verb (*ni*). In this structure, the *qā́meṣ* (ָ), which is a tone-long *ā*, is dropped to end the first syllable, while the *pátaḥ* (ַ), or short *a*, turns to a *ḥólem* (ֹ), a tone-long *ō*. After all the grammatical details structure the verb into this noun, we are left with a term that literally translates to 'we will rebel' or 'we will revolt.' We could also get a reading of 'we are rebelling/ revolting' from this, seeing as how it is in the imperfect plural form. Given the story of Marduk and the text supporting Nimrod as a positive role in both Genesis 10:9 and 1Chronicles 1:10 of how he was *mighty* or *valiant* before YHWH, I am still unable to make a clean connection. That is until I went a little further. I then took a closer look at the rendering of Marduk in Hebrew. Written much later in biblical history (during the period of the

Exile), in the Hebrew tongue, Marduk is pronounced as $m^e r\bar{o}d\bar{a}\underline{k}$ and translates to 'thy rebellion', utilizing the same root of $m\bar{a}ra\underline{d}$. Maybe I was wrong in my original assumption, and Marduk does in fact deserve to be linked with the epithet of 'the rebel.' What could help validate this is the fact that in the ancient Mesopotamian world, Babylon was thought to be the original and first power to have subdued the known world. The later Babylonians believed this, and the Assyrians believed it too, which is why they spent a great deal of time attempting to gain control over Babylon and maintaining the peace; but did the Hebrews and the rest of the world believe this?[145] Now we are talking of a timeframe during which Neo-Babylonia was still under Neo-Assyrian rule, and all that was in people's minds elsewhere in the known world regarding the Babylonians were the Old-Babylonians a millennium earlier (ca. 1900 BCE – 1595 BCE). Citing Jeff Benner once again, I wish to point out his interpretation of biblical founders and the nations they establish:

> And study in the various names of the Bible should begin with an understanding of how names are formed in Hebrew. The name of a people, their land and their language begins with a patriarch, an individual who is considered the "father" of a people.

So as Asshur was the founder and establisher of Assyria, was Nimrod the founder and establisher of what was believed to be Babylonia (the land of Nimrod), in the land of Shinar (to the south of Assyria)? It would make more sense, seeing as all the other names listed in Genesis 10 are also names of known nations. Why would Nimrod be an

---

[145] This idea of Babylonia being the oldest known power had even been preserved up until the time of Berossos where at ca. 290 BCE this high priest of Marduk had published his works *History of Babylonia*. In it Babylonia was the oldest power that ruled over the known lands. In fact the same mentality had been kept up until the discoveries of the Sumerians and their civilizations in the 19th century CE.

exception? Can the Hebrew rendering of Marduk into Nimrod be a play on words, capturing the constant rebellion the Babylonians were bringing to the Neo-Assyrians, who were the dominating peoples of the time? Not Nimrod specifically, but can this play on words also indirectly link these rebellious peoples with the narrative surrounding them and the construction of their tower at Babel? I cover more details of this rebellious Babylonian history in the last chapter of section 1.

Unanswered Questions

Upon this quest for the identification of Nimrod, I so happened to pick up my copy of the LXX. I was surprised to read the following verses in Genesis:

> **10:8** Χοὺς δὲ ἐγέννησε τὸν Νεβρὼδ· οὗτος ἤρξατο εἶναι γίγας ἐπὶ τῆς γῆς.
> **10:9** Οὗτος ἦν γίγας κυνηγὸς ἐναντίον Κυρίου τοῦ Θεοῦ· διὰ τοῦτο ἐροῦσιν, ὡς Νεβρὼδ γίγας κυνηγὸς ἐναντίον Κυρίου.

This translates to:

> **10:8** And Chus begot Nebrod: he began to be a giant upon the earth.
> **10:9** He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.

What did the scribe mean with Nebrod (Nimrod) being a *giant* hunter before the Lord? Does this confirm my interpretation of the $n^e philîm$ as mighty giants and the images portrayed by individuals of might as gigantic figures? It may seem that the LXX might in fact hold a key to this, but I do not have any additional information to continue with the link.

Conclusions

Like Asshur, was Nimrod also a deified ruler? All texts and mythological sources seem to point to it being more likely. With the newly found evidence acquired as a result of studying the city-states established within the Neo-Assyrian Empire, we can now dismiss Mosaic authorship as a whole. How could Moses write of locations non-existent during his life and speak of them as nations of old; far older than Moses himself? The two key cities that helped in this research were Calneh and *Kālaḥ*, both which came into Assyria during and after the expansions and campaigns of Asshurnasirpal II and Shalamaneser III, in the 9th century BCE. To the Judahite Hebrew scribe, we find out that these were cities established well before his time. Whether it was a century or longer before his time, chronology did not matter, because these same city-states were far too ancient in his mind and possibly in the minds of the Neo-Assyrians. So where would a scribe get such ideas? This I will be covering in the final chapter of Section 1. All that mattered to the scribe was that before his time, Nimrod (or Old-Babylonia under the persona of Marduk) established a vast empire, and nothing compared to it until Asshur's empire after him. And what of the land of Nimrod spoke of in Micah 5:5? It obviously represented Nimrod's empire as a whole (the Old-Babylonian Empire long predating the Neo-Assyrian one), which was now part of the Neo-Assyrian Empire, hence the confusion of both phrases symbolizing the same area. So to say *the land of Nimrod* meant *the land of Babylonia*, prior to the rise of Assyria.

In this chapter, I have also identified Nimrod with the Mesopotamian deity, Marduk. We can obviously see parallels with the few characteristics of Nimrod written in the Tanakh, and also those of Marduk found in his mythological stories. We can also see why he was

103

identified as an early ruler of the Mesopotamian region by the early Israelites during the Neo-Assyrian Period, with cult centers dedicated to this deity established through the Mesopotamian world. Further archaeological evidence has revealed that images (including seal impressions) of both Marduk and his worship have been found throughout the Levantine region. In the scriptures, Asshur followed Nimrod, while in Mesopotamian history, Assyria ruled after Old-Babylonia. Is this just a coincidence?

CHAPTER 5

BABEL

The Yahwistic account of Babel in Genesis

The following excerpt is taken from the 1917 JPS translation of the Hebrew Tanakh.

11:1 And the whole earth was of one language and of one speech.

11:2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there.

11:3 And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar.

11:4 And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

11:5 And YHWH came down to see the city and the tower, which the children of men builded.

11:6 And YHWH said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

11:7 Come, let us go down, and there confound their language, that they may not understand one another's speech.'

11:8 So YHWH scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

11:9 Therefore was the name of it called Babel; because YHWH did there confound the language of all the earth; and from thence did YHWH scatter them abroad upon the face of all the earth.

Referring back to chapter 3 and the repopulation theme I discussed, another contradiction within the texts' surfaces. Being a mixture of both **J** and **P**, chapter 10 of Genesis seems to give a very attentive reader some puzzling clues and confirmation to **P** merely filling in the gaps, allowing me to further question: 'was this in fact really meant to be a narrative based on genealogies after the Flood and showing the repopulation of the land, or was the story of Babel a separate narrative that never belonged with the chapters prior to it until finally squeezed in for canonization?' Strictly from **P** in Genesis, we have the following verses:

> **10:5** Of these were the isles of the nations divided in their lands, every one after his tongue, after their families, in their nations.
> **10:20** These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.
> **10:31** These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

When in just the following chapter we read how *the whole earth was of one language and of one speech*. While they journeyed to the east, the sons of men were overwhelmed with the fear of being scattered across the plains of the earth. How can the whole earth be of one language and collected to the east, when the seeds of the three sons of Noah branched off into their own inheritance with their own tongues in the previous chapter? The first and more likely case proposed at the start of this paragraph shows the ignorance of **P** when his writings would contradict the already written **J**. The second is unlikely, because **J** had written all of this at once as a collective piece of work.[146] Many have

---

[146] Richard Elliott Friedman does an excellent job in proving this in his works: *Who Wrote the Bible?* and *The Hidden Book in the Bible*.

argued that the narrative of Babel was only an episode within the entire genealogical dispersion, revolving around one specific nation derived from one of the seeds of Noah's children. Even if this were the case, it still would not make any sense. Verses 1-2 of chapter 11 specifically say כל־הארץ ('the whole earth' or 'all of the [known (?)] land') was of ודברים אחדים ('one language') and that *they* (the whole world) journeyed east to the land of Shinar. While the nations were being dispersed and given their inheritance of the land and adopting their own languages, where would this episode fit? Now, when looking at it from the light of the Documentary Hypothesis, and understanding that **J** was the author of the Babel story and only fragments of the genealogical table, the reader can now see a clearer picture of **P** and his role to link all the material together. Reemphasizing a point made earlier, it also helps to understand that perhaps the genealogies (of **J**) were not meant to represent the repopulation of mankind, but instead represented a separate narrative holding a different purpose. This purpose is unknown. Was it to show the oldest world powers? Was it an early King List of the known world?

The Book of Jasher also attempts to make this anomaly fit together:

> **7:45** And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth and they brought him offerings, and he became their lord and king, and they all dwelt with him in the city at Shinar, and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel.
> **7:46** And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord, and he was more wicked than all the men that were before him, from the days of the flood until those days.
> **11:1** And Nimrod son of Cush was still in the land of Shinar, and he reigned over it and dwelt there, and he built cities in the land of Shinar.

11:2 And these are the names of the four cities which he built, and he called their names after the occurrences that happened to them in the building of the tower.
11:3 And he called the first Babel, saying, Because the Lord there confounded the language of the whole earth; and the name of the second he called Erech, because from there God dispersed them.

In chapter 7, verse 45, we read that all nations and their tongues heard of Nimrod's fame, and they gathered at Shinar while Nimrod reigned over them. Coming from being dispersed with separate languages, did they gather and adopt just one language? This is what the scribe of Jasher would have the reader believe, (unsuccessfully) attempting to clarify the original anomaly.

Also, we have a case of plurality found in Genesis 11:7, when YHWH says, 'Come, let us go down, and there confound their language…' This isn't the only case where this is found, and I will be discussing this topic and more on the Divine Council[147] in an upcoming chapter, further linking early Hebrew thought and cultic belief to henotheism.

Did an Assyrian Account Exist?

Upon further research of the Tower of Babel, I had fallen onto more works of George Smith, the same George Smith I spoke of in chapters 3 and 4. After the translation of the epic surrounding *Gilgameš*, Smith was then sent off to the site of Nineveh where more excavations began in hopes of unearthing any additional stories that showed any relation to the Old Testament. Fortunately enough for Smith, a lot more fell onto his lap, some of which is not being further researched and is very likely to be hidden from the public, possibly in

---

[147] A term coined by Michael S. Heiser.

fear of destroying Judaeo-Christian primeval belief as a whole. Unfortunately, I do not have an index number to this fragmentary piece of text (catalogued in the British Museum), but Column I of the story reads as follows:

> […] them? The father […]
> Of him, his heart was evil,
> […] against the father of all the gods was wicked,
> […] of him, his heart was evil,
> […] Babylon brought to subjection,
> [small] and great he confounded their speech.
> […] Babylon brought to subjection,
> [small] and great he confounded their speech.
> Their strong place (tower) all the day they founded;
> to their strong place in the night
> entirely he made an end.
> In his anger also word thus he poured out:
> [to] scatter abroad he set his face
> he gave this? command, their counsel was confused
> […] the course he broke
> […] fixed the sanctuary

George Smith's commentary of his translation briefly summarizes what his perception of the story was, along with key words that emphasize the type of construction that took place.

> …we have the anger of the gods at the sin of the world, the place mentioned being Babylon. The building or work is called *tazimat* or *tazimtu*, a word meaning strong, and there is a curious relation, lines 9 to 11,[148] that what they built in the day the god destroyed in the night.

---

[148] 9. their strong place (tower) all the day they founded;

10. to their strong place in the night

11. entirely he made an end.

Inappropriate Links

Concentrating only on the account written in Genesis, many scholars have absurdly linked the event of Babel with Nimrod, such as the case with Dr. David Livingston,[149] as being the ruler of Shinar at that point of biblical history when there is no Pentateuchal evidence suggesting it. Not only do we not read Nimrod's name anywhere around the story of Babel, we also read that man gathered to the east, in fear of being scattered, once again contradicting the genealogical motif present in chapter 10 of Genesis. According to chapter 10, the population on the earth was already scattering, each with their own nation and language. Just because Nimrod's empire included Babel does not mean that it was under his direction that the tower was built, especially when no literal connection for the two is found within the original narrative. Unfortunately these scholars have been led to assume otherwise, due to later corruptions such as the ones found in Jasher[150] and the documented commentaries done by Josephus.[151] I would like to remind the reader of the role and persona Nimrod took, from my findings of the previous chapter, as rebellious peoples, which was a common understanding portraying the Babylonians during the Neo-Assyrian period.

---

[149] Dr. David Livingston is a biblical scholar who has spent much of his time excavating the Holy Land. While his resume impressed me, his research and conclusions were by far the most nonsensical rubbish I have ever read in my life. One being his evidence to linking Nimrod with *Gilgameš,* and while I at one point in my research agreed with that conclusion, his methods taken to reach such a conclusion were utterly ridiculous and displayed his lack of knowledge in both scripture and Near Eastern mythology. In the same proposal, Dr. Livingston attempts to identify Huwawa with YHWH.

[150] Jasher 11:1-3.

[151] Reference Appendix A.

Conclusion

As I mentioned earlier, except for the translation of the Assyrian version of Babel, no other predating the biblical account exists, at least to my knowledge, and not many know of its existence. But the fact remains that one did exist, and was found with a lot more revealing literature, as will be seen in the upcoming chapters, at the Royal Library of Asshurbanipal at Nineveh. Key parallels are seen between the biblical and Assyrian account, that is, that they both speak of mankind under one tongue building a tower and angering the gods, which in the end resulted in the confusion of the languages. Is this the reason we read of YHWH saying: 'Come, let us go down, and there confound their language…,' implying that the great deity is speaking to others, possibly other deities, further implying that these angered gods were actually the Assyrian gods spoken of in the Assyrian account? Was this plagiarized from the Assyrian version? How does this all fall into the equation? All will be revealed in due time. There is also a pun which I wish to explain. When we read in Genesis 11:9: 'Therefore was the name of it called Babel; because YHWH did there confound the language of all the earth…' the scribe made it noteworthy to make a play on the word Babel, which the Hebrew *bālal* translates as 'to confuse.' This play on words is a key characteristic found only in **J**. I mention these puns for a reason, which will be revealed later in this book.

While on the topic, a single language being confused by the gods in an act of anger reminds me of an even older myth that may have stemmed its way down, diluted and corrupted through time, finally resulting in the story of Babel. This older epic comes to us from an older period of Mesopotamian history; during the rise and power of

Sumeria and Akkad. I am speaking of the narrative 'Enmerkar and the Lord of Aratta.' Lines 142-155 read:[152]

> "…As well as twin-tongued Sumer—great mound of the power of lordship—
> Together with Akkad—the mound that has all that is befitting—
> And even the land Martu, resting in green pastures,
> Yea, the whole world of well-ruled people,
> Will be able to speak to Enlil in one language!
> For on that day, for the debates between lords and princes and kings
> Shall Enki, for the debates between lords and princes and kings,
> For the debates between lords and princes and kings,
> Shall Enki, Lord of abundance, Lord of steadfast decisions,
> Lord of wisdom and knowledge in the Land,
> Expert of the gods,
> Chosen for wisdom, Lord of Eridug,
> Change the tongues in their mouth, as many as he once placed there,
> And the speech of mankind shall be truly one!"

The whole concept of one language being confused to many or vice versa, unfortunately, is not as unique in the biblical account as many would like to believe, although this extract seems to be the opposite of the later versions.

---

[152] Vanstiphout, Herman. *Epics of Sumerian Kings.* Atlanta: Society of Biblical Literature, 2003. 65.

CHAPTER 6

AT THE SOURCE OF THE RIVERS

The Yahwistic accounts of Eden and the Fall of Man

T he following excerpt is taken from the 1917 JPS translation of the Hebrew Tanakh.

2:4 […] in the day that YHWH made earth and heaven.
2:5 No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for YHWH had not caused it to rain upon the earth, and there was not a man to till the ground;
2:6 but there went up a mist from the earth, and watered the whole face of the ground.
2:7 Then YHWH formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
2:8 And YHWH planted a garden eastward, in Eden; and there He put the man whom He had formed.
2:9 And out of the ground made YHWH to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.
2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.
2:11 The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;
2:12 and the gold of that land is good; there is bdellium and the onyx stone.
2:13 And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush.

2:14 And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

2:15 And YHWH took the man, and put him into the garden of Eden to dress it and to keep it.

2:16 And YHWH commanded the man, saying: 'Of every tree of the garden thou mayest freely eat;

2:17 but of the tree of the knowledge of good and evil, though shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

2:18 And YHWH said: 'It is not good that the man should be alone; I will make him a help meet for him.'

2:19 And out of the ground YHWH formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

2:20 And the man 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 a help meet for him.

2:21 And YHWH caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof.

2:22 And the rib, which YHWH had taken from the man, made He a woman, and brought her unto the man.

2:23 And the man 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.'

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

2:25 And they were both naked, the man and his wife, and were not ashamed.

3:1 Now the serpent was more subtle than any beast of the field which YHWH had made. And he said unto the woman: 'Yea, hath God said: Ye shall not eat of any tree of the garden?'

3:2 And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat;

3:3 but of the fruit of the tree which is in the midst of the garden God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.'

3:4 And the serpent said unto the woman: 'Ye shall not surely die;

3:5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.'

3:6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles.

3:8 And they heard the voice of YHWH walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of YHWH amongst the trees of the garden.

3:9 And YHWH called unto the man, and said unto him: 'Where art thou?'

3:10 And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'

3:11 And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'

3:12 And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.'

3:13 And YHWH said unto the woman: 'What is this thou hast done?' And the woman said: 'The serpent beguiled me, and I did eat.'

3:14 And YHWH said unto the serpent: 'Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shalt bruise their heel.'

3:16 Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

3:17 And unto Adam He said: 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life.

3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.
3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'
3:20 And the man called his wife's name Eve; because she was the mother of all living.
3:21 And YHWH made for Adam and for his wife garments of skins, and clothed them.
3:22 And YHWH said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.'
3:23 Therefore YHWH sent him forth from the garden of Eden, to till the ground from whence he was taken.
3:24 So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

It is the Garden of Eden that has intrigued individuals, being scholars or not, from around the world. It was just the idea of a paradisiacal garden where mankind was able to sit back and enjoy the simple life in which God had established for them. To those believers, its true location is still being hunted to this very day. My studies on Eden all began with a specific verse in my early research of the Documentary Hypothesis.[153]

> And Cain said unto YHWH: 'My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the land; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me.'
>
> *Genesis 4:13-14*

You see, for the past few millennia, we have grown to believe that mankind originated from the seed of the first man, Adam. Adam and Eve gave birth to Cain and Abel. Cain murders Abel and both Adam

---

[153] JPS translation.

and Eve have another son, Seth and so on. Why is Cain worrying about others crossing his path and killing him? Weren't they the only humans on the planet, or was this creation myth incomplete? If one would pay close attention to the first two chapters of Genesis, a slight inconsistency in the creation story can be noticed, resulting in a repetition of the same initial event(s). The first account of creation is found in Genesis 1:26:[154]

> '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 creepeth upon the earth.'

The second account is written in Genesis 2:7 when:

> Then YHWH formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

It is from two separate traditions that we receive these narratives. The creation of the world and man[kind] (1:1-2:4a) belong to **P**, while the creation of man and woman (2:4b-25) belongs to **J**. With such anomalies as these, I couldn't help but to dig even further for a proper explanation. During this research I uncovered that these anomalies were also being questioned and answered by scribes of the ancient world. Such early explanations can be found in the Book of Jubilees. They are explained in the later segment concerning the creation of man.

---

[154] JPS translation.

A Brief Geographical Overview of Eden

Genesis 2:8-9 informs us of a garden set to the east, plentiful of trees and animals, which a river flowed through and parted into four: Pishon, Gihon, Tigris and Euphrates. We obtain the identification of the last two thankfully from the translation of the LXX (on top of other extra-biblical sources) where הדקל (*hiddeqel*) was translated to Τίγρις (*tiyris*) and פרת (*p^erāṯ*) to Εὐφράτης (*evfratis*). As for the first two, we still do not have a solid identification, but many have assumed these two rivers to be located to the north in the land of Assyria. Originally I proposed otherwise, until my research deepened enough to finally realize that geography was not the strongest quality of **J**. From an example mentioned earlier in this book on the river Gihon and the reading of Genesis 2:13, which again literally translates as: 'And [the] name [of] the second [is] the river Gihon. It circles around all [the] land [of] Cush,' we are given a puzzle here because we understand where Cush is located, but from the Persian Gulf, where does the river branch out into Gihon and circle Ethiopia? It doesn't. 1Kings 1:33 mentions a spring near Jerusalem by the name of Gihon; this should not be confused with the Gihon of Genesis 2:13. Gihon translates to 'bursting forth,' a generic term that can describe anything.

Going back to Eden, if we were to use all these descriptions to pinpoint a position for this ancient location, it would lead some to the island of Dilmun (or Telmun), modern day Bahrain, being stationed at the mouth of the two rivers, where a single river flows inland and parts into the Tigris and Euphrates. Modern scholarly consensus has concluded Dilmun to be the biblical Eden, but why? What was significant about the island of Dilmun, and was it the true location of the paradise we call Eden? How did it play a major role in early history? According to Sumerian myth, Dilmun was pure, virginal and

pristine. The *raven was not yet cawing* and the *lion did not slay* or the *wolf was not carrying off lambs*. Sickness was not known. Age was never defined. Originally, fresh water or rivers did not exist on this land, but Enki made it so. The fresh waters ran out of the ground and the city (of Dilmun) drank; the fields yielded great produce.[155] Also, if the reader would refer back to chapter 3, Ziusudra, the Sumerian version of the Flood hero, was sent to the island of Dilmun after his entire ordeal.
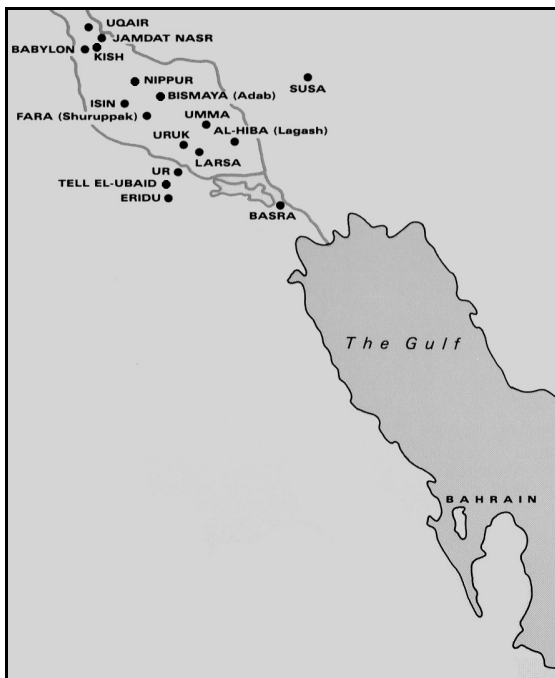

Figure 8 - Map of the source of the rivers. Bahrain is located towards the bottom of the map.

One thing that has struck me as the most interesting piece of archaeological evidence found at ancient Bahrain were a countless amount of bowls that revealed coiled snake-bones with a single bead,

---

[155] Enki and Ninhursaĝa.

in most cases a tiny turquoise. These snakes were of religious or magical significance and were thought to bring good health and old age if placed beneath the floor.[156] This may have introduced the lore of the snake being present on this paradisiacal island in both the biblical Eden narrative and the eleventh tablet of the *Epic of Gilgameš*.

First mentioned in chapter 4, one other point of interest comes to mind from Ezekiel 27:23:

> Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

Does this mean that Eden was still around at the time the Book of Ezekiel was written (during the Babylonian Exile)? Many Neo-Assyrian inscriptions speak of Dilmun as if it still existed. If Eden and Dilmun were one and the same location, I don't see why it still wouldn't be around at this point in history. Although both the writings of Ezekiel and Isaiah hint at another location for Eden:[157]

> Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?
>
> *Isaiah 37:12*

> Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.
>
> *Ezekiel 27:23*

---

[156] Bibby, Geoffrey. Looking for Dilmun. New York: Alfred A. Knopf. 1970. 163-165.

[157] All except Eze. 27.23 are JPS translations. Reason for this is because the Jewish Publication Society mistranslates this verse and even leaves out the Assyrian region of Chilmad.

> I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.
>
> *Ezekiel 31:16*

Note that Telassar ('Assyrian hill') was a city conquered and held by the Assyrians, believed to be located in Mesopotamia, possibly in close proximity to Haran, which I speak of with more detail in section 2. Isaiah speaks of the children of Eden as a nation still around, while Ezekiel hints at Eden being a merchant town. It is listed along with other locations situated in northern Mesopotamia, southern Anatolia and the northern Levant. Does this hint at Eden being located somewhere within this outline? When we read further in Ezekiel 31:16, we may have a confirmation of this. Eden is placed in the land of Lebanon.

It will be in the later sections of this book that I will give more details to the subject of the Ebla archives and the inappropriate approaches to its earliest discoveries and translations, but taking some of Giovanni Pettinato's[158] translations with some caution, I would like to make mention of a translation Pettinato made with Ebla archive TM.75.G.2070:[159]

> 1 Gumug fabric,
> 1 fine fabric,
> 1 multicolored fabric
> for Asshur-Ya
> of the city Azidu
> property of the "Star"
> (feast of the) anointing

---

[158] Full detail on Pettinato is given later on in this book.

[159] Tell Mardikh Year 75 Tablet Number 2070. Pettinato, Giovanni. *The Archives of Ebla*. New York: Doubleday & Company, Inc., 1981. 209.

at Eden
as an offering.

If this does translate to Eden, then we would be able to place its existence as early as the middle of the 3rd millennium BCE.

The Creation of Man

One topic that many have been intrigued by was the creation of man and woman, and their purpose. As I mentioned in the introduction to this chapter, there are two accounts of creation listed in the first two chapters of the Book of Genesis. One can be found in **P** of chapters 1-2:4a, and the other in **J** which continues from 2:4b to the end of the chapter. Already we can see a contradiction in **P**, which tells of how God first created the creatures of the deep on the fifth day, and all the other land animals on the sixth before man was created.[160]

> **1:21** And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good.
> **1:23** And there was evening and there was morning, a fifth day.
> **1:24** And God said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.
> **1:25** And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and God saw that it was good.
> **1:26** 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 creepeth upon the earth.'

---

[160] JPS translation.

1:27 And God created man in His own image, in the image of God created He him; male and female created He them.
1:31 And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

In **J**, we read that man was created first (Genesis 2:7) and God created the animals afterwards (Genesis 2:19) to keep the man company and have the man name them. With that placed aside, I wish to concentrate on **J**, because as I had mentioned in the beginning of this book, both **J** and **E** are the main focus of my research. **J** reveals a major clue to the reason behind the creation of man.

2:15 And YHWH took the man, and put him into the garden of Eden to dress it and to keep it.

Man was created out of soil to till the soil on which he was placed in Eden. There is a play on words here, אדם (*’āḏām*) was created from האדמה (*hā’aḏāmāh*), where *hā’aḏāmāh* translates to 'the earth, land or ground';[161] a major component of the story, on which I will elaborate further in this chapter. So in conclusion, man was supposed to serve God. These are motifs which strike many parallels to the creation of man myths found through the rest of the Mesopotamian world. It has been the common motif preached about for thousands of years.

To start off with the story of Atrahasis,[162] man was created from clay or the soil to *bear the load of the gods*,[163] an idea and creation done at the hands of Enki.

The midwife of the gods, wise Mami,
'You are the womb-goddess (to be the) creator of mankind!
Create primeval man, that he may bear the yoke!

---

[161] Another one of those puns from **J** as mentioned in the previous chapter.
[162] OBV
[163] More specifically, the Igigi.

Let him bear the yoke, the work of Ellil,
Let man bear the load of the gods!'
Nintu made her voice heard
And spoke to the great gods,
'It is not proper for me to make him
The work is Enki's;
He makes everything pure!
If he gives me clay, then I will do it.'

At the slaughter of another deity, clay was mixed with the flesh and blood of that deity, and man was formed. We can see the same themes in the sixth tablet of the *Enûma Eliš*.

When Marduk heard the speech of the gods,
He made up his mind to perform miracles,
He spoke his utterance to Ea,
And communicated to him the plan that he was considering.
'Let me put blood together, and make bones too.
Let me set up primeval man: Man shall be his name.
Let me create a primeval man.
The work of the gods shall be imposed (on him), and so they shall be at leisure…'
…Ea answered him and spoke a word of the gods.
'Let one who is hostile to them be surrendered (up),
Let him be destroyed, and let people be created (from him).
Let the great gods assemble,
Let the culprit be given up, and let them convict him.'

It is fairly obvious that all these narratives of the creation of man closely resemble that of the same theme present in chapter 2 of Genesis.

More of George Smith's translations fall into the equation. A related piece of material comes to us from fragments of text identified as K3364. As mentioned in earlier chapters, after the discoveries of the Neo-Assyrian literature found at the library of Asshurbanipal in Nineveh, George Smith was not only the first individual to supply translations to them, but also the first to attempt to piece them together

124

in some form or order. Without any forms of these texts discovered or deciphered, the only tool Smith had to go by was the Old Testament, and more specifically the Book of Genesis. Unfortunately, due to the lack of resources, Smith had mistakenly placed K3364 within the *Enûma Eliš*.

> …lord of the noble lips,[164] saviour from death
> Of the gods imprisoned, the accomplisher of restoration,
> His pleasure he established he fixed upon the gods his enemies,
> To fear them he made man,
> The breath of life was in him.
> May he be established, and may his will not fail
> In the mouth of the dark races which his hand has made.
> The god of noble lips with his five fingers sin may he cut off
> Who with his noble charms removes the evil curse.
> The god Libzu[165] wise among the gods, who had chosen his possession,
> The doing of evil shall not come out of him,
> Established in the company of the gods, he rejoices their heart…

A peculiarity has surfaced from this extract, and it is the mention of the *dark race*. What was this dark race, free of sin and as pure as both Adam and Eve were before they fell from God's grace? According to Smith, two principal races have been identified by Sir Henry Rawlinson that the Assyro-Babylonians recognized.[166] These races were the *Adamu*, or dark race, and the *Sarku*, or light race. George Smith seemed to find a parallel between these and the sons of both Adam and God. Unfortunately, I have not found much

---

[164] An epithet of Ea.

[165] Yet another epithet of Ea.

[166] Sir Henry Creswicke Rawlinson, 1st Baronet (April 11, 1810 – March 5, 1895) was an English soldier, diplomat and orientalist. He is sometimes referred to as the "Father of Assyriology."

information pertaining to the second race, and therefore cannot make any connections to our biblical sources. What does strike me as the most interesting point and connection is the fact that *Adamu*, representing man or the 'dark race,' is a Semitic root of the same general meaning found in Hebrew literature regarding the first man, Adam.[167] More connections come from the original Mesopotamian idea of man being pure and free of sin, set out to serve the gods and make them happy or *rejoice their heart*. This is the same motif present in chapter 2 of Genesis, when both Adam and Eve were created free from sin and pure of all evil, until they had bitten from the forbidden fruit of the tree of knowledge of both good and evil, their eyes then opening to see the truths of the world. More on the fall continues in the next segment. The last connection I see is a specific phrase, which strikes a close resemblance to one found in Genesis. This phrase is: *the breath of life was in him*. After YHWH had formed the man, the same breath of life animated him:

> **2:7** Then YHWH formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The Fall and Curse of Man

But what of the fall? Does this also show roots in Mesopotamian history? Coincidentally, on the reverse side of one of the fragments of K3364, Smith had identified such a fall and curse. This portion of the tablet has been too damaged, and the actual fall is not discussed, but rather what took place afterward.

---

[167] This Semitic word is derived out of the parent root *dām* meaning blood. Another Hebrew word derived from this root is *'ādōm* meaning 'red' and is also another name for Esau, the son of Jacob (Gen.25:30).

Afterwards the people of remote ages

May she remove,[168] not destroy […] forever,

To the place he created, he made strong.

Lord of the earth his name called out, the father Elu[169]

In the ranks of the angels pronounced their (man's)[170] curse.

The god Hea heard and his liver was angry

Because his man had corrupted his purity.

He like me also Hea may he punish him,

The course of my issue all of them may he remove, and all my seed may he destroy.

In the language of the fifty gods

By his fifty names he called, and turned away in anger from him:

May he be conquered, and at once cut off.

Wisdom and knowledge hostilely may they injure him.

May they put enmity also father and son and may they plunder.

To king, ruler, and governor, may they bend their ear.

May they cause anger also to the lord of the gods Merodach.

His land may it bring forth but he not touch it;

His desire shall be cut off, and his will be unanswered; the opening of this mouth no god shall take notice of;

His back shall be broken and not be healed;

At his urgent trouble no god shall receive him;

His heart shall be poured out, and his mind shall be troubled;

To sin and wrong his face shall come […]

As mentioned in the paragraph before the excerpt, it is apparent to the reader that this reading chronologically fits after the actual act to which resulted in the fall and curse of man. From Genesis:

> **3:16** Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'
> **3:17** And unto Adam He said: 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which

---

[168] Tiāmat? A suggestion by George Smith. The identification of this individual is unknown.

[169] Early reading of the name Ellil.

[170] Author's note.

127

I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life.

3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'

To this day, we have yet to find a narrative speaking of the actual sin committed and whether a serpent was involved, but another narrative may shed more light into the scene, which I will be discussing further down. The only clue to a possible serpent and sacred tree being involved in the Assyro-Babylonian accounts comes from a cylinder seal, 'The Temptation Seal.'

Figure 9 - The Temptation Seal. British Museum inventory number WA89326.

Notice the man and woman seated before the sacred tree. Could this be the sacred tree of knowledge of both good and evil, or the sacred tree of life? Also, pay close attention to the serpent beside the couple (which repeats itself in the continuation of the seal). Even in the light of the present, scholars are still unable to decipher the true message behind this mysterious and yet intriguing seal. In the Hebrew account

we know that it was knowledge that ended up banishing both man and woman from the paradisiacal Eden. Could this have been the same with the Assyrian account? '*Wisdom and knowledge hostilely may they injure him.*'[171] Was the depicted tree within the seal a tree of knowledge? Does the presence of the snake, a creature symbolizing wisdom, imply such a meaning? Some have interpreted it as being the one and the same. As mentioned earlier, not much coverage of this seal has been done, due to the fact that not much is known about it. Many have interpreted the two individuals as Naram-Sin (with the horned cap) and his consort Nikkal, sitting to the sides of the sacred tree while the wise serpent Nabu is off to the side, and hold a date for the seal of ca. 2200-2100 BCE. Let us say it is Naram-Sin. It may not be too hard to believe, while I remind the reader of how Naram-Sin deified himself, and the horned crown did symbolize divinity. Its craftsmanship is of late Akkadian or Neo-Sumerian origin. The seal is currently located at the British Museum. During the course of my research I have attempted to contact the British Museum on two separate occasions to get a better idea of what they thought they had in their collection. Unfortunately, possibly due to a lack of support for an independent researcher, I never received a response.

The Concept of Forbidden Knowledge

Other narratives may provide a clue. As of yet, I am unable to determine whether the following narrative was also found in the collection of literature excavated from the library of Asshurbanipal. So when citing this piece of literature for evidence, it is merely for basic themes that may have been a common understanding at that point in history.

---

[171] Quoted from the extract in the beginning of this section.

In the most distant and remote past when I was introducing myself to scholarly research and writings, I had voyaged out to identify the origin and identification of the biblical נחש (*nāḥāš*) or serpent found in chapter 3 of the Book of Genesis. This is the point at which I came across the myth of Adapa. My main focus in this original research for the identification of the serpent was directed towards the Mesopotamian fertility deity that went by the title of *Ningišzida*, and sometimes *Gišzida*. The name is believed to translate to 'Lord of the Good Tree' or 'Lord of the Trusty Timber'; *Gišzida* translating to 'Good Tree' or 'Trusty Timber.' In the Sumerian poem *The Death of Gilgameš*, *Gilgameš* meets *Ningišzida* along with Dumuzi in the Underworld.[172] Babylonian incantations have also named *Ningišzida* as a guardian over the demons that dwell in the Underworld. His name has also been mentioned in laments over the death of Dumuzi. In the myth of Adapa, Adapa encounters both Dumuzi and *Gišzida* guarding the gate to the Heaven of Anu, the highest heaven.[173] The story begins with Ea giving Adapa *eternal wisdom* but not *eternal life*. It is already clear to the reader that this wisdom was a feature reserved strictly for the gods. So one day, Adapa ventures off into the *broad sea* in his boat so he can go fishing for the house of his lord, Ea; and without a rudder, his boat went adrift. Adapa threatens the South Wind for sending him adrift and informs him that he will break its wing, and proceeds to do so. Angry, Anu discovers the actions taken by Adapa and calls for

---

[172] Dumuzi (biblical Tammuz) was a shepherd god. He had strong cults stationed throughout the Near Eastern world. Many narratives exist with him, ranging from Mesopotamia (i.e. Innana's Descent to the Underworld, Adapa, etc.) to the Old Testament (i.e. Ezekiel).

[173] The *apkallu*—antediluvian sage who traveled to heaven. Adapa was the son of Ea, a priest in Eridu. Also known as Uan (Oannes of Berossos), the first of the Seven Sages, who brought the arts and skills of civilization to mankind.

Adapa to stand before him in front of his council at heaven. Aware of *heaven's way*, Ea warned Adapa with the following instructions:

'Adapa, you are to go before king Anu.
You will go up to heaven,
And when you go up to heaven,
When you approach the Gate of Anu,
Dumuzi and Gišzida will be standing in the Gate of Anu,
Will see you, will keep asking you questions,
"Young man, on whose behalf do you look like this?
On whose behalf do you wear mourning garb?"
(*Adapa has to answer the following*)
"Two gods have vanished from our country,
And that is why I am behaving like this."
(*The two will continue to ask*)
"Who are the two gods that have vanished from the country?"
(*Adapa has to answer the following*)
"They are Dumuzi and Gišzida."
They will look at each other and laugh a lot,
Will speak a word in your favor to Anu,
Will present you to Anu in a good mood.
When you stand before Anu
They will hold out for you bread of death, so you must not eat.
They will hold out for you water of death, so you must not drink.
They will hold out a garment for you; so put it on.
They will hold out oil for you; so anoint yourself.
You must not neglect the instructions I have given you.
Keep to the words that I have told you.'

The time came where Adapa went to heaven and stood before Anu. Everything was going according to what Ea had warned Adapa about. Adapa won favor with both Dumuzi and *Gišzida*, and Anu proceeded to ask him for the reason of his breaking of the South Wind's wing. Adapa relates to Anu the entire story, while in the meantime both Dumuzi and *Gišzida* spoke in Adapa's favor to Anu. After hearing Adapa's response, Anu was not favorable to the idea that Ea had given mankind wisdom, *the ways of heaven and earth*, and asked himself,

'*What can we do for him?*' because as mentioned before, wisdom was a quality for the gods to have and not mankind. The story finishes off with Anu requesting for someone to fetch him the bread and drink of eternal life, but Adapa did not eat or drink; also a garment which Adapa put on; and oil which Adapa used to anoint himself. Anu, watching and laughing at Adapa's actions, asked him why he didn't want to be immortal. Adapa answered:

'(But) Ea my lord told me: "You mustn't eat! You mustn't drink!"'

Adapa was then sent back to the earth, and the story ends with a few fragmentary lines. The story shows a lot of similarities to the Genesis account. First of all, in the Genesis story, YHWH forbids both Adam and Eve to eat from both the tree of life and the tree of knowledge of good and evil, while in the Adapa narrative, Ea forbids Adapa to eat and drink the bread and water of life, giving Adapa the opportunity to be immortal like the gods. Second is the serpent figure in Genesis, while we have a similar deity (read below) in the story of Adapa involved with the offering of eternal life to Adapa. Last is the idea that wisdom was reserved for the gods, and no mortal shall have it. Both narratives stress the point that man can neither have nor handle this acquired knowledge. Many scholars are still unclear about the exact meaning of this story. Did Ea deliberately trick Adapa out of immortality, or was he really trying to help him? Did Adapa defy (unwritten) laws of hospitality when he refused both the food and drink of life in heaven, which in turn caused Anu to punish him?[174] There is a lot we do not understand about this narrative, and it is because of the sketchy outline given to us in Akkadian. Only by an individual in the

---

[174] A piece of text known as Fragment D is thought to hold an alternate ending to the narrative concerning Adapa. It is followed by an incantation against disease, invoking Adapa. This ending is questionable.

past would this have been properly understood. Another point of major interest with one of these deities resides in the fact that its symbol was the horned snake or dragon. An image of a cylinder seal impression has revealed that Gudea, the Sumerian ruler of Lagaš, regarded *Ningišzida* as a personal protective deity and recorded a dream where he appeared to him. On this impression is also an image of *Ningišzida*, who has two horned serpents, sprouting one on each shoulder.

Going back to the main point, older Mesopotamian traditions show mankind not able to acquire the knowledge reserved only for the deities. Once again, this piece of evidence was introduced for comparative purposes of Mesopotamian traditions and beliefs.

Figure 10 - Gudea seal impression.

But what of the Sacred Trees?

Throughout the Levant and Mesopotamia, we are littered with the idea of sacred trees in both images and literature. In the *Epic of Gilgameš*, the hero *Gilgameš* is on his quest to find immortality in a

plant of life in the far-off reaches of what may have been Dilmun.[175] The Ugaritic-Canaanite Asherah and the later Phoenician/ Carthaginian equivalent Tanit were always represented in the form of trees, and symbolized both wisdom and life. Tanit translates to 'Lady Serpent.' In her imagery, she is seen represented as the tree of life while flanked by caducei on both sides. A caduceus is a representation of a staff with two entwined snakes. This may hint at a close relationship between the tree of life and snakes. Asherah was the consort of El and the principle goddess of both Sidon and Tyre. She is known to also be identified with the goddess Astarte. Asherah is the 'Mother of the Gods', and her name is thought to have originally been pronounced Athirat.[176] She is also called Elat (a feminine form of El). Asherah, the 'creator of creatures' and mother of the gods, was frequently seen in the position of the tree of life, giving sustenance to the animals at her sides. In the Hebrew language and lore, the term *ăšārâ* literally translated to 'sacred tree.' Expanding on this, the *ăšārâ* was a small votive column or even a post of wood meant to evoke the sacred groves or wooded temple precincts that adjoined various fertility cults in the Near East, such as that of Astarte at Afqa.[177] Symbols such as this marked the site or presence of the divinity within that region.

Reliefs dating to the Neo-Assyrian period emphasized the great cultural importance of the sacred tree (or the Tree of Life). Actually, most of the images found today date to the Neo-Assyrian period, such as that found at Fort Shalmaneser (8th century BCE), where a Phoenician-made ivory panel depicts the king in his role as protector of the Tree of Life. Many other reliefs date to the same period in time, most of which can be found at Kalhu at the palace of Asshurnasirpal II. Situated behind the king's throne, the relief shows the king on both

---

[175] Reference Ut-napishtim/ Ziusudra and Dilmun in chapter 3.

[176] *'aṯrt*—Athirat is the Ugaritic name for the Hebrew Asherah.

[177] Deu. 16:21.

sides of the tree, above which, in the winged disc, is Aššur; and behind the king (once again on both sides) were winged sages. Could all of this have influenced later Hebrew tradition emphasizing the importance of the sacred trees in Genesis?

Figure 11 - Asshurnasirpal II with *apkallu* sages flanking both sides of the Sacred Tree. Found at the once capital city of Kalhu in Asshurnasirpal's throne room.

Conclusions

From the garden of Eden, to mankind being created to serve God, followed by their fall, all these stories can be traced back to the Neo-Assyrian sources cited earlier. I am still baffled as to why some of the narratives are not getting more recognition than they currently are, which is close to none. Now as for the ending of the fall narrative and the cherubim stationed at Eden:

> **3:24** So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

The cherubim are a Hebrew version of the *lamassu* (Hebrew $k^e ru\underline{b}\hat{\imath}m$; Akkadian *kuribu*; sometimes referred to as the Akkadian *šêdu*) which stood as guardians, usually in the king's palace and throne. The same is seen in the biblical version. Aside from guarding Eden, descriptions have also been given to the cherub flanking God's throne.

Figure 12 - A statue of a *lamassu* dating to the Neo-Assyrian period. *Courtesy of the Oriental Institute of the University of Chicago* — Author's photograph

Archaeological evidence does show that the Levant used iconography displaying similar creatures to the *lamassu* under Egyptian rule hundreds of years earlier, suggesting that they were not introduced to the Hebrew-speaking peoples during the Neo-Assyrian Empire. When instituting Kalhu as Assyria's new capital, Asshurnasirpal II had dedicated a temple to the heroic deity Ninurta, a war-like storm deity,

later uncovered by Austen Henry Layard in the 19th century CE. Ninurta's was the main cult of worship established by this king at this locale. The temple was beautifully decorated, with massive gate figures at the large doorway and reliefs depicting Ninurta's battles with the mythological *Anzû*, a lion-headed giant bird. These gate figures were a pair of *lamassu* that stood as royal guards. We find the same at the palaces and temples at Dur-Sharrukin and Nineveh. The *lamassu* were presented as human-headed bulls with the wings of a predatory-type bird. The *lamassu* were a very common form of art throughout Neo-Assyria and Babylonia. We also see them in later Persian art. They were usually seen in royal palaces. So it should come as no surprise that the Hebrew scribe would adopt such a protective creature to guard the way back into Eden.

We now also understand the common themes of mankind not being capable of handling knowledge reserved only for the gods. All of this research is starting to come together, and very shortly, if it does not already, it will start making sense to the reader.

CHAPTER 7

ADDITIONAL TOPICS AND ANOMALIES

Cain and Abel

At this point in my research, I have no clues as to how this fits into the whole scheme of things other than immediately following the banishment of Adam and Eve from Eden. Many narratives found in Mesopotamia portray similar themes. One, for example, is the Sumerian myth regarding *Enten* and *Emesh* (winter and summer), which parallels the lifestyles of both Cain and Abel--the one being the tiller of the ground; the other, the shepherd of the flocks. In my research I have not found anything to come out, especially from the library of Asshurbanipal, as has been seen with all the other narratives shown earlier in this book, and therefore cannot confirm or deny whether this is a Hebrew original story. My interpretation of this story is that of a need to explain the early nomadic Israelite/ Judahite lifestyle by rooting it as far back as the forefathers: Cain and Abel. One thing to briefly mention to the reader is that the entire story is written by **J**, except for Genesis 4:25-26. This was a later addition to help connect all genealogies. So the birth and line of Seth, Adam and Eve's third child (after the murder of Abel), was never part of the original story.

During my research I had noticed that many nations have attempted to root their culture as a nomadic one evolving into the nation they have that day. One great example is the Assyrian King List,

which had been compiled at the end of the reign of Shalmaneser V (ca. 722 BCE). In the very beginning of this list we have 17 kings who ruled Assyria. One of which is *Adamu*, although I am currently unsure if this is the same *Adamu* that was the Assyrian version of the first man. At the end of this list of 17 rulers, a description clearly states that they were kings who lived in tents (i.e. nomads). Scholars are unsure as to why the Neo-Assyrian scribe (Kandalanu, scribe of the temple of Arbela) wanted to give the impression of nomadic kings ruling in the earliest of years. Note that I get into more detail with this nomadic lifestyle in the next section of this book, when I speak of the biblical patriarchs.

Hints of a Divine Council

We have three major hints of a Divine Council present within the primeval portion of the Book of Genesis, but only two belong to **J**.[178] The references in **J** come to us from the third and eleventh chapters of Genesis; more specifically, it is hinted at in the fall of man, when the human and his wife are banished from Eden, and the story of Babel, just before YHWH scatters mankind and confounds their languages.

> **3:22** And YHWH said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.'
> **11:7** Come, let us go down, and there confound their language, that they may not understand one another's speech.

I felt this worth pointing out when taking into consideration the entire topic of Hebrew henotheism, which was discussed in chapter 2. Who was YHWH speaking to in Genesis 3:22 when man and woman were banished from Eden? What does he mean by 'one of us'? Does *us*

---

[178] The non-Yahwist one (**P**) being Gen. 1:26-27.

mean the gods? Also, if we refer back to chapter 5 and the Assyrian version of Babel, one can see the parallel between the angered gods of one faith and the angered God(s) of the second. It would seem that the plurality merely derived from the Neo-Assyrian source, and was kept within the later Judahite tradition.

Another partial hint comes from the earlier mentioned verses of Genesis 9:26-27:

> **9:26** And he said: Blessed be YHWH, the God of Shem; and let Canaan be their servant.
> **9:27** God enlarge Yapheth, and he shall dwell in the tents of Shem; and let Canaan be their servant.

I cannot seem to get my mind off this. This is one of six occurrences under **J** in the primeval portion of Genesis where *'Ĕlōhîm* is used as a proper noun to denote a deity, but is this deity actually YHWH? It is very difficult to tell with the surrounding text. We are given no other clues, aside from the fact that in one verse **J** seems to use the noun YHWH as the God of Shem while at the same time uses *'Ĕlōhîm* to enlarge Yapheth. It is clues like this that lead me to believe YHWH may be one of the sons of God himself. If we remember from chapter 2:[179]

> When the Most High gave the nations their inheritance, when he divided the sons of men, he fixed their bounds according to the number of the sons of Israel; but YHWH's portion was his people, Jacob his share of inheritance.
> *Deuteronomy 32:8-9*

The Most High in this case would be *'Ĕlōhîm*, the Canaanite El or Mesopotamian Ellil or even possibly Anu, while YHWH is the son of *'Ĕlōhîm*, a son of God. Whether this is the case or not, we do not

---

[179] Still the JPS translation (of the MT).

officially know, and we may never find evidence to either prove or disprove this theory.

Now, as I had started to mention in Chapter 1 of this book, there are a few questionable uses of the proper noun *ʼĔlōhîm* found in Genesis 3:1, 3:3, and 3:5. Deep down I truly believe that this may have been a result of the editing undertaken by **R**, while **R** possibly omitted YHWH. In just the previous chapter of Genesis we have the addition, again under **R**, of the same proper noun fixed right after the proper noun of YHWH. Now this is all just speculation, and I do not have any evidence to prove or disprove such a claim, so I am unable to move ahead with it.

For further discussions on Hebrew henotheism, I would like to suggest to the reader the works of Michael S. Heiser at www.michaelsheiser.com, and also to pick up a copy of:

Miller, Patrick D. The Early History of God. 2nd ed. Grand Rapids: William B. Eerdmans Company, 2002.

Keel, Othmar, and Christoph Uelinger. Gods, Goddesses and Images of God in Ancient Israel. Trans. Thomas H. Trapp. Minneapolis: Fortress P, 1998.

Cross, Frank M. Canaanite Myth and Hebrew Epic. Cambridge: Harvard UP, 1997.

CHAPTER 8

ASSYRIAN ORIGINS REVEALED

The Assyrian Empire Pt. 2: The Expansion of the Assyrian Empire, the Library of Asshurbanipal in Nineveh and an Empire's Influence over the Masses

I have been thinking long and hard on how I should begin this chapter, and felt that there was no better way than to continue where the original topic of the Assyrian Empire left off at the beginning of chapter 4. We will start with the ascension of Asshurnasirpal II in ca. 884 BCE. He succeeded his father on the throne of Assyria from the current capital of Nineveh. All the regions to the north which had been captured by the earlier Tiglathpiliser II and Tukulti-Ninurta II were only tributary, and never really governed from Nineveh. On top of that, their tribute was never paid voluntarily, but only when the Assyrian army came to force the collection. During his campaigns in expanding the Neo-Assyrian influence as far north, south and west, Asshurnasirpal never displayed any mercy. Countless events have been recorded where victims (primarily the forces against the Neo-Assyrian invasion) were mutilated, having members of their bodies severed, heads were decapitated and piled into pyramids, while others were flayed and their skins stretched, either over a pyramid erected or the walls of a city. The reputation of the Neo-Assyrians now turned toward the negative, and carried on until the very end of the empire, while the rulers that followed continued such violent methods

of control. Asshurnasirpal was on the throne only for a few years before the capital and wealth of the empire moved to the south in Kalhu. By 875 BCE, the Assyrian army reached the Mediterranean, which now included the territory of Kunulua,[180] to pay tribute to Neo-Assyrian rule. Before reaching Lebanon, more specifically Tyre, Sidon and Tripolis, tributes and gifts were already given to the king even without viewing "*the might of the terrible arms*," a society in which they valued their wealth more than their freedom. Seeing as these southwestern nations came off to the king as mere weaklings, the king decided to venture north on an errand of peace. Cedars were cut and sent back home for constructions. All other nations below Phoenicia at this point were left undisturbed.

By the year 859 BCE, Asshurnasirpal had ended his reign in peace where his son Shalmaneser III succeeded him. Shalmaneser continued his father's policy without break, and even extended it. He understood that in order to keep the empire intact, you either had to fight or die. If that wasn't an option, you would then collect tribute from the conquered nations, but if again, all tribute had been collected, fresh conquests must be attempted and made. In 853 BCE, Shalmaneser headed west. Israel, Damascus and Hamath continued their resistance against Assyria, which forced Shalmaneser to make another assault in 848 and again in 845. At the end of Shalmaneser's last campaign, Ahab, son of Omri,[181] and Jehoram were both dead, and Jehu,[182] the

---

[180] It is unknown if this is the same as Kulnia.

[181] King Omri of Samaria had made such an impression on Assyria that the Assyrians referred to Israel as the Land of Omri for generations afterwards. In early sources we read of the 'house of Omri' and not the 'house of Israel.'

[182] An interesting fact about Jehu is that while the Bible claims that Jehu is the son of Jehoshaphat and the grandson of Nimshi (2Kings 9-10), Assyrian inscriptions instead write of Jehu being the son of Omri. This could indicate some more corruption within the biblical sources. Although this may not necessarily mean actual 'son of' but can also indicate the 'house of'; from the dynasty of Omri.

usurper was now the king in Samaria. Naturally he was a coward, and did not hesitate to send costly tribute to the Assyrian monarch in hopes of gaining Assyrian aid against Damascus. Although Jehu did not reckon that Assyria would seek this tribute for years to come, until Israel had been wasted (see Figure 13).

Figure 13 - King Jehu (son of Omri) of Israel paying tribute to the Neo-Assyrian king, Shalmaneser III. *Courtesy of the Oriental Institute of the University of Chicago* **- Author's photograph**

Rule of Assyria continued onward to Shamsi-Adad IV, his son Adad-nirari III, Shalmaneser IV, Asshur-dan III, and Asshur-nirari II, until we reach the ascension of Tiglathpileser III in 745 BCE. In the years of 739-738, under Tiglathpileser's reign, more resistance came from the west in which Uzziah of Judah, Hamath, Damascus, Kumuukh, Tyre, Gebal (Byblos), Que, Melid, Carchemish, Samaria and more nations totaling a number of nineteen refused to pay the tribute to Assyria. A coalition formed under Uzziah. On his march westward, all nations one by one abandoned Uzziah and gave into Tiglathpileser, including Samaria. Also officially added to Assyrian territory were Kullani/Kulnia (Calneh) and the whole countries of Unqi and Arpad, followed by Damascus and Lebanon on the Mediterranean coast. By 733 BCE, Samaria was conquered and reduced to a puppet

state subject to Assyrian rule. In 727, Shalmaneser V rose to the throne. It is understood that Hoshea became king of Samaria in 732, during the reign of Tiglathpileser III, in which he accepted the post as a subject of the Assyrian monarch, and was bound in every possible way to maintain peace. Modern scholars believe that he remained faithful to Tiglathpileser, but as soon as the great king died, Hoshea rebelled and Shalmaneser V invaded Samaria. It is believed that Hoshea was captured and taken back to Assyria, while Samaria prepared for a siege and held out until the Assyrian monarch died in 722 BCE. In 722-721, Sargon II inherited the Assyrian kingdom full of great problems and difficulties; including the fact that Samaria was not yet taken. Although in the same year of ascension, Samaria was taken without a longer siege. Due to the fact that the biblical account does not mention to whom Samaria fell, implying it was still Shalmaneser, it could be that Sargon was not yet known in the west, for he had just become king. It was at this moment Sargon gave the orders to carry out on a larger scale the colonizing plans which Tiglathpileser III had devised and perfected. From the city of Samaria were taken away 27,290 men, most of which were probably the very best blood in the land. These would include officials, skilled laborers and trades people. To fill in the gaps of Samaria, colonists were brought from various Assyrian territories to settle in a now-insignificant Assyrian province. Over the land of Samaria, Sargon set Assyrian governors. These people, who settled alongside the Hebrews left behind, would be considered by the returned Jews of the Neo-Babylonian Exile in the many years to come as the Samaritans. Not too much later, the capital of the empire moved to Dur-Sharrukin.

In 705 BCE, Sennacherib, son of Sargon, ascended to the throne. Most of his reign was spent dealing with inner empire-related politics between both Assyria and the conquered Babylonia. A few quarrels went back and forth with Hezekiah of Judah (715-687 BCE) and his

organized rebellion, forcing Assyria to come in and take the Judaean cities one by one while requesting the surrender of Jerusalem, at first to no success. While in rule, Sennacherib had moved the capital from Dur-Sharrukin to the already ancient city of Nineveh, where he re-erected a palace to dwell in on old foundations. After his assassination, Sennacherib's son Esarhaddon, who beforehand was sort of a regent in Babylonia to the south, rose to the throne of Assyria in 681 BCE, who was then followed by his son Asshurbanipal in the year 669-668. Asshurbanipal, who was known as Sardanapalus of both the Greeks and Latins and אסנפר (*'ās^{e}nappar*) of the Hebraic Old Testament, was a ruler devoted to the collection of books, and equally interested in their production. While he spent most of his reign on the battlefield, Asshurbanipal ended his closing years focusing on the erection of buildings and the collection and copying of books for his library at Nineveh. His library was the chief pride of his life. During this period, both kingdoms, Assyria and Babylonia, were ransacked of all their clay tablets written in the days gone by. These writings consisted of grammar, poetry, history, science and especially religion. Carefully they were copied in the Assyrian style, and once completed, all the originals were returned to the places from whence they were borrowed. The library held thousands of books at its time of completion. Asshurbanipal died in 627. Afterward reigned both Asshur-etil-ili and Sin-shar-ishkun, followed by the fall of the Assyrian Empire to the Chaldean-speaking Babylonians.

The Rebellious Babylonians during the Neo-Assyrian Period

During the reign of Tiglathpileser III, the land of Babylonia was invaded and controlled by Arameans and Chaldeans. The Assyrian monarch set out to organize the land, and in the process established a "double monarchy." This way Tiglathpileser united the two countries

146

in a personal union. He was known as the king of Assyria, and again the king of Babylonia. This policy was maintained throughout the reigns of Shalmaneser V to Sargon II. It was Sennacherib, an Assyrian national, who abandoned the older traditions, excluding Babylonia as a region of interest. During his ascension, he never went to Babylon to proclaim himself king of Babylon; and therefore the Babylonian Chronicle omits him from the King List, claiming that the land was "without a king." During the reign of Sennacherib, Babylon had revolted under the direction of Marduk-zakir-shumu. Within a month of this leader's rebellious rule, the Chaldean Merodach-baladin saw his opportunity to become king of Babylonia. Sennacherib left him alone up until a short while later, when Merodach-baladin's motives were more apparent.[183] The Babylonian king was on an errand to gather nations to rebel against the world power of Assyria. Seeing this, Sennacherib marched south. The city of Babylon was not prepared for a siege, and so Sennacherib entered it without difficulty. Babylon was sacked and the entire population was deported across the Assyrian Empire. Merodach-baladin was not captured, but his nine-month rule had ended. In his place, Sennacherib placed a young Babylonian by the name of Bel-ibni, who was reared in the royal palace of Assyria, on the throne of Babylonia.

Years later, Babylonia was led to another revolt under the direction of Asshurbanipal's brother: Shamash-shuma-ukin. Unfortunately this revolt does not play an active role in this research, so I will not get into any further details.

---

[183] Originally pronounced Merodach-apal-iddina II who first revolted against the Assyrians during the reign of Sargon II. Sargon repressed the allies of Merodach-baladin in Aram and Israel and eventually drove him out of Babylon. Fleeing to Elam, it was after the death of Sargon and during the reign of Sennacherib that the Chaldean leader returned and saw his opportunity to sieze the Babylonian throne again.

The Yahwist Revealed and Dated

As I have been routinely mentioning during the course of this book, all emphasis has been placed on attempting to locate a date on the redaction of **J** with the evidence presented within the primeval history of the Book of Genesis, and again confirmed in the ancestral portion. Taking in all the evidence from the previous chapters, we have concluded that Mosaic authorship was a contradictory theory at best, and with key location said to be part of both Nimrod's and Asshur's empires, we can attempt to isolate a date around the Neo-Assyrian Empire and afterward. Due to the establishment of Kalhu (*Kālaḥ*) as the Neo-Assyrian capital under the rule of Asshurnasirpal II (ca. 882 BCE), we are unable to place **J** any earlier. Kullani/ Kulnia (Calneh) officially entered as a territory within the empire no earlier than Tiglathpileser III (ca. 739-738 BCE), while it was nothing more than a tribute state for Assyria beforehand. So we narrowed the timeframe to which **J** may have belonged, but how did the Judahites obtain such stories from the Neo-Assyrians (more specifically how was it available from the Mesopotamians), the same narratives that were found in the royal library of Asshurbanipal in the years to come? The answer starts with the Israelite Exile under the reign of Sargon II (721 BCE). While most upper-class individuals were dispersed across the Assyrian empire, many Assyrians and Babylonians came from the east to fill in the heavy gaps and help restore life to the barren wasteland. Could a lot of stories have been transferred to the west at such a moment, giving the region time to adapt and spread such legends as far south as the region of Judah in a window of roughly 130 years until Nebuchadnezzar came to Jerusalem, which resulted in the Jewish Exile? It would seem to make a lot of sense, in which both the regions of Israel (what was left of Israel) and Judah shared these new legends

up until the Jewish Exile of 586 BCE, built upon the older stories of **E** from the Northern Kingdom of Israel.

However, the evidence to redefine the date and the story leading to it does not stop there. We must first go back to a key discovery from Chapter 2 of this book. That discovery is the Aramaic word *nāphîl*, which the Judahite scribe adopted and converted into Hebrew form. During the Neo-Assyrian Period, the Arameans were a constant threat to the stability of the empire. In fact, as mentioned earlier, they had even attempted to invade and take control of Babylonia. During the Neo-Assyrian capture of Syria and most of the Aramaic-speaking territories, the language of the Arameans was eventually established as a lingua franca (more of a direct result of an exile of these Aramaic-speaking peoples into Assyrian territories), which means it was a language widely used for communication amongst the people throughout the entire empire. This occurred by the 8th century BCE. And with the Semitic tongue holding many similarities to one another, it was not a difficult language for the everyday citizen to pick up. Originally, the Neo-Assyrians themselves still wrote official documents in Akkadian. Over a short time, the Assyrian administration started using the Aramaic alphabet alongside the cuneiform script, and by about 700 BCE, the Aramaic alphabet effectively replaced cuneiform as the empire's everyday writing system. In Israelite territories, archaeological evidence has revealed that Aramaic was a popular language within the region before Assyria marched into the land. The Tell Dan inscription would be a good example. Found in Israel, it was written in Aramaic ca. 850 BCE and held vital clues to the history of Israel and Judah. It holds the oldest extra-biblical inscription bearing the words "house of David." Aramaic was a known language in the Northern Kingdom and used in its northern cities.

Now when would a Judahite scribe have access to Aramaic words? Three scenarios come to mind: (1) Israelite refugees escaping to

unoccuppied and uncaptured Judahite territories, (2) when the individuals were sent to the captured lands in Israel and Judah to fill in the void that resulted from the Israelite Exile, introducing more Aramaic-speaking peoples into the land, or (3) after Hezekiah gave in to the seige on Jerusalem directed under Sennacherib, allowing him to serve the Assyrian king without having Jerusalem fall to the empire. As it will be revealed in the chapters to come, **J** originated in Jerusalem, and the question should be reworded to: when did these Aramaic words arrive to Jerusalem?

To conclude this chapter, I want to stray off a little bit to a specific and vital part in Judaean history. An event written of in 2Kings. It is the seige of Jerusalem undertaken by Sennacherib of Assyria and Hezekiah's destruction of the Nechushtan.[184]

> He removed the high places, and broke the pillars, and cut down the Asherah; and he broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did offer to it; and it was called Nehushtan.
>
> *2Kings 18:4*

We know of Hezekiah's reform aimed at centralizing worship in the Jerusalem Temple. This eventually led to the destruction of the holy relic, the Nechushtan, a symbol of Moses and the Israelite Exodus out of Egypt.[185] But what prompted Hezekiah to lead this reform? Interestingly enough, in an issue of Biblical Archaeological Review (hereafter, BAR) Magazine[186], Hershel Shanks attempted to summarize and explain the entire event.[187] Directed toward the findings of a Professor Swanson, it has been proposed that this reform can *best be*

---

[184] JPS translation.

[185] Num. 21:4-9.

[186] Shanks, Hershel. "The Mystery of the Nechushtan." Biblical Archaeology Review Mar./Apr. 2007: 58-63.

[187] Hershel Shanks is the creator and editor of BAR magazine.

understood in the politics of the time. Below is an extract from that exact same article:

> In the late eighth century BCE, Hezekiah was a vassal of Assyria, the superpower of the day. When Hezekiah joined a rebellion against Assyria (2 Kings 18:7), the Assyrian ruler Sennacherib invaded Judah. According to the famous cuneiform prism of Sennacherib, he conquered 46 fortified Judahite cities. The Bible admits as much. In 2 Kings 18:13 we are told that Sennacherib captured all the fortified Judahite cities and deported a part of the population. The Sennacherib prism states that he took prisoner 200,150 Israelites, as well as horses, mules, camels and cattle.
>
> Hezekiah, however, was permitted to remain on the throne—somewhat unusual in the case of an Assyrian vassal king who rebelled. To be permitted to remain on the throne, Hezekiah no doubt had to make it abundantly clear to Sennacherib that he would henceforth be a loyal vassal to Assyria. According to 2 Kings 18:13-16, Hezekiah sent word to Sennacherib that he would bear whatever burden the king of Assyria imposed. Sennacherib demanded 300 talents of silver and 30 talents of gold. Hezekiah had to strip the precious metals from the doors and doorposts of the Temple…
>
> Another way that Hezekiah showed his loyalty to Sennacherib, according to Professor Swanson, was by removing the royal symbolism by which Hezekiah asserted his authority as king. Did the Nechustan fall into this category?

Shanks further explains what I have written in chapter 2 of this book: Egyptian-influenced imagery being widely used in both the kingdoms of Israel and Judah.

> One Egyptian symbol previously used by Hezekiah that seems to have been discontinued at the end of his reign is found on the famous *l'melekh* handles. *L'melekh* means simply "[belonging] to the king." *L'melekh* handles, as the name implies, are seal impressions stamped on the handles of *l'melekh* jars. More than 2,000 of these handles have been found in excavations in Israel…

The *l'melekh* handles also contain an icon: either a two-winged sun disk or four-winged scarab beetle. Both are clear Egyptian symbols.

A seal impression from Hezekiah's reign bears the same Egyptian symbol: a two-winged scarab beetle. The inscription on the seal reads: "Belonging to Hezekiah, (son of) Ahaz, King of Judah."…

…Then they (the *l'melekh* Egyptianized symbols)[188] simply disappear, having been replaced by rosettes…

…Instead of the winged sun disk and scarab, however, they carry the symbol of the rosette, an Assyrian symbol of royal power…

…With Assyrian domination of Judah secure, it would no longer do to have Judahite royalty represented by Egyptian iconography.

Even after the adoption of Aramaic terms such as *nāphîl* and the establishment of *Kālaḥ* and inclusion of Calneh within the Neo-Assyrian Empire, we have one more detail left in the primeval portion to confirm my suggested timeframe of **J** belonging between 701 BCE to possibly the end of Hezekiah's reign in 687 BCE, proposing that the scribe we refer to as **J** belonged in the court of Hezekiah. That detail rests in Nimrod and the view of the Babylonians. As mentioned earlier, the Babylonians were regarded as the oldest nation in the world, which was seen as the center of all knowledge. The province of Babylonia was sought for by many nations during the Neo-Assyrian Period, nations that threatened the Assyrian Empire. During Hezekiah's time it may have still been common knowledge that a half century earlier, Tiglathpileser III put an end to the rivalry in Babylonia by establishing himself as the king of Babylonia. The land itself was so clouded with multiple nations attempting to make it their own that there was no proper way to identify it; hence the later phrase of *the Land of Nimrod*.

---

[188] Author's note.
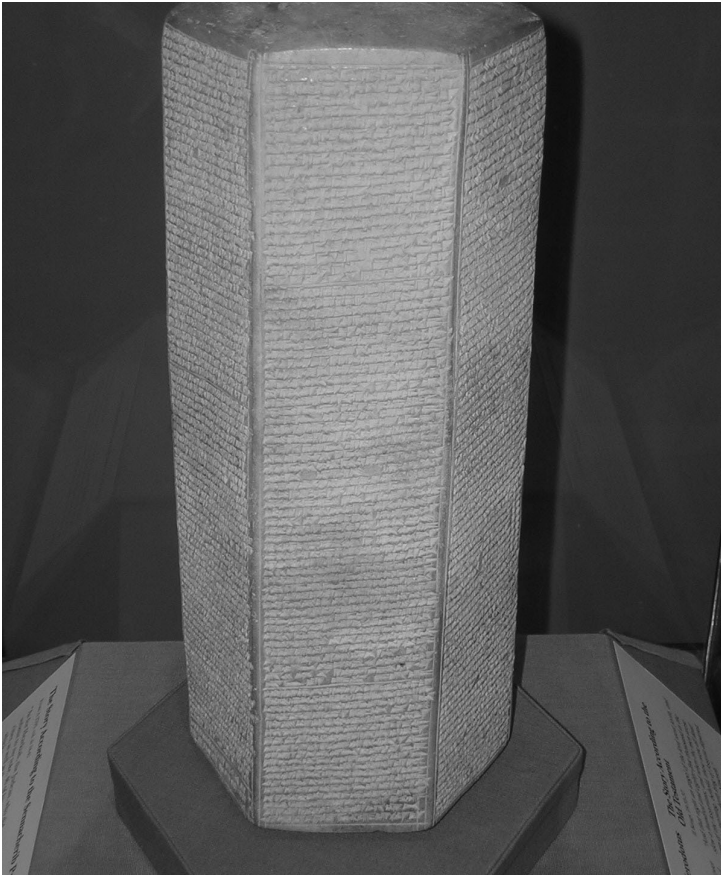
Figure 14 - Prism of Sennacherib. Contains the narratives of eight of Sennacherib's military campaigns. *Courtesy of the Oriental Institute of the University of Chicago* **- Author's photograph**

In fact, many years later when Babylonia rebelled against Sennacherib of Assyria and Merodach-baladin rose to power, he was slowly trying to win favor in the nations under Assyrian control so that they would side with him and rebel against Assyria together. In fact Merodach-baladin contacted Hezekiah, king of Judah, as is seen in Isaiah 39:1. Was the introduction of Nimrod as a rebellious ruler another way to prove Jerusalem's loyalty to the empire to the Assyrian king? Was Merodach-baladin a symbolic representation of the many nations of

peoples who could not be identified as one throughout the land of Babylonia, but instead in the persona of Nimrod? Where in turn the name was used to represent the land as a whole and, knowing of its antiquity, was written to be established before Asshur came out of that land to create his own empire.

Could the redaction of **J** over an already existing **E** have been another step for Hezekiah to once again prove his loyalty to the Neo-Assyrian king? If that were the case, then we must narrow down our search even further. In section 2 of this book, during my coverage of the Ancestral Story, more evidence confirms this speculation on top of the true agenda for **J**. We must now focus on **J2**.

SECTION II
Israelite Origin to Judahite Epic

CHAPTER 9

THE ORIGINS AND WRITINGS OF THE ELOHIST AND THE YAHWIST

The Elohistic Writings and its Origins in the Northern Kingdom

The portion we refer to as **E** is the least well preserved of all the Pentateuchal sources. As mentioned in chapter 1 of this book, it is generally believed that portions of **E** have been dropped where it contradicted or paralleled that of **J**. Seeing how I am motioning that **J** was a redaction that built upon **E**, I firmly believe that **E** was only dropped in that scenario, although questions arise as to whether **E** was ever a more completed source. We first find **E** in the Ancestral Story, but there has been some scholarly disagreement as to where **E** begins in the Ancestral Story of the Book of Genesis.[189] I began with Genesis 20:1b for my research, the reason being that this is where these scholars come into agreement, and coincidentally, this is where Richard Elliott Friedman starts his version of **E**.[190] We are immediately thrown into the Abram/Abraham cycle.

---

[189] Campbell, Antony F. and Mark A. O'Brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993. 166.

Campbell and O'Brien place the start of **E** at chapter 15 verse 1 of Genesis, fragmented and ending at 15:15 until Gen. 21:1b.

[190] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 61.

In Chapter 1, I made a brief mention of how **J** originated in the southern kingdom of Judah, and **E** in the northern kingdom of Israel. I wanted to give a little more detail on that. We have reached a point in my research where it becomes necessary to hold a little more background knowledge of this speculation. The best way to explain this is to highlight some bullet points which Richard Elliott Friedman listed in his book, *The Bible with Sources Revealed*:[191]

> In E, meanwhile, the connections are disproportionately with the northern kingdom of Israel. And, more specifically, they relate to the Levites of the priesthood of Shiloh. Thus:
> In E Israel acquired its territory at the city of Shechem, the future capital of Israel, by a purchase than by violence (Gen 33:18-19).
> In E the stories of the births and namings of the brothers do not include Judah (or Reuben, Simeon, and Levi), but they do include all the tribes that were part of the northern kingdom of Israel: Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim, Manasseh, and Benjamin. And in E the birthright is awarded to Joseph—and since the birthright is a double portion, this results in two tribes being created from Joseph: Ephraim and Manasseh, which were the two largest tribes of the kingdom of Israel. Further, in E Ephraim is favored over Manasseh (Gen 48:12-20); Ephraim was Jeroboam's tribe and frequently the dominant tribe of Israel, so much so that Ephraim is sometimes used in the Hebrew Bible as a euphemism for the entire northern kingdom. Shechem, which was built by Jeroboam, was in the hills of Ephraim…
> Northern Israel's first king, Jeroboam I, is associated with another city, Penuel, which he is reported to have built (1 Kgs 12:25). E contains the story of Jacob's fight with God, which concludes in the naming of the place where it happens: Penuel (Gen 32:31).
> In E Reuben is the one who saves Joseph from their other brothers' plans to kill him (Gen 37:22), and it is Reuben who

---

[191] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 19-20

assures Jacob that he will see that Benjamin will safely go to and return from Egypt (Gen 42:37)...[192]

Joshua, whether historical or legendary, was understood to have come from the tribe of Ephraim. And E develops the special standing of Joshua as Moses' successor (Exod 17:9-14; 24:13; 32:17; 33:11; Num 11:28; Deut 31:14-15, 23), while J never mentions him.[193]

Aside from all of this, there is more to the story which hints at its origins to the north, and I will be pointing them out as this research progresses. One other note is that there is a priestly connection associated with **E**, unlike **J**, which will be explained further below.[194]

E contains a corpus of law, the Covenant Code (Exodus 21-23). This suggests that E comes from the priests, since law codes in the Hebrew Bible otherwise come exclusively from priests (D, P, and Ezekiel).

Other elements of E confirm this priestly connection and point to a particular northern priestly group. The priests of Shiloh have a specific relationship with the northern kingdom of Israel and with E. Their place in the Jerusalem priesthood in Judah suffered when King Solomon expelled their chief priest, Abiathar, and have the chief priesthood solely to an Aaronid priest. The prophet Ahijah from Shiloh instigated Jeroboam's rebellion and formation of the northern kingdom (1 Kgs 11:29-39)…

While J forbids molten gods, which can throw the golden calves into question, E forbids "gods of silver and gods of gold" (Exod 20:23), which likewise may apply to both the northern and southern religious establishments.

And in E, when Moses sees the golden calf he shatters the tablets that he had brought down from the mountain, and there is no report of his getting a second set of tablets…

---

[192] See difference in the role of **J** further below.

[193] In this extract Richard Elliott Friedman is focusing only on the Pentateuch and not his research where **J** is extended beyond the five books of Moses (*The Hidden Book in the Bible*).

[194] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 21.

The Yahwistic Writings and its Origins in the Southern Kingdom

The more completed source of **J** holds a different agenda, and the author displays different characteristics from **E**. It has been argued that **J** has been compiled to promote the Judaean monarchy by emphasizing that the conquest of the land was completed, and Israel and Judah at one point in history united in peace under one king. This may be the case, to a certain extent. In a similar fashion to the previous segment of this chapter, I wish to continue showing some bullets to **J** and the hints to its origins in Judah.[195]

> In J Abraham lives in Hebron/Mamre (Gen 13:18; 18:1). Hebron was Judah's capital.
> In J the scouts whom Moses sends see only Hebron and other locations in Judah; they see nothing of what became the northern kingdom of Israel (Num 17-20, 22-24).
> In that story, the sole scout who has a positive view is Caleb. The Calebite territory was located in Judah and included Hebron.
> In J—and only in J—Judah is a significant figure. There is a narrative about him, the story of Judah and Tamar (Genesis 38). It ends with the birth of Peres, ancestor of the clan from which the kings of Judah were traced. Jacob's deathbed blessing favors Judah and promises his descendants the scepter. Judah's wife is *bat šûaʿ* (daughter of Shua), paralleling the name of the wife of David (*bat šebaʿ*— Bathsheba) and mother of all the kings of Judah through her son Solomon. In J Judah is the brother who saves Joseph from their brothers' plans to kill him (Gen 37:26-27; 42:22); it is Judah who assures Jacob that he will see that Benjamin will safely go to and return from Egypt (Gen 43:8-9), and it is Judah who speaks for his brothers and defends Benjamin to Joseph in Egypt (44:18-34).

---

[195] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 18-19.

Other elements in J connect with the monarchy of Judah. In J God promises Abraham the land "from the river of Egypt to the great river, the river Euphrates" (Gen 15:18)…

…In J the root of the name Rehoboam (*rḥb*) occurs six times. (It never occurs in E.) Rehoboam was the first king of Judah as a separate kingdom from the northern kingdom of Israel.

…In J the stories of the births and namings of the brothers cover only the first four: Reuben, Simeon, Levi and Judah. That is, it reaches only as far as Judah! Moreover, only Judah, out of these four actually survived as a community with a land of its own…

…and in J there is a story in which Simeon and Levi massacre the men of Shechem…

The J story of the massacre at Shechem also casts a negative light on the acquisition of the city of Shechem. Shechem was the capital of the northern kingdom of Israel, built by Jeroboam I, the king who had rebelled against Judah.

In J there is more about Jacob and Esau than in other sources. And in J Esau is identified as the ancestor of Edom. In J there is also a list of kings of Edom (Genesis 36). And J alone has an account of Israel's encounter with Edom during the journey from Egypt to the promised land (Num 20:14-20). Judah bordered Edom; Israel did not. And it is reported in Samuel and Kings that David conquered Edom and that it remained subjugated to Judah until the reign of Jehoram.

In J the ark is important (Num 10:33-36; 14:41-44), but in E it is never mentioned. The ark was located in Judah, not in Israel.

Aside from belonging to the Judaean province, what else can we say about **J**? Friedman collectively describes his vision of the author, which is properly reflected from **J**'s writings. All of which are apparent with careful examination of the text.[196]

The author was from a class that was educated and had access to writing materials. The author was a writer, not a collector of oral tales. The work does not have the character of oral

---

[196] Friedman, Richard E. The Hidden Book in the Bible. 1st ed. New York: HarperSanFrancisco, 1998. 51.

composition, though it is possible that the author incorporated elements from oral sources. It has recurrent themes, but it lacks the kind of formulaic repetition that is typical of oral poetic tales. The author was probably a layperson, not a priest. The work is different from the biblical works that are ascribed to authors who were priests (including E, P, and D) in many ways…

It is rather the work of a literary artist, whose aim seems to have been partly that of the writer and partly that of the historian—to tell the story, and to tell it beautifully.

More interesting points that indicate that the **J** material was not written by the hands of a priest can be seen in the author's lack of interest in the rising polemics against Ba`alism. Some claim that the reason for this is because of the earlier date originally given to **J**, which precedes these polemics. It is **E**, **D**, and **P** among other priestly scribes that are mostly concerned with the non-worship of deities outside of their cult.

Other than to tell a history, **J** had another motive in mind, possibly directed under the Judaean monarch of the time, as I pointed out earlier, a more likely candidate being Hezekiah. This motive has been hinted to at the end of Section 1, and will be properly pieced together and concluded at the end of Section 2. As for one of the author's original motives, Cross summarizes that it can be found as early as Genesis 15:7-12 and 17-18[197], and when the narrative of **J** reaches its climax at the beginning of Solomon's rule in the second chapter of 1Kings, this becomes more apparent.[198]

---

[197] Cross, Frank M. From Epic to Canon. Baltimore: The John Hopkins UP, 1998. 40.

[198] This can be found in Friedman's *The Hidden Book in the Bible*, where Friedman combines both the Yahwist of the Pentateuch and what appears to be Yahwistic literature in the Court History of the Prophetic Books that follow the Pentateuch.

15:7 And He said unto him: 'I am YHWH that brought thee out of Ur of the Chaldees,[199] to give thee this land to inherit it.'

15:8 And he said: 'O Lord YHWH, whereby shall I know that I shall inherit it?'

15:9 And He said unto him: 'Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.'

15:10 And he took him all these, and divided them in the midst, and laid each half over against the other; but the birds divided he not.

15:11 And the birds of prey came down upon the carcasses, and Abram drove them away.

15:12 And it came to pass, that, when the sun was going down, a deep sleep fell upon Abram, and, lo, a dread, even a great darkness, fell upon him.

15:17 And it came to pass, that, when the sun went down, and there was thick darkness, behold a smoking furnace, and a flaming torch that passed between these pieces.

15:18 In that day YHWH made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;[200]

---

[199] This was an edit by **R**. It originally read "brought thee out of Haran." It was the Redactor's method of making the content consistent between both **J** and **P**.

[200] JPS translation.

CHAPTER 10

ELOHISTIC ANOMALIES

The Sacrifice of the Chosen Son

This excerpt is taken from the 1917 JPS translation of the Hebrew Tanakh. The following key will be used to separate the traditions: The Elohist (**E**) will be kept in normal fonts and the Yahwistic/Elohistic Redactor (**JE**) will be shaded. All the sources concerning this episode are provided for better analysis. Note that **JE** is believed to be a redactor who combined both the writings of **J** and **E**. I argue against this in the next chapter. Genesis 22 reads:

> **22:1** And it came to pass after these things, that God did prove Abraham, and said unto him: 'Abraham'; and he said: 'Here am I.'
> **22:2** And He said: 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'
> **22:3** And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.
> **22:4** On the third day Abraham lifted up his eyes, and saw the place afar off.
> **22:5** And Abraham said unto his young men: 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.'

22:6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

22:7 And Isaac spoke unto Abraham his father, and said: 'My father.' And he said: 'Here am I, my son.' And he said: 'Behold the fire and the wood; but where is the lamb for a burnt-offering?'

22:8 And Abraham said: 'God will provide Himself the lamb for a burnt-offering, my son.' So they went both of them together.

22:9 And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

22:11 And the angel of YHWH called unto him out of heaven, and said: 'Abraham, Abraham.' And he said: 'Here am I.'

22:12 And he said: 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.'

22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

22:14 And Abraham called the name of that place Adonai-jireh; as it is said to this day: 'In the mount where YHWH is seen.'

22:15 And the angel of YHWH called unto Abraham a second time out of heaven,

22:16 and said: 'By Myself have I sworn, saith YHWH, because thou hast done this thing, and hast not withheld thy son, thine only son,

22:17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;

22:18 and in thy seed shall all the nations of the earth be blessed; because thou hast hearkened to My voice.'

22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

It was this exact chapter that caused me to question our current understanding of **J**. The portions identified as the writings of **E** seem to reflect more archaic Canaanite mythologies, a couple of which I will summarize below.

To summarize this narrative, under **E**, Abraham is told by God to prove his loyalty to Him and to sacrifice his chosen son: Isaac. Abraham does not question God and the next morning makes his way, with his son and two additional men, to a place where God requested for the offering to be done. At a certain point, leaving the two young men behind, Abraham and Isaac pressed on until reaching their destination. An altar was built. And as Abraham lay Isaac upon the wood and took the knife to slay his son, we notice some peculiarities in the text, which lead us to an aftermath of the event. These peculiarities are the portion added by **JE**, and how the angel of YHWH intervenes to stop the sacrifice. Throughout the rest of **E**, Isaac is nowhere to be found, which lead many scholars to speculate that he was indeed sacrificed. When I say nowhere to be found, I mean his character. Isaac is still mentioned by name, but there are strange hints in his mentioning which emphasize his sacrifice. All examples can be found in the Book of Genesis:[201]

> **31:42** Except the God of my father, the God of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. God hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'
> **31:53** The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us.' And Jacob swore by the Fear of his father Isaac.

---

[201] Elohistic extracts from the JPS translation of the Pentatuech.

46:1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

These verses, while very vague, offer clues to the sacrifice of Isaac. These are some of the only references to Isaac under **E** after Abraham's sacrifice. But in order to truly focus on this topic, I wish to focus specifically on Genesis 31:53, and it would be a lot more helpful to look at the Hebrew and Greek versions found in the MT, SP and LXX.[202]

> **MT:**
> אלהי אברהם ואלהי נחור ישפטו בינינו אלהי
> אביהם וישבע יעקב בפחר אביו יצהק
> [The] God [of] Abraham and [the] God [of] Nahor judge between God(s) [of] their father[s], and [to] stay by [the] fear of his father Isaac.
>
> **SP:**
> אלהי אברהם ואלהי נחור ישפט ביננו אלהי
> אברהם וישבע יעקב בפחר אביו יצהק
> [The] God [of] Abraham and [the] God [of] Nahor judge between God [of] Abraham, and [to] stay by [the] fear of his father Isaac.
>
> **LXX:**
> Ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ναχὼρ κρίναι ἀνὰ μέσον ἡμῶν· καὶ ὤμοσεν Ἰακὼβ κατὰ τοῦ φόβου τοῦ πατρὸς αὐτοῦ Ἰσαάκ.
> The God [of] Abraam and the God [of] Nahor judge between us, and swore Jacob by the fear of his father Isaac.

What makes this passage interesting with the comparative analysis involved is the editing and omission of the text as time progressed. Our first translation speaks of a God of Abraham and a God of Nahor,

---

where the gods of their fathers judge between them, while the SP altered the third person rendering of father (it is rendered to signify the fathers of both individuals in the MT) to Abraham, where despite what God of Nahor had, they swore to the God of Abraham. The LXX omits the two words. Thinking back to my earlier history lesson on the religious influences that spread across the land under the many empires, by the post-exilic period the SP and LXX seem to theologically protect a now monotheistic religion, and they do so by altering a couple of words. It is the MT that becomes the most revealing. That is, it not only speaks of more than one deity to swear by, but on top of that, the 'fear of Isaac.' What is this fear of Isaac? Is this fear an outcome or fate which had befallen Isaac? I am going to end this section with three questions: (1) Was Isaac actually sacrificed in **E**? (2) Was Isaac an adult by the time he was sacrificed, already fathering Jacob? (3) And was the reason for the sacrifice Abraham's and the God of Abraham's disfavor of Isaac and his God (Genesis 46:1)?

Ugaritic Parallels

In fact, as I mentioned earlier, ancient Canaanite mythologies may help to understand the sacrifice and possibly unofficially confirm that Isaac, Abraham's chosen son in Judaeo-Christian belief, was killed in the name of God. The next two mythological stories which I site originate from Ugarit. The same location to which the *Ba`al* Cycle, that I spoke of in chapter 3, came from. The two stories that I am speaking of are the Legend of Keret[203] and the Story of Aqhat.[204]

---

[203] CTA 14, 15, and 16.
[204] CTA 17, 18, and 19.

The story of Keret opens with a description of the king at a place called Khubur. He is regarded as a hero. Mourning, as a result of being deprived of a royal heir, all seven of his wives had passed away before they could bear him a child. Keret's manhood had to be proven, and without an heir to support him in life and perform the necessary rites of his death and ensure the continuance of his name, this was far from possible. El had visited Keret in a dream and gave him instruction to invade a neighboring kingdom, and taking the daughter of its king in marriage, begetting a son from her in due course. By CTA 15 Col. iii Ll. 20-23 we read that Keret's wife had conceived many sons. As he is rejoicing, Keret had put aside the fulfillment of a vow made to El during his campaign, and he becomes gravely ill. Eventually Keret is miraculously cured and resumes his power on the throne, just to have the story end with one of his sons, *Yaṣṣib*, attempt to usurp his place on the throne. Keret curses him:[205]

> 'May Horon break, o my son,
> 'may Horon break your head,
> '(may) Athtart-name-of-Baal (break) your crown!
> 'May you fall down at the frontier of your years,
> 'with your hands empty and (so) be humbled!'

In the story regarding Aqhat, we are thrown into the need or hope of chief or patriarch, Daniel,[206] of obtaining a son. As with the previous story, without this heir, there will be no one to tend him in old age, to perform the proper rites after his death and maintain the worship of the family god. With the help from his favorite deity, *Ba`al*, El grants Daniel a son. The child is named Aqhat. By the time Aqhat reaches adulthood, the craftsman of the gods, Kothar-and-Khasis, endows

---

[205] Gibson, John. Canaanite Myths and Legends. 2nd ed. Edinburgh: T. & T. Clark Ltd., 1978. 102

[206] Also rendered Danel.

Aqhat with a bow and arrows. Upon receiving this gift from the gods, Daniel warns Aqhat that the first fruits of the chase must be offered in a temple. Aqhat fails to listen, and soon disaster befalls him. Eventually what happens is that Anat, the sister of *Ba`al*, becomes envious of Aqhat, and when Aqhat refuses to give the weapons to her she sends her henchman Yatpan to murder him and get them for her. Aqhat is killed, and in the process the weapons are accidentally destroyed. Following Aqhat's death, *Ba`al* withholds the rain and the crops fail. The sister of Aqhat, Pughat, acknowledging the drought, observes eagles overhead and concludes that the land has been polluted by bloodshed. She tells her suspicion to Daniel, who then goes on a journey trying to find signs of vegetation and to figure out what the source of this is. He is surprised to realize that it is from the blood of his son, and vows vengeance on the murderer. Daniel finds Aqhat's remains in the gizzard of one of the eagles and buries them in the family vault. The story ends with Pughat disguising herself as Anat, and once she is received and honored into Yatpan's tent, she starts drinking wine and the story ends. We assume that she ends up avenging her brother's death.

Conclusion

With these older Ugaritic myths in mind, we can now look at the narrative concerning the sacrifice of Isaac from a new light. In all three, the patriarch wanted and needed an heir to continue his seed. In all three, the patriarch eventually receives this gift from the gods.[207] To

---

[207] These two points, oddly enough, were never covered under **E**, but instead **J**. As I have been alluding to throughout this entire book, **J** adopted the outline from **E** and could have also taken the same themes of a barren wife to finally give birth to a chosen son (eventually rewriting his narrative to his favor). The earliest reference to Isaac under **E** is found in Gen. 21:8.

recap, in the epic concerning Keret, he loses favor from at least one of his sons, cursing him, when he tries to usurp his throne. Ahqat is murdered; therefore, Daniel loses his chosen son; while in Abraham when looking at only the writings of **E** we can see the same motif, confirmed with other passages of **E** in the Book of Genesis. Now the question is, was Isaac a full grown adult? Some may argue this as a result of Isaac's description as a youth in Genesis 22:5: נער (na`ar). In the Ugaritic stories the sons are, so why must we assume that **E** meant for Isaac to be a child? Note that Isaac was Abraham's child and a youth compared to his old man. It is the other sources in the Documentary Hypothesis that conclude this. Jacob would have already been born, seeing as how he is referenced under **E** later on in Genesis. As I had mentioned earlier, Isaac is never mentioned in person throughout the rest of **E** again. He is only mentioned when *his* God and the *fear* of him or his fate is invoked. I alluded earlier that this *fear* was the result of his sacrifice, the fate that befell Isaac. A fate chosen by the God of Abraham in His disfavor of possibly Isaac choosing another god. Was this the case?[208] Some more baffling clues come from Genesis 22:16, where under **E** God says to Abraham, "*because thou hast done this thing, and hast not withheld thy son, thine only son*." Does this further imply that Isaac was sacrificed? Friedman notes in his coverage of this chapter that Midrashic sources do claim that Isaac was sacrificed on the altar at the hands of his father, Abraham. We will never know for sure, but it gives us somewhat of an idea regarding what the original story could have held. It also gives us more of an idea on how **J** could have adopted the outline of **E**. More on **JE** can be found in the next chapter.

---

[208] In Exo. 3:15 we read "…YHWH, your fathers' God, Abraham's God, Isaac's God, and Jacob's God has sent me to you." Leading us to believe in the latter not being the most likely case. This verse was also written by **E**.

CHAPTER 11

YAHWISTIC ADOPTION OF AN ELOHISTIC OUTLINE

*Who is **JE**?*

L et us say that Isaac was in fact sacrificed, and **JE** stepped in to keep him alive for the sake of the Genesis story. What does that mean for **J**? It has been generally believed that **JE** existed later from the already written **J** and **E**. The original thought behind this hypothesis comes from the belief that both sources existed in both kingdoms prior to the destruction and exile of the Israelites from Samaria. Traditionally, it was the refugees that escaped from Samaria before being exiled themselves that brought **E** over to a land which already had **J**. Both sources are thought to have been compiled during the split of the united monarchy. Once **E** made it over, a new scribe (**JE**) stepped in and merged the two documents together. Well, as I have been proving throughout the entire first part of the book, and as I will continue with that same theme now, it did not occur that way. **JE** I propose is **J**, building on top of an already existing **E** outline during the middle of the Neo-Assyrian Period, most likely in the court of Hezekiah. Therefore **J** is a mere redaction and not an original source. The purpose of **JE** was to ensure the continuance of an epic.

In fact, not much text belonging to **JE** exists. We find material credited to **JE** in Genesis 20:1a; 22:11-15 and a few words in 22:16; 25:5-6; 32:14a; and Exodus 34:1-6, with a few words also found in 34:4. Grammatically and orthographically, we are unable to further compare the writings of **JE** with **J** and therefore further link the two to the same timeframe of writing. There is not enough evidence, and the text used is so generic that we are unfortunately left to just speculation. The only main thing we have to our advantage is the findings from Section 1 and the rest of this section to show that **J** was written much later than originally assumed, and under the circumstance gave **JE** neither the time nor the chance to exist. Once again, concluding that **JE** is **J**. We also have some evidence in scripture, specifically Numbers 22. The following key will be used to separate the traditions: The *Yahwist* (**J**) will be kept in italics, while the Elohist (**E**) will be kept in normal font and the Redactor (**R**) will be shaded.[209]

> **22:1** And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.
> **22:2** *And Balak the son of Zippor saw all that Israel had done to the Amorites.*
> **22:3** And Moab was sore afraid of the people, because they were many; and Moab was overcome with dread because of the children of Israel.
> **22:4** And Moab said unto the elders of Midian: 'Now will this multitude lick up all that is round about us, as the ox licketh up the grass of the field.'--And Balak the son of Zippor was king of Moab at that time.—
> **22:5** *And he sent messengers* unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying: 'Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me.
> **22:6** Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we

---

[209] JPS translation.

may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.'

22:7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spoke unto him the words of Balak.

22:8 And he said unto them: 'Lodge here this night, and I will bring you back word, as YHWH may speak unto me'; and the princes of Moab abode with Balaam.

22:9 And God came unto Balaam, and said: 'What men are these with thee?'

22:10 And Balaam said unto God: 'Balak the son of Zippor, king of Moab, hath sent unto me [saying]:

22:11 Behold the people that is come out of Egypt, it covereth the face of the earth; now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out.'

22:12 And God said unto Balaam: 'Thou shalt not go with them; thou shalt not curse the people; for they are blessed.'

22:13 And Balaam rose up in the morning, and said unto the princes of Balak: 'Get you into your land; for YHWH refuseth to give me leave to go with you.'

22:14 And the princes of Moab rose up, and they went unto Balak, and said: 'Balaam refuseth to come with us.'

22:15 *And Balak yet again* sent princes, more, and more honourable than they.

22:16 And they came to Balaam, and said to him: 'Thus saith Balak the son of Zippor: Let nothing, I pray thee, hinder thee from coming unto me;

22:17 for I will promote thee unto very great honour, and whatsoever thou sayest unto me I will do; come therefore, I pray thee, curse me this people.'

22:18 And Balaam answered and said unto the servants of Balak: 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of YHWH my God, to do any thing, small or great.

22:19 Now therefore, I pray you, tarry ye also here this night, that I may know what YHWH will speak unto me more.'

22:20 And God came unto Balaam at night, and said unto him: 'If the men are come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do.'

22:21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22:22 And God's anger was kindled because he went; and the angel of YHWH placed himself in the way for an adversary against him.—Now he was riding upon his ass, and his two servants were with him.—

22:23 And the ass saw the angel of YHWH standing in the way, with his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

22:24 Then the angel of YHWH stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side.

22:25 And the ass saw the angel of YHWH, and she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

22:26 And the angel of YHWH went further, and stood in a narrow place, where was no way to turn either *to the right hand or to the left*.

22:27 And the ass saw the angel of YHWH, and she lay down under Balaam; and Balaam's anger was kindled, and he smote the ass with his staff.

22:28 And YHWH opened the mouth of the ass, and she said unto Balaam: 'What have I done unto thee, that thou hast smitten me these three times?'

22:29 And Balaam said unto the ass: 'Because thou hast mocked me; I would there were a sword in my hand, for now I had killed thee.'

22:30 And the ass said unto Balaam: 'Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee?' And he said: 'Nay.'

22:31 Then YHWH opened the eyes of Balaam, and he saw the angel of YHWH standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face.

22:32 And the angel of YHWH said unto him: 'Wherefore hast thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy way is contrary unto me;

22:33 and the ass saw me, and turned aside before me these three times; unless she had turned aside from me, surely now I had even slain thee, and saved her alive.'

22:34 And Balaam said unto the angel of YHWH: 'I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back.'

22:35 And the angel of YHWH said unto Balaam: 'Go with the men; but only the word that I shall speak unto thee, that thou shalt speak.' So Balaam went with the princes of Balak.

22:36 And when Balak heard that Balaam was come, he went out to meet him unto Ir-moab, which is on the border of Arnon, which is in the utmost part of the border.

22:37 And Balak said unto Balaam: 'Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?'

22:38 And Balaam said unto Balak: 'Lo, I am come unto thee; have I now any power at all to speak any thing? the word that God putteth in my mouth, that shall I speak.'

22:39 And Balaam went with Balak, and they came unto Kiriath-huzoth.

22:40 And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him.

22:41 And it came to pass in the morning that Balak took Balaam, and brought him up into Bamoth-baal, and he saw from thence the utmost part of the people.

What I find strange about this extract is the way that **J** threw specific phrases into **E**-written materials. If the reader were to pay closer attention to Numbers 22:5a, 22:15a, and 22:26b. This is not a characteristic common with a scribe who supposedly had their own rendition of the story before being merged with **E** at a later point in history. These three phrases were identified with **J** because the exact same phrases and themes seem to have been repeated only in **J**. The phrases have never been found in **E** or any other source.[210] Two specific verses stick out the most:

22:5 *And he sent messengers* unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his

---

[210] Num. 22:5: *And he sent messengers*; under **J** we also find this in Gen. 32:4 and Num. 20:14; 21:21.

Num. 22:15a: *yet again*; under **J** we also find this in Gen 18:29; 37:5,8; and 38:26.

Num. 22:26b: *to the right hand or the left*; under **J** we also find this in Num. 20:17

people, to call him, saying: 'Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me.
22:15 *And Balak yet again* sent princes, more, and more honourable than they.

The sentences would have read something slightly different under **E** if **J** didn't possibly remove other material to add his words instead. The fact that removing **J** from these verses would make the sentences under **E** incomplete can supply further confirmation that **J** is a redaction.

Aside from the sacrifice of Isaac narrative, there are other portions to Genesis which lead me to believe that **J** is a redaction and can also be identified with **JE**. One example would be Genesis 29-30 and the birth of the twelve tribes of Israel. It is fairly obvious that **J** attempted to fill in certain gaps within this narrative of **E**, while adding more information as a continuation of the story. I cover more details on this in the next section, and when I speak of the confirmation from the prophets. When taking into consideration some of the books of the prophets (i.e. Hosea and Amos), more clues are revealed.

Early Israelite Poetry and Basic Orthographical Studies

Ancient Yahwistic poetry has given modern-day scholars better insight into early Israelite/ Judahite writings. It is generally believed that this ancient poetry not only survived oral tradition for possibly generations prior to being committed to written form, but also that it served as an inspiration and a guide to Hebrew prose of the Tanakh. In its earliest scholarship, date of composition was a chief goal in Old Testament poetry, but that has evolved since then, now including orthographical and linguistical studies that would have reflected the region of origin. The poems were dissected, each fragment being properly identified and assigned to a corresponding period in the

history of Hebrew thought and religion. While victory poems such as the Song of Deborah and the Song of Miriam have been dated to ca. 1100 BCE,[211] I instead wish to focus in on the poem referred to as the part of the "blessings", the Blessing of Jacob (Genesis 49).[212]

49:1 And Jacob called unto his sons, and said: 'Gather yourselves together, that I may tell you that which shall befall you in the end of days.
49:2 Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father.
49:3 Reuben, thou art my first-born,
My might, and the first-fruits of my strength;
The excellency of dignity, and the excellency of power.
49:4 Unstable as water, have not thou the excellency;
Because thou wentest up to thy father's bed;
Then defiledst thou it—he went up to my couch.
49:5 Simeon and Levi are brethren;
Weapons of violence their kinship.
49:6 Let my soul not come into their council;
Unto their assembly let my glory not be united;
For in their anger they slew men,
And in their self-will they houghed oxen
49:7 Cursed be their anger, for it was fierce,
And their wrath, for it was cruel;
I will divide them in Jacob,
And scatter them in Israel.
49:8 Judah, thee shall thy brethren praise;
Thy hand shall be on the neck of thine enemies;
Thy father's sons shall bow down before thee.
49:9 Judah is a lion's whelp;
From the prey, my son, thou art gone up.
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up?
49:10 The sceptre shall not depart from Judah,

---

[211] Cross, Frank M., and David N. Freedman. Studies in Ancient Yahwistic Poetry. 2nd ed. Grand Rapids/Cambridge/Livonia: Wm, B. Eerdmans Co. / Dove Booksellers, 1997. 3.

[212] The other "blessing" poem is the Blessing of Moses (Deuteronomy 33).

Nor the ruler's staff from between his feet,
As long as men come to Shiloh;
And unto him shall the obedience of the peoples be.
49:11 Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He washeth his garments in wine,
And his vesture in the blood of grapes;
49:12 His eyes shall be red with wine,
And his teeth white with milk.
49:13 Zebulun shall dwell at the shore of the sea,
And he shall be a shore for ships,
And his flank shall be upon Zidon.
49:14 Issachar is a large-boned ass,
Couching down between the sheep- folds.
49:15 For he saw a resting-place that it was good,
And the land that it was pleasant;
And he bowed his shoulder to bear,
And became a servant under task-work.
49:16 Dan shall judge his people,
As one of the tribes of Israel.
49:17 Dan shall be a serpent in the way,
A horned snake in the path,
That biteth the horse's heels,
So that his rider falleth backward.
49:18 I wait for Thy salvation, O Lord.
49:19 Gad, a troop shall troop upon him;
But he shall troop upon their heel.
49:20 As for Asher, his bread shall be fat,
And he shall yield royal dainties.
49:21 Naphtali is a hind let loose:
He giveth goodly words.
49:22 Joseph is a fruitful vine,
A fruitful vine by a fountain;
Its branches run over the wall.
49:23 The archers have dealt bitterly with him,
And shot at him, and hated him;
49:24 But his bow abode firm,
And the arms of his hands were made supple,
By the hands of the Mighty One of Jacob,
From thence, from the Shepherd, the Stone of Israel,
49:25 Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,

With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts, and of the womb.
49:26 The blessings of thy father
Are mighty beyond the blessings of my progenitors
Unto the utmost bound of the everlasting hills;
They shall be on the head of Joseph,
And on the crown of the head of
the prince among his brethren.
49:27 Benjamin is a wolf that raveneth;
In the morning he devoureth the prey,
And at even he divideth the spoil.'[213]

The Blessing of Jacob has offered a lot of clues to a possible adoption of **E** undertaken by **J**. Currently in the Documentary Hypothesis this entire poem supposedly belongs to **J**, but with a more critical analysis we may be able to find older traditions adopted by the scribe. There are also clues here implying a later date of composition for **J**, which is what I have been proposing throughout this entire book. I wish to focus on those clues first. We can see a major clue to an allusion of the United Monarchy referenced in Genesis 49:10.[214] Not only does this validate that this portion of text came after the unification of both kingdoms, further dismissing a Mosaic authorship, but it also reveals the future influence Judah was to have with the other tribes. How does this affect the rest of the poem? Quoting both Cross and Freedman in their research on ancient Hebrew poetry:[215]

It seems probable in the light of *gattungs- und überlieferungs- geschichtlich* studies that individual blessings

---

[213] JPS translation.

[214] The United Monarchy as in the rule of both Israel and Judah under Saul, David and Solomon.

[215] Cross, Frank M., and David N. Freedman. Studies in Ancient Yahwistic Poetry. 2nd ed. Grand Rapids/Cambridge/Livonia: Wm, B. Eerdmans Co. / Dove Booksellers, 1997. 47.

rest on ancient tradition. They circulated in oral form as folk literature, finally being gathered into collections. Some blessings are composite, such as those of Judah (Gen. 49:8-12) and Levi (Deut. 33:8-11), made up of originally separate elements. These illustrate the way in which blessings were brought together…

The Blessing of Jacob consists of a nucleus of blessings consciously set in the mouth of the Patriarch (e.g., Reuben, Judah), to which have been appended blessings drawn from other sources (e.g., the Joseph blessing).

When examining specific verses of this poem, we can see basic themes of one source being brought together upon another source. It has been proposed by Cross and Freedman that Genesis 49:24b-26 stems from an older tradition, which had been appended to the rest of the tribal blessing during the compilation of **J**. But my question is: could **J** have written his material around this older fragment? This fragment of the poem is written in a more archaic rhythmic pattern than that of the rest of it. This pattern of strophes is that of a tricola. Later Hebrew poetry relies on the bicola. These cola are symmetrically balanced between syllable count and division in metrical feet. To get into more details of the tricola:[216]

There are a variety of metrical patterns in early Hebrew poetry. While the bicolon is the basic unit, tricola are quite common, as in Ugaritic, and appear frequently in the corpus of ancient Hebrew verse. For the most part, tricola seem to be inserted at random in a series of bicola. Occasionally they are used in regular sequence, and even serve a structural purpose in the metrical pattern, as a climactic conclusion to the strophe.

Climactic or repetitive parallelism, in a variety of forms, is a characteristic device of the oldest Israelite poetry, as also of Ugaritic. It fell out of use in later Hebrew poetry, being

---

[216] Cross, Frank M., and David N. Freedman. Studies in Ancient Yahwistic Poetry. 2nd ed. Grand Rapids/Cambridge/Livonia: Wm, B. Eerdmans Co. / Dove Booksellers, 1997. 7.

replaced by a formal and stilted repetitiveness, thus climactic parallelism serves as an indication of the archaic nature of the poems in which it occurs.

It is very common for Hebrew poetic verse to begin with a monocolon (Genesis 49:24b) as can also be seen in Isaiah 2:12a, where 2:12b forms a bicolon. Aside from this tricola phenomenon, more clues come into play, and that is the metrical structure between this section and the rest of the poem. Below I have Genesis 49:24b-25a:

(A) מידי אביר יעקב

(B) משם רעה אבן ישראל

(C1) מאל אביך ויעזרך
(C2) ואת שדי ויברכך

The MT reading of strophe C2 holds the phrase ואת שדי, which is using the preposition את (*ēt*), indicating a direct object שדי (*šadday*: '[the] Almighty'). In comparative analyses, scholars have reconstructed this line to read אל שדי (*'ēl šadday*: 'God Almighty'). This parallels the readings found in both the SP and LXX. The exclusion of the noun אל ('God') and the inclusion of the preposition indicate that there was some later scribal corruption that took place on this poem. The fact is that **J** never uses the older Hebrew term *'ēl šadday*, while it was commonly used under **E**. These many epithets that incorporated the Semitic word for God (*'ēl*) were very common in ancient Israelite prose to even older Ugaritic myth, along with the rest of the surrounding regions in the northern Levant, but never in Judahite prose. I cover more detail on the epithets shared between both the Canaanite El and the Israelite God in section 3 of this book. The fact that we find the words *'ēl šadday* here can be a clear indication that **J** built upon this Joseph blessing which had already been circulating

before falling into his hands. We continue with the rest of Genesis 25b and the first tricolon of the blessing of Joseph deemed as close to uncorrupted, according to both Cross and Freedman:[217]

(D1) ברכת שמים מעל
(D2) ברכת תהום רבצת תחת
(D3) ברכת שדים ורחם

As a result of their analysis, Cross and Friedman decided to drop the term רבצת and add a *mēm* to the last word to indicate that this blessing came from the *deep from beneath*. This preserves the parallelism from the first colon, and therefore addresses the irregularity within this tricolon. This tricolon strophe is what first struck my eye. While it does reflect the type of tricola you would find in the Song of Deborah, this shows a sign of repetition and rhyming common to older Ugaritic verse. We have each line hold the same initial word: ברכת, while D1 and D3 hold rhyming second words, and D2 and D3 hold similar vocalizations in the ending words, forming the following pattern:

    A B' C
    A D E'
    A B"E"

An example of an older Ugaritic tricola that resembles the above Israelite one (RS 22.225 Ll. 7-8):[218]

---

[217] Cross, Frank M., and David N. Freedman. Studies in Ancient Yahwistic Poetry. 2nd ed. Grand Rapids/Cambridge/Livonia: Wm, B. Eerdmans Co. / Dove Booksellers, 1997. 53.

[218] Pardee, Dennis. Ritual and Cult at Ugarit. Atlanta: Society of Biblical Literature, 2002. 162.

ʻn . mḥr .	**A B'**
ʻn . pḥr	**A B"**
ʻn . ṯḡr .	**A C**

Does the blessing of Joseph come from a more archaic source that not only made its way down orally, but was also committed to written form from the northern kingdom of Israel under **E** before venturing down to Judah? Is this additional proof that shows **J** being a redaction that worked on the skeletal structure that **E** left for him? The only thing we know for sure is that this portion of the blessing of Joseph was in fact separate from the rest of the poem. When **J** constructed the rest of the poem, not only did the scribe heavily use the bicola, but also incorporated a metrical theme unique to **J**. These themes are the usage of the names of the sons of Israel as part of the blessings describing them. This theme is similar to the many puns under **J** that I spoke of in section 1. **J** makes an effort at pointing out the background to all proper nouns used. This theme is not present in Genesis 49:24b-26. To list a few examples:

Genesis 49:8a
יהודה אתה יודוך אהיך

Genesis 49:16a
דן ידין עמו

Genesis 49:19a
גד גדוד יגודנו

Judah, which is formed from the Hebrew *yādâ* and translates to 'praised', has his own brethren praise him in Jacob's blessing.[219] Here is the **J** reading of Genesis 29:35b:

---

[219] Please reference to extract of Genesis 49 earlier in this section.

'This time will I praise YHWH.' Therefore she called his name Judah; and she left off bearing.

In the same fashion, we get the same play on words with both Dan and Gad. Dan translates to 'judge'; while Gad to 'troop.' In this poem, variations of the names are again seen in the proper nouns, which reflect the same motifs written in their birth stories in Genesis 30.

Confirmation from the Prophets

The most revealing texts come from the writings of the prophets; more specifically Hosea and Amos. These prophetic texts give us better insight into the troubling times of both kingdoms during the Neo-Assyrian Period. What is very apparent in these writings is the folklore that has been passed down. A folklore that does not include the Pentateuchal writings, but instead certain stories within it. To give a little more detail, I wish to start off with the Book of Amos.

Some may be thinking why I chose not to include Isaiah or Micah. Isaiah is thought to have been born in the 8th century BCE. He exercised the functions of his office during the reigns of Uzziah, Jotham, Ahaz and Hezekiah; all kings of Judah. The start of his book begins in the reign of Hezekiah. It would make sense for me to start with this, but through personal research I have concluded that Isaiah was not a compilation during the reign of Hezekiah, as it claims. Critical scholarships have studied the writings of Isaiah with great caution. It is generally believed that the book is broken into two parts: (1) the first part consists of chapters 1-39 (2) the second, 40-66. The latter half is seen as post-exilic additions, or even separate works artificially appended to the earlier composition. Some even speculate the second half to hold two authors (the third from chapters 56-66). Support for the post-exilic timeframe can be seen with direct

references to Cyrus, King of Persia, and a lament for the ruined temple, among other details. Others have pointed to a unity in the writing of this book observed in terms of theme, message, verbal formulas and vocabulary, which appear in both halves. If this were the case, then the entire book would have to belong to the post-exilic period. I tend to support the second theory, in which it is a writing under one author dating to the post-exilic period. The Book of Micah, on the other hand, is a controversial one in terms of who authored it. Very few scholars defend the notion that Micah wrote it himself, primarily because Chapters 3-5 cover events in the 6th century BCE.

Amos was a prophet during the reign of Jeroboam II, ruler of Israel and under the reign of Uzziah, king of Judah. He was born in Judah in the 8th century BCE, but instead prophesized in Israel. It has been suggested that the book named after him had been composed ca. 750 BCE. During this timeframe, Assyrian armies were warring against Damascus, which diminished Syria's threat to Israel. The Book of Amos is set in a time when the inhabitants of Israel had reached a low point in their devotion to YHWH. The people are overwhelmed with greed and have stopped following and adhering to their values. Now, it is specific phrases and wording that I am concerned with when referencing both Amos and, later on, Hosea. These extracts do not make it so obvious to the reader that they may confirm my original hypothesis, but with an explanation of each, a new light can shed on top of them. The Book of Amos reads:

> **4:11** I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of the burning; yet have ye not returned unto Me, saith YHWH.
> **4:12** Therefore thus will I do unto thee, O Israel; because I will do this unto thee, prepare to meet thy God, O Israel.
> **5:6** Seek YHWH, and live--lest He break out like fire in the house of Joseph, and it devour, and there be none to quench it in Bethel.

6:5 That thrum on the psaltery, that devise for themselves instruments of music, like David;

7:9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

9:7 Are ye not as the children of the Ethiopians unto Me, O children of Israel? saith YHWH. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?

9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old;

9:12 That they may possess the remnant of Edom, and all the nations, upon whom My name is called, saith YHWH that doeth this.

From these extracts we can understand that whether transmitted orally or through written form, the legends concerning the fates of Sodom and Gomorrah, the stories of Joseph, David's childhood and future empire, the altar that Isaac built to [his] God at Beth-el, and the journey out of Egypt were all widely spread stories by this time. No one within the region was a stranger to them. These traditions were obviously kept, and became common knowledge.

As for Hosea, he too was a prophet of Israel in the 8th century BCE. A native of the same region, he lived in the northern kingdom during the period in which the kingdom was captured by the Assyrians. In the same fashion as Amos, Hosea prophesized the destruction of Israel, a result "caused" by the people being led astray from the Law of God. Some key extracts from the Book of Hosea read:

3:5 Afterward shall the children of Israel return, and seek YHWH their God, and David their king; and shall come trembling unto YHWH and to His goodness in the end of days.

4:17 Ephraim is joined to idols; let him alone.

8:4 They have set up kings, but not from Me, they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off.
9:10 I found Israel like grapes in the wilderness, I saw your fathers as the first-ripe in the fig-tree at her first season; but so soon as they came to Baal-peor, they separated themselves unto the shameful thing, and became detestable like that which they loved.
12:3 And Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept sheep.
12:14 And by a prophet YHWH brought Israel up out of Egypt, and by a prophet was he kept.

Once again, we have many references to some of the biblical stories, which leads us to believe that a lot of these narratives were commonly known and understood by the citizens of the region: the empire of David, the problems with the worship of *Ba`al* Peor during the search for the Promised Land, the story concerning Jacob's flight to Haran in what was seen as being within the land of Aram during that period, and finally the Exodus out of Egypt and into the Promised Land.

One thing that really strikes my eye from these two books is the priestly tone which the authors take in their writings. They both speak of people straying away from their faith in YHWH and adopting the polytheistic gods surrounding them. Hosea speaks against Israel's idolatrous worship, especially the moldings of gods in both silver and gold. This is a phrase specifically derived from the writings of **E**, a scribe from the Israelite priesthood. The layperson that was **J** was not concerned with the loss of faith within the cult of YHWH. This is a worry of a priestly type, which means no worshippers equals no jobs. So while these stories circulated around the region, they obviously stemmed from a more collective source, but why would a priest read and pray out of writings from a layperson with an agenda to tell a good story which also lacked any sort of rules, regulations and values for the common folk? This collective source may have been the writings of **E**

and **D** with variants spread across the many cults of YHWH found in Israel and Judah.[220] **E** and **D** both contained the laws needed for a temple to remain in power. It wasn't the story they were concerned with. It was the lessons taught and the survival of the priesthood. That meant that the cult of YHWH needed to survive all these polemics.

Another thing that also strikes my eye is the fact that nothing from the Primeval Story is mentioned in both prophets. Could this also indicate a later composition for **J**? Now some may think: "just because it doesn't mention anything about the creation of the world and the first man to the Flood, does not necessarily mean that it never existed in written form." While that is true, I can also respond with: "it also does not necessarily mean that it did exist in written form, either." I would expect, as part of the people losing faith in God, a prophet would mention the result of man's corruption unleashing a global Flood, to even the Tower of Babel in which again man tested God, which in turn gave bad results.

Assyrian Influences

It was the intention of the Yahwistic scribe to write an entire history on the peoples of Judah and Israel speaking of the lands' golden age; its days of glory where God was in their favor and they created an empire. It was also the intention of the same scribe, as I concluded in Section 1, to win favor from the Assyrian monarch. Many clues led to this from the primeval portion, but what of the ancestral portion of the Pentateuch? Our story begins with Abraham in Genesis 12.

The following excerpts are taken from the 1917 JPS translation of the Hebrew Tanakh. The following key will be used to separate the

---

[220] It is in a later segment that I speak of the oldest portions of **D**.

traditions: the Redactor (**R**) is shaded, the *Priestly* (**P**) will be in italics, and the Yahwist (**J**) will be kept in normal fonts.

11:27 Now these are the generations of Terah. *Terah begot Abram, Nahor, and Haran; and Haran begot Lot.*
11:28 *And Haran died in the presence of his father Terah in the land of his nativity, in Ur of the Chaldees.*
11:29 *And Abram and Nahor took them 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.*
11:30 *And Sarai was barren; she had no child.*
11:31 *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, to go into the land of Canaan;* and they came unto Haran, and dwelt there.
12:1 Now YHWH said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.
12:4 So Abram went, as YHWH had spoken unto him; and Lot went with him; *and Abram was seventy and five years old when he departed* out of Haran.
12:5 *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.*
24:2 And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.
24:3 And I will make thee swear by YHWH, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell.
24:4 But thou shalt go unto my country, and to my kindred, and take a wife for my son, even for Isaac.'
24:29 And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the fountain.
24:37 And my master made me swear, saying: Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell.

24:38 But thou shalt go unto my father's house, and to my kindred, and take a wife for my son.

27:42 And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him: 'Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

27:43 Now therefore, my son, hearken to my voice; and arise, flee thou to Laban my brother to Haran;

In **J** Abraham comes out from his land of birth, Haran. This is further proven when Abraham sends a servant to go to the land of his birthplace, his father's house, and finds a wife for his son Isaac. We know that the servant went to Haran. This is further confirmed when Rebekah, Isaac's wife, tells her son Jacob to go to her brother in Haran and hide from his brother Esau. **P**, on the other hand, seems to place Abraham's land of birth in Ur. Seeing this anomaly, **R** attempts to address this by having Abraham venture off from Ur to Haran. Although **R** had overlooked Genesis 27:43 and introduced a contradiction within the text. Now the question was: what was so significant about Haran, and why did **J** place Abraham's birthplace there? Later in this section, I show Haran's link to Assyria, but for now I wish to focus on Abraham's roots and location of origin. According to both **E** and **J**, tradition has held that Abraham came from the land of Aram, which is Syria, where Haran belonged prior to it being engulfed by the Neo-Assyrian Empire. Supposedly to **J**, Aram was the father of the nation with the same name, born during Abraham's lifetime by Milcah; Abraham's brother, Nahor's wife who is also the daughter of Haran (spelled differently from the city in Hebrew). This can be found in Genesis 22:21. **E,** on the other hand, never establishes the populating of the Arameans on the land, but specifically calls out that Laban, brother of Rebekah who was taken for Isaac from Abraham's land of birth, was an Aramean, as is seen in Genesis 31:20, 24. Unfortunately due to the fragmentary state that **E** is in, we are left to

assume that **J** adopted the idea of Abraham sending for Isaac's wife at the place of his birth from **E**. There is no direct link that Rebekah came from Aram, at least that has survived in **E**. We only find this in **J**. It is once **P** is introduced that attempts to correct the contradictions, such as the one where Aram is born during the lifetime of Abraham in **J**, while **E** already had the Arameans as an established group of people. **P** addresses this in the Table of Nations listed in Genesis 10:22-23. This would give the reader an indication that the later mentioned Aram was a different Aram. But why does **P** shift Abraham's origin of birth to Ur of the Chaldees? It is also worth noting that an earlier Deuteronomistic scribe (**Dtn**) speaks of the nation of Israel as Aramean in origin.[221]

> And thou shalt speak and say before YHWH thy God: 'A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous.[222]

Friedman mentions the following about **D** as a whole:[223]

> D is part of a longer work, known as the Deuteronomistic History (**Dtr**), which includes the books of Deuteronomy, Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. Dtr contains sources that are as old as J and E or possibly even older, but the formation of the work took place in the reign of King Josiah of Judah, circa 622 BCE. It was later extended into a slightly longer second edition; this took place during the exile that followed the destruction of the southern kingdom of Judah by Babylon in 587 BCE. The original, Josianic edition of the Deuteronomistic history is called **Dtr1**; and the second, exilic edition is called **Dtr2**.

---

[221] "earlier" as in when you take into consideration my revised date for **J**.

[222] JPS translation.

[223] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 5.

He further writes of **Dtn** (specific to Deuteronomy 12-26):[224]

> It is an old, independent document that was used by the Deuteronomistic historian in the Dtr1 edition of the work. There are passages in which the Deuteronomistic historian may have expanded on the text, but it is now difficult to separate such expansions from the core texts of laws.

Does this confirm that **E** also believed that their ancestors came from the land of Aram? Then it would also make sense that **J** would specifically pick Haran as Abraham's city of birth, seeing how at this point it was part of Assyria.

Haran is found in northern Mesopotamia, almost directly west of Nineveh, and is extremely famous for its temple to the moon god Sin. From the 3rd millennium BCE to the Medieval Ages, Haran is mentioned as an important trade center. In fact, the original Akkadian name for the city is *Harrânu* which translates to 'intersecting roads.' This trade center was situated on the road from the Mediterranean Sea to the heart of Assyria. It is also mentioned as a provincial capital in the Neo-Assyrian Empire up until the late 7th century BCE. Harran was a metropolis so important to Assyria that it in fact was the last stronghold of Assyria's last king, Asshur-uballit II, being besieged and conquered by the Babylonian Nabopolassar ca. 609 BCE, three years after the fall of Nineveh.

How did this play into the story of Abraham? Was the scribe's intent to show Israelite/ Judahite origins from within the Assyrian Empire? Did they want to show the current king of Assyria that they were one of them, and there was no need for 'brothers' to fight one another? Was a similar approach taken when **P** placed Abraham's land of birth to the south in the heart of Babylonia, Ur (during the

---

[224] Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003. 330.

Babylonian Captivity)? It is from this point on that the story continues to tell the children of Israel's history. The scribe's secondary purpose, to win favor from the Assyrians, had been accomplished by this point, showing not only the power of Assyria, but on top of that their origins within Assyrian conquered lands. Is this all just a coincidence? Deep down, I do not believe so.

The Amorites and the Biblical Patriarchs

Now that we place Abraham's origins prior to **P** in the land of Aram, what does this tell us about the biblical patriarch? Before getting into these details, it needs to be understood that the people and nation of Aram did not appear in the historical record earlier than 1500 BCE, where it is reported by Thutmosis I that he was hunting elephants in the river land of Aram. Linguistically, scholars cannot find them any earlier than 1100 BCE. If the Arameans were not around yet, then who populated the land of Syria during the suggested timeframe of Abraham at ca. 2000 BCE?[225] The answer is: the Amorites.[226] You see, to the authors of the Pentateuch, Syria was only known as Aram and to speak of the land of Aram meant that they did not know anything of the region prior to the establishment of Aram as a nation. The scribes just associated the region to the people within it during the time of compilation, because that is all the history that they knew.

Now who were the Amorites? The Amorites were a semi-nomadic people, whose origins are thought to be from either Syria or Arabia, who had immigrated into Mesopotamia and Syro-Palestine starting from the end of the 3rd millennium BCE. In the same fashion as other Semitic-speaking nations, modern scholars identify the Amorites

---

[225] Other dates both earlier and later than 2000 BCE have been suggested.

[226] I am not the first to make this connection, and I also do not believe I will be the last.

linguistically. The only things we have as a reference to these people and their language come from non-Amorite references and the Amorite names themselves. In fact, the best-preserved names come not only from ancient settlements such as Mari (located in eastern Syria), but also the Bible. Names such as Abram, Abraham, Israel, Michael, Ishmael, etc. are all Amorite in origin.[227]

> Let us consider the personal names first. As indicated above, Amorite names form a distinctive group. They may be identified by a number of peculiar linguistic features. Names of this type are common in materials from the first half of the second millennium. Advocates of a similar date for the patriarchal age pointed out that the names in the patriarchal narratives are largely of the same type. A form of the name "Jacob," for example, occurs several times in early-second millennium materials, and the name "Abram" is said to be attested for the same period. No examples of "Isaac" or "Joseph" have survived, but both of these names are of the Amorite type. The argument, therefore, was that the biblical names from the patriarchal period fit well in the historical context of the early second millennium but could not have originated later, that is, at the time of the biblical writers.

This argument has been challenged many times, while archaeology has further proven that these names also appear later than the early second millennium.[228]

> We can no longer argue, for example, that the patriarchal names fit best into the early second millennium. Names similar or identical to the names found in Genesis are attested from a number of different periods. The identification of the name "Abram" or "Abraham" in Middle Bronze materials is

[227] McCarter, Kyle, and Ronald D. Hendel. "The Patriarchal Age: Abraham, Isaac and Jacob." Ancient Israel, 1999.

[228] McCarter, Kyle, and Ronald D. Hendel. "The Patriarchal Age: Abraham, Isaac and Jacob." Ancient Israel, 1999.

uncertain or dubious, whereas forms of this name ("Abram," "Abiram") occur several times in texts from the Late Bronze Age (1550-1200 BCE) and later. Moreover names with the same structure are exceedingly common, attested in almost all periods. Similarly the name type to which "Isaac," "Jacob" and "Joseph" belong is widely distributed across the history of the ancient Near East. It is especially well known from Middle Bronze sources and, in fact, is the most characteristic type of Amorite name.

The reader must understand that all the patriarchal names were widely used throughout the Levant at least for a millennium before the earliest works of the Bible were committed to written form. None of them are unique to the patriarchs themselves. So to find an Abram or Abraham or even an Israel in the early second millennium does not make them the same individuals as the ones mentioned in the Bible. Although we do have important clues as to the possible backgrounds of the earliest patriarchs mentioned in the Book of Genesis, further associating them with the Amorites.

The name Amorite holds Mesopotamian origins, which eventually moved west as time progressed, evolving in its usage. These nomadic people were given the titles of Amurru (Akkadian) and MAR.TU (Sumerian)[229]; a name holding the translation of 'Westerner' and indicating a vague idea of their place of origin to these foreigners now migrating into Mesopotamian territory from the West.[230] Another less widely used Semitic term for these people was Didanum or Didnum (possibly to be pronounced Tidnum), which came to imply 'nomad.'[231] They are from the steppe lands; while ill-supplied with water, it is still

---

[229] Believed to be pronounced Marru.

[230] Huffman, Herbert B. Amorite Personal Names in the Mari Texts: a Structural and Lexical Study. Baltimore: The Johns Hopkins P, 1965. 1.

[231] Saggs, H.W.F. Babylonians. Berkeley and Los Angeles: University of California P, 2000. 91.

capable of providing seasonal vegetation adequate enough to support communities whose economy is based on the rearing of sheep and goats. Such communities, as the Amorites, have always needed to make seasonal migrations to find pasturage, which is why it is customary to speak of them as semi-nomads. In the Old Testament Bible the Amorites are referenced as the *'Ĕmōrî*, rendered Amorite in English. The biblical *'Ĕmōrî*, were not ethnically identical with the 3rd to 2nd millennium Amurru as will be explained below.

Summarizing the Amorite migration into regions outside of their native homeland, it is necessary to understand all the circumstances surrounding the end of the 3rd millennium BCE and the results introduced.[232]

> Babylonia has virtually no natural defenses to the west and north-west except the Euphrates, so it has always been subject to a trickle of immigration from the desert fringes. Under the impact of climatic deterioration of other factors, this has sometimes swelled into migrations of whole tribes. A movement of this kind began in the Agade period, reached a climax at the end of the third millennium, and continued into the beginning of the second. It brought major social and political consequences and dislocated communications and food supplies in Babylonia so severely that it contributed largely to the collapse of the III Ur Empire.
> …Something must have triggered the MAR.TU into moving outside their normal range, and there are indications that the main factor was climatic change. Excavations at sites of ancient cities in Syria north of the Euphrates suggest that drier conditions set in at about this time, and this could have dramatically affected the availability of pasturage in the Jebel Bishri region. Similar conditions could also have affected regions further east and north, since peoples of other ethnic groups, notably Hurrians (the Horites of the Old Testament), were beginning to push into Mesopotamia from east of the

---

[232] Saggs, H.W.F. Babylonians. Berkeley and Los Angeles: University of California P, 2000. 91-92.

Tigris, although on nothing like the scale of the Amorite movement. The drier period appears to have continued for several centuries, during which the pressure of immigration grew.

…When migrant peoples and settled populations come into contact, tensions often develop. This may be exacerbated if the settled peoples are agriculturalists and the newcomers animal herders, bringing competition for land use. Yet such encounters are not wholly negative; each group may bring economic benefits to the other, leading to eventual mutual acceptance. This happened with the Amorites. Several literary texts allude to their way of life, showing that the city dwellers thought of them as in some ways odd: they did not cultivate corn; they lived in tents, not houses; they had no towns; they wore skins; they ate their food raw; they had perverted sexual customs; and when they died they were not buried according to the proper rites. But such comments implied amusement rather than rejection. On the positive side, they bred good cattle, sheep, goats and donkeys, and they made good soldiers.

While these extracts only mention migrations to Mesopotamia, let it be known that Amorites had also migrated west and south into the regions of Canaan to find open land where they could temporarily settle. Much like the nomadic lifestyles of the biblical patriarchs. Through archaeology settlements have been found within these regions. In Genesis we read:[233]

12:10 And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was sore in the land.
13:5 And Lot also, who went with Abram, had flocks, and herds, and tents.
13:7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land.
13:12 …and moved his[234] tent as far as Sodom.

---

[233] JPS translation. Extracts from **J**.

[234] Lot, Abram/ Abraham's nephew.

18:1 And YHWH appeared unto him[235] by the terebinths of Mamre, as he sat in the tent door in the heat of the day;

18:2 and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth.

31:33 And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maid-servants; but he found them not. And he went out of Leah's tent, and entered into Rachel's tent.

31:34 Now Rachel had taken the teraphim, and put them in the saddle of the camel, and sat upon them. And Laban felt about all the tent, but found them not.

Was it not also during a famine that Jacob and his family/ tribe went down to live in Egypt under Joseph's care?[236]

46:3 And He said: 'I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation.

46:4 I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

46:5 And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Archaeologically, we know that the Amorites migrated and settled into northern Syria, such as sites like Ebla (after its collapse during the Akkadian Empire) to even Haran. The Amorites lived in Haran during a period prior to the 12th century BCE.[237] The very same Haran that Abram was said to have come out of in **J,** within the land of Aram confirmed in **E**, **J**, and **Dtn** of **D**.

---

[235] Abram.

[236] JPS translation. Extracts from **E** and **J**.

[237] McCarter, Kyle, and Ronald D. Hendel. "The Patriarchal Age: Abraham, Isaac and Jacob." Ancient Israel, 1999.

Now if Abram/ Abraham and his lineage were Amorites, then who are the Amorites during the many compilations and revisions of the Bible? The term for Amorites, Amurru (and other renderings of it), had evolved as time progressed. By the early Neo-Assyrian Period (ca. 1100 BCE) it was a term generally used to cover the general population of Syria, Phoenicia and Palestine, and not any specific kingdom, language or [nomadic] population. The Bible is also guilty of this, in which they sometimes call Amorites Canaanites, even though they were ethnically different. A great example of this can be found in the **J** written verses of Genesis 10:15-18. The name would not have been properly preserved, which is why **E**, **J** and **Dtn** referred to their ancestors as Arameans. Note that I did not say that they called themselves Hebrew, and there is a reason for this.

Specific to the verses of **E** and **J,** the term Hebrew was only used by non-Israelites, or by Israelites speaking to foreigners, until the last of the pre-Christian era. This is all apparent in both biblical and extra-biblical literature. When reviewing all the references to the term Hebrew listed in Genesis 39:14 and 17 (**J**), 41:12 (**E**), and 43:32 (**J**); Exodus 1:15, 16, and 19 (**E**), 2:6, 7, 11, and 13 (**J**), 3:18 (**E**), 5:3 (**E**), 7:16 (**E**), 9:1 and 13 (**E**), 10:3 (**E**), and 21:2 (**E**), this confirms that original statement. We have the Egyptians calling the Israelites Hebrews and at the same time, when the Israelites speak to the Egyptians, they refer to YHWH, the God of the Hebrews. At first glance, the only verse that may question this comment would be Exodus 21:2, but remember YHWH was speaking this and He is not an Israelite. He is just the covenantal God to the Israelites. So when scholars and fundamentalists claim that the term Hebrew originated from an ancestor of Abraham, Eber, please note that may not necessarily be the case. My only concern is how a nation of Hebrew speaking peoples can be based on an individual who is mentioned seven times throughout the entire Pentateuch, and when he rarely is, he

is spoken of only in chronologies. He holds no significant importance within these mentions. I believe that the idea of Eber (`*Ēber*) being the father of the Hebrew (`*Ībrî*) was a later development in Judahite lore,[238] which I place as late as **J**. It was one of **J**'s intents to mention the fathers of nations in Genesis 10, where we find such a clue in Genesis 10:21. One would expect to find some sort of narrative(s) surrounding Eber, much like those we find of Esau/ Edom, Jacob/ Israel, etc. Unfortunately if narratives concerning Eber did exist at one point in history, they have not survived time.

The questions we are now plagued with are: If Abram/ Abraham was in fact an Amorite, what impact does this have on our current understanding of biblical studies? What impact does this also have specific to the biblical sources? With the focus on Amorite migrations, we would be able to understand the context of **E** when speaking of the biblical patriarchs. It would also make it simpler to understand how these stories would have survived orally for centuries, until finally committed to written form. As for the other biblical sources, it would seem that there was not much of an impact, for we can see that some of these traditions and knowledge were preserved within the writings of **J** and **Dtn**. It goes to show the world that while **E** is currently fragmentary, the scribe had accomplished his goal of telling a good and well written story, which served as a great guide to the later traditions.

---

[238] `*Ēber* and `*Ībrî* share the same common root where `*Ēber* translates to 'the region beyond' while `*Ībrî* translates to 'one from beyond.'

CHAPTER 12

THE KINGS OF EDOM

The Yahwistic Accounts of the Early Edomite Monarchy

This excerpt is taken from the 1917 JPS translation of the Hebrew Tanakh: Genesis 36.

36:31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

36:32 And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

36:33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

36:34 And Jobab died, and Husham of the land of the Temanites reigned in his stead.

36:35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

36:36 And Hadad died, and Samlah of Masrekah reigned in his stead.

36:37 And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

36:38 And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.

36:39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

36:40 And these are the names of the chiefs that came of Esau, according to their families, after their places, by their names: the chief of Timna, the chief of Alvah, the chief of Jetheth;
36:41 the chief of Oholibamah, the chief of Elah, the chief of Pinon;
36:42 the chief of Kenaz, the chief of Teman, the chief of Mibzar;
36:43 the chief of Magdiel, the chief of Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau the father of the Edomites.

Revisiting an Old Anomaly

Although it has already been mentioned that this list of Edomite monarchs further claims that Mosaic authorship did not play a role in these verses, I wish to focus on a possibly overlooked detail when taking into consideration the Documentary Hypothesis. This specific detail resides in the specific verse of Genesis 36:39. We read of a King Hadar. Now before I continue, I wish to note to the reader that Hadar is an alternate form to Hadad, which if you remember from my earlier topics on Ugaritic mythology, *Ba`al Haddad* was the fertility god of the Ugarits. Although he was not just local to Ugarit, influence under his cult also spread throughout the Near East. It was very common to see theophoric uses incorporating this deity's name. We can view this alternate form for the same individual written in 1Chronicles 1:[239]

1:50 And Baal-hanan died, and Hadad reigned in his stead; and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.
1:51 And Hadad died.

---

[239] JPS translation.

Aside from Hadar's name, also notice the name of the city is now spelled and pronounced Pai and not Pau, as seen in Genesis.[240] Before I start commenting on this verse, I wish to move ahead a bit to 1Kings 11:

> **11:14** And YHWH raised up an adversary unto Solomon, Hadad the Edomite; he was of the king's seed in Edom.
> **11:15** For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, and had smitten every male in Edom--
> **11:16** for Joab and all Israel remained there six months, until he had cut off every male in Edom--
> **11:17** that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.
> **11:18** And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, who gave him a house, and appointed him victuals, and gave him land.
> **11:19** And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.
> **11:20** And the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh.

---

[240] A plausible explanation for the differences in the name of Hadar (הדר)/ Hadad (הדד) can be the transition of proto-Hebrew into the square script, whereas in proto Hebrew the Hebrew ד (*dālet*) and ר (*rêš*) show striking similarities, as they do in the square script. Chances are that the differences could have been a scribal error, although this does not explain the differences between Pau and Pai. The square script was adopted long after **J**. Another point of interest regarding this "scribal error," it is very likely that this error was introduced into biblical scripture, at least after the adoption of the SP by the Samaritans. When we read this verse in the SP (it is Gen. 36:38 instead of 36:39) we find that it preserves the form of Hadad. It is also fairly obvious that in the Greek translations of the LXX, the scibes had similar errors when attempting to differentiate between the *dālet* and the *rêš*. In the Septuagintal version of Gen. 36:39 Hadar/ Hadad is transliterated as Arad, instead of possibly Adad.

11:21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh: 'Let me depart, that I may go to mine own country.'
11:22 Then Pharaoh said unto him: 'But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?' And he answered: 'Nothing; howbeit let me depart in any wise.'
11:23 And God raised up another adversary unto him, Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah.
11:24 And he gathered men unto him, and became captain over a troop, when David slew them [of Zobah]; and they went to Damascus, and dwelt therein, and reigned in Damascus.
11:25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did; and he abhorred Israel, and reigned over Aram.

We read of a story in which a later-to-become king named Hadad and his family fled to Egypt to seek refuge against David and his army. It was in Egypt that Hadad won favor in the Pharaoh's eyes and was given a daughter to marry. Eventually Hadad found reason to head back to his homeland, where he could resume rule. The reason I point this out is the fact that an Edomite king named Hadad who went to Egypt and married an Egyptian can bring some vital clues as to the dating of the Edomite list of kings found in Genesis under **J**. Going back to Genesis 36:39, it has been suggested that the name of the wife of Hadad and her mother may indicate some origins within Egypt. Unfortunately I am unable to locate a reliable resource proving such a statement, so this entire section of this chapter is just left to speculation. It has also been suggested that the city Pau/ Pai to which Hadar/ Hadad ruled from is the Egyptian city of Pe, a suburb of Buto in Lower Egypt; a "royal residence of early Egyptian kings."[241] If the Hadad in 1Kings 11 and the Hadar/ Hadad in Genesis 36:39 is one and

---

[241] This identification for the city of Pau/ Pai has been suggested by David J. Gibson.

the same, it would be safe to say that **J** existed long after the United Monarchy (continuing to prove a later date for **J**). The story given to us in 1Kings 11 speaks of a child and his family fleeing to Egypt, where that child grew and after turning into an adult, getting married and hearing of David's and Joab's death, finally came back to rule Edom. We would also know that it wasn't under David, Solomon or even a few generations later in the split monarchic period, that **J** wrote these words in Genesis, due to the fact that Genesis 36:31 clearly states '*these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel*.' If **J** came right after the split of both kingdoms, then he would have known that Hadar and at least a few rulers prior to him would have ruled during the time when kings reigned over Israel and Judah.

Another thing that comes to mind is the possibility of **J** having an additional motive to link the Edomites within their Abrahamic genealogy. If Edom was controlled by Judah during the united monarchic period, wouldn't it be in the best interest of **J** to show the connection between the nations? Edom was populated by its father Esau, as is seen in the writings of **J** alone (Genesis 25:29-30 and 36:43). This link would have most likely come after the fall and split of the united monarchy, in which the **J** attempts to recall the glory days of the Judahite Empire.

The Archaeological Record

For many years, archaeologists specializing in the Levant maintained that there was no evidence ever indicating that Edom was an organized state or society prior to the 9th and 8th centuries BCE. Recently, though, excavations at Khirbet an-Nahas in Jordan have unearthed artifacts and evidence of a settled state society no earlier than the 10th century BCE. Part of the evidence led to the conclusion

that the site was involved in large copper production. The only source attesting to Edom being a more ancient city is the unreliable biblical one. With this in mind, it would be extremely difficult to place **J** any earlier than at least the 8th century BCE, seeing as how Edom would have still been in its infancy as a nation, and **J** would not have placed it as one of great antiquity, prior to the kings of Israel and Judah.

CHAPTER 13

FINAL CONCLUSIONS SURROUNDING THE YAHWIST

Summarizing All Key Points

I delivered an initial conclusion resting strictly on the Primeval Story of the Book of Genesis at the end of section 1. The only problem with that was that it was not enough. More evidence needed to be examined in the light of this new hypothesis, and that is where the Ancestral Story came into play. The Ancestral Story was too broad of a scope, which clearly displays a different goal from the Primeval Story, and that is to trace the lineage of the Israelites/ Judahites as far back as their patriarch Abraham, who under **J** came from Haran and not Ur. Another difficulty in working with the Ancestral Story rests on the fact that there is not much historical comparison or themes to work with to aid in the dating of **J**. The evidence had to be carefully sought out and analyzed. It was not as straightforward as the Primeval Story, and therefore with different themes present required a separate section to be focused on. In order to display my points, it was crucial for the reader to understand where these writings originated from, and that is why I took the time to give a brief analysis, quoting mostly from Friedman's words, on why **E** was from the northern kingdom of Israel and **J** from the southern kingdom of Judah. This was important in the need to understand where my hypothesis was headed. How did **J** write his story, built upon an already existing **E**, during the later Neo-

Assyrian Period? If the reader would recall my findings from Section 1, many clues especially the geography and key words used in the Primeval Story had isolated the date of redaction for **J** to a much later date than originally proposed under modern scholarly understanding of the Documentary Hypothesis. Much later than the composition of **E**.

So we now know that **J** was not of priestly status but instead a layperson with an agenda or two. We also understand that many anomalies existed under **E,** which **J** tried to cover up by omitting, editing and adding text where needed. It is to my belief that **JE** was simply **J** working at merging the already existing **E** with his writings, but this cannot be proven without a doubt. It is still left to speculation. On top of all that, I had attempted to provide enough evidence to prove my point that **J** did adopt an already existing **E** as an outline to base his writings on, along with additional stories that could have been circulating in the region by studying Hebrew poetry on top of the writings of the prophets. Now, the only question that remains is: is there more? Only future research will reveal the answer to that question.

Why and Under What Circumstance Did the Yahwist Come into Existence? And Confirming the Rewriting of Biblical History

To recap from both Sections 1 and 2, the goal of **J** was different from **E**, a known priestly source that had been circulating around the region during the timeframe to which I place **J** (from ca. 701 BCE to possibly the end of Hezekiah's reign in 687 BCE). **E** expressed themes in which it was obvious that **J** was not interested in. All **J** cared about was propaganda for both Judah and what appeared to also hint to, Assyria.

We know with the studies in ancient Hebrew poetry and the analytical research in the prophetic writings of both Hosea and Amos

that stories were in circulation during that period in time. Another thing to discuss is that there is older poetry also adopted by **J** that displays older themes, which it has been assumed that **J** used to build his story around. These other poems include the second "blessing" poem, the blessing of Moses and the victory poems: the Song of Deborah and the Song of Miriam. The last two displaying much more archaic themes, and dating at least orally to a much older period in Israelite history. So the stories were commonly known, but how did **J** come into contact with them to write **J2**? Possibly belonging to the court of Hezekiah, **J** could have obtained the **E** material from either the priests that were in office during this time to even refugees escaping what could have been their fates from Israel. As I will discuss in the next part of this book, many cults of YHWH existed throughout the Levant to even northern Mesopotamia which gave the opportunity for many stories to exist until collectively compiled together during a dramatic point in history.

SECTION III
The Origins of Yahwism

CHAPTER 14

ISRAELITE/ JUDAHITE ARCHAEOLOGY AND ORTHOGRAPHY

Looking Back

In the first edition of my book, *An Adopted Legacy: Neo-Assyrian Origin to Hebrew Lore*, I had made a claim that YHWH was a Canaanite-adopted form of the Mesopotamian Ea, with a lot of evidence pointing to just that, but as my research progressed I found more evidence to prove otherwise. I am presenting all of this evidence here, in the last section of this book. I would like to retract the claim on YHWH being a Levantine version of Ea. YHWH, by the time of **J** when **J1** was written, had evolved and eventually was a personification of many deities in one. Although it should be noted that YHWH did not start that way. What kicked off this search for the earliest identification of YHWH was an article I had read speaking of names incorporating the name of YHWH theophorically, outside of Israel and Judah. In 1964, a team of Italian archaeologists under the direction of Paolo Matthiae of the University of Roma La Sapienza performed a series of excavations of material from the 3rd millennium BCE city of Ebla. Much of the written material found in these digs was later

translated by Dr. Giovanni Pettinato.[242] Dr. Pettinato found a tendency among the inhabitants of Ebla to replace the name of El (i.e. Mikael) with Yah (i.e. Mikiah).[243] Many scholars have suggested that Yah in this case is a West Semitic (Levantine) way of saying Ea, Enki's Akkadian name. But as my research will reveal, this is incorrect, and there was a YHWH that existed in Mesopotamia. Independent from theophoric use, the earliest known form of the divine name of YHWH has been found also in Edom, dating to specifically the 14th and 13th centuries BCE, written as *yhw*, the suggested reading of *ya-h-wí* has been given.[244] I had realized all of this just after my first edition's manuscript had finished going through the editing process and proceeded its way to the printers, and it was too late to go back and adjust that material.

Mentioned in the El Amarna letters (hereafter, EA) we find names suggested to be theophorically linked with YHWH during the 14th century BCE. Such names as Labaya/ Labaia (EA 32, 237, 244-46, 250, 252-55 and more), Tadua/ Taduya (EA 256), Yasuia/ Yasuya (EA 256), and more. Is this additional proof that many individuals theophorically linked themselves with YHWH across the Levant prior to the conquest of the Promised Land? The answer is "no." With knowledge of Akkadian grammar, it is apparent that the owner of such a name is attempting to show that he is owned by an unmentioned deity or set of deities. If the reader would reference my discussion from earlier on Akkadian extracts of the Amarna letters utilizing plural

---

[242] Giovanni Pettinato was the first epigrapher for the Ebla tablets but after some disagreements with Matthiae he was forced to resign and was soon replaced by Alfonso Archi.

[243] Pettinato, Giovanni. The Archives of Ebla. New York: Doubleday & Company, Inc. 1981. 249.

[244] Cross, Frank M. Canaanite Myth and Hebrew Epic. Cambridge and London: Harvard UP, 1997. 61-62.

forms of gods as singular nouns (found in chapter 2) with the relating footnote on the preceding page, Labaya would translate to 'Lion of (*N*),' Tadua (an early form of David) would translate to 'Beloved of (*N*),' where *N* is the omitted deity to abbreviate the name in its simplest form. As I get into more detail with the Ebla archives toward the end of this topic, I would like to mention that I, among most scholars relating to this specific topic, believe that the personal names found at Ebla do not form any theophoric attachment to YHWH. Grammatically, they belong in the same category as the Amarna letters.

It must be noted, regarding the Eblahite "occurrences" of Yah in personal names, that a lot of bad publicity surrounds the archives at Ebla; therefore one must proceed with caution when approaching such early translations by Pettinato. It all began in the early reports of Pettinato in 1976, where he mentions the five Cities of the Plain listed in an Ebla tablet in the same order they are listed in the Bible. That is the five cities Sodom, Gomorrah, Admah, Tseboyim and Bela mentioned in Genesis 14. The reader can only imagine the hype given to the world. We "had" clear confirmation of cities thought to be mythical mentioned in much older extra-biblical texts. On top of that, Pettinato reported to David Noel Freedman that the tablet also contained the name of a king of one of the five cities, Birsha. Although Birsha was mentioned as being king of a different city, unlike what is mentioned in Genesis 14. It was at this point that critics began to attack the findings of Pettinato.[245]

---

[245] The following two extracts are obtained from the Nov/ Dec 1979 issue of Biblical Archaeology Review (BAR), in an article entitled *Ebla Evidence Evaporates*. For further information on the controversies surrounding Ebla it is suggested to read the following article:

BAR May/ Jun 1980: Ebla Update: Interview with David Noel Freedman by Hershel Shanks.

From this high water mark, much of the evidence has evaporated.

The first to go was the name Birsha. Pettinato claims he misread the cuneiform signs. (Critics point out he has not identified the actual signs or explained how the error occurred.)

Then the fact that the cities were mentioned in the same order turned out to be wrong. In an interview, Pettinato told BAR that the cities were not mentioned in the same tablet, so they could not be in the same order. Sodom and Gomorrah, however, were mentioned many times, he said.

Well, the world of Biblical studies was still left with the fact that all of these five cities, previously thought by many scholars to be legendary, had a confirmed independent reality.

Then two of the cities were lost. In a letter to Freedman, dated October 8, 1978, Dahood reported that "Giovanni [Pettinato] tells me that he considers the reading of the first two names, Sodom and Gomorrah, quite certain, but that he is no longer ready to defend the next two city names because of his improvement in the reading of the signs."

This was followed by more criticism directed under Paolo Matthiae and the new epigrapher of the Ebla inscriptions, Professor Alfonso Archi. Matthiae has written:

After controls disposed by myself on Ebla texts, made by the epigraphist of the Expedition, Professor A. Archi, the only city name of the Archives that has some vague assonance with one of the names of the biblical 'cities of the plain' is *sa-du-ma*[ki] (text T.M.75.G.1992) in an administrative context concerning agriculture, which makes us think that with all likelihood this centre was not far from Ebla [i.e., not the Biblical city], while Prof. Archi himself confirms me that in text T.M.75.G.1860

BAR May/ Jun 1980: Ebla Update: New Ebla Epigrapher Attacks Conclusion of Ousted Ebla Scholar.

BAR Nov/ Dec 1980: Ebla Update: Ebla and the Bible-Observations on the New Epigrapher's Analysis by Giovanni Pettinato.

there is no trace of city names similar to those of 'cities of the plain.'

The reader can obtain the main point of my comment about approaching Pettinato's early works with caution when reviewing the cited material above. Seeing how Pettinato's translations and observation of early theophorism possibly holding the divine name of a 3rd millennium form of YHWH are still not generally accepted, I will not be using it as evidence within my research.

Semitic Theophorism and Archaeological Evidence

When discussing a topic such as the origins of Yahwism, the best place to start is theophoric uses in proper names, incorporating the deity we refer to as YHWH. As I had mentioned in the previous paragraph, the earliest form of YHWH used in its independent proper form, and again theophorically can be found to the south of Israel and Judah in the land of Edom, or what was the land of Edom prior to the establishment of Edom. If the reader would refer back to the earlier chapter on the archaeology of Edom, and how the fully socialized state we refer to as Edom did not exist any earlier than the 10th century BCE. Another early form predating Israel and Judah comes from Ugarit. Located on the first tablet and fourth column (Ll. 12-15) of the myth of *Ba`al and Yam*,[246] the text reads:[247]

12: *tgr.il.bnh.ṯr* [ ]

---

[246] In Ugaritic Yam (Yamu) means Ocean/ Sea. He is an actual son of El (God) and is sometimes referred to as Prince Sea and Judge River. When in conflict with *Ba`al*, Yam is identified as a seven-headed sea serpent or dragon. Many scholars have linked this creature with the biblical Leviathan and Rahab, a mythical monster personifying the watery chaos. Reference Psalm 89:5-10 and Job 7:12.

[247] CTA 2

13: *wyʿn.lt‹p›n.ỉl.dp* [ỉd]
14: *šm.bny.yw.ỉlt* [.w]
15: *wpʿr.šm.ym* [.wỉlt.w]

12: El …his son, the bull [ ]
13: and Latipan [kindly] god spoke [ ]
14: 'the name of my son is Yaw, o Elat [and]
15: 'so do you proclaim a (new) name for Yam.'   [And Elat
and]

The text reveals El calling Yam by the name or title of *Yaw*. As I will
prove later with the study of western Semitic orthography, this is most
likely a rendering of the name YHWH.

   Now how does theophorism come into play? With a study in
proper names found within a region, we can see that there was a
worship of that specific deity within that same region. For example, we
know that the second ruler of the kingdom of Judah after the split of
both kingdoms was named Abijam ('my father is the sea' or 'my father
is Yam')[248], which indicates that there was a worship of the Canaanite
god of the sea, Yam local to Judah. We can get the same results from
Ishba`al ('man of Ba`al), where a deity that took the epithet of Ba`al
was worshiped locally to the individual named. These theophoric
names were commonly used by everyone, not just royalty and priestly
types, but instead even the average layperson. We can see the same
themes incorporating the name of YHWH throughout the ancient
world, but let us first start with a few of many examples in the Israelite
and Judahite King List, which I have included in Appendix C. If the
reader would notice, these kings display their names with theophoric
themes in both the beginning or at the end. The name of the patriarch
who founded the kingdom of Judah is a good start. יהודה (*yᵉhûdâ*), as
mentioned earlier, stems from the root *yādâ* or 'to praise.' While many
have translated *yᵉhûdâ* as 'praised,' I translate it to '*yᵉh* is praised' (or

---

248 Reference Appendix C for King Lists.

'$y^e h$ has praised'), incorporating the divine name of YHWH. Picking up names from the King List, we find kings who prefix the name of YHWH in their titles, such as Jehoshaphat, Jehu, Jehoahaz, Jehoram, Jehoiakim and more. Where as an example יהושפט ($y^e h\hat{o}\check{s}\bar{a}ph\bar{a}t$) translates to '$y^e h$ has judged' while יהוא ($y\bar{e}h\hat{u}$') means '$y^e h$ is He.' As for kings with the same name suffix, they come in two forms: $y\hat{a}$ or $y\bar{a}h\hat{u}$. A good example can be found in the name of Ahaziah. אחזיהו (*'ăḥaziyāhû*), translating to '$y\bar{a}h\hat{u}$ holds' or 'possesses.' With the many kings taking the name of YHWH, it can easily be determined that at least in the earliest part of the split monarchy, YHWH was a very popular deity. It wasn't until recently that I had discovered that YHWH was never just local in Israel and Judah, as we have grown to believe prior to the Exile, but instead worshipped throughout the Near East. Aside from Ugarit, Edom, Israel and Judah, I was interested to find a couple of Phoenician kings theophorically linked with YHWH. We have royal inscriptions from a 10ᵗʰ century BCE Yehimilk, and again a 5ᵗʰ-4ᵗʰ century BCE inscription from a Yehaumilk.[249] Not much is known about these kings. Another king found in the annals of Tiglathpileser II spoke of a Yahu-tarsi whose region of rule was unknown.[250] All we know is that Yahu-tarsi was located somewhere in the Anatolian or Levantine region.

Now what if I told you, the reader, that I have found an inscription under an Assyrian king that testifies that YHWH was also worshipped in Mesopotamia? That same inscription belongs to Asshurnasirpal II.[251]

---

[249] Markoe, Glenn E. *Phoenicians*. Berkeley and Los Angeles: University of California P, 2000. 113-115.

[250] Smith, George. *Assyrian Discoveries*. New York: Scribner, Armstrong & Co, 1875. 280.

[251] An inscription belonging to the Neo-Babylonian Nebuchadnezzar bears praises to the same deity: "To the god Yav, establisher of fertility in my land, Bit-Numkan as his

In Appendix B, I had placed the inscription in its entirety as a reference to the reader. In Appendix B (and below) I had also gone out of my way to highlight both instances of YHWH used independently as a deity in His own right and again, when used theophorically in individuals' names.

> [1.33] I am great and I am glorious, Assur-nasir-habal, a mighty King of Assyria, proclaimer of the Moon-god, worshipper of Anu, exalter of Yav, suppliant of the gods…
>
> [1.76] Ahiyababa the son of Lamamana they brought from Bit-Adini and made him their King. By help of Assur and Yav
>
> [1.77] the great gods who aggrandize my royalty, chariots, (and) an army, I collected…
>
> [1.78] in abundance from Salman-haman-ilin of the city of Sadikannai and of Il-yav of the city of Sunai, silver, gold,…
>
> [1.104] in honor of Assur, the Sun-god and Yav, the gods in whom I trust, my chariots and army I collected at the head of the river Zupnat,…
>
> [2.22] of Ahiramu son of Yahiru of the land of Nilaai son of Bahiani of the land of the Hittites and of the Princes of the land of Hanirabi, silver, gold,
>
> [2.23] tin, *kam* of copper, oxen, sheep, horses, as their tribute I received; in the eponym of Assuridin they brought me intelligence that
>
> [2.24] Zab-yav Prince of the land of Dagara had revolted…
>
> [2.30] their spoil, their youths, their oxen, and sheep I carried off; Zab-yav for the preservation of his life, a rugged mountain
>
> [2.31] ascended…
>
> [2.48] from the city of Tuklat-assur-azbat I withdrew; the land of Nispi accepted my yoke; I went down all night; to cities of remote site in the midst of Nispi
>
> [2.49] which Zab-yav had established as his stronghold I went, took the city of Birutu and consigned it to the flames…
>
> [2.106] I gave them battle; on two days before sunrise like Yav the inundator I rushed upon them; destruction upon them I rained with the might

temple in Babylon I built…" and "…to the god Yav who confers the fertilizing rain upon my land, his house (also) in Borsippa I strongly built.

[2.107] and prowess of my warriors…

[2.135] an altar to Ninip my Lord I therein consecrated: a temple for Beltis, Sin, and Gulanu, Hea-Manna and Yav great ruler of heaven and earth I founded.

[3.77] I imposed upon him; the chariots and warlike engines of the land of the Khatti I laid up in my magazines; their hostages I took.

In those days (I received) the tribute of Guzi

[3.78] of the land of Yahanai, silver, gold, tin, … oxen, sheep, vestments of wool and linen I received: from Kunalua the capital of Lubarna I withdrew;

[3.79] of the land of the Khatti, crossed the Orontes, and after a halt left it, and to the borders

[3.80] of the land of Yaraki and of Yahturi I went round: the land . . . had rebelled: from the Sangura after a halt I withdrew;

[3.119] I destroyed the armies of the spacious land of Lulumi. In battle by weapons I smote them down. With the help of the Sun-god

[3.120] and Yav, the gods in whom I trust, I rushed upon the armies of Nairi, Kirkhi Subariya and Nirbi like Yav the inundator;

[3.129] to his yoke hath subdued, and the rebels against Assur, high and low, hath opposed and imposed on them impost and tribute - Assur-nasir-pal

[3.130] mighty King, glory of the Moon-god worshipper of Anu, related to Yav, suppliant of the gods, an unyielding servant, destroyer of the land of his foes…

From these excerpts we get a better idea of the extent of the worship of YHWH. As an example, we know that His worship even extended as far north as Anatolia from column 2 and line 22 of Asshurnasirpal's annals. We read of an *Ahiramu son of Yahiru of the land of Nilaai son of Bahiani of the land of the Hittites*. Who is this Yahiru? Whoever he was, he existed during the Neo-Hittite period, which rose at ca. 1180 BCE and lasted roughly until ca. 700 BCE. The Neo-Hittites or Syro-Hittites were Luwian, Aramaic and Phoenician speaking peoples of Iron Age northern Syria and southern Anatolia. What I found the most interesting, though, was the affiliation between the Assyrian YHWH

and floods: *like Yav the inundator I rushed upon them*, written more than once on this inscription. To an individual who was not familiar with the Hebrew Bible, they would believe that this *Yav* (also transliterated as *Yaw*; same phonetic rendering as the Ugaritic form) was nothing more than a warlike flood god. I am quickly reminded of the link between Yam, the god of the sea in Canaanite myth and the epithet of *Yaw* given to him. One thing that I would like to mention before moving onto the next section is scholars have speculated that this may in fact be the personal name of Yam, as opposed to the generic title of Yam or 'sea.' The title or name of *Yaw* has also been linked to the Greek *Ieuō*, who is in the account of Eusebius based on Sanchuniathon,[252] an ancient deity in Beirut who is equated with Poseidon.[253]

Orthographical Studies

Some may be asking why I claim that the Ugaritic *Yaw* and the Assyrian *Yav* are to be equated with YHWH. The answer is: orthographical studies have proven so. To start this section off, I wish to cite an excerpt taken from a book I mentioned earlier:[254]

> …In Hebrew, the principle of phonetic consonantism was followed down to the 10th century B.C., first through the use of

---

[252] Sanchuniathon or Sanchoniathon or Sanchoniatho is the purported Phoenician author of three lost works originally in Phoenician, surviving only in partial paraphrase and summary of a Greek translation by Philo of Byblos, according to the Christian bishop Eusebius of Caesarea. These few fragments comprise the most extended literary source concerning Phoenician religion in either Greek or Latin.

[253] Gibson, John. <u>Canaanite Myths and Legends</u>. 2nd ed. Edinburgh: T. & T. Clark Ltd., 1978. 4.

[254] Cross, Frank M., and David N. Freedman. Early Hebrew Orthography. Vol. 36. New Haven: American Oriental Society, 1952. 58-59.

the Proto-Canaanite alphabet, then under the direct influence of Phoenician spelling. This circumstance, a logical inference from the history of the Israelites and their cultural and commercial relations in the 10th century, is confirmed by the orthography of the Gezer Calendar.

…The first important modification in the Phoenician orthographic system was made, apparently by the Arameans, shortly after they borrowed the alphabet (ca. 11th-10th centuries B.C.). Besides adapting the alphabet to the representation of non-Phoenician phonemes (by their closest equivalents in the Phoenician alphabet), they radically altered the basic principles of spelling. A system was developed for the indication of final vowels by the signs for consonants, which were homogeneous with the vowel sounds: *yodh* for final *ī*, *waw* for final *ū*, and *he* for the remaining vowel sounds…

…The same system for the representation of final vowels was used in Moabite (with minor variations) and Hebrew from the 9th century on. It is concluded that the center of radiation was Aram.

Evidence for the extension of the Aramaic system of vowel representation to indicate medial vowels comes from the Zinčirli inscriptions of the 8th century. It is instructive that the earliest examples do not arise from the historical spelling of contracted diphthongs, but rather from the extension of final *matres lectionis* (*yodh* and *waw*) to the medial position with the same values. This process may have begun in Hebrew in the 6th century, but very few cases occur, just as in the Aramaic of the 8th-7th centuries. Their occurrence is sporadic until the period of general diphthongal contraction in Aramaic and Hebrew.

It is imperative to know all of this because it will aid in the understanding of how the name of YHWH evolved. The problem is when modern day students of biblical Hebrew attempt to vocalize or determine the proper pronunciation of this name, they only apply their knowledge of biblical Hebrew as it is taught with a Masoretic background, utilizing all the *matres lectiones*. This understanding is also Judaean in origin, and it should be noted that Hebrew held different dialects, therefore making it simple to tell the difference

between something written from Israel and something written from Judah. Unfortunately in modern studies, orthography rarely comes into play. I fell victim to this, and it is apparent in the first edition of my first book, but to start off with, we have the Tetragrammaton יהוה (*yhwh*). Prior to this form, as is seen in earlier Israelite writings, the ending *hey* was not present, leaving us with יהו (*yhw*). As for pronunciation, this has not changed. There was an attempt by the scribes to preserve the original form in an evolving language, which forced them to add a *hey* at the end, indicating the terminating sound of an *ê* or *â*. Ignoring the later established Masoretic rules and strictly following early orthography and the evolution of the *matres lectiones* which led to the Masoretic rules, will all forms of YHWH be linked together. Observing how *yhw* evolved into *yhwh* gives us four options in the pronunciation of the name: (1) *YaHWe* (2) *YeHWe* (3) *YaHWa* and (4) *YeHWa*. Studying Moabite orthography and the introduction of the final *hey* into their script, it has been determined by both Cross and Freedman that the *hey* indicates a terminating *ê* sound, leaving us with *YaHWe* or *YeHWe*.[255] I am not necessarily trying to confirm the correct pronunciation, but attempting to move back in time to make some connections. Going even earlier to Ugaritic, which also derived from the consonantal only proto-Canaanite, much like the Phoenician, we see similar habits. *Matres lectiones* were not used, the language was written in just consonants. Originally written in the Ugaritic cuneiform, we transliterate *yw*. Knowing what we know of the evolution of the *matres lectiones*, we know that vowel indicators were never inserted into any Ugaritic texts and can see how this *yw* would be

---

[255] This can be hinted in later vocalizations of the divine name.

Greek renderings: Ιαώ (*Iao*), Ιαού (*Iau*), Ιευώ (*Ievo*), Ιαβέ (*Iave*), Ιαωουε (*Iao-u-e*), Ιαουαί (*Ia-u-e*), Ιαβαι (*Iave*), etc.

Latin renderings: IAHO, Jabe, IAUE, etc.

pronounced *YaWe* or even *YeWe*. The same concept should apply to the Semitic language of Assyrian.

Some additional evidence to link the Canaanite Yam and YHWH may rest in the second king of Judah after the split of both kingdoms, Abijam. As mentioned earlier, Abijam theophorically links himself with Yam. Later on in history, the chronicler refers to Abijam as Abiah, which translates to 'my father is *Yâ*'[256] (again, an abbreviated form of YHWH). Was this link known early on, and was the name changed to prevent any confusion?

Ba`al and Yam and YHWH Linked with Water

I had made a brief reference to the myth of *Ba`al and Yam* earlier in this chapter.[257] The story begins with Kothar-and-Khasis, the craftsman of the gods, going to the source of the rivers and the two oceans to the tent of the supreme god El.[258] El then instructs Kothar-and-Khasis to build a palace for prince Yam (who is also called judge Nahar or 'river'). On top of that, El wishes to bestow the kingship of the gods to Yam. It is apparent later on in the story that in order for Yam to secure his power and throne, he would have to drive his rival *Ba`al* from his throne and from the seat of his dominion. All this means is that *Ba`al* was already king, soon to be replaced by Yam. Eventually *Ba`al* engages into battle with Yam and is having a hard time in defeating him, because of the power of his adversary and of the fierce sea creatures that move around him. Kothar-and-Khasis assists *Ba`al* in giving him two divine clubs/ maces for his assistance, with

---

[256] Reference 1 Chr. 3:10.

[257] CTA 1 and 2.

[258] Does this sound familiar to the reader? Similar to Eden, the Ugaritic El is said to dwell in Mount Lel at the source of the two rivers at the spring of the two deeps, in a tent (which may explain why he had no temple at Ugarit).

instructions on how to use them so that he may deliver the final blow to Yam. *Ba`al* succeeds in killing Yam.

It is generally believed that this myth can be interpreted as a cycle to which every year, *Ba`al* kept at bay the unruly waters and storms by bringing forth the dry season of summer. Ugarit was a coastal city, and therefore relied on the Mediterranean as a source for food and a means of transportation in trade. By defeating Yam, *Ba`al* ensured that it was possible to sail in the spring. Some believe that this story is somewhat of a counterpart to the Babylonian *Enûma Eliš,* where Marduk slays *Tiāmat.*[259]

The reason I mention this is because prior to the redaction of **J**, meaning visible only in **E**, YHWH's powers were restricted to water, on top of the few godly characteristics usually shared by all gods (i.e. healing). Exodus 15 and 17 reads:

> **15:20** And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
> **15:21** And Miriam sang unto them:
> Sing ye to YHWH, for He is highly exalted:
> The horse and his rider hath He thrown into the sea.
> **17:5** And YHWH said unto Moses: 'Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.
> **17:6** Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.' And Moses did so in the sight of the elders of Israel.

In Exodus 15:21 we are given the beginning of the song of Miriam, and while this exact poem is credited to **J**,[260] there are many things

---

[259] Gibson, John. Canaanite Myths and Legends. 2nd ed. Edinburgh: T. & T. Clark Ltd., 1978. 6-8.
[260] Exo. 15:1b-18.

indicating an older origin, which **J** eventually adopted to place into his story. In **E** this song is associated with Miriam rather than Moses, as seen in **J**.[261] Knowing YHWH's origins as a god of the sea, **J** had no issues picking up where **E** left off in the older traditions of burying Pharaoh in the Sea of Reeds, and credited Him with other events such as the Flood of Noah.[262] Another thing of interest is YHWH's acts of shaking the earth or ripping the surface open under **J**.[263] Sea gods were generally referred to as earth-shakers, bringing forth destruction (i.e. tidal waves or earthquakes). A great example of this would be the Greek mythological Poseidon. Addressed in Homeric hymns, Poseidon is "mover of the earth and barren sea, god of the deep."

After all of this I am left with a couple of puzzling question: Is this the root of the Israelite/ Judahite polemics against Ba`alism? Does it all stem from Ba`al and Yam's epic battle?

The Temple of YHWH

When we speak of the Temple of YHWH, the first thing that comes to mind is Solomon's Temple in Jerusalem. This is what we read in the Hebrew Bible published under **J**. It was **J** who was concerned with the place of worship for their cult deity and had it centered on the Judaean city of Jerusalem. This is not the case. In fact, throughout the ancient world, many cults of YHWH with their own temples have been found, ranging from the Levant all the way to Egypt. To start off with Egypt, there was a temple to YHWH located in

---

[261] Reference Exo. 15:20-21.

[262] Read the segment: *YHWH, the God of War, and His Rise to Monotheism*.

[263] Reference Exo. 15:12 and Num. 16:31-32a, 33-34.

Elephantine, and YHWH was also worshiped alongside other deities:[264]

Labeled: ***Padua 1 (Museo Civico di Padova) ca. 475-450 BCE***

<div dir="rtl">שְׁלם בית יהו ביב</div>

Greetings to the temple of YHW in Elephantine[265]!

Labeled: ***O. Clermont-Ganneau 70 ca. 475 BCE***

<div dir="rtl">לך ברכתך ליהה ולחנב</div>

I bless you by YHH and Khnum[266].

We also read of a Queen of Heaven:[267]

Labeled: ***Hermopolis 4 ca. 6th-5th century BCE***

<div dir="rtl">שלם בית בתאל ובית מלכת שמין</div>

Greetings to the temple of Bethel and the temple of the Queen of Heaven.

The very same Queen of Heaven we find in the Book of Jeremiah.[268] It is generally believed that this Queen of Heaven is the Canaanite Asherah or Astarte, and may have played as a consort to YHWH.

Also confirmed in the SP, we have a YHWH of Samaria with His own place of worship:[269]

---

[264] Lindenberger, James M. <u>Ancient Aramaic and Hebrew Letters</u>. Atlanta: Society of Biblical Literature, 2003. 36-37, 49.

[265] Yeb was the ancient name Elephantine.

[266] Khnum was an ancient creator deity of Egypt. In the Hebrew text cited it is spelled *Khnub*. This should come as no surprise as names tend to get corrupted throughout time.

[267] Lindenberger, James M. <u>Ancient Aramaic and Hebrew Letters</u>. Atlanta: Society of Biblical Literature, 2003. 32.

[268] Reference Jer. 7:18; 44:17-25.

Labeled: *Kuntillet `Ajrûd Pithos A ca. 9ᵗʰ-8ᵗʰ centurye BCE*

ברכת אתכם ליהוה שמרן ולאשרתה

I bless you by YHWH of Samaria and his Asherah.

Labeled: *Kuntillet `Ajrûd Pithos B ca. 9ᵗʰ-8ᵗʰ centurye BCE*

ברכתך ליהוה תמן ולאשרתה

I bless you by YHWH of Teman and his Asherah.

It is still unknown as to where Teman is truly located. Scholars have assumed that this is the Edomite Teman mentioned in Jeremiah 49:7, 20; Ezekiel 25:13; Amos 1:13; and Obadiah 9. In fact, the SP holds an additional commandment, which states that YHWH can only be worshiped at Mt. Gerizim, in the West Bank, and not at His temple in Jerusalem.

What I find most interesting of all materials relating to this topic is a reference to a temple in Jerusalem, existing prior to the date believed to be the construction of Solomon's Temple. These references come from the El Amarna letters, correspondences between the Egyptian Pharaoh and various Canaanites discussing certain matters ranging from tribute to warfare. EA 290 reads:

> They have hired soldiers of Gazri [Gezer], soldiers of Gimti [Gath], and soldiers of Kilti [Keilah or Ekron?], they have conquered the land of the city of Rubute. The land of the king has fallen away to the Habiru; and now in additon to that a city of the land of Jerusalem, whose name is Bit-Ninib, a city of the king, has gone forth were the people of Kilti are. This (will be) the fate of the la[nd]. [L]et him [smi]te (?) the son of Milki[lu], [and l]et him sm[it]e (?) the so[n of Suardat]u ....Ginti, a[n]d let the king care for [his] land.

---

[269] Lindenberger, James M. <u>Ancient Aramaic and Hebrew Letters</u>. Atlanta: Society of Biblical Literature, 2003. 136.

Dating to the 14th century BCE, we read of Jerusalem holding a temple to the god Ninib (a.k.a. Ninurta, the Mesopotamian storm god of fertility).[270] There are two things that should strike the reader as odd and contradictory with the biblical texts. First things first, prior to the conquest of the Promised Land and taking over Jebus, the city-state within Judah was supposedly not known as Jerusalem. The name change occurred after the conquest of Jebus. This inscription predates the Israelite Conquest and calls out Jerusalem (actually Urusalim) as a major city of influence and power in the Levant. More references to Jerusalem in the Amarna letters can be found in EA 285-290. The second odd item is that a Temple to Ninurta exists within the city, and not a Temple to YHWH (Solomon's Temple). Did the Temple of Ninurta mark the location of what was later to become the Temple of YHWH? If so, then how did a construction take place under the direction of Solomon? Or was it more of a remodeling?

Just a brief mention of how David M. Rohl had established a new chronology surrounding Egypt and the Amarna Period, in which he dates the beginnings of it to the 11th century BCE as opposed to the 14th century BCE, identifying some of the early Judahite monarchs such as Saul and David within the Amarna letters themselves. This has not been generally accepted, and his research is very flawed. This is part of a topic I take on in my next set of research, so I am unable to further mention any details on it. If the reader is interested in learning more, this chronology is located in Rohl's book, *Pharaohs and Kings: A Biblical Quest*.

YHWH, the God of the Sea, and His Rise to Monotheism

---

[270] Bit-Ninip (Temple of Ninurta) is mentioned again in EA 74.

Throughout this book I have been hinting at Israelite and Judahite belief stemming from henotheism, which eventually arose to monotheism in the end, claiming YHWH to be the king of all. I have even cited some excellent material with which the reader could further research this claim, with supporting archaeological evidence proving it to be a more likely scenario. Let us go back a little bit in this chapter, where I had linked YHWH with the Canaanite god of the sea, Yam. How would YHWH's role have changed? After all of my research on this book, I have concluded that YHWH originated as a god of the sea. This can be seen in ancient poetry depicting Him to even the remnants of the writings of **E**. YHWH was mainly given powers akin to a water god. **E** was concerned with specific narratives and having time to evolve from its original compilation and evolved his perception of God. In which God obtained more attributes and personified other gods in the process. We can see this in the many epithets given to YHWH, which are clearly adopted from the Canaanite El. We have found Canaanite epithets of El rendered as "El eternal", "El creator of earth", "El of the covenant", "El the judge", and so on; most of which have their own biblical counterpart. By the time **J** compiled his source, YHWH took characteristics normally attributed to the Mesopotamian Ea and Ellil (i.e. the creation of man and the Flood), and many characteristics and epithets are also seen taken from the Levantine *Ba`al Haddad* (i.e. the storm-like qualities). If you, the reader, set aside some time to think about it, it would have been natural to credit a water god with the Flood of Noah. While YHWH was obtaining attributes eventually making Him into a super God, His rise to monotheism is not seen until the writings after the Exile. Evidence pointing to this claim can be found in Deuteronomy 32:8-9, where the LXX and DSS readings preserve hints of a pantheon of gods, and that YHWH may have been a son of God (*ʾĔlōhîm*), as in Yam being a son of El. These two verses were written by **P** during what is believed to be the

Babylonian Exile and Captivity. It was when the Persians brought down the Neo-Babylonian Empire and spread their influence of Zoroastrianism across the land that true monotheistic beliefs began to spread and alter the writings and beliefs of the returned Jews.

REWRITING HISTORY

What Does This All Mean?

Y ears of research have been spent to reach this point, and it is very difficult to know how to end it. It then came to me: the best way was to restate my original objectives. The intent was to redefine the Yahwist by isolating a clearer date of redaction, and not original compilation, that paralleled that of the Elohist as originally thought, while solving a few biblical mysteries along the way. The easiest way to accomplish this objective was to partition the Yahwist into two separate partitions: (1) **J1** which covers the primeval portion of the Pentateuch, and (2) **J2** which covers everything else afterward. With this separation in mind it was easier to focus on the purpose and objectives of the author in one (**J1**) and find further confirmation in the other (**J2**). After focusing and examining in great detail the content within **J1,** it was apparent that **J** lived during the Neo-Assyrian Period long after the split of the United Monarchy. And again long after the original suspected date of compilation. Taking an even closer examination, I was able to set a smaller date, which focused on the reign of Hezekiah of Judah. **J** belonged in his court and had an agenda to accomplish by writing this historical material.

It was the study of the *n^ephilîm* and the Flood that helped pave the way. By understanding the sources, especially in the surrounding mythology, I was able to move on to Nimrod, who in turn was

identified with the rebellious occupants settled within the land of Babylonia. Then followed the other primeval stories, which included Babel and the creation of man. The conclusion suddenly became clear. The obvious timeframe that **J** wrote **J1** was during the reign of Hezekiah, but the question at that point was: Did **J2** confirm it? The answer was yes. With studies in Elohistic anomalies, possible clues to Yahwistic adoption of Elohistic sources, and even a study in Hebrew poetry, these clues were more revealing. With the confirmation of **J2**, there was one thing left to do, and that was to trace the earliest sources of Yahwism, and observing how it had evolved. We ended our journey by identifying the earliest forms of YHWH as a son of God with his domain being the sea, who eventually took on additional roles as His cult grew over time.

I hope that this material was informative on top of entertaining to you, the reader. If you have any comments or questions you wish to direct to me, please never hesitate to write an e-mail and send it to me at comments@petroskoutoupis.com. I will try my hardest to respond as soon as possible.

APPENDIX A

THE BOOK OF GIANTS, THE GENIZA DOCUMENTS AND THE WRITINGS OF JOSEPHUS

The Book of Giants (4Q203, 1Q23, 2Q26, 4Q530,-532 & 6Q8)

A summary statement of the descent of the wicked angels, bringing both knowledge and havoc. Compare Genesis 6:1-2, 4.

1Q23 Frag. 9 + 14 + 15 2[. . .] they knew the secrets of [. . .] 3[. . . si]n was great in the earth [. . .] 4[. . .] and they killed many [. .] 5[. . . they begat] giants [. . .]

The angels exploit the fruitfulness of the earth.

4Q531 Frag. 3 2[. . . everything that the] earth produced [. . .] [. . .] the great fish [. . .] 14[. . .] the sky with all that grew [. . .] 15[. . . fruit of] the earth and all kinds of grain and al1 the trees [. . .] 16[. . .] beasts and reptiles . . . [al]l creeping things of the earth and they observed all [. . .] 18[. . . eve]ry harsh deed and [. . .] utterance [. . .] l9[. . .] male and female, and among humans [. . .]

The two hundred angels choose animals on which to perform unnatural acts, including, presumably, humans.

1Q23 Frag. 1 + 6 [. . . two hundred] 2donkeys, two hundred asses, two hundred . . . rams of the] 3flock, two hundred goats, two hundred [. . . beast of the] 4field from every animal, from every [bird . . .] 5[. . .] for miscegenation [. . .]

The outcome of the demonic corruption was violence, perversion, and a brood of monstrous beings. Compare Genesis 6:4.

4Q531 Frag. 2 [. . .] they defiled [. . .] 2[. . . they begot] giants and monsters [. . .] 3[. . .] they begot, and, behold, all [the earth was corrupted . . .] 4[. . .] with its blood and by the hand of [. . .] 5[giant's] which did not suffice for them and [. . .] 6[. . .] and they were seeking to devour many [. . .] 7[. . .] 8[. . .] the monsters attacked it.

4Q532 Col. 2 Frags. 1 - 6 2[. . .] flesh [. . .] 3al[l . . .] monsters [. . .] will be [. . .] 4[. . .] they would arise [. . .] lacking in true knowledge [. . .] because [. . .] 5[. . .] the earth [grew corrupt . . .] mighty [. . .] 6[. . .] they were considering [. . .] 7[. . .] from the angels upon [. . .] 8[. . .] in the end it will perish and die [. . .] 9[. . .] they caused great corruption in the [earth . . .] [. . . this did not] suffice to [. . .] "they will be [. . .]

The giants begin to be troubled by a series of dreams and visions. Mahway, the titan son of the angel Barakel, reports the first of these dreams to his fellow giants. He sees a tablet being immersed in water. When it emerges, all but three names have been washed away. The dream evidently symbolizes the destruction of all but Noah and his sons by the Flood.

2Q26 [. . .] they drenched the tablet in the wa[ter . . .] 2[. . .] the waters went up over the [tablet . . .] 3[. . .] they lifted out the tablet from the water of [. . .]

The giant goes to the others and they discuss the dream.

4Q530 Frag.7 [. . . this vision] is for cursing and sorrow. I am the one who confessed 2[. . .] the whole group of the castaways that I shall go to [. . .] 3[. . . the spirits of the sl]ain complaining about their killers and crying out 4[. . .] that we shall die together and be made an end of [. . .] much and I will be sleeping, and bread 6[. . .] for my dwelling;

the vision and also [. . .] entered into the gathering of the giants 8[. . .]

6Q8 [. . .] Ohya and he said to Mahway [. . .] 2[. . .] without trembling. Who showed you all this vision, [my] brother? 3[. . .] Barakel, my father, was with me. 4[. . .] Before Mahway had finished telling what [he had seen . . .] 5[. . . said] to him, Now I have heard wonders! If a barren woman gives birth [. . .]

4Q530 Frag. 4 3[There]upon Ohya said to Ha[hya . . .] 4[. . . to be destroyed] from upon the earth and [. . .] 5[. . . the ea]rth. When 6[. . .] they wept before [the giants . . .]

4Q530 Frag. 7 3[. . .] your strength [. . .] 4[. . .] 5Thereupon Ohya [said] to Hahya [. . .] Then he answered, It is not for 6us, but for Azaiel, for he did [. . . the children of] angels 7are the giants, and they would not let all their proved ones] be neglected [. . . we have] not been cast down; you have strength [. . .]

The giants realize the futility of fighting against the forces of heaven. The first speaker may be Gilgamesh.

4Q531 Frag. 1 3[. . . I am a] giant, and by the mighty strength of my arm and my own great strength 4[. . . any]one mortal, and I have made war against them; but I am not [. . .] able to stand against them, for my opponents 6[. . .] reside in [Heav]en, and they dwell in the holy places. And not 7[. . . they] are stronger than I. 8[. . .] of the wild beast has come, and the wild man they call [me].

9[. . .] Then Ohya said to him, I have been forced to have a dream [. . .] the sleep of my eyes [vanished], to let me see a vision. Now I know that on [. . .] 11-12[. . .] Gilgamesh [. . .]

Ohya's dream vision is of a tree that is uprooted except for three of its roots; the vision's import is the same as that of the first dream.

6Q8 Frag. 2 1three of its roots [. . .] [while] I was [watching,] there came [. . . they moved the roots into] 3this garden, all of them, and not [. . .]

Ohya tries to avoid the implications of the visions. Above he stated that it referred only to the demon Azazel; here he suggests that the destruction is for the earthly rulers alone.

4Q530 Col. 2 1concerns the death of our souls [. . .] and all his comrades, [and Oh]ya told them what Gilgamesh said to him 2[. . .] and it was said [. . .] "concerning [. . .] the leader has cursed the potentates" 3and the giants were glad at his words. Then he turned and left [. . .]

More dreams afflict the giants. The details of this vision are obscure, but it bodes ill for the giants. The dreamers speak first to the monsters, then to the giants.

Thereupon two of them had dreams 4and the sleep of their eye, fled from them, and they arose and came to [. . . and told] their dreams, and said in the assembly of [their comrades] the monsters 6[. . . In] my dream I was watching this very night 7[and there was a garden . . .] gardeners and they were watering 8[. . . two hundred trees and] large shoots came out of their root 9[. . .] all the water, and the fire burned all 10[the garden . . .] They found the giants to tell them 11[the dream . . .]

Someone suggests that Enoch be found to interpret the vision.

[. . . to Enoch] the noted scribe, and he will interpret for us 12the dream. Thereupon his fellow Ohya declared and said to the giants, 13I too had a dream this night, O giants, and, behold, the Ruler of Heaven came down to earth 14[. . .] and such is the end of the dream. [Thereupon] all the giants [and monsters! grew afraid 15and called Mahway. He came to them and the giants pleaded with him and sent him to Enoch 16[the noted scribe]. They said to him, Go [. . .] to you that 17[. . .] you have heard his voice. And he said to him, He will [. . . and] interpret the dreams [. . .] Col. 3 3[. . .] how long the giants have to live. [. . .]

After a cosmic journey Mahway comes to Enoch and makes his request.

[. . . he mounted up in the air] 4like strong winds, and flew with his hands like ea[gles . . . he left behind] 5the inhabited world and passed over Desolation, the great desert [. . .] 6and Enoch saw him and hailed him, and Mahway said to him [. . .] 7hither and thither a second time to Mahway [. . . The giants await 8your words, and all the monsters of the earth. If [. . .] has been carried [. . .] 9from the days of [. . .] their [. . .] and they will be added [. . .] 10[. . .] we would know from you their meaning [. . .] 11[. . . two hundred tr]ees that from heaven [came down . . .]

Enoch sends back a tablet with its grim message of judgment, but with hope for repentance.

4Q530 Frag. 2 The scribe [Enoch . . .] 2[. . .] 3a copy of the second tablet that [Epoch] se[nt . . .] 4in the very handwriting of Enoch the noted scribe [. . . In the name of God the great] 5and holy one, to Shemihaza and all [his companions . . .] 6let it be known to you that not [. . .] 7and the things you have done, and that your wives [. . .] 8they and their sons and the wives of [their sons . . .] 9by your licentiousness on the earth, and there has been upon you [. . . and the land is crying out] 10and complaining about you and the deeds of your children [. . .] 11the harm that you have done to it. [. . .] 12until Raphael arrives, behold, destruction [is coming, a great flood, and it will destroy all living things] 13and whatever is in the deserts and the seas. And the meaning of the matter [. . .] 14upon you for evil. But now, loosen the bonds bi[nding you to evil . . .] l5and pray.

A fragment apparently detailing a vision that Enoch saw.

4Q531 Frag. 7 3[. . . great fear] seized me and I fell on my face; I heard his voice [. . .] 4[. . .] he dwelt among human beings but he did not learn from them [. . .]

When they went about in their willful heart, the Guardian Angels of Heaven fell and were ensnared by it, for they did not observe the commandments of God. Their sons, who were as tall as cedars, and whose bodies were as big as mountains fell by it.

Antiquities of the Jews—Book 1
Flavius Josephus

CHAPTER 4 — CONCERNING THE TOWER OF BABYLON, AND THE CONFUSION OF TONGUES.

1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their

disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers!

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them diverse languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of

the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon." But as to the plain of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia."

APPENDIX B

ANNALS OF AN ASSYRIAN KING: ASSHURNASIRPAL II

Note that I am copying this exactly as I found it on the academic website.

Text Source:
- Library collection: "World's Greatest Literature"
- Published work: "Babylonian and Assyrian Literature"
- Translator: Rev. J. M. Rodwell, M.A.
- Publisher: P. F. Collier & Son, New York
- Copyright: Colonial Press, 1901

The printed translation was indexed by column and line of the original inscription. This index is displayed at the start of each line in the form of [column.line].

Notes - (Covering pages 165 - 166)

Concerning Assur-nasir-habal or Assur-nasir-pal (i.e., "Assur preserves the son") we possess fuller historical records than of any other of the Assyrian monarchs, and among these the following inscription is the most important. From it, and from the inscription upon his statue discovered by Mr. Layard in the ruins of one of the Nimroud temples, we learn that he was the son of Tuklat-Adar or Tuklat-Ninip, that he reigned over a territory extending from the "Tigris to the Lebanon, and that he brought the great sea and all countries from the sunrise to the

sunset under his sway." These inscriptions are published in the "Cuneiform Inscriptions of Western Asia," Vol. I, plates 17 to 27, and were partially translated by Professor Oppert, *"Histoire des Empires de Chaldee et d'Assyrie"*, page 73 and following "*Extrait des Annales de philosophie chretienne,*" tom. IX, 1865.

There is considerable difficulty and a consequent divergence of opinion as to the precise date when Assur-nasir-pal ascended the throne. But he most probably reigned from 883 to 858 B.C.

It need scarcely be remarked that Assur-nasir-pal is a different person from the well-known Sardanapalus of classic writers, or Assur-bani-pal, the son of Esar-haddon, who reigned from about B.C. 668 to 625.

It will be seen from the inscription that the campaigns of Assur-nasir-pal took place in the mountains of Armenia, in Commagene and the provinces of the Pontus, inhabited by the Moschi and other tribes. He probably advanced into Media and a portion of western Persia. The countries on the banks of the Euphrates submitted to his arms, and in one of his expeditions he vanquished Nabu-bal-iddin, King of Babylon. Westward, he reduced the southern part of Syria, and advanced to the mountain chains of the Amanus and Lebanon, but though he penetrated as far as to Tyre and Sidon and exacted tribute from both as well as from Byblus and Aradus, he did not subdue Phoenicia. The kingdoms of Israel and Judah, under the sway of Ahab and Jehosaphat, were no doubt too powerful, as is evinced by the armies which they must have maintained for their struggle with the Syrians, for Assur-nasir-pal to have ventured upon attacking them. This feat was reserved for his successors on the throne of Assyria.

The inscription was found in the ruins of the Temple at the foot of the Pyramid at Nimroud (Calach).

ANNALS OF ASSUR-NASIR-PAL
Column 1 - Covered in pages 166 - 175

[1.1] To Ninip most powerful hero, great, chief of the gods, warrior, powerful Lord, whose onset in battle has not been opposed, eldest son,

[1.2] crusher of opponents, first-born son of Nukimmut, supporter of the seven, noble ruler, King of the gods the producers, governor, he who rolls along the mass

[1.3] of heaven and earth, opener of canals, treader of the wide earth, the god who in his divinity nourishes heaven and earth, the beneficent,

[1.4] the exalted, the powerful, who has not lessened the glory of his face, head of nations, bestower of sceptres, glorious, over all cities a ruler,

[1.5] valiant, the renown of whose sceptre is not approached, chief of widespread influence, great among the gods, shading from the southern sun, Lord of Lords, whose hand the vault of heaven

[1.6] (and) earth has controlled, a King in battle mighty who has vanquished opposition, victorious, powerful, Lord of water-courses and seas,

[1.7] strong, not yielding, whose onset brings down the green corn, smiting the land of the enemy, like the cutting of reeds, the deity who changes not his purposes,

[1.8] the light of heaven and earth, a bold leader on the waters, destroyer of them that hate (him), a spoiler (and) Lord of the disobedient, dividing enemies, whose name in the speech of the gods

[1.9] no god has ever disregarded, the gatherer of life, the god(?) whose prayers are good, whose abode is in the city of Calah, a great Lord, my Lord - (who am) Assur-nasir-pal, the mighty King,

[1.10] King of multitudes, a Prince unequalled, Lord of all the four countries, powerful over hosts of men, the possession of Bel and Ninip the exalted and Anu

[1.11] and of Dakan, a servant of the great gods in the lofty shrine for great (O Ninip) is thy heart; a worshipper of Bel whose might upon

[1.12] thy great deity is founded, and thou makest righteous his life, valiant, warrior, who in the service of Assur his Lord hath proceeded, and among the Kings

[1.13] of the four regions who has not his fellow, a Prince for admiration, not sparing opponents, mighty leader, who an equal

[1.14] has not, a Prince reducing to order his disobedient ones, who has subdued whole multitudes of men, a strong worker, treading down

[1.15] the heads of his enemies, trampling on all foes, crushing assemblages of rebels, who in the service of the great gods his Lords

[1.16] marched vigorously and the lands of all of them his hand captured, caused the forests of all of them to fall, and received their tribute, taking

[1.17] securities, establishing laws over all lands, when Assur the Lord who proclaims my name and augments my Royalty

[1.18] laid hold upon his invincible power for the forces of my Lordship, for Assur-nasir-pal, glorious Prince, worshipper of the great gods

[1.19] the generous, the great, the powerful, acquirer of cities and forests and the territory of all of them, King of Lords, destroying the wicked, strengthening

[1.20] the peaceful, not sparing opponents, a Prince of firm will(?) one who combats oppression, Lord of all Kings,

[1.21] Lord of Lords, the acknowledged, King of Kings, seated gloriously, the renown of Ninip the warrior, worshipper of the great gods, prolonging the benefits (conferred by) his fathers:

[1.22] a Prince who in the service of Assur and the Sun-god, the gods in whom he trusted, royally marched to turbulent lands, and Kings who had rebelled against him

[1.23] he cut off like grass, all their lands to his feet he subjected, restorer of the worship of the goddesses and that of the great gods,

[1.24] Chief unwavering, who for the guidance of the heads (and) elders of his land is a steadfast guardian, the work of whose hands and

[1.25] the gift of whose finger the great gods of heaven and earth have exalted, and his steps over rulers have they established forever;

[1.26] their power for the preservation of my Royalty have they exercised; the retribution of his power, (and) the approach of His Majesty over Princes

[1.27] of the four regions they have extended: the enemies of Assur in all their country, the upper and the lower I chastised, and tribute and impost

[1.28] upon them I established, capturing the enemies of Assur - mighty King, King of Assyria, son of Tuklat-Adar who all his enemies

[1.29] has scattered; (who) in the dust threw down the corpses of his enemies, the grandson of Bin-nirari, the servant of the great gods,

[1.30] who crucified alive and routed his enemies and subdued them to his yoke, descendant of Assur-dan-il, who the fortresses

[1.31] established (and) the fanes made good. In those days by the decree of the great gods to royalty power supremacy I rose up:

[1.32] I am a King, I am a Lord, I am glorious, I am great, I am mighty, I have arisen, I am Chief, I am a Prince, I am a warrior

[1.33] I am great and I am glorious, Assur-nasir-habal, a mighty King of Assyria, proclaimer of the Moon-god, worshipper of Anu, exalter of Yav, suppliant of the gods

[1.34] am I, servant unyielding, subduing the land of his foeman, a King mighty in battle, destroyer of cities and forests,

[1.35] Chief over opponents, King of the four regions, expeller of his foes, prostrating all his enemies, Prince of a multitude of lands of all Kings

[1.36] Even of all, a Prince subduing those disobedient to him, who is ruling all the multitudes of men. These aspirations to the face of the great gods

[1.37] have gone up; on my destiny steadfastly have they determined; at the wishes of my heart and the uplifting of my hand, Istar, exalted Lady,

[1.38] hath favored me in my intentions, and to the conduct of (my) battles and warfare hath applied her heart. In those days I Assur-nasir-pal, glorious Prince, worshipper of the great gods

[1.39] the wishes of whose heart Bel will cause him to attain, and who has conquered all Kings who disobey him, and by his hand capturing

[1.40] his enemies, who in difficult places has beaten down assemblages of rebels; when Assur, mighty Lord, proclaimer of my name

[1.41] aggrandizer of my royalty over the Kings of the four regions, bountifully hath added his invincible power to the forces of my government,

[1.42] putting me in possession of lands, and mighty forests for exploration hath he given and urgently impelled me - by the might of Assur my Lord,

[1.43] perplexed paths, difficult mountains by the impetuosity of my hosts I traversed, and an equal there was not. In the beginning of my reign

[1.44] (and) in my first campaign when the Sun-god guider of the lands threw over me his beneficent protection on the throne of my dominion I firmly seated myself; a sceptre

[1.45] the dread of man into my hands I took; my chariots (and) armies I collected; rugged paths, difficult mountains, which for the passage

[1.46] of chariots and armies was not suited I passed, and to the land of Nairi I went: Libie, their capital city, the cities Zurra and Abuqu

[1.47] Arura Arubie, situated within the limits of the land of Aruni and Etini, fortified cities, I took, their fighting-men

[1.48] in numbers I slew; their spoil, their wealth, their cattle I spoiled; their soldiers were discouraged; they took possession of a difficult mountain, a mountain exceedingly difficult; after them

[1.49] I did not proceed, for it was a mountain ascending up like lofty points of iron, and the beautiful birds of heaven had not reached up into it: like nests

[1.50] of the young birds in the midst of the mountain their defence they placed, into which none of the Kings my fathers had ever penetrated: in three days

[1.51] successfully on one large mountain, his courage vanquished opposition: along the feet of that mountain I crept and hid: their nests, their tents,

[1.52] I broke up; 200 of their warriors with weapons I destroyed; their spoil in abundance like the young of sheep I carried off;

[1.53] their corpses like rubbish on the mountains I heaped up; their relics in tangled hollows of the mountains I consumed; their cities

[1.54] I overthrew, I demolished, in fire I burned: from the land of Nummi to the land of Kirruri I came down; the tribute of Kirruri

[1.55] of the territory of Zimizi, Zimira, Ulmanya, Adavas, Kargai, Harmasai, horses, (fish (?).

[1.56] oxen, horned sheep in numbers, copper, as their tribute I received: an officer to guard boundaries over them I placed. While in the land of Kirruri

[1.57] they detained me, the fear of Assur my Lord overwhelmed the lands of Gilzanai and Khubuskai; horses, silver

[1.58] gold, tin, copper, *kams* of copper as their tribute they brought to me. From the land of Kirruri I withdrew;

[1.59] to a territory close by the town Khulun in Gilhi Bitani I passed: the cities of Khatu, Khalaru, Nistun, Irbidi,

[1.60] Mitkie, Arzanie, Zila, Khalue, cities of Gilhi situated in the environs of Uzie and Arue

[1.61] and Arardi powerful lands, I occupied: their soldiers in numbers I slew; their spoil, their riches I carried off;

[1.62] their soldiers were discouraged; the summits projecting over against the city of Nistun which were menacing like the storms of heaven, I captured;

[1.63] into which no one among the Princes my sires had ever penetrated; my soldiers like birds (of prey) rushed upon them;

[1.64] 260 of their warriors by the sword I smote down; their heads cut off in heaps I arranged; the rest of them like birds

[1.65] in a nest, in the rocks of the mountains nestled; their spoil, their riches from the midst of the mountains I brought down; cities which were in the midst

[1.66] of vast forests situated I overthrew, destroyed, burned in fire; the rebellious soldiers fled from before my arms; they came down; my yoke

[1.67] they received; impost tribute and a Viceroy I set over them. Bubu son of Bubua son of the Prefect of Nistun

[1.68] in the city of Arbela I flayed; his skin I stretched in contempt upon the wall. At that time an image of my person I made; a history of my supremacy

[1.69] upon it I wrote, and (on) a mountain of the land of Ikin(?) in the city of Assur-nasir-pal at the foot I erected (it). In my own eponym in the month of July and the 24th day (probably B.C. 882).

[1.70] in honor of Assur and Istar the great gods my Lords, I quitted the city of Nineveh: to cities situated below Nipur and Pazate powerful countries

1.71] I proceeded; Atkun, Nithu, Pilazi and 20 other cities in their environs I captured; many of their soldiers I slew;

[1.72] their spoil, their riches I carried off; the cities I burned with fire; the rebel soldiers fled from before my arms, submitted,

[1.73] and took my yoke; I left them in possession of their land. From the cities below Nipur and Pazate I withdrew; the Tigris I passed;

[1.74] to the land of Commagene I approached; the tribute of Commagene and of the Moschi in *kams* of copper, sheep and goats I received; while in Commagene

[1.75] I was stationed, they brought me intelligence that the city Suri in Bit-Khalupe had revolted. The people of Hamath had slain their governor

[1.76] Ahiyababa the son of Lamamana they brought from Bit-Adini and made him their King. By help of Assur and Yav

[1.77] the great gods who aggrandize my royalty, chariots, (and) an army, I collected: the banks of the Chaboras I occupied; in my passage tribute

[1.78] in abundance from Salman-haman-ilin of the city of Sadikannai and of Il-yav of the city of Sunai, silver, gold,

[1.79] tin, *kam* of copper, vestments of wool, vestments of linen I received. To Suri which is in Bit-Halupe I drew near;

[1.80] the fear of the approach of Assur my Lord overwhelmed them; the great men and the multitudes of the city, for the saving of their lives, coming up after me,

[1.81] submitted to my yoke; some slain, some living, some tongue-less I made: Ahiyababa son of Lamamana

[1.82] whom from Bit-Adini they had fetched, I captured; in the valor of my heart and the steadfastness of my soldiers I besieged the city; the soldiers, rebels all,

[1.83] were taken prisoners; the nobles to the principal palace of his land I caused to send; his silver, his gold, his treasure, his riches, copper

[1.84] (?)tin, *kams, tabhani, hariati* of copper, choice copper in abundance, alabaster and iron-stone of large size

[1.85] the treasures of his harem, his daughters and the wives of the rebels with their treasures, and the gods with their treasures,

[1.86] precious stones of the land of . . . , his swift chariot, his horses, the harness, his chariot-yoke, trappings for horses, coverings for men,

[1.87] vestments of wool, vestments of linen, handsome altars of cedar, handsome . . . , bowls of cedar-wood

[1.88] beautiful black coverings, beautiful purple coverings, carpets, his oxen, his sheep, his abundant spoil, which like the stars of heaven could not be reckoned,

[1.89] I carried off; Aziel as my lieutenant over them I placed; a trophy along the length of the great gate I erected: the rebellious nobles

[1.90] who had revolted against me and whose skins I had stripped off, I made into a trophy: some in the middle of the pile I left to decay; some on the top

[1.91] of the pile on stakes I impaled; some by the side of the pile I placed in order on stakes; many within view of my land

[1.92] I flayed; their skins on the walls I arranged; of the officers of the King's officer, rebels, the limbs I cut off;

[1.93] I brought Ahiyababa to Nineveh; I flayed, him and fastened his skin to the wall; laws and edicts

[1.94] over Lakie I established. While I was staying in Suri the tribute of the Princes of Lakie throughout the whole of them,

[1.95] silver, gold, tin, copper, *kam* of copper, oxen, sheep, vestments of wool and linen, as tribute

[1.96] and gift, I defined and imposed upon them. In those days, the tribute of Khayani of the city of Hindanai, silver,

[1.97] gold, tin, copper, amu-stone, alabaster blocks, beautiful black (and) lustrous coverings I received as tribute from him. In those days an enlarged image

[1.98] of my Royalty I made; edicts and decrees upon it I wrote; in the midst of his palace I put it up; of stone my tablets I made;

[1.99] the decrees of my throne upon it I wrote; in the great gate I fixed them, in the date of this year which takes its name from me, in honor of Assur my Lord and Ninip who uplifts my feet.

[1.100] Whereas in the times of the Kings my fathers no man of Suhi to Assyria had ever come, Il-bani Prince of Suhi together with his soldiers

[1.101] (and) his son, silver, gold as his tribute to Nineveh in abundance brought: in my own eponym at the city of Nineveh I stayed: news

[1.102] they brought me that men of the land of Assyria, (and) Hulai the governor of their city which Shalmaneser King of Assyria my predecessor

[1.103] to the city of Hasiluha had united, had revolted: Dandamusa a city of my dominion marched out to subdue (them);

[1.104] in honor of Assur, the Sun-god and Yav, the gods in whom I trust, my chariots and army I collected at the head of the river Zupnat, the place of an image

[1.105] which Tiglath-Pileser and Tiglath-Adar, Kings of Assyria my fathers had raised; an image of My Majesty I constructed and put up with theirs.

[1.106] In those days I renewed the tribute of the land of Izala, oxen, sheep, goats: to the land of Kasyari I proceeded, and to Kinabu

[1.107] the fortified city of the province of Hulai. I drew near; with the impetuosity of my formidable attack I besieged and took the town; 600 of their fighting men

[1.108] with (my) arms I destroyed; 3,000 of their captives I consigned to the flames; as hostages I left not one of them alive; Hulai

[1.109] the governor of their town I captured by (my) hand alive; their corpses into piles I built; their boys and maidens I dishonored;

[1.110] Hulai the governor of their city I flayed: his skin on the walls of Damdamusa I placed in contempt; the city I overthrew demolished, burned with fire;

[1.111] the city of Mariru within their territory I took; 50 warrior fighting men by (my) weapons I destroyed; 200 of their captives in the flame I burned;

[1.112] the soldiers of the land of Nirbi I slew in fight in the desert; their spoil, their oxen, their sheep, I brought away; Nirbu which is at the foot of mount Ukhira

[1.113] I boldly took; I then passed over to Tila their fortified city; from Kinabu I withdrew; to Tila I drew near;

[1.114] a strong city with three forts facing each other: the soldiers to their strong forts and numerous army trusted and would not submit;

[1.115] my yoke they would not accept; (then,) with onset and attack I besieged the city; their fighting men with my weapons I destroyed; of their spoil,

[1.116] their riches, oxen and sheep, I made plunder; much booty I burned with fire; many soldiers I captured alive;

[1.117] of some I chopped off the hands and feet; of others the noses and ears I cut off; of many soldiers I destroyed the eyes;

[1.118] one pile of bodies while yet alive, and one of heads I reared up on the heights within their town; their heads in the midst I hoisted; their boys *(Continued on Column 2)*

Column 2 - Covered in pages 175 - 186

[2.1] and their maidens I dishonored, the city I overthrew, razed and burned with fire, In those days the cities of the land of Nirbi

[2.2] (and) their strong fortresses, I overthrew, demolished, burned with fire: from Nirbi I withdrew and to the city Tuskha

[2.3] I approached; the city of Tuskha I again occupied; its old fort I threw down: its place I prepared, its dimensions I took; a new castle

[2.4] from its foundation to its roof I built, I completed, I reared: a palace for the residence of My Royalty with doors of *iki* wood I made;

[2.5] a palace of brick from its foundations to its roof I made, I completed: a complete image of my person of polished stone I made; the history

[2.6] of my surpassing nation and an account of my conquests which in the country of Nairi I had accomplished I wrote upon it; in the city of Tuskha

[2.7] I raised it; on suitable stone I wrote and upon the wall I fixed it; (then) the men of Assyria, those who from the privation of food to various countries

[2.8] And to Rurie had gone up, to Tuskha I brought back and settled there: that city to myself

[2.9] I took; the wheats and barleys of Nirbi I accumulated in it; the populace of Nirbi who before my arms had fled,

[2.10] returned and accepted my yoke; of their towns, their Viceroys, their many convenient houses I took possession; impost and tribute, horses,

[2.11] horses for the yoke, fish, oxen, sheep, goats in addition to what I had before settled, I imposed upon them; their youths as hostages

[2.12] I took. While I was staying in Tuskha, I received the tribute of Ammibaal son of Zamani, of Anhiti of the land of Rurie

[2.13] of Labduri son of Dubuzi of the land of Nirdun and the tribute of the land of Urumi-sa Bitani, of the Princes of the land of Nairi,

[2.14] chariots, horses, horses for the yoke, tin, silver, gold, *kam* of copper, oxen, sheep, goats.

[2.15] Over the land of Nairi I established a viceroy: (but) on my return the land of Nairi, and Nirbu which is in

[2.16] the land of Kasyari, revolted; nine of their cities leagued themselves with Ispilipri one of their fortified towns and to a mountain difficult of access

[2.17] they trusted; but the heights of the hill I besieged and took; in the midst of the strong mountain their fighting men I slew; their corpses like rubbish on the hills

[2.18] I piled up; their common people in the tangled hollows of the mountains I consumed; their spoil, their property I carried off; the heads of their soldiers

[2.19] I cut off; a pile (of them) in the highest part of the city I built; their boys and maidens I dishonored; to the environs of the city Buliyani

[2.20] I passed; the banks of the river Lukia I took possession of; in my passage I occupied the towns of the land of Kirhi hard by; many of their warriors

[2.21] I slew; their spoil I spoiled; their cities with fire I burned: to the city of Ardupati I went. In those days the tribute

[2.22] of Ahiramu son of Yahiru of the land of Nilaai son of Bahiani of the land of the Hittites and of the Princes of the land of Hanirabi, silver, gold,

[2.23] tin, *kam* of copper, oxen, sheep, horses, as their tribute I received; in the eponym of Assuridin they brought me intelligence that

[2.24] Zab-yav Prince of the land of Dagara had revolted. The land of Zamua throughout its whole extent he boldly seized; near the city of Babite

[2.25] they constructed a fort; for combat and battle they marched forth: in the service of Assur, the great god my Lord and the great Merodach

[2.26] going before me, by the powerful aid which the Lord Assur extended to my people, my servants and my soldiers I called together; to the vicinity

[2.27] of Babite I marched: the soldiers to the valor of their army trusted and gave battle: but in the mighty force of the great Merodach going before me

[2.28] I engaged in battle with them; I effected their overthrow; I broke them down; 1,460 of their warriors in the environs

[2.29] I slew; Uzie, Birata, and Lagalaga, their strong towns, with 100 towns within their territory I captured;

[2.30] their spoil, their youths, their oxen, and sheep I carried off; Zab-yav for the preservation of his life, a rugged mountain

[2.31] ascended; 1,200 of their soldiers I carried off; from the land of Dagara I withdrew; to the city of Bara I approached; the city of Bara

[2.32] I captured; 320 of their soldiers by my weapons I destroyed; their oxen, sheep, and spoil in abundance I removed;

[2.33] 300 of their soldiers I took off; on Tasritu 15th from the town Kalzi I withdrew, and came to the environs of Babite;

[2.34] from Babite I withdrew; to the land of Nizir which they call Lulu-Kinaba I drew near; the city Bunasi one of their fortified cities

[2.35] belonging to Musazina and 20 cities of their environs I captured; the soldiers were discouraged; they took possession of a mountain difficult of access; I, Assur-nasir-pal impetuously after them

[2.36] like birds swooped down; their corpses lay thick on the hills of Nizir; 326 of their warriors I smote down; his horses I exacted of him,

[2.37] their common people in the tangled hollows I consumed; seven cities in Nizir, which were of their duly appointed fortresses I captured; their soldiers

[2.38] I slew; their spoil, their riches, their oxen, their sheep I carried off; the cities themselves I burned; to these my tents I returned to halt;

[2.39] from those same tents I departed; to cities of the land of Nizir whose place no one had ever seen I marched; the city of Larbusa

[2.40] the fortified city of Kirtiara and 8 cities of their territory I captured; the soldiers lost heart and took to a steep mountain, a mountain (which) like sharp iron stakes

[2.41] rose high upward; as for his soldiers, I ascended after them; in the midst of the mountain I scattered their corpses; 172 of their men I slew; soldiers

[2.42] in numbers in the hollows of the mountain I hunted down; their spoil, their cattle, their sheep, I took away; their cities with fire

[2.43] I burned; their heads on the high places of the mountain I lifted up; their boys and maidens I dishonored; to the tents aforesaid I returned to halt;

[2.44] from those same tents I withdrew; 150 cities of the territory of Larbusai, Durlulumai, Bunisai and Barai I captured;

[2.45] their fighting men I slew; their spoil I spoiled; the city of Hasabtal I razed (and) burned with fire; 50 soldiers of Barai I slew in battle on the plain.

[2.46] In those days the Princes of the entire land of Zamua were overwhelmed by the dread of the advance of Assur my Lord and submitted to my yoke; horses, silver, gold,

[2.47] I received; the entire land under a Prefect I placed; horses, silver, gold, wheat, barley, submission, I imposed upon them

[2.48] from the city of Tuklat-assur-azbat I withdrew; the land of Nispi accepted my yoke; I went down all night; to cities of remote site in the midst of Nispi

[2.49] which Zab-yav had established as his stronghold I went, took the city of Birutu and consigned it to the flames. In the eponym of Damiktiya-tuklat, when I was stationed at Nineveh, they brought me news

[2.50] that Amaka, and Arastua withheld the tribute and vassalage due to Assur my Lord. In honor of Assur mighty Lord and Merodach the great going before me,

[2.51] on the first of May I prepared for the third time an expedition against Zamua: my fighting men before the many chariots I did not consider: from Kalzi I withdrew; the lower Zab

[2.52] I passed; to the vicinity of Babite I proceeded; the river Radanu at the foot of the mountains of Zima, my birthplace, I approached; oxen,

[2.53] sheep, goats, as the tribute of Dagara I received: near Zimaki I added my strong chariots and battering rams as chief of warlike implements to my magazines; by night

[2.54] and daybreak I went down; the Turnat in rafts I crossed; to Amali the strong city of Arastu I approached;

[2.55] with vigorous assault the city I besieged and took; 800 of their fighting men I destroyed by my weapons; I filled the streets of their city with their corpses;

[2.56] their many houses I burned; many soldiers I took alive; their spoil in abundance I carried off; the city I overthrew razed and burnt with fire; the city Khudun

[2.57] and 20 cities in its environs I took; their soldiers I slew; their booty in cattle and sheep I carried off; their cities I overthrew razed and burned; their boys

[2.58] their maidens I dishonored; the city of Kisirtu a fortified city of Zabini with 10 neighboring cities I took; their soldiers I slew; their spoil

[2.59] I carried off; the cities of Barai and Kirtiara, Bunisai together with the province of Khasmar I overthrew razed and burned with fire;

[2.60] I reduced the boundaries to a heap, and then from the cities of Arastua I withdrew: to the neighborhood of the territory of Laara and Bidirgi, rugged land, which for the passage

[2.61] of chariots and an arms was not adapted, I passed: to the royal city Zamri of Amika of Zamua I drew near; Amika from before the mighty prowess of my formidable attack

[2.62] fled in fear and took refuge on a hill difficult of access: I brought forth the treasures of his palace and his chariot; from Zamri I withdrew and passed the river Lallu and to the mountains of Etini,

[2.63] difficult ground, unfit for the passage of chariots and armies, whither none of the Princes my sires had ever penetrated; I marched in pursuit of his army on the mountains of Etini:

[2.64] the hill I ascended: his treasure, his riches, vessels of copper, abundance of copper, *kam* of copper, bowls of copper, pitchers of copper, the treasures of his palace and of his storehouses,

[2.65] from within the mountains I took away to my camp and made a halt: by the aid of Assur and the Sun-god, the gods in whom I trust, from that camp I withdrew and proceeded on my march;

[2.66] the river Edir I passed on the confines of Soua and Elaniu, powerful lands; their soldiers I slew in numbers; their treasure, their riches, *am* of copper,

[2.67] *kam* of copper, *sapli* and *namziete* of copper, vessels of copper in abundance, *pasur* wood, gold and *ahzi*, their oxen sheep, riches,

[2.68] his abundant spoil, from below the mountains of Elani, his horses, I exacted from him: Amika for the saving of his life to the land of Sabue went up

[2.69] the cities Zamru, Arazitku, Amaru. Parsindu, Eritu, Zuritu his fortified city, with 150 cities

[2.70] of his territory I overthrew, razed, burned; the boundary I reduced to a heap. While in the vicinity of Parsindi I was stationed, the war-like engines of the tribe of Kallabu

[2.71] came forth against the place; 150 of the fighting men of Amika I slew in the plain; their heads I cut off and put them up on the heights of his palace;

[2.72] 200 of his soldiers taken by (my) hands alive I left to rot on the wall of his palace: from Zamri the battering-rams and . . . my banners I made ready;

[2.73] to the fortress Ata, of Arzizai, whither none of the Kings my sires had ever penetrated I marched; the cities of Arzizu, and Arzindu

[2.74] his fortified city, with ten cities situated in their environs in the midst of Nispi a rugged country, I captured; their soldiers I slew the cities I overthrew razed and burned with fire:

[2.75] to those my tents I returned. In those days I received copper, *tabbili* of copper, *kanmate* of copper, and *sariete* as the tribute of the land of Siparmina, such as women

[2.76] collect: from the city of Zamri I withdrew; to Lara, (the rugged hill-country, unfitted for the passage of chariots and armies, with instruments [axes] of iron I cut through and

[2.77] with rollers of metal I beat down) with the chariots and troops I brought over to the city of Tiglath-assur-azbat in the land of Lulu - the city of Arakdi they call it - I went down;

[2.78] the Kings of Zamue, the whole of them, from before the impetuosity of my servants and the greatness of my power drew back and accepted my yoke; tribute of silver, gold, tin,

[2.79] copper, *kam* of copper, vestments of wool, horses, oxen, sheep, goats, in addition to what I had before settled, I imposed upon them; a Viceroy

[2.80] in Kalach I created. While in the land of Zamue I was stationed the cities Khudunai, Khartisai, Khutiskai Kirzanai

[2.81] were overwhelmed by fear of the advance of Assur my Lord; impost, tribute, silver, gold, horses, vestments of wool, oxen, sheep, goats, they brought to me; the rebel soldiers

[2.82] fled from before my arms; they fled to the mountains; I marched after them; within confines of the land of Aziru they settled and got ready the city of Mizu as their strong place;

[2.83] the land of Aziru I overthrew and destroyed from Zimaki as far as the Turnat I scattered their corpses; 500 of their fighting men I destroyed;

[2.84] their spoil in abundance I carried off. In those days in the land of Samua, (in which is) the city of Atlila which Zibir King of Kardunias had taken, devastated,

[2.85] and reduced to a heap of ruins, I Assur-nasir-pal King of Assyria took, after laying siege to its castle a second time the palace as a residence for My Majesty I therein strengthened, made princely and enlarged beyond what of old was planned;

[2.86] the wheat and barleys of the land of Kalibi I accumulated therein; I gave it the name of Dur-Assur. On the first of May in the eponym of Sanmapakid I collected my chariots and soldiers

[2.87] the Tigris I crossed; to the land of Commagene I passed on; I inaugurated a palace in the city of Tiluli; the tribute due from Commagene I received; from Commagene I withdrew;

[2.88] I passed on to the land of the Istarat; in the city of Kibaki I halted; from Kibaki I received oxen, sheep, goats and copper; from Kibaki I withdrew;

[2.89] to the city of Mattyati I drew nigh; I took possession of the land of Yatu with the town Kapranisa; 2,800 of their fighting men I smote down with my weapons; their spoil in abundance I carried off;

[2.90] the rebels who had fled from before my arms now accepted my yoke; of their cities I left them in possession; tribute impost and an officer over them I set;

[2.91] an image of my person I made; collected laws I wrote upon it and in the city of Mattiyati I placed it; from Mattiyati I withdrew; at the city of Zazabuka

[2.92] I halted; the tribute of Calach in oxen, sheep, goats and various copper articles I received; from Zazabuka I withdrew;

[2.93] at the city of Irzia I made a halt; that city I burned; but received there the tributes due from Zura in oxen, sheep, goats and *kam* copper:

[2.94] from Izria I withdrew; in the land of Kasyari I halted; Madara (and) Anzi two cities of the territory I captured and slew their soldiers;

[2.95] their spoil I carried off; the cities I burned with fire; six lakes I crossed over in Kasyari, a rugged highland for the passage of chariots and an army

[2.96] unsuited; (the hills with instruments of iron I cut through [and] with rollers of metal I beat down;) the chariots and army I brought over. In a city of Assur on the sandy side which is in Kasyari,

[2.97] oxen, sheep, goats *kam* and *gurpisi* of copper I received; by the land of Kasyari I proceeded; a second time to the land of Nairi I went down; at the city of Sigisa

[2.98] I made a halt; from Sigisa I withdrew; to Madara the fortified city of Labduri the son of Dubisi I drew near, a city extremely strong with four impregnable castles;

[2.99] the city I besieged; they quailed before my mighty prowess; I received, for the preservation of their lives, their treasures, their riches, their sons, by tale; I imposed upon them

[2.100] tribute and duties; an officer I appointed over them; the city I demolished, razed, and reduced to a heap of ruins; from Madara I withdrew; to Tuskha

[2.101] I passed over; a palace in Tuskha I dedicated; the tribute of the land of Nirdun, horses, yoke-horses, fish, *kam* of copper, *gurpisi* of copper, oxen, sheep,

[2.102] goats, in Tuskha I received; 60 cities and strong castles below Kasyari, belonging to Labduri son of Dubuzi I overthrew razed and converted to a heap of ruins.

[2.103] In the service of Assur my Lord from Tuskha I withdrew. The powerful chariots and battering-rams I put up in my stores; on rafts

[2.104] I passed the Tigris; all night I descended; to Pitura a strong town of Dirrai I drew near - a very strong city -

[2.105] two forts facing each other, whose castle like the summit of a mountain stood up: by the mighty hands of Assur my Lord and the impetuosity of my army and my formidable attack

[2.106] I gave them battle; on two days before sunrise like Yav the inundator I rushed upon them; destruction upon them I rained with the might

[2.107] and prowess of my warriors; like the rush of birds coming upon them, the city I captured; 800 of their soldiers by my arms I destroyed; their heads

[2.108] I cut off; many soldiers I captured in hand alive; their populace in the flames I burned; their spoil I carried off in abundance; a trophy of the living and of heads

[2.109] about his great gate I built; 700 soldiers I there impaled on stakes; the city I overthrew, razed, and reduced to a heap of ruins all round; their boys,

[2.110] their maidens, I dishonored; the city of Kukunu facing the mountains of Matni I captured; 700 of their fighting men I smote down with my weapons;

[2.111] their spoil in abundance I carried off; 50 cities of Dira I occupied; their soldiers I slew; I plundered them; 50 soldiers I took alive; the cities I overthrew

[2.112] razed and burned; the approach of my Royalty overcame them; from Pitura I withdrew, and went down to Arbaki in Gilhi-Bitani;

[2.113] they quailed before the approach of my Majesty, and deserted their towns and strong places: for the saving of their lives they went up to Matni a land of strength

[2.114] I went after them in pursuit; 1,000 of their warriors I left in the rugged hills; their corpses on a hill I piled up; with their bodies the tangled hollows

[2.115] of the mountains I filled; I captured 200 soldiers and cut off their hands; their spoil I carried away; their oxen, their sheep

[2.116] without number, I took away; Iyaya, Salaniba, strong cities of Arbaki I occupied; the soldiers I slew; their spoil I carried off

[2.117] 250 towns surrounded with strong walls in the land of Nairi I overthrew demolished and reduced to heaps and ruins; the trees of their land I cut down; the wheat

[2.118] and barley in Tuskha I kept. Ammiba'al the son of Zamani had been betrayed and slain by his nobles. To revenge Ammiba'al

[2.119] I marched; from before the vehemence of my arms and the greatness of my Royalty

[2.120] they drew back: his swift chariots, trappings for men and horses one hundred in number,

[2.121] horses, harness, his yokes, tribute of silver and gold with 100 talents

[2.122] in tin, 100 talents in copper, 300 talents in *annui*, 100 *kam* of copper, 3,000 *kappi* of copper, bowls of copper, vessels of copper,

[2.123] 1,000 vestments of wool, *nui* wood, *eru* wood, *zalmalli* wood, horns, choice gold,

[2.124] the treasures of his palace, 2,000 oxen, 5,000 sheep, his wife, with large donations from her; the daughters

[2.125] of his chiefs with large donations from them I received. I, Assur-nasir-pal, great King, mighty King, King of legions, King of Assyria,

[2.126] son of Tuklat-Adar great and mighty King, King of legions, King of Assyria, noble warrior, in the strength of Assur his Lord walked, and whose equal among the Kings

[2.127] of the four regions exists not; a King who from beyond the Tigris up to Lebanon and the Great Sea

[2.128] hath subjugated the land of Laki in its entirety, the land of Zuhi with the city of Ripaki: from the sources of the Ani

[2.129] (and) the Zupnat to the land bordering on Sabitan has he held in hand: the territory of Kirrouri with Kilzani on the other side the Lower Zab

[2.130] to Tul-Bari which is beyond the country of the Zab; beyond the city of Tul-sa-Zabdani, Hirimu, Harute, the land of Birate

[2.131] and of Kardunias I annexed to the borders of my realm and on the broad territory of Nairi I laid fresh tribute. The city of Calach I took anew; the old mound

[2.132] I threw down; to the top of the water I brought it; 120 hand-breadths in depth I made it good; a temple to Ninip my Lord I therein founded; when

[2.133] an image of Ninip himself which had not been made before, in the reverence of my heart for his great mighty god-ship, of mountain stone and brilliant gold I caused to make in its completeness;

[2.134] for my great divinity in the city of Calach I accounted him: his festivals in the months of January and September I established: Bit-kursi which was unoccupied I closed:

[2.135] an altar to Ninip my Lord I therein consecrated: a temple for Beltis, Sin, and Gulanu, Hea-Manna and Yav great ruler of heaven and earth I founded.

Column 3 - Covered in pages 186 - 197

[3.1] On the 22d day of the third month, May, in the eponym of Dagan-bel-ussur, I withdrew from Calach; I passed the Tigris at its nearer bank

[3.2] and received a large tribute; at Tabite I made a halt; on the 6th day of the fourth month, June, I withdrew from Tabite and skirted the banks of Kharmis;

[3.3] at the town of Magarizi I made a halt; withdrew from it and passed along by the banks of the Chaboras and halted at Sadikanni;

[3.4] the tribute due from Sadikanni, silver, gold, tin, *kam* of copper, oxen, sheep, I received and quitted the place.

[3.5] At the city of Katni I made a halt; the tribute of Sunaya I received, and from Katni withdrew;

[3.6] at Dar-Kumlimi I halted; withdrew from it and halted at Bit-Halupe, whose tribute

[3.7] of silver, gold, tin, *kam* of copper, vestments of wool and linen, oxen and sheep I received, and withdrew from it;

[3.8] at the city of Zirki I made a halt; the tribute of Zirki, silver, gold, tin, oxen,

[3.9] sheep, I received; withdrew from Zirki; halted at Zupri, whose tribute

[3.10] of silver, gold, tin, *kami*, oxen, sheep, I received; withdrew from Zupri and halted at Nagarabani,

[3.11] whose tribute in silver, gold, tin, *kami*, oxen, sheep, I received and withdrew from it;

[3.12] near Khindani, situated on the nearer banks of the Euphrates I halted;

[3.13] the tribute of Khindani, silver, gold, tin, *kami*, oxen, sheep, I received. From Khindani

[3.14] I withdrew; at the mountains over against the Euphrates I halted; I withdrew from those mountains and halted at Bit-Sabaya near the town of Haridi

[3.15] situate on the nearer bank of the Euphrates. From Bit-Sabaya I withdrew; at the commencement of the town of Anat

[3.16] I made a halt. Anat is situated in the midst of the Euphrates. From Anat I withdrew. The city of Zuru the fortified city of

[3.17] Sadudu of the land of Zuhi I besieged: to the numerous warriors of the spacious land of the Kassi he trusted and to make war and battle to my presence advanced;

[3.18] the city I besieged; two days I was engaged in fighting; I made good an entrance: (then) through fear of my mighty arms Sadudu and his soldiers

[3.19] for the preservation of his life, into the Euphrates threw himself: I took the city; 50 *bit-hallu* and their soldiers in the service of Nabu-bal-idin King of Kardunias;

[3.20] Zabdanu his brother with 300 of his soldiers and Bel-bal-idin who marched at the head of their armies I captured, together with them

[3.21] many soldiers I smote down with my weapons; silver, gold, tin, precious stone of the mountains, the treasure of his palace,

[3.22] chariots, horses trained to the yoke, trappings for men and horses, the women of his palace, his spoil,

[3.23] in abundance I carried off; the city I pulled down and razed; ordinances and edicts I imposed on Zuhi; the fear of my dominion to Kardunias reached;

[3.24] the greatness of my arms overwhelmed Chaldaea; on the countries of the banks of the Euphrates my impetuous soldiers I sent forth; an image

[3.25] of my person I made; decrees and edicts upon it I inscribed; in Zuri I put it up, I Assur-nasir-pal, a King who has enforced his laws

[3.26] (and) decrees and who to the sword hath directed his face to conquests and alliances hath raised his heart. While I was stationed at Calach

[3.27] they brought me news that the population of Laqai and Khindanu of the whole land of Zukhi had revolted and crossed the Euphrates

[3.28] on the eighteenth of May I withdrew from Calach, passed the Tigris, took the desert to Zuri:

[3.29] by Bit-Halupi I approached in ships belonging to me which I had taken at Zuri: I took my way to the sources of the Euphrates;

[3.30] the narrows of the Euphrates I descended, the cities of Khintiel and Aziel in the land of Laqai I took; their soldier I slew; their spoil

[3.31] I carried off; the cities I overthrew, razed, burned with fire. In my expedition marching westward of the banks of the Chaboras to

[3.32] the city Zibate of Zuhi, cities on the other side of the Euphrates in the land of Laqai I overthrew, devastated an burned with fire; their crops I seized 460 soldiers

[3.33] their fighting men by (my) weapons I destroyed; I took 20 alive and impaled them on stakes; on ships which I had built -

[3.34] in 20 ships which were drawn up on the sand at Haridi I crossed the Euphrates. The land of Zuhaya and Laqai

[3.35] and the city of Khindanai to the power of their chariots armies and hands trusted and summoned 6,000 of their soldiers to engage in fight and battle.

[3.36] They came to close quarters; I fought with them; I effected their overthrow; I destroyed their chariots 6,500 of their warriors I smote down by my weapons; the remainder

[3.37] in starvation in the desert of the Euphrates I shut up. From Haridi in Zukhi to Kipina and the cities of Khindanai

[3.38] in Laqai on the other side I occupied; their fighting men I slew; the city I overthrew razed and burned. Aziel of Laqai

[3.39] trusted to his forces and took possession of the heights of Kipina; I gave them battle; at the city of Kipina I effected his overthrow; 1,000 of his warriors I slew;

[3.40] his chariots I destroyed; spoil I carried off in plenty; their gods I took away; for the preservation of his life he took refuge on a rugged hill of Bizuru at the sources of the Euphrates;

[3.41] for two days I descended the river in pursuit: the relic of his army with my weapons I destroyed; their hiding place by the hills on the Euphrates I broke up;

[3.42] to the cities of Dumite and Azrnu belonging to the son of Adini I went down after him; his spoil, his oxen, his sheep,

[3.43] which like the stars of heaven were without number I carried off. In those days Ila of Laqai, his swift chariots and 500 soldiers

[3.44] to my land of Assyria I transported; Dumutu and Azmu I captured, overthrew, razed and burned; in the narrows of the Euphrates I turned aside in my course and

[3.45] I outflanked Aziel, who fled before my mighty power to save his life. Ila, the Prince of Laqai, his army his chariots his harness,

[3.46] I carried off and took to my city of Assur: Khimtiel of Laqai I made prisoner in his own city. Through the might of Assur my Lord, (and) in the presence of my mighty arms and the formidable attack

[3.47] of my powerful forces he was afraid, and I received the treasures of his palaces, silver, gold, tin, copper, *kam* of copper, vestments of wool, his abundant spoil; and tribute

[3.48] and impost in addition to what I had previously fixed I laid upon them; in those days I slew 50 buffaloes in the neighborhood of the nearer side of the Euphrates: eight buffaloes I caught alive;

[3.49] I killed 20 eagles, and captured others alive: I founded two cities on the Euphrates; one on the farther bank

[3.50] of the Euphrates which I named Dur-Assur-nasir-pal; one on the nearer bank which I named Nibarti-Assur. On the 20th of May I withdrew from Galach;

[3.51] I crossed the Tigris; to the land of Bit-Adini I went; to their strong city of Katrabi I approached, a city exceedingly strong, like a storm rushing from heaven,

[3.52] the soldiers confided to their numerous troops, and would not submit and accept my yoke: in honor of Assur the great Lord, my Lord, and the god the great protector going before me, I besieged the city

[3.53] by the warlike engines on foot and strong, the city I captured; many of their soldiers I slew; 800 of their fighting men I dispersed; their spoil and property I carried off, 2,400 of their warriors

[3.54] I transported away and detained them at Calach; the city I overthrew razed and burnt; the fear of the approach of Assur my Lord over Bit-Adini I made good.

[3.55] In those days the tribute of Ahuni son of Adini of Habini, of the city of Tul-Abnai, silver, gold, tin, copper, vestments of wool and linen, wood for bridges,

[3.56] cedar wood, the treasures of his palace I received; their hostages I took, *rimutu* I imposed upon them.

In the month April and on the eighth day I quitted Calach; the Tigris

[3.57] I passed; to Carchemish in Syria I directed my steps; to Bit-Bakhiani I approached; the tribute due from the son of Bakhiani, swift chariots, horses, silver,

[3.58] gold, tin, copper, *kami* of copper, I received; the chariots and warlike engines of the officer of the son of Bakhiani I added to my magazines;

[3.59] I menaced the land of Anili: the tribute of Hu-immi of Nilaya, swift war chariots, horses, silver, gold, tin, copper,

[3.60] *kami* of copper, oxen, sheep, horses, I received; the chariots and warlike instruments of the officer I added to my magazines. From Anili I withdrew; to Bit-Adini I approached;

[3.61] the tribute of Ahuni son of Adini, silver, gold, tin, copper, wood of *ereru*, and *rabaz*, horns, *sai*-wood, horns

[3.62] of thrones horns of silver, and gold, *sari*, bracelets of gold, *sahri* fastenings for covers of gold, scabbards of gold, oxen, sheep, goats as his tribute I received;

[3.63] the chariots and warlike engines of the officer of Ahuni I added to my magazines. In those days I received the tribute of Habini of Tul-Abnai, four maneh of silver and 400 sheep;

[3.64] ten maneh of silver for his first year as tribute I imposed upon him: from Bit-Adini I withdrew; the Euphrates, in a difficult part of it, I crossed in ships of hardened skins:

[3.65] I approached the land of Carchemish: the tribute of Sangara King of Syria, twenty talents of silver, *sahri* gold, bracelets of gold, scabbards of gold, 100 talents

[3.66] of copper, 250 talents of annui *kami*, *hariate*, *nirmakate kibil* of copper, the extensive furniture of his palace,

[3.67] of incomprehensible perfection different kinds of woods, *ka* and *sara*, 200 female slaves, vestments of wool,

[3.68] and linen; beautiful black coverings, beautiful purple coverings, precious stones, horns of buffaloes, white chariots, images of gold, their coverings, the treasures of his Royalty, I received of him;

[3.69] the chariots and warlike engines of the General of Carchemish I laid up in my magazines; the Kings of all those lands who had come out against me received my yoke; their hostages I received;

[3.70] they did homage in my presence; to the land of Lebanon I proceeded. From Carchemish I withdrew and marched to the territory of Munzigani and Harmurga:

[3.71] the land of Ahanu I reduced; to Gaza the town of Lubarna of the Khatti I advanced; gold and vestments of linen I received:

[3.72] crossing the river Abrie I halted and then leaving that river approached the town of Kanulua a royal city belonging to Lubarna of the Khatti:

[3.73] from before my mighty arms and my formidable onset he fled in fear, and for the saving of his life submitted to my yoke; twenty talents of silver, one talent of gold,

[3.74] l00 talents in tin, 100 talents in *annui*, 1,000 oxen, 10,000 sheep, 1,000 vestments of wool, linen, *nimati* and *ki* woods coverings,

[3.75] *ahusate* thrones, *kui* wood, wood for seats, their coverings, *sarai*, *zueri*-wood, horns of *kui* in abundance, the numerous utensils of his palace, whose beauty

[3.76] could not be comprehended: . . . *pagatu(?)* from the wealth of great Lords as his tribute

[3.77] I imposed upon him; the chariots and warlike engines of the land of the Khatti I laid up in my magazines; their hostages I took.

In those days (I received) the tribute of Guzi

[3.78] of the land of Yahanai, silver, gold, tin, … oxen, sheep, vestments of wool and linen I received: from Kuna1ua the capital of Lubarna I withdrew,

[3.79] of the land of the Khatti, crossed the Orontes, and after a halt left it, and to the borders

[3.80] of the land of Yaraki and of Yahturi I went round: the land . . . had rebelled: from the Sangura after a halt I withdrew;

[3.81] I made a detour to the lands of Saratini and Girpani . . . I halted and advanced to Aribue a fortified city belonging to Lubarna of the land of the Khatti:

[3.82] the city I took to myself; the wheats and barleys of Luhuti I collected; I allowed his palace to be sacked and settled Assyrians there.

[3.83] While I was stationed at Aribua, I captured the cities of the land of Luhiti and slew many of their soldiers; overthrew razed and burned them with fire;

[3.84] the soldiers whom I took alive I impaled on stakes close by their cities.

In those days I occupied the environs of Lebanon; to the great sea

[3.85] of Phoenicia I went up: up to the great sea my arms I carried: to the gods I sacrificed; I took tribute of the Princes of the environs of the sea-coast,

[3.86] of the lands of Tyre, Sidon, Gebal, Maacah Maizai Kaizai, of Phoenicia and Arvad

[3.87] on the sea-coast - silver, gold, tin, copper, *kam* of copper, vestments of wool and linen, *pagutu* great and small,

[3.88] strong timber, wood of *ki* teeth of dolphins, the produce of the sea, I received as their tribute: my yoke they accepted; the mountains of Amanus I ascended; wood for bridges,

[3.89] pines, box, cypress, *li*-wood, I cut down; I offered sacrifices for my gods; a trophy of victory I made, and in a central place I erected it;

[3.90] *gusuri*-wood, cedar wood from Amanus I destined for Bit-Hira, and my pleasure house called Azmaku, for the temple of the Moon and Sun the exalted gods.

[3.91] I proceeded to the land of Iz-mehri, and took possession of it throughout: I cut down beams for bridges of *mehri* trees, and carried them to Nineveh; (and)

[3.92] to Istar Lady of Nineveh (on) my knees I knelt. In the eponym of Samas-nuri in the honor of the great Lord Assur my Lord on the 20th of April

[3.93] from Calach I withdrew - crossed the Tigris - descended to the land of Kipani, and there, in the city of Huzirina, received the tribute of the governors of its cities.

[3.94] While stationed at Huzirana I received the tribute of Ittiel of Nilaya, Giridadi of Assaya, in silver

[3.95] gold, oxen, sheep. In those days I received the tribute in beams for bridges, cedar wood, silver, gold of Qatuzili

[3.96] of Commagene - withdrew from Huzirina and took my way upward along the banks of the Euphrates; to Kubbu.

[3.97] I crossed over into the midst of the towns of Assa in Kirkhi over against Syria. The cities of Umalie and Khiranu

[3.98] powerful cities centrally situated in Adani I captured; numbers of their soldiers I slew; spoil beyond reckoning

[3.99] I carried off; the towns I overthrew and demolished; 150 cities of their territory I burned with fire; then from Khiranu

[3.100] I withdrew; I passed over to the environs of the land of Amadani; I went down among the cities of Dirrie, and the cities within the lands of

[3.101] Amadani and Arquanie I burned with fire: Mallanu which is in the middle of Arquanie I took as my own possession; I withdrew from Mallanu

[3.102] to the cities of Zamba on the sandy outskirt, which I burned with fire: I passed the river Sua, proceeding up to the Tigris whose cities

[3.103] on those banks and on these banks of the Tigris in Arkanie to a heap I reduced: its waters overflowed all Kirkhi: my yoke they took;

[3.104] their hostages I exacted; a Viceroy of my own I appointed over them: in the environs of the land of Amadani I arrived: at Barza-Nistun

[3.105] To Dandamusa the fortified city of Ilani son of Zamani I drew near and laid siege to it: my warriors like birds of prey rushed upon them;

[3.106] 600 of their warriors I put to the sword and decapitated; 400 I took alive;

[3.107] 3,000 captives I brought forth; I took possession of the city for myself: the living soldiers, and heads to the city of Amidi the royal city, I sent;

[3.108] heaps of the heads close by his great gate I piled; the living soldiers I crucified on crosses at the gates of the town;

[3.109] inside the gates I made carnage; their forests I cut down; from Amidi I withdrew toward the environs of Kasyari; the city of Allabzie

[3.110] to whose rocks and stones no one among the Kings my fathers had ever made approach, I penetrated; to the town of Uda the fortress of Labduri son of Dubuzi

[3.111] I approached and besieged the city with *bilsi*(?) strengthened and marching; the city I captured: . . . soldiers . . . with my weapons I destroyed; 570 soldiers

[3.112] I captured; 3,000 captives I took forth; soldiers alive I caught; some I impaled on stakes; of others

[3.113] the eyes I put out: the remainder I carried off to Assur and took the city as my own possession - I who am Assur-nasir-pal mighty King, King of Assyria son of Tuklat-Adar, (Tuklat-Ninip)

[3.114] great King, powerful King, King of legions, King of Assyria son of Vul-nirari great King, mighty King, King of legions, King of Assyria, noble warrior, who in the service of Assur his Lord proceeded, and among the Kings of the four regions,

[3.115] has no equa1, a Prince (giving) ordinances, not fearing opponents, mighty unrivalled leader, a Prince subduer of the disobedient, who all

[3.116] the thrones of mankind has subdued; powerful King treading over the heads of his enemies, trampling on the lands of enemies, breaking down the assemblages of the wicked; who in the service of the great gods

[3.117] his Lords marched along; whose hand hath taken possession of all their lands, laid low the forests of all of them, and received their tributes, taking hostages (and) imposing laws

[3.118] upon all those lands; when Assur the Lord proclaimer of my name, aggrandizer of my Royalty, who added his unequivocal service to the forces of my government

[3.119] I destroyed the armies of the spacious land of Lulumi. In battle by weapons I smote them down. With the help of the Sun-god

[3.120] and Yav, the gods in whom I trust, I rushed upon the armies of Nairi, Kirkhi Subariya and Nirbi like Yav the inundator;

[3.121] a King who from the other side the Tigris to the land of Lebanon and the great sea has subjugated to his yoke the entire land of Lakie and the land of Zukhi as far as the city Rapik;

[3.122] to whose yoke is subjected (all) from the sources of the Zupnat to the frontiers of Bitani; from the borders of Kirruri to Kirzani;

[3.123] from beyond the Lower Zab to the town of Tul-sa-Zabdani and the town of Tul-Bari beyond the land of Zaban as far as the towns of Tul-sa-Zabdani and

[3.124] Tul-sa-Abtani; Harimu, Harutu in Birate of Kardunias to the borders of my land I added; (the inhabitants) of the territory of Babite

[3.125] with Khasmar among the people of my own country I accounted: in the countries which I held I established a deputy: they performed homage: submission

[3.126] I imposed upon them; I, Assur-nasir-pal, great, noble, worshipper of the great gods, generous, great, mighty possessors of cities and the forests of all their domains, King of Lords, consumer of

[3.127] the wicked *taskaru* invincible, who combats injustice, Lord of all Kings, King of Kings, glorious, upholder of Bar (Ninip) the warlike, worshipper

[3.128] of the great gods, a King who, in the service of Assur and Ninip, gods in whom he trusted, hath marched royally, and wavering lands and Kings his enemies in all their lands

[3.129] to his yoke hath subdued, and the rebels against Assur, high and low, hath opposed and imposed on them impost and tribute - Assur-nasir-pal

[3.130] mighty King, glory of the Moon-god worshipper of Anu, related to Yav, suppliant of the gods, an unyielding servant, destroyer of the land of his foes; I, a King vehement in war,

[3.131] destroyer of forests and cities, chief over opponents, Lord of four regions, router of his enemies in strong lands and forests, and who Kings mighty and fearless from the rising

[3.132] to the setting of the sun to my yoke subjugated. The former city of Calach which Shalmaneser King of Assyria going before me, had built -

[3.133] that city was decayed and reduced to a heap of ruins: that city I built anew; the people captured by my hand of the countries which I had subdued, Zukhi and Lakie,

[3.134] throughout their entirety, the town of Sirku on the other side of the Euphrates, all Zamua, Bit-Adini, the Khatti, and the subjects of Liburna I collected within, I made them occupy.

[3.135] A water-course from the Upper Zab I dug and called it Pati-kanik: timber upon its shores I erected: a choice of animals to Assur my Lord and (for) the Chiefs of my realm I sacrificed;

[3.136] the ancient mound I threw down: to the level of the water I brought it: 120 courses on the low level I caused it to go: its wall I built; from the ground to the summit I built (and) completed.

[Additional clauses are found on the monolith inscription in the British Museum. They are not, however, of any great importance, and amount to little more than directions for the preservation and reparation of the palace, with imprecations upon those who should at any time injure the buildings. On this same monolith is found an invocation to the great gods of the Assyrian Pantheon: namely, Assur, Anu, Hea, Sin [the Moon], Merodach, Yav, Jahve, Jah[?], Ninip, Nebo, Beltis, Nergal, Bel-Dagon, Samas [the Sun], Istar.]

End of Translation

APPENDIX C

KING LISTS: ISRAEL, JUDAH, ASSYRIA AND BABYLONIA

KINGS OF ISRAEL AND JUDAH AFTER THE UNITED MONARCHY

ISRAEL (northern kingdom)		JUDAH (southern kingdom)	
922–901	Jeroboam	922–915	Rehoboam
		915–913	Abijam
901–900	Nadab		
900–877	Baasah	913–873	Asah
877–876	Elah		
876	Zimri		
876–869	Omri		
869–850	Ahab	873–849	Jehoshaphat
850–849	Ahaziah		
849–842	Jehoram	849–842	Jehoram
842–815	Jehu	842–842	Ahaziah
		842–837	Athaliah (queen)
815–801	Jehoahaz	837–800	Joash
801–786	Jehoash	800–783	Amaziah
786–746	Jeroboam II		
746	Zechariah	783–742	Uzziah
745	Shallum		
745–738	Menahem	742–735	Jotham
738–737	Pekahiah		
737–732	Pekah		
732–722	Hoshea	735–715	Ahaz
Fall of Samaria to the Assyrians (722)			
		715–687	Hezekiah
		687–642	Manasseh
		642–640	Amon
		640–609	Josiah

609	Jehoahaz
609–598	Jehoiakim
598	Jehoiachin
597–587	Zedekiah

Fall of Jerusalem
to the Babylonians (587)

KINGS OF NEO-ASSYRIA

KING	**DATES OF REIGN**
Adad-nirari II	912 - 891 BCE
Tukulti-Ninurta II	891 - 884 BCE
Asshurnasirpal II	884 - 859 BCE
Shalmaneser III	859 - 824 BCE
Shamshi-Adad V	822 - 811 BCE
Adad-nirari III	811 - 783 BCE
Shammu-ramat, *regent*	811 - 805 BCE
Shalmaneser IV	783 - 773 BCE
Ashur-Dan III	773 - 755 BCE
Ashur-nirari V	755 - 745 BCE
Tiglathpileser III	745 - 727 BCE
Shalmaneser V	727 - 722 BCE
Sargon II	722 - 705 BCE
Sennacherib	705 - 681 BCE
Esarhaddon	681 - 669 BCE
Ashurbanipal	669 - between 631 BCE and 627 BCE
Ashur-etil-ilani	ca. 631 BC - 627 BCE
Sin-shumu-lishir	626 BCE
Sin-shar-ishkun	ca. 627 BC - 612 BCE

In 612 BCE, Nineveh, the Assyrian capital, fell to the Medes and Babylonians; Assyrians continued to rule for a few years from Haran.

| Ashur-uballit II | 612 BC- ca.609 BCE |

KINGS OF BABYLONIA DURING NEO-ASSYRIAN OCCUPATION (729-694 BCE)

KING	DATES OF REIGN
Tiglathpileser III	729-727 BCE
Shalmaneser V	727-722 BCE
Marduk-apal-iddina II (the Biblical Merodach-Baladan)	722-710 BCE
Sargon II	710-705 BCE
Sennacherib	705-703 BCE
Marduk-zakir-šumi II	703 BCE
Marduk-apal-iddina II	703 BCE (restored)
Bel-ibni	703-700 BCE
Aššur-nadin-šumi (son of Sennacherib of Assyria)	700-694 BCE

APPENDIX D

TRANSLITERATION SYNTAX

What is Transliteration?

The exact meaning of transliterate out of the English dictionary is: To represent (letters or words) in the corresponding characters of another alphabet.

When something is being transliterated into the Roman script, the individual is reading the word in the original language; but using characters more familiar to them. It is this process that almost all scholars use in order to properly document and translate ancient writings. Once a string of characters has been identified, a dictionary would be thrown into the scene in order to properly translate what has already been transliterated. *Please see the example below:*

Hebrew*	אֱלֹהִים	Transliterated**	Transliterated	Translated
		'ĕlōhîm	*el-o-heem*	God; gods

* Note that Hebrew is read from right-to-left.
** This form of transliteration is done using a type of transliteration syntax.

Transliteration Syntax (of the ones used)

'	*'áleph* (this is a guttural stop)	`	*`áyin* (this is a guttural stop)
a	short *a* as in *after*	*i*	short *I* as in *bid*

ā	tone-long *a* as in *father*	*î*	historically long *I*
ă	hurried *a* vowel	*ī*	tone-long *i*
â	historically long *a*	<u>*k*</u>	a continuous *k*, almost a *ḥ* sound
<u>*b*</u>	a continuous *b*, almost a *v* sound	*ō*	tone-long *o* as in *hole*
<u>*d*</u>	a hard *th* as in *they* (Greek *δ*)	*ô*	historically long *o*
e	hurried *e* sound as in *the* or *putt*	*š*	a *sh* sound
e	short *e* as in *bed*	*ṣ*	A *ts* sound as in *hits*
ě	hurried e vowel	<u>*t*</u>	A soft *th* as the *thin*
ē	tone-long *e* as in *they*	*ṭ*	it is a tenser, duller sound than unvoiced *t,* there is no English equivalent.
ê	historically long *e*	*ū*	tone-long *u*
g̃	this is a continuous *g*, almost a very heavy *y*	*û*	historically long *u*
ḥ	*ch* as in the German Bach (Greek *χ*)	*w*	a *v* sound

APPENDIX E

A CRITICAL ANALYSIS OF GENESIS 14

I have decided to include the following article I had written right after the completion of this book. The article focuses specifically on Genesis 14 and attempts an identification of the author.

INTRODUCTION

It was after my conclusions from my last book, *Biblical Origins: An Adopted Legacy*, that I decided to venture off into further unknown territory and identify more details in the authoring of the Pentateuch. My original hypothesis successfully challenged our current understanding of the Documentary Hypothesis by helping to redefine its dating and motives, specifically to the author we refer to as the Yahwist or **J**. All of my research pointed to a time of compilation during the reign of Hezekiah in a timeframe of 701 BCE to the end of Hezekiah's reign in 687 BCE; proposing that the scribe referred to as **J** belonged in the court of Hezekiah and wrote with specific agendas to not only show the history and establishment of the Israelite/ Judahite people, but to also show their loyalty to the Assyrian king, Sennacherib. The research was separated into two partitions: one portion focused on the Yahwist's primeval stories of Genesis 2:4b-11:9; while the second researched the ancestral stories of **J** all the way to the establishment of United Monarchy, confirming all the finds of the first portion. I also indicated that **J** was nothing more than a

redaction and not an original compilation, as originally identified. **J** worked from the existing materials of the Elohist or **E** and the lore that circulated throughout the region during the time his writings were finally committed to written form.

With a clear idea of how **J** fit into the biblical scene, again, it was time that I started to focus on the unknown source we find in Genesis 14. What clues were left behind by the author to aid in our search for his origins? Genesis 14 offers a different form of literary style unparalleled throughout the rest of the Pentateuch, which made it extremely difficult for it to be identified by any other source: **E**, **J**, **P** (the Priestly), **D** (Dueteronomist), and **R** (the final Redactor). The narrative of Genesis 14 is also thrown in the middle of the Avraham cycle[271] text without the use of a smooth transition. It was as if right before the final compilation, the author felt it necessary to squeeze his text in, whether it belonged or not. Many clues within Genesis 14 pop out, attesting to its origin not belonging within the Pentateuch. Such clues are described below.

The first of which was the Rephaim. It is very difficult to speak of the Rephaim, because very little literature surrounds them. We find them in the Old Testament Bible and even the cuneiform texts found at Ugarit. Who are these Rephaim? Tradition has held that they were a race of giants to whom descendants had been found by the time of Joshua's Conquest[272] and David's slaying of Goliath. But the most confusing texts regarding the Rephaim relate to their disappearance from the planet:[273]

---

[271] I will be referring to Abram/ Abraham as Avram/ Avraham throughout this article to preserve the original pronunciation of the name.

[272] King Og of Bashan.

[273] JPS translation.

And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim…

Genesis 14:5

That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; but the Ammonites call them Zamzummim, a people great, and many, and tall, as the Anakim; but YHWH destroyed them before them; and they succeeded them, and dwelt in their stead;

Deuteronomy 2:20-21

…all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei--the same was left of the remnant of the Rephaim—for these did Moses smite, and drove them out.

Joshua 13:12

This brings up a lot of questions. The nation of the Rephaim was literally wiped off the planet under three separate hands. (1) Chedorlaomer swept through the land, expanding his rule, (2) YHWH needed to make room for the sons of Ammon (**D**), and (3) Moses smote them (**J**). Oddly enough, the confrontation with Moses is never recorded during the Exodus of the Israelites. Whoever wrote this narrative obviously did not pay attention to the other existing stories surrounding the disappearance of the Rephaim.

Another clue is the use of the tetragrammaton, or the four letters that make up the divine name for the Judaic God, YHWH. Under **J,** man began to invoke the name YHWH as early as Genesis 4:26b, while under **E** it was first revealed to Moses in Exodus 3:15. We now have the case where Avram himself invokes the name YHWH in Genesis 14:22, which is contradicted in Exodus 3:15:[274]

---

[274] JPS translation.

> And God said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: YHWH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

P confirms **E**'s revealing of the divine name in Exodus 6:3:[275]

> And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by My name YHWH I made Me not known to them.

Since the literary style of Genesis 14 does not relate to any of the other sources, and also does a terrible job of trying to fit into the Avraham cycle, at this point it may be fair to assume that this narrative came much later in Israelite/ Judahite literature and was squeezed into the Pentateuch either just before or during **R** and his redacting process. There is also a possibility that it could have been added much later after the Pentateuch's compilation, during a scribal rewriting of the biblical books of Moses.

It is generally believed that the final editor or **R** of the Pentateuch could have been Ezra, right after the resettlement of the Jews, back into Judah following the period of Babylonian captivity. Ezra was a priestly scribe who is believed to have led about 5,000 Judahite exiles living in Babylon back to Jerusalem ca. 459 BCE. Many biblical scholars also credit him as the author of both books of Chronicles, the Book of Ezra, and possibly even the Book of Nehemiah. I propose a date of compilation for Genesis 14 and its addition into the Hebrew Torah at around the same period in history as Ezra, directing all authorship to a scribe whose works are seen in other Old Testament literature.

This article is broken into four sections: (1) The first covers the translation of the Masoretic version of Genesis 14. The idea for the

---

[275] JPS translation.

structure of this section came from a good friend and fellow scholar, Jeff A. Benner.[276] He used the same or similar style in his mechanical translations of the Hebrew Torah. This structure lists the Masoretic Hebrew verse, preserving its Tiberian Hebrew form. Underneath the Hebrew text is a more literal translation of the Hebrew text (left) followed by an interpreted translation (right); all translations and interpretation being in my words. I will cite otherwise. The reason why this structure is being used is that Hebrew is not a literal language that can translate properly, and therefore needs to be interpreted appropriately to those not familiar with Hebrew understanding. (2) The second section covers a comparative analysis between the Masoretic, Samaritan and Septuagintal versions of Genesis 14. The section ends with a restructuring of what the original text may have looked like when first written. (3) The third section focuses on unique grammatical details found within Genesis 14. (4) And the research ends with conclusions on what we discovered concerning the author.

There has been much intrigue with Genesis 14, because it is the first case of a biblical battle concerning one of the biblical patriarchs. We see quite a different side to Avram/ Avraham, unlike his descriptions found in any of the other sources. We see Avram as not only the father of the Israelites, but also as a military leader who organized an army and fought in a somewhat guerilla-type warfare against the invaders from the east (and possibly north). Biblical and historical scholars have also wanted to place this battle at a point in time attempting to identify the key characters mentioned in these verses. Who were Amrafel and Kedarlaomer? While I cover some details on these identifications and the foreign nations throughout the

---

[276] Jeff A. Benner is a scholar and researcher of Hebrew Studies. You can visit his website at www.ancient-hebrew.org. Many thanks go to Jeff in aiding me with my proofreading of the Hebrew text and their translation.

rest of this article, we are still left with no distinct and confirmed identity to each mentioned.

One last note to the reader, and that is for further information concerning the Documentary Hypothesis, it is suggested to read:

Friedman, Richards E. *The Bible with Sources Revealed*. 1st ed. New York: HarperSanFrancisco, 2003.

Friedman, Richard E. *Who Wrote the Bible?*. 2nd ed. New York: HarperSanFrancisco, 1997.

Campbell, Antony F., and Mark A. O'brien. *Sources of the Pentateuch*. Minneapolis: Fortress P, 1993.

And as soon as it hits the shelves, I would also like to recommend my book *Biblical Origins: An Adopted Legacy*; which holds my interpretation of **E** and **J**.

THE "ORIGINAL" TEXT AND TRANSLATION

This excerpt of the entire Chapter 14 of the Book of Genesis is taken from the Masoretic Texts (hereafter, MT), specifically the Ben Chayim Tanakh, while right below each verse I provide both the literal and interpreted translation in my own words. Note that this translation will be used as a guideline for the rest of this research.

14:1   וַיְהִי בִּימֵי אַמְרָפֶל מֶלֶךְ־שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלָּסָר כְּדָרְלָעֹמֶר
מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם:

And it was in [the] days [of] *'Amrāfel*, king [of] *Šīn`ār*; *'Ar^eyôk*, king [of] *'Ellāsār*; *K^edārlā`ōmer*, king [of] *`Êlām*;	And it was in the days of Amrafel, the king of Shinar; Ariok, the king of Ellasar; Kedarlaomer, the king of Elam;

and *Tīḏᵉ`āl*, king [of] *Gôyīm*.   and Tidal, the king of nations.[277]

14:2 עָשׂוּ מִלְחָמָה אֶת־בֶּרַע מֶלֶךְ סְדֹם וְאֶת־בִּרְשַׁע מֶלֶךְ עֲמֹרָה שִׁנְאָב
מֶלֶךְ אַדְמָה וְשֶׁמְאֵבֶר מֶלֶךְ צְבֹיִים וּמֶלֶךְ בֶּלַע הִיא־צֹעַר:

[They] made war [with] *Bera`*, king [of] *Sᵉḏom*; and *Bīrša`*, king [of] *`Ămōrâ*; *Šīn'āḇ*, king [of] *'Admâ*; and *Šem'ēḇer*, king [of] *Sᵉḇōyîm*; and [the] king [of] *Bela`*, [that] is *Ṣō`ar*.

They made war with Bera, the king of Sodom; and Birsha, the king of Gomorrah; Shinab, the king of Admah; and Shemeber, the king of Tseboyim; and the king of Bela, that is Tsoar.

14:3 כָּל־אֵלֶּה חָבְרוּ אֶל־עֵמֶק הַשִּׂדִּים הוּא יָם הַמֶּלַח:

All these [they] united [ones] [went] towards [the] valley [of] the *Sīddîm*, that [is the] Sea [of] the Salt.

All these allies went towards the Siddim Valley, that is the Salt Sea.[278]

14:4 שְׁתֵּים עֶשְׂרֵה שָׁנָה עָבְדוּ אֶת־כְּדָרְלָעֹמֶר וּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה מָרָדוּ:

Twelve year[s] [they] served *Kᵉḏārlā`ōmer* and [in the] thirteen[th] year [they] revolted.

Twelve years they served Kedarlaomer and in the thirteenth year they revolted.

---

[277] *Gôyīm* translates to 'nations' and is used as a proper noun in the Hebrew text. If this was Modern Hebrew, it would translate to 'king of Gentiles.' The definition may vary depending on what stage of compilation the verse in question was written under the Documentary Hypothesis. For example, the first time the singular form is used in reference to an Israelite is in Genesis 12:2 (written by **J**) when Avraham is promised by God to be given a "great nation." The same term on the other hand is applied to non-Semitic nations in Genesis 10:5; written by the later **P**. If a later date of compilation is given to Genesis 14, which I propose and attempt to prove throughout this entire book, then we are possibly looking at a ruler of a non-Levantine nation. We are most likely looking at a nation belonging to either Anatolia or somewhere in the Mediterranean.

[278] This is an older name for the Dead Sea.

וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה בָּא כְדָרְלָעֹמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיַּכּוּ
אֶת־רְפָאִים בְּעַשְׁתְּרֹת קַרְנַיִם וְאֶת־הַזּוּזִים בְּהָם וְאֵת הָאֵימִים
בְּשָׁוֵה קִרְיָתָיִם:

And in [the] fourteen[th] year came *Keḏārlā`ōmer* and the kings which [were] with <sup>him</sup> and <sup>they</sup> killed [the] *Rᵉfā'îm* in *`Ašᵉttᵉrōṯ Qarnayīm* and the *Zûzîm* in *Hām* and the *'Êmîm* in *Šāwēh Qīryāṯāyīm*.

And in the fourteenth year came Kedarlaomer and the kings which were with him and they killed the Rephaim in Asheteroth Qarnayim and the Zuzim in Ham and the Emim in Shaveh Qiryathayim.

וְאֶת־הַחֹרִי בְּהַרְרָם שֵׂעִיר עַד אֵיל פָּארָן אֲשֶׁר עַל־הַמִּדְבָּר:

And the *Ḥōrî* in ^{their} mount *Sē`îr*, as far as *'Êl Pā'rān*, which [is] towards the wilderness.

And the Khori[279] in their mount Seir, as far as El Paran, which is towards the wilderness.[280]

וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־עֵין מִשְׁפָּט הִוא קָדֵשׁ וַיַּכּוּ אֶת־כָּל־שְׂדֵה
הָעֲמָלֵקִי וְגַם אֶת־הָאֱמֹרִי הַיֹּשֵׁב בְּחַצְצֹן תָּמָר:

And ^{they} settled and ^{they} came to *`Ên Mīšpāṭ* [that] is *Qāḏēš* and <sup>they</sup> killed all [in] plain [of] the *`Ămālēqî* and also the *'Ĕmōrî* the settlers in *Ḥaṣᵉṣōn Tāmār*.

And they came to and settled at En Mishpat, that is Qadesh, and they killed all in the land of the Amaleqi[281] and also the Emori[282] who settled in Khatsetson Tamar.

וַיֵּצֵא מֶלֶךְ־סְדֹם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צְבֹיִים
וּמֶלֶךְ בֶּלַע הִוא־צֹעַר וַיַּעַרְכוּ אִתָּם מִלְחָמָה בְּעֵמֶק הַשִּׂדִּים:

And out [went the] king [of] *Sᵉḏom* and [the] king [of] *`Ămōrâ*

And out went the king of Sodom and the king of Gomorrah and the

---

[279] i.e. the Horites.

[280] i.e. the desert.

[281] i.e. the Amalekites.

[282] i.e. the Amorites.

and [the] king [of] *'Admâ* and [the] king [of] *S^ebōyîm* and [the] king [of] *Bela`*, that [is] *Ṣō`ar*, and they prepared with them war in [the] valley [of] the *Sīddîm*.

king of Admah and the king of Tseboyim and the king of Bela, that is Tsoar, and they engaged in war with them in the Siddim Valley.

14:9 אֵת כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ מֶלֶךְ אֶלָּסָר אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה:

K^edārlā`ōmer*, king [of] *`Êlām and *Tīḏ^e`āl*, king [of] *Gôyīm* and *'Amrāfel*, king [of] *Šīn`ār* and *'Ar^eyôk*, king [of] *'Ellāsār* four kings [against] the five.

Kedarlaomer, the king of Elam and Tidal, the king of nations and Amrafel, the king of Shinar and Ariok, the king of Ellasar; four kings against five.

14:10 וְעֵמֶק הַשִּׂדִּים בֶּאֱרֹת בֶּאֱרֹת חֵמָר וַיָּנֻסוּ מֶלֶךְ־סְדֹם וַעֲמֹרָה וַיִּפְּלוּ־שָׁמָּה וְהַנִּשְׁאָרִים הֶרָה נָּסוּ:

And [the] valley [of] the *Sīddîm* in [with] springs [and] in [with] pits [of] slime, and they escaped [the] king[s] of *S^edom* and *`Ămōrâ* and they fell[283] there and they [who] remained at [the] mountain escaped.

And the Siddim Valley contained within it springs and pits of slime and the kings of Sodom and Gomorrah escaped and they fell there and those who remained at the mountain escaped.

14:11 וַיִּקְחוּ אֶת־כָּל־רְכֻשׁ סְדֹם וַעֲמֹרָה וְאֶת־כָּל־אָכְלָם וַיֵּלֵכוּ:

And they took all possessions [of] *S^edōm* and *`Ămōrâ* and all their food and they departed.

And they took all possessions of Sodom and Gomorrah and all their food supply and they departed.

14:12 וַיִּקְחוּ אֶת־לוֹט וְאֶת־רְכֻשׁוֹ בֶּן־אֲחִי אַבְרָם וַיֵּלֵכוּ וְהוּא יֹשֵׁב בִּסְדֹם:

---

[283] This comes from the Hebrew נפל (*nāphal*) which indicates that they have fallen in battle.

And ^{they} took *Lôt* and ^{his} possessions, son [of] brother [of] *'Avrām*, and ^{they} departed, and he settled in *S^edōm*.

And they took Lot, son of Avram's brother, who settled in Sodom and their[284] possessions and they departed.

14:13 וַיָּבֹא הַפָּלִיט וַיַּגֵּד לְאַבְרָם הָעִבְרִי וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי אֲחִי אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית־אַבְרָם:

And ^{he} came the refugee and ^{he} told to *'Avrām* the Hebrew and he settled in [the] plains [of] *Mamrē'* the *Ĕmōrî*, brother ^{of} *'Eškōl* and brother ^{of} *`Ānēr*, and they [are the] lords [of] a covenant [with] *'Avrām*.

And there came a refugee and told Avram the Hebrew who settled in the plains of Mamre the Emori[285], brother of Eshkol and brother of Aner, and these lords were in a covenant with Avram.

14:14 וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיָּרֶק אֶת־חֲנִיכָיו יְלִידֵי בֵיתוֹ שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־דָּן:

And ^{he} listened *'Avrām* that captive [was] ^{his} brother, and empty [were] ^{his} instructed [servants], born [in] ^{his} house,

And Avram heard that his brother was captive, empty[286] were his instructed servants, who were born in his house, three hundred

---

[284] Lot's possessions.

[285] i.e. the Amorite.

[286] The Hebrew word used here translates to 'empty.' I am unclear as to its usage. The JPS translation omits this word while the KJV replaces it with 'armed.' The LXX replaces this anomalous word with 'numbered'; as in *numbered were his servants*. Jeff A. Benner had given me a very logical interpretation which may apply in this case: "If you have a bag of marbles and you're going to do battle with someone, you have to 'empty' the bag to get the marbles out to attack. This is what Avram did with his men; he emptied them out of his camp."

eighteen and three hundred eighteen pursued them to Dan.[287] pursued [them] to Dan.

14:15 וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיַּכֵּם וַיִּרְדְּפֵם עַד־חוֹבָה אֲשֶׁר מִשְּׂמֹאל לְדַמָּשֶׂק:

And [he] divided them [by] night that [is] [his] servants and [he] killed [them], and [he] pursued [them] to Ḥôvâ, which [is] from [the] left to Dammâseq.

And he divided his servants by night and killed them, and he pursued them to Ḥovah, which is on the left of Damascus.

14:16 וַיָּשֶׁב אֵת כָּל־הָרְכֻשׁ וְגַם אֶת־לוֹט אָחִיו וּרְכֻשׁוֹ הֵשִׁיב וְגַם אֶת־הַנָּשִׁים וְאֶת־הָעָם:

And [he] returned all the goods and also Lôt, [his] brother and [his] goods returned and also the women and the people.

And he returned all the goods and also returned his brother Lot and his goods, and also the women and the people.

14:17 וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדָרְלָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל־עֵמֶק שָׁוֵה הוּא עֵמֶק הַמֶּלֶךְ:

And [he] came out [the] king [of] Sᵉdōm to meet [him] after [their] return from the killing [of] Kᵉdārlā`ōmer and the kings which [were] with him in [the] valley [of] Šāvēh, that [is the] valley [of] the king.

And the king of Sodom[288] came out to meet them after their return from killing Kedarlaomer and the kings which were with him in the Valley of Shaveh, that is the Valley of the King.

14:18 וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן:

---

[287] This goes against Mosaic authorship. The mention of territory belonging to an Israelite nation prior to its settlement in the Promised Land would not have been known to Moses.

[288] This would have been a new king to Sodom. Reference the death of the king of Sodom and the king of Gomorrah in Genesis 14:10.

And *Mal^eκî-Ṣedeq*, king [of] *Šālēm*, brought out bread and wine and he [was a] priest to *'Ēl `Elyôn*.

And Maleki-Tsedeq, king of Peace[289], brought out bread and wine and he was a priest to El the Most High.

14:19   וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

And ^{he} blessed ^{him}, and ^{he} said blessed [be] *'Avrām* to *Ēl `Elyôn*, possessor [of] heaven and earth.

And he blessed him, and said, Blessed be Avram of El the Most High, who possesses heaven and earth.

14:20   וּבָרוּךְ אֵל עֶלְיוֹן אֲשֶׁר־מִגֵּן צָרֶיךָ בְּיָדֶךָ וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל:

And blessed [is] *Ēl `Elyôn* which delivered ^{your} enemies in ^{your} hand and ^{he} gave him [a] tithe from all.

And blessed is El the Most High which delivered your enemies in your hand and he gave him a tithe from all.

14:21   וַיֹּאמֶר מֶלֶךְ־סְדֹם אֶל־אַבְרָם תֶּן־לִי הַנֶּפֶשׁ וְהָרְכֻשׁ קַח־לָךְ:

And ^{he} said [the] king [of] *S^edōm* to *'Avrām*, give me the people and the goods take you.

And the king of Sodom said to Avram, Give me the people and you take the goods.

14:22   וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סְדֹם הֲרִמֹתִי יָדִי אֶל־יְהוָה אֵל עֶלְיוֹן

---

[289] This is an interesting piece because here we have the Hebrew word for 'peace' used as a proper noun. This usage could be similar to the previous footnote on *Gôyīm* with it too being used as a proper noun where in reality these locations are not necessarily meant to be taken literally. They were used to tell a story about a Patriarch. Some scholars have taken this to mean Jerusalem, placing Maleki-Tsedeq as the king of Jerusalem, but let us also not forget that despite what the archaeological record shows, until Joshua's conquest Jerusalem was known as Jebus, home of the Jebusites. On the other hand the archaeological records, specifically the El Amarna texts (EA 285-290) have revealed the existence of Jerusalem long before the conquest of Joshua.

And ^{he} said *'Avrām* to [the] king [of] *S^edōm* ^I raise ^{my} hand to YHWH, *Ēl `Elyôn*, possessor [of] heaven and earth.

And Avram said to the king of Sodom, I raise my hand to YHWH, El the Most High, possessor of heaven and earth.

14:23 אִם־מִחוּט וְעַד שְׂרוֹךְ־נַעַל וְאִם־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ וְלֹא תֹאמַר אֲנִי הֶעֱשַׁרְתִּי אֶת־אַבְרָם:

Not [a] thread and to latchet [of a] sandal, and not ^I take from all which [is] yours and not you say I made wealthy *'Avrām*.

Not a thread and sandal latchet will I take, not from all which is yours and you will not say I made Avram wealthy.

14:24 בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הָלְכוּ אִתִּי עָנֵר אֶשְׁכֹּל וּמַמְרֵא הֵם יִקְחוּ חֶלְקָם:

Besides only which ^{they} eat the young men and [the] portion [of] the men which ^{they} went with ^{me}, *`Ānēr*, *'Eškōl*, and *Mamrē'* they ^{they} take ^{their} portion.

Besides what the young men have eaten and the portion of the men which went with me, Aner, Eshkol, and Mamre, allow them to take their portion.

COMPARATIVE AND ORTHOGRAPHICAL ANALYSIS

It is extremely necessary for us to shift our focus from the MT to the Samaritan Pentateuch (hereafter, SP) and the Greek Septuagint (hereafter, LXX). This helps to question and confirm any consistent or inconsistent text existing between all three translations. Some of these interesting inconsistencies are clearly seen in the MT with an attempt to omit and reconstruct words, which in a sense obscure some of the original meanings. To give some background for all these different versions would help the reader understand under what conditions each text came into existence, and at what point in time each could have

been altered and evolved. The MT is the Hebrew text of the Tanakh approved for general use in Judaism, and is also widely used in translations of the Old Testament. This standard was originally compiled, edited and distributed by a group of Jews known as the Masoretes, approximately between the 7th and 10th centuries CE. Much of the work done by the Masoretes relies upon oral tradition, and differences are seen with the MT when compared to earlier sources, such as the Greek, Samaritan and Aramaic[290] translations of biblical scripture; as seen above and below. Tradition holds that the SP comes to us from the Abisha Scroll purported to be written by Aaron's son, but this obviously cannot be substantiated. With grammatical and historical analysis (even with the Documentary Hypothesis in mind) the Samaritan Pentateuch is generally believed to have been compiled ca. 400 BCE. As for the LXX, it is the first translation of the Hebrew text into Greek believed to have occurred around the 3rd centuries BCE in Alexandria, Egypt; during the reign of Ptolemy II Philadelphus (ca. 285-246 BCE). At this point in history during the Hellenistic Period of the Near East, Hebrew and Aramaic were becoming very rarely used languages; Greek being the more common. The everyday citizen needed to speak the now-universal Greek language in order to live a normal life, and it came to pass that a Greek translation was created to have these Greek-speaking Jews continue to maintain their faith.

A great example of some differences between all translations would be from Genesis 14:19, where we read how Maleki-Tsedeq blessed Avram. Both the SP and the LXX seem to agree, with a different word usage to accomplish the same end result. Instead of the MT:

וַיְבָרְכֵהוּ

And ^{he} blessed ^{him}

---

[290] This is in reference to the Dead Sea Scrolls of Qumrân.

The SP reads:

וַיְבָרֶךְ אֵת אַבְרָם

And ^{he} blessed Avram

While the LXX agrees:

Καὶ εὐλόγησε τὸν Ἀβραμ

And ^{he} blessed Avram

It is the little things such as this which question the integrity of these copies of scripture over time. It would seem that the MT should be registering what the SP holds. It would also seem that this change occurred sometime after the adoption and translation of the Hebrew Bible into the Greek LXX. I had even pointed an instance of this out in my previous book belonging to my Biblical Origins series, *Biblical Origins: An Adopted Legacy*, where orthographical analysis had revealed that a specific word found in Numbers 13:33 had been altered over time, adapting to the evolution of the *matres lectiones*. Below is an excerpt from that exact conclusion:[291]

> In the MT, the word *n^ephilîm* is used twice in this verse, but oddly enough is spelled differently. Many have wondered what this could mean. In the first occurrence we find:
>
> נְפִילִים
>
> NFYLYM
>
> The spelling comes with the *matres lectiones* throwing in an extra י (*yôḏ*) to give us a proper pronunciation of the word *nef-ee-leem*. This is the only instance of this spelling found throughout the entire Old Testament. The second spelling holds (which is consistent with Genesis 6:4):

---

[291] Reference pages 47-48.

<div align="center">

נפלים

NFLYM

</div>

This is without the extra *yôd*. It is important to understand how these *matres lectiones* (or mother of words) work and Hebrew orthographical analysis to see the evolution of these *matres lectiones*. The purpose of the *matres lectiones* was to preserve the proper pronunciation of words in the consonant only Hebrew language. Specific characters are used to act as vowels. For example, a *yôd*, depending on the structure and form of the word can be used to indicate an 'ey' or 'ee' sound. In this case we see the 'ee' forming the second syllable's vowel. Orthographical analysis of the evolution of these *matres lectiones* show that the Israelite script, which evolved from the Phoenician, did not originally use their characters as vowel markers. We do not see this until the 9th century BCE in the surrounding regions.[292] Literary evidence seems to indicate that the role of the *matres lectiones* originated from regions to the south of Phoenicia and Israel, more specifically Moab, Ammon and Judah. Our earliest examples of it come from the Meša` Stela. Scholars studying Hebrew orthography in the Old Testament have noted attempts by many scribes, when copying texts over time, rewriting older words with newer spelling forms so that they may be able to preserve pronunciations for future readings. There have been cases where we have seen that scribes would overlook words to rewrite and it would seem that the verses containing the *neᵉphilîm* were no exception. This is why we see a modified spelling in Numbers 13:33. Oddly enough all three occurrences of the *neᵉphilîm* in the SP preserve only the latter form of spelling. This may hint at a revision of the spelling taking place during the post-Exilic period and after the Samaritan adoption of the Pentateuch; believed to have taken place ca. 400 BCE.

Taking in all of this does not mean that the SP is a truer translation. In fact, far from it. It too holds many inconsistencies between the MT

---

[292] It is highly recommended to read the extensive research on Hebrew Orthography under the direction of Frank Moore Cross and David Noel Freedman in their book *Early Hebrew Orthography: A Study of Epigraphic Evidence*.

and the LXX. Another good example can be found in Genesis 14:22, where we read of Avram raising his hand to YHWH, El the Most High. The MT reads:

יהוָה אֵל עֶלְיוֹן
YHWH, El [the] Most High

The LXX confirms this reading:

Κύριον τὸν Θεὸν τὸν ὕψιστον
[the] Lord the God [of] the Most High

While in the SP YHWH is replaced with Elohim:

האלהים אל עליון
the God, God [the] Most High

Some interesting things to know about these translations are that it shows a lot of inconsistencies within the old Hebrew and later Greek texts. The other differences between all three versions rest on the omission and addition of a few words, while the remaining differences are just an evolution in Hebrew Orthography (seen only in both the MT and SP).

A third example of inconsistencies would be that according to the Bible (actually **E** and **P**), God's name was not revealed to anyone else until Moses came into the scene; but we read in Genesis 4:26b under **J** that:

…then began men to call upon the name of YHWH.

While both the MT and LXX introduce another anomaly, whereas Avram himself invokes the name of YHWH. The Samaritans, seeing this contradiction seemed to have revised the original text and help minimize the questioning against their sacred Torah. Now the Greek noun identified as Κύριος translates to 'Lord' and is shown with

multiple spelling variations within the Greek texts: Κύριος, Κυρίω, Κύριον, Κυρίου, and Κύριε. In the Greek language, a noun must agree with its grammatical function in a sentence. To achieve this, you address the suffix with variations of spelling. Note that this all stems from the same root of Κύριος.

Now taking all of this in, a simple reconstruction can be attempted to observe what an original version may have held. I will be highlighting some of the questionable restorations, most of which will consist of spelling variations and the assumed orthography held within the proposed timeframe of this chapter.

14:1	ויהי בימי אמרפל מלך שנער אריוך מלך אלסר כדרלעמר מלך עילם ותדעל מלך גוים:
14:2	עשׂו מלחמה את ברע מלך סדם ואת ברשע מלך עמרה שׁנאב מלך אדמה ושׁמאבר מלך צבוים ומלך בלע היא צער:
14:3	כל אלה חברו אל עמק השׂדים הוא ים המלח:
14:4	שתים עשׂרה שׁנה עבדו את כדרלעמר ושׁלשׁ עשׂרה שׁנה מרדו:
14:5	ובארבע עשׂרה שׁנה בא כדרלעמר והמלכים אשר אתו ויכו את [293]הרפאים בעשׁתרת קרנים ואת הזוזים בהם ואת האימים [294]בשׁוה קריתים:

---

[293] A Hebrew ה was placed here to follow the original scheme of the list. This scheme is also paralleled with the appropriate ה in the SP, which is also confirmed in the LXX.

[294] The SP holds an interesting form to the spelling of Shaveh: שׁבי. This spelling is unfortunately not confirmed anywhere else in the MT literature. It is unique only to the SP. The LXX agrees with the MT form. That is the Greek writes: Σαυῆ and not Σαβέ or Σαβῆ. It is very apparent in the LXX that in transliteration the Hebrew ו transliterated to the Greek υ and not the Greek β. Usually the Hebrew ב transliterated to the Greek β. Now what makes this more interesting is that when the Greek υ is

14:6	ואת החרי ²⁹⁵בהררי שעיר עד איל פארן אשר על המדבר:
14:7	וישבו ויבאו אל עין משפט הוא קדש ויכו את כל שדה העמלקי וגם את האמרי הישב בחצצן תמר:
14:8	ויצא מלך סדם ומלך עמרה ומלך אדמה ומלך צבוים ומלך בלע הוא צער ויערכו אתם מלחמה בעמק השדים:
14:9	את כדרלעמר מלך עילם ותדעל מלך גוים ואמרפל מלך שנער ואריוך מלך אלסר ארבעה מלכים את החמשה:
14:10	ועמק השדים בארת בארת החמר וינסו מלך סדם ²⁹⁶ומלך עמרה ויפלו שמה והנשארים הרה נסו:²⁹⁷
14:11	ויקחו את כל רכש סדם ועמרה ואת כל אכלם וילכו:
14:12	ויקחו את לוט ואת רכשו בן אחי אברם וילכו והוא ישב בסדם:
14:13	ויבא הפליט ויגד לאברם העברי והוא שכן באלני ממרא האמרי אחי אשכל ואחי ענר והם בעלי ברית אברם:
14:14	וישמע אברם כי נשבה אחיו ²⁹⁸וירק את חניכיו ילידי ביתו

---

combined with an α or an ε such as in αυ or ευ, we get a 'v' sound. This would give us a pronunciation of 'Savi' to the Septuagintal rendering of Shaveh.

[295] This can be argued but to me it makes more literal sense for this noun to take on this form with an ending suffix of י holding an 'ey' vocalization; showing the mounts belonging to Seir. This form is seen in the SP. Thankfully pointed out by Jeff A. Benner, there are similarities between an ancient written final *mēm* and *rêš-yôḏ*, and if a scribe were a little careless one could be mistaken for the other.

[296] ומלך was added here because both the SP and LXX hold this translation. It also follows the scheme present here: *the king of Sodom and the king of Gomorrah*…; this scheme is also present in the opening of verse 14:8.

[297] The Hebrew ו needed to be taken out here to give more literal sense to the phrase. When the MT decided to omit ומלך they had to add the extra ו for an easy transition into the focus of the king of Gomorrah.

שמנה עשר ושלש מאות וירדף עד דן:

14:15 ויחלק עליהם לילה הוא ועבדיו ויכם וירדפם עד חובה אשר משמאל לדמשׂק:

14:16 וישב את כל הרכש וגם את לוט אחיו ורכשו השיב וגם את הנשים ואת העם:

14:17 ויצא מלך סדם לקראתו אחרי שובו מהכות את כדרלעמר ואת המלכים אשר אתו אל עמק שׂוה[299] הוא עמק המלך:

14:18 ומלכי צדק מלך שׁלם הוציא לחם ויין והוא כהן לאל עליון:

14:19 ויברך את אברם ויאמר ברוך אברם לאל עליון קנה שמים וארץ:

14:20 וברוך אל עליון אשר מגן צריך בידך ויתן לו מעשׂר מכל:

14:21 ויאמר מלך סדם אל אברם תן לי הנפשׁ והרכש קח לך:

14:22 ויאמר אברם אל מלך סדם הרמתי[300] את ידי אל יהוה אל עליון קנה שמים וארץ:

14:23 אם מחוט ועד שׂרוך נעל[301] אם אקח מכל אשר לך ולא תאמר אני העשרתי את אברם:

14:24 בלעדי רק אשר אכלו הנערים וחלק האנשים אשר הלכו אתי ענר ואשכל וממרא הם יקחו חלקם:

---

[298] Reference my translation of this word as 'empty' and the footnote corresponding to it in the section titled: *The "Original" Text and Translation*. Note that it is the Targum Onkelos and Pseudo Jonathan that uses the Aramaic term for 'to equip.'

[299] See my earlier footnote on Shaveh.

[300] It is very difficult to determine if this existed in the original text. The SP holds it, while the MT does not. I am putting it in as only a precaution in the reconstruction of the original text. It would also be more grammatically correct since the following word is a direct object of the previous verb.

[301] I took out the Hebrew ו which indicates 'and', because it is not seen in the SP and the LXX; both of which agree with each other.

Now with this reconstruction, the overall translation does not change. We still maintain the same interpretation for the text with the translation created from the MT. What this reconstruction does is aid us in our quest for finding the true author of Genesis 14. Part of that aid comes from the evolution in Hebrew orthography; specific to the *matres lectiones*. The introduction of these *matres lectiones* into Hebrew began with representation of the final vowels. While we see the earliest form of a medial *mater lectiones* present as early as the 6th century BCE in very few cases, it did not become widely used until after the conquest of Jerusalem under the direction of the Neo-Babylonian monarch Nebuchadnezzar.[302] With this in mind, we can look back at the MT (leaving the Tiberian Hebrew phonetic renderings out) readings of עשתרת (14:5), חצצן (14:7), to even בארת בארת המר (14:10), and more. The SP variations include the concept of the medial *mater lectiones*, which may indicate an original form; but not necessarily in this case, it possibly being an earlier writing. The SP could have added it not too long later as an attempt to preserve proper pronunciations of the words. The goal of the Tiberian Hebrew in the MT was to preserve original pronunciations but it is unsure as to whether the scribes would have also condensed some of the text. A Hebrew ו which at times can indicate a historically long ō could have been removed and replaced with the Tiberian *ḥôlem*, giving us the same result in pronunciation. While I have decided to conform more to the orthography presented from the MT we have additional clues into the dating of this narrative resting primarily on the agreement in the spelling of Ariok (אריוך) whom we find mentioned in Genesis 14:1 and 14:9 and even in the spelling of the Most High (עליון) mentioned

---

[302] Cross, Frank M., and David N. Freedman. Early Hebrew Orthography. Vol. 36. New Haven: American Oriental Society, 1952. 59.

in Genesis 14:18-20 and 14:22 of both the MT and the SP.[303] The LXX agrees with its phonetic rendering of Ariok, that is by the time of this narrative being committed to written form the medial *matres lectiones* were used, at least the ו for the historically long ō and the י for the historically long ī. The medial use of the י is also confirmed in its use in the plural forms of the Rephaim, Zuzim and the Emim of Genesis 14:5. With all these results in orthographical analysis we are now able to focus on an origin set specifically in the time of the Babylonian Captivity and afterward; that is the 6th century BCE and later.

GRAMMATICAL ANALYSIS

After reconstructing the text in question to what it would have most likely looked like during its time of compilation, we are now able to focus on specific features and phrases to help isolate the author and the time frame the author may have belonged. The best place to start was with the opening phrase of Genesis 14:1:

ויהי בימי אמרפל מלך שנער

And it was in [the] days [of] *'Amrāfel*, king [of] *Šīnʿār*;

This opening phrase has struck up some controversy, leading many to believe in different things about the integrity of this phrase. Is this fragment of text 100 percent preserved and intact as it was originally committed to written form? What these scholars question is how the opening sentence is structured. It reads: "And it was in the days of Amrafel." When they believe it should read: "And it was in the days of <the *name of a patriach*>." Ideally with this story involving Avraham, it would make more sense for it to register: "And it was in the days of

---

[303] Another example of medial *mater lectiones* usage can also be found in the proper noun *Gôyīm*.

Avraham: Amrafel, king of Shinar…" Fortunately enough, we are at a point in our lives where computers have aided in the study of history one way or another. I had recently started to plug in specific phrases of words into a Bible software program and had it look through the entire Pentateuch for the key phrase containing all the words: "in the days of." The only other verses containing such a phrase with the exact same structure come from Genesis 26:1, 26:15, and 26:18. All verses belong to **J,** and oddly enough are structured in the verses a little differently. Instead of preceding the main topic of the verse, it is thrown into the middle of it instead, holding a different purpose. The way the author of Genesis 14:1 structured his, was in a way to introduce the reader that "*all these events occurred in the days of...*" The problem with the idea that this opening phrase is incomplete is that all research surrounding it is just centered around the Pentatuechal writings, and not outside of it. It is my belief that the author meant to say: "And it was in the days of Amrafel, king of Shinar…" and I provide all the evidence below.

The next stage of my phrase search was to focus on the exact structure that the author of Genesis 14 used. That is: "in the days of <name> king of <location>." Where would I find such a structure? The results that came up focused on the books of 1Chronicles and Ezra. This was a great place to begin, because it didn't rest on the biblical patriarchs, but all the kings that reigned before and during the chronicler's time. This also included kings outside of Israel and Judah.

A brief background on these books would aid the understanding of its purpose and time of compilation. Both the books of Ezra and Nehemiah were once regarded as a single volume, and they record the events occurring at the close of the Babylonian captivity. As I had mentioned earlier in the introduction, it is believed that Ezra authored his book and the Book of Nehemiah, but on top of that it is also believed that he authored the books of Chronicles, due to the ending of

2Chronicles forming the opening passage of the Book of Ezra. Chronicles largely parallels the narratives in the books of Samuel and the books of Kings. It starts from the beginning at the time of Adam and traces its way down to the Judahite return from Babylonian captivity. So a date prior to the 5th century BCE cannot be given to any of these four books.

Moving back to my search results, the first instance we find following this format comes from 1Chronicles 4:41:[304]

> And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim that were found there, and destroyed them utterly, unto this day, and dwelt in their stead; because there was pasture there for their flocks.

Followed by 1Chronicles 5:17, Ezra 4:2, and Ezra 4:5:[305]

> All these were reckoned by genealogies in the days of Jotham king of Judah and in the days of Jeroboam king of Israel.

> Then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them: 'Let us build with you; for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esarhaddon king of Assyria, who brought us up hither.'

> And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

If the reader would notice, we see the same theme of Genesis 14 reoccurring in the later books of the Old Testament. This evidence may lead us to believe that the integrity of the opening phrase of the verse in Genesis 14 is more complete than originally expected.

---

[304] JPS translation.

[305] JPS translation.

But before I move on, I wish to concentrate on another piece of evidence found in the same extracted fragment from the beginning of this section, and that is the land of Shinar. It would seem that throughout the entire Pentateuch, the proper noun Shinar is found in only four instances: Genesis 10:10, 11:2, 14:1 and 14:9; the first two of which are credited to **J**. The term's usage is never seen before **J** in Hebrew literature, just after it. This may lead to a later date of writing than originally thought.[306] Once again citing my previous book in this series regarding Shinar and its location:[307]

> In the past, many have argued with me about the true location of the land of Shinar. I, among a majority of scholars in the same field, have identified this to mean the land of Sumer. While the Sumerians themselves called their land *ki-en-gir* or 'place of the civilized lords', the name Sumer is derived from the Akkadian *Shumer*. *Shinar* is simply a Hebrew rendering of the Akkadian word. It literally translates to '[land/ country of] two rivers,' which could only mean the Tigris and Euphrates when taking into account the cities mentioned above. Ereck/ Uruk, Akkad/ Agade, and Babylon existed nowhere else but the land of Shinar. In times past, early rulers used to differentiate the lands between Sumer and Akkad when boasting of their achievements, making the one the southern kingdom (Sumer) and the other the northern kingdom (Akkad). Collectively this had evolved to one piece of land between the two rivers. Further evidence of its location, outside of Genesis 10:10-11, comes to us from the Book of Daniel:
>
> **1:1** In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
> **1:2** And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his

---

[306] Reference the introduction and my conclusion of **J** and his origins.

[307] Reference pages 89-90.

god, and the vessels he brought into the treasure-house of his god.

Nebuchadnezzar, a Neo-Babylonian king to whom Jerusalem fell under, which also resulted in the Jewish Exile, was said to have come from the land of Shinar or Chaldea.

Since we have a place in time to focus more on and some books from that period to search through, it was time to find more parallels.

The next key phrase I searched for was a repeated phrase found in Genesis 14:19 and 14:22:

לאל עליון ֵ קנה שמים וארץ
…to El the Most High, possessor [of] heaven and earth.

יהוה אל עליון ֵ קנה שמים וארץ
…YHWH, El the Most High, possessor [of] heaven and earth.

The key search was focused on: "God <some variation of belonging to> heaven and earth." The only results throughout the entire Old Testament that came up seemed to have been found only in 2Chronicles 2:11[308] and Ezra 5:11:[309]

Huram said moreover: 'Blessed be YHWH, the God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with discretion and understanding, that should build a house for YHWH, and a house for his kingdom.

And thus they returned us answer, saying: We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and finished.

---

[308] The numbering of this verse varies depending on the Bible referenced. For example, it is 2:11 in the LXX and MT. While it is 2:12 in the King James Version (KJV) and the Latin Vulgate.

[309] JPS translation.

All of these findings cannot be just a mere coincidence. There has to be much more to it, but what? It was in no time that I moved onto the nouns mentioned in this chapter of Genesis; that is, the people and more locations.

I moved ahead to verse 14:13. This actually provided some additional clues:

לאברם העברי

…to Avram, the Hebrew

This is the first occurrence of the word Hebrew throughout the entire Pentateuch; but it is the context in which it is used in that I am concerned with. For example, the only other listings holding the noun Hebrew come from Genesis 39:14 and 17 (**J**), 41:12 (**E**), and 43:32 (**J**); Exodus 1:15, 16, and 19 (**E**), 2:6, 7, 11, and 13 (**J**), 3:18 (**E**), 5:3 (**E**), 7:16 (**E**), 9:1 and 13 (**E**), 10:3 (**E**), and 21:2 (**E**); and Deuteronomy 15:12 (**D**). All these references hold completely different characteristics to the one found in Genesis 14. Below are some of the translated verses:[310]

> That she called unto the men of her house, and spoke unto them, saying: 'See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice.
>
> *Genesis 39:14*

> And she spoke unto him according to these words, saying: 'The Hebrew servant, whom thou hast brought unto us, came in unto me to mock me.
>
> *Genesis 39:17*

> And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted

---

[310] JPS translation.

to us our dreams; to each man according to his dream he did interpret.

Genesis 41:12

And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

Genesis 43:32

And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said: 'When ye do the office of a midwife to the Hebrew women, ye shall look upon the birthstool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.'

Exodus 1:15-16

And the midwives said unto Pharaoh: 'Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwife come unto them.'

Exodus 1:19

And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.' Then said his sister to Pharaoh's daughter: 'Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?'

Exodus 2:6-7

And thou shalt say unto him: YHWH, the God of the Hebrews, hath sent me unto thee, saying: Let My people go, that they may serve Me in the wilderness; and, behold, hitherto thou hast not hearkened;

Exodus 7:16

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

Exodus 21:2

Note that Exodus 3:18, 5:3, 9:1 and 13, and 10:3 use the noun in the same context which is seen in Exodus 7:16. Also, Deuteronomy 15:12 is a repeat/ rephrase of Exodus 21:2.

Until the last of the pre-Christian era, the term Hebrew was only used by non-Israelites or by Israelites speaking to foreigners. This is all apparent in extra-biblical literature. When reviewing all of the references to Hebrew outside of Genesis 14, this confirms that original statement. We have the Egyptians calling the Israelites Hebrews, and at the same time, when the Israelites speak to the Egyptians, they refer to YHWH, the God of the Hebrews. At first glance, the only verses that may question this comment would be Exodus 21:2 and Deuteronomy 15:12; but remember YHWH was speaking this and He is not an Israelite. He is just the covenantal God to the Israelites. Genesis 14 speaks of Avram, the Hebrew, as if they were either an outsider (a non-Israelite) or lived in the post-Exilic period when the term was most commonly used by fellow Hebrew and Aramaic-speaking Israelites. Considering the parallels in phrases cited earlier with the post-Exilic books of 1 & 2Chronicles and Ezra, it is more likely for the latter explanation to be the case. It would seem very unlikely that a non-Israelite at an earlier stage of Israelite history would write a positive narrative concerning an Israelite patriarch.

Some additional peculiarities are seen in such references to kings, as in those of Sodom and Gomorrah. The etymological roots of each name seem to imply or hint at Sodom and Gomorrah's fate of destruction. For example we have the names: Bera (*Beraʿ*), king of Sodom, and Birsha (*Bīršaʿ*), king of Gomorrah. Where Bera has been translated to 'in evil' and Birsha 'in iniquity.' I have even seen a translation of Bera as 'son of evil', and if that were the situation, then we throw a new variable into the scene; that variable being Aramaic word structures. In Aramaic, בר (*bar*) translates to 'son.' With רע (*rāʿ*) translating to 'evil', this gives us the compound word of 'son of evil'

which grammatically restructures *bar*. If this is the case, then it would also force the compound word to take an unknown *dagesh* on the Hebrew ר (*rêš*) giving us a double 'r' sound; which looks like it may have not survived time. Aside from the usual loan words prior to the Babylonian Exile and Captivity, Aramaic was beginning to be seen more frequently in Hebrew scripture from the point of Captivity and afterward. If the latter translation was the case, would this further imply a much later date of writing? Once again, the story is told from the perspective that at least Bera and Birsha were titles given to these kings to indicate the forthcoming destruction on their cities. They were not names meant to be taken literally. It was through sin that YHWH decided to wipe these cities from the planet. In the Avraham Cycle, Avraham is obviously not aware of the fates of Sodom and Gomorrah until Genesis 18, when **J** finally reveals how sinful these locations have become.

CONCLUSIONS OF THE CHRONICLER

To start off, I would like to give the reader details concerning the authorship of 1 & 2Chronicles and Ezra. Why do scholars link them under the one and same author? First clue, as mentioned in the previous section, lies in the ending of 2Chronicles 36:22-23:[311]

> Now in the first year of Cyrus king of Persia, that the word of YHWH by the mouth of Jeremiah might be accomplished, YHWH stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:
>
> 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath YHWH, the God of heaven, given me; and He hath

---

[311] JPS translation.

charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people-- YHWH his God be with him--let him go up.'

And in the introduction of Ezra 1:2-3:[312]

Now in the first year of Cyrus king of Persia, that the word of YHWH by the mouth of Jeremiah might be accomplished, YHWH stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:

'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath YHWH, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah.

Whosoever there is among you of all His people--his God be with him--let him go up to Jerusalem, which is in Judah, and build the house of YHWH, the God of Israel, He is the God who is in Jerusalem.

The Chronicler picks up where he left off from in 2Chronicles in his writings of Ezra.

A second clue comes from the decree of Cyrus in 2Chronicles 36:22, which supports a timeframe close to that of Ezra, or of the timeframe to which the Book of Ezra was written. With this clue, we know for sure that the books of Chronicles were not written before this time.

A third clue is the similarities of literary and linguistic features between Ezra and the books of Chronicles. These similarities suggest a single author for these works. Now, as for who was actually the author is unknown. While the Jewish Babylonian Talmud identifies Ezra as the scribe who chronicled all of these books, the books themselves do

---

[312] JPS translation.

not attest to him authoring it, and therefore we are left unsure. That is why when I speak of the Chronicler, I will refer to him as pseudo-Ezra. I gave examples to some of the literary styles between the books of Chronicles and Ezra in the previous section.

Another clue comes from the genealogies found in the books of Chronicles. An example of how the genealogies confirm this come from a section found in 1Chronicles 3:19-24, where the descendants of Zerubbabel are written to the 6th generation and end at a time around the life of Ezra. Pseudo-Ezra wrote the genealogies unto his time.

More confirmation can be concluded from the fact that this chapter of Genesis is clearly written by the hand of a priest, that priest possibly being pseudo-Ezra. We have to shift our focus to Genesis 14:18-20, when we read of Maleki-Tsedeq, king of Peace (or Shalem). This noun literally translates to 'my king [is] righteous' and a possible interpreted translation would be 'my king is Tsedeq'; with Tsedeq being the proper name for a king. The scribe was mainly concerned with the "establishment" of the first tithe given to a priest of YHWH, as seen in Genesis 14:20:

> And blessed is El the Most High which delivered your enemies
> in your hand and he gave him a tithe from all.

Upon being blessed from the priest of YHWH/ El the Most High, Avram gave him a tithe from all [the spoil of the battle]. A normal layperson would never be concerned with such a narrative that included the "establishment" of the first tithe, and therefore would be less likely to have written it. From the structure and style of not just these verses, but the rest of the chapter, we can safely assume that this material was written only by a priestly scribe with a possible distinct motive hinted at above. The previous sections of this article have also grammatically linked this priestly scribe to be the same scribe who wrote the books of Chronicles and the Book of Ezra. Key phrases,

315

words and word structures are unique only to the author of both Genesis 14 and 1 & 2Chronicles/ Ezra.

This raises an additional question: Did the scribe edit or add additional material into the Pentateuch? I do not have any way of proving this hypothesis but I do believe that pseudo-Ezra played some additional roles in the redacting process. Whether pseudo-Ezra is **R** or instead we are looking at more than one **R** is beyond the scope of this research. This belief stems with the usage of a specific epithet. This epithet being יהוה אלהים or 'YHWH God.' Referencing back to the Documentary Hypothesis and the writings of **J**, a distinct peculiarity is seen in the early chapters of Genesis; specifically from chapter 2:4b through to the end of chapter 3 where YHWH is not referenced in the normal יהוה (YHWH) but instead in an out of the ordinary אלהים יהוי. Judging by his characteristics and style, this is not something that **J** would have done. I recall that Richard Elliott Friedman also questioned this and credited the addition of אלהים to **R**.[313] He gave a brief summary of his interpretation to this anomaly:[314]

> The text now changes, always referring to the deity by the proper name: YHWH, eleven times. In Genesis 2 and 3 the word "God" appears each time after the name YHWH. But this double identification, "YHWH God," occurs only in these introductory chapters and nowhere else in the Pentateuch. It therefore appears to be an effort by the Redactor (R) to soften the transition from the P creation, which uses only "God" (thirty-five times), to the coming J stories, which will use only the name YHWH.

---

[313] Friedman, Richard E. *The Bible with Sources Revealed*. 1st ed. New York: HarperSanFrancisco, 2003.

[314] Friedman, Richard E. *The Bible with Sources Revealed*. 1st ed. New York: HarperSanFrancisco, 2003. 35.

Oddly and coincidentally enough, other than the two Genesis chapters, Exodus 9:30 (**E**) and 2Samuel 7:25 (**J**)[315], we only see this epithet in 1 & 2Chronicles and nowhere else in the Old Testament.[316] Although there is skepticism with the Exodus and 2Samuel verses. In Exodus 9:30 it would seem that whoever added the אלהים did so at a much later date. The LXX does not contain it while the SP writes instead אדני יהוה (Lord YHWH). The same thing may apply in 2Samuel 7:25 because the LXX does not hold the MT rendering of this divine epithet. What does this say about these two verses? It clearly indicates that they are an addition after the time of Ezra. This just leaves us with the opening chapters of Genesis and both books of Chronicles. All occurrences are paralleled between both the MT and the LXX. Is this proof of pseudo-Ezra editing the opening verses of Genesis? We now know of pseudo-Ezra's additions to Genesis with chapter 14. The likelihood of him being responsible for the additions of אלהים is very high.

Now that we have a possible small time frame of compilation, does this aid in the identification of the characters listed? Probably not. A result of the vague and generic titles to the contradicting alliances with actual history has complicated this. Although some progress has been made with the identification of Tidal, king of nations. Scholars believe that this is a corruption of the Hittite or Neo-Hittite Tudhaliya. But there is a problem, within history ancient Anatolia brought forth more than one Tudhaliya: there was one that existed in the Hittite New

---

[315] Friedman, Richard E. *The Hidden Book in the Bible*. 1st ed. New York: HarperSanFrancisco, 1998.

In this book, Friedman extends his search for the identification of more **J** material beyond the Pentateuch and through to the 2nd chapter of 1Kings.

[316] These occurrences are found in: 1Chronicles 17:16, 22:1 and 19, 28:20, and 29:1; and 2Chronicles 1:9, 6:41 and 42, 26:18, and 32:16.

Kingdom at around the 14th century BCE; another lived at the end of the Late Bronze Age; while a third reigned during the Neo-Hittite period, at the time of the Aramaean states and just before the rise and spread of the Neo-Assyrian Empire. As for the alliances, such an alliance between Shinar and Elam, along with possibly the Anatolian Hittites/Neo-Hittites, never existed. In fact, unearthed and translated from ancient documents, we see the exact opposite.

BIBLIOGRAPHY

Black, Jeremy, and Anthony Green. Gods, Demons and Symbols of Ancient Mesopotamia. Austin: University of Texas P, 2000.

Bibby, Geoffrey. Looking for Dilmun. New York: Alfred A. Knopf, 1970.

Black, J.A., Cunningham, G., Ebeling, J., Flückiger-Hawker, E., Robson, E., Taylor, J., and Zólyomi, G. The Electronic Text Corpus of Sumerian Literature (http://etcsl.orinst.ox.ac.uk/), Oxford 1998–2006.

Brenton, Lancelot C.L. The Septuagint with Apocrypha. Peabody: Hendrickson Publishers,1986.

Campbell, Antony F. and Mark A. O'Brien. Sources of the Pentateuch. Minneapolis: Fortress P, 1993.

Caplice, Richard. Introduction to Akkadian. 4th ed. Roma: Editrice Pontificio Istituto Biblico, 2002.

Castleden, Rodney. Minoans: Life in the Bronze Age Crete. 1st ed. New York: Routledge, 2002.

Charles, R. H. The Book of Jubilees. 1st ed. Eugene: Wipf and Stock Publishers, 2001.

Cross, Frank M. Canaanite Myth and Hebrew Epic. Cambridge: Harvard UP, 1997

Cross, Frank M. From Epic to Canon. Baltimore: The John Hopkins UP, 1998.

Cross, Frank M., and David N. Freedman. Studies in Ancient Yahwistic Poetry. 2nd ed. Grand Rapids/Cambridge/Livonia: Wm, B. Eerdmans Co. / Dove Booksellers, 1997.

Cross, Frank M., and David N. Freedman. Early Hebrew Orthography. Vol. 36. New Haven: American Oriental Society, 1952.

Dalley, Stephanie. Myths From Mesopotamia. 4th ed. New York: Oxford UP, 2000.

Davidson, Benjamin. The Analytical Hebrew and Chaldee Lexicon. 11th ed. Peabody: Hendrickson Publishers, 2004.

דרקונים, מפלצות ויצורי פלא. ed. Westenholz, Joan G. Jerusalem: Bible Lands Museum, 2004.

Foster, Benjamin R., trans. The Epic of Gilgamesh. 1st ed. New York: W.W. Norton & Company, Inc., 2001.

Friedman, Richard E. The Bible with Sources Revealed. 1st ed. New York: HarperSanFrancisco, 2003.

Friedman, Richard E. The Hidden Book in the Bible. 1st ed. New York: HarperSanFrancisco, 1998.

Gibson, John. Canaanite Myths and Legends. 2nd ed. Edinburgh: T. & T. Clark Ltd., 1978.

Heiser, Michael S. Examples from Akkadian Texts where the Akkadian word for "gods" (a plural) actually means "god" (singular) — where it is used to refer to ONE god or individual gods. www.michaelsheiser.com

Heiser, Michael S. Sitchin's Disciple: Clueless but Courageous. www.michaelheiser.com

Heiser, Michael S. The Nachash and His Seed: Some Explanatory Notes on Why the "Serpent" in Genesis 3 Wasn't a Serpent. www.michaelsheiser.com

Hoffner, Harry A. Hittite Myths. 2nd ed. Vol. 2. Atlanta: Society of Biblical Literature, 1998.

Huffman, Herbert B. Amorite Personal Names in the Mari Texts: a Structural and Lexical Study. Baltimore: The Johns Hopkins P, 1965.

Jastrow, Marcus. Dictionary of the Targumim, the Talmud Babli, and Yerushalmi, and the Midrashic Literature. 2nd ed. Peabody: Hendrickson P, 2005.

Keel, Othmar, and Christoph Uelinger. Gods, Goddesses and Images of God in Ancient Israel. Trans. Thomas H. Trapp. Minneapolis: Fortress P, 1998.

Lattimore, Richmond, trans. Hesiod: The Works and Days/Theogony/The Shield of Herakles. Ann Arbor: University of Michigan P, 1959.

Laurence, Richard, trans. The Book of Enoch the Prophet. 2nd ed. Kempton: Adventures Unlimited P, 2000.

Lindenberger, James M. Ancient Aramaic and Hebrew Letters. Atlanta: Society of Biblical Literature, 2003.

Markoe, Glenn E. Phoenicians. Berkeley and Los Angeles: University of California P, 2000.

McCarter, Kyle, and Ronald D. Hendel. "The Patriarchal Age: Abraham, Isaac and Jacob." Ancient Israel, 1999.

Millard, Alan. "Ebla and the Bible: What's left (if anything)?". Bible Review Apr. 1992.

Miller, Patrick D. The Early History of God. 2nd ed. Grand Rapids: William B. Eerdmans Company, 2002.

Oates, Joan and David. Nimrud. 2nd ed. London: British School of Archaeology in Iraq, 2004.

Pardee, Dennis. Ritual and Cult at Ugarit. Atlanta: Society of Biblical Literature, 2002.

Pettinato, Giovanni. The Archives of Ebla. New York: Doubleday & Company, Inc., 1981.

Rogers, Robert W. A History of Babylonia and Assyria: Volume 2. Long Beach: Lost Arts Media, 2003.

Sadaqa, Avraham, and Ratson Sadaqa, eds. המשה חומשי תורה. Tel Aviv, 1961.

Saggs, H.W.F. Babylonians. Berkeley and Los Angeles: University of California P, 2000.

Scham, Sandra. "The Lost Goddess of Israel." Archaeology Mar./Apr. 2005: 36-40.

Shanks, Hershel. "The Mystery of the Nechushtan." Biblical Archaeology Review Mar./Apr. 2007: 58-63.

Simpson, Wayne. The Authentic Annals of the Early Hebrews. 2nd ed. Kearney: Morris, 2003.

Smith, George. Assyrian Discoveries. New York: Scribner, Armstrong & Co, 1875.

Smith, George. The Chaldean Account of Genesis. London: Elibron Classics, 2005.

Tubb, Jonathan N. Canaanites. Norman: University of Oklahoma P, 1998.

Vanstiphout, Herman. Epics of Sumerian Kings. Atlanta: Society of Biblical Literature, 2003.

Wise, Michael, Martin Abegg, and Edward Cook, trans. The Dead Sea Scrolls: A New Translation. New York: Harper SanFrancisco, 1999.

Woolley, Leonard. Ur of the Chaldees. Harmondsworth: Penguin Books, 1940.

GLOSSARY

Abel is a second son of Adam and Eve who was killed by his brother Cain.

Abraham was father and founder of the Hebrew nation.

Adam is the first man created by God and placed in Eden to till the soil.

Amorites were semi-nomadic peoples that started migrating into Mesopotamia, Syria and Palestine starting at around the 21st century BCE.

Anatolia is the general region where modern Turkey is located today.

Assyria is a nation found in northern Mesopotamia. They established a long lasting empire during what we define as the Neo-Assyrian Period which ranged between the 10th to 7th centuries BCE.

Assyrian Exile is the period after Sargon's conquest of Samaria which resulted in the Israelite Exile across the Assyrian Empire.

Anzû is a mythological lion-headed bird who engages into an epic battle with Ninurta.

**Ba`al** is a title denoting 'lord.' This title is usually used in reference to the Canaanite deities of the Near East (i.e. Ba`al Haddad, Ba`al Shamem, Ba`al Hammon, etc.).

Babel is the location of where the tower was built in Genesis 11. Apart from the Bible, it is also the capital (Babylon) of the Babylonian Empires to the south of Mesopotamia.

Babylonia is a nation found in southern Mesopotamia. They established an empire during what we define as the Neo-Babylonian Period in the 6th century BCE.

Babylonian Exile is the period after Nebuchadnezzar's conquest of Jeruselam which resulted in the Jewish Exile across the Babylonian Empire in the 6th century BCE.

Cain is the first son of Adam and Eve who murdered his brother Abel.

Dead Sea Scrolls (DSS) are a collection of religious scrolls found at the location of Qumrân, a location next to the Dead Sea, which date to as early as the 3rd century BCE.

Documentary Hypothesis is a hypothesis promoting that the Pentateuch represents a combination of documents from different sources rather a single text authored by one individual.

Dueteronomic (D) is the author believed to have written most of the Book of Deuteronomy and also the Deuteronomistic history (i.e. Joshua, Judges, 1 & 2Samuel, and 1 & 2Kings). Reference the Documentary Hypothesis.

Ea/ Enki is a Mesopotamian mythological god of the Apsu (watery abyss) and wisdom.

Edom is a nation bordering Judah to the south and is known to have quarreled with the Judaeans in the past.

El is the Canaanite father of the gods.

El Amarna, located to the east bank of the Nile River, was the capital of Egypt during the Amarna Period. Archaeological excavations have revealed a surplus of texts (correspondences with the Pharaoh of Egypt and various Canaanite leaders/ vassals) which aid in Canaanite chronology of the time.

Ellil/ Enlil is a Mesopotamian mythological god of the firmament.

Elohist (E) is an author who is from priestly origin. Very few of his material survive today. Reference the Documentary Hypothesis.

Enkidu was a best friend and companion to Gilgameš.

Enoch is a biblical patriarch known for his wisdom and teachings. He is one of two people who has not died (according to the Bible): "for God took him, he walks with God."

Eve is the first woman and wife of Adam, the first man.

Gilgameš is a mythological hero whose exploits have been recorded in various forms across the entire Near East. It is the Epic of Gilgameš that is known as the oldest story ever told.

Henotheism is the devotion to a single deity while accepting the existence of other deities.

Isaac is the chosen son of Abraham and father of Jacob (Israel) who was chosen by God to be sacrificed. In **JE** his life had been spared by the angel of the Lord.

Israel is the kingdom comprised of the tribes of Israel (apart from Judah and Benjamin) which occupied the northern part of Canaan.

Jerusalem is the capital of the United Kingdom and of Judah after the split. It is here where Solomon's Temple was believed to be located.

Judah is the kingdom comprised of the tribes of Judah and Benjamin which occupied the southern part of Canaan.

Levant is the general region we identify as the land of Canaan.

Marduk/ Merodach is a Mesopotamian original deity whose main cult of worship was established at Babylon. He is known for the slaying of Tiāmat.

Masoretic Text (MT) is the Hebrew text of the Jewish Bible.

Mesopotamia is the general region we identify today with Iraq; named after its location between the Tigris and Euphrates rivers. Mesopotamia literally translates to 'between rivers.'

Moses is a prophet and messiah to Jewish faith.

Nᵉphilîm are the products of the sons of God coming onto the daughters of men.

Nimrod is the first biblical monarch creating the first biblical empire first written of in Genesis 10.

Ninurta is a Mesopotamian storm and fertility deity.

Noah is the biblical Flood hero.

Orthography is a study in spelling of words and how it has evolved.

Pentateuch is the first five books of Moses which consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Phoenicia is a nation bordering Israel to the west. It is a coastal stretch of land known for its seafaring and trade. Located in modern day Lebanon, Phoenicia is also known for its cedars.

Post-Exilic defines the period after the Babylonian Exile.

Pre-Exilic defines the period before the Babylonian Exile.

Priestly (P) is an author who partly duplicates **J** and **E**, but alters details to suit his opinion, and also consists of most of Leviticus. Reference the Documentary Hypothesis.

Redactor (R) is an author whose purpose was to cleanly combine all other sources/ authors of the Pentatuech under the Documentary Hypothesis. Reference the Documentary Hypothesis.

Samaritans are an ethnic group located in the Levant (on the West Bank) descendents of the Israelites left behind from the Assyrian Exile and the Assyro-Babylonians who came to occupy the then barren wasteland.

Samaritan Pentatuech (SP) is the Samaritan version of the Hebrew Bible, believed to have been adopted by the Samaritans ca. 400 BCE.

Septuagint (LXX), written in the 3rd to 2nd century BCE, is the first Greek translation of the Hebrew Bible.

Tiāmat is a Mesopotamian mythological goddess of the primeval waters prior to the creation of heaven and earth.

Torah is just the Hebrew name for the Pentateuch (the first five books of Moses) which consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Ugarit, located in what today is Ras Shamra, is a coastal city in ruins where we have obtained archaeological materials aiding in biblical study and understanding.

Yahweh/ YHWH is generally believed to be the only God of the Israelites who freed them from slavery in Egypt to find the Promised Land where they can claim as their own.

Yahwist (J) is an author credited with a good portion of the Book of Genesis and Exodus with some scattered claim to the rest of the Pentateuch. Some scholars even place his works even further beyond to the materials covering the Conquest and establishment of the United Monarchy. Reference the Documentary Hypothesis.

Yam is a Canaanite god of the sea.

Zoroastor is a prophet and messiah to Zoroastrian faith.

Zoroastrianism is a Persian original monotheistic and dualistic faith. Some speculate that this is the first true form of monotheism which later influenced Judaic belief to evolve into one itself.

GENERAL INDEX

Explore the world to which the Bible has been written in. Following the Documentary Hypothesis, each author provides clues to the origins of their writings. These clues reveal hidden propoganda and agendas during the time-frame to which the author had set these writings to scrolls. Biblical Origins is the first book in a future series, dedicated to solve the long lasting mystery: Who wrote the Bible? It is when this is identified that the scriptures of the Hebrew Bible will truly come to life, finally providing us with the answers to all else relating to it.