

Liber Antiquitatum Biblicarum

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Facing Latin – English Text



Timothy A. Lee Publishing

Liber Antiquitatum Biblicarum: Facing Latin – English Text

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Introduction

This is a facing parallel edition for *Liber Antiquitatum Biblicarum*. The purpose of this book and its series is to encourage students, scholars, and interested lay persons to read and study numerous Early Jewish Writings that have been marginalised for too long in scholarship. The book displays the Early Jewish Writings in an ancient language alongside a facing English translation for comparison.

Liber Antiquitatum Biblicarum (LAB) is also known as *Biblical Antiquities*, or *Pseudo-Philo*. It was wrongly attributed to Philo for much of its history since it was transmitted together with his works. Only in 1898 did Cohn recognise it was not composed by Philo.¹ It was likely written in the Palestine during the late first century CE. This is suggested by similar themes with works such as 4 Ezra and mention of sacrifices in the Temple of Jerusalem ‘to this day’ (22.8), though there might be reference to destruction of the Second Temple in (19.7).

Liber Antiquitatum Biblicarum is a classic example of rewritten scripture (Rewritten Bible). This means it reuses the biblical narrative to speak to a contemporary audience and fill in gaps within the text, a method later perfected by midrash. However, it stands out among the rewritten scriptures given its extensive focus on the Judges.² The narrative omits several familiar

¹ Cohn, “An Apocryphal Work Ascribed to Philo of Alexandria”. *The Jewish Quarterly Review*, no. 10 (1898): 277-332.

² The text ends mid-sentence in chapter 65, it is unclear how much was lost.

passages (e.g., Gen. 1-3, Exod. 3-13) and summarises Genesis 12-50 in a single chapter (8). Also omitted is all the legal material in Exodus, except the Decalogue which is amplified (11.6-14, 44.6-7), almost all of Leviticus, all the legal material in Numbers, Deuteronomy 1-30, and Joshua's conquest of the land (Josh. 3-21). However, the book is aware of these writings and still cites the book of the law (25.13), book of Judges (35.7, 43.4), and book of Kings (56.7, 63.5) which shows dependence on them. Philip Alexander suggests the distinctive focus could have served to create a national epic reminiscent to Vergil's Aeneid.³ The book does not hint at messianism which was common in Judaism at the time. It does, however, underline the conviction that even when the Jews are under threat from extinction, God will deliver them, since they are his chosen people from before creation (60.2).

What are Early Jewish Writings?

This series of early Jewish writings is unique for it presents Greek, Latin, Ethiopic, or Syriac texts alongside an English translation. This allows students, scholars, and interested lay persons to get into these marginalised texts quickly and without the need for unaffordable editions. The works included in this series are those not found in the Rabbinic Bible, Christian deuterocanonical works (or apocrypha), and Hellenistic Jewish works such as Josephus and Philo. They reflect different theologies and a pluriformity of beliefs unknown in Judaism until being rediscovered in the last few centuries. These writings contain numerous genres popular from the period. These include: Apocalyptic writings (e.g., 1 Enoch, 4 Ezra, 2 Baruch, Sibylline Oracles); Rewritten Scripture (e.g., Jubilees, the Gen-

³ Philip S. Alexander. "Retelling the Old Testament." In: *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF.* ed. by D. A. Carson and H. G. M. Williamson. Cambridge: Cambridge University Press, 1988, pp. 99-121, p. 111.

esis Apocryphon, the Temple Scroll, Liber Antiquitatum Bibli-
carum, Josephus' Jewish Antiquities); Psalms, and Prayers (e.g.,
The Psalms of Solomon, additional Psalms); Legends (e.g., the
Letter of Aristeas); Testaments (e.g., Testament of Twelve Patri-
archs, Testament of Abraham); and more explicitly Hellenistic
works (e.g., Exagoge).

These books have historically been referred to as pseude-
pigrapha (singular pseudepigraphon); however, growing aware-
ness of the problems with this term have led me to disregard it
in place of the more neutral 'early Jewish writings'. There are
two main problems with the term pseudepigrapha.

Firstly, it involves anachronistic value judgements of different
corpus when the boundaries were not so clear.⁴ For instance, 4
Ezra is normally included among the Pseudepigrapha since it
is not found in the Septuagint, but from the eighth century it
began to be included among the Latin Vulgate with Christian
additions in a work known as 2 Esdras, so is found in many
Catholic and Anglican Bibles today. Likewise, Jubilees and 1
Enoch are found in the Ethiopic Bible and so canonical for the
Ethiopian Orthodox church and Beta Israel (Ethiopian Jews).⁵

Secondly, the term pseudepigrapha contains the idea of
forgery and falsehood which degrades the works.⁶ It is prob-
able that many of these works were not written to deceive, but
followed the accepted literary conventions of the day in a culture
for whom our modern concepts of authority would be alien. The
place use of pseudepigrapha was contested in the early church.⁷
We should not assume these writings are frauds, or literary de-

⁴ See Hindy Najman. "The Vitality of Scripture Within and Beyond the
"Canon"." In: *Journal for the Study of Judaism* 43 (2012), pp. 497–518.

⁵ Likewise, the Psalms of Solomon and Book of Odes are sometimes also
included among the Deuterocanonical works since they are preserved in
several Septuagint manuscripts.

⁶ James C. VanderKam. *An Introduction to Early Judaism. Second Edition.*
Eerdmans: Grand Rapids, MI, 2022, p. 56. The Oxford English Dictionary
simply defines the pseudepigrapha as spurious (i.e. fake) writings.

⁷ The term pseudepigrapha was used by the Church Fathers. Eusebius
quotes Serapion of Antioch (c. 200 CE) who speaks of rejecting works

vices that the audience were expected to recognise. Michael Stone argues a kernel of actual visionary activity or religious experience lies behind many of these visions.⁸ Philip Alexander also finds it possible the scribes were inspired interpreters like the Teacher of Righteousness at Qumran (1QpHab 7.4-5), though thinks it more likely the authors received traditions they believed originated with figures such as Moses.⁹ Origen adopted an eclectic position where he considered some works neither genuine, nor spurious, but mixed and thus for (cautious) use (Commentary on John 13.104).¹⁰

Initially, these writings were accepted as authoritative in many Jewish and Christians communities. However, they came to be rejected by the Jews and most of the church, especially in the Western Catholic tradition (which includes Protestants). Take, for example, 1 Enoch which was cited as authoritative in the Epistle of Jude, and the Epistle of Barnabas (Barn. 4.3). A century later (c. 200 CE) Tertullian still considered this book to be authoritative scripture given its use in the New Testament Epistle of Jude, while recognising it was not received by some and rejected by the Jews.¹¹ Tertullian goes on to explain that 1 Enoch had been rejected in part given the impossibility of it

false ascribed to Peter, such as the ‘Gospel of Peter’ (Eccl. Hist. 6.12.3)

τὰ δὲ ὀνόματι αὐτῶν ψευδεπίγραφα ἔμπειροι παραιτούμεθα

‘the writings which **falsely ascribe** their names we reject intelligently.’

⁸ Michael E. Stone. *Ancient Judaism. New Visions and Views*. Grand Rapids, MI: Eerdmans, 2011, p. 90.

⁹ Alexander, “Translating the Old Testament,” p. 101.

¹⁰ Πέτρου κηρύγματος ... ἐξετάζοντας καὶ περὶ τοῦ βιβλίου, πότερόν ποτε γνήσιόν ἐστιν ἢ νόθον ἢ μικτόν.

“The Preaching of Peter ... we would have to examine whether it is genuine at all, or spurious, or a mixture.” (Origen, Commentary on John 13.104, cited William Adler. “The Pseudepigrapha in the Early Church.” In: *The Canon Debate*. Ed. by Lee Martin McDonald and James A. Sanders. Peabody, MA: Hendrickson, 2002, pp. 211–228, p. 215)

¹¹ Scio scripturam Enoch, quae hunc ordinem angelis dedit, non recipi a quibusdam quia nec in armarium Iudaicum admittitur... Eo accedit quod Enoch apud Iudam apostolum testimonium possidet.

‘I know that the scripture of Enoch, which has given this order to angels, is not received by some people, because it is not admitted into the Jewish chest ... To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.’ (*de cultu Feminarum* 1.3)

surviving the flood. A few years later, Origen labelled the works apocrypha, but not in a disparaging way.¹² Due to hesitancy over their origins, they never circulated widely in the church or synagogue and so were not included among the fourth century canon lists. Some works such as Jubilees and 1 Enoch were translated around the fifth century from Greek into Ethiopian where they remained part of a church untouched by Catholic influence after the Christological debates and split of the 4th and 5th centuries.

Why Read these Writings?

There are several reasons why these writings should be read. Firstly, these texts were very important for many people in early Judaism and the early church so they should be for us, whether a Jew or Christian. In several communities, many of these works were authoritative and even considered scripture on par with the books that we now consider Scripture. The Dead Sea Scroll community (almost certainly Essenes) had more copies (and often luxurious ones) of 1 Enoch, Jubilees, and the Temple Scroll than most books of scripture. In fact, as mentioned previously, books like 4 Ezra, Jubilees, and 1 Enoch are still considered scripture by various churches and Jewish groups today.

Secondly, the Pseudepigrapha is saturated with examples of early Jewish biblical interpretation. If one wants to know how Jews and early Christians understood scripture they should study the exegetical practices employed in these writings. They contain some of the earliest examples of biblical hermeneutics, commentary, and theological reasoning. These texts record developing and competing theologies of determinism, free-will, messianism, resurrection, and the origins of evil.

¹² *ibid.*, pp. 214–215.

Thirdly, related to this, reading these texts are important for correcting false ideas about early Judaism. In Protestant scholarship since the days of Martin Luther, later ideas of legalism, often inspired by narrow readings of Rabbinical Judaism were assumed to reflect the scene in Second Temple Judaism. However, reading these writings, and the Dead Sea Scrolls shows this not to be exactly the case.

Fourthly, for Christians the New Testament itself quotes and depends upon these writings. Here are three examples. Jude 14 cites 1 Enoch 1.9 with the same formula the synoptic gospels use to cite Isaiah.¹³ Likewise, Paul makes a typological reference of Jesus being a rock that followed the Israelities in the wilderness (1 Corinthians 10.4). Liber Antiquitatum Biblicarum (sometimes labelled Pseudo-Philo) describes a well of water following the Israelites to miraculously water them in the Exodus (LAB 10.7). This – by extension – implies the rock Moses struck to supply water (Exodus 17.6) is supposed to have miraculously followed them – a theme developed further in Rabbinic literature. Finally, the magicians who assist Pharaoh during the plagues of Egypt are never named in Exodus. However, 2 Timothy 3.8 supplies the names Jamnes and Mambres. Origen notes these names are found in a secret (pseudepigraphical) work titled ‘the book of Jamnes and Mambres’ (Commentariorum Series 117)¹⁴

Fifthly, these writings were not only read throughout early Judaism and the early church, but even more recently. It was

¹³ Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνὼχ λέγων·

‘about these things Enoch the seventh from Adam prophesied’ (Jude 14)

Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν

‘Well did Isaiah prophesy concerning you’ (Mark 7.6)

καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας

‘Well did Isaiah prophesy of you’ (Matt 15.7)

¹⁴ item quod ait »sicut Iamnes et Mambres restiterunt Moysi« non invenitur publicis libris, sed in libro secreto qui suprascribitur liber Iamnes et Mambres.

Likewise, what he says, “as Jamnes and Mambres resisted Moses,” is not found in public books, but in a secret book which is titled the book of Jamnes and Mambres.

(This section of his commentary is only extant in its Latin translation.)

used in debates over the origins of native Americans in the New World.¹⁵ One might think Protestants have flatly rejected them with an insistence on *sola scriptura*. However, history is more complex. Bruce Metzger draws attention to one unexpected allusion to 4 Ezra by none other than Hugh Latimer, one of the architects of the English Reformation.¹⁶ The spot where he was burned alive is marked with a cross on Broad Street in Oxford. On the stake with his fellow reformer Nicholas Ridley, Latimer echoed 4 Ezra,

Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

I will light a lamp of understanding in your heart which will not be put out until the things have ended about which you will write. (4 Ezra 14.25)

I suggest these writings are not only relevant to Jews, and Catholics, but also to Protestant heirs of Latimer.

Further Study

If you want more commentary on the English texts, then you can consult the two-volume collection of English translations by James Charlesworth.¹⁷ This collection spurred on modern study into the Pseudepigrapha.¹⁸ Since the 1980s more collections of

¹⁵ Michael E. Stone. *Fourth Ezra*. Hermeneia—A Critical and Historical Commentary on the Bible. Minneapolis, MN: Fortress Press, 1990, p. 47.

¹⁶ B. M. Metzger. "The Fourth Book of Ezra." In: *The Old Testament Pseudepigrapha*. Volume One. Ed. by James H. Charlesworth. Garden City, N.Y.: Doubleday, 1983, pp. 517–560, p. 523.

¹⁷ James H Charlesworth, ed. *The Old Testament Pseudepigrapha*. Two Volumes. Garden City, N.Y.: Doubleday, 1983-85.

¹⁸ This supplants R. H. Charles, ed. *The Apocrypha and Pseudepigrapha of the Old Testament in English*. Two Volumes. Clarendon Press: Oxford, 1913.

texts have been added.¹⁹ And recently a more student-friendly anthology with helpful introductions has appeared.²⁰ There are also several good introductions to these early Jewish writings, but pride of place goes to George W. E. Nickelsburg, *Jewish Literature between the Bible and the Mishnah*.²¹

Sources

The Latin text is that edited by Joannes Sichardus and printed in *Historia antiqua* (1599), by Commelin, at Heidelberg, edited by Juda Bonutius. The apparatus lists a few differences with the most recent critical edition (Harrington (ed.) *Les antiquités bibliques* (Paris: Éditions du Cerf, 1976).

The English text is from M. R. James, *The Biblical Antiquities of Philo* (London: SPCK, 1917). This text is in the public domain. I have modernised the language. Phrases and sentences in italics mark quotations from the Old Testament: single words in italics, and short phrases to which no Biblical reference is attached in the margin, are supplements of M. R. James.

¹⁹ Richard Bauckham, James R. Davila, and Alex Panayotov, eds. *Old Testament Pseudepigrapha. More Noncanonical Scriptures*. Eerdmans: Grand Rapids, MI, 2013.

²⁰ E.g., Brad Embry, Ronald Herms, and Archie T. Wright, eds. *Early Jewish Literature. An Anthology. Two Volumes*. Grand Rapids, MI: Eerdmans, 2018.

²¹ George W. E. Nickelsburg. *Jewish Literature between the Bible and the Mishnah. Second Edition*. Minneapolis, MN: Fortress Press, 2005. For an introduction to the setting and academic questions of the period, see Matthias Henze and Rodney A. Werline. *Early Judaism and Its Modern Interpreters*. Atlanta, GA: SBL Press, 2020. For a simple introduction just to the Pseudepigrapha see Daniel M. Gurtner. *Introducing the Pseudepigrapha of Second Temple Judaism. Message, Content, and Significance*. Grand Rapids, MI: Baker Academic, 2020.

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1 Initio mundi Adam genuit tres filios, et unam filiam, Cain, Noaba, Abel, et Seth: **2** Et vixit Adam, postquam genuit Seth, annos DCC., et genuit filios duodecim, et filias octo:

3 Et haec sunt nomina virorum, Aeliseel, Suris, Aelamiel, Brabal, Naat, Harama, Zasam, Maathal, et Anath:

4 Et hae filiae eius, Phua, Iectas, Arebica, Siphatecia, Sabaasin.

5 Et vixit Seth annos cv. et genuit Enos: Et vixit Seth postquam genuit Enos annos DCCVII. et genuit filios tres et filias tres.

6 Et haec sunt nomina filiorum eius, Elidia, Phonna et Matha: Filiarum vero, Malida, et Thila.

7 Et vixit Enos annos CLXXX. et genuit Cainan: Et vixit Enos postquam genuit Cainan annos DCCXV. et genuit filios duos et filiam.

8 Et haec sunt nomina filiorum eius, Phoë, Thaal: Filie autem, Catennath.

The Biblical Antiquities

Genealogy from Adam to Noah, with the Names of the Sons and Daughters of the Early Patriarchs

1 The beginning of the world.¹ Adam fathered three sons and one daughter, Cain, Noaba, Abel and Seth.² **2** And Adam Gen. 5.4 lived after he fathered Seth 700 years, and fathered twelve sons and eight daughters.

3 And these are the names of the males: Eliseel, Suris, Elamiel, Brabal, Naat, Zarama, Zasad, Maathal, and Anath.

4 And these are his daughters: Phua, Iectas, Arebica, Sifa, Tecia, Saba, Asin.

5 And Seth lived 105 years and fathered Enos. And Seth lived Gen. 5.7 after he fathered Enos 707 years, and fathered three sons and two daughters.

6 And these are the names of his sons: Elidia, Phonna, and Matha: and of his daughters, Malida and Thila.

7 And Enos lived 180 years and fathered Cainan. And Enos Gen. 5.9, 10 lived after he fathered Cainan 715 years, and fathered two sons and a daughter.

8 And these are the names of his sons: Phoë and Thaal; and of

¹Initium mundi appears to be the best reading. It is perhaps in the nature of a title: the proper LXX name for Genesis is *γένεσις κόσμου*.

² It will be observed that almost all the names of sons and all those of daughters are imaginary. They do not agree with other legendary names, e.g. those of Jubilees. For the rest, the first three chapters are to a very large extent simply copied from Genesis iv-xi. The spelling of the names is very uncertain in many cases. Where “ph” occurs, it is very often substituted by Sichardus for “f” in the MSS.; but of course the “f” must represent a φ, seeing that the text has come to us through Greek. I have therefore allowed “ph” to stand. The chronology, according to Cohn, was originally that of the Hebrew text, but has been to some extent modified by reference to the LXX. The Hebrew numbers (from Adam to the Flood) add up to 1656, those of the LXX to 2262, those of Philo to 2256; but Philo says (III. 6) that the Flood was in the 1652nd year of the world, which only requires the change of secundus to sextus to make it agree exactly with the Hebrew.

9 Et vixit Cainan annos DXX. et genuit Malalech: Et vixit Cainan, postquam genuit Malalech, annos DCCXXX. et genuit tres filios, et duas filias:

10 Et haec sunt nomina virorum, Athac, Socer, Lopha: Et nomina filiarum, Ana, et Leva.

11 Et vixit Malalech annos CLXV. et procreavit Iareth: Et vixit Malalech, postquam procreavit Iareth annos DCCXXX et genuit filios septem, et filias quinque.

12 Et haec sunt nomina virorum, Leta, Mata, Cechar, Melie, Suriel, Lodo, Otim: Et haec sunt nomina filiarum eius, Ada, et Noa, Ieбал, Mada, Sella.

13 Et vixit Iareth annos CLXXII. et genuit Enoc. Et vixit Iareth, postquam genuit Enoc, annos DCCC. et genuit filios quatuor, et filias duas: **14** Et haec sunt nomina virorum, Lead, Anac, Soboac, et Ietar: Filiarum autem, Tetheco, Lesse.

15 Et vixit Enoc annos CLX. & V. et genuit Mathusalam: Et vixit Enoc, postquam genuit Mathusalam annos CC. et genuit filios quinque et filias tres.

16 Placuit autem Enoc deo in tempore illo, et non inveniebatur, quoniam transtulit illum deus.

17 Nomina autem filiorum eius Anaz, Zeum, Achaun, Pheledi, Elid: Filiarum autem, Theth, Lephith, Leath.

18 Et vixit Mathusalam CLXXXVII. et genuit Lamech: Et vixit Mathusalam, postquam genuit Lamech, annos DCCLXXXII. et genuit duos filios, et duas filias:

19 Et haec sunt nomina virorum, Inab et Rapho: Filiarum autem, Aluma, et Aniuga.

20 Et vixit Lamech annos CLXXXII. et genuit filium et vocavit eum secundum nativitatem suam Noë, dicens: Hic requiem dabit nobis et terrae ab his qui sunt in ea, in quibus visitabitur, propter iniquitatem operum malorum:

21 Et vixit Lamech, postquam procreavit Noë, annos DLXXX. et V.

the daughter, Catennath.

9 And Cainan lived 520 years and fathered Malalech. And Gen. 5.12, 13 Cainan lived after he fathered Malalech 730 years, and fathered three sons and two daughters.

10 And these are the names of the males: Athach, Socer, Lophah; and the names of the daughters, Ana and Leua.

11 And Malalech lived 165 years and fathered Jareth. And Gen. 5.15, 16 Malalech lived after he fathered Jareth 730 years, and fathered seven sons and five daughters.

12 And these are the names of the males: Leta, Matha, Cethar, Melie, Suriel, Lodo, Othim. And these are the names of the daughters: Ada and Noa, Iebal, Mada, Sella.

13 And Jareth lived 172 years and fathered Enoch. And Jareth Gen. 5.18, 19 lived after he fathered Enoch 800 years and fathered four sons and two daughters. **14** And these are the names of the males: Lead, Anac, Soboac and Iectar: and of the daughters, Tetzeco, Lesse.

15 And Enoch lived 165 years and fathered Matusalam. And Gen. 5.22, 23 Enoch lived after he fathered Matusalam 200 years, and fathered five sons and three daughters.

16 But Enoch pleased God at that time and was not found, for Gen. 5.24 God translated him.

17 Now the names of his sons are: Anaz, Zeum, Achaun, Pheledi, Elith; and of the daughters, Theiz, Lefith, Leath.

18 And Mathusalam lived 187 years and fathered Lamech. And Gen. 5.25, 26 Mathusalam lived after he fathered Lamech 782 years, and fathered two sons and two daughters.

19 And these are the names of the males: Inab and Rapho; and of the daughters, Aluma and Amuga.

20 And Lamech lived 182 years and fathered a son, and called Gen. 5.28, 29 him according to his nativity Noah, saying, This child will give rest to us and to the earth from those who are on it, upon whom (or in the day when) a visitation shall be made because of the iniquity of their evil deeds.

21 And Lamech lived after he fathered Noah 585 years. Gen. 5.30

mulieres et pueros.

⁸ Et hae sunt generationes Noë divise positae: quorum omnium numerus factus est in unum DCCCCXIII. Et hi omnes considerati sunt adhuc vivente Noë: et iuxta Noë post cataclysmum annos CCCL. Et facti sunt omnes dies Noë anni DCCCCL. et mortuus est.

6 Tunc hi omnes qui divisi erant habitantes terram, postea congregati habitaverunt simul. Et profecti ab oriente invenerunt campum in terra Babylonis, et habitantes ibi dixerunt quique ad proximum suum: Ecce futurum est ut dispergamur unusquisque a fratre suo, et in novissimis diebus alterutrum erimus expugnantes nos. Nunc ergo venite et aedificemus nobismetipsis turrim, cuius caput erit usque ad caelum, et faciemus nobis nomen et gloriam super terram.

² Et dixerunt unusquisque ad proximum suum: Accipiamus lapides et scribamus singuli quique nomina nostra in lapidibus, et incendamus eos igne, et erit quod perustum fuerit in luto et latere.

³ Et acceperunt singuli quique lapides suos, extra viros duodecim, qui noluerunt accipere: Et haec nomina eorum, Abraham, Nachor, Loth, Ruge, Tenute, Zaba, Armodath, Iobab, Esar, Abimahel, Saba, Auphin. ⁴ Et comprehendit eos populus terrae, et adduxerunt eos ad principes suos, et dixerunt: Hi sunt viri qui transgressi sunt consilia nostra et nolunt ambulare in viis nostris. Et dixerunt ad eos duces: Quare noluistis mittere singuli quique lapides cum populo terrae? Et illi responderunt, dicentes: Non mittimus vobiscum lapides: nec coniungimur voluntati vestrae. Unum Dominum novimus, et ipsum adoramus. Et si nos mittatis in ignem cum lapidibus vestris, non consentiemus vobis. ⁵ Et irati duces, dixerunt: Sicut locuti sunt, sic eis facite: Et nisi consenserint vobiscum mittere lapides, consumetis eos igne cum lapidibus vestris.

nine † besides women and children.

8 ¹ And these are the generations of Noah set forth separately, of which the whole number together was 914,000. And all these were counted while Noah was yet alive, and in the presence of Noah 350 years after the flood. And all the days of Noah were 950 years, and he died.

The Tower of Babel Begun. Abraham's Rescue from the Fire

6 ² Then all they that had been divided and dwelt upon the earth gathered together thereafter, and dwelt together; and they set Gen. 11.2 forth from the East and found a plain in the land of Babylon: and there they dwelt, and they said every man to his neighbour: Behold, it will come to pass that we shall be scattered every man from his brother, and in the latter days we shall be fighting one against another. Now, therefore, come and let us build for ourselves a tower, the head of which shall reach to heaven, and we shall make us a name and a renown upon the earth.

2 And they said everyone to his neighbour: Let us take bricks³, and let us, each one, write our names upon the bricks and burn them with fire: and that which is thoroughly burned shall be for mortar and brick.⁴

3 ⁵ And they took every man their bricks, except twelve men, which would not take them, and these are their names: Abraham, Nachor, Loth, Ruge, Tenute, Zaba, Armodath, Jobab, Esar, Abimahel, Saba, Auphin. **4** And the people of the land laid hands on them and brought them before their princes and said, These are the men

¹It is part of this verse which is quoted (and that not accurately) by Petrus Comestor.

²This particular legend of the rescue of Abram from the fire is peculiar to Philo. Most of the stories make Nimrod the principal actor. Various forms may be seen in Beer's *Leben Abrahams* or Baring-Gould's *Legends of O.T. Characters*.

³lit. stones

⁴Perhaps, that which is not thoroughly burned shall be for mortar, and that which is, for brick.

⁵Several of the names here are those of the sons of Jectan in 4.10. Auphin is probably for Ophir.

⁴ Et cum humiliatus fuisset Israel valde, collecti sunt in montem Iuda omnes filii Israel unanimes, et dixerunt: Dicebamus beatos nos esse prae caeteris gentibus, et nunc ecce ita humiliati sumus prae omnibus plebibus, ut non possimus habitare in terra nostra, et inimici nostri dominantur nobis, et nunc quis nobis fecit haec omnia? Nonne iniquitates nostrae, quoniam dereliquimus Dominum patrum nostrorum, et in his ambulavimus, quae non proderant nobis? Et nunc venite, ieiunemus septem dies a viro usque ad mulierem, et a minimo usque ad lactantem. Et quis scit si replacabitur Deus haereditati suae, ut non disperdat plantationem vineae suae?

⁵ Et cum ieiunassent plebes VII. diebus, in cilicio sedentes, misit eis Dominus septima die Debboram, quae dixit ad eos: Si potest occidenda ovis respondere in conspectu occidentis eam, cum et qui occidit, et qui occiditur taceat, cum aliquoties contristetur in eam? Et nunc vos nati estis in gregem, in conspectu domini nostri, et perduxit vos in altitudinem nubium, et angelos subiecit sub pedibus vestris, et disposuit vobis legem, et mandavit vobis per prophetas, et castigavit vos per duces, et ostendit vobis mirabilia non pauca, et propter vos praecepit luminaribus, et steterunt in locis iussis, et cum venirent super vos inimici vestri lapides grandinis pluit super eos, et perdidit eos. Et praecepit vobis Moses, et Iesus, et Cenez, et Zebul, et non obaudistis eos: ⁶ Nam viventibus illis ostendistis vos sicut servientes Deo vestro, mortuis autem his, mortuum est etiam et cor vestrum. Et facti estis similes ferro misso in ignem, quod conflatum per flammam, fiet tanquam aqua, et cum exierit de igne, revertitur in duritiam suam. Sic et vos, dum vos urunt hi qui vos monent, demonstratis factum, et postquam defuncti fuerint, obliviscimini omnium. ⁷ Et ecce nunc Dominus reconciliabitur* vobis in hodierna die, non pro vobis, sed pro testamento suo, quod disposuit patribus vestris, et iuramento quod iuravit ut non desereret vos usque in finem. Scitote autem quoniam post discessum meum incipietis peccare in novissimis vestris. Propter quod faciet in vos mirabilia dominus, et tradet in manus ves-

him greatly, and the people could not stand all the days of Sisera.

⁴ And when Israel was brought very low, all the children of Israel gathered together with one accord to the mount of Judah and said, We did call ourselves blessed more than all people, and now, behold, we are brought so low, more than all nations, that we cannot dwell in our land, and our enemies bear rule over us. And now who has done all this to us? Is it not our iniquities, because we have forsaken the Lord God of our fathers, and have walked in those things which could not profit us? Now therefore come let us fast seven days, both men and women, and from the least even to the sucking child. Who knows whether God will be reconciled to his inheritance, that he destroy not the planting of his vineyard?

⁵ And after the people had fasted seven days, sitting in sackcloth, the Lord sent to them on the seventh day Deborah, who said to them: Can the sheep that is appointed to the slaughter answer before him that slays it,¹ when both he that slays <...> and he that is slain keeps silence, when he is sometimes provoked against it? Now you were born to be a flock before our Lord. And he led you into the height of the clouds, and subdued angels beneath your feet, and appointed to you a law, and gave you commandments by prophets, and chastised you by rulers, and showed you wonders not a few, and for your sake commanded the luminaries and they stood still in the places where they were commanded, and when your enemies came upon you he rained hailstones upon them and destroyed them, and Moses and Joshua and Cenez and Zebul gave you commandments. And you have not obeyed them. ⁶ For while they lived, you showed yourselves as it were obedient to your God, but when they died, your heart died also. And you became like to iron that is thrust into the fire, which when it is melted by the flame becomes as water, but when it is come out of the fire returns to its hardness. So you also, while they that admonish you burn you, do show the effect, and when they are dead you forget all things. ⁷ And now, behold, the Lord will have com-

¹Can the sheep, etc. Something is wrong with this sentence. James suggests that words are wanting after occidit.

et ubi ingressus tuus? ² Dixit ei: Quid me interrogas, unde veniam, quia pressura circumvit me incidit enim Israel in angustias, tradentes traditi sunt in manus Madianitum. Et ubi sunt mirabilia quae nar-raverunt nobis patres nostri, dicentes: Dominus elegit Israel singu-larem prae omnibus populis terrae? Et ecce modo tradidit nos, et oblitus est sponsionum quas dixit patribus nostris. Malebamus enim semel tradi morti, quam sic per tempus puniri populum eius. ³ Et dixit ad eum angelus Domini: Non traditi estis in vanum, sed adin-ventiones vestrae fecerunt vobis haec: quia secundum quod reliquis-tis sponsiones quas accepistis a Domino, venerunt vobis mala haec, et non fuistis memores mandatorum Dei, quae mandaverunt vobis hi qui fuerunt ante vos, ideo venistis in odium Dei vestri: sed ipse mis-erebitur sicut nemo miseretur genus Israel, etiam non propter vos, sed propter eos qui dormierunt. ⁴ Et nunc veni, mittam te, et liber-abis Israel de manu Madianitum: quoniam haec dixit dominus: Et si Israel non est iustus, tamen quia Madianitae peccatores sunt, propter hoc cognoscens iniquitatem populi mei remittam illis, et arguam eos postea, eo quod inique gesserint: in Madianitas autem in praesenti faciam vindictam. ⁵ Et dixit Gedeon; Qui sum ego, et quae est do-mus patris mei, ut vadam contra Madianitas ad pugnam? Et dixit ad eum angelus: Forsitan tu putas quemadmodum via hominum, sic via sit Dei. Homines enim intendunt in gloriam seculi, et divitias: Deus autem in directum, bonum et in mansuetudinem. Nunc ergo vade, et cinge lumbos tuos, et dominus erit tecum. Te enim elegit, ut vindictam facias de inimicis suis, sicut ecce praecepit tibi. ⁶ Et dixit Gedeon ad eum: Non indignetur Dominus meus ut dicam verbum: Ecce Moses primus omnium prophetarum petiit dominum signum, et datum est ei. Ego autem quis sum, nisi forte quia elegit me Domi-nus, det mihi signum, ut sciam quoniam dirigor. Et dixit ad eum angelus Domini: Curre, et accipe mihi aquam de lacu illo, et funde super petram istam, et dabo tibi signum. Et abiens accepit sicut prae-cepit ei. ⁷ Et dixit ad eum angelus: Antequam fundas super petram aquam, pete quid velis fieri de ea, sive sanguinem, sive ignem, sive ut nusquam compareat. Et dixit Gedeon: Fiat medium sanguis, et

them into their hands, and the Midianites began to bring Israel into bondage.

The Call of Gideon

35 Now Gideon was the son of Joath, the most mighty man among all his brothers. And when it was the time of summer, he came to the mountain, having sheaves with him, to thresh them there, and escape from the Midianites that pressed upon him. And the angel of the Lord met him, and said to him: From where do you come and where is your entering in? **2** He said to him: Why do you ask me from where I come? For straitness encompasses me, for Israel is fallen into affliction, and they are truly delivered into the hands of the Midianites. And where are the wonders which our fathers have told us, saying, The Lord chose Israel alone before all the peoples of the earth? Behold, now he has delivered us up, and has forgotten the promises which he made to our fathers. For we should have chosen rather to be delivered to death once for all, than that his people should be punished thus time after time. **3** And the angel of the Lord said to him: It is not for nothing that you are delivered up, but your own inventions have brought these things upon you, for like as you have forsaken the promises which you received of the Lord, these evils are come upon you, and you have not been mindful of the commandments of God, which they commanded you that were before you. Therefore are you come into the displeasure of your God. But he will have mercy upon you, as no man has mercy, even upon the race of Israel, and that not for your sakes, but because of them that are fallen asleep. **4** And now come, I will send you, and you shall deliver Israel out of the hand of the Midianites. For thus says the Lord: Though Israel is not righteous, yet because the Midianites are sinners, therefore, knowing the iniquity of my people, I will forgive them, and after that I will rebuke them for that they have done evil, but upon the Midianites I will be avenged presently. **5** And Gideon said, Who am I and what is my father's house, that I should go against the Midianites to battle? And the angel said to him: Perhaps you think that

Judg. 6.11

Judg. 6.15

		Active					
		Pre.	Fut.	Impf.	Pf.	Plpf.	Fut. Pf.
Ind.	1s	monēō	monēbō	monēbam	monuī	monueram	monuerō
	2s	monēs	monēbis	monēbās	monuistī	monuerās	monueris
	3s	monet	monēbit	monēbat	monuit	monuerat	monuerit
	1pl	monēmus	monēbimus	monēbāmus	monuimus	monuerāmus	monuerimus
	2pl	monētis	monēbitis	monēbātis	monuistis	monuerātis	monueritis
	3pl	monent	monēbunt	monēbant	monuerunt	monuerant	monuerint
Subj.	1s	monem		monērem	monuerim	monuissem	
	2s	monēs		monērēs	monueris	monuissēs	
	3s	monet		monēret	monuerit	monuisset	
	1pl	monēmus		monērēmus	monuerimus	monuissēmus	
	2pl	monētis		monērētis	monueritis	monuissētis	
Impv.	2s	monē		monērent	monuerint	monuissent	
	2pl	monēte					
Inf.	monēre	monentūrus esse		monuisse			

		Passive					
		Pre.	Fut.	Impf.	Pf.	Plpf.	Fut. Pf.
Ind.	1s	moneor	monēbor	monēbar	monitus sum	monitus eram	monitus erō
	2s	monēris	monēberis	monēbāris	monitus es	monitus erās	monitus eris
	3s	monētur	monēbitur	monēbātur	monitus est	monitus erat	monitus erit
	1pl	monēmur	monēbimur	monēbāmur	monitī sumus	monitī erāmus	monitī erimus
	2pl	monēminī	monēbiminī	monēbāminī	monitī estis	monitī erātis	monitī eritis
	3pl	monentur	monēbuntur	monēbāntur	monitī sunt	monitī erant	monitī erunt
Subj.	1s	moner		monērer	monitus sim	monitus essem	
	2s	monēris		monērēris	monitus sis	monitus essis	
	3s	monētur		monērētur	monitus sit	monitus esset	
	1pl	monēmur		monērēmur	monitī sīmus	monitī essimus	
	2pl	monēminī		monērēminī	monitī sītis	monitī essitis	
Impv.	2s	monere		monērentur	monitī sint	monitī essent	
	2pl	moniminī					
Inf.	monērī			monitus esse			

		Active					
		Pre.	Fut.	Impf.	Pf.	Plpf.	Fut. Pf.
Ind.	1s	trahō	traham	trahēbam	trāxī	trāxeram	trāxerō
	2s	trahīs	trahēs	trahēbās	trāxistī	trāxerās	trāxeris
	3s	trahit	trahet	trahēbat	trāxit	trāxerat	trāxerit
	1pl	trahīmus	trahēmus	trahēbāmus	trāximus	trāxerāmus	trāxerimus
	2pl	trahītis	trahētis	trahēbātis	trāxistis	trāxerātis	trāxeritis
	3pl	trahunt	trahent	trahēbant	trāxērunt	trāxerant	trāxerint
Subj.	1s	traham		traherem	trāxerim	trāxissem	
	2s	trahās		traherēs	trāxeris	trāxissēs	
	3s	trahat		traheret	trāxerit	trāxisset	
	1pl	trahāmus		traherēmus	trāxerimus	trāxissēmus	
	2pl	trahātis		traherētis	trāxeritis	trāxissētis	
	3pl	trahant		traherent	trāxerint	trāxissent	
Impv.	2s	trahē					
	2pl	trahite					
Inf.	trahere	trahtūrus esse		trahisse			

		Passive					
		Pre.	Fut.	Impf.	Pf.	Plpf.	Fut. Pf.
Ind.	1s	trahor	trahar	trahēbar	tractus sum	tractus eram	tractus erō
	2s	traheris	trahēris	trahēbāris	tractus es	tractus erās	tractus eris
	3s	trahitur	trahētur	trahēbātur	tractus est	tractus erat	tractus erit
	1pl	trahimur	trahēmur	trahēbāmur	tractī sumus	tractī erāmus	tractī erimus
	2pl	trahimini	trahēmini	trahēbāmini	tractī estis	tractī erātis	tractī eritis
	3pl	trahuntur	trahentur	trahēbāntur	tractī sunt	tractī erant	tractī erunt
Subj.	1s	trahar		traherer	tractus sim	tractus essem	
	2s	trahāris		traherēris	tractus sis	tractus essis	
	3s	trahātur		traherētur	tractus sit	tractus esset	
	1pl	trahāmur		traherēmur	tractī simus	tractī essīmus	
	2pl	trahāmini		traherēmini	tractī sitis	tractī essītis	
	3pl	trahantur		traherentur	tractī sint	tractī essent	
Impv.	2s	trahere					
	2pl	trahimini					
Inf.	trahī			trahtus esse			