

الرد على فيديو  
دكتور غالي يحطم كهنة الالحاد  
الجزء الثاني

انا أرد على فكر ولا يعنيني الأشخاص واختلاف اساليبهم

فكرة الموضوع الأصلي هل شريعة موسى مقارنة بشريعة حمورابي تشهد ان الكتاب المقدس أفضل ووحى الهي ام لا.

هدف الفكر التشكيكي هو الهجوم على الكتاب المقدس ووجود الهنا والتشكيك في المدافعين والشخصنة

وهدف المدافعين اظهار روعة الكتاب التي يحاولوا اخفائها والتجني عليه وضحت كم المغالطات المنطقية بامثلة كثيرة التي توضح خطأ حجتهم

Fallacy of many questions

هل اسفار موسى الخمسة كاتبها مجهول؟

قدمت ادلة كثيرة على ان الكاتب هو موسى وزمن الكتابة بالمراجع

اكتشاف اسم موسى في سيناء من القرن 15 ق م





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## Oldest alphabet identified as Hebrew

Controversial claim argues that ancient Israelites turned Egyptian hieroglyphics into letters

BY **BRUCE BOWER** 8:00AM, NOVEMBER 19, 2018

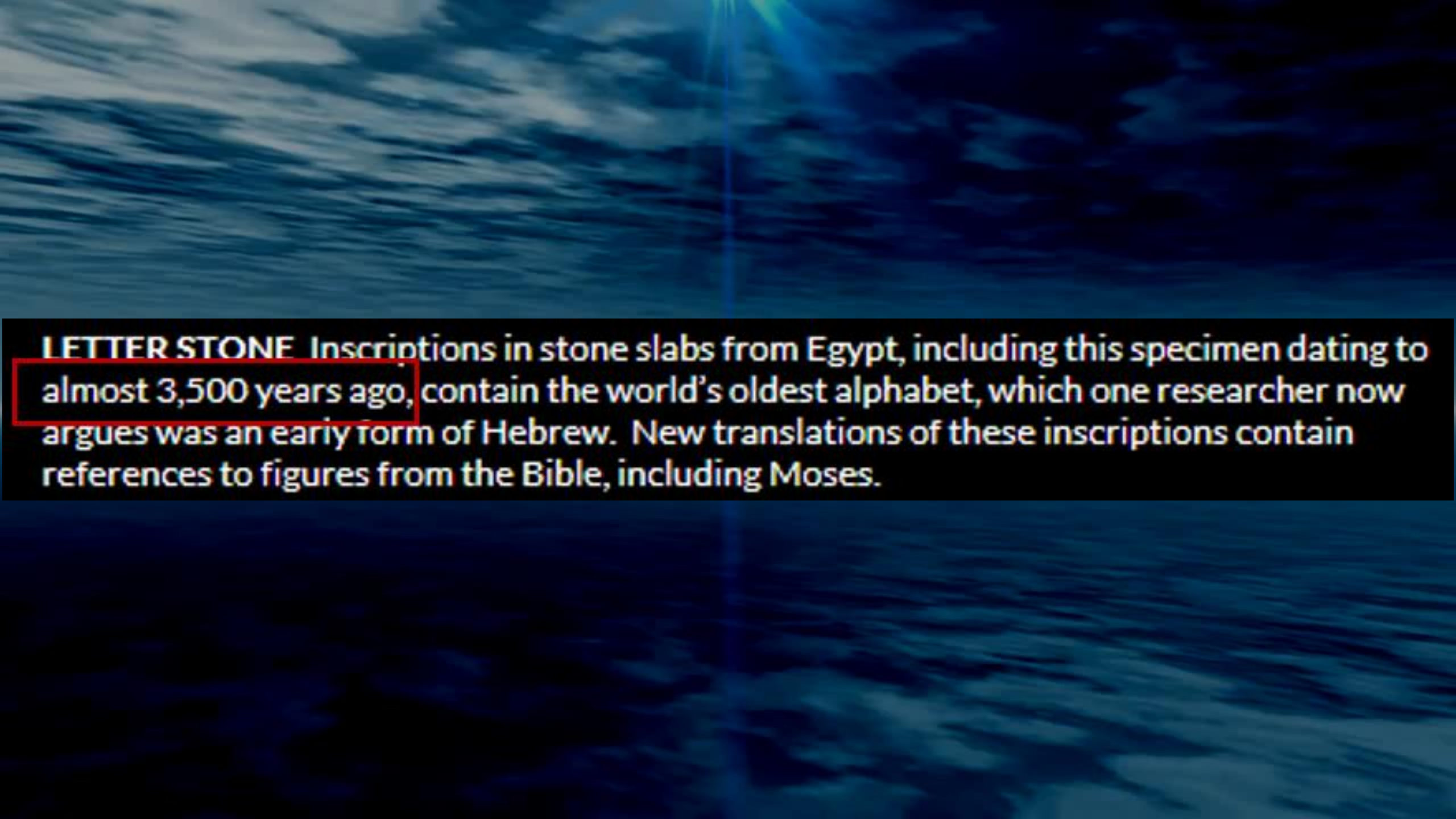


**LETTER STONE** Inscriptions in stone slabs from Egypt, including this specimen dating to almost 3,500 years ago, contain the world's oldest alphabet, which one researcher now argues was an early form of Hebrew. New translations of these inscriptions contain references to figures from the Bible, including Moses.

D. PETROVICH

**SAN ANTONIO** — The world's earliest alphabet, inscribed on stone slabs at several Egyptian sites, was an early form of Hebrew, a controversial new analysis concludes.

Israelites living in Egypt transformed that civilization's



**LETTER STONE** Inscriptions in stone slabs from Egypt, including this specimen dating to almost 3,500 years ago, contain the world's oldest alphabet, which one researcher now argues was an early form of Hebrew. New translations of these inscriptions contain references to figures from the Bible, including Moses.





Romain F. Butin, "The Protosinaitic Inscriptions," *Harvard Theological Review* 25/2 (1932): pl. 19

**A photo of Sinai 361, located in the Cairo Museum. This photo contains the name Moses (M-Sh, the two fullest letters on the smaller fragment of the inscription) at the bottom of the first vertical column**



اسم يهوه, هل ضاع نطقا وكتابة ؟





# Biblical “Hebrew to English” Alphabet

Hebrew is the first and oldest alphabet: 1859 BC

Pictograms Egyptian Hieroglyphics 1859 BC		Phonograms Mosaic Hieroglyphic Hebrew Alphabet 1859 - 550 BC		Echograms English Modern	Aramaic Hebrew Square Hebrew 550 BC - 70 AD	Masoretic Hebrew Vowelled Hebrew 600 AD - present
Gardiner's Sign List #	Sounds Like	First Hebrew Phonogram Alphabet 1859 - 1100 BC	Paleo-Hebrew 1100-550BC	English	First Century	Vowels, dots, dashes were invented by Masoretes (600 AD) did not exist before.
 (F1)	K	<b>A</b> leph Cattle <small>Sinai 377</small>		A		Silent stop, like the “-” in “A-ha”.
 (O1)  (O4)	Pr /H	<b>B</b> ayit House <small>Sinai 92, 115, 495, WH1</small>		B,V		 B as in Bet (With dot)  V as in Vet
 (O38)	Knbt	<b>G</b> ahar Bend <small>Sinai 112 WH1.2</small>		G		G as in Gift
 (O31)	-	<b>D</b> elet Door <small>Sinai 378, 353</small>		D		D as in Door
 (A28)	Hi	<b>H</b> alal Praise <small>Sinai 92, 352 WH1.2</small>		H,E		H as in Hay
 (O30)	Shnt	<b>V</b> aw Pillar Support <small>WH1 Sinai 276 Sinai 351</small>		V,O,U		V as in Vine   Vowel “u” as in “Flute”  Vowel “o” as in “Hole” 
 (D13)	inh	<b>Z</b> eah Sweat (Brows) <small>Lah 0 Sinai 346a Sinai 349</small>		Z		Z as in Zechariah
 (O6)  (V28)	Hwt /H	<b>H</b> aser/Hut Enclosure/Thread <small>Lah0 Sinai 253 Sinai 495, 276 WH1</small>		H,Ch		Ch as in Bach
 (F35)	D	<b>T</b> ov Good <small>Sinai 112 Sinai 351 Sinai 357</small>		Th		Th as in Thin
 (D36)  (D47)	A	<b>Y</b> ad Hand <small>Sinai 495 Sinai 376 Sinai 378 Sinai 450 Sinai 92 WH1.2 376, 349</small>		I,Y,J		Y as in Yes   Vowel “i” as in machine Vowel “ey” as in “they”.
 (D28)	K	<b>K</b> ap Palms <small>Sinai 92 WH1.2 376, 349</small>		K,Ch		 K as in King (With dot)  Ch as in Bach
 (S39)	Wt	<b>L</b> amad Teach <small>Sinai 377 Sinai 353 Lah0</small>		L		L as in Learn
 (N35)	N	<b>M</b> ayim Water <small>Sinai 377 349, 353 WH1 WH2</small>		M		M as in Memory
 (I9)  (I10)	F	<b>N</b> ahas Snake <small>Sinai 87 Sinai 360 WH1 Sinai 349</small>		N		N as in Now
 (D3)  (K5)	- / Bz	<b>S</b> ear/Sarah Hair/Stink <small>Sinai 376 Sinai 96 349a</small>		S,X		S as in Support
 (D)	IR	<b>A</b> yin Eye <small>Sinai 92, 349 WH1.2</small>		O		Silent guttural in the back of the throat
 (D21)	R	<b>P</b> eh Mouth <small>Sinai 377 349, 376a WH1</small>		P,Ph		 P as in Power (with dot)  Ph as in Phone
 (V33)	Ssr	<b>S</b> eror Sack <small>Sinai 349a Sinai 351 Sinai 349</small>		Ts		Ts as in Sits
 (V25)	Wd	<b>Q</b> ur Spun fiber <small>Sinai 376, 349 Sinai 353 Sinai 351</small>		Q		C as in Cry (more guttural than Kaph)
 (D1)	Tp	<b>R</b> esh Head <small>Sinai 495 WH1 Sinai 376</small>		R		R as in Rush
 (D27)	Mnd	<b>S</b> adayim Breasts <small>Sinai 353 Sinai 357 Sinai 349</small>		S,Sh		 Sh as in Shine (right dot)  S as in Sun (left dot)
 (M42)	Wn	<b>T</b> ayis Male goat <small>WH2 Sinai 349 Sinai 351 Sinai 376</small>		T,Th		 T as in Time (dot)  Th as in Theme

Egyptian epigraphical data in this chart, in part from “The World’s Oldest Alphabet”, Douglas Petrovich, 2016 AD

[www.bible.ca/manuscripts](http://www.bible.ca/manuscripts)

كيف موسى المصري الانشاء يكتب التوراة بالعبرية وليس الهيروغليفية



هل نشيد الخروج فقط هو القديم وباقي التوراة بعد السبي؟ خروج 15

هاتوا لي الفاظ عبرية قديمة في نشيد دبورة ونشيد الخروج لم توجد في بقية كتابات  
موسى

فرفضوا كل المراجع اللغوية وكل القواميس  
وأيضاً لم يتكلموا عن كتاب شريعة حمورابي  
كتاب العبيد ودورهم في المجتمع البابلي  
باترون خبير الحضارات

## Lost Treasures of the Bible

رفضوا كل من  
الموسوعة اليهودية  
والموسوعة الكاثوليكية



المغالطة المنطقية الاحتكام للسخرية وأيضا المغالطة المنطقية false assumption  
الافتراض الخطأ

لا يوجد إشكالية ان عدد قليل يغلب كثير بعنصر المفاجئة

تأمل في كيف انتصر ابرام على كدرلعومر لانقاذ لوط تكوين 14

حدث في التاريخ ما يشبهه قليلا في حرب ثيرموبلاي

سفر التكوين 14

13 فَاتَى مَنْ نَجَا وَأَخْبَرَ أَبْرَامَ الْعِبْرَانِيَّ. وَكَانَ سَاكِنًا عِنْدَ بَلُّوطَاتٍ مَمْرًا الْأُمُورِيِّ، أَخِي  
أَشْكُولَ وَأَخِي عَائِرَ. وَكَانُوا أَصْحَابَ عَهْدٍ مَعَ أَبْرَامَ.

24 لَيْسَ لِي غَيْرُ الَّذِي أَكَلَهُ الْغُلَمَانُ، وَأَمَّا نَصِيبُ الرِّجَالِ الَّذِينَ ذَهَبُوا مَعِيَ: عَائِرَ وَأَشْكُولَ  
وَمَمْرًا، فَهُمْ يَأْخُذُونَ نَصِيبَهُمْ».

Fallacy of many questions

هل لا يعرف الكتاب المقدس اسم ملك بالع؟ تكوين 14

فرعون الخروج ولماذا لم يذكر اسمه

لماذا لا يصلح تحتتمس الثالث ان يكون فرعون الاضطهاد والخروج في نفس الوقت وهل  
فرعون مات في الخروج

هل فرعون الخروج هو مرنبتاح بناء على لوحاته

هل كتابة لقب فرعون في الكتاب المقدس قبل موسى خطأ؟



كيف يعجب ابيمالك ملك جرار بسارة وهى عمرها 89 سنة؟ تكوين 20

**Fallacy of many questions**

حروب العهد القديم الجزء الخامس حرب كدرلعومر وإبراهيم وحرب فرعون تكوين 14  
وخرج 14

فهذا الشرح لبعد المسافات يوضح ان ابرام لم يمض مكان قصير وايضا لم يحارب عدد قليل

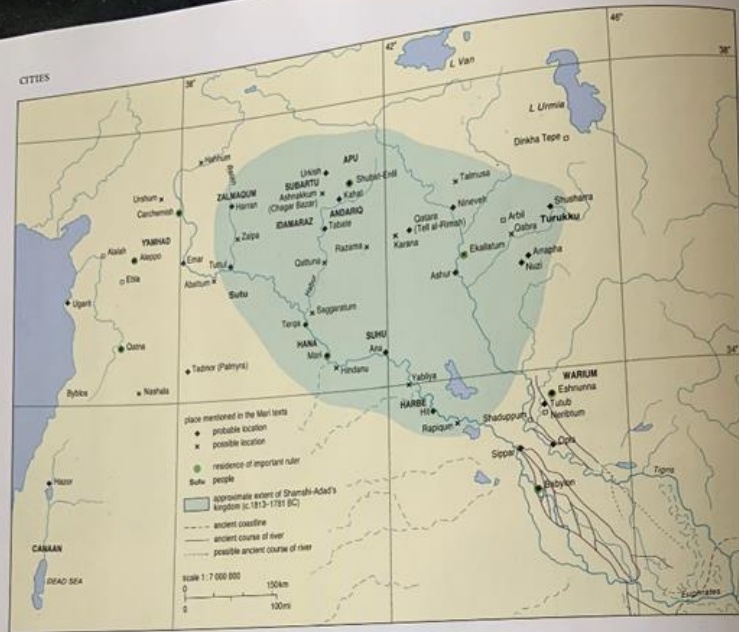
ونتخيل معا ان كل جيش من هؤلاء الاربع جيوش مع اقل تقدير عددهم 15000 رجل محارب فنحن نتكلم تقريبا عن 60000 محارب هذا اقل تقدير ليهجموا على كل هذه البلاد ولكنهم ينهزموا امام 318 غلام

فنحن نتكلم عن نسبه 1 غلام الي 200 رجل اقل تقدير وهنا نري عمل الرب الذي يقف مع اولاده ويحارب عنهم لان بالطبع هذه النسبه بدون الرب مستحيل جدا ان ينتصروا. فالرب هنا ساعد الضعاف ضد الجيش الظالم لاسترجاع الأبرياء المسيبيين.

وأقدم رد على شيء صغير وهو هل هناك ادله على صحة القصة؟

رغم قلة الادله التاريخيه التي تثبت هذه القصة ولكن يوجد ادله لفظيه تشرح وتؤكد ان هذه القصة حقيقيه في التاريخ





The world of the Mari tablets  
 The clay tablets from Mari give a remarkably detailed picture of life in the region of Mesopotamia in the 18th century BC. In the texts more than 400 places were recorded, but only a fraction of these have been identified with certainty. It was the period when nothing Shamsi-Adad's kingdom that included a northern Mesopotamian capital at Shusharra. Ekallatum to rule the other to rule the region from Mari. After Shamsi-Adad's death his kingdom collapsed. It was destroyed by Hammurabi in 1757 BC and little information emerged about northern Mesopotamia over the next 50 years or so.

Daddy ever since I was little, now some servant or other has succeeded in ousting me from my Daddy's affections? So I am coming to you right now, to have it out with [you] Daddy about my unhappiness."

On Shamsi-Adad's eastern flank, the rulers of Eshnunna and the Elamites were active. A letter to Shamsi-Adad from his vassal at Shusharra reported the presence of an army of 12,000 troops belonging to the Elamite ruler Shirukhtuh. Dadusha, who succeeded his brother Naram-Sin as king of Eshnunna, claimed a victory over Ishme-Dagan as well as conquest of Arbil and of other towns in the region. After the death of his father, Shamsi-Adad, Ishme-Dagan was defeated despite assurances he had given to his brother that he had the Elamites and their ally Ibal-pi-El, king of Eshnunna, "on a leash". Shubat-Enlil fell to the Elamites, and the armies of Elam and Eshnunna campaigned in the land of Idamaraz (northern Syria). At this time Zimri-Lim regained the throne of Mari, which he kept until shortly before Mari was finally destroyed by Hammurabi in 1757 BC.

#### Mari in the reign of Zimri-Lim

Paradoxically, the destruction of Mari by Hammurabi preserved it for future archaeologists. The city was abandoned and the ruins of the palace of Zimri-Lim, encased by the collapse of the upper storey, were saved from disturbance by later builders. The entrance to the palace at Mari was from the north. A wide gate led through a small courtyard into a second, much larger courtyard with a room which might have been a shrine or a throne room, approached by a semicircular flight





now, to have it out with [you] Daddy about my unhappiness."

On Shamshi-Adad's eastern flank, the rulers of Eshnunna and the Elamites were active. A letter to Shamshi-Adad from his vassal at Shusharra reported the presence of an army of 12,000 troops belonging to the Elamite ruler Shiruktuh. Dadusha, who succeeded his brother Naram-Sin as king of Eshnunna, claimed a victory over Ishme-Dagan as well as conquest of Arbil and of other towns in the region. After the death of his father, Shamshi-Adad, Ishme-Dagan was defeated despite assurances he had given to his brother that he had the Elamites and their ally Ibal-pi-El, king of Eshnunna, "on a leash". Shubat-Enlil fell to the Elamites, and the armies of Elam and Eshnunna campaigned in the land of Idamaraz (northern Syria). At this time Zimri-Lim regained the throne of Mari which he kept until his death.



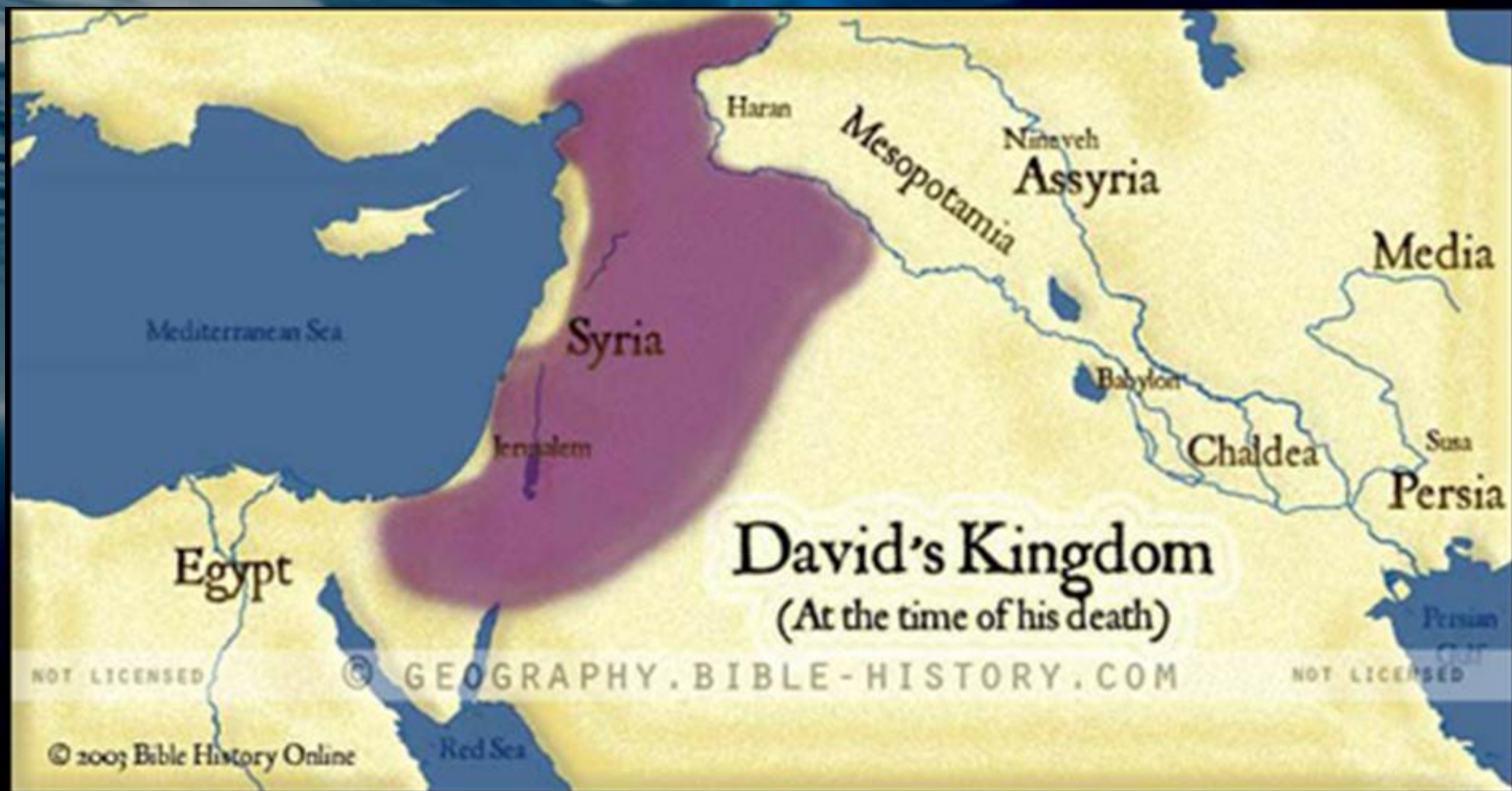
اكتشاف أثري هام يثبت صحة قصة ياهو بن نمشى ويهورام واخزيا وببيت داود 2مل 9

اكتشاف مدن اثرية من زمن داود يثبت صحة ما قاله الكتاب المقدس سوكونه وعزيقه  
وشعرايم 1صم 17 و1اي 4

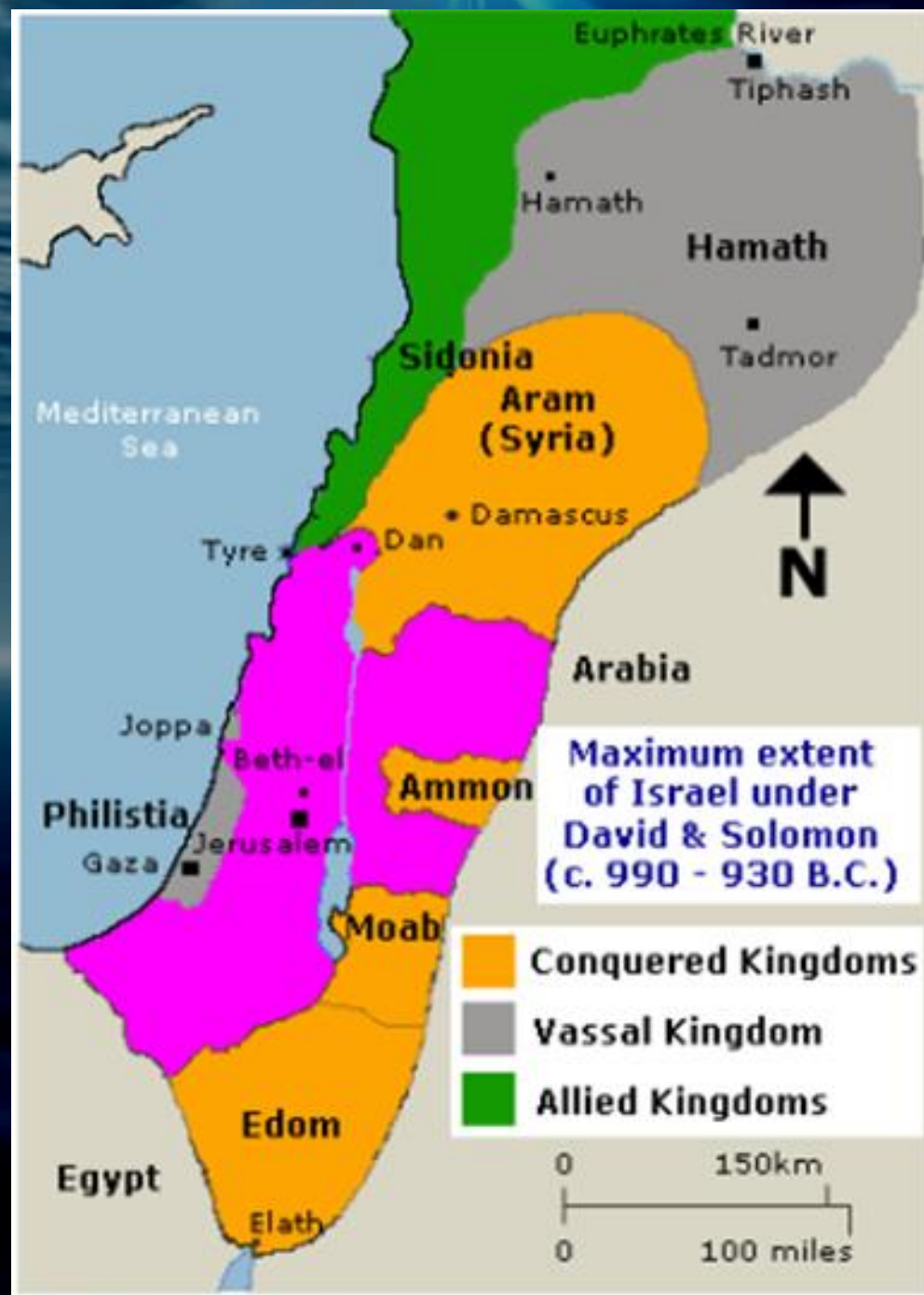
اكتشاف اثار مدينة شعرايم من زمن داود او خربة قيافا يثبت ما قاله الكتاب المقدس  
1صم 17 و1اي 4

اكتشافات اثرية أخرى تثبت صحة ما قاله الكتاب المقدس عن داود وسليمان 2صم 8  
و1مل 7

اكتشاف قصر داود في مدينة داود القديمة 2 صم 5







هل الرب ضعف امام سكان الوادي لان لهم مركبات حديد؟ قضاة 1: 19

اين ربنا قال لهم سيبوهم؟

هل ادعاء استخدام جمال يثبت خطأ سفر التكوين لان الجمال استخدمت حديثا





**Limestone camel vessel from ca. 3000 BC**  
**Photo by A.D. Riddle; artifact on display in Berlin Egyptian**  
**Museum**

<i>Domesticated animal</i>	<i>Wild ancestor</i>	<i>Region</i>	<i>Date</i>
Dog	Wolf	Near East	c. 11,000 BC
Goat	Bezoar goat	Near East	c. 8500 BC
Sheep	Asiatic moufflon	Near East	c. 8000 BC
Pig	Wild boar	Near East	c. 7500 BC
Cattle	Auroch	Near East	c. 7000 BC
Cat	Wild cat	Near East	c. 7000 BC
Chicken	Red jungle fowl	China	c. 6000 BC
Llama	Guanaco	Andes	c. 5000 BC
Donkey	Wild ass	Near East	c. 4000 BC
Horse	Tarpan	Southern Russia	c. 4000 BC
<u>Camel</u>	<u>Wild camel</u>	<u>?Southern Arabia/ ?Southern Central Asia</u>	<u>c. 3000 BC</u>
Guinea-pig	Cavy	Peru	c. 2000 BC
Rabbit	Wild rabbit	Spain	c. 1000 BC
Turkey	Wild turkey	Mexico	c. 300 BC

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أولا هذا ليس موضوعنا الأصلي

وثانيا هذه احتمالية قالها بعض العلماء

تأمل في كيف انتصر ابرام على كدرلعمر لانقاذ لوط تكوين 14

واقدم رد علي شئ صغير وهو هل هناك ادله علي صحة القصة ؟

رغم قلة الادله التاريخيه التي تثبت هذه القصة ولكن يوجد ادله لفظيه تشرح وتؤكد ان هذه القصة حقيقيه  
في التاريخ

اولا

W F Albright قال

اسماء المدن التي ذكرت في تكوين 14 هي بالفعل ايم مدن في عبر الاردن واسماء قديمه يعود زمنها الي تقريبا  
الي الفي عام قبل الميلاد مثل

شنعار والاسار وجويم وسدوم وبرشاع وادمه وصوييم وبالع وقرنايم وهام وشوي قريتايم وعين مشفط

كل هذه الاسماء اسماء قديمه من بداية الالفية الثانية قبل الميلاد

وايضا اسماء بعض الملوك مثل كدرلعومر

وبالفعل اسم كدرلعومر اسم عيلامي لان كدر تعنب بالعيلامي خادم ولعومر اسم اله عيلامي وله نقوش  
موجوده فهذا الاسم ايضا يدل علي انه اسم حقيقي

وايضا وجد ادله علي ان اريوك ملك الاسر هو من القرن التاسع عشر قبل الميلاد واريوك من الاسماء البابليه  
القديمه مكتوب في بعض اثار حمورابي وقيل انه من اسماء حمورابي او من قبله ( حمورابي من القرن الثامن

عشر قبل الميلاد )



ووجد ان كلمة الاسار هو في حقيقتها كما كتبت في العبري ايل اسار اي اله المطهر وهو اسم من اسماء اله القمر البابلي وهو من ايري اكو اله القمر ( من مرجع دائرة المعارف الكتابيه للعالم جيسلون وارشر )

واكد ذلك كتاب نت بايبل

,The king of Larsa was Eri-Aku ("the servant of the moon-god")

ملك لارسا اير ياو خادم اله القمر

والادله علي ان هذا الاسم يرجع ايضا لمثل ذلك الزمان

وايضا امرافال من امودالفيال الذي هو بناء علي كلام

H B Huffmon

اسم ايضا قديم اموري من هذا الزمان

واكد هذه المعلومات ايضا

H Gunkel

واكدوا ان بالحقيقه تكوين 14 بالاضافه الي كونه اصحاب مهم روحيا فهو بالحقيقه وثيقه تاريخيه غاية في الاهمية تحكي احداث لم يصل حتي الان الي العالم الحديث اي خلفيه عنها رغم اهميتها في التاريخ الا من خلال هذا الاصحاح وبدا يثبت صحتها تدريجيا

وفي كتاب فالكس عن تعليقات حول الانجيل الذي نشر سنة 1954 يؤكد ان ما يوجد في هذا الاصحاح يمثل تعبير عن النصف الاول من الالفية الثانيه قبل الميلاد ضاعت من التاريخ الا في الكتاب المقدس رغم انه ليس بكتاب تاريخي

# حروب العهد القديم الجزء الخامس حرب كدرلعومر وإبراهيم وحرب فرعون تكوين 14

## وخرج 14

وأقدم رد على شيء صغير وهو هل هناك ادله على صحة القصة؟

رغم قلة الادله التاريخيه التي تثبت هذه القصة ولكن يوجد ادله لفظيه تشرح وتؤكد ان هذه القصة حقيقيه في التاريخ

اولا

W F Albright قال

اسماء المدن التي ذكرت في تكوين 14 هي بالفعل اسم مدن في عبر الاردن واسماء قديمه يعود زمنها الي تقريبا الي الفي عام قبل الميلاد مثل

شنعار والاسار وجوييم وسدوم وبرشاع وادمه وصوبييم وبالع وقرنايم وهام وشوي قريتايم وعين مشفاط

كل هذه الاسماء اسماء قديمه من بداية الالفية الثانية قبل الميلاد

وايضا اسماء بعض الملوك مثل كدرلعومر

وبالفعل اسم كدرلعومر اسم عيلامي لان كدر تعني بالعيلامي خادم ولعومر اسم إله عيلامي وله نقوش موجودة فهذا الاسم ايضا يدل على انه اسم حقيقي

وايضا وجد ادله على ان اريوك ملك الاسر هو من القرن التاسع عشر قبل الميلاد واريوك من الاسماء البابليه القديمه مكتوب في بعض اثار حمورابي وقيل انه من اسماء حمورابي او من قبله (حمورابي من القرن الثامن عشر قبل الميلاد)

ووجد ان كلمة الاسار هو في حقيقتها كما كتبت في العبري ايل اسار اي إله المطهر وهو اسم من اسماء إله القمر البابلي وهو من ايري اكو إله القمر (من مرجع دائرة المعارف الكتابيه للعالم جيسلون وارشر)

واكد ذلك كتاب نت بايبل

,The king of Larsa was Eri-Aku ("the servant of the moon-god")



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ملك لارسا اير ياو خادم إله القمر

والادله على ان هذا الاسم يرجع ايضا لمثل ذلك الزمان

وايضا امرافال من امودالفيال الذي هو بناء على كلام H B Huffmon اسم ايضا قديم اموري من هذا الزمان

واكد هذه المعلومات ايضا H Gunkel

وأكدوا ان بالحقيقه تكوين 14 بالاضافه الي كونه اصحاب مهم روحيا فهو بالحقيقه وثيقه تاريخيه غاية في الاهمية تحكي احداث لم يصل حتى الان الي العالم الحديث اي خلفيه عنها رغم اهميتها في التاريخ الا من خلال هذا الاصحاب وبدا يثبت صحتها تدريجيا

وفي كتاب فالكس عن تعليقات حول الانجيل الذي نشر سنة 1954 يؤكد ان ما يوجد في هذا الاصحاب يمثل تعبير عن النصف الاول من الالفية الثانيه قبل الميلاد ضاعت من التاريخ الا في الكتاب المقدس رغم انه ليس بكتاب تاريخي

وكتب في بحث لالبريت عن اسماء المدن التي ذكرت في عبر الاردن هي اسماء بالفعل حقيقيه تاريخيه تعود الي ذلك الزمان اختفي بعضها قبل موسي بعدة قرون

ويقول بتيناتو استاذ النقوش القديمه انه وجد علي لوح ايبلا (المكتشفه بواسطه الباحث الايطالي باولو ماتثيا سنة 1974 في منطقة سوريه والتي يعود زمنها الي تقريبا 2250 ق م) ان سدوم اسمها سيدامو Si da mu وعموره اسمها I ma ar وصوغر Za e ar

هي نفس الاسماء التي تكلم عنها سفر التكوين فتخللوا معي نحن نتكلم على بعض الاعداد ليس فقط قيمتها الروحيه التي لا تقدر بثمن ولكن قيمتها التاريخيه تماثل اهمية حجر رشيد وغيره



وصوره من أحد الألواح المكتشفة حديثا





وايضا وجد ادله على ان اريوك ملك الاسر هو من القرن التاسع عشر قبل الميلاد واريوك من الاسماء البابليه القديمه مكتوب في بعض اثار حمورابي وقيل انه من اسماء حمورابي او من قبله (حمورابي من القرن الثامن عشر قبل الميلاد)

ووجد ان كلمة الاسار هو في حقيقتها كما كتبت في العبري ايل اسار اي إله المطهر وهو اسم من اسماء إله القمر البابلي وهو من ايري اكو إله القمر (من مرجع دائرة المعارف الكتابيه للعالم جيسلون وارشر)

واكد ذلك كتاب نت بايبل

,The king of Larsa was Eri-Aku ("the servant of the moon-god")

ملك لارسا اير ياو خادم إله القمر

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واكد هذه المعلومات ايضا H Gunkel

1 أسماء المدن أسماء حقيقية تاريخية

2 أسماء بعض الملوك حقيقية مثل كدرلومر اسم عيلامي واسم حقيقي ثبت

3 أريوك من الأسماء البابلية ووجد في اثار حمورابي (لوحات ماري) وقد يكون من  
أسماء حمورابي او من قبله

ووضعت ملاحظة ان حمورابي حسب ما يقال حديثا انه من القرن 18

4 الاسار اسم بابلي حقيقي

5 امرفال هو اسم اموري قديم



أولا هذا لم يكن موضوعنا

ثانيا ادعوا أنى انا الي ادعيت ان امرفال هو حمورابي (يعني الفته) فتكلموا بأسلوب غير لائق. رغم أنى أصلا لم أقول هذا وكنت اذكر العديد من الاحتمالات التي قالها العلماء.

انا لم أقول هذا عن امرفال أصلا بل عن اريوك ملك لارسا او الاسار انه اسم من أسماء حمورابي او قبله وليس امرفال

ثالثا وضحت انه حتى لو تماشيت مع ان امرفال هو حمورابي رغم اني لم أقول هذا أصلا ولكن حتى لو تماشيت مع هذا امرفال هو حمورابي ليس تاليف وبالفعل قالوها علماء فقلت لهم لفظا **هذا لم اخترعه بل هذا ذكرته مراجع**

الإشكالية الرابعة لم يكونوا يعرفوا أي شيء عن هذا ولم يكونوا يعرفوا ان هذه المعلومة ذكرتها مراجع عديدة

Straw man fallacy مغالطة رجل القش أي ان تغير ما قاله الطرف الآخر  
misrepresentation

Poisoning the well أو التشكيك في الشخص واستهدافه والهجوم على نواياه  
للتشكيك فيما يقدم من معلومات

ومغالطة Red herring أي التشويش على الموضوع الأصلي ومغالطات كثيرة غيرها

إنجيل متى 7: 6  
لَا تُعْطُوا الْقُدْسَ لِلْكَلَابِ، وَلَا تَطْرَحُوا دُرَّكُمْ قُدَّامَ الْخَنَازِيرِ، لِئَلَّا تَدُوسَهَا بِأَرْجُلِهَا وَتَلْتَفِتَ  
فَتُزَقِّقَكُمْ.

Abusive fallacy أو تعبيرات مسيئة بدل الرد



الأولى محاولة اثبات اختلاف زمن إبراهيم عن حمورابي ليثبتوا انها خطأ

ثانيا هاجموا المراجع اما انها موسوعات قديمة فرفضوها اما ان الي قالوها غير متخصصين كروائيين او بروتستنت متشددين واثنين ادعوا انهم لم يقولوا هذا

اعمار البشرية من ادم الى الخروج بيانى

[illegible]



ولادة اسحق	تك 21 : 5	2066 ق.م. (2033 ق.م. السبعينية)
ولادة إبراهيم	تك 11 : 26	2166 ق.م. (2133 ق.م. السبعينية)



الرد على شبهة اختلاف المدة من الطوفان الى ابراهيم واعداد ابناء سام في النسخة  
العبرية والسبعينية والسامرية تكوين 11

حساب مدة إقامة شعب إسرائيل 430 سنة البعض يحسبها بالكامل في مصر ولكن  
شرحتها انها 430 من غربة إبراهيم عن عمر 70 سنة و 400 من وقت ميلاد إسحاق  
بدليل كلام الرب لابراهيم تكوين 15 وخروج 12 وأيضا اعمال الرسل 7 فالغربة 430  
اجمالا منها قبل مصر 220 سنة وبقائهم في مصر 210 سنة أربع أجيال

كم كان زمن غربة شعب اسرائيل في مصر ؟

ففرق 220 سنة (130 عمر يعقوب وقت دخولهم مصر + 60 عمر إسحاق عند ولادة  
يعقوب + 30 غربة إبراهيم قبل ولادة إسحاق = 220) هو من 1947 + 220 =  
2167 أي يساوي تقريبا 2166



(وقت تدرج السبعينيه اسم تيان الذي ولد له ارحمها وعمره 130 سنة)

سنة الطوفان	2245
مولد شالح	2210
مولد عابر	2180
مولد فالج	2146
مولد رعو	2116
مولد سروج	2084
مولد ناحور	2054
مولد تارح	2025
مولد ابراهيم	1955
موت فالج	1907
موت ناحور	1907
موت نوح	1885

كيف حمورابي من القرن 18 يحاربه إبراهيم من القرن 20 ق م

فيوجد تاريخ يسمى Ultra-long/Ultra-high chronology وفيه حمورابي  
BCE 1890–1933

Orientalia. Pontificium institutum biblicum. 1998.  
Retrieved 3 November 2012.

والثاني هو Long/High chronology وهذا الذي في موضوعات سابقة وضحت  
لماذا اتمشى معه عادة وفيه حمورابي BCE 1806–1848

ويوجد ما يسمى Middle chronology وهو الذي يحدد تاريخ حمورابي بسنة  
1792 الى 1750 ق م



crisis, but 20 years later it too was abandoned and, like the cities farther south, lay desolate for several centuries.

According to a later tradition, the First Dynasty of the Sealand controlled the south, but so far no textual or archeological evidence of their presence in the region at that time has been found. The Amorite dynasty of Babylon, however, survived and continued to exercise its rule over the cities along the Euphrates almost as far as Mari. Farther upstream, the independent kingdom of Hana flourished after the destruction of Mari, under its capital city Terqa, which had previously been ruled from Mari. A pottery jar found at Terqa during excavation of an unpretentious house contained cloves, suggesting that the trading links of Mesopotamia were as distant as the Far East, since the natural habitat of cloves at that time was the East Indies (they were introduced into East Africa only much later).

The final century of Old Babylonian rule made no mention of military campaigns in the year-names. However, two important documents—the Edict of Ammisaduqa and the Venus Tablets—have been attributed to this later period and, in particular, the reign of Ammisaduqa (1646–1626 BC). The first was a royal decree, issued in the first year of Ammisaduqa's reign, canceling the personal debts of the *awilum* class that had built up during the previous reign. Earlier rulers including Hammurabi had issued similar decrees to assist the state's economic activity.

The Venus Tablets, which included a reference to one of Ammisaduqa's year-names and so were probably produced in his reign, were a collection of observations on the rising and setting of the planet Venus. The sequence described in the observations could have taken place only at certain times as it is repeated at approximately 60-year intervals. This has given rise to systems of dating Ammisaduqa's reign and those of other rulers of the dynasty, with differences of 60 to 120 years. The Middle Chronology (used in this book) has placed Hammurabi's reign at 1792–1750 BC; the High Chronology, which is becoming more popular, puts it at 1848–1806; and the Low Chronology, which was once adopted by many scholars working in Anatolia and the Levant but has fewer followers today, places Hammurabi's reign at 1728–1686. Hopefully, in the future, some reference will be found among the thousands of tablets of the period linking events to a better-dated astronomical phenomenon such as an eclipse, or research in the Levant will succeed in correlating the Mesopotamian sequence with the more reliably dated Egyptian chronology.

The population movements in the Near East that had brought the Amorites and Hurrians into conflict with Mesopotamia continued with the appearance of new peoples, as recorded in the Old Babylonian texts. In the ninth year of Samsuiluna's reign, Kassites were mentioned for the first time, while at the beginning of the 16th century BC the Hittites made their mark in Mesopotamia. In 1595 BC the Hittite king Mursilis marched down the Euphrates and sacked Babylon, putting an end to the First Dynasty of Babylon and ushering in a dark age of some 150 years for which almost no information has so far emerged.



Top The pictographic sign for a cart in Uruk-period tablets was the same as for a sledge but with the addition of two circles for the wheels. This stone plaque, which shows a ruler traveling in a sledge pulled by a bull, probably dates to about 3000 BC.

Below top Baked clay model of a covered wagon from northern Syria dating to the second half of the 3rd millennium BC. Covered wagons were also used by the nomadic Scythians who invaded the Near East in the middle of the 1st millennium BC.

Above Relief showing a chariot brought by the Lydians to the king of Persia at Persepolis c. 485 BC. Chariots were used in battle and in processions as well as by messengers.

Left A reconstruction of the sledge in the tomb of Queen Puabi in the Royal Cemetery of Ur. It was drawn by a pair of cattle. Sledges were also used to transport heavy loads such as the enormous stone winged-bulls in Assyrian palaces.





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## Identifications modernes [[modifier](#)]

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À partir d'E. Schrader en 1888 <sup>[7]</sup>, ce roi était généralement associé à [Hammurabi](#) , qui régna sur la [Babylonie](#) de 1792 avant JC à sa mort en 1750 avant JC. Cependant, ce point de vue a été largement abandonné ces dernières années. <sup>[3][4]</sup> D'autres auteurs ont identifié Amraphel avec *Aralius* , un des noms sur les [listes royales babyloniennes](#) plus tardives , attribuées en premier à [Ctesias](#) . Récemment, [David Rohl](#) a plaidé pour une identification avec [Amar-Sin](#) , le troisième souverain

<https://en.wikipedia.org/wiki/Amraphel>

## Modern identifications [\[ edit \]](#)

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Beginning with E. Schrader in 1888<sup>[2]</sup> this king was usually associated with Hammurabi, who ruled Babylonia from 1792 BC until his death in 1750 BC. However, this view has been largely abandoned in recent years.<sup>[3][4]</sup> Other authors identified Amraphel with *Aralius*, one of the names on the later Babylonian king-lists, attributed first to Ctesias. Recently, [David Rohl](#) argued for an identification with [Amar-Sin](#), the third ruler of the Ur III dynasty.<sup>[5]</sup> John Van Seters, in *Abraham in History and Tradition*, rejected the historical existence of Amraphel.<sup>[*citation needed*]</sup>



## تأمل في كيف انتصر ابرام على كدرلعومر لانقاذ لوط تكوين 14

وايضا امرافال من امودالفيال الذي هو بناء علي كلام

H B Huffmon

اسم ايضا قديم اموري من هذا الزمان

MacKenzie, Donald (1915). "The Golden Age of Babylonia".  
Myths of Babylonia and Assyria. p. 247. **The identification of  
Hammurabi with Amraphel is now generally accepted**

There is no king who can be mighty alone. Ten or fifteen  
kings follow Hammurabi the man of Babylon; as many  
follow Rim-Sin the man of Larsa, Ibal-pi-El the man of  
Eshnunna, and Amut-pi-El the man of Qatna and twenty  
kings follow Yarim-Lim the man of Yamhad.

Micael Roaf "Cambridge Atlas of Archaeology - king lists p  
111 and pp 108-123



# CITIES

"There is no king who can be mighty alone. Ten or fifteen kings follow Hammurabi, the man of Babylon; as many follow Rim-Sin, the man of Larsa, Ibal-pi-El, the man of Eshnunna, and Amut-pi-El, the man of Qatna, and twenty kings follow Yarim-Lim, the man of Yamhad."

The struggle for control of southern Mesopotamia was reflected in the year-names of the period. When a year-name issued by the ruler of one city was used in another, it signaled the subordinate status of that city. Similarly, a king who restored a temple, or appointed a priest or priestess, in another city demonstrated his control over the second city. However, though this was the general pattern, the evidence is often incomplete and the location of some of the cities uncertain. For example, some experts have identified the city of Eresh with the site of Abu Salabikh, while others place Eresh about 90 kilometers farther south. Furthermore, battles recorded as victories might, in reality, have been inconclusive, or the capture of a city might not have been followed by a period of rule, or the sovereignty claims in the royal inscriptions might have been exaggerated.

The prosperity of the cities of the south depended not only on their rulers' military or diplomatic prowess but also on their economic strength. Trade and industry were important, but less vital to a city than an abundant and reliable water supply. Most of the cities flowed along interconnecting channels, as it does today. Over the centuries, the course of the Euphrates has changed greatly, but its ancient channels can be partly traced from the locations of ancient settlements.

## The rise of Isin

For the first 70 years of the 20th century BC Isin dominated the south. Ishbi-Erra (2017–1985 BC) founded the dynasty out of the remnants of the kingdom of Ur. Late in his reign he drove the Elamites out of Ur, while his son Shu-ilishu (1984–1975 BC), who followed him, recovered the statue of Nanna, the chief god of Ur, which had been removed by the Elamites and taken to Anshan. Shu-ilishu took the title King of Ur and claimed divine status.

As an important religious center lying between several kingdoms, Nippur was always the subject of contention. For some years in the middle of the 19th century Nippur was lost by Isin after falling to some unknown invaders. In the southeast, Zabaya (1941–1933 BC), who described himself as an Amorite chief, rebuilt the temple of Shamash at Larsa. In the king lists the dynasty of Larsa went back to the Third Dynasty of Ur, but Zabaya (or perhaps his father) was the first of the dynasty to have left evidence of their rule. Zabaya was succeeded by his brother Gungunum (1932–1906 BC), who extended the kingdom of Larsa, campaigned against Susa, where a tablet bearing one of his year-names has been found, and possibly controlled Nippur.

## Trade in the Gulf

In the eighth year of his reign Gungunum captured Ur and gained control of the valuable trade with the Gulf that had begun in the Early Dynastic period. Situated on the maritime trade route

# Kings of Mesopotamia and Elam c.2000–1600 BC

ISIN	LARSA
Ishbi-Erra 2017–1985	Naplanum 2025–2005 Emisum 2004–1977
2000	
Shu-ilishu 1984–1975	Samium 1967–1942
Iddin-Dagan 1974–1954	Zabaya 1941–1933
Ishme-Dagan 1953–1935	Gungunum 1932–1906
Lipit-Ishtar 1934–1924	
Ur-Ninurta 1923–1896	
1900	
Bur-Sin 1895–1874	Abisare 1905–1895
Lipit-Enlil 1873–1869	Samuel 1894–1866
Erra-imitti 1868–1861	Nur-Adad 1865–1850
Enlil-bani 1860–1837	Sin-iddinam 1849–1843
Zambiya 1836–1834	Sin-eribam 1842–1841
Iler-pisha 1833–1831	Sin-igisham 1840–1836
Urukuga 1830–1828	Silli-Adad 1835
Sin-magir 1827–1817	Warad-Sin 1834–1823
1800	
Damqi-ilishu 1816–1794	Rim-Sin I 1822–1763
1794	1763
	Rim-Sin II 1740–1736
1700	
1600	

through the Gulf were the states of Dilmun, Magan and Meluhha. Dilmun probably included the islands of Failaka (at the head of the Gulf) and Bahrain (two days' sailing farther down the Gulf) as well as the eastern coast of Saudi Arabia. Magan, on the evidence of third-millennium copper-working sites, has been identified with Oman, while Meluhha was part of the Harappan or Indus valley civilization. In the Early Dynastic period Dilmun supplied timber to Ur-Nanshe of Lagash, and later texts from Lagash mention the import of copper ore and exports of wool, cloth, silver, fat and resin. Sargon (2334–2279 BC) boasted that ships of Dilmun, Magan and Meluhha moored at the docks of Agade, and his son Manishtushu (2269–2255 BC) and grandson Naram-Sin (2254–2218 BC) both claimed to have conquered Magan and brought back precious stones. The diorite statues of Manishtushu and of Gudea, the ruler of Lagash, indicated contact between Mesopotamia and Oman. Gudea's inscriptions also recorded copper, diorite and wood from Magan as well as timber, gold, tin, lapis lazuli and red stone (probably carnelian) from Meluhha. Inscriptions from Ur showed that trade with the Gulf was conducted by merchants who were financed by the Temple of Nanna in Ur, and that the trade was mostly with Magan, which also served as an entrepôt for goods from Meluhha.

After the collapse of the Third Dynasty of Ur, tablets from Ur dating to the reigns of Gungunum and his two successors (1932–1866 BC) recorded how trade, instead of being under centralized bureaucratic control, as it had been earlier, was now in the hands of wealthy citizens who received a fixed interest on the capital they supplied. The

Below A pottery vase from Larsa dating to early in the 2nd millennium BC. It is decorated with incised figures and smaller reliefs of a naked goddess, Inanna/Ishtar. The figures are probably symbols of the gods. The turtle and the fish may be associated with the water god Enki/Ea, the bearded bull with the weather god Adad, and the birds with the messenger god Papsukkal. Height 26.3 cm.



# BABYLON

Sumu-la-El 1894–1881  
Sumu-El 1881–1866  
Sabium 1844–1833  
Apt-Sin 1833–1822  
Sin-muballit 1822–1808  
Hammurabi 1808–1792  
Samsu-Adad 1792–1777  
Abi-esuh 1777–1763  
Ammisaduq 1763–1750  
Samsu-Ditana 1750–1733

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## CITIES

"There is no king who can be mighty alone. Ten or fifteen kings follow Hammurabi, the man of Babylon; as many follow Rim-Sin, the man of Larsa, Ibal-pi-El, the man of Eshnunna, and Amut-pi-El, the man of Qatna, and twenty kings follow Yarim-Lim, the man of Yamhad."

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Projection fallacy او الاسقاط يعني اتهامك بما يفعلوه

سفر التكوين 14

3 جَمِيعُ هَؤُلَاءِ اجْتَمَعُوا مُتَعَاهِدِينَ إِلَى عُمُقِ السِّدِّيمِ الَّذِي هُوَ بَحْرُ الْمِلْحِ.

[https://en.wikipedia.org/wiki/Battle\\_of\\_Siddim](https://en.wikipedia.org/wiki/Battle_of_Siddim)

## Geopolitical context [[edit](#)]

### Alliances [[edit](#)]

It was common practise for vassals/allies to accompany a powerful king during their conquests. For example, in a letter aimed at persuading the nomadic tribes to acknowledge the authority of [Zimri-Lim](#) of Mari:

There is no king who can be mighty alone. Ten or fifteen kings follow Hammurabi the man of Babylon; as many follow the man of Eshnunna, and [Amut-pi-Ei](#) the man of [Qatna](#) and twenty kings follow [Yarim-Lim](#) the man of [Yamhad](#).

7. ^ [Genesis 14:18-20](#)

8. ^ [Jewish Encyclopedia](#)





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## Battle of Siddim

From Wikipedia, the free encyclopedia

The **Battle of the Vale of Siddim**, also often called the **War of Nine Kings** or the **Slaughter of Chedorlaomer**, was an event in the *Hebrew Bible* book of *Genesis* 14:1-17 that occurred in the days of *Abram* and *Lot*. The Vale of Siddim was the battleground for the cities of the *Jordan River* plain revolting against *Mesopotamian* rule.

Whether this event occurred in history has been disputed by scholars.<sup>[1]</sup> According to Ronald Hendel, "The current consensus is that there is little or no historical memory of pre-Israelite events in Genesis."<sup>[2]</sup>

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### Background [ edit ]

The *Book of Genesis* explains that during the days of *Lot*, the vale of Siddim was a *river valley* where the Battle of Siddim occurred between four Mesopotamian armies and five cities of the Jordan plain. According to the biblical account, before the destruction of *Sodom* and *Gomorrah*, the Elamite King Chedorlaomer had subdued the tribes and cities surrounding the Jordan River plain. After 13 years, four kings of the cities of the Jordan plain revolted against Chedorlaomer's rule. In response, Chedorlaomer and three other kings started a campaign against King Bera of Sodom and four other allied kings.<sup>[3]</sup>

### Location [ edit ]

The **Vale of Siddim** or **Valley of Siddim**, *Hebrew*: עֵמֶק הַסִּדְדִּים *ʿemeq haš-šiddim*, equated with the "Salt Sea" in *Genesis* 14:3, itself equated with the "sea of the *Arabah*" in *Deuteronomy* 3.17, the same as the "Dead Sea"<sup>[4]</sup> is a *biblical* place name mentioned in the *Book of Genesis* Chapter 14: 'And the vale of Siddim was full of slime pits' (*Genesis* 14:3, 8, 10).

Siddim is thought to be located on the southern end of the *Dead Sea* where modern *bitumen* deposits have been found, evocative of the *tar pits* (asphalt, slime pits) mentioned in *Genesis* 14:10. This scripture indicates that the valley was filled with many of these pits that the armies of *Sodom* and *Gomorrah* fell into during their retreat from Mesopotamian forces. It has been suggested by *theologians* that the destruction of the cities of the Jordan Plain by divine fire and brimstone may have caused Siddim to become a salt sea, what is now the Dead Sea.<sup>[4]</sup>

The Dead Sea is also called the "east sea" in *Ezekiel* 47:18 (Compare *Joel* 2:20), *Bahr Lut* (the Sea of Lut) in Arabic, and "Lake Asphaltitus" in the works of *Josephus*.

### Aftermath [ edit ]

The Northern forces overwhelmed the Southern kings of the Jordan plain, driving some them into the asphalt or *tar pits* that littered the valley. Those who escaped fled to the mountains, including the kings of Sodom and Gomorrah. The cities of Sodom and Gomorrah were then spoiled of their goods and provisions and some of their citizens were captured. Among the captives was Abraham's nephew, Lot.<sup>[5]</sup>

#### Battle of Siddim



**Abram** Makes the Enemies Flee Who Hold His Nephew (1613 etching by Antonio Tempesta at the National Gallery of Art)

<b>Date</b>	Early 2nd millennium BCE
<b>Location</b>	Vale of Siddim (Salt Sea)
<b>Result</b>	Cities of the Jordan plain freed from Mesopotamian control, Lot and captives rescued

#### Belligerents

Five Cities of the Plain	Mesopotamian kingdoms
<ul style="list-style-type: none"> <li><i>Sodom</i></li> <li><i>Gomorrah</i></li> <li><i>Admah</i></li> <li><i>Zebolim</i></li> <li><i>Bela</i></li></ul>	<ul style="list-style-type: none"> <li><i>Elam</i></li> <li><i>Shinar</i></li> <li><i>Elisasar</i></li> <li><i>Goyim</i></li></ul>

Non aligned:

- Abram's* 318 elite force

#### Commanders and leaders

Five Kings	Four Kings
<ul style="list-style-type: none"> <li>King Bera</li> <li>King Birsha</li> <li>King Shinab</li> <li>King Shemeber</li> <li>King of Bela</li></ul>	<ul style="list-style-type: none"> <li>King Chedorlaomer</li> <li>King Amraphel</li> <li>King Arioch</li> <li>King Tidal</li></ul>

## Geopolitical context [\[ edit \]](#)

### Alliances [\[ edit \]](#)

It was common practise for vassals/allies to accompany a powerful king during their conquests. For example, in a letter from about 1770 BCE<sup>[10]</sup> reporting a speech aimed at persuading the nomadic tribes to acknowledge the authority of [Zimri-Lim](#) of Mari:

There is no king who can be mighty alone. Ten or fifteen kings follow Hammurabi the man of Babylon; as many follow Rim-Sin the man of Larsa, Ibal-pi-EI the man of Eshnunna, and [Amut-pi-EI](#) the man of [Qatna](#) and twenty kings follow [Yarim-Lim](#) the man of [Yamhad](#).

The alliance of four states would have ruled over cities/countries that were spread over a wide area: from Elam at the extreme eastern end of the [Fertile Crescent](#) to Anatolia at the western edge of this region. Because of this, there is a limited range of time periods [that match the Geopolitical context of Genesis 14](#). In this account, Chedorlaomer is described as the king to whom the cities of the plain pay tribute. Thus, Elam must be a dominant force in the region and the other three kings would therefore be vassals of Elam and/or trading partners.<sup>[10]</sup>



## Geopolitical context [\[ edit \]](#)

### Alliances [\[ edit \]](#)

Micael Roaf "Cambridge Atlas of Archaeology - king lists p 111 and pp 108-123



It was common for the kings of the region to form alliances during their conquests. For example, in a letter from about 1770 BCE<sup>[10]</sup> reporting a speech aimed at persuading the nomadic tribes to acknowledge the authority of [Zimri-Lim](#) of Mari:

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## Scholarly analysis [\[ edit \]](#)

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### Identifying the kings [\[ edit \]](#)

[Amraphel](#) has been thought by some scholars such as the writers of the Catholic Encyclopedia (1907) and the Jewish Encyclopaedia (1906)<sup>[8]</sup> to be an alternate name of the famed *Hammurabi*. The name is also associated with [Ibal-pi-el II](#) of [Esnunna](#).<sup>[9][10]</sup>

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### Identifying the kings [\[ edit \]](#)

[Amraphel](#)

Encyclopaedia

[Esnunna](#).<sup>[9][10]</sup>

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## Identifying the Kings [\[ edit \]](#)

Genesis 14:1 gives a list of four names: "It was in the time of Amraphel king of Shinar, Aricoch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of the Goiim..." Traditionally these have been taken as four separate kings: <sup>[8]</sup>.

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# Ibal-pi-el II

From Wikipedia, the free encyclopedia

**Ibal pi'el II** was a king of the city kingdom of [Eshnunna](#) in ancient [Sumer](#). He reigned c. 1779–1765 BC).<sup>[1]</sup>

He was the son of [Dadusha](#) and nephew of [Naram-Suen of Eshnunna](#).

He conquered the cities of [Diniktum](#) and [Rapiqum](#).<sup>[2]</sup> With [Hammu-rāpi of Babylon](#), and the [Amorite](#) king [Shamshi-Adad I](#) he besieged the kingdom of [Malgium](#) until its ruler bought them off with 15 talents of silver.

He was a contemporary of [Zimri-Lim of Mari](#), and formed powerful alliances with [Yarim-Lim I](#)<sup>[3]</sup> [Amud-pi-el of Qatanum](#), [Rim-Sin I of Larsa](#) and most importantly [Hammurabi of Babylon](#),<sup>[4]</sup> to appose the rise of [Shamshi-Adad I](#) in [Assyria](#) (on his northern border) who himself had alliances with [Charchemish](#), [Hassum](#) and [Urshu](#)<sup>[5]</sup> and [Qatna](#).

Some scholars have suggested the biblical king [Amraphel](#)<sup>[6]</sup> may have been Ibal Pi-El II of [Esnunna](#).<sup>[7][8]</sup> While others<sup>[9][10]</sup> consider Ameraphel to be [Hammurabi](#).

He was killed by [Siwe-palar-huppak](#) of [Elam](#), who captured [Eshnunna](#), and he was succeeded by [Silli-Sin](#).

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- ↑ Micael Roaf "Cambridge Atlas of Archaeology - king lists p 111 and pp 108-123.
- ↑ [Catholic Encyclopedia](#).
- ↑ [Jewish Encyclopedia](#).



# Catholic Encyclopedia (1913)/Amraphel

— Catholic Encyclopedia (1913)

## Catholic Encyclopedia, Volume 1 (1913)

### Amraphel

By Gabriel Cousens

king of Sennar (Sinar), or Babylonia, one of the four Mesopotamian kings—the other three being Arnoch, King of Fortus (Elisar), Chusdrasomer, King of Elam, and Thada (Tada), King of Nations (Goyim)—who, according to the fourteenth chapter of Genesis, jointly invaded Chanaan and defeated the five kings of the Plains, capturing Lot and his family together with a rich booty. On their way home they were assailed and routed in a single night by Abraham and his 318 men in the vale of Sava (Gader) near the Dead Sea. Among the rescued prisoners were Lot and his family. Abraham, furthermore, while on his way back from his victorious attack, was met by Melchisedech, the High Priest of El-Elam, at Jerusalem, who celebrated Abraham's victory by a thanksgiving offering of bread and wine, taking from him, as his sacerdotal share, the tenth part of the booty. To Biblical scholars and theologians the personality of Amraphel is of considerable interest, owing to the fact that he has been long ago identified by the majority of Assyriologists and Biblical critics with the great Babylonian king, Hammurabi, the sixth monarch of the first Babylonian dynasty, who reigned about 2250 B. C. This ruler's famous Code of Laws, the oldest code of laws in the world, was discovered in 1875-2, in Susa, the ancient capital of Elam, by the French archaeological expedition, and was for the first time deciphered and translated by the French Dominican scholar, Father Scheil, of Paris.

The identity of Amraphel and Hammurabi is now unanimously accepted by Assyriologists and Biblical critics. Phonetically, the two names are identical. The variants of the second form are Ammirabi, Ammurabi, and Hammurabi, etc. Hammu, or Ammu, was in all probability the name of a god, as it is found in many compound names such as Sumuhammu, Isdubarhamu, and Dushammu. The element *abi* is very common in Babylonia, and it means "great", the full name, consequently, means "The god Ammu is great", on the same analogy as names like Sinabdi, Damaabdi, and many others. According to Dr. Lindé, followed by Sayce and others, the name was also pronounced Ammurabi, and, so Dr. Pinches was the first to point out, the form Ammurabi is also met with by the side of Hammurabi, and like many of the Babylonian kings of that period, he was deified, being addressed as *ab-Ammurabi* or *Ammurabitu*, i. e. "Ammurabi the god", *ab* being the equivalent of the Hebrew *El*, which means "god". Now *Ammurabitu* or *Ammurabi* is either for either the Amraphel, or Amrapel, of Genesis. According to another hypothesis, suggested by Dr. Huxley, the *i* at the end of the form "Amraphel" is superfluous, for he would join it to the next word, and read "And it came to pass in the days of Amraphel, as Arnoch king of Elisar was over Sinar, that Chusdrasomer . . ." Another, and according to Dr. Pinches perhaps more likely, explanation is that this additional letter is due to a faulty-reading of a variant writing of the name, with a polyphonic character having the value of *pe*, as well as *bi*, which form may, in fact, still be found. But whichever hypothesis we adopt, the identity of Amraphel and Hammurabi is phonetically beyond dispute.

The political situation presupposed in Gen., *loc. cit.*, reflects, furthermore, with a remarkable degree of probability, the condition of the times of Hammurabi's reign. The leader of the force and the Suzeran to whom the Chanaanite princes were subject, was a king of Elam, Elam, therefore, must have been the predominant power at the time, and the Babylonian king must have been its vassal. The narrative, nevertheless, is dated in the reign of the Babylonian king, and not in that of the King of Elam, and it is to the reign of the Babylonian king that the events described in it are attached. Babylonia, however, was not a united country; there was another king, Arnoch of Elisar, who divided with the Amraphel of Sennar the government of it, and like Amraphel, acknowledged the supremacy of Elam. Finally, the "nations" (*Goyim*), wherever they were, were also subject to Elam, as well as the distant province of Chanaan. If we turn our glance to the political condition of Hammurabi's times and period, we shall find that the contemporary monuments of Babylonia are in perfect accord with the situation presupposed by Gen., *loc. cit.*

Cousens in New York Review (Aug. Sept., 1900), 254-261, with full bibliography.

GABRIEL COUSSENS



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## James Orr (theologian)

From Wikipedia, the free encyclopedia

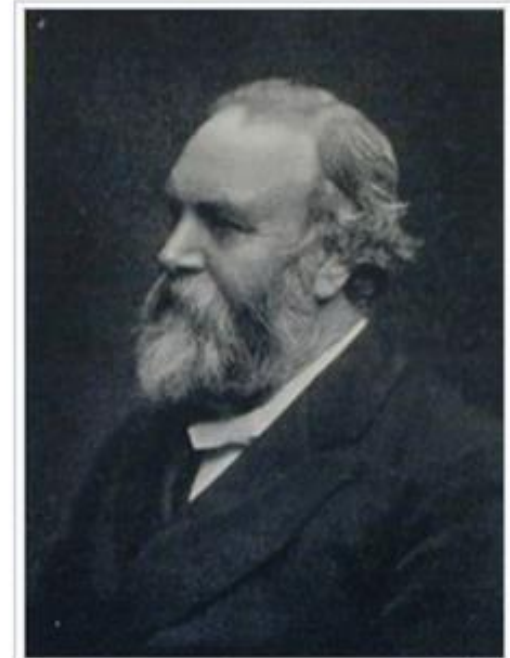
**James Orr** (1844–6 September 1913<sup>[1]</sup>) was a [Scottish Presbyterian](#) minister and professor of [church history](#) and then [theology](#). He was an influential defender of [evangelical](#) doctrine and a contributor to *The Fundamentals*.

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### Biography [\[ edit \]](#)

Orr was born in [Glasgow](#) and spent his childhood in [Manchester](#) and [Leeds](#). He was orphaned and became an apprentice bookbinder, but went on to enter [Glasgow](#)



James Orr



The International Standard Bible Encyclopedia



Kitchen, Kenneth



<http://cojs.org/>

## Geo-Political Conditions

A third kind of evidence concerns the changing geo-political situation in the Biblical lands. **In Genesis 14**, as mentioned above, Abraham and five Canaanite kings fight a war near the Dead Sea against their overlords, consisting of an alliance of four kings from Elam, Mesopotamia and southern Anatolia.



Now it is true that alliances such as Abraham makes with his neighbors—petty Canaanite kings—could have occurred from at least the Early Bronze Age (third millennium B.C.) down to the end of the 13th century B.C., though they would have been less likely during the period of Egyptian domination from the 15th to the 13th centuries B.C. In the 12th and 11th centuries B.C., however, new conditions presented themselves in Canaan- the emergence of early Israel, the rise of the Philistine league, and the consolidation of Aramean power in the north. So the situation in Canaan is not very helpful in answering our chronological question, except to say that the alliance between Abraham and the Canaanite kings must have occurred before the 12th century.

But, further east, the situation was entirely different. In the history of Mesopotamia and its neighbors, we find that the geo-political conditions **match the situation in Genesis 14** in only one period, the Patriarchal Age according to the Biblical chronology.



In the late third millennium B.C., Mesopotamia was dominated for a time by a single power, the Third Dynasty of Ur. This dynasty was overthrown by Elam in about 2000 B.C. Then, for some 250 years, no single power ruled in greater Mesopotamia, from Ur to Carchemish. Instead, the area swarmed with major and minor city-states, combining and recombining in ever-changing alliances. Some, like Isin and **Larsa**, Mari, and then Assyria and Babylon, became more prominent than others. States such as these occasionally headed major alliances, but power was still divided. **As one oft-quoted ancient text observes-**

**“There is no king who is strong just by himself. Ten (to) fifteen kings are following Hammurabi the man of Babylon; so, too, Rim-Sin the man of Larsa; so, too, Ibal-pi-el the man of Eshnunna; so, too, Amut-pi-el the man of Qatna; (and) twenty kings are following Yarim-Lim the man of Yamhad.”<sup>11</sup>**

**Other documents of the period repeatedly refer to alliances of three, four and five powers.<sup>12</sup>**



Despite the abundance of cuneiform records from Mesopotamia, none of the kings who, according to Genesis 14, fought against the Abrahamic alliance have been identified in an extra-Biblical account. **Nevertheless, the right names go with the right places in Genesis 14-** “Amraphel king of Shinar; Arioch king of **Ellasar**, Chedor-laomer king of Elam, and Tidal king of Goiim” (Genesis 14-1). Chedor-laomer is clearly an Elamite name (a Kudur-X or Kutur type).f **Arioch** is Arriyuk(ki)/Arriwuk(ki), **attested at Mari** and Nuzi in Mesopotamia. Amraphel is less clear.

Arioch is Arriyuk(ki)/Arriwuk(ki), attested at Mari

وايضا وجد ادله علي ان اريوك ملك الاسر هو من القرن التاسع عشر قبل الميلاد واريوك من الاسماء البابليه  
القديمه مكتوب في بعض اثار حمورابي وقيل انه من اسماء حمورابي او من قبله ( حمورابي من القرن الثامن  
عشر قبل الميلاد )



But Tid'al is universally recognized as an early form of Tudkhalia, well known from the Hittite world centered in Anatolia (modern Turkey). Interestingly, Tudkhalia served as a “king of peoples/groups,” reflecting the fractured nature of political power in Anatolia in the 19th and 18th centuries B.C., according to archives of Assyrian merchants in Cappadocia.<sup>13</sup> In these archives we read of chiefs (rubbaum) and overlords or paramount chiefs (rubbaum rabium).

Moreover, military campaigns from Mesopotamia into the Levant are well attested from the third millennium B.C. (Akkad and Third Dynasty of Ur) through the early second millennium B.C.<sup>14</sup> **A war by the Abrahamic alliance against an alliance of kings from the east in the patriarchal period is certainly plausible.**

تأمل في كيف انتصر ابرام على كدرلعومر لإنقاذ لوط تكوين 14



Indeed, one account from the early second millennium is similar to Genesis 14—though from the opposite perspective, that of the alliance of eastern kings. In a splendid inscription of Iahdun-Lim of Mari, we are told that Shamsi-Adad I of Assyria reached Lebanon, advanced past the timber mountains and proceeded to the Mediterranean Sea; he made offerings to celebrate his success (as Abraham tithed to Melchizedek [Genesis 14-20]) and imposed his rule and “perpetual tribute” on the Levantine peoples he conquered, which was paid until the very year of the inscription, when Shamsi-Adad I defeated an alliance of four other vassals who rebelled.

The conquest, servitude and revolt described in this inscription are paralleled in Genesis 14:1–11, but from the opposite viewpoint. In short, **the kind of military engagement described in Genesis 14 is at home in the early second millennium B.C.**

From about the 18th century B.C. on, however, the situation drastically changed in Mesopotamia. The triumphs of Hammurabi of Babylon and Shamsi-Adad I of Assyria ended the era of rival alliances, with the numerous Mesopotamian city-states vanishing forever. From then on, the land was dominated by just two powers, Assyria and Babylon. For two centuries (c. 1550–1350 B.C.) they shared power with Mitanni, but that was all.



Not only did the political map of Mesopotamia then become incompatible with the situation as described in Genesis 14, but in the north, in Anatolia, there were drastic changes as well- The chiefs and overlords were absorbed into the Hittite kingdom that dominated the area until about 1200 B.C. Later, during the first millennium B.C., the Levant was dominated by Aramean and Neo-Hittite states in the north, by Israel (later Israel and Judah) and the Philistines in the south, by the Phoenicians along the coast, and in due time by Ammon, Moab and Edom east of the Jordan. All, however, fell under the ever-growing shadow of Assyria, and in most cases vanished politically as Babylon and then the Persian Empire succeeded, one after the other, to Assyrian hegemony.

Thus, **there is one—and only one—period that fits the conditions reflected in Genesis 14**—the early second millennium B.C. Only in that period did the situation in Mesopotamia allow for shifting alliances; and only then did Elam participate actively in the affairs of the Levant, sending envoys not only to Mari but as far west as Qatna on the Orontes in Syria.<sup>15</sup>



## ملخص المراجع

فهم تركوا كل المراجع في كل بقية النقاط رغم انهم المفروض خصصوا حلقة يردوا عليها كلها

وأيضاً رفضوا كل القواميس المتخصصة وتهربوا منها تماماً. وتؤكد ما قلت واصطادوا بعض مراجع في نقطة فرعية ليشككوا الناس في بقية الموضوع رفضوا موسوعتين مهمتين بحجة انهم قدام قالوا ما قلت

ورفضوا عالمين منهم بروفيسور وآخر عالم حضارات وثقافات شعبية بحجة أخرى لأنهم مسيحيين وهم قالوا ما قلت

ومرجعين: اطلس طلع أصلاً لا يعرفوه قال ما قلت وبحث لم يقرأوه رغم انه قال نفس كلامي الأصلي

7

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## Code of Hammurabi Tablet Found

A first in Israel: a cuneiform tablet uncovered by a Hebrew University team at Hazor parallels the Code of Hammurabi.

 **Contact Editor**

INN Staff courtesy of Hebrew University, 26/07/10 14:40 | updated: 15:56





كتاب شريعة حمورابي ترجمة محمود الامين في مقدمة الناشر كاتب  
رتبت مواد شريعة حمورابي في اربعة واربعين حقلا باللغة البابلية على غرار شريعة لبت  
عشتار وبالخط المسماري ,تحتوى المسئلة على 282 مادة ومن المرجح انها كانت تزيد  
على 300 مادة

**Tablet Discovered by Hebrew U Matches Code of  
Hammurabi**

**[http://www.israelnationalnews.com/News/News.aspx/138788  
#.VVIVk5s5BGw](http://www.israelnationalnews.com/News/News.aspx/138788#.VVIVk5s5BGw)**

وهذا ما قلته: موسى لو كان ينقل كان نقل من الحضارة المصرية الي اترى عليها ولكن نجد أشياء كثيرة على تعبيرهم هم انها أشياء سخيفة ولكن موسى لم ينقل أي منها وهذا شهادة للوحي في حد ذاتها وتؤكد كلامي

مغالطة Projection fallacy او الاسقاط يعني اتهامك بما يفعلوه

موضوعي كان عن شريعة حمورابي ومقارنتها بناموس موسى



ادعاء الخطأ كنيسة الإسكندرية هلستينية

الفلسطينيين من القرن 12

شريعة عين بعين ليس تعويض

شريعة موسى المرأة تطلق وتاكل تراب ووضحت خطأ هذا بادلة كتابية

ادعاء ان شريعة موسى مفهانش عقاب لمعاشرة المحارم وطلعوا غلطانين

وادعاء ان شريعة موسى مفهانش ولا حالة رجم للرجل واحده وأيضا وطلعوا غلطانين

فهم تركوا كل المراجع في كل بقية النقاط رغم انهم المفروض خصصوا حلقة يردوا عليها كلها

وأيضاً رفضوا كل القواميس المتخصصة وتهربوا منها تماماً. وتؤكد ما قلت واصطادوا بعض مراجع في نقطة فرعية ليشتكوا الناس في بقية الموضوع رفضوا موسوعتين مهمتين بحجة انهم قدام قالوا ما قلت

ورفضوا عالمين منهم بروفيسور وآخر عالم حضارات وثقافات شعبية بحجة أخرى لأنهم مسيحيين وهم قالوا ما قلت

ومرجعين: اطلس طلع أصلاً لا يعرفوه قال ما قلت وبحث لم يقرأوه رغم انه قال نفس كلامي الأصلي وبحث قال ما قلت وحوروا كلامي ليخطؤوني



- 1 اما سيستمروا في مغالطة الهجوم الشخصي
- 2 وأيضا يتوهوا الناس بموضوعات فرعية وكثرة الشبهات والكلام الكثير والبعد عن النقاط التي اخطوا فيها بوضوح
- 3 وأيضا مغالطة رجل القش بتحويل كلامي وتقويلي ما لم أقوله
- 4 او بادعاءات غير امينة على المراجع ليشككوا الناس في مصداقية ما قدمت
- 5 او يرفضوا مراجع متخصصة تماما ويتحاشوها مثل القواميس.
- 6 او اهم من كل هذا يدعوا أشياء غير امينة على ما يقول الكتاب.

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والمجد لله دائما