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# Myths in bible

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# Simple introduction:

Praise be to Allah, who has not taken a son, nor has He a partner in dominion, nor has He a protector from humiliation, nor is there with Him any god, there is no god but Him, nor a creator other than Him, nor a Lord other than Him, the One who deserves all types of worship, and therefore He decreed that we worship none but Him, because Allah is the Truth and that what they call upon besides Him is falsehood, and that Allah is the Most High, the Great, and I bear witness that there is no god but Allah alone, without partner, to Him belongs the true dominion, the Most High, the Great, exalted in His divinity and lordship from a partner or a minister, and sanctified in His oneness and self-sufficiency from a companion, a son, a guardian, or a helper, transcendent in His attributes of perfection and descriptions of majesty from a match or a peer, and mighty in His power of dominion and perfect ability from a contender, a conqueror, or a counselor, and sublime in His permanence and continuity, and self-sufficiency and self-sufficiency from a feeder or a protector, and I bear witness that our master and prophet Muhammad is His servant and messenger, the bringer of good tidings and a warner, sent to all people with the pure religion and guidance. Al-Munir, God Almighty sent him as a mercy to the worlds, and revealed to him His dominant book, the clear light, the evident guidance, and the enlightened path.

“O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they used to differ. Guide me to the truth concerning that over which they used to differ, by Your permission. Indeed, You guide whom You will to a straight path.”

Now,

we are in the process of something strange, it may make you laugh or cry, you may be amazed, astonished and extremely surprised, and on the other hand you may be one of those who are not affected by anything no matter how strong and solid its significance is, but most likely you will be affected by the information we will present to you, as what we will present in this research has exceeded all expectations and imaginations, as it is new, strange and unique information that you may not have seen before, or at least you have seen the likes of it in a book that is claimed to be sacred, as no sane person would imagine finding in any heavenly book belonging to any religion whose owners claim that the book is inspired by God information, stories or narratives that science has proven beyond a shadow of a doubt that they have no place in reality, and that they are all records of fantasy and myth.

In this research, we say with all calmness and confidence that the science of studying myths and legends proves that the Bible has been distorted. Do not get angry with me, my Christian friend, because this research is based on very strong scientific evidence. However, before presenting it, we must crystallize a certain thought:

- We have truth, and it is opposed by falsehood and misguidance. God Almighty says nothing but the truth.

“What did your Lord say?” They said, “The truth.” And He is the Most High, the Grand .” [Saba’: 23]

We know with certainty that God is the truth, and nothing comes from God except the truth.

{ That is because Allah is the Truth, and that which they invoke besides Him is falsehood .} [Al-Hajj: 62]

Therefore, if we find a book whose authors claim that it is from Allah, and this book contains falsehood, then know that it is not from Allah.

{ So that is Allah, your Lord, the Truth. So what is there after the truth except error? So how are you averted ?

}[Yunus: 32]

- There is also guidance, and its opposite is error and misguidance, and we know that Allah Almighty is the source of guidance.

This is the guidance of Allah by which He guides whom He wills of His servants . [Al-An`am: 88]

We also know that misguidance is from Satan and that he never wants guidance for man.

“ Satan wants to lead them far astray . ” [An-Nisa’: 60], “ Satan only wants to cause between you animosity and hatred .” [Al-Ma’idah: 91]

Therefore, if we find a book whose authors claim that it is from Allah, and this book contains misguidance, then know that it is not from Allah.

• We also say that there is a real fact or facts that science has proven exist in the universe and that everyone knows.

These facts are a means of knowing God Almighty, some of which are mentioned in the Holy Quran.

Allah the Almighty calls us to contemplate these existing facts, whether they are things that exist now and that we can see:

{ Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding {190} Who remember Allah while standing, sitting, and [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this in vain. Glory be to You! So protect us from the punishment of the Fire. ” {191}} [Al Imran]

There are things that Allah the Almighty has told us in His Noble Book and He has called us to contemplate them because they contain evidence that directs us to the right path. Allah the Almighty said:

{ Indeed , there have been examples before you, so travel through the land and see what was the end of those who denied .} [Al Imran: 137]

{ Say, "Travel through the land and see what was the end of those who denied ."} [Al An'am: 11]

But unfortunately, we have found books whose authors claim that they are holy books inspired by Allah, which contain things that everyone, young and old, agree that they have no existence in reality, and that they are all mere myths and legends and have no connection to the truth in any way. In a very simple equation, we say, just as Allah the Almighty, if He inspired falsehood in His book, And shadows, for He, Glory be to Him, does not inspire in His book myths and legends, so we present to you in a brief narration a valuable research entitled: Mythology - the science of studying myths and legends - proves the distortion of the Holy Book.



### What is myth and legend and what is mythology?

Mythology as defined by Dr. Amin Salama in his book Greek and Roman Mythology, which begins with words that express the subject of our research and strongly, saying ( If a person returns with his imagination to the mysterious beginnings of time, he will find that if the true religion does not enlighten the human mind and the sciences do not explain things and their origins to him, he may notice the birth of what we call myths ).

He defines myth as: It is the narration of the works of a god or a supernatural being, tells an imaginary historical event or explains a custom, belief, system or natural phenomenon.

He defines mythology as: It is the system of myths as narrated by a certain gender, and this word also means the study of myths in general or the science of myths.

Let us look at the language books and what they contain about the words myth and legend:

- **Al-Muheet:** myth: autumn fruits. -: absolutely false talk ; the talk was the fabric of a myth.
- **Al-Muheet:** Myth: A fable or fabricated story that has no basis . A story dominated by imagination in which the forces of nature may appear in the form of gods or supernatural beings and is commonly used in the folklore of various nations; the use of myth has become widespread in modern literature as a symbol of an idea.

- **Al-Wasit:** Myth: Fable. A story that has no basis .
- **Al-Ghani:** Fable: False stories and weak beliefs . A strange, bizarre story.

After these definitions, is it correct to say that the Bible contains absolutely false stories?, or that it contains fabricated stories that have no basis?, or that we say that the Bible is full of stories dominated by imagination and have no basis?, or that we say that the Bible is full of false stories and weak beliefs? Is it correct to say this about a book whose authors claim that it is a book inspired by God? But if this is the truth, and the Holy Book actually contains myths and legends, then we will say that the science of mythology proves that the Holy Book has been distorted!!



### **Mythical creatures found in Greek mythology:**

Let us review some creatures from Greek mythology in particular in the form of a table that translates and describes for you the names of the different monsters that were formulated by the imagination that contributed to making the myth so that you know that this type of imagination is mythical without dispute:

<https://www.theoi.com/greek-mytholog...creatures.html>

FORM	Description in Arabic
Goat-Man	Goat-Human (a creature that is half goat and half human)
Serpent	Snake (a creature in the form of a snake with a head in each direction)
Serpent	Snake (a creature in the form of a rooster with a snake's tail)
Bull	Bull (a red-headed bull that is not affected by weapons)
Bull	Bull (a creature in the form of a bull that can kill with its gaze or poisonous breath)
Fish-Animal	Fish - animal (a creature with the head of an animal and the tail of a fish)
Eagle-Lion	Falcon - Lion (a creature with the wings and head of an eagle and the body of a lion)
Bird-Woman	Bird - Woman (Woman with wings and lower half of bird)
Hyena	Hyena (a hyena that has the ability to imitate the human voice)
Tiger-Man	Tiger - Man (cannibalistic creature with the head of a man and the body of a lion)
Horse	Horse (a horse with one horn on its forehead)
Donkey-Man	Donkey - human (a creature whose upper half is human and whose lower half is a donkey)
Serpent	Snake (winged snake)
Horse	Horse (a horse with wings that flies)
Bird	Bird (a bird that lives more than five hundred years)
Ape-Man	Ape-human (a creature that is half ape and half human)

Fish	Fish (a sea monster with hair-like gills and a locust-like tail)
Bird-Woman	Bird - Woman (The lower text is a bird and the upper text is a woman)
Fish-Man	Fish-human (upper half is a man, lower half is a fish tail, red eye and green hair)
Antelope	An antelope (a hippopotamus with an elephant's tail, a pig's jaw, and horns that move in all directions)

Quick pictures of these mythical creatures so that everyone knows that the idea of collecting the characteristics of different creatures is a mythical idea par excellence, and the book has taken a simple spark from it, and under it will be its name, which if you search for it on the Internet, you will find what satisfies the thirst for knowledge, even if it is a myth, but it remains entertaining as long as it is within the framework of the myth:



[AMPHISBAENA](#)

A snake with a head in every direction



[BASILIC](#)

Snake in the form of a rooster with a live tail



[BULL AETHIOP](#)

Red-headed bull is invulnerable to weapons.



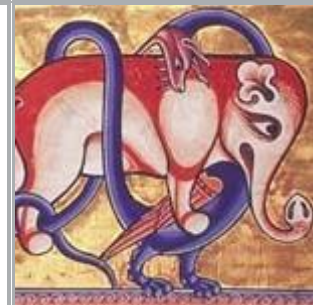
[CATOBLEPAS](#)

A bull that can kill with a look or a poisonous



[CETUS INDIAN](#)

A creature with an animal head and a fish



[DRACO INDIAN](#)

[Indian dragon preys on Indian elephants.](#)



[GRIFFIN](#)

A creature with the wings and head of an eagle and the body of a lion



[HARPY](#)

A woman with wings and a bird's



[LEUCROCOTA](#)

A hyena has the ability to imitate human



MANTICORE

Cannibal with a man's head and a lion's



MONOCERATUS

A horse with one horn on its forehead



ONOCENTAUR

Half human half donkey



PEGASUS AETHIOP

A horse with wings that flies



PHOENIX

A bird that lives more than five hundred years



SATYR LIBYAN

Half monkey half human



SIREN

The Salafist text is a bird and the Alawite text is a woman



TRITON TANAGRAN

Man with a fish tail and red eyes



YALE

Hippopotamus, Elephant Tail, Pig Jaw



## ◊ The Ghoul in the Holy Bible:

The last night of the age of darkness My heart stood on the edge of fear, and as I was leaving my grandmother's house after dinner, I saw a strange sight, I look, I see it in front of me, looming in the blackness around me, a strange creature, its blackness becomes a shiver in my being and my conscience, Oh God, Oh safety of the fearful, from this blackness, and why is it here on the edge of fear in the heart of the road, should I return, should I turn around and enter my grandmother's house, should I return, in front of me and to the tunes of my disturbed heart I see a scene of terror sweeping through my veins and my feelings, a strange creature, I see it in front of me in the blackness around me, I see it even in the reflections of my fearful heart, I see it even in my trembling eyelashes, in my eyelids and my conscience and my weak tremors and my small desperate pulse, I saw it there a few steps away from my trembling hands, there it is there, but He settled with his terrifying image and thick hair here in all my frightened limbs and became an obsession of weak, disturbed feelings. What is this creature, and why is there all this hair on his body? I do not know an animal with such frightening details, nor a human being so disgusted that he would turn into this thing. So it must be... a ghoul... yes, a ghoul, a mythical creature, from those that filled the stories of our village, our tribe, our life, our eyelids, and the blackness of our gloomy night.

This creature is found in Greek mythology in particular and is called the hairy or ghoul or Satyrs and because it is a lustful creature and loves wine and women according to what Greek mythology tells us, it was difficult to put the Wikipedia website or other sites due to the pictures that we cannot display because of the legal violations in them and anyone can search for the word Satyrs and will find a lot and a lot about it and before we start displaying the pictures we must apologize for the large number of pictures but our excuse for that is that the topic is about mythical creatures that some may not know well and therefore the picture is the best description of this creature instead of extending its description verbally and let us start with a picture that shows you the specifications of this Satyrs:



Aegipan from the Nuremberg Chronicle, 1493



Ghoul

of Libya:<http://www.theoi.com/Thaumasios/SatyroiLibyes.html>

Libyan satyr, Der Naturen Bloeme manuscript (1350), National Library of the Netherlands • **Wikipedia** The free encyclopedia speaks About the ghou: [http://ar.wikipedia.org/wiki/Ghoul\\_\(mythical\\_creature\)](http://ar.wikipedia.org/wiki/Ghoul_(mythical_creature)) Ghoul is a popular word in Arab society and also exists in English about Arabic to describe an imaginary monster or a mythical phobia of a predatory thing. This term is usually used in popular children's stories or to describe an unknown, usually frightening creature. Mothers and grandmothers used to scare children with it to go to bed early, saying... Now the ghou will appear if you do not sleep.... The ghou in Arab popular culture is the terror that mothers used to terrify their children with, and the ghou usually lives in the village cave or orchard when mentioned or even in the dark room of the house. One of the most famous things said about the ghou is: (The three impossibilities for the Arabs are the ghou, the phoenix, and the faithful friend). [Encyclopedia Mythica: https://www.pantheon.org/articles/s/satyrs.html](https://www.pantheon.org/articles/s/satyrs.html)



In Greek mythology the satyrs are deities of the woods and mountains. They are half human and half beast; They usually have a goat's tail, flanks and hooves. While the upper part of the body is that of a human, they also have the horns of a goat. They are the companions of Dionysus, the god of wine, and they spent their time drinking, dancing, and chasing nymphs. The Italian version of the satyr is the faun, while the Slavic version is the Ljeschi.

In Greek mythology, she is the goddess of forests and mountains. They are half human and half animal. They usually have a goat's tail around their waist and horse hooves, while the upper part of them is a human body with goat horns. They are companions of Dionysus, the god of wine, and spend most of their time drinking wine, dancing, and chasing nymphs. The Italian translation To the gods (Fon), meaning the gods of fields and forests, while in the Slavic translation this word means Ljeschi. • Another website specializing in Greek myths and legends: <https://www.in2greece.com/english/historymyth/mythology/names/satyrs.htm> Creatures that were half men half goats with Pan as their leader but also followers of Dionysus . From their play the tragedy (=goat-song) originated according to Aristotle. This is through their tragic play (goat-song) named after Aristotle. • A website specializing in mythology and the Libyan ghou: <http://www.theoi.com/Thaumasios/SatyroiNesioi.html> • A

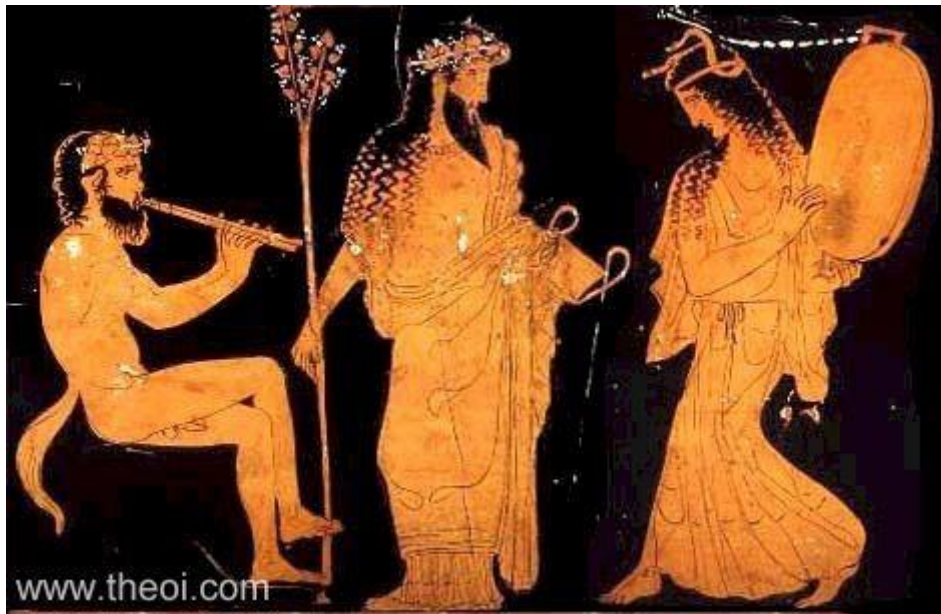
website specializing in mythology that displays the ghou: <http://www.theoi.com/Georgikos/Satyroi.html> • Picture of the ogre with Dionysus, the god of wine: <http://www.theoi.com/Gallery/K12.3.html> • Picture of the ogre with Dionysus, the god of wine: <http://www.theoi.com/Gallery/K12.4.html> After we know for sure that this mythical creature has a close connection to Greek paganism, can you imagine that this mythical creature is in a book called Holy and inspired by God? Don't be surprised, but this is the truth. Here is the evidence and proof: ⚡ The texts of the Bible that contain the ghou: Isa 34:14 And the beasts of the desert shall meet with jackals , And the wild goat shall call to his companion. There the night shall rest, And he shall find a place for himself. (ALAB) And the wild beasts shall gather there with the wolves And the wild ibex calls to its companion, and there the beasts of the night settle and find a place of rest for themselves. (GNA) The beasts and jackals meet, and the wild goats call to it. There the ghou settles and finds a place for itself. (JAB) The beasts of the desert meet the hyenas, and the hairy one calls to his companion, and there Lilith settles and finds for herself a place of rest. A comfortable place. Isa

34:14









The wild beasts of the desert<sup>H6728</sup> shall also meet<sup>H6298</sup> with<sup>H854</sup> the wild beasts of the island,<sup>H338</sup> and the satyr <sup>H8163</sup> shall cry<sup>H7121</sup> to<sup>H5921</sup> his fellow;<sup>H7453</sup> the screech owl <sup>H3917</sup> also<sup>H389</sup> shall rest<sup>H7280</sup> there,<sup>H8033</sup> and find<sup>H4672</sup> for herself a place of rest.<sup>H4494</sup>

Isaiah 34:14 6298 6728 854 338 8163 5921 7453 7121 7280 הרגיעה 8033 שם 389 לילית 3917 לה 4672 ומצאה  
4494: מנוח Linguistic

AV The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

וּפְגָשׁוּ	צִיִּים	אֵיִם - אֶת	וְשַׁעִיר	רֵעֵהוּ - עַל		
u·phgshu	tziim	ath - aiim	u·shoir	ol - ro·eu		
and·they-encounter	desert-creatures	» desert-howlers	and·hairy-goat	on	associate-of·him	
יִקְרָא	שָׁם - אֶת	הַרְגִיעָהּ	לִילִית	וּמְצָאָהּ	לָהּ	מִן רוֹחַ
iqra	ak - shm	ergioe	lilith	u·mtzae	l·e	mmuch
he-shall-call	yea there	she- <sup>r</sup> lulls	hoot-owl	and·she-finds	for·her	resting-place

Analysis H8163 שַׁעִיר שַׁעִיר *sâ'îyr sâ'ir saw-er'*, saw-er' From H8175; shaggy; as noun, a he goat; By analogy to a faun: - devil, goat, hairy, kid, rough, satyr . H3917 From H3915 ;a night specter: - scream owl. • Translation of the text from a Jewish website: <http://www.mechon-mamre.org/p/pt/pt1034.htm> (JPS) And the wild-cats shall meet with the jackals, and the satyr shall cry to his fellow; yea, the night-monster shall repose there, and shall find her a place of rest. (Bishops) There shall strange visures & monstrous beastes meete one another, and the wylde keep company together: there shall the Lamia lye and haue her lodgyng. (Darby) And there shall the beasts of the desert meet with the jackals, and the wild goat shall cry to his fellow; the lilith also shall settle there, and find for herself a place of rest. (DRB) And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for itself. (Geneva) There shall meete also Ziim and lim, and the Satyre shall cry to his fellow, and the shrichowle shall rest there, and shall finde for her self a quiet dwelling. (KJV) The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. (KJV-1611) The wilde beasts of the desert shall also meete with the wilde beasts of the Island and the satyre shall cry to his felow, the shrichowle

Also shall rest there, & finde for her self a place of rest.

(KJVR) The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

(RV) And the wild beasts of the desert shall meet with the wolves, and the satyr shall cry to his fellow; yea, the night-monster shall settle there, and shall find her a place of rest.

(Brenton) And devils shall meet with satyrs , and they shall cry one to the other: there shall satyrs rest, having found for themselves a place of rest.

(Webster) The wild beasts of the desert shall also meet with the wild beasts of the isle, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest.

(FDB) The desert's bêtes are next to the chacals, and the bouc sauvage and criera to their compagnon. Then the lilith will replace and change its habit.

(Vulgate) and daemonia onocentauris and pilosus clamabit alter and alterum ibi cubavit lamia and invenit sibi requiem occur.

Look at the strange confusion and extreme embarrassment in putting a suitable translation for the Hebrew text, and they came up with many names for graphic monsters, but the main one for us is the Hebrew text that mentions the ghou, that mythical, legendary monster that we presented to you above, and there are translations that put ( Lamia ) and also some that put the word ( Lilith ) And whoever wants to know what these two mythical monsters are, let him search for them in [Google image search](#) , but beware because they are pictures of a monster in the form of a woman and you may find indecent and indecent pictures in them. Isa 13:21 But the beasts of the desert shall lie down there, and the owls shall fill their houses, and the daughters of the devils shall dwell there. Ostriches and wild goats dance there . (ALAB) The wild beasts of the desert lie down there, and the houses of its ruins are filled with owls; the ostriches take refuge there, and the wild goats leap about there . (GNA) The wild beasts of the desert lie down there, and the owls fill its houses. The ostriches take refuge there, and the wild goats dance there . (JAB) The wild beasts of the desert lie down there, and the owls fill its houses . But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there . danceH7540 there.H8033



ירקדו7540 שם:8033 8163 ושעירים בנות1323 יענה3284 1004 7931 7931 255 1004 1004 (HOT+)

AV But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

וְרָבְצוּ	שָׁם -	צִיִּים	וּמְלֵאוּ	בְּתֵיהֶם	אֲחִים
u·rbtzu	-shm	tziim	u·mlau	bthi·em	achim
and·they-recline	there	desert-creatures	and·they-are-full	houses-of·them	owls

וְשָׁכְנוּ	שָׁם	בְּנֹת	יַעֲנָה	וְשֹׁעִירִים	יִרְקְדוּ	שָׁם :
u·shknu	shm	bnuth	ione	u·shoirim	irqdu	-shm :
and·they-tabernacle	there	daughters-of	ostrich	and·hairy-goats	they-shall-dance	there

Translation of

the text from a Jewish website: <http://www.mechon-mamre.org/p/pt/pt1034.htm>

**(JPS) But wild-cats shall lie there; and their houses shall be full of ferrets; and ostriches shall dwell there, and satyrs shall dance there.**

**(KJV) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.**

**(KJV-1611) But wilde beastes of the desert shall lye there, and their houses shall be full of dolefull creatures, and owles shall dwell there, and Satyres shall daunt there.**

**(KJVR) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.**

**(Webster) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.**

**(RV) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and satyrs shall dance there.**

**(DRB) But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:**

**(Geneva) But Ziim shal lodge there, and their houses shal be ful of Ohim: Ostriches shal dwel there, and the Satyrs shall dance there.**

Most English translations have put the word (wild goats) in an attempt to cover up this resounding scandal, and this, if it indicates anything, indicates that the translators The Bible taught them the meaning of the Hebrew word, but they were ashamed to put it as it is. Also note that some translations put the name of the monster - the ghoul - with a capital letter ( Satyrs ). This is evidence of their knowledge that this is a proper name for a known monster, even if it is mythical, that does not exist in reality. [Ⓘ The Ghoul in the Qumran Manuscripts:](http://www.ao.net/~fmoeller/qum-28.htm) • Link to the image of the manuscript: <http://www.ao.net/~fmoeller/qum-28.htm> [Ⓘ The Ghoul in the Aleppo Manuscripts:](https://www.aleppocodex.org/newsite/index.html) • Link to the image of the manuscript: <https://www.aleppocodex.org/newsite/index.html>









بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### The Caller in the Bible:

It was just past one o'clock, and in the sky was a full moon, and its light was a little dark, and the town was asleep and had forgotten the story of the Caller. A story that my grandfather, grandmother, and aunt Umm Shalbaya told me. They talked about the Caller and I heard stories about her until my brain swelled up and now I am in front of the field waiting for her and sitting idle. I intend to see her and admire her beauty and say there is a judge's verdict. What are you going to do? Will you kill me? Or will you burn me? I am going anyway, without you calling me, girl, I am your generation, I swear I don't care about myself, nor even what Sheikh Allam says, I am a poor farmer, and I swear from talking about you so much that I will tell my mother to ask for your hand for her poor son. Do you know, Sheikh Allam, that the mayor's son was called by the caller?

- Wikipedia: [The Legend of the Caller](#)

is novel number 2 in the Supernatural series issued by the Modern Arab Foundation within Egyptian pocket novels by the writer Ahmed Khaled Tawfik. The series is the first Arabic series of horror novels.

- Also in Wikipedia: [The Caller is](#)

one of the Egyptian rural legends, where farmers claim that she is a very beautiful and strange woman who appears in the dark nights in the fields, calling the name of a certain person, and this person gets up, enchanted, and follows the call until he reaches her, then they find him dead the next day. Isa 34:14 And the beasts of the desert shall meet with jackals, And the wild goats shall call to their companion; there the night shall rest, and find a place for itself. (ALAB) And the wild beasts shall meet with the wolves, And the wild goat shall call to its companion; there the beasts of the night shall rest, and find a place of rest. (GNA) The beasts shall meet with jackals, And the wild goats shall call to it. There the ghouls shall rest, and find a place of rest. (JAB) And the beasts of the desert shall meet with hyenas; And the hairy goat shall cry to his companion; there Lilith shall rest, and find a place of rest. The other strange and wondrous creature (all of Isaiah 34:14 is strange and wondrous, taking us to the world of fantasy and myth) you will find it between the lines of the Arabic translations, shyly hidden in my book. Consider with me the translation of Al-Fandik, which if there was an Oscar for distortion, it would have deservedly won it by consensus of the distortion committee. Anyone experienced with this translation knows that it leaves out nothing small or big. It is like a skilled lawyer who does not abide by the law, but does so by the law as well. You will find it translating the sentence in this form (And the beast goat calls his companion, there the night settles). Here the Arab reader may understand the following meanings: Either the beast goat is the one who

settles the night, or his companions are the ones who settle the night, or the night itself is the one who settles, and this understanding does not include the fact that the night is Lilith.



The disguised as a night in the vandick, but the translation of life was more fair and less distorted, so it expressed it with the expression “there the beasts of the night reside,” and of course the beasts of the night include many things, including the lion. As for the translation of the good news, it surprises us with the word “ghoul” in explicit and bold Arabic, contrary to the usual biblical modesty, which shocks the Arab reader in general. Of course, we disagree with them in this translation and acquit the writers of this grave error, as what is meant here is not the ghou, but rather lilith. As for the Jesuit fathers, they translated it into a word that suggests several things. Those weak in the Arabic language may read it as “night,” believing that the “t” is written like this, “lilith,” and they are many. A few may think that it is a name, but of course they will not know whether it is the name of a lion or a semi-lion. As for the French translation, the French Darby Bible, it translated it as “ La lilith. ” The questions that now arise for every rational person are: What is the Hebrew word from which these expressions that raise questions were translated? What does it mean? Also what is this lilith ? And let us answer these questions in the following lines:

(KJV+) The wild beasts of the desertH6728 shall also meetH6298 withH854 the wild beasts of the island,H338 and the satyrH8163 shall cryH7121 toH5921 his fellow;H7453 the screech owl H3917 alsoH389 shall restH7280 there,H8033 and findH4672 for herself a place of rest.H4494

(HOT+) And the ... satyrH338 and the satyrH8163 shall cryH7121 toH5921 his fellow;H7453 the owl H3917 alsoH389 shall restH7280 there,H8033 and findH4672 for herself a place of rest.H4494 From H3915 ;

Isaiah 34:14      WLC\_v    WLC\_tm    CHES      + -

AV The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

וּפְגָשׁוּ	צִיִּים	אִיִּים - אֵת	וְשֹׁעִיר	רֵעֵהוּ - עַל		
u·phgshu	tziim	ath - aiim	u·shoir	ol - ro·eu		
and·they-encounter	desert-creatures	»	desert-howlers	and·hairy-goat	on	associate-of·him

יִקְרָא	שָׁם - אֵת	הַרְגִיעָהּ	לִילִית	וּמְצָאָהּ	לָהּ	מִן רֵחַ	:
iqra	ak - shm	ergioe	lilith	u·mtzae	l·e	mnuch	:
he-shall-call	yea there	she- <sup>l</sup> lulls	hoot-owl	and·she-finds	for·her	resting-place	

a night specter : - scream owl.

(GEB) It is difficult to move around, and there is no need to worry about it; Yes, you can see this Lilith and find it on

the ground for this.

(INR) The best desert desert is incontreranno i can sell, the capre is sold in chiameranno the compagne; It's too late to stay home, and you'll find everything you need.

(Darby) And there shall the beasts of the desert meet with the jackals, and the wild goat shall cry to his fellow; the lilith also shall settle there, and find for herself a place of rest.

(FDB) The desert's bêtes are next to the chacals, and the bouc sauvage and criera to their compaignon. Then the lilith will replace and change its habit. • A famous website for studying the Holy Books tells us what Lilith is: <https://www.biblestudytools.com/lexi.../liyliyth.html> " Lilith ", name of a female goddess known as a night demon who haunts the desolate places of Edom. might be a nocturnal animal that inhabits desolate places.



The name of a goddess (female) known as a nocturnal demon who inhabits the deserted, desolate, and ruined places of Edom. She may be a nocturnal animal living in the ruined places.

But how can we test this unspoken word? And how do we know if the Jews know this word in the same sense that some or others have translated it to? And if some think that this is difficult and that general speech can be applied to specific speech, solving the problem of general or specific, this may sometimes be useless, and God willing, in the following lines we will prove the concept of this word in Jewish culture, and when we mention Jewish culture, this means Jewish folklore, Jewish mythology, the Talmud, and Jewish tradition. As for the surprise, leave it in its place.

#### 🕒 The Caller in the Babylonian Talmud:

- The Babylonian Talmud: <https://www.sacred-texts.com/jud/t10/index.htm>
- The Caller is mentioned in the Babylonian Talmud: [https://www.come-and-hear.com/shabbath/shabbath\\_151.html](https://www.come-and-hear.com/shabbath/shabbath_151.html)

R. Hanina said: One may not sleep in a house alone,<sup>14</sup> and whoever sleeps in a house alone is seized by Lilith .

And in the margin is the definition of Lilith: The night demon. VJE art. Lilith

Translation of the passage: Rabbi Hanania says: One may not sleep in a house alone, and whoever sleeps in a house alone is seized by Lilith .

And in the margin: The night demon Lilith .

- Another place for Niddah in the Babylonian Talmud: [https://www.come-and-hear.com/bababathra/bababathra\\_73.html](https://www.come-and-hear.com/bababathra/bababathra_73.html)

Rabbah said: I saw how Hormin the son of Lilith was running on the parapet of the wall of Mahuza, and a rider, galloping below on horseback could not overtake him.

And in the margin is the definition of Lilith: Lilith , a female night demon .

Translation of the passage: Rabbah said: I saw how Hormin the son of Lilith was running on the parapet of the wall of Mahuza, and a rider, galloping below on horseback could not overtake him .

And in the margin: Lilith , a female night demon .

• Another place for Niddah in the Babylonian Talmud: [https://www.come-and-hear.com/niddah/niddah\\_24.html](https://www.come-and-hear.com/niddah/niddah_24.html)

Rab Judah citing Samuel ruled: If an abortion had the likeness of Lilith its mother is unclean by reason of the birth, for it is a child, but it has wings. So it was also taught: R. Jose stated, It once happened at Simoni that a woman aborted the likeness of Lilith , and when the case came up for a decision before the Sages they ruled that it was a child but that it also had wings.

In the margin is the definition of Lilit: A female demon of the night, reputed to have wings and a human face .

Translation of the clip: Rabbi Jodeh said, quoting from the Laws of Samuel: If a miscarriage similar to what happened to Lilith occurs , the mother is impure because of the birth, as it is a child, but with wings. It is also believed that Rabbi Joss mentioned that what happened in Simone was that a woman labored as happened to Lilith , and when the case was presented to the judges, they ruled that it was indeed a child, but with wings.

In the margin: A night demon who is alleged to have wings and a human face . ↑ The Nadha in Jewish tradition: There is another mention of the mythical creature Lilith (the Nadha) in the Jewish tradition that is handed down among the Jewish rabbis, and an example of this tradition is the Kabbalah or the Midwives. • A Jewish website with the full text of the Jewish Kabbalah: <https://emol.org/kabbalah/index.html> • A Jewish website with a definition of the Jewish Kabbalah: <https://emol.org/kabbalah/introduction.html> Jewish tradition - Kabbalah: the collective name for the Oral Traditions handed down from generations of Jewish rabbis until the teachings reached the mass populous today. ↑ Places where the Lilit or the Nadah is mentioned in the Jewish Kabbalah: • The Book of the Angel Raziel: Sefer Raziel HaMalach. • Definition of this Jewish book: <https://emol.org/kabbalah/seferraziel/index.html> The origin of the Book of the Angel (or Archangel) Raziel originated when Gd had given the knowledge to Raziel (which means "Secret of Gd") since his mission is transmitter of secrets ("Jewish Encyclopedia," p. 335) . According to Jewish tradition, Gd ordered Rehab to retire the book and return it to Adam. The book was stolen again and ended at the bottom of the ocean for centuries. It was later retired by Raphael, who gave it to Noah to protect him during the flood. Eventually, it was given to King Solomon by a Babylonian prince. In the 11th century, the book disappeared. A 15th century Italian translation has been discovered. A Hebrew version, Sodei Razya / Sefer HaShem - is attributed to Rabbi Eleazar The Book of Raziel was published in 1701 in Amsterdam. Belief also held that possession of the book protected a home from fire .



In the 11th century the book disappeared and in the 15th century an Italian translation was discovered. The Hebrew version, Sodei Razya / Sefer HaShem, is attributed to Rabbi Eleazar. The Book of Raziel was published in 1701 in Amsterdam. It is believed that owning this book will protect homes from fire.

• Lilith Amulet Protection from Lilith: <https://www.loc.gov/exhibits/world/images/s118p2.jpg> • Lilith Amulet Protection from Lilith: <https://www.come-and-hear.com/dilling/286.html> • A book in the Library of Congress that explains the incantation: <https://www.loc.gov/exhibits/world/earth.html> Book of Incantations and Magical Formulae Often reprinted, this popular book of practical kabbalah includes incantations and magical formulae. The opening shows an amulet to protect women in childbirth and newborn infants from harmful spirits, in this case, the spirit of Lilith . According to legend, Lilith was Adam's first wife (before Eve), but left him when he refused to share power equally. The opening shows an amulet to protect women in childbirth and newborn infants from harmful spirits, in this case, the spirit of Lilith. According to legend , Lilith was Adam's first wife (before Eve), but left him when he refused to share power equally. • The Jewish Encyclopedia testifies under the title of the amulet: [https://www.come-and-hear.com/je/je\\_548.html#E286](https://www.come-and-hear.com/je/je_548.html#E286) THE JEWISH ENCYCLOPEDIA -VOL. I - Pages 548-50 (in part) - Amulet AMULET FOR PROTECTION AGAINST LILITH (From the “ Sefer Raziel .”) Translation of the passage: The Jewish Encyclopedia - First Edition - p. 548 & 50 - Amulet for Protection Against Lilith , (Taken from the Sefer Raziel ). • The Jewish Religion: Its Influence Today - by the famous author Professor Elizabeth Dilling. • Elizabeth Dilling talks about Lilith: <https://www.come-and-hear.com/dilling/chapt08.html#Lilith> Lilith — Favorite Demoness Of the hordes of demons the Jew who would win out must use and dismiss, none is more prominent than Lilith . Some of the amulets meant to keep her in check, as reproduced from the Jewish Encyclopedia , appear in Exhibits 286 and 287.



Hebrew transliteration of "Majestas YHWH regis domini mei animam benignam mihi fovet" (May the majesty of YHWH foster a kindly disposition in my lord the king toward me). Upon the other side is

מַיְמֵי דַמְיוֹתַי  
אֵין דִּימֵי  
רַבִּינִים  
מִדְּנִיכֵי  
תַּרְתּוֹ

"Majestas YHWH animam mei regis ad me inclinet" (May the majesty of YHWH incline the king's soul to me).

The expulsion of the Jews from Spain in 1492 caused the dissemination of the Cabala far and wide

through the East and the West. Their unexampled sufferings served to foster their mystic bent more than ever. The Holy Land, as far as re-peopled by Spanish exiles (notably Safed), became the hot-bed of the most abstruse secret lore, which favored, among other things, the employment of amulets. From Turkey on the one side, and from Italy on the other, the Cabala spread to Poland and lands adjacent. Hasidism arose there and flourished there rapidly. This mysticism also prepared the ground for amulets, so that there are whole books devoted exclusively to kemet'ot still extant in manuscript (compare Benja-cob, "Ozar ha-Sefarim," p. 580). This so-called "practical

Cabala" recommended a number of talismans, a description of which must be omitted here in order to describe a celebrated kemet'ot of the middle of the eighteenth century. Jonathan Eibenschütz, remembered by Jews to-day as an eminent *Talmudist*, prepared a number of amulets. He issued them in Metz, where he was rabbi, and later in Hamburg, Altona, and Wandsbeck, over the united communities of which he presided as chief rabbi. He made them for sick children, for expectant mothers, also as remedies against nose-bleed, epilepsy, and the evil eye. He furnished one that would banish "croaking

demons" from a house; upon digging into the foundations, the demons would then be found in the shape of veritable croaking frogs. To find the body of one drowned, he provided a charm in the shape of a written parchment to be laid on the bank of the river or pond. He claimed to have been particularly successful with his amulets in helping women in various emergencies; and statistics were said to support his statements that since he had officiated as rabbi in Hamburg scarcely one Jewish woman had died in childbirth, while in the year preceding his arrival "God's wrath had raged widely" in such cases. The congregational *Hevrah Kadisha* (burial society) confirmed this claim officially. All of this became matter of public discussion when Jacob Emlen, then residing in Altona, and Jacob Joshua Falk, chief rabbi of Frankfurt-on-the-Main, both learned and respected men, openly charged Eibenschütz with invoking as Savior in his amulets the false Messiah, Shabbethai Zebi. The contest waged furiously; the scholars and communities of Germany, Holland, Italy, Turkey, the Holy Land, Poland, Lithuania, Hungary, and elsewhere took active part in a most vehement discussion. Even the temporal authorities were appealed to by Eibenschütz's opponents, application being made to the City Council of Hamburg, and to the king of Denmark. The charge was based particularly upon five amulets issued by Eibenschütz

while officiating in Metz, and which were certified to by the congregational officials, as having been written by him. It is a curious fact that in all the voluminous discussion, the only point at issue was the employment of the false Messiah's name in these amulets; not a voice was raised against the folly of amulets in general. The common impression probably was that they could do no harm and might serve as spiritual stimulants in the way of the wearer's reassurance and mental comfort. This widespread discussion, however, marks the turning-point in the history of the medieval faith in amulets; since then it has gradually diminished and may now be said to be



This Amulet is claimed to be well approved, and protects the lying-in mother and her child against witchcraft, the evil eye, and demons. *WOTW* refers to "Bazfel," with explicit directions for use. Its authorship is ascribed to Adam. The four words outside of the circle are the names of the four rivers issuing out of paradise, Gen. ii. 10. In the circle are Adam, xl. 11; the names of Adam and Eve; also *YH*, which is equivalent to *יהוה*, Eve (in the *YHWH* system, see *AT-SAM*, *Y=H*); then *יהוה*, probably a misprint for *יהוה*, the female demon mentioned in Isaiah xxxiv. 14; then come "the first Eve," and names of angels and of God (1012 = *יהוה*); in this permutation each letter is represented by the next succeeding letter of the alphabet, thus *א ב ג ד = י ק ל = יתע*, i. e., outside of the shield of David stand the initial letters of the well-known prayer by Solomon b. ha-Levi, *יהוה שמו*, also the words *יהוה שמו*. "May Satan be torn asunder!" The innermost space finally contains words from Ex. xl. 8, and permutations of *יהוה*, a mystical name of God.

while officiating in Metz, and which were certified to by the congregational officials, as having been written by him. It is a curious fact that in all the voluminous discussion, the only point at issue was the employment of the false Messiah's name in these amulets; not a voice was raised against the folly of amulets in general. The common impression probably was that they could do no harm and might serve as spiritual stimulants in the way of the wearer's reassurance and mental comfort. This widespread discussion, however, marks the turning-point in the history of the medieval faith in amulets; since then it has gradually diminished and may now be said to be

## Evoking Spiritual Powers



*Sefer Raziel (The Book of Raziel).*

Page 2

Grodno, Belarus: Bi-defus  
Stanislaus Augustus Melekh Polin, 1793.  
Hebraic Section,  
[African and Middle Eastern Division](#) (118)

### Book of Incantations and Magical Formulae

Often reprinted, this popular book of practical kabbalah includes incantations and magical formulae. The opening shows an amulet to protect women in childbirth and newborn infants from harmful spirits, in this case, the spirit of Lilith. According to legend, Lilith was Adam's first wife (before Eve), but left him when he refused to share power equally.

Lilith is supposedly jealous of lying-in mothers and their new-born babies.

Translation of the passage: Lilith -- the favorite demon

of the demonic host, the Jew who will win must use and spend, there is none more conspicuous and visible than Lilith . Some of the charms and talismans you should withhold from yourself, as quoted from the Jewish Encyclopedia , appear in documents 286 and 287. Lilith jealous of mothers in childbirth and their new-born babies.

Exhibit 286 : <https://www.come-and-hear.com/dilling/286.html>

Exhibit 287 : <https://www.come-and-hear.com/dilling/287.html>

Image of the document containing the amulet • Mention of Lilith in The Zohar Jewish Zohar

: <https://www.kabbalah.info/engkab/mystzohar.htm> The Zohar is a collection of commentaries on the Torah ,



The Jewish Zohar gives the text of Isaiah in question as evidence of the truth of his words, and this is strong evidence and proof that this mythical creature known as the Nadha or Lilith is mentioned in the Bible with the same understanding of this creature among us and among the Jews.

- Zohar III 227b

The black bile from the spleen corresponds to Lilith . She is under the control of Saturn. She is the melancholy of the nethermost kingdom of the dead, of poverty, darkness, weeping, lamentation, and hunger.

Translation of the passage: He sent to Lilith the juice of melancholy (depression), and Lilith was then under the control of the Roman god of crops, and she was sad because she was in the kingdom of the netherworld where there was pitch darkness, poverty, weeping, lamentation, and poverty. We will list some information about the call in Arabic without putting links to avoid violations of Islamic law, as our religion forbids us from citing such things even if it is to show the truth. If we delve into an issue that touches on modesty in our research, we will address it scientifically, as the mistake is not in addressing the matter that touches on modesty, but the way we address it is the same dividing line that separates modesty from shamelessness. The legend of "Lilith" belongs to very ancient historical origins, as it is connected to ancient Babylon, where the ancient Semites adopted a set of beliefs specific to their Sumerian ancestors, and it is also connected to the greatest myths of creation. There are strong links that attach her to the serpent, they are the remains of memories of a very ancient ritual that honored the greatest goddess also called "the great serpent" and "the dragon", the cosmic power of feminine immortality, who was worshipped under these names: "Astarté, or Istar ou Ishtar, Mylitta, Innini ou Innana". Inscriptions discovered in Babylonian monuments (the library of Ashurbanipal) explain the origins of "Lilith", the sacred prostitute of Inanna, and the great mother goddess, who was sent by the latter to seduce men on the road, and lead them to the temple of the goddess, where the sacred ceremonies of fertility were held. There was a turmoil between "Lilith", called "the hand of Inanna", and the goddess who represented her, who herself was sometimes called by this title "the sacred prostitute". The name "Lilith" has roots in the Semitic and Indo-European families. The Sumerian name "Lil" which we find represented in the name of the air god "Enlil" signifies: "wind", "air" and "storm". It is this hot wind which, according to popular belief, gives heat to women during childbirth, killing them and their children. "Lilith" initially became one of the most hostile forces of nature, leading a group of three goddesses: one male and two female: "Lilû", "La Lilitû", and "L'Ardat Lili", the latter being considered the wife of the thief of light or the female thief of light. There is also a similarity between the word "Lilith" and the following two Sumerian words: "Liliti" "lust" and "Lilû" "debauchery". Lilith uses her seduction (the beautiful woman with long hair) and her sensuality (the most animalistic) to destructive ends.



This same creature is known to all the people of the Gulf as Umm al-Waldan, which is a beautiful female who roams the streets at night, seducing a young man, then taking him to a ruined place, where she turns into an ugly monster and devours him. She also causes pregnant women to miscarry and kills infants. As for Egypt, imagination has developed it, as usual, into (al-Naddah), who roams the streets at night, calling out a person's name, then taking him to a deserted place, where she turns into a monster. There is also (Umma al-Ghoul), which is an ugly creature that eats children. And so imagination always has no limits except the imagination of its creator



#### The Serpent Lamia in the Bible:

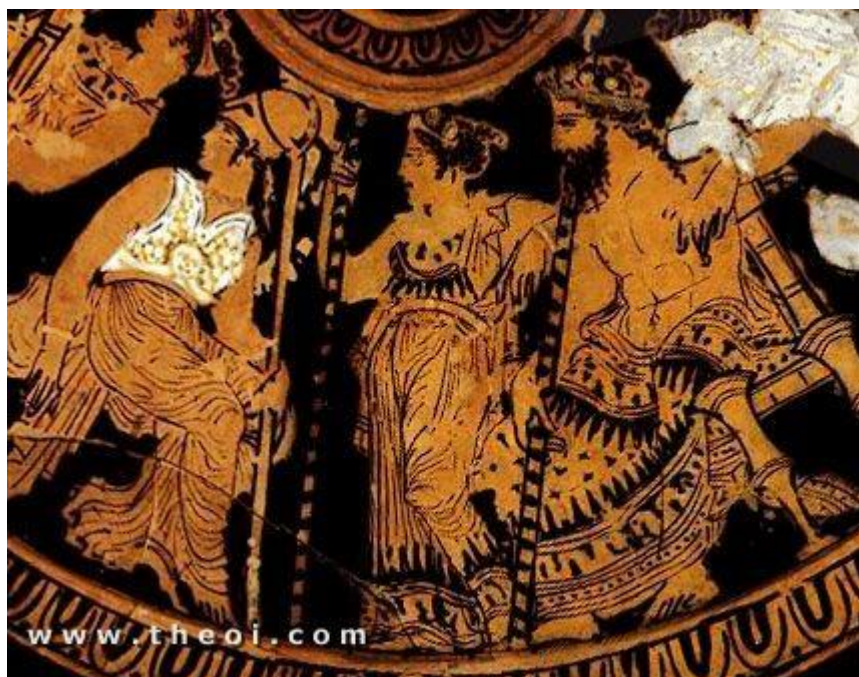
- Definition of the Serpent Lamia from a website specializing in the study of Greek mythology: <http://www.theoi.com/Ther/Lamia.html>

Lamia was a demon who devoured children. She was the daughter of the god Poseidon, and the mother of the two aquatic monsters (Scyla) and (Achilleus). Her name and family suggest that she was originally depicted as a huge predatory shark. One story tells that Lamia was a Libyan queen who was loved by the god Zeus, and when his wife Hera found out about the matter, she became jealous and seized the children of her rival. The evil that befell her children took Lamia's mind and tore out her own eyes. Zeus then turned her into a monster and allowed her to exact her revenge by hunting and tearing apart the children of others. Lamia often appears as a ghostly animal or demon that prowls at night and preys on children. The word was sometimes pluralized as Lamia, meaning a ghostly demon that devours men. The Greek word Lamia means a dangerous, lonely shark. Such sharks were also called Ketia, meaning sea monsters. Thus they were probably identified with the monstrous sea goddess Keto. Both Lamia (lone shark) and Keto (sea monster) were said to have fathered Scylla, the Ripper. Achilleus, the Lipless, was Lamia's second child, who was transformed into a shark by the goddess Aphrodite. Isa 34:14 And the wild beasts of the desert shall meet with jackals, and the wild goat shall call his companion. There the night settles and finds a place for itself. (Bishops) There shall strange visures & monstrous beastes meete one another, and the wylde keep company together: there shall the Lamia lye and haue her lodgyng. (DRB) And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for itself. (SRV) The best places are connected to the old areas, and the grinding stones are on the compañero: the lamia también tendrá allí asiento, y hallará para sí reposo. (SSE) The best places to visit are in the middle of the road, and the most expensive places are on their side; The lamía también tendrá allí asiento, and hallará for this reposo. (Vulgate) and daemonia onocentauris and pilosus occurrent clamabit alter ad alterum ibi cubavit lamia and invenit sibi requiem Jer 50:39 Therefore the beasts of the desert dwell with the jackals, and the ostriches dwell therein It will no longer be inhabited forever, nor will it be inhabited to all generations. (Bishops) Therefore shall wylde beastes, Lamia , and Cat of mountaynes, and Estrechtes dwell therin: for there shall neuer man dwell there, neither shall any man haue his habitation there for euer more .



The Vulgate is an early Fifth Century version of the Bible in Latin, and largely the result of the labours of Jerome, who was commissioned by Pope Damasus I in 382 to make a revision of old [Latin](#) translations

Here we must warn you, because if you believe in the legendary Libyan Queen Lamia, as Saint Jerome, the author of the Vulgate translation, believed (and those who do not know him should review their information about the fathers well. As for his priesthood and whether he was inspired or not, this is a new field for new students of the People of the Book who can elaborate on it), this means that you must believe in Zeus the god, his wife Hera the goddess, and their son Herakles. If this is the case, let me show you a picture of them at the wedding of their son Herakles on Hebe: • [Image source from a website specializing in the study of Greek mythology: <http://www.theoi.com/Gallery/K4.9.html>](#) Detail of Zeus and Hera from a painting depicting the wedding of Herakles and Hebe. The gods both hold royal sceptres in their hands. To their left stands Athene. We can understand very well that the Greeks or other peoples who believed in myths believed in the gods, but that the people of this century believe in the gods and their children and their wedding parties, this is something that no mind can comprehend in any way. Always remember that the book was not talking about a vision or a miracle of a prophet, but rather it states the existence of beings that you can only find in books of mythology.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Centaurs in the Bible:

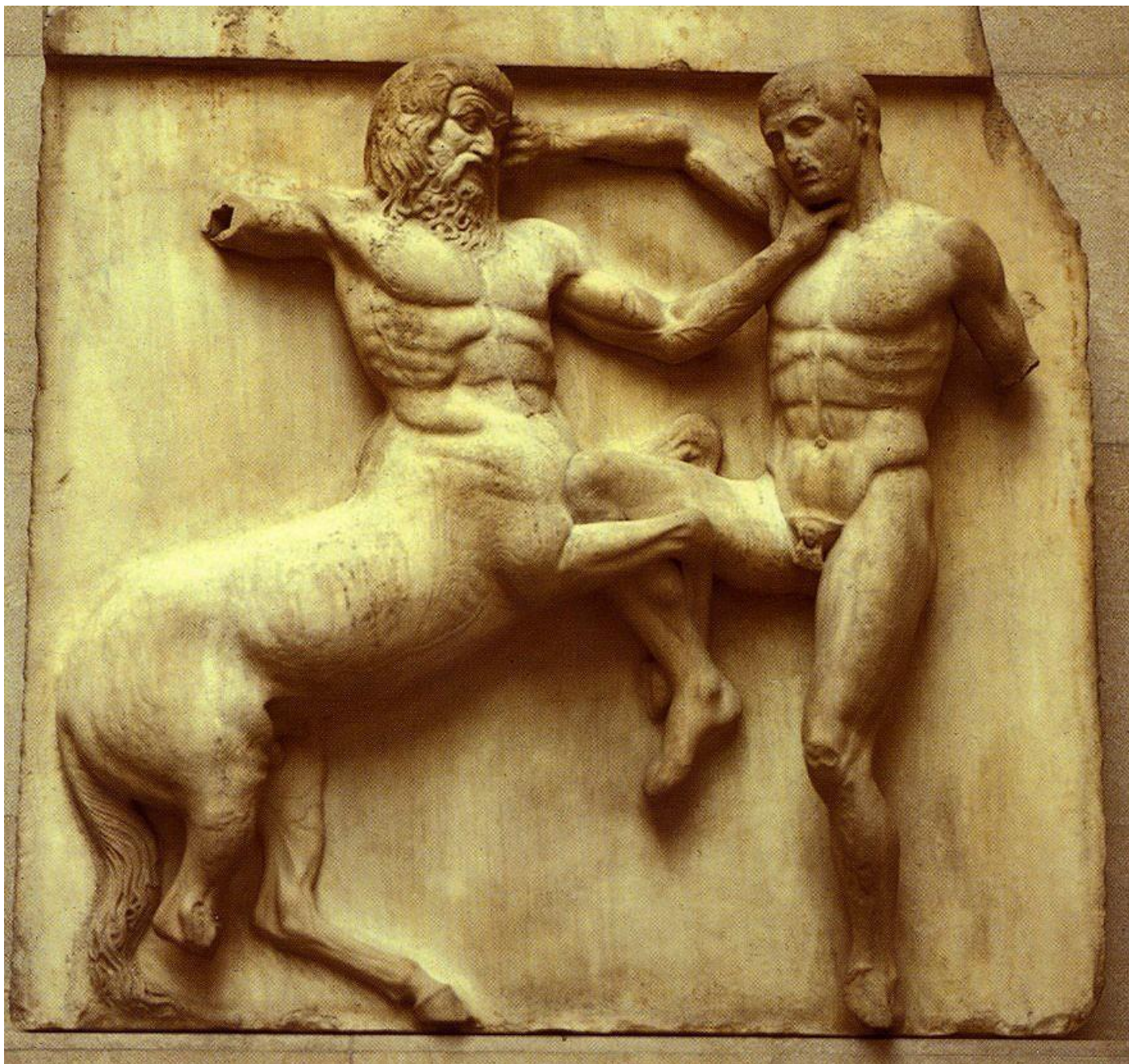
This mythical creature is very famous in the Hercules series. You may not recognize its name in Arabic, but when you see its picture, you will definitely remember it, as it is a very famous creature in Greek mythology. • Definition of Centaur from Wikipedia: <http://en.wikipedia.org/wiki/Centaur> In Greek mythology , the Centaurs (from Ancient Greek: Κένταυροι - Kéntauroi) are a race of creatures composed of part human and part horse. Translation of the passage: In Greek mythology , centaurs are creatures composed of part human and part horse. • Definition of Centaur from a website specialized in Greek mythology: <http://www.theoi.com/Thaumasios/Onokentauroi.html> THE ONOKENTAUROS (or Onocentaur) was an African animal with the hybrid form of a man and an ass. Translation of the passage: The centaur was an African animal hybrid of a human and a donkey. •A site containing a list of mythical monsters: [http://web.cn.edu/kwheeler/monster\\_list.html](http://web.cn.edu/kwheeler/monster_list.html) Ass Centaur (alias Onocentaur) A creature with the body of a donkey and the waist, arms, and head of a human placed where the donkey's head should be. They were notorious for drunkenness and debauchery. •Another site specializing in Greek

mythology: <https://bestiary.ca/beasts/beast550.htm> The onocentaur has the upper body of a man and the lower body of an ass. The upper part is rational; the lower part is exceedingly wild. Translation of the passage: The upper part of his body is human and the lower part is donkey, the upper part is rational and the lower part is extremely savage. Isaiah 34:14 And the beasts of the desert shall meet with jackals, And the wild goat shall call to his companion; There the night shall rest, and find himself a place. (Vulgate) And there shall be onocentric daemons and jackals clamoring alternately with jackals, And the wild goats shall call to their companion; It's too late to stay home, and you'll find everything you need. (IRL) The desert's best friend is inconvenient , he is satisfied with the package; When the spot turns on far into the world, it comes to the rescue. (SRV) Your best friends are in contact











With open spaces, the grit is on the compañero: the lamia también tendrá allí asiento, and hallará for this reposo.

(SSE) The best places to visit are in the middle of the road, and the most expensive places are on their side; The lamia también tendrá allí asiento, and hallará for this reposo. 1Sa 9:4 So he passed through mount Ephraim, then he passed through the land of Shalishah, but he did not find it. Then they passed through the land of Shealem, but it was not found. Then they passed through the land of Benjamin and did not find it. (SRV) He was near Ephraim, and he was all on the Salisa tier, and there was no hall. Pasaron luego por la tierra de Saalim, y tampoco. Desires for the Benjamin tier, and no one is in contact . (SSE) He's in the countryside, he's all in the Salisa tier, and there's no hall. Pasaron luego por la tierra de Saalim, y tampoco. After passing by the earth of Jemini (or Benjamin), and not encountering them . Note also that the word centaur ( onocentauris ) appears in the Vulgate translation of St. Jerome, so is it Does every Christian believe in this being as Saint Jerome believed in him and included it in his translation? Or are Saint Jerome and the other authors of the other translations heretics ?

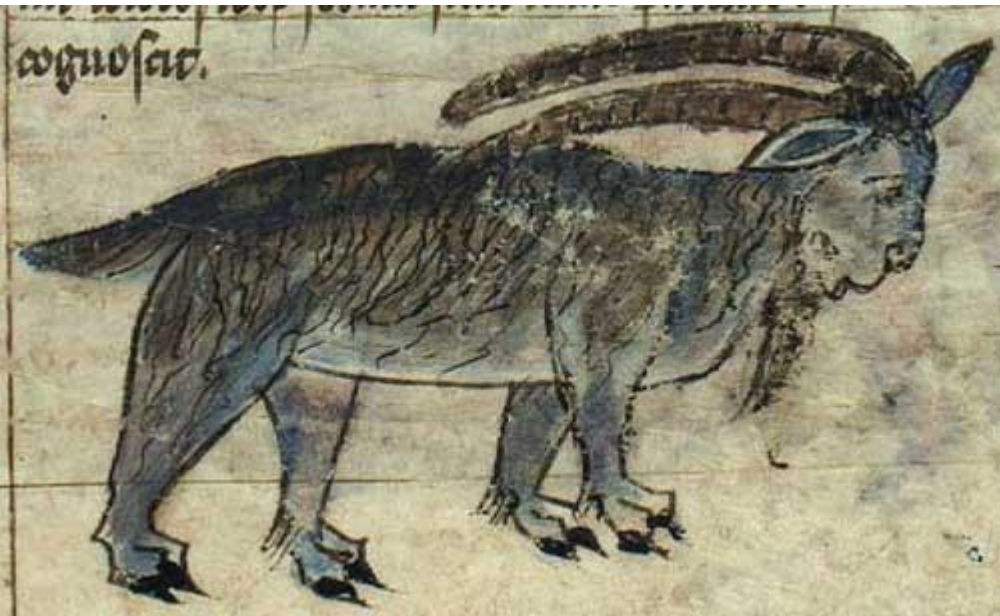


# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

🕒 The he-goat is

a lascivious beast , known for its lusty nature. This nature makes the he-goat so hot that its blood can dissolve diamond, a stone neither fire nor iron can harm. [The image of this mythical animal taken from Greek mythology](#) Isa 34:14 And the beasts of the desert shall meet with jackals, And the wild goat shall call his companion. There the night settles and finds a place for itself. (ALAB) And the wild animals shall meet with hyenas; the wild goat shall cry to his fellow; indeed, there the night bird settles and finds for itself a resting place. (GW) Hyenas will meet with jackals. Male goats will call to their mates . Screech owls will rest there and find a resting place for themselves . (Darby) And there shall the beasts of the desert meet with the jackals, and the wild goat shall cry to his fellow; the lilith also shall settle there, and find for herself a place of rest. (DRB) And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for itself. (LITV) The desert creatures shall also meet with the howlers; and the shaggy goat shall cry to his fellow. The screech owl shall also settle there, and find a place of rest for herself. (MKJV) The wild beasts of the desert shall also meet with the howling beasts; and the shaggy goat shall cry to his fellow. The screech owl also shall rest there, and find for herself a place of rest. (SSE) The best places to visit are in the middle of the road, and the most expensive places are on their side; The lamía también tendrá allí asiento, and hallará for this reposo. (YLT) And met have Ziim with Aiim, And the goat





for her companion calleth, Only there rested hath the night-owl, And hath found for herself a place of rest.

(HOT+) 6298 6728 854 338 8163 5921 7453 7121 7453 7121 389 לה ומצאה 4672 3917 לילית 7280 הרגיעה 8033 שם  
מנוח: 4494

(KJV+) The wild beasts of the desertH6728 shall also meetH6298 withH854 the wild beasts of the island,H338 and the satyr H8163 shall cryH7121 toH5921 his fellow;H7453 the screech owlH3917 alsoH389 shall restH7280 there,H8033 and findH4672 for herself a place of rest.H4494

H8163

שער שעיר

śâ`îyr śâ`îr

saw-eer', saw-eer'

From H8175; shaggy; as noun, a he goat ; by analogy a faun: - devil, goat , hairy , kid, rough, satyr.

- Adam Clarke's Commentary on the Bible: <https://studylight.org/com/acc/view.cgi?book=isa&chapter=034>

The satyr - He's a hairy guy, probably the he-goat . Isa 13:21 But the beasts of the desert shall lie down there, and owls shall fill their houses; and the ostriches shall dwell there, and the wild goats shall dance there . (ALAB) But the beasts of the desert shall lie down there, and the houses thereof shall be full of owls; and the ostriches shall take refuge there, and the wild goats shall leap there. (GNA) But the beasts of the desert shall lie down there, and the owls shall fill their houses; and the wild goats shall leap there . But wild beasts of the desert shall lie there; and their houses shall be filled with owls ; and the ostriches shall dwell there, and the he goats shall dance there. ( ASV ) shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there. (CEV) Only desert creatures, hoot owls, and ostriches will live in its ruins, and goats will leap about. (Darby) But beasts of the desert shall lie there, and their houses shall be full of owls; and ostriches shall dwell there, and wild goats shall dance there. (DRB) But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there: (ESV) But wild animals will lie down there, and their houses will be full of howling creatures; There ostriches will dwell, and there wild goats will dance. (GNB)



It will be a place where desert animals live and where owls build their nests. Ostriches will live there, and wild goats will prance through the ruins.

(GW) Desert animals will lie down there. Their homes will be full of owls. Ostriches will live there, and wild goats will skip about.

(LITV) But the desert creatures shall lie there; and their houses shall be full of howling creatures; and daughters of ostriches shall dwell there; and he goats shall skip there.

(MKJV) But the wild beasts of the desert shall lie there; and their houses shall be full of howling creatures; and ostriches shall dwell there, and he-goats shall dance there.

(YLT) And Ziim have lain down there, And full have been their houses of howlings, And dwelt there they have daughters of an ostrich, And goats do skip there.

(HOT+) 1004 1004 255 7931 7931 1004 H6728 Shall lie H7257 there ; H8033 and their housesH1004

Shall be fullH4390 of doleful creatures;H255 and owlsH1323 H3284 shall dwellH7931 there, H8033 and

satyrs

H8163 shall danceH7540 there . shaggy; as noun, he goat ; By analogy to a faun: - devil, goat , hairy, kid, rough, satyr



🕸 The Cockatrice emerges from an egg that has been laid by a nine-year-old cock and subsequently , it is reliably reported, hatched by a toad on a dunghill. Examination shows it to have the head of a cock, the legs and feet of an eagle, a barbed tail and membrane wings. Its body is scaly and its comb sharply barbed. There is nothing really exceptional in this, and nothing too frightening. Translation of the passage: The Cockatrice emerges from an egg that has been laid by a nine-year-old cock, and subsequently, it is reliably reported, hatched by a toad on a dunghill. Its body is scaly and very sharp. There is nothing really exceptional about this, and nothing else scary about this. • Wikipedia, the free encyclopedia, shows a picture of a statue: <https://en.wikipedia.org/wiki/File:ragonTransom.jpg> • A website specializing in the study of mythical beasts: <http://bestiary.ca/beasts/beast265.htm> The basilisk is usually described as a crested snake, and sometimes as a cock with a snake's tail. It is called the king (regulus) of the serpents because its Greek name basiliscus means "little king"; its odor is said to kill snakes. Fire coming from the basilisk's mouth kills birds, and its glance will kill a man. It can kill by hissing, which is why it is also called the sibilus. Like the scorpion it likes dry places; its bite causes the victim to become hydrophobic. A basilisk is hatched from a cock's egg, a rare occurrence. Only the weasel can kill a basilisk. The basilisk is usually described as a winding serpent, and sometimes as a cock with a snake's tail. It is called the king of snakes (regulus) because the Greek name basiliscus

means "little king"; its smell kills snakes. The fire from its mouth kills birds, and its look kills a man. It can kill with its hiss, which is why it is also called sibilus. It is similar to the scorpion in that it likes dry places; its bite makes its victim hydrophobic. Basilisks hatch from a cock's egg, which is rare. The basilisk can only kill weasels. Other names: Baselicoc, Basiliscus, Cocatris, Cockatrice, Kokatris, Sibilus. • Gallery of pictures of the flying cock, the king of snakes: <http://bestiary.ca/beasts/beastgallery265.htm> • Definition of the flying cock from the Free Dictionary: <https://www.thefreedictionary.com/cockatrices> A serpent hatched from a cock's egg and having the power to kill by its glance. Monster hatched by a reptile from a cock's egg; able to kill with a glance . Translation of the clip:








A serpent hatched from a cock's egg and possessed of the power to kill with a mere glance.  
A monster hatched from a reptile hatched from a cock's egg and capable of killing with a mere glance. • Definition from a special encyclopedia of mythological creatures: <http://www.etymonline.com/index.php?term=cockatrice> 1382, from O.Fr. cocatrix, altered by influence of coq from LL \*calcatrrix, from L. calcare "to tread" (calx "heel"), as translation of Gk. ikhneumon, lit. "tracker, tracer." In classical writings, an Egyptian animal of some sort, the mortal enemy of the crocodile, which it tracks down and kills. This vague sense became hopelessly confused in the Christian West, and in England the word

ended up applied to the equivalent of the basilisk (q.v.). A serpent hatched from a cock's egg, it was fabled to kill by its glance and could only be slain by tricking it into seeing its own reflection. Belief in them persisted even among the educated because the word was used in the KJV several times to translate a Heb . word for "serpent." In heraldry , half cock, half serpent. Identified variously with the basilisk and the crocodile. This animal can be killed if it is tricked into looking at its reflection in a mirror. There was a strong belief in the existence of such an animal even among educated people because it is mentioned several times in the King James Version when translating the word for snake . In heraldry it is half cock and half snake .



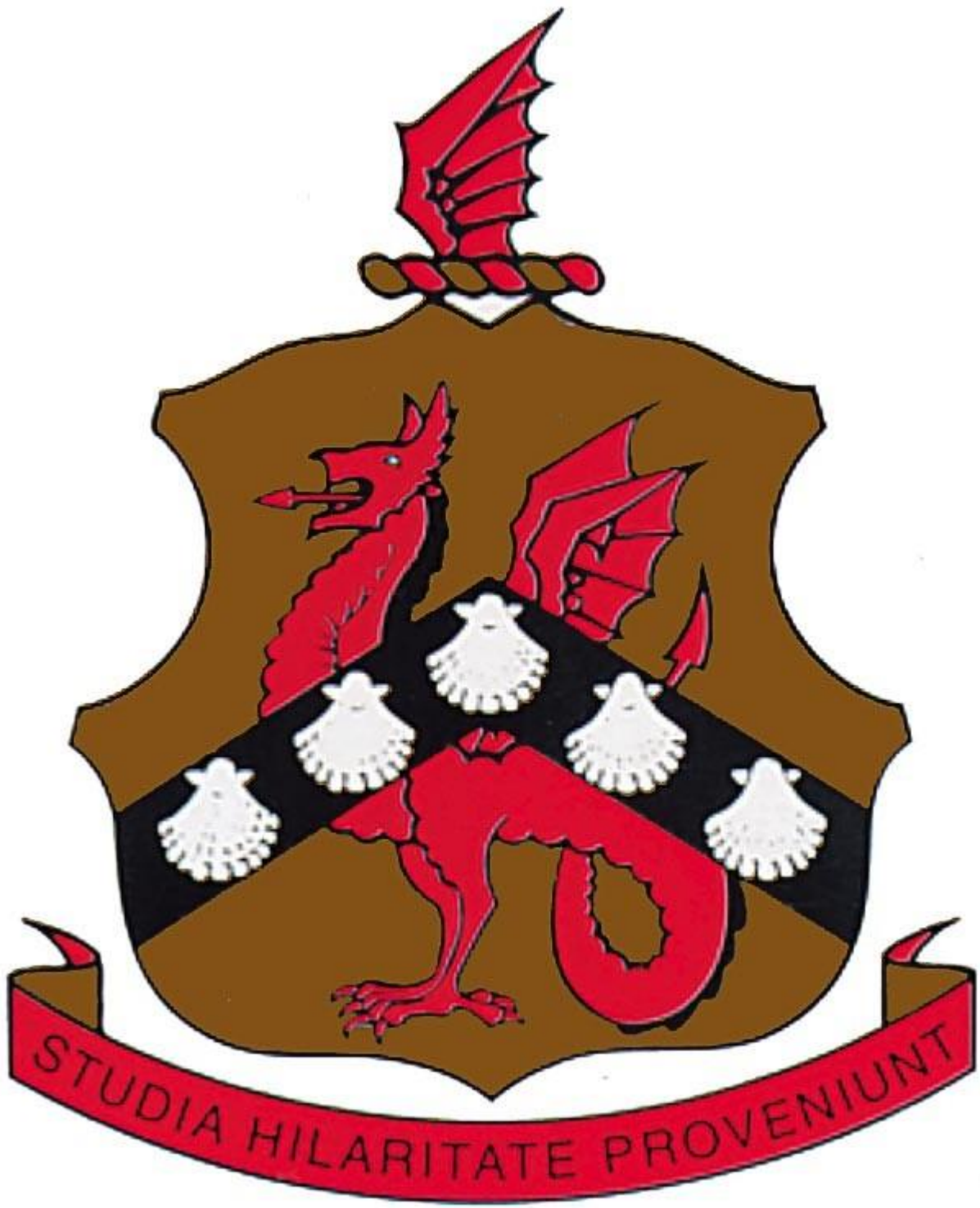
A cockatrice is a legendary creature, resembling a large rooster with a lizard-like tail, “an ornament in the drama and poetry of the Elizabethans” (Breiner). The cockatrice was first described in the late twelfth century based on a hint in Pliny's Natural History, as a duplicate of the basilisk or regulus, though, unlike the basilisk, the cockatrice has wings. It was supposed to be born from an egg laid by a cock[1] and incubated by a toad or snake. Attempts to identify it with any particular biological species have proven generally futile and it is generally considered a freak of the wasteland. Its reputed magical abilities include turning people to stone or killing them by either looking at them — “the death-darting eye of Cockatrice”[2] — touching them, or sometimes breathing on them.

**Translation of the passage:** The cockatrice is a mythical snake that if you look at a person you will kill him. It is a mythical animal that looks like a large rooster with a lizard's tail. As Bryner says, such an animal was used to increase suspense in the theatrical literature and poetry that was written in the era of Elizabeth, Queen of England. The first. The cockatrice was first described in the late twelfth century based on a reference to it in Pliny's Natural History as a similar animal to the basilisk (see above) but different from it in that the cockatrice has wings and is supposed to have been born from an egg laid by a rooster but which was in Mud frog or snake. Any attempts to classify this animal into any biological species have failed and it is generally considered an unfamiliar animal and belongs to the barren land. Among its known magical abilities are turning people to stone or killing them by simply looking at them or touching them and sometimes Just breathe over them. The cockatrice's eyes are called "the eye that shoots death like

arrows." <https://upload.wikimedia.org/wikipedia...> [RAF badge.png https://www.geocities.com/wapenskind/Kingsword.html](https://www.geocities.com/wapenskind/Kingsword.html)  Can you imagine, my Christian friend, that this amazing creature is mentioned in a heavenly book?

Do you know the meaning of mentioning this creature in the Holy Bible? Despite its amazing descriptions, the Holy Bible thus acknowledges that the rooster lays eggs!! This creature has several names: Baselicoc, Basiliscus, Cocatris, Cockatrice, Kokatris, Sibilus, a snake that came out of a rooster's egg!! Yes, a rooster. Do not think that this is a typo and that what is meant is a hen (female), but rather it is a rooster. Here we are faced with a very dangerous point, as the Book of the People of the Book tells us that the rooster lays eggs, and perhaps this is the solution to the dilemma of the egg and the hen, which may be resolved by the intervention of the rooster. Himself, and I cannot imagine the position of one of the People of the Book, sitting between his son, a person of the Book, and his son's Muslim colleague, and this colleague tells them the riddle that some of us know when he asks him if the white of a rooster's egg is yellow or white, and he keeps thinking and thinking, and of course if he is familiar with the Book, then... He says that the white of the egg is white and the Muslim child will laugh and ask permission to pray thanksgiving. Jer 8:17 For behold, I will send among you serpents, vipers that cannot be caught, and they will bite you, says the Lord.(ALAB) Look, behold, I am sending upon you





**( JAB) Behold , I will send among you serpents, against which no charms work, and they shall bite you, saith the Lord .**

**(AOV) Want kyk, Ek stuur slange, basilisk on der julle waarteen daar een een besweringe, and hulle sal julle byt spreek die HERE.**

**(Bishops) Moreouer, I will sende cockatrices and serpentess among you (whiche will not be charmed) and they shall bite you, saith the Lorde.**

**(DRB) For behold I will send among you serpents, basilisks , against which there is no charm: and they shall bite you, saith the Lord.**

**(FLS) Car receives the services, the basilics , but there are no points of enchantment; It's wrong for you, it's the same.**

**(GEB) There is no need to send a message from another person, Basilisk , and he has something to do with it; And this is what we are talking about. -**

**(Geneva) For behold, I will sende serpents, and cockatrices among you, which will not be charmed, and they will sting you, sayth the Lord.**

**(GLB) This is the case, it will be difficult and Basilisken without this senden, die nicht zu beschwören sind; This solution is used to spread the HERR.**

**(JPS) For, behold, I will send serpents, basilisks , among you, which will not be charmed; and they shall bite you, saying the LORD.**

**(KJV) For, behold, I will send serpents, cockatrices , among you, which will not be charmed, and they shall bite you, saith the LORD.**

**(KJV-1611) For behold, I will send serpents, cockatrices among you, which will not be charmed, and they shall bite you; Saith the Lord.**

**(KJVR) For, behold, I will send serpents, cockatrices , among you, which will not be charmed, and they shall bite you, saith the LORD.**

**(RV) For, behold, I will send serpents, basilisks , among you, which will not be charmed; and they shall bite you, saying the LORD.**

**(SRV) Porque he aquí que yo envío sobre vosotros serpientes, basiliscos , contra los cuales no hay encantamiento; And what's wrong, this is Jehovah.**

**(SSE) Porque he aquí que yo envío sobre vosotros serpientes, basiliscos , contra los quales no hay encantamiento; And what's wrong, come to SEÑOR.**

**(Webster)For behold, I will send serpents, cockatrices , among you, which will not be charmed, and they shall bite you, saith the LORD.**

**(HOT+) New 3588 New 2005 New 7971 New 5175 New 6848 New 834 New H7971 serpents , H5175 cockatrices , H6848 among you, which H834 will not H369 be charmed, H3908 And they shall biteH5391 you, saithH5002 the**

LORD.H3068

H6848

צפּענִי צפּע

tsepha` tsiph`ôñîy

tseh'-fah, tsif-o-nee'

From an unused root meaning to extrude; a viper (as thrusting out the tongue, that is, hissing): - adder, cockatrice . Isa 11:8 And the suckling shall play in the cobra's den, and the weaned child shall put his hand into the adder's hole . (ALAB) And the suckling shall play in (safety) by the hole of the viper. The weaned child reaches out to the snake's den (and no harm befalls him). (GNA) The baby plays on the adder's den, and puts his hand into the snake's lair . (JAB) The baby plays on the adder's stone, and the weaned child puts his hand into the snake's hole . (AOV) The suckling plays by the gate of the adder, and the whole little steak. And the child while he sucketh shall have a desire for the serpent's nest, and when he is weaned, he shall put his hand into the cockatrice den. (DRB) And the sucking child shall play on other hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk . (FLS) The nurrisson s'ebattra against the viper, And the severed child throws his hand into the basilica cave (GEB) Und der Säugling wird spielen dem Loche der Natter, und das entwöhnte Kind seine Hand ausstrecken nach der Höhle des Basilisken . (Geneva) And the sucking child shall play upon the hole of the aspe, and the weaned child shall put his hand upon the cockatrice hole. (GLB) They are stuck in the middle of nowhere, and they have their hands stuck in this basket . (GSB) The Säugling wird spielen am Loch der Otter and der Entwöhnte seine Hand nach der Höhle des Basilisken ausstrecken. (IRL)



He is latent to the whole world, and he dives to the place where he lives in the basilisco .

(JPS) And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk 's den.

(KJV) And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice 'den.

(KJV-1611) And the sucking childe shall play on the hole of the aspe, and the weaned childe shall put his hand on the cockatrice denne.

(KJVR) And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice 's den.

(RV) And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk 's den.

(SRV) The new house enters the city hall, and it can be extended to many people in the basilisco cave .

(SSE) He's still in the pool; And the place will be extended to a large man in the cavernous basilisco .

(Webster) And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the den of the basilisk .

(YLT) And played hath a suckling by the hole of an asp, And on the den of a cockatrice Hath the weaned one put his hand.

(HOT+) 8173 3243 5921 6620 6620 5921 3975 6848 1911:הדה 3027 ידו 1580 גמול

(KJV+) And the suckingH3243 child shall playH8173 onH5921 the holeH2352 of the asp,H6620 and the weaned childH1580 shall putH1911 his handH3027 onH5921 the cockatrice ' H6848 den.H3975 Isa 14:29 "Do not rejoice, all Philistines, because the rod that struck you is broken. For out of the serpent's root shall come forth a viper , and his fruit shall be a poisonous flying serpent. (ALAB) "Do not rejoice, all Philistia, because the rod that struck you is broken. For out of the serpent's root shall come forth a viper , and his fruit shall be a poisonous flying serpent . Rejoice, O all Philistines, because the rod that struck you is broken; for out of the serpent's root shall come forth a viper , and his offspring shall be a venomous flying serpent . ( JAB )



Do not rejoice, O whole Philistia, that the rod of him that struck you is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird. (GEB) Do not rejoice, O whole Philistia, that the rod of him that struck you is broken in

pieces

:

for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird. There is a lot of food in your home , and some fruits and vegetables are also available in your home.

(Geneva) Reioyce not, (thou whole Palestina) because the rod of him that did beat thee, is broken for out of the serpents roote shal come forth a cockatrise , & the fruit therof shalbe a firy flying serpent.

(GLB) There is no need for money, from the Philisterland, this is the way, this has nothing to do with it! There is a lot of food in your home , and there are fruits and vegetables in the kitchen .

(JPS) Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken: for out of the serpent's root shall come forth a basilisk , and his fruit shall be a flying serpent.

(KJV) Rejoice not you, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice , and his fruit shall be a fiery flying serpent.

(KJV-1611) Reioyce not thou whole Palestina, because the rod of him that smote thee is broken: for out of the serpents roote shall come foorth a cockatrice , and his fruite shall be a fierie flying serpent.

(KJVR) Rejoice not thou, whole Philistia, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice , and his fruit shall be a fiery flying serpent.

(RV) Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken: for out of the serpent's root shall come forth a basilisk , and his fruit shall be a fiery flying serpent.

(SRV) Don't tell us what to do, for what happened to him here; Porque from the raíz of the basilisco salad , and the fruit, ceraste Volador.

(SSE)There are no records, to this day, for the purpose of searching for what comes here. Porque de la raíz de la culebra basilisco , y su fruto, serpiente voladora.

(Webster) Rejoice not you, all Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a basilisk , and his fruit shall be a fiery flying serpent.

(HOT+) More than 408 or more than 8055 or more than 6429 or more than 408 or more  
RejoiceH8055 notH408 RejoiceH8055 notH408

thou, wholeH3605 Palestina,H6429 becauseH3588 the rodH7626 of him thatH3588 smoteH5221 thee is  
broken:H7665 for out of the serpent's rootH4480 H8328 H5175 shall come forthH3318 a cockatrice , H6848 and his  
fruitH6529 shall be a fiery flying serpent.H8314



59:5 They hatch the eggs of a viper , and spin a spider's web. Whoever eats their eggs dies, and the one that is broken brings forth a snake. (GNA) You hatch the eggs of the viper , and spin the web of the spider. He who eats your eggs dies, and she who incubates them brings forth a viper. (JAB) They break the eggs of the serpents , and spin the web of their eggs; he who eats them dies, and what is broken from them breaks into a viper.

(AOV) Basilisk-eiers broei hulle out, and a spinning weevil; whereby the weevil dies, must be strong; and as said, with a heavy sigh, then add it out.

(Bishops) They breed cockatrice eggs, and weave the spiders' web, which so eateth of their eggs, dyeth: but if one treade vpon them, there commeth vp a serpent.

(GEB) Basiliskeneier brüten sie aus, und sie weben Spinnengewebe: Wer von ihren Eiern ißt, muß sterben, and wird eines zertreten, so fährt eine Otter hereus;

(Geneva) They hatch cockatrice eggs, and weaue the spiders webbe: he that eateth of their eggs, dieth, and that

which is trode vpon, breaketh out into a serpent.

(GLB) Sie brüten Basiliskeneier und wirken Spinnwebe. I don't know how to eat, so much of my life is lost; zertritt man's early, so fährt here Otter hereus.

(IRL) Covano uova di basilisco , tessono tele di ragno; This mangia delle loro uova muore, and l'uovo che uno schiaccia, dà fuori una vipera.

(JPS) They hatch basilisks'eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

(KJV-1611) They hatch cockatrice eggs, and weave the spiders web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

(KJVR) They hatch cockatrice ' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

(RV) They hatch basilisks ' eggs, and weave the spider's web: he that eateth of their eggs' death, and that which is crushed breaketh out into a viper.

(Webster) They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

(HOT+) 1000 6848 6848 1234 6980 5908 707 398 1000 4191 2116 1234 660

(KJV+) They hatchH1234 cockatrice ' H6848 eggs,H1000 and weaveH707 the spider'sH5908 web:H6980 he that eatethH398 of their eggsH4480 H1000 dieth,H4191 and that which is crushedH2116 breaketh outH1234 into a viper.H660



🌀 **Viper in the Bible:** • A website specializing in studying mythical beasts: <http://bestiary.ca/beasts/beast267.htm> Name: Viper - Latin name: Vipera - Other names: Adder , Guivre , Wivre , Woutre . The female viper conceives by taking the male's head in her mouth. She then bites off his head and he dies. When the young are ready to be born , they bite through their mother's side, and she dies . • Gallery of the mythical beast Viper: <http://bestiary.ca/beasts/beastgallery267.htm> • The mythical creature Viper from Wikipedia: <http://en.wikipedia.org/wiki/Wyvern> The wyvern is regarded as a type of dragon . Depictions often include two legs and two wings. Sometimes there are eagle's claws on the wingtips. The rest of its appearance can vary, such as appearing with a tail spade or with a serpent-like tail. The wyvern has a similar appearance to another mythical creature , the cockatrice . The rest of the external appearance may vary, for example it may appear with a shovel tail or with a tail resembling a snake. There are different types of wyverns , including the sea wyvern (dragon) which has a fish-like tail. The wyvern also has a similar appearance to another mythical creature, the cocktrais (the flying serpent king of snakes). • Image of the viper on real logos: [https://en.wikipedia.org/wiki/File:Midland\\_arms.jpg](https://en.wikipedia.org/wiki/File:Midland_arms.jpg) • Image of the viper on real logos: [https://commons.wikimedia.org/wiki/File:ragon\\_logo.jpg](https://commons.wikimedia.org/wiki/File:ragon_logo.jpg) • Image of the viper on real logos: [https://en.wikipedia.org/wiki/File:Lofc\\_crest.gif](https://en.wikipedia.org/wiki/File:Lofc_crest.gif) • A website that displays dragon species and talks about the viper or wyvern: <https://www.greyglass.com/dragontypes.html>





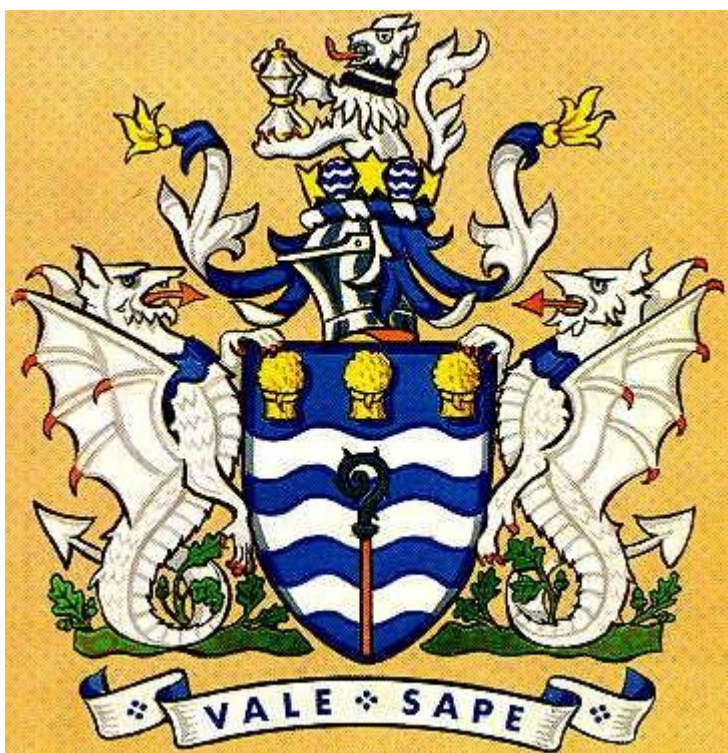


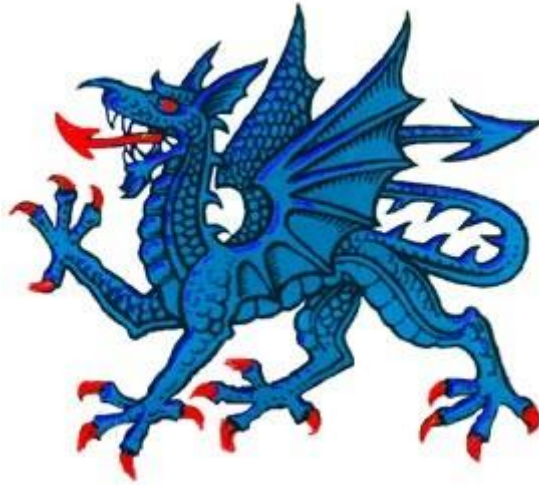
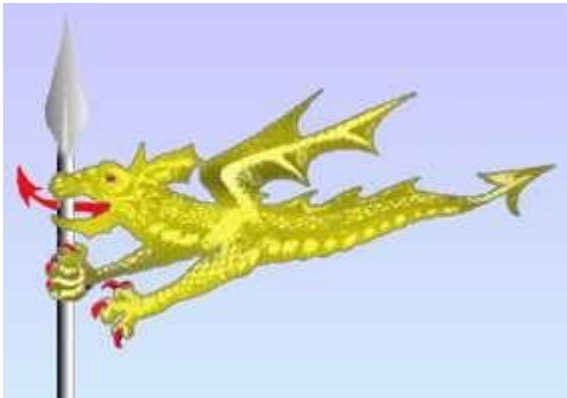


A heraldic dragon of Wales, with the fore part of a winged dragon, and the hind end of a serpent or lizard. Has variations of body parts. Sometimes having two wings and two legs, other times having four legs. Other spellings include the Old English form, wyvre, and the Old French, wivre

His name is written in different ways, in the Old English wyvre, and the Old French wivre. • A website that displays real logos containing a picture of the Viper: <http://www.civicheraldry.co.uk/cheshire.html> • A website specializing in the study of mythical beasts that talks about the Viper: <http://www.baronage.co.uk/2002c/corner10.html> Job 20:16 He shall suck the poison of asps : The viper 's tongue shall slay him . (ALAB) He shall suck the poison of asps: The viper's tongue shall slay him. (GNA) He shall suck the poison of serpents, and the viper 's tongue shall slay him . ( JAB) He shall suck the poison of asps: The viper's tongue shall slay him. (ASV) (BCN) Sugna wenwyn yr asb, ac yna fe'i lleddir gan glyn gwiber . (Darby) He shall suck the poison of asps; the viper's tongue shall kill him. (DRB) He shall suck the head of asps, and the viper's tongue shall kill him. (ESV) He will suck the poison of cobras; the tongue of a viper will kill him. (FDB) He sucera the aspics, the language of the vipère the tuera. (FLS) It's the same way, the language of the world's vipère . (Geneva) He shall sucke the gall of Aspès, and the vipers tongue shall slay him. (GW) The godless person sucks the poison of snakes. A viper's fang kills him. (INR) This video is used, the language is displayed on the screen . (IRL) This video is used, the language is displayed on the screen . (JPS) He

shall suck the poison of asps; the viper's tongue shall slay him. (KJV) He shall suck the poison of asps: the viper's





tongue shall slay him.

(KJV-1611) He shall sucke the poison of Aspes: the vipers tongue shall slay him.

(KJVR) He shall suck the poison of asps: the viper's tongue shall slay him.

(LITV) He shall suck the poison of asps; the viper's tongue shall slay him.

(MKJV) He shall suck the poison of asps; the viper's tongue shall slay him.

(RV) He shall suck the poison of asps: the viper's tongue shall slay him.

(SRV) Veneno de áspides chupará; Matarálo lengua de víbora .

(SSE) Veneno de aspides chupará; When you enter the video .

(Vulgate) caput aspidum suget occidet eum lingua viperae

(Webster) He shall suck the poison of asps: the viper's tongue shall slay him.

(YLT) Gall of asps he sucketh, Slay him doth the tongue of a viper .

( KJV

+ ) He shall suck<sup>H3243</sup> the poison<sup>H7219</sup> of asps:<sup>H6620</sup> the viper's <sup>H660</sup> tongue<sup>H3956</sup> shall slay<sup>H2026</sup> him.

H660 'eph`eh

ef -eh' From H659 (in the sense of hissing); an asp or other venomous serpent : - viper .

Isa 30: 6 As for the beasts of the south: In a land of distress and narrowness, from which are the lioness and the lion , the viper and the poisonous flying serpent. They carry their wealth on the shoulders of donkeys, and their treasures on the humps of camels, to a people that will not profit. (ALAB) Prophecy concerning the beasts of the Negev: Through the land of suffering and terrors where lions and serpents live , their caravans carry their money on the backs of their donkeys, and their treasures on the humps of their camels to Egypt, where there is no hope. (GNA) They carry their treasures and their money on beasts and head south into the land of In the land of hardship and distress, from which the lioness and the lion and the snake and the flying dragon come, they carry their wealth on the backs of donkeys and camels to a people who are of no use to them. (JAB) A saying about the beasts of the Negev: In the land of hardship and distress, from which the lioness and the lion and the snake and the flying dragon come, they carry their wealth on the backs of donkeys, their treasures. On the humps of camels, to a people that do not profit them. (ASV) The burden of the beasts of the South. Through the land of trouble and anguish, from whence come the lioness and the lion, the viper



And fiery flying serpent, they carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels, to people that shall not profit from them.

(BCN) Oracl am anifeiliaid and Negef: They are born with a loes, they are born with a hole, they are broken, they are stuck and they are stuck with a grain of water, at the same time - fudd.

(Bishops) The burthen of the beastes of the south. In a land of trouble & anguishe, from whence shall come the young and olde lion, the viper and firie serpent that fleeth against them that vpon coltes bear their riches, and vpon camels their treasures, to a people that can do them no good.

(Darby) --The burden of the beasts of the south: Through a land of trouble and anguish, when the lioness and lion come, the viper and fiery flying serpent, they carry their riches upon the shoulders of asses, and their treasures upon the bunches of camels, to the people that shall not profit from them.

(DRB) The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

(FDB) - The oracle touches the midi bits: with a détresse and dangoisse pays, the lion and the lion sort, the vipère and the serpent brûlant that is valid, they are present on the dots of the lions Riches, and on the boss of the chameaux leurs trésors, at one People who don't make a profit.

(FLS) Sentence from midi bêtes: A traversing a contrée of détresse and d'angoisse, Douù viennent the lionne and the lion, The vipère and the volant dragon, They are portent à dos d'ânes leurs richesses, And on la Boss of chameaux leurs trésors, A people who do not leur sera point utile.

(Geneva) The burden of the beasts of the South, in a land of trouble and anguish, from when shallce come the young and olde lyon, the viper and fierie flying serpent against them that shall bear their riches vpon the shoulders of the coltes, And their treasures vpon the bounches of the camels, to people that cannot profite.

(GW) This is the divine revelation about the animals in the Negev. "My people travel through lands where they experience distress and hardship. Lions and lionesses live there. Vipers and poisonous snakes live there. They carry their riches on the backs of young donkeys and their treasures on the humps of camels to a nation that can't help them

(INR)It comes to the best car in the meridional region; Attraverso a paese of pericoli and angoscia, da cui vengono the leonessa and il leone, the vipera and il drago volante; This portano the loro ricche sul dorso degli asinelli ei loro tesori sulla gobba dei cammelli, a un popolo che non gioverà loro nulla.

(IRL) In front of the carriage of the best mezzogiorno: when traveling through the area and in the country, don't go to the leonessa and the leone, the vipera and the serpente you want to see it, because the loro is rich in the same way as it is loro tesori sulla Gobba de' cammelli, a popolo che non gioverà loro nulla.

(JPS) The burden of the beasts of the South. Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and flying serpent, they carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels, to a people that shall not profit them.

(KJV) The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit from them.

(KJV-1611) The burden of the beastes of the South: into the lande of trouble and anguish, from whence come the yong and old lyon, the viper , and fierie flying serpent, they will carry their riches vpon the shoulders of yong asses , and their treasures vpon the bunches of camels, to a people that shall not profite from them.

(KJVR) The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit from them.

(LITV) The burden of the beasts of the south: Into the land of trouble and constraint. The lioness and the lion are from them; the viper and fiery flying serpent. They carry their riches on the shoulders of young asses, and their treasures on the humps of camels, to people who cannot profit from them.

(MKJV) The burden concerning the beasts of the south. Into the land of trouble and woe. The lioness and the lion are from them; the viper , and the fiery flying serpent. They carry their riches on the shoulders of young asses, and their treasures on the humps of camels, to people that cannot profit.

(RV)The burden of the beasts of the South. Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and fiery flying serpent, they carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

(SRV) Carga of the best media: For the tribulacion tier and angustia, the salen of the leona and the leon, the vibora and the serpiente que vuela, all of them sobre lomos from jumentos sus riquezas, and sos tesoros sobre corcovas de camellos , a pueblo que no les This will be proven.

(Vulgate) Onus iumentorum austri in terra tribulationis and angustiae leaena and leo ex eis vipera and regulus volans portantes super umeros iumentorum divitias suas and super gibbum camelorum thesauros suos ad populum qui eis prodesse non poterit

(Webster) The burden of the beasts of the south : into the land of trouble and anguish, from whence come the young and the old lion, the viper and flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit from them.

(YLT) The burden of the beasts of the south. Into a land of adversity and distress, Of young lion and of old lion, Whence are viper and flying seraph, They carry on the shoulder of their asses their wealth, And on the hump of camels of their treasures, Unto a people not profitable.

(HOT+) 4853 929 5045 776 6869 6695 3833 3918 1992 660 660 8314 5774 5375 5921 3802 5895 More than 2428 and 5921 and more than 1707 H4853 of the beastsH929 of the south:H5045 into

the landH776 of troubleH6869 and anguish,H6695 fromH4480 whence come the youngH3833 and old lion,H3918 the viper H660 and fiery flying serpent,H8314 H5774 they will carryH5375 their richesH2428 uponH5921 the shouldersH3802 of young asses,H5895 and their treasuresH214 uponH5921 the bunchesH1707 of camels,H1581 toH5921 a peopleH5971 that shall notH3808 profitH3276 them.

H660

אֶפְרַיִם

'eph'eh

ef-eh'

From H659 (in the sense of hissing); an asp or other venomous serpent : - viper



Isa 59:5 They hatched the eggs of the viper, and wove the spider's web. He who eats their eggs will die, and the one who is broken will bring forth a viper .

(ALAB)They hatch adders' eggs , and weave the spider's web : he that eateth of their eggs dieth; and that which is crushed breaks out into a viper . (

Darby ) They hatch serpents' eggs, and weave the spider's web: he that eateth of their eggs dieth , and that which is crushed breaks out into a viper. (ESV) They hatch adders' eggs ; they weave

the spider 's web; he who eats their eggs dies , and from one that is crushed a viper is hatched . (FDB) The serpent's fonts are large, and the toilets are used: they can remove the deep-seated oil, and if they eat, they will eat a drink . (FLS) He has basilic oeufs, and these are the toilets used. What is the matter with your heart? And if he gets up, he gets a vibe . (INR) Covano uova di serpente, tessono tele di ragno; This mangia the loro uova muore, and l'uovo che uno schiaccia, da fuori una vipera . (IRL) Covano uva di basilisco, tessono tele di ragno; This mangia delle loro uova muore, and l'uovo che uno schiaccia, dà fuori una vipera . (JPS) They hatch basilisks' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper . (KJV) They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper . (KJV-1611) They hatch cockatrice eggs, and weave the spiders web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper . (KJVR) They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper . (LITV) They hatch adders' eggs, and weave the spider's web; he who eats their eggs dies; and that which is crushed hatches out a viper . (MKJV) They hatch adders' eggs and weave the spider's web; he who eats their eggs dies, and that which is crushed breaks out into a viper

(RV) They hatch basilisks' eggs, and weave the spider's web: he that eateth of their eggs' death, and that which is crushed breaketh out into a viper .

(Webster) They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper .

(YLT) Eggs of a viper they have hatched, And webs of a spider they weave, Whoso is eating their eggs doth die, And the crushed hatcheth a viper .

(HOT+) 1000 6848 1234 6980 5908 707 398 1000 4191 2116 1234 660 (

KJV+) They hatchH1234 cockatrice'H6848 eggs,H1000 and weaveH707 the spider'sH5908 web:H6980 he that eatethH398 of their eggsH4480 H1000 dieth,H4191 and that which is crushedH2116 breaketh outH1234 into a viper . H660

H660

אפעה

'eph'eh

ef-eh'

From H659 (in the sense of hissing); an asp or other venomous serpent : - viper .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

 The legendary unicorn in the Bible:



## 🏠 An attempt to hide the name of the legendary unicorn:

If you ask one of the people of the book what is a ram, he will quickly go to the dictionary of difficult words in the Bible and will find that it is the wild bull. If he searches on the Internet in his reliable sites such as Popekirillos or Anba Takla, he will find the following:

- Bible Dictionary: <https://popekirillos.net/ar/bible/dictionary/read.php?id=684>

Ri'am: (Numbers 23:22 and 24:8 and Deuteronomy 14:5 and 33:17) An animal that is likely to be ((the aurochs)), which is a type of bull that existed in ancient times but became extinct from the world and has tremendous strength (Numbers 23:21 and 24:8).

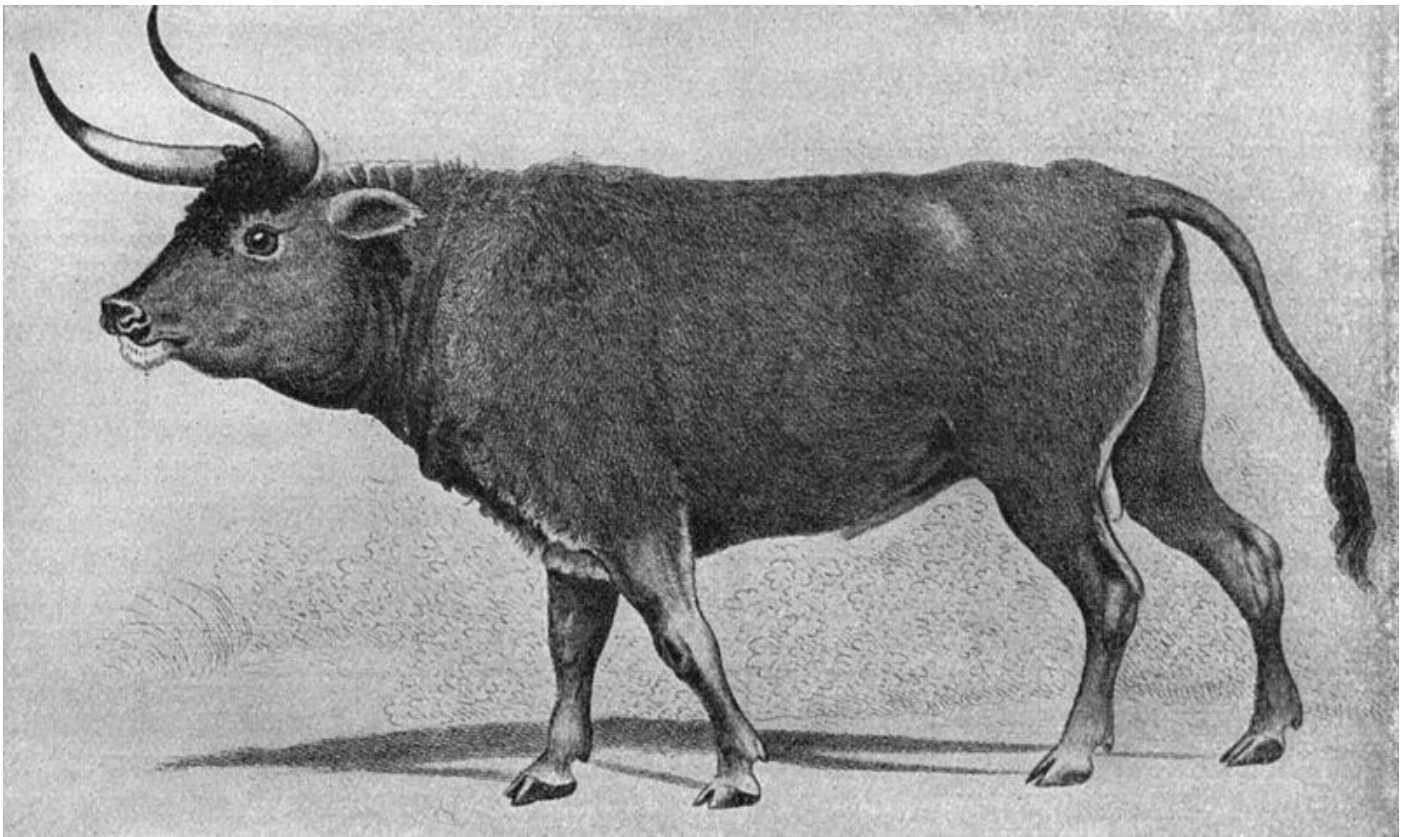
If you search the same site for the word beast, you will find other information as follows:

- Bible Dictionary: <https://popekirillos.net/ar/bible/dictionary/read.php?id=3310>

The word beast is used with a donkey to refer to a wild donkey or with a cow to refer to a ram (Psalm 22:21; 29:6; 92:10; Isaiah 34:7). It is the wild bull (Job 39:9-12). It refers to the original bull Bos Primigenius and is used for the serpent (Acts 28:4).

If the person in charge of the People of the Book is a university student or was once a university student or a university professor in a scientific field, he will be very happy that he finally found a scientific name to deal with because he knows from his scientific studies that the general name may differ from place to place, but the scientific name remains constant as a reference to this particular animal and no other. If he searches with the previous scientific name (Bos Primigenius), which is supposed to be synonymous with the word "Ra'em," he will find the following:

- Wikipedia: <https://en.wikipedia.org/wiki/Aurochs>
- Image of Bos Primigenius from Wikipedia: <https://en.wikipedia.org/wiki/Image:Ur-painting.jpg> But this is incorrect from a linguistic perspective, as the plural of "Ra'em" is "Aram," which is a purely white gazelle, and it has no relation to the wild bull or the wild cow. I will not deduce from language dictionaries because the information is known, but I will deduce from poetry. The Arab and the masters of the Arabic language, and perhaps the Mu'allaqat of Imru' al-Qais ibn Hujr al-Kindi are a suitable guide to the atmosphere of this research, where he says: • Classes of the most famous poets: <https://www.al-madinah.org/madina/sections.php?sid=17842> And a beautiful state like the beautiful raym, decorated on the throat with strings and a section of emerald (9)(9) The raym: the pure white gazelle. And the gazelle is the most beautiful animal in length and delicacy that attracts attention. He says: On her neck is an ornament of pearls, strung, and between its beads are emerald beads. • Mu'allaqat of Imru' al-Qais from Wikipedia Egypt: [https://ar.wikipedia.org/wiki/Ra'im\\_%D9%85%D8%B9%D9%84%D9%82%D8%A9\\_%D8%A7%D9%85%D8%B1%D8%A6\\_%D8%A7%D9%84%D9%82%D9%8A%D8%B3](https://ar.wikipedia.org/wiki/Ra'im_%D9%85%D8%B9%D9%84%D9%82%D8%A9_%D8%A7%D9%85%D8%B1%D8%A6_%D8%A7%D9%84%D9%82%D9%8A%D8%B3) You see the dung of the Aram in its plains \*\*\* and its lowlands As if it were peppercorns You see the dung of the Aram in its plains \*\*\* and its lowlands As if it were peppercorns • Biography > Dictionary of Places: <https://sirah.al-islam.com/places.asp?p=%D1%C6%E3> The ra'im is a gazelle and it is pure white



Now, after this correction of the information of the People of the Book, which even formulates dictionaries to accommodate the errors of the Book, which casts doubt on the opinion of those who say that it is just a translation error. Otherwise, why are dictionaries formulated to justify these errors? This will also become clear when we know that the word corresponding to the ram in other translations, such as in the King James Version, is the word unicorn . The question is, what is this creature? In the book (Legends of the Jews) you will find what you will understand from the mythological background that colored the biblical language and its translations. We hope that some will not think or try to deceive the reader that we are citing a book about the myths of the Jews as evidence of the existence of the creature in the book, but we clarify once again that we are citing the existence of a cultural background that allows this creature to be accepted in the book, which affects the copyist and the translator, not to mention the writer of an unknown book. The reader must think about who we mean here from the three Isaiahs, the writers of the Book of Isaiah, or other unknown writers of books, about whom the most that can be said is the usual words such as “it may be” or “it is likely” and so on. These expressions that express the belief of conjecture that we are accustomed to from the People of the Book: • Encyclopedia of Myths

website: <https://www.pantheon.org/articles/r/reem.html> Article translation: Reem - by Dr. Eiel Arbel Many monsters were created on the sixth day, and some of them were destroyed during the flood. The Flood - and some are still with us now. The ram is described as a giant animal even among strange animals. Generally, there are only two of this type at a time, male and female, because it was believed that if there were more of this type, the world would not be able to support it. No one is completely sure of the true shape of the ram. Sources describe it as a strong, fast and invincible animal, and there is a debate among scientists and researchers about the number of its horns. Some say that it has one horn like the rhinoceros - the well-known mammal - or the unicorn - which is a mythical animal, and others say that it has two and can be compared to the giant bull, which is a species of wild bull that became extinct during the sixteenth century. On the other hand, it could be a purely mythical creature taken from engravings of huge animals that were in ancient Egyptian and Iraqi times, which were undoubtedly famous among the Jews in the Talmudic era. No one can be certain of the description of (THE RE'EM), although reliable sources describe it as a fast, invincible predator. Although researchers differed in determining the number of its horns, some said that it had one like a rhinoceros, and others said that it had a pair of horns and that it might be from the almost extinct aurochs (BOS PRIMIGENIUS), which is a type of the wild bull breed that was considered almost extinct since the end of the sixteenth century. From another point of view, it might be nothing more than a mythical creature based on bas-reliefs. (GREEK, "BETWEEN THE RIVERS") IS THE ALLUVIAL PLAIN BETWEEN THE TIGRIS AND EUPHRATES RIVERS {IN CONTEMPORARY IRAQ})



Between the upper reaches of Mesopotamia, the Tigris and Euphrates (now Iraq) and the Egyptian predators, which were undoubtedly known to the Jews of the Talmudic era, THE RE'EM live at opposite ends of the earth, one on the eastern side and the other on the western side, and for seventy years they do not see each other until the day of copulation comes, and the female copulates once and then kills the male immediately after with a single bite. The female becomes pregnant, and her pregnancy lasts for twelve years. During the last year she is unable to walk, she can only roll from one side to the other, and she stays alive because her saliva is so abundant that it waters the ground around her, causing the vegetables she eats to grow. Instead of giving birth, her insides explode, killing the female at that moment. However, she gives birth to twins, one male and one female, who rise up at once and set out, one to the east, the other to the west. During the flood, when Noah had gathered all the animals into his ark, RE'EMS came to join the procession. Thus, because of their gigantic size, they could not get into the ark. However, Noah secured their entrance. There are two accounts of how Noah saved them. One account says that he tied them to the ark and they followed him by running and then swimming. The other account tells us that when the flood came, RE'EMS was in the process of being born, so they were small and were able to get into the ark.

King David met RE'EM when he was still a simple shepherd. And because the animal was asleep at the time, David thought it was a mountain and began to climb it. When he woke up, David lifted up his giant horns. Then David swore that if God saved his life, he would build him (God) a temple, a building as high as RE'EM himself. So God heard him and sent him a lion. And because the lion is the king of beasts, RE'EM bowed to him and David was able to get down from his horns, so God sent him a deer - a stag, and the lion began to chase him. So David revered both the lion and RE'EM. Summary of the Mythical

Horse: <https://altreligion.about.com/library/glossary/symbols/bldefsunicorn.htm> Although in modern times it is

most often depicted as an ethereal white horse, it has been variously described as an antelope, sheep, goat, or as a composite creature akin to a griffin or sphinx. Then, as later, the unicorn was a symbol of power and virility. The oldest description of a unicorn occurs in the Epic of Gilgamesh, and in Mesopotamian art it is depicted a great beast with a ringed neck and long, curving horn . The earliest description of the unicorn is in the Epic of Gilgamesh, and in Mesopotamian art it is depicted as a large beast with a long neck and a curved horn. Gilgamesh and the Unicorn • The Epic of Gilgamesh: <https://www.ancienttexts.org/library/mesopotamian/gilgamesh/index.html>



The unicorn is described variously as resembling a small goat, an ass, or a horse. It has a single horn in the middle of its head; the horn is usually depicted as straight and long, and often with a spiral groove running up it. The unicorn is fierce, strong and swift, and no hunter can catch it. To tame the beast so it can be captured, a virgin girl is placed in its path. The unicorn, seeing the maiden, comes to her and puts its head in her lap and falls asleep . To tame the beast so it can be captured, a virgin girl is placed in the unicorn's path. When the unicorn sees the virgin girl, he comes to her, places his head in her lap, and then goes into a deep sleep. • A website specializing in Greek mythology: <http://www.theoi.com/Thaumasios/HippoiMonokerata.html> They were magnificent snow-white equines with a single, brightly-coloured horn rising from the middle of their foreheads. The Greeks also referred to them as Onoi Monokerata (One Horned Asses). The fabulous unicorn of Medieval bestiaries was derived from this creature of Greek legend . The unicorn (from Latin unus 'one' and cornu 'horn') is a mythological creature often used in fantasy stories, picture books, and novels. Though the modern popular image of the unicorn is sometimes that of a horse differing only in the horn on its forehead . But the well-known modern image of the mythical horse, the unicorn, is sometimes no different from a horse except that it has a horn on its forehead. • A website specializing in myths: <https://www.unicorncollector.com/legends.htm> Unicorns In the Bible "My horn shall be exalted like the horn of the Unicorn ." (KJV) Psa 92:10







“He hath as it were the strength of a unicorn ” (KJV) Num 23:22  
“Will the Unicorn be willing to serve them?” (KJV) Job 39:9



Num

23:22 God brought him out of Egypt. It has the speed of a squirrel .

(Bishops) God brought them out of Egypt, they are strong as a Unicorn .  
 (Geneva) God brought them out of Egypt: their strength is as a unicorn .  
 (KJV) God brought them out of Egypt; he hath as it were the strength of a unicorn .  
 (KJV-1611) God brought them out of Egypt; he hath as it were the strength of a Unicorn .  
 (KJVR) God brought them out of Egypt; he hath as it were the strength of a unicorn .  
 (SRV) Dios los sacó de Egipto; These are the most common unicorns .  
 (SSE) Dios los sacó de Egipto; tiene fuerzas como de unicornio .  
 (Webster) God brought them out of Egypt; he hath as it were the strength of a unicorn .  
 (LXX) θεοῦ οὐκ ἐξαιγυπτου ἔσται αἰγυπτου ἡ δόξα μονοκέρωτοῦ αὐτοῦ .  
 (LXX) θεοῦ οὐκ ἐξαιγυπτου ἔσται αἰγυπτου ἡ δόξα μονοκέρωτοῦ αὐτοῦ .

• The Septuagint translation: <https://popekirillos.net/ar/bible/greek/book.php?id=4>

(HOT+) : 7214א410 מוציאם 3318 ממצרים 4714 כתועפת8443 ראם

(KJV+) GodH410 brought them outH3318 of Egypt;H4480 H4714 he hath as it were the strengthH8443 of an unicorn . H7214

a wild bull (from its conspicuousness): - unicorn .

• Adam Clarke's commentary on the text: <https://studylight.org/com/acc/view.cgi?book=nu&chapter=023>

Num 23:22

The strength of a unicorn - It is generally allowed that there is no such beast in nature as the unicorn

; i.e., a creature of the horse kind, with one long rich curled horn in the forehead . There is such a beast in nature as the unicorn; a creature like a horse, with a large, long, braided horn on its forehead.



Num

24:8 God brought him out of Egypt; he has the speed of a lion ..

(Bishops) God brought him out of Egypt, his strength is like the Unicorn .  
 (Geneva) God brought him out of Egypt: his strength shall be as an old man .  
 (KJV) God brought him forth out of Egypt; he hath as it were the strength of an unicorns .  
 (KJV-1611) God brought him forth out of Egypt, he hath as it were the strength of a Unicorn .  
 (KJVR) God brought him forth out of Egypt; he hath as it were the strength of a unicorn .  
 (SRV) Dios lo sacó de Egipto; These are the most common unicorns .  
 (SSE) Dios lo sacó de Egipto; This is where the unicorn is .  
 (Webster) God brought him forth from Egypt; he hath as it were the strength of a unicorn .  
 (LXX) θεοῦ ὡδὴ ἡσθεν αὐτον ἐξ αἰγυπτου ἡ δόξα μονοκέρωτοῦ .  
 (LXX) θεοῦ ὡδὴ ἡσθεν αὐτον ἐξ αἰγυπτου ἡ δόξα μονοκέρωτοῦ .

• LXX Septuagint: <https://popekirillos.net/ar/bible/greek/book.php?id=4>

(HOT+) : 7214א410 מוציאם 3318 מצרים 4714 כתועפת8443 ראם

(KJV+) GodH410 brought him forthH3318 out of Egypt;H4480 H4714 he hath as it were the strengthH8443 of a unicorn : H7214



Deu

**33:17** The firstborn of his bull is his adornment, and his horns are the horns of a lioness .

(Bishops) His first borne oxe hath beautiful, and his horns are as the horns of an vnicorne .

(Geneva) His beauty is like his first born bullock, & his horns are like the horns of an old man .

(KJV) His glory is like the firstling of his bullock, and his horns are like the horns of unicorns .

(KJV-1611) His glory is like the firstling of his bullocke, & his horns are like the horns of Unicornes .

(KJVR) His glory is like the firstling of his bullock, and his horns are like the horns of unicorns .

(SRV) He was the one who started the day, his children, his children .

(SSE) The hermoso como el primogénito de su toro, y sus cuernos, cuernos de unicornio .

(Webster) His glory is like the firstling of his bullock, and his horns are like the horns of unicornsHis horns are like the horns of unicorns

- דאָר

reem , which we translate unicorn

, from the μονοκερως monokeros of the [Septuagint](#) . Translation of the passage: Its horns are like the horns of a mythical horse - דאָר ליאָם, which translates to unicorn, from μονοκερως monokeros of the Septuagint. • LXX Septuagint: <https://popekirillos.net/ar/bible/greek/book.php?id=5> (LXX) 17 prwtotokoV taurou to kalloV autou kerata monokerwtoV . (LXX) 17 prwtotokoV taurou to kalloV autou kerata monokerwtoV . Job 39:9 [Will the wild bull be willing to serve you, or to spend the night at your manger? (Bishops) Will the vnicorne do the servuice, or abide still by thy cribbe? (Geneva) Will the child serve you? or will he tarry by your crib? (KJV) Will the unicorn be willing to serve them, or abide by their crib? (KJV-1611) Will the Unicorn be willing to serve them? or abide by your crib? (KJVR) Will the unicorn be willing to serve them, or abide by their crib? (SRV) What does this unicorn server have to do with it? (SSE) Why does the unicorn work with you, what does it mean for you? (Webster) Will the unicorn be willing to serve them, or abide by their crib? (LXX) The bottom of the monokerwV douleusai h koimhqhnai epi fatnhV sou. (LXX) The bottom of the monokerwV douleusai h koimhqhnai epi fatnhV sou. • The Septuagint translation: <http://popekirillos.net/ar/bible/greek/book.php?id=18> (HOT+) עבדך 5647אם 5187יאבה14 רים (HOT+) • ה18 ילין3885 על5921



## Job 39

:9

Will the unicorn be willing to serve thee? - The " fine elegant animal like a horse , with one long rich curled horn growing out of his forehead , " commonly called the unicorn , must be given up as fabulous . ... (Geneva) (39:13)  
Can you bind the vnicorne with his band to work in the furrowe? (KJV) Canst thou bind the unicorn with his band in the fur? (KJV-1611) Can you bind the Unicorn with his band in the fur? (KJVR) Canst thou bind the unicorn with his band in the fur? (SRV) Are you the unicorn on the market? (SSE) Are you the unicorn on the market? (Webster) Can you bind the unicorn with his band in the fur? (HOT+) Canst thou bindH7194 the unicorn H7214 with his bandH5688 in the furrow?H8525 orH518 will he harrowH7702 the valleysH6010 afterH310 thee? Psa 22:21 Save me from the mouth of the lion, and from the horns of the wild oxen. Answer me. (Bishops) Saue me from the Lions mouth: Deliver me from the horns of the Unicornes . (DRB) Save me from the lion's mouth; and my lowness from the horns of the unicorns . (Geneva) Sauce me from the lions mouth, and answer me in sauing me from the horns of the vnicornes . (KJV) Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns . (KJV-1611) Saue me from the lyons mouth: for thou hast heard me from the horns of the vnicornes . (KJVR) Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns . (SRV)





**Sálvame de la boca del león, y óyeme librándome de los cuernos de los unicornios .**

**(SSE) Sálvame de la boca del león, y los cuernos de los unicornios líbrame.**

**(Vulgate) Salva me ex ore leonis and a cornibus unicornium humilitatem meam (Webster) Save me from the lion's mouth : for**

**thou hast heard me from the horns of the unicorns .**

**(HOT+)**

**Save me from the lion's mouth: H4480 H6310 for you hast heard me from the horns H4480 H7161 of the unicorns . H7214 Psa 29:6 And he shall make them to run like a calf, Lebanon and Sirion like the young of the wild oxen . (Bishops) And he made them skip like a calfe: Libanus also and Sirion like a young vnicorne . (DRB) And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns . (Geneva) He made them also to leape like a calfe: Lebanon also and Shirion like a young vnicorne . (KJV) He also made them skip like a calf; Lebanon and Sirion like a young unicorn . (KJV-1611) He also made them to skip like a calfe: Lebanon, and Sirion like a young Unicorn . (KJVR) He also made them skip like a calf; Lebanon and Sirion like a young unicorn . (SRV) They're salty together; The Libano and Sirión como unicornios . (SSE) I love you so much; The Libano and Sirión como hijos de unicornios . (Vulgate) and comminuet eas tamquam vitulum Libani and dilectus quemadmodum filius unicornium (Webster) He also makes them to skip like a calf; Lebanon and Sirion like a young unicorn . (HOT+) He made them also to skipH7540 likeH3644 a calf; H5695 LebanonH3844 and SirionH8303 likeH3644 a youngH1121 unicorn . H7214 Psa 92:10 And you will set up my horn like the wild oxen . I anointed myself with fresh oil.**





(Bishops) But my horn shall be exalted like the horn of an unicorn : for I am annoyed with excellent oyle.

(DRB) But my horn shall be exalted like that of the unicorn : and my old age in plentiful mercy.

(Geneva) But you shalt exalt mine horn, like the unicorns , and I shalt annoyed with fresh oil.

(KJV) But my horn shalt thou exalt like the horn of an unicorn : I shall be anointed with fresh oil.

(KJV-1611) But my horn shalt thou exalt like the horn of an unicorn : I shalt anointed with fresh oil.

(KJVR) But my horn shalt thou exalt like the horn of a unicorn : I shall be anointed with fresh oil.

(SRV) When you send a message to the unicorn : Use it with a fresco.

(SSE) You can send me a message from the unicorn ; Fue unguido con óleo verde.

(Vulgate) and remove the unicorn from the corn meum and senectus mea in misericordia uberi

(LXX) καὶ ὑψωθήσεται ὡς μονοκέρωτος τὸ κέρασ μου ἐν ἐλαίῳ πίονι,

(HOT+) כראים 7311 ותרם7214 1101 בלתי7161 קרני7161 But my hornH7161 shalt thou exaltH7311 like the horn of a unicorn

: H7214 I shall be anointedH1101 with freshH7488 oil.H8081 Isa 34:7 The wild cattle are with them, and the calves with the bulls. Their land is watered with blood, and their soil is made fat with fat. (Bishops) There shall the unicorns fall with them, and the bulls with the giants, and their land shall be thoroughly soaked with blood, and their ground corrupted with fatness. (DRB) And the unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones. (Geneva) And the unicorn shall come down with them and the heifers with the bulls, and their land shall be drunken with blood, and their dust made fat with fatness. (KJV) And the unicorns shall come down with them, and the bullocks with the bulls; And their land shall be soaked with blood, and their dust made fat with fatness. (KJV-1611) And the Unicorns



shall come down with them, and the bullocks with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness.

(KJVR) And the unicorns shall come down with them, and the bullocks with the bulls; And their land shall be soaked with blood, and their dust made fat with fatness.

(SRV) You are loved by unicornios , and there are others; And this tier of furniture is sangre, and it's also covered in food.

(SSE) They are loved by unicornios , and there are others; And this tier of furniture is sangre, and it's also covered in food.

(Vulgate) and descendent unicorns cum eis and tauri cum potentibus inebriabitur terra eorum sanguine and humus eorum adipe pinguium

(Webster) And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be drenched with blood, and their dust made fat with fatness.

(HOT+) 3381 7214 7214 5973 6499 5973 47 7301 776 H47 and

their bullocks H47 and their landH776 shall be soakedH7301 with blood,H4480 H1818 and their dustH6083 made fatH1878 with fatness.H4480 H2459

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

🔗 **The Dragon in the Bible:** Most of us have heard about the dragon, especially in Chinese carnivals, and have seen it in fantasy films breathing fire from its mouth, spreading terror among those who confront it. We have seen it in cartoons when a woodpecker would throw water into the dragon's mouth, and the fire would go out, and smoke would come out of its nose, and it would flee. It is strange that this mythical creature is present not only in mythology books or Hollywood studios, but it is strongly present in the book of the People of the Book. The Hebrew word תַּנִּינִים or תַּנִּין (tannîyn tannîym) is often translated as Dragon, this mythical creature, whose shape and name vary according to the variety of myths and the variety of imaginative peoples whose imagination aroused their fear to the point that they created it themselves and excelled in making its tools over time. • The Encyclopedia of Mythology writes about dragons: <https://www.pantheon.org/articles/d/dragon.html> The beasts are typically depicted as huge lizards, larger than elephants on average. Long fangs are generally accepted as are twin horns of varying length. Western cultures generally include large bat-like wings giving the dragon the capability of flight. But eastern dragons, usually wingless, use a more magical means of flying. As well, eastern dragons tend to be more snake-like in nature, albeit with front and rear legs. • Dragon in the list of mythical monsters: [https://web.cn.edu/kwheeler/monster\\_list.html](https://web.cn.edu/kwheeler/monster_list.html) A fire-breathing reptile of unusual size and ferocity, often with a varying number of legs, sometimes winged. In most versions it either breathes fire, has a venomous bite, gives off noxious fumes, or some combination of these three traits. Translation of the passage: A mythical monster depicted as a giant winged reptile with a crooked head, giant claws and teeth, and most often breathing fire. Dragon in the Encyclopedia Britannica: <https://www.britannica.com/ebc/article-9363071> Legendary monster





usually depicted as a huge, bat-winged, fire-breathing lizard or snake with a barbed tail. The dragon symbolized evil in the ancient Middle East, and the Egyptian god Apepi was the great serpent of the world of darkness. The Greeks and Romans sometimes represented dragons as evil creatures and sometimes as beneficent powers acquainted with the secrets of the earth.

In Christianity the dragon symbolized sin and paganism, and saints such as St. George were shown triumphing over it . In Christianity, the dragon symbolizes sin and idolatry, and saints, such as Saint George, are presented as triumphing over dragons.

• Another entry for dragon in the Encyclopedia Britannica: <https://www.britannica.com/eb/article-9031122/dragon>

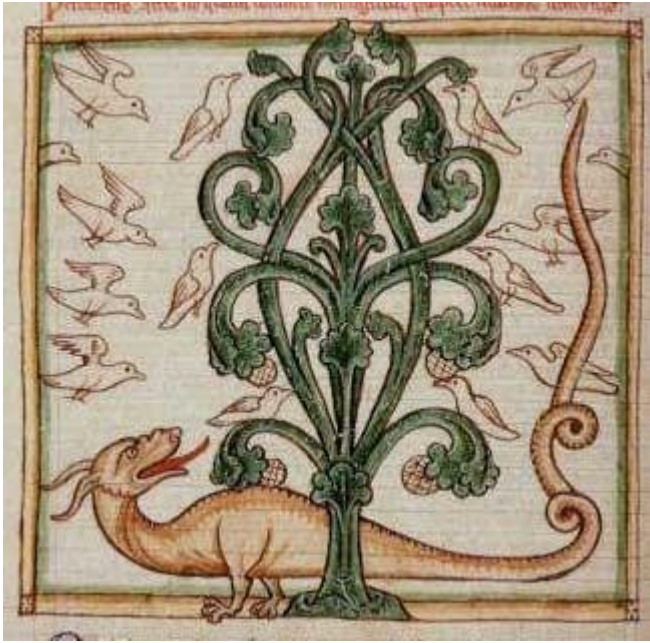
mythical monster usually conceived as a huge, bat-winged, fire-breathing, scaly lizard or snake with a barbed tail. The belief in these creatures apparently arose without the slightest knowledge on the part of the ancients of the gigantic, prehistoric, dragon-like reptiles.

In Greece the word drakon , from which the English word was derived, was originally used for any large serpent (see sea serpent), and the dragon of mythology , whatever shape it later assumed, remained essentially a snake. The belief in these creatures appeared, apparently, without the slightest knowledge of these giants from ancient times, whether they existed before history, or were like dragons that resemble reptiles. In Greek, the word drakon is derived from the derivation of an English word that is used to express any large snake (such as a sea serpent), and the dragon of mythology, whatever its hypothetical form was known later , but it remained basically the same snake animal . Translation of the passage: The dragon's power lies in its tail, not in its teeth. Its tail whips cause great damage, and the dragon kills anything it grabs. The dragon is the elephant's enemy, and hides beside the paths that elephants take until it wraps its tail around them, strangles them, and kills them. • Dragon photo gallery:



The first type of Greek dragon was the Dracon whose name was derived from the Greek words " drakein " and " derkomai " meaning "to see clearly" or "gaze sharply." It was essentially just a giant serpent which [was sometimes equipped](#) with [rows of](#) sharp teeth, deadly poison or multiple heads. In myth the beast usually guarded a sacred spring, grove or golden treasure. Our own word "dragon" derives from the creature's name. The first family of Greek dragons is the dracon, whose name is derived from the Greek words "drakein" and "derkomai", which mean "to see clearly" or "sharp gaze". It was basically just a giant serpent that was sometimes equipped with rows of sharp teeth, deadly poison, or had more than one head. In mythology, the monster often guarded a sacred spring, or a grove with a treasure of gold. Our word "dragon" is derived from the name of the creature. Wikipedia talks about dragons: <https://en.wikipedia.org/wiki/Dragon> The dragon is a mythical creature [of](#) which some interpretation or depiction appears in almost every culture worldwide. The physical description and supposed abilities of the creature vary immensely according to the different cultures in which it appears. However, the unifying feature of almost all interpretations is it being a serpentine or otherwise reptilian monster (or at least possessing a serpentine/reptilian part or trait), and often possessing magical or spiritual qualities. Translation of the passage: The dragon is a mythical creature found in almost all cultures around the world. The physical characteristics and special abilities of this creature vary according to the culture of the people in which it appears. However, the common feature in all descriptions of this creature is that it is like a snake or a monster like a reptile (or at least consists of part of a snake or reptile in its composition) and often possesses special magical and spiritual abilities. • The Arabic Wikipedia encyclopedia talks about the dragon: <http://ar.wikipedia.org/wiki/Dragon> The dragon: It is one of the mythical creatures and it is a winged reptile. In some myths it does not have wings, and it is said in some myths that it breathes fire from its mouth. • A statue of a dragon from Wikipedia: [http://en.wikipedia.org/wiki/Image:Ljubljana\\_dragon.JPG](http://en.wikipedia.org/wiki/Image:Ljubljana_dragon.JPG) • The famous Chinese dragon from Wikipedia: [https://upload.wikimedia.org/wikipedia..on\\_chinois.jpg](https://upload.wikimedia.org/wikipedia..on_chinois.jpg) • A site that shows different types of dragons with pictures: [neopets.com/~Bromurr](http://neopets.com/~Bromurr)









• Another link that explains the different types of dragons: <https://dragonmagick.elswet.com>

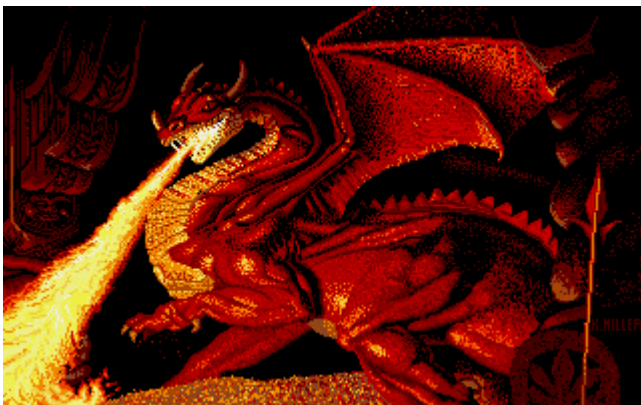
Fire Dragon Water (or Ice) Dragon Earth Dragon Wind (or Lightning) Dragon Black (or Chaos) Dragon White (Holy or Divine) Dragon Western Dragon Oriental

Dragon Icedrakes Firedrake Hydra Amphiptere Amphisbaena Wyrms/Worm Wyvern †Saint George and the Dragon in Christian History: • Saint George from Wikipedia: [https://en.wikipedia.org/wiki/St.\\_George](https://en.wikipedia.org/wiki/St._George) In Christian

hagiography Saint George (ca. 275-281 – April 23, 303) was a soldier in the Guard of Emperor Diocletian in the Roman Empire, venerated as a martyr. Saint George is one of the most venerated saints in the Eastern Orthodox Church , Oriental Orthodox Churches , and the Eastern Catholic Churches . He is immortalised in the tale of George and the Dragon and is one of the Fourteen Holy Helpers. His memorial is celebrated on April 23 . You can also read the story of the dragon with Saint George through the legend "Legenda Aurea" which was translated into English by William Caxton and how he controlled the dragon and killed it through the sign of the cross, similar to what the Dracula hunters do from the saints, and of course what is meant is the old Dracula because the modern Dracula is no longer affected by the sign of the cross and planting a wooden stake in his heart remains the most effective solution to escape from him and you can get the full text in English from many sites and it is present not only in the books of legends and Hollywood studios, but it is present and strongly in the book of the people of the book. • The story of Saint George and the Dragon from

Wikipedia: [https://en.wikipedia.org/wiki/Saint\\_George\\_and\\_the\\_Dragon](https://en.wikipedia.org/wiki/Saint_George_and_the_Dragon) • The Catholic Encyclopedia talks about Saint George: <https://www.newadvent.org/cathen/06453a.htm> †Christians' denial of the story of Saint George and the Dragon: Saint George is known to Arab Christians as Saint George, Saint George, or Saint Mar Koukis. Of course, because Christians know that the dragon is a mythical creature that has no basis in reality, they deny the story of Saint George and justify his many pictures and statues spread around the world with any excuse to escape embarrassment. • The Coptic Encyclopedia and Saint George:

Wikipedia: [https://en.wikipedia.org/wiki/Saint\\_George\\_and\\_the\\_Dragon](https://en.wikipedia.org/wiki/Saint_George_and_the_Dragon) • The Catholic Encyclopedia talks about Saint George: <https://www.newadvent.org/cathen/06453a.htm> †Christians' denial of the story of Saint George and the Dragon: Saint George is known to Arab Christians as Saint George, Saint George, or Saint Mar Koukis. Of course, because Christians know that the dragon is a mythical creature that has no basis in reality, they deny the story of Saint George and justify his many pictures and statues spread around the world with any excuse to escape embarrassment. • The Coptic Encyclopedia and Saint George:



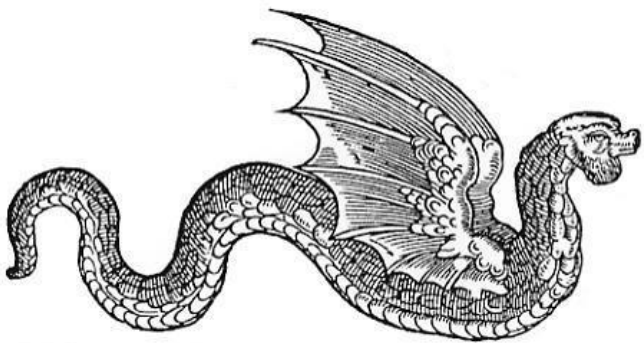






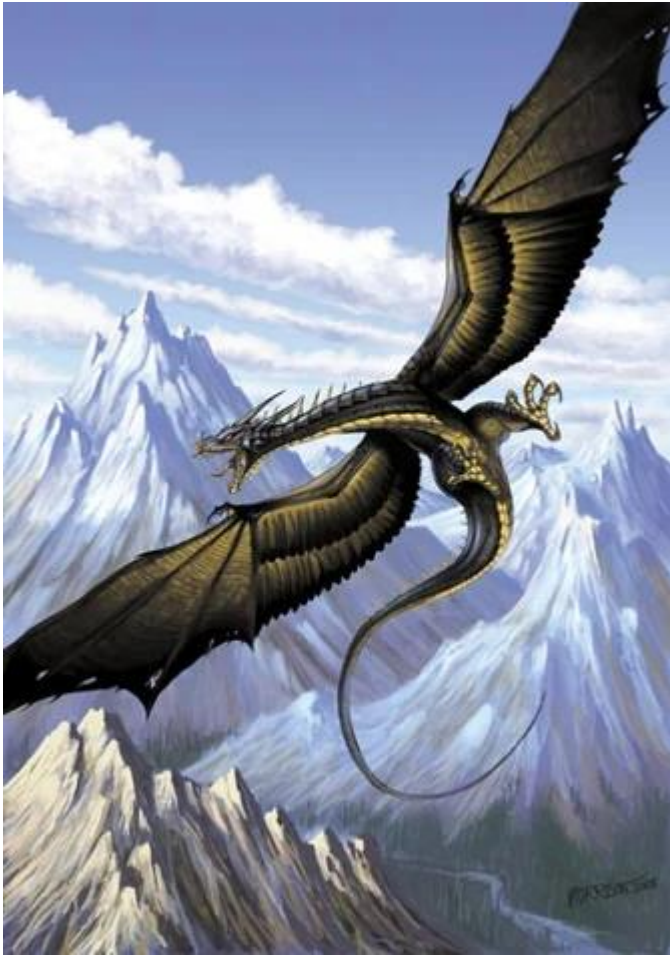








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Perhaps this is the meaning of the traditional image in which Saint George appears as a victorious knight riding a horse, holding the dragon under the hooves of his horse and holding a spear with which he stabs the dragon to death while it is crouching in the middle of the river, and next to him in the distance is the image of a crowned girl watching the decisive battle with interest and pleasure. The victorious knight is Saint George. The dragon is Diocletian , or he is Satan, and he was embodied in Diocletian, just as Satan was embodied in the past in the serpent to bring down our first parents (Genesis 3). But Mar Girgis triumphed over Satan (A Brief History of the Coptic Nation in the Ages of Paganism and Christianity by Salim Suleiman, page 431) and over Diocletian, his son and agent.

• Syriac Catholic Bishops of Aleppo:

<https://www.syrcata.org/index.php?module=subjects&func=viewpage&pageid=183>

Mar Girgis is one of the most famous saints?, and the most popular in the East And the West. Popular tales about him have spread until history and legend have been mixed in them , and the truth has been represented in the image of time, after the great artists of the West and the East competed in bringing out the victory of the struggling hero over the accursed evil, and the victory of the holy knight, for the Church, over its archenemy represented by the fierce dragon .

The legend of the dragon: It results from the investigations of the Dutch fathers that the appearance of the dragon in the story of Saint Mar in the eleventh century. And the dragon, according to what George settled on, has not been previously explained, represents the accursed devil , the enemy of the Church and its children. And as the king's daughter symbolizes the Church itself, the bride of Christ, whom Satan threatens. It is no secret that Satan, in the story of Saint George, was the speaker in the belly of Apollo, the greatest idol. So Saint George, by overthrowing the idols and expelling Satan from the belly of the greatest idol, has saved the Church from its archenemy. Thus, the symbol was linked to the truth .

• Mar Mina Forum explains the icon of Saint George: <https://www.mar-mina.com/vb/showthread.php?t=25766>

The icon of the martyr Saint George the Roman carries a symbolic meaning :

The bride that appears in the icon refers to the church that looks to its martyred sons with joy and pride.

The dragon refers to the devil who moves the evil world against faith .

The spear refers to the cross of the Lord of Glory Jesus who grants victory.

The defeat of the dragon refers to the defeat of evil and its source (Satan) by the power of faith .

• Icons of the Orthodox Parish of Mina: <http://www.orthomina.org/orthomina.org/Icons.index-ar.htm>

His traditional icon showing him on a white horse, killing the dragon with a spear , is one of the miracles narrated in a legendary way .

His biography tells that a dragon lived in a lake near a small village in Libya and terrified the farmers to the point

that they took him as their god and sacrificed their children to him to avert his wrath from them.

- Monastery of Mar Gorgis and the full legend of the dragon: <http://www.bakhdida.net/KareemEena/Margorges.htm>

The legend of the dragon : The most important of these legends is the story of Gorgis killing the dragon . The legend of the dragon's slaughter is not limited to the martyr Gorgis , and it is not Christian in origin , but rather a very old legend that dates back to the Sumerian era in the third millennium BC. There are two stories about it among the ancient inhabitants of Mesopotamia and other peoples have known it throughout the ages, such as the Egyptians or the Greeks, as both Hercules and Perseus slaughter a dragon . As for Sumerian mythology, the name of the monster is (Kur) and the hero of the epic is (Enki), the god of wisdom and water . The story of the dragon and Mar Korkis can be summarized as follows:

The saint was returning to his family to rest, after a battle he had fought in Egypt. When he was close to the city of Kairouan, he was stopped by a strange sight: large crowds crowding over the walls, their commotion and noise could be heard as if it were a wailing of mourning. He went forward to find out what was happening, and his attention was caught by the sight of a beautiful girl dressed in a white dress, walking with heavy steps towards a swamp, her head crowned with a crown of gold studded with pearls. He asked her what was happening, and she was startled and answered him trembling: Run, my lord, lest you perish with me. After she calmed down and realized that he was a stranger, she sighed and said: There is a terrifying dragon in the lake that we were unable to defeat . It used to go out to the city and prey on everyone it met and spit poison in the faces of many, causing them to perish. To ward off its danger, the king issued a decree ordering that two sheep be sent to it every morning. When it came upon the last of our flocks, the two sheep were replaced by a young man or woman chosen by bad luck by lot, and I am the victim this morning. When my father, the king, tried to replace me, the people revolted against him. And here I am walking towards my inevitable fate. So get away, my lord, before the dragon comes out to claim its prey. Before she could finish her words, a huge animal emerged from the bottom of the swamp, shaped like a snake or a crocodile, breathing raging flames from its mouth . The girl screamed in terror. Then Korkis leapt like a tiger onto his horse, called for help from his god, and pounced on the dragon, and stabbed him with his long spear in the jaw, knocking him to the ground dead . Then he called to the girl, saying: Come, and bind the neck of your enemy with your belt. The girl awoke from her slumber as if she were alive again, and did as he told her, and they led the dragon towards the gates . At first the people thought that she would take revenge on them, but she calmed them down, and the hero Korkis told them that nothing would harm them if they believed in God. The knight and the girl entered, dragging the dragon , and the king and the people wanted to prostrate themselves before him, but he prevented them and began to guide them in the religion of Christ. He spent some time in that city, then he bade farewell to everyone while they were crying, and the king offered him his daughter in marriage, but he replied: What I want is for you to love God and serve Him, especially in the person of the poor. There is no truth to the legend of the dragon, but it is a (folk tradition) .

⚡Christian websites tell the story of Saint George and the dragon and deny it:

- The Arab Church Forums also show the story:  
<https://www.arabchurch.com/forums/showthread.php?t=567>
- St. George's Greek Orthodox Church:  
[https://www.rachaya-al-foukhar.com/html/history\\_of\\_st\\_georges\\_church\\_ar.htm](https://www.rachaya-al-foukhar.com/html/history_of_st_georges_church_ar.htm)
- The Great Saint Anba Abraam Forum:  
<https://www.stabraamonastery.com/sabraam/viewtopic.php?f=5&t=15121&start=15>
- The blog of the clerical deacon Ehab Raif Wahib:  
<https://ehabraeefwahib.jeeran.com/archive/2006/9/92698.html>

For more sites, all you have to do is go to Google and type in the search: St. George and the Dragon • A picture of St. George killing the dragon: <http://en.wikipedia.org/wiki/Image:Stgeorge-dragon.jpg> • Statue of St. George

slaying the dragon: [https://en.wikipedia.org/wiki/File:S...mla\\_Stan-6.jpg](https://en.wikipedia.org/wiki/File:S...mla_Stan-6.jpg) • Statue of St. George slaying the dragon: [http://en.wikipedia.org/wiki/Image:Stockholm-Storkyrkan\\_%28St.Georg%29.jpg](http://en.wikipedia.org/wiki/Image:Stockholm-Storkyrkan_%28St.Georg%29.jpg) • Logo of St. George slaying the dragon: [http://en.wikipedia.org/wiki/Image:Coat\\_of\\_Arms\\_of\\_Moscow.png](http://en.wikipedia.org/wiki/Image:Coat_of_Arms_of_Moscow.png) • St. George's Church website: [http://www.greatbromley.org.uk/great\\_bromley\\_church.php](http://www.greatbromley.org.uk/great_bromley_church.php) Statue of St. George slaying the dragon Other images of St. George fighting the dragon The Hebrew word Gen 1:21 , Exo 7:9 , Exo 7:10 , Exo 7:12 , Deu 32:33 , Neh 2:13 , Job 7:12 , Job 30:29 Psa 44:19 , Psa 74:13 , Psa 91:13 , Isa 13:22 , Isa 27:1 , Isa 51:9 , Jer 9:11 , Jer 10:22 Jer 14:6 , Jer 49:33, Jer 51:34, Jer 51:37, Eze 29:3, Eze 32 : 2 All of these texts contain the same Hebrew word that takes Strong's number ( H8577 ): H8577 תַּנִּינִים tannîyn tannîym tan-noon', tan-neem' (The second form used in Eze\_29:3); intensive from the same as H8565; a marine or land monster , that is, sea serpent or jackal: - dragon , sea-monster , serpent, whale. We will present only four of them in detail for fear of being too long.Gen 1:21 So God created the dragons















(  
ALAB) And God created the great sea-monsters . ( Bishops  
BBE) And God made great sea - beasts . ( Darby) And God created the  
) And God created great whales . (CEV) So God made the giant sea monsters . (DRB) And God created the great whales . (ESV) So God created the great sea  
creatures . (Geneva) Then God created the great whales . (GNB) So God created the great sea monsters . (GW) So  
God created the large sea creatures . (JPS) And God created the great sea monsters . (KJV) And God created  
great whales . (KJV-1611) And God created great whales . (KJVR) And God created great whales . (LITV) And God  
created the great sea animals . (MKJV) And God created great sea animals . (RV) And God created the great sea-  
monsters . (SSE) Y creó Dios los grandes dragones . (Webster) And God created great whales . (YLT) And God  
prepares the great monsters . (HOT+) 1254 853 את430אלהים8577 ( KJV+) And GodH430 createdH1254 (H853)  
greatH1419 whales , H8577 H8577 תנין תנינתannōyn tannōym tan-noon', tan-neem' (The second form used in  
Eze\_29:3); intensive from the same as H8565; a marine or land monster

, that is, sea serpent or jackal: - dragon , sea-monster , serpent, whale.

🏰The big surprise - the water dragon in Greek mythology:

- The water dragon Ketos Aithiopoulos: <http://www.theoi.com/Ther/KetosAithiopoulos.html>

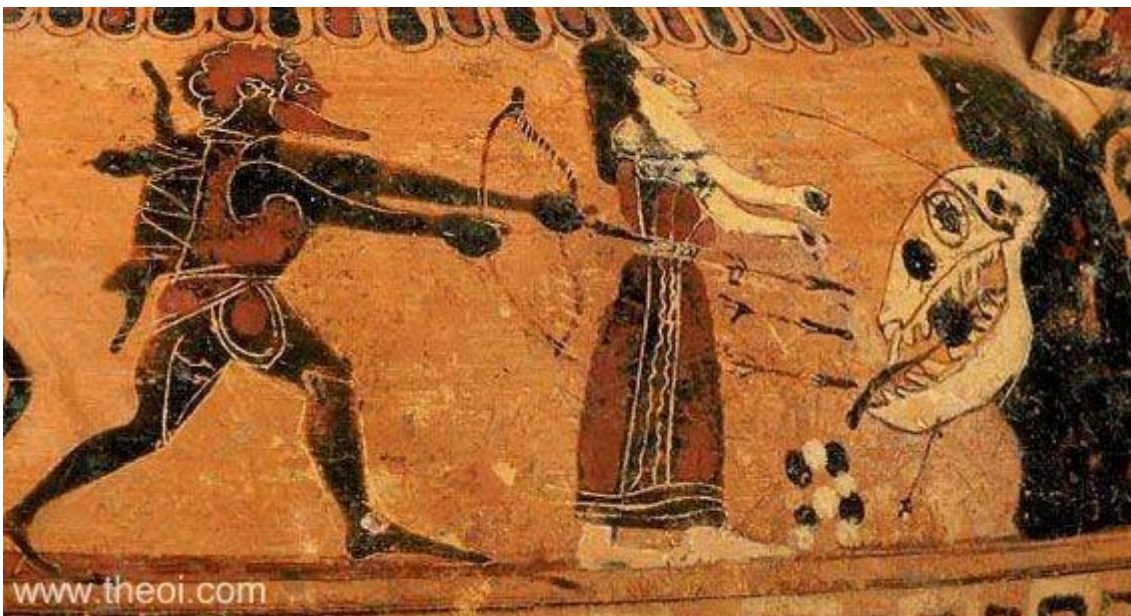
THE KETOS AITHIOPIOS (or Ethiopian Cetus) was a sea-monster

sent by Poseidon to ravage the land of Aithiopia as punishment for Queen Kassiopeia's hubristic boast that her daughter Andromeda was more beautiful than the Nereides. • The Water Dragon Ketos

Troias: <http://www.theoi.com/Ther/KetosTroias.html> THE KETOS TROIAS was a gigantic sea-monster sent by Poseidon to plague the land of Troy as punishment for King Laomedon 's refusal to pay him for the building of the city's walls . I think now the obvious deception and the influence of the Bible on all types of dragons, even the aquatic ones, is clear. Eze 29:3 Speak and say, Thus says the Lord GOD: Behold, I am against you, O Pharaoh king of Egypt, the great crocodile that lies in the midst of his rivers. (ALAB) And say, This is what the Lord GOD declares: Behold, I am turning against you, O Pharaoh king of Egypt, you crocodile that lies in the midst of his rivers. (GNA) Speak and say, Thus says the Lord GOD: I am your adversary, O Pharaoh king of Egypt, you great crocodile that lies in the midst of the tributaries of the Nile. (JAB) Speak and say, Thus says the Lord GOD: Behold, I am against you, O Pharaoh king of Egypt, the great dragon that lies in the midst of his tributaries. (Bishops) Speak and tell him, thus saying the Lord God: Behold O Pharaoh thou king of Egypt, I will vpon thee great dragon that lyeth in the midst of his riuers. (DRB) Speak, and say: Thus said the Lord God: Behold, I come against thee, Pharaoh king of Egypt, thou great dragon that liest in the midst of thy rivers. (ESV) Speak , and say, Thus says the Lord GOD: "Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his streams .



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**(JPS) speak, and say: Thus said the Lord GOD: Behold, I am against thee, Pharaoh King of Egypt, the great dragon that lieth in the midst of his rivers.**  
**(KJV) Speak, and say, Thus sayth the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers.**

(KJV-1611) Speak and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the middle of his rivers.

(KJVR) Speak, and say, Thus sayth the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers.

(MKJV) Speak and say, So says the Lord Jehovah: Behold, I, even I, am against you, Pharaoh king of Egypt, the great dragon who lies in the midst of his rivers.

(RV) speak, and say, Thus saith the Lord GOD: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers.

(SRV) Habla, y di: Así ha dicho el Señor Jehová: He aquí yo contra ti, Faraón rey de Egipto, el gran dragón que yace en media de sus ríos.

(SSE) Habla, y di: When he came to the Señor Dios: He is against this, far from Egypt, the gran dragón that yace in the media of these ríos.

(Webster) Speak, and say, Thus sayth the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers.

(YLT) Speak, and thou hast said: Thus said the Lord Jehovah: Lo, I am against thee, Pharaoh king of Egypt! The great dragon that is crouching in the midst of his floods.

(LXX) And say, Thus said the Lord; Behold, I am against Pharaoh, the great dragon that lies in the midst of his rivers, that says, The rivers are mine, and I made them.

• Link to the Septuagint translation: <http://www.ecmarsh.com/lxx/Jezekiel/index.htm>

(HOT+) 1419 8577 5921 2005 הניי 3069 יהוה 136 אדני 559 אמר 3541 כה 559 ואמרת 1696 דבר 7257  
8432 8577 8577 7257 8432 2975 יארי

(KJV+) Speak, H1696 and say, H559 Thus H3541 said H559 the Lord H136 GOD; H3069 Behold, H2009 I am against H5921 thee, Pharaoh H6547 king H4428 of Egypt, H4714 the great H1419 dragon H8577 that lieth H7257 in the midst H8432 of his rivers, H2975 Isa 27:1



In that day the LORD will punish with his harsh, great, and strong sword Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea. (ALAB) In that day the LORD will punish with his harsh, great, and strong sword Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea. (

GNA ) In that day the LORD will punish with his harsh, great, and strong sword Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea. (JAB) In that day the LORD will punish with his harsh, great, and strong sword Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.

(BBE) In that day the Lord, with his great and strong and cruel sword, will send punishment on Leviathan, the quick-moving snake, and on Leviathan, the twisted snake; and he will put to death the dragon which is in the sea.

(Bishops) In that day the Lord with his sore, great, and mighty sword, shall visit Leviathan the fugitive serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea.

(ESV) In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.

(Geneva) In that day the Lord with his sore and great and mighty sword shall visit Leviathan, that peering serpent, even Leviathan, that crooked serpent, and he shall slay the dragon that is in the sea.

(GNB) On that day the LORD will use his powerful and deadly sword to punish Leviathan, that wriggling, twisting dragon, and to kill the monster that lives in the sea.

(JPS) In that day the LORD with His sore and great and strong sword will punish leviathan the slant serpent, and leviathan the tortuous serpent; And He will slay the dragon that is in the sea.

(KJV) In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

(KJV-1611) In that day the Lord with his sore and great and strong sword shall punish Leuiathan the piercing serpent, euen Leuiathan that crooked serpent, and he shall slay the dragon that is in the Sea.

(KJVR) In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragonthat is in the sea.

(RV) In that day the LORD with his sore and great and strong sword shall punish leviathan the swift serpent, and leviathan the crooked serpent; and he shall slay the dragon that is in the sea.

(SRV) Every day Jehová visits with his espada dura, grand and fuerte, sobre leviathan, serpiente rolliza, and sobre leviathán serpiente retuerta; And what happened to the dragon that came to the marque.

(SSE) Every day the SEÑOR visit is with this espada dura, large and fuerte, sobre the leviatán, serpiente huidora, and sobre the leviatán serpiente retuerta; And what happened to the dragon that came to him.

(Webster) In that day the LORD with his keen and great and strong sword will punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he will slay the dragon that is in the sea.

(YLT) In that day lay a charge doth Jehovah, With his sword--the sharp, and the great, and the strong, On leviathan--a fleeing serpent, And on leviathan--a crooked serpent, And He hath slain the dragon that is in the sea.

(LXX) In that day God shall bring his holy and great and strong sword upon the dragon , even the serpent that flees, upon the dragon , the crooked serpent: he shall destroy the dragon .

• Link to the Septuagint translation: <https://www.ecmarsh.com/lxx/Esaias/index.htm>

(HOT+) See more 1931 1931 6485 3068 3068 2719 7186 1419 2389 5921 3882 5175 1281 5921 3882 See more5175  
See more6129 In that day the Lord with his sorrow and great and strong sword

shall punish the leviathan, the piercing serpent , even the leviathan that crooked the serpent; and he shall slay the dragon . thatH834 is in the sea.H3220 [Pictures of the dragon from the theological book of](#)

[Revelation](#): • Church The Great Martyr Mar Gerges in

Zaher: <http://www.stgeorgecz.org/Forum/viewtopic.php?t=2781&sid=5acd69db0fa99d8767ea313fb> ed2ca8b





**NOHADRA KHLETHA**



NOHADRA KHLETHA





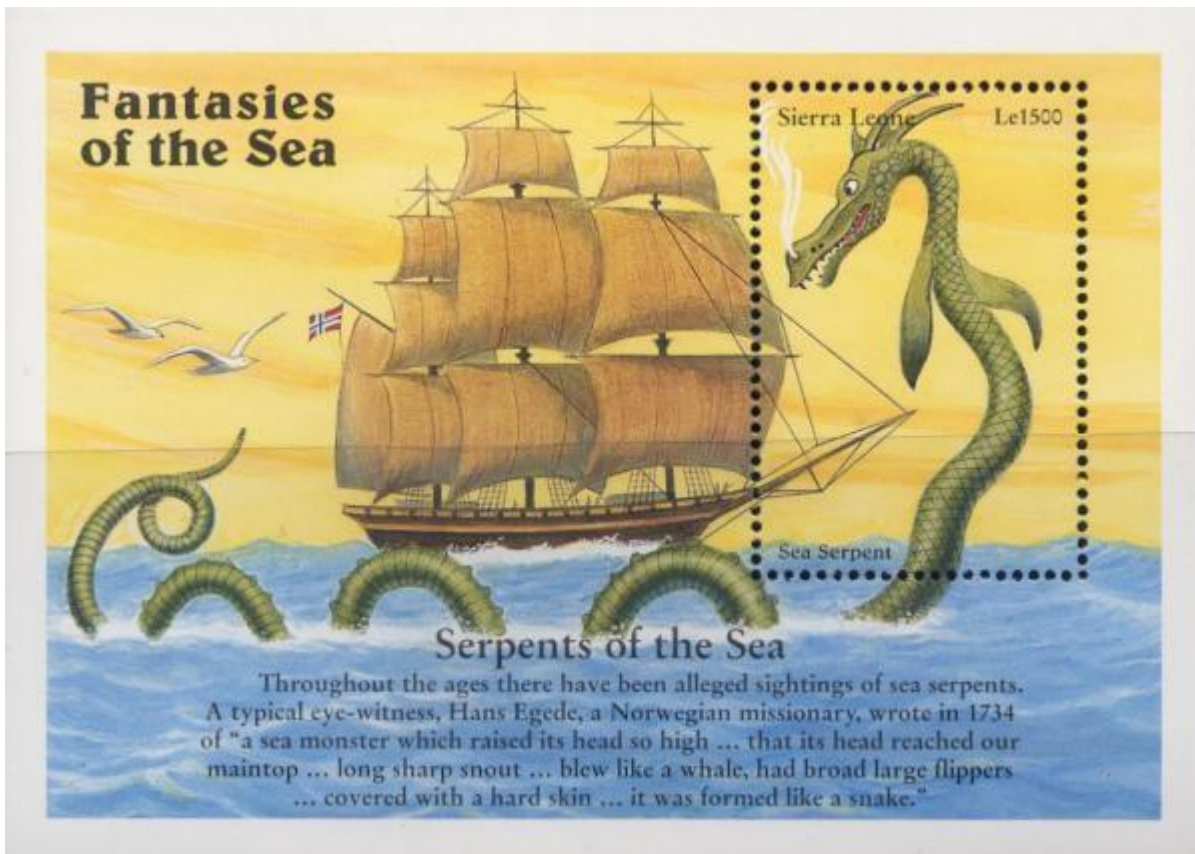
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### 📍 Leviathan in the Bible:

This mythical creature has great luck in the Bible, mentioned in many texts, and it is even known among people that it is a famous biblical creature (i.e. it is mentioned in the Bible frequently) like the dragon, and it has a great mention in the Jewish tradition, but, before we present the texts that contain this mythical animal, let us tour the sites specialized in mythology and the study of myths and legends so that it becomes clear to us what Leviathan is? • Leviathan in the Encyclopedia of Mythology: <https://www.pantheon.org/articles/l/leviathan.html> In the Bible, and especially the Old Testament , the Leviathan is some sort of chaos animal in the form of a crocodile or a serpent. **The Leviathan appears in more than one religion . In Canaanite mythology and literature, it is a monster called Lotan, 'the fleeing serpent, the coiling serpent, the powerful with the seven heads ' . It was eventually killed by Baal. The Leviathan is also the Ugaritic god of evil . Translation of the passage: In the Bible, especially in the Old Testament, the Leviathan is a type of mixed creature, in the form of a crocodile or a snake. The Leviathan appeared in more than one religion. In Canaanite literature and mythology, it is a monster called Lotan, the fleeing beast, or the spiral beast, strong with seven heads. It was killed by Baal. The Leviathan is also the Ugaritic god of evil. • The Leviathan in the global answers site: <http://www.answers.com/topic/leviathan> The sea serpent of Hebrew myth. Translation of the**

passage: A sea monster from a Hebrew myth. <https://www.pibburns.com/criptost/sleo1970.jpg> •Leviathan in Wikipedia: <https://en.wikipedia.org/wiki/Leviathan> A Biblical sea monster referred to in the Old Testament ( Psalm 74:13-14; Job 41; Isaiah 27:1). The word leviathan has become synonymous with any large sea monster or creature. Talmudic references In the Talmud, the Leviathan is mentioned a number of times: Avoda Zara (3b): “Rav Yehuda says, there are twelve hours in a day. The first three hours God sits and learns the Torah, the second three hours he sits and judges the world .





Moed Katan (25b): "Rav Ashi said to Bar Kipok: what will be said at my funeral? He answered: "If a flame can fall a cedar, what hope does a small tree have? If a Leviathan can be hooked and hauled to land, what hope has a fish in a puddle?"

Translation of the passage: Talmudic references - Leviathan is mentioned in several places in the Talmud: Rabbi Yehuda says, There are twelve hours in a day. The first three hours God sits to learn Torah, and for the second three hours God sits to rule the world. For the third three hours God feeds the world, and for the fourth three hours God plays with the Leviathan, as it is written, "The Leviathan you created to play with." Rabbi Ashi said to Bar Kipuk: What will be said at my funeral? He answered him and said: If a torch falls on a cedar tree, what hope is left for the young tree? If the Leviathan is held back on the earth, what hope is left for the fish in the ponds? <https://www.pibburns.com/cryptost/nica1087.jpg> } Glory be to the Lord of the heavens And the earth is my Lord The throne is far removed from what they describe (Az-Zukhruf 82). You can read a great article on the same page entitled... Leviathan in Christianity. One of the most amazing pictures I have seen about

**Leviathan.** If you contemplate this picture, you will find a biblical text under it from the Book of Isaiah 27:1. The text says the following: Isa 27:1 In that day the LORD will punish with his sword, cruel, great and strong, Leviathan the fleeing serpent, Leviathan the twisting serpent , and he will slay the dragon that is in the sea . Do you know who the old man holding the sword is? Yes... He is the God of hosts... He is the great Jehovah holding His sword to punish the Leviathan. { Glory be to your Lord, the Lord of Might, above what they describe . } [As-Saffat: 180] • The Leviathan in the Encyclopedia of Jewish Mythology: <https://www.pantheon.org/articles/l/lotan.html> In Syro-Palestinian myth, a monstrous primeval serpent who was slain by Baal . In the Hebrew dialect of the Old Testament , he is referred to as a Leviathan. From Baal. In the Hebrew Old Testament its name is Leviathan. • Leviathan in the list of mythological monsters: [https://web.cn.edu/kwheeler/monster\\_list.html](https://web.cn.edu/kwheeler/monster_list.html) is defined as a monster of Hebrew origin that lives in water. • Leviathan in a study of biblical sea monsters: [https://web.cn.edu/kwheeler/biblio\\_seaserpent.html](https://web.cn.edu/kwheeler/biblio_seaserpent.html) The study mentions that the first mythical sea monster is the Leviathan . <https://www.pibburns.com/cryptost/swa491.jpg> Leviathan in the dictionary of mythological terms: <https://www.etymonline.com/index.php?term=leviathan> is defined as a monster of Hebrew origin that lives in the water and is similar to a dragon .



**"The Destruction of Leviathan" by Gustave Doré**



Doré Bible Illustrations • Free to Copy  
[www.creationism.org/images/](http://www.creationism.org/images/)

Isa 27:1 In that day the Lord ... shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.







Leviathan in the Creation and Bible site: <https://creationbuff.wordpress.com/2007/05/09/leviathan>

An extensive study of Leviathan in the Bible... proving that Leviathan is a mythical creature similar to a dragon and breathes fire from its mouth. • Leviathan in a site that studies mythical

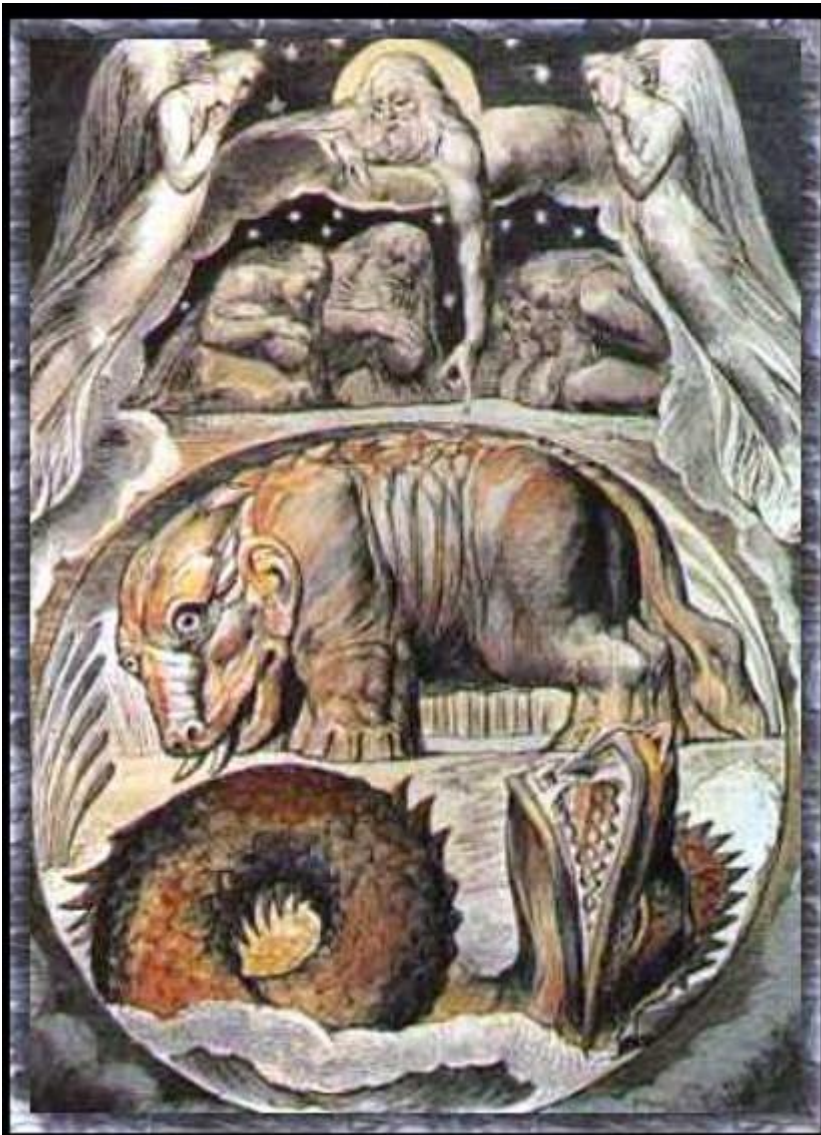
creatures: <https://projectmifune.pbwiki.com/Leviathan> " The Leviathan was a monstrous fish created on the fifth day of Creation . Its story is related at length in the Talmud where it is told that the Leviathan will be slain and its flesh served as a feast to the righteous in the Time to Come, and its skin used to cover the tent where the banquet will take place." Translation of the passage: Leviathan is a monstrous fish created on the fifth day of Creation. Originally cited as a "great sea monster" in the first chapter of Genesis , the leviathan has become synonymous with any large monster or creature. In Jewish mythology, it is a primordial sea serpent. Its source is in pre-biblical Mesopotamian myth , especially that of the sea monster in the Ugaritic myth of Baal . In the Old Testament, Leviathan appears in Psalms 74:14 as a multi-headed sea serpent that is killed by God and given as food to the Hebrews in the wilderness . There were originally two leviathans created. The myth says that God realized that if Leviathan and his mate would procreate they would devour the world . Therefore, God killed the female and froze the meat (salted in some theories) for the righteous in the world to come and then fashioned garments out of the skin for Adam & Eve , also known as "garments of light". The male was spayed and left alive. Originally called the great sea monster in Genesis 1, leviathan has come to refer to any giant beast. In Jewish mythology, it is a primordial sea monster. The leviathan comes from pre-biblical mythology, particularly the water monster in the Ugaritic myth of Baal. In the Old Testament, leviathan appears in Psalm 74:14 as a water monster with more than one head that was killed by God and then served as food for the Hebrews in the wilderness. In the beginning there were two leviathans created. The myth says that God realized that the leviathan and his mate would multiply and take over the world. So the Leviathan god killed the female and froze her flesh (in a salted version) for the day of truth when it came, and then made garments of her skin for Adam and Eve, also known as the garments of light. The male remained alive. Hallelujah... What nonsense is this? It refers to the text written in Genesis 3:21





And the Lord God made for Adam and for his wife coats of skins, and clothed them.  
Now we know where God got this skin from!!  
( and then fashioned garments out of the skin for Adam & Eve ) Leviathan on the True Church

website: <https://www.atriuechurch.info/leviathan.html> [This](#) website is very strange, it says that Leviathan is not a myth, but a real, existing creature, and the evidence on this website is simple, of course Leviathan is not a mythical creature because it is mentioned in the Bible, Glory be to God Almighty, and perhaps this link will be a helpful factor for Father Abdul-Masih Basit Abu Al-Khair in proving the existence of Leviathan - (I wanted to put a laughing emoji, but to preserve the seriousness of the research I will not put it) - Look at the descriptions of the real Leviathan: Myths indeed abound (Psalm 58:3), but Leviathan is no myth . He is one of the great sea creatures God created (Genesis 1:21) that is massive, breathes fire and smoke (Job 41), and lives in the sea (Isaiah 27:1). Just because you haven't seen one, doesn't mean he does not exist. God does not lie, and He declares Leviathan's existence . Leviathan, in the Bible , one of the names of the primeval dragon subdued by Yahweh at the outset of creation: "You crushed Leviathan's heads, gave him as food to the wild animals" ( Psalm 74:14; see also Isaiah 27:1; Job 3:8; Amos 9:3). Biblical writers also refer to the dragon as Rahab (Job 9:13; Psalm 89:10) or simply as the Abyss (Habakkuk 3:10). Translation of the passage: Leviathan in the Bible, the name of a primordial sea serpent subdued by Yahweh at the beginning of his creation: "Thou crushed the head of Leviathan, and fed him to the beasts of the field." Biblical writers also refer to the dragon as a rahab (another mythical beast) or as an ibis. Leviathan in Encyclopedia Britannica: [https://www.britannica.com/eb/article-9002362/ Leviathan in Jewish mythology](https://www.britannica.com/eb/article-9002362/Leviathan-in-Jewish-mythology) , a primordial sea serpent. Its source is in prebiblical Mesopotamian myth, especially that of the [sea monster in the Ugaritic myth of Baal](#) (see Yamm). In the Old Testament



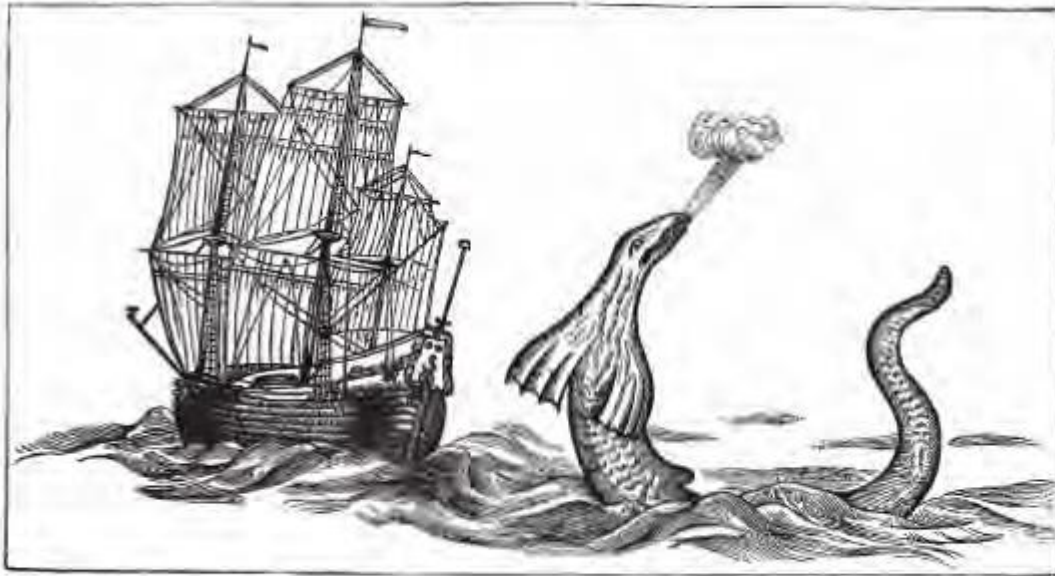


Fig. 68.—Sea-Serpent seen by Hans Egede, in 1734, off the south coast of Greenland.





Leviathan appears in Psalms 74:14 as a multiheaded sea serpent that is killed by God and given as food to the Hebrews in the wilderness. In Jewish mythology, a primitive sea monster like a serpent. It comes from pre-biblical mythology, especially the sea monster mentioned in the Ugaritic myth of Baal. In the Old Testament, Leviathan appears in Psalms 74:14 as a sea monster with several heads that was killed by God and fed to the Hebrews in the wilderness. References

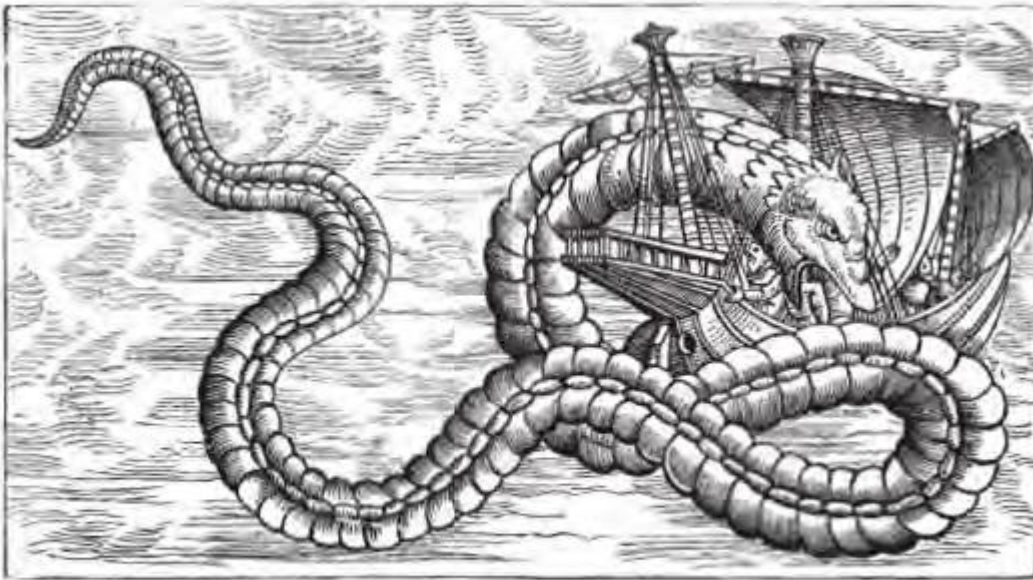


Fig. 67.—Sea-serpent attacking a vessel. (From Olaus Magnus.)

agree . Leviathan in

Jewish tradition: • Places where Leviathan is mentioned in the Jewish Zohar: Research on the word Leviathan in the Jewish Zohar Some places in the Jewish Zohar where Leviathan is mentioned: • <https://www.kabbalah.com/k/index.php/p=zohar/zohar&vol=40&sec=1440> One day, the Leviathan goes out on the great sea. The entire ocean trembles and all the fish scatter in every direction. • <https://www.zohar.com/zohar/Ki%20Tetze/chapters/13> The Faithful Shepherd said, surely this Leviathan stands on the shore and the world is poised on his fins. • <https://www.zohar.com/zohar/Bereshit%20A/chapters/43> "And Elohim created the great crocodiles" (Bereshheet 1:21), refers to the Leviathan and its mate. • Leviathan in the Jewish Babylonian Talmud: [https://www.come-and-hear.com/bababathra/bababathra\\_74.html](https://www.come-and-hear.com/bababathra/bababathra_74.html) It has a great mention in the Talmud and is known by this description as written in the margin. In the Talmud, a legendary monster fish reserved for the righteous in the world to come. Translation of the passage: In the Talmud, it is a mythical monster similar to a fish, hidden until goodness prevails on earth. Not to mention the infamous passage mentioned above quoted in Wikipedia, and many others, but I will suffice with this much. Job 3:8 Cursed be he who curses today, who are ready to wake the dragon ! ( ALAB) Cursed be he who is skilled in awakening the dragon ! (GNA) Cursed be he who curses every day, who are skilled in stirring up Leviathan ! ( JAB ) Cursed be he who is skilled in stirring up Leviathan ! (AOV) Mag die dagvervloekers hom verwens, hulle wat die kuns verstaan om die Leviátan op te hits. (ASV) Let them curse it that curse the day, Who are ready to rise up





leviathan .

(BBE) Let it be cursed by those who put a curse on the day; who are ready to make Leviathan awake.

(BCN) Whoever lives in this country, who lives in the world, who lives in the desert .

(Bibeln) M? den f?rbannas av dem som besv?rja dagar, av dem som f?rm? Mana upp Leviatan .

(Dansk) This, the worst day, for bande den, de, the har lært at hidse Livjatan"; (Darby) Let them curse it that curse the day, who are ready to rise Leviathan ;

( DRB ) Let

them curse it who curse the day, who are ready to raise up a Leviathan :

(ESV) Let those curse it who curse the day, who are ready to raise up Leviathan .

(FDB) Que ceux qui maudissent le jour la maudissent, ceux qui sont prêts à réveiller Léviathan !

(FLS) Qu'elle soit maudite par ceux qui maudissent les jours, Par ceux qui savent exciter le léviathan !

(FPR) Kirotkoot sen Don't worry, don't let me save you here Leviatanin .

(GEB) Verify your heart's content, this disease will cause you to lose weight, and the Leviathan aufzureizen!

(GLB) It's hard to see the signs and the signs that come with it, and then it's Leviathan !

(GNB) Tell the sorcerers to curse that day, those who know how to control Leviathan .

HKB

(IBIS) This is the first time in the world , when it comes to the same place; (ICE) When the beginning of the day begins, it begins, - it is the same as the beginning of the month . (ITB) By God, I don't know what's going on, what's up and what's next ? (JPS) Let them curse it that curse the day, who are ready to rise

up Leviathan . (LBLA) Maldíganla los que maldicen el día, los que están listos para despertar a Leviathan . (LITV) Let those curse it who curse the day, those ready to stir up Leviathan . (MKJV) Let those curse it who curse the day, who are ready to stir up Leviathan .

(NBLH) Maldíganla los que maldicen el día, los que están listos para despertar a Leviatán (al monstruo marino).

(Norsk) I want to eat something from the bank, so I can't wait for it, so I can't wait for it !

(PJFA) Amaldiçoem-na aqueles que amaldiçoam dias, que são peritos em suscitar o leviatã .

(RDCT) Blestemată să fie de ceice blastămä zilele, de ceice ştiu să întărîte Leviatanul ;

(ROB) Blestemată să fie de către cei ce blesteamă zilele, de către cei ce ştiu să descânte Leviatanul .

(RV) Let them curse it that curse the day, who are ready to rise up Leviathan .

(So) O isaga habaareen kuwa maalinta habaaraa, O kicin kara bahalka the yidhaahdo lewiiyaataan .

(SRV) Maldíganla los que maldicen al día, los que se aprestan para levantar su llanto.

(SSE) Maldives are those who are sick during the day, and who are ready to leave the world.

(Vulgate) Maledicant ei qui maledicunt diei qui parati sunt suscitare Leviathan .

(YLT) Let the cursers of the day mark it, Who are ready to wake up Leviathan .

H779 the

day,H3117 who are readyH6264 to raise upH5782 their mourning. H3882

H3882 From H3867 ;

a wreathed animal, that is, a serpent (especially the crocodile or some other large sea monster ); figuratively the constellation of the dragon; also as a symbol of Babylon: - leviathan , mourning.

Job 41:1 [Can you catch a crocodile with a hook, or press a His tongue with a rope? (ALAB) Can you catch Leviathan with a hook, or tie his tongue with a rope? (GNA) And the crocodile , can you catch him with a hook, or tie his tongue with a rope? (JAB) And as for Leviathan, can you hold him with a hook, or tie his tongue with a rope? (ASV) with a fishhook? Or press down his tongue with a cord? (BBE) Is it possible for Leviathan to be pulled out with a fish-hook, (BCN) "A fedri di dynnu Leviathan



Allan â bach, neu dolennu raff am ei dafod?

(BibelIn) (40:20) Can this drag up the Leviatan med krok och med en metrev betvinga hans tunga?

(Bishops) (40:25) Can you draw out Leuiathan with a hook, or bind his tongue with a cord?

(Darby) Will you draw out the leviathan with the hook, and press down his tongue with a cord?

(DRB) (40:20) Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

(DSV) (40:20) Why does Leviathan meet the angel's path, who can live on earth, but what should I do? (DSV)

**(40:20)**

**(ESV) "Can you draw out Leviathan with a fishhook or press down his tongue with a cord?**

**(FDB) (40:20) Tires-tu the Leviathan with a hameçon, and with a cord that lui feras-tu and enfoncer with the language ?**

**(FPR) (40:20) Read more How do**

**you know ? If this Leviathan is there, then there is something else to do with it. fassen? (GNB) Can you catch Leviathan with a fishhook or tie his tongue down with a rope? (GW ) "Can you pull the Leviathan out of the water with a fishhook or tie its tongue down with a rope? (HKB) Kihúzhatod-é a horoggal leviáthánt, leszoríthatod-é a neelvét kötéllel? (IBIS) Dapatkah kautangkap si buaya Lewiatan , Hanya dengan sebuah pancing ikan? ( JPS) (40:25) Can you draw out leviathan with a fish-hook or press down his tongue with a cord ? (KJV-1611) Can you draw out Leuiathan with a hook or his tongue with a cord which you let test down ? (KJVA) Can you draw out leviathan with a hook? or his tongue with a cord which you let test down? (KJVR) Can you draw out leviathan with a hook? or his tongue with a cord which you let test down? (LBLA)**

**Are you using the phone , or what is the language you are using?**

**(LITV) Can you draw out the leviathan with a hook, or hold down his tongue with a cord?**

**(MKJV) Can you draw out the leviathan with a hook, or hold down his tongue with a cord?**

**(NBLH) "¿Sacarás tú a Leviatán (al-monstruo marino) with anzuelo, O sujetarás with cuerda su lengua?**

**(Norsk) (40:20) Can the Leviatan [krokodillen.] be med in the crook or try to keep it with it and snøre?**

**(PJFA) Poderás What is the difference between life and death ?**

**(RDCT) What is the value of the life , or what does it mean (ROB) ? -i legi limba cu o sfoară? (RV) Can you draw out leviathan with a fish hook? or press down his tongue with a cord? (So) War bahalbadeedka Lewiiaataan the yidhaahdo miyaad jillaab kalluun ku soo bixin kartaa? (SRV) ¿SACARAS TÚ al leviathan con el anzuelo, O con la cuerda que le escharres en su lengua? (SSE) What's the difference in life , or what's the meaning of the language? (TKK) " What's wrong with me , what's wrong with me?" (Vulgate) (40:20) an extrahere poteris Leviathan hamo and fune ligabis linguam eius (Webster) Can you draw out leviathan with a hook? or his tongue with a cord which you let test down? (YLT) Do you draw leviathan with an angle? And with a rope you let test down--his tongue?**

**(HOT+) Psa 74:14 You have**

**broken the heads of leviathan in pieces; you have given them to the people for food . (ALAB) You tore off the heads of Pharaoh and his army, and made them food for the wild beasts. (GNA) You have crushed the heads of Leviathan and made him food for the whales of the sea. (JAB) You have crushed the heads of Leviathan .**



And I gave it to the wild animals for food.

(AOV) You can use this Leviathan verb ; U het home gegee as voedsel vir 'n volk—virtually diere. (BCN) This is where the Leviathan was born , and I was born and raised and left behind. (Bibeln) That's what happens when the Leviathans are exposed to the sun until they die. (Bishops) Thou smotest the heads of Leuiathan in peeces: and gauest hym to be meet for the people in the wilderness. (CEV) You crushed the heads of the monster Leviathan , then fed him to wild creatures in the desert. (Dansk) The sound of your voice comes back to life and there is something that comes to life; (Darby) \*Thou\* didst break in pieces the heads of leviathan . (DSV) There is a copy of the Leviathans verpletterd; There is nothing wrong with them all, even if they are in the same place. (ESV) You crushed the heads of Leviathan ; you gave him as food for the creatures of the wilderness. (FDB) You have saved the lives of Leviathans , you don't want to pâtre in the people, - aux bêtes in the desert. (FPR) Sinä ruhjoit rikki Leviatanin päät, sinä annoit hänet ruuaksi erämaan eläinten laumalle. (GEB) This type of Leviathan has a large number of sizes , including the following. (Geneva) Thou breakst the head of Liuiathan in pieces, and gauest him to be meet for the people in the wilderness. (GNB) You crushed the heads of the monster Leviathan and fed his body to desert animals. (GSB) The price of the Leviathans , the price of your money in the space. (GW) You crushed the heads of Leviathan and gave them to the creatures of the desert for food. HKB (IBIS) Share the information you need to know when you are there. (ICE) When the sun rises , there is no heat left until the end of the day. (INR) Spezzasti the testa al leviatano , lo desti in pasto al popolo del deserto. (IRL)

You are in a capo del Leviatan , you are in the pasto al popolo del deserto.

(ITB) Engkaulah yang meremukkan kepala-kepala Lewiatan .

(JPS) Thou didst crush the heads of leviathan , Thou gavest him to be food to the folk inhabiting the wilderness.

(KJV) Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

(KJV-1611) Thou brakest the heads of Leuiathan in pieces.

(KJVA) Thou breakst the heads of leviathan in pieces.

(KJVR) Thou didst break the heads of leviathan in pieces.

(LBLA) Tú alastaste las cabezas de Leviatán ; This is for coming to the destination.  
(LITV) You cracked open the heads of leviathan ; You gave him to be food for the people of the wilderness.  
(MKJV) You cracked open the heads of Leviathan , and gave him to be food to the people living in the wilderness.  
(NBLH) Tú alastaste las cabezas de Leviatán ; This is for coming to the destinations.  
(Norsk) Du sønderslo Leviatans [de. et stort sjødyr.] hoder, du gav den til føde for ørkenens folk.  
(PBG) You are tired of losing your money , so you can go to sleep.  
(PJFA) You are magnified as a living room , and this is where people live in the desert.  
(RDCT) ai zdrobit capul Leviatanului , I-ai dat să-I mănince fiarele din pustie.  
(RV) Thou brakest the heads of leviathan in pieces, thou gavest him to be meat to the people inhabiting the wilderness.  
(So) Waxaad kala burburisay madaxyada bahalbadeedyada oo Wiwiiyaataan la odhan jiray.  
(SRV) Tú magullaste las cabezas del leviathan ; Dístelo por comida al pueblo de los desiertos.  
(SSE) Tú magullaste las cabezas de leviatán ; This is for the coming of the desert pueblo.  
(TAB) Iyong pinagputolputol ang mga ulo ng leviatan , ibinigay mo siya na pagkain sa bayan na tumatahan sa ilang.  
(Webster) Thou didst break the head of leviathan in pieces.  
(YLT) Thou hast broken the heads of leviathan , you make him food, for the people of the dry places.

(HOT+) 859 7533 7218 3882 3882 5414 3978 5971 6728

(KJV+) ThouH859 brakestH7533 the headsH7218 of leviathan H3882 in pieces, and gavestH5414 him to be meatH3978 to the peopleH5971 inhabiting the wilderness.H6728 Psa 104:26 There the ships sail. This Leviathan you created to play therein. (ALAB) The ships sail therein, the whales you created frolic therein. (GNA) And where the ships sail their course, and the Leviathan you formed frolics therein . (JAB) There sail the ships, and the Leviathan you formed to mock. (AOV) There go the ships, and the Leviathan you created to mock. (ASV) There go the ships; There is Leviathan, whom you have formed to play there. (BCN) Arno and his mother long and tread upon the Leviathan , a great man. (Bishops) There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein. (CEV) And there are the ships, as well as Leviathan , the monster you created to splash in the sea. (Dansk) Skibene farer der, live , som du dannede indtil denne dag. (Darby) There go the ships; there that leviathan , which you have formed to play therein. (DSV) There is a place, in the Leviathan , when there is a problem, they are there. (ESV) There go the ships, and Leviathan , which you formed to play in it. (FDB) The browsers are protected, and the Leviathan that you are in the form of a new one. (FLS) The windows are protected, and this is the Leviathan that you are in the same way for the day in the floats. (FPR) If you have any money, you will have to pay the price. GEB (Geneva) There go the ships, yea, that Leviathan , whom thou hast made to play therein. (GNB) The ships sail on it, and in it plays Leviathan



, that sea monster which you made.

(GSB) da fahren die Schiffe; The Leviatan , the jewel has it, and it's in the past.

(GW) Ships sail on it, and Leviathan , which you made, plays in it.

(IBIS) This site is located in the middle of the road, in the middle of the road.

(ICE) Far from skipping to the Levant , then there is nothing to eat until it happens later.

(INR) The viaggiano the navigator and the new one il Levitano che hai creates perché vi si diverta.

(IRL) You can see what you want and what you can do to save money.

(ITB) This place has a large number of meanings and is available to you.

(JPS) There go the ships; there is leviathan , whom Thou hast formed to sport therein.

(KJV) There go the ships: there is that leviathan , whom thou hast made to play therein.

(KJV-1611) There go the ships; there is that Leuiathan , whom you have made to play therein.

(KJVA) There go the ships: there is that leviathan , whom thou hast made to play therein.

(KJVR) There go the ships: there is that leviathan , whom thou hast made to play therein.

(LBLA) All the naves are visible, and the Leviathan that has the right to use them.

(NBLH) All the nave surfaces, and the Leviatán (monster marino) that hicists for his jugara in él.

(Norsk) There is a skibene, Leviatan , so what they ask for.

(PJFA) Ali andam os navios, eo leviatã que formaste para nil fogar.

(RDCT) Acolo în ea, umblă corăbiile, și în ea este leviatanul acela pe care l-ai făcut să se joace în valurile ei.

(RV) There go the ships; there is leviathan , whom you have formed to take his pastime therein.

(So) What's wrong with you, what's wrong with you and what's wrong with you ?

(SRV) Allí andan navíos; All the things that happen to you are the cause of death.

(SSE) Allí andan navíos; All of these things happen to you when you are married.

(TKK)Orada gemiler dolaşır, İçinde oynasın diye yarattığın Livyatan \* da orada.

(Webster) There go the ships: there is that leviathan , which you have made to play therein.

(YLT) There do ships go: leviathan , That Thou hast formed to play in it.

(HOT+)

ThereH8033 goH1980 the ships :H591 there is that leviathan ,H3882 whom thouH2088 hast madeH3335 to playH7832 therein. Isa 27:1 In that day the LORD will punish leviathan with his cruel, great, and strong sword . The fleeing snake. Leviathan the writhing serpent, and he will slay the dragon that is in the sea. (ALAB) In that day the LORD will punish with his harsh, great, and strong sword Leviathan the fleeing, writhing serpent, and he will slay the dragon that is in the sea. (GNA) In that day the LORD will punish with his harsh, great, and strong sword Leviathan the fleeing serpent, Leviathan the serpent (JAB) In that day the LORD will punish with his cruel, great, and strong sword Leviathan the fleeing serpent, and Leviathan the twisted serpent, and he will kill the dragon that is in the sea. I do not know why the Arabic translations agreed to use the word Leviathan in this particular text, but this is what So I won't show the rest of the translations. (HOT+) 3117 1931 6485 3068 2719 7186 1419 2389 5921 3882 5175 1281 5921 3882 5175 8577 התנין 853 את 2026 והרג 6129 עקלתון In that day the Lord with his sore and great and strong sword shall punish the leviathan, the piercing serpent, even the leviathan that crooked the serpent; and he shall slay the dragon that is in the sea.H3220 All texts used the same Hebrew word ( לוֹיָתָן ) which bears Strong's number ( H3882 ) and is pronounced ( livyâthân ). We will suffice with this much regarding this mythical animal which all references agree is a genuine book creature .





### The water monster Rahab in the Bible:

This mythical monster is a new discovery. The story of its discovery came while I was searching the websites for the Leviathan animal. The strange and surprising thing is that whenever Sheikh Arab and I searched the Bible for a specific mythical monster, a new monster appeared in the book, and the Bible has collected all the mythical monsters from all cultures. The beginning of discovering the Rahab was from here:

• Leviathan on a website specialized in mythology:

<https://www.angelfire.com/realm/shades/dragons/leviathan.htm>

Leviathan, in the Bible , one of the names of the primeval dragon subdued by Yahweh at the outset of creation: "You crushed Leviathan's heads, gave him as food to the wild animals" (Psalm 74:14; see also Isaiah 27:1; Job 3:8; Amos 9:3). Biblical writers also refer to the dragon as Rahab ( Job 9:13 ; Psalm 89:10 ) or simply as the Abyss ( Habakkuk 3:10 ).

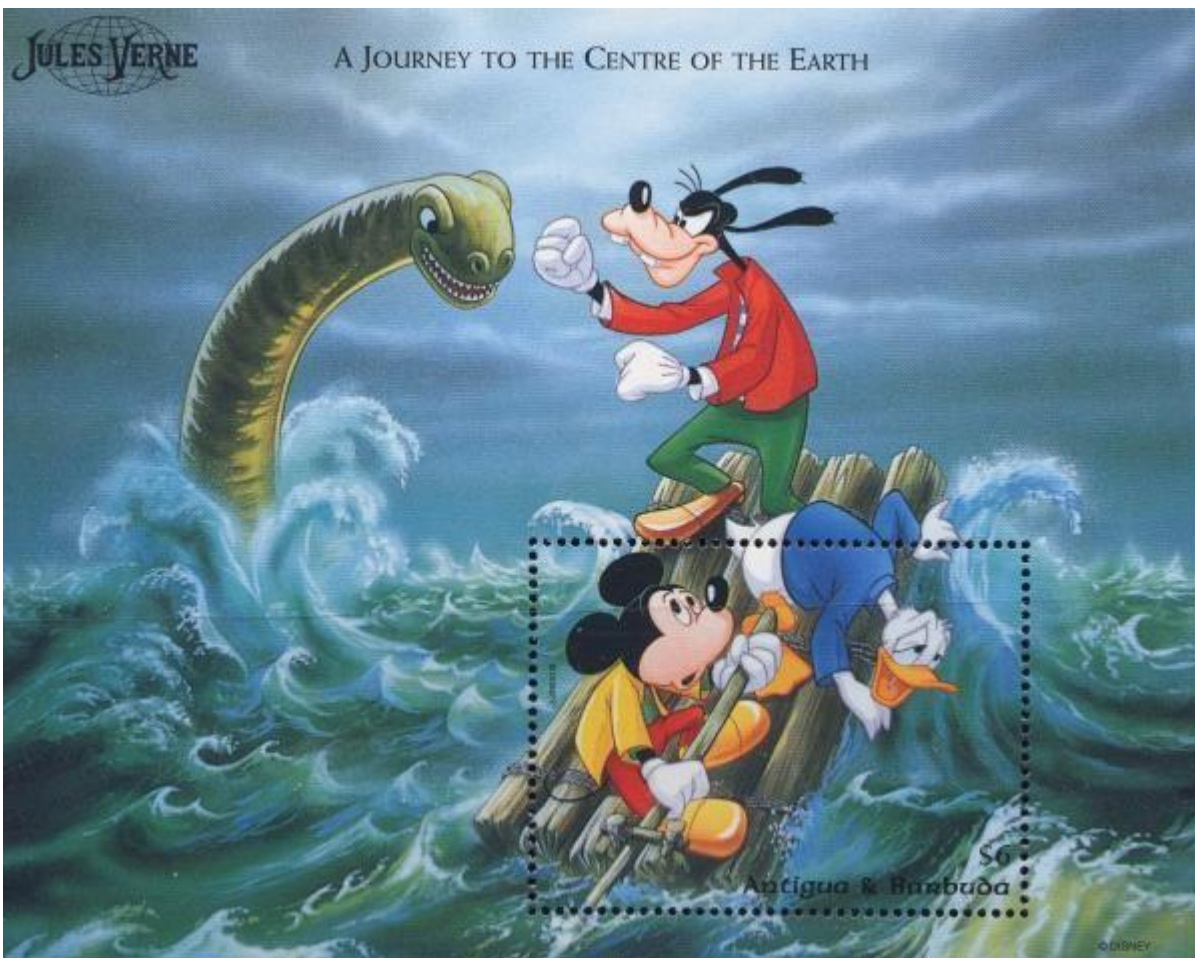
Translation of passage: Leviathan in the Bible, the name of a primordial dragon-like beast subdued by Yahweh at the beginning of his creation: "You crushed the head of Leviathan, and fed him to the beasts of the field." Biblical writers also refer to the dragon as Rahab (another mythical beast) or as the ibis.

At first I imagined that he meant Rahab the harlot, and that as we said before, Leviathan was a symbol of evil, so I naively thought that the Bible refers to Rahab the harlot as Leviathan - the reason for this confusion is that Rahab is written in English by the same name, but when I opened the Bible in both written texts I found the following:

Job 9:13 God does not turn back his anger. The helpers of Rahab bow down under him .

Psa 89:10 You have crushed Rahab like one slain; with the arm of your strength you have scattered your enemies.

Later I learned that it is the name of a specific creature and here is a comprehensive research about this mythical creature... Rahab. • The water monster Rahab from Wikipedia: [https://en.wikipedia.org/wiki/Rahab\\_\(term\)](https://en.wikipedia.org/wiki/Rahab_(term)) In Jewish folklore , Rahab is the name of a sea-demon, a dragon of the waters, the "ruler of the sea". Rahab is mentioned in the Talmud and the Old Testament . Rahab later became a particular demon, inhabitant of the sea, especially associated with the Red Sea, in this case sometimes associated with Leviathan. Translation of the passage: In Jewish folklore, Rahab is the name of a sea-dwelling demon, a water dragon, ruler of the seas. Rahab is mentioned in the Talmud and the Old Testament. Rahab has become a traditional water-dwelling demon, especially the Red Sea, and is often associated with Leviathan. <https://www.pibburns.com/cryptost/anti1997.jpg> • Rahab in the Encyclopedia of Mythology: <https://www.pantheon.org/articles/r/rahab.html> In the Old Testament , a monster of chaos, visualized as a sea-serpent. It is the exemplar of powers inimical to God (

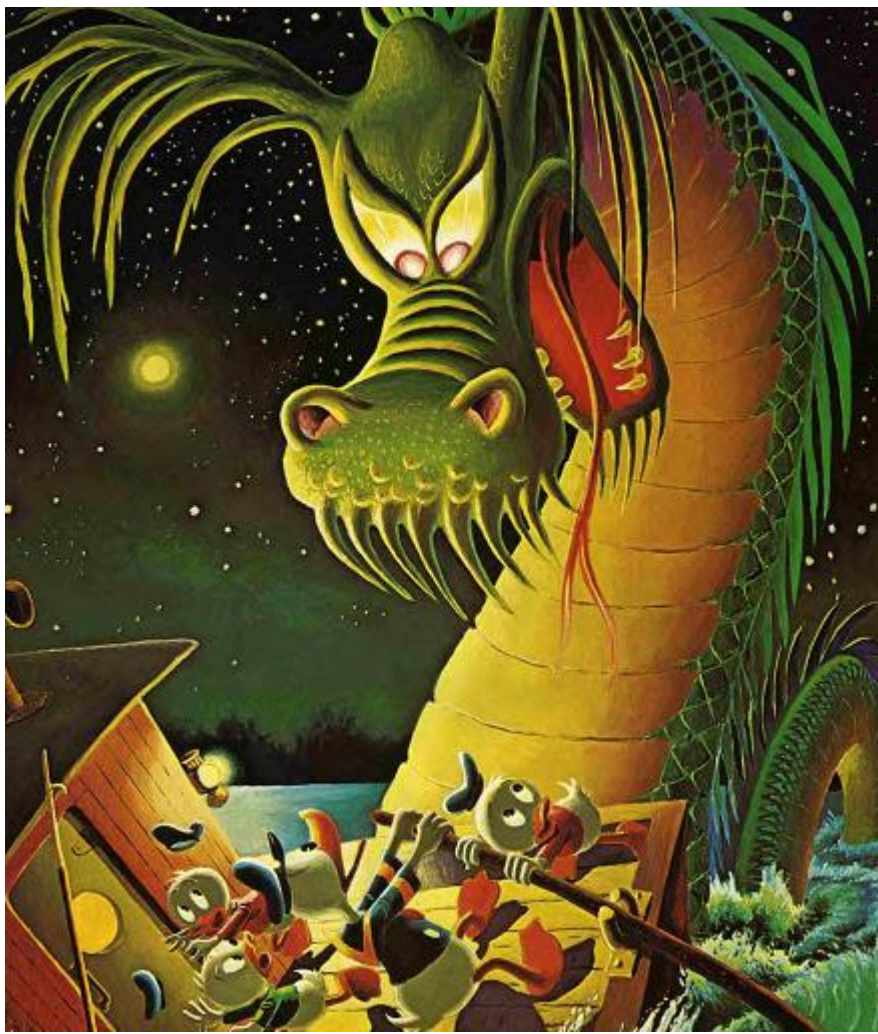




A cosmic sea monster. The Talmud [call](#) him the "Prince of the Sea,"

echoing a Canaanite name for their sea god , "Prince River." God slew him when he refused to help in creating the earth. The lethal stink of his carcass is concealed by the oceans, which is why they smell so strange (BB 74b). Rahav may be an alternative name for Leviathan, though some sources treat them as two different entities. Translation of the passage: A well-known sea monster. The Talmud calls him the Prince of the Seas, inspired by the name of a Canaanite sea god, Prince of the Seas. He was slain by the god when she refused to help create the earth. His stench is isolated by the sea, which is why they smell strange. Rahab may be a name equivalent to Leviathan, although some sources treat them as two different monsters. <http://skeptically.org/thinkersonreligion/id7.html> • Rahab in a site that talks about spirituality: [http://www.spiritus-temporis.com/rahav-\(demon\)/](http://www.spiritus-temporis.com/rahav-(demon)/) In Jewish folklore , Rahab is the name of a sea-demon, a dragon of the waters, the "ruler of the sea". Rahab is or was the angel of insolence and pride, responsible for shaking the waters and producing big waves; he is also responsible for the roaring of the sea. According to some sources, he was the guardian angel of Egypt. Translation of the passage: In Jewish folklore, Rahab is the name of a sea demon, a water dragon, the ruler of the seas. Rahab was or is the angel of pride and arrogance, responsible for shaking the seas and causing great waves; he is also responsible for the roaring of the sea. According to some sources, he was the guardian angel of Egypt. <https://www.audri.com/character/dragonMouth.html> • Rahab in the Dictionary of Mythology Terms: <https://www.etymonline.com/index.php?term=Rahab> Name of a Biblical monster , from Heb. rahab, lit. "storming, against, impetuous," from rahabh "he stormed against" (cf. Arabic rahiba "he feared, was alarmed"). Translation of the passage: The name of a biblical monster, from the Hebrew Rahab, literally meaning "to storm, against, reckless" from "rahav" which means, he stormed against. • Rahab in the Encyclopedia Britannica under Sea Monsters: <https://www.britannica.com/eb/article-9066455/sea-serpent> In the Old Testament there are several allusions to a primordial combat between God and a monstrous adversary variously named Leviathan or Rahab. Translation of the passage:In the Old Testament there are more than one reference to primitive conflicts between God and enemy monsters called Leviathan or Rahab.







⚡Rahab or Rahav in the Jewish Zohar:

As mentioned in the previous references, there is a mention of Rahab, or as the Jews call him Rahav, in the Jewish

tradition: ●

<https://www.zohar.com/zohar/Prologue/verses/49-60> [By the power of](#) these tears, the governor who rules the sea,

AND IS CALLED RAHAV , is sustained and stays alive. [Rahab or Rahav in the Jewish Babylonian](#)

**Talmud:** • [https://www.come-and-hear.com/bababathra/bababathra\\_74.html](https://www.come-and-hear.com/bababathra/bababathra_74.html) He stirreth up the sea with his power and by his understanding he smiteth through Rahab . R. Isaac said: From this it may be inferred that the name of the angel of the sea was Rahab . And had not the waters covered him no creature could have stood his [foul] odour. **Translation of the passage:** By his strength he stirs up the sea, And by his understanding he crushes Rahab ( Job 26:12 ). Rabbi Isaac says: For this reason we can infer that the name of the angel of the seas was Rahab. And had not the seas covered him, no creature could have stood his [foul]

odour. **Translation** of the **passage:** Rahab the ugly, which is the constellation of the Crocodile . Isa 51:9 Awake, as in the days of old, as in the ages of old. Was it not you who cut down Rahab, who pierced the dragon? (ALAB) Awake, as in the days of old, as in the generations of old. Was it not you who tore Rahab in pieces , who pierced the dragon? (GNA) Awake, and put on strength. Awake, as in of old, as in ages of old. You who cut down Rahab , who pierced the dragon. (JAB) Put on strength, O arm of the LORD! Awake, as in days of old, as in the generations of old. Was it not you who crushed Rahab, who pierced the dragon? ( HOT+) 6924 1755 5769 3808 859

1931 2672 7294 8577: תנין 2490 מחוללת (KJV+) Awake,H5782 awake,H5782 put onH3847 strength,H5797 O armH2220 of the LORD;H3068 awake,H5782 as in the ancientH6924 days,H3117 in the generationsH1755 of old.H5769 Art thouH859 notH3808 itH1931 that hath cutH2672 Rahab , H7293 and woundedH2490 the dragon?H8577 Because of the consensus of the Arabic translations on the name of the beast ( Rahab ), I will not show the rest of the translations, but the strange thing is that the King James version, which is accompanied by Strong's numbers next to each word, wrote the number (



H7293 ) which linguistically means strength or pride, and the Hebrew version that accompanies each word with Strong's Numbers wrote the number ( H7294 ). The strange thing is that the Hebrew writing ( רהב ) is identical in both Strong's Numbers, and there is no wonder in this, you just have to remember ( Rahab is or was the angel of insolence and pride ) Rahab was or is the angel of pride and arrogance, as we mentioned in the Babylonian Talmud ( the name of the angel of the sea was Rahab ).

This is the unpointed Tanach from the Masoretic text with embedded Strong's Numbers. The word Tanach is a Hebrew acronym for Torah (Law), Neviim (Prophets), and Ketuvim (Writings), the three divisions of the Hebrew Bible.

H7294

רהב

rahab

rah'-hab

The same as H7293; Rahab (that is, boaster), an epithet of Egypt : - Rahab .

This is the 1769 King James Version of the Holy Bible (also known as the Authorized Version) with the words of Jesus Christ in red. Includes Strong's numbers for looking up the original Hebrew or Greek word in a lexicon.

H7293

רהב

rahab

rah'-hab

From H7292, bluster (blusterer): - proud, strength .

• Hebrew-English Bible website: <https://mechon-mamre.org/p/pt/pt1051.htm>

1917 by The Jewish Publication Society (JPS)

Isa 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the days of old, the generations of ancient times. Art thou not it that hewed Rahab in pieces, that pierced the dragon? Job 9:13 God doth not turn away his wrath; the helpers of Rahab bow down before him . (ALAB) God doth not turn away his wrath; the pride of the wicked is subject to him. (GNA) God doth not turn away his wrath; the helpers of Rahab bow down before him. (JAB) God doth not turn away his wrath; the helpers of Rahab bow down before him. (HOT+) : רהב 5826 עזרי 7817 שחחו 8478 תחתו 639 אפו 7725 ישיב 3808 לא 433 אלוה 7293 (AOV) God wend sy toorn nie af nie; Onder Home moet die helpers of Rahab Kruip. (ASV) God will not withdraw his anger; The helpers of Rahab do stoop under him. (BBE) God's inheritance may not be turned back; The helpers of Rahab were bent down under him. (ESV) "God will not turn back his anger; beneath him bowed the helpers of Rahab . (GEB)



God will not withdraw his anger; the helpers of Rahab did stoop under him. Psa 89:10  
You crushed Rahab like one

slain ; with the

arm of your strength you scattered your enemies . (ALAB) You have crushed the strength of Egypt , and he is like one slain; and you have scattered your enemies with your great power. ( GNA) With one thrust you have slain Rahab , and with the strength of your arm you have scattered your enemies. (JAB) You have crushed Rahab like one slain, and with the arm of your strength you have scattered your enemies . (ASV) Thou hast broken Rahab in pieces, as one that is slain; (BBE) Rahab was crushed by you like one wounded to death; with your strong arm you put to flight all your haters. (CEV) You crushed the monster Rahab , and with your powerful arm you scattered your enemies. (Darby) Thou hast crushed Rahab as one that is slain; thou hast scattered thine enemies with the arm of thy strength. (ESV) You crushed Rahab like a carcass; you scattered your enemies with your mighty arm. (Geneva) Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme. (GNB) You crushed the monster Rahab and killed it; With your mighty strength you defeat your enemies. (GW) You crushed Rahab ; it was like a corpse. With your strong arm you scattered your enemies. (KJV) Thou has broken Rahab in pieces, as one that is slain; You have scattered thine enemies with your strong arm. (KJV-1611) Thou has broken Rahab in pieces, as one that is slain: (KJVA) Thou has broken Rahab in pieces, as one that is slain; You have scattered thine enemies with your strong arm. (KJVR) You have broken Rahab



in pieces, as one that is smooth; You have scattered thine enemies with your strong arm.

(LITV) You have broken Rahab in pieces, as one slain; You have scattered Your enemies with Your mighty arm.

(MKJV) You have broken Rahab in pieces, as one that is slain;

(RV) Thou has broken Rahab in pieces, as one that is slain;

(Webster) Thou hast broken Rahab in pieces, as one that is slain; You have scattered your enemies with your strong arm.

(YLT) Thou hast bruised Rahab , as one wounded. With the arm of Thy strength Thou hast scattered Thine enemies.

(HOT+) 341: אויבִּיךְ: 6340 פזרת 5797 עזךְ 2220 בזרוע 7294 הב 2491 כחלל 1792 דכאת 859 אתה (KJV+) ThouH859 hast brokenH1792 Rahab H7294 in pieces, as one that is slain;H2491 thou hast scatteredH6340 thine

enemiesH341 with thy strongH5797 arm.H2220

• The Holy Bible Hebrew - English : <https://www.mechon-mamre.org/p/pt/pt2689.htm>

(JPS) (89:11) Thou didst crush Rahab , as one that is slain; Thou didst scatter Thine enemies with the arm of Thy strength.

Note that the translation of Life put the word ( the strength of Egypt ) and remember the references that said that Rahab was a water monster in the Red Sea, and some legends say that she was the guardian angel of Egypt, from here you understand why the strength of Egypt was put In the interpretive translation. Isa 30:7 For Egypt helps what is useless and in vain . Therefore I called her “ The Fearless Dragon ” ( GNA) to Egypt, which is useless and in vain to seek help from. Therefore ( ASV ) For Egypt helpeth in vain, and to no purpose: therefore have I called her Rahab that sitteth still . (BBE) For there is no use or purpose in the help of Egypt: so I have said about her, She is Rahab , who has come to an end. (ESV) Egypt's help is worthless and empty; therefore I have called her " Rahab who sits still." (GW) Egypt's help is completely useless. That is why I call it, ' Rahab who sits still.' (RV) For Egypt helpeth in vain, and to no purpose: therefore have I called her Rahab that sitteth still.



(HOT+) For the EgyptiansH4714 shall helpH5826 in vain,H1892 and to no purpose:H7385 thereforeH3651 have I criedH7121 concerning this,H2063

Their strength H7293 is to sit still.H7674 Also

note the alternative words in the other translations are all descriptions of the creature ( dragon ) and ( crocodile ), and note also their connection to Egypt . Job 26:12 By his strength he stirs up the sea, And by his understanding he crushes Rahab . (ALAB) By his strength he calms the raging sea, And by his wisdom he crushes Rahab . (GNA) By his strength he turns the sea back, And by his cunning he crushes Rahab . (JAB) By his strength he stirs up the sea, And by his understanding he crushes Rahab . (HOT+) בכחו 3581 רגע 7280 הים 3220 ותובנתו 8394

: רהב 4272 מחיך 7293 Another consensus from the Arabic translations, and we add the Hebrew-English translation, and note that this text is quoted in the Jewish Babylonian Talmud. (JPS) He stirreth up the sea with His power, and by His understanding He smiteth through Rahab . • Hebrew-English Bible Website: <https://www.mechon-mamre.org/p/pt/pt2726.htm> Psa 87:4 I will remember Rahab and Babylon, which know me. Behold, Philistia and Tyre with Cush; this man was born there. (ALAB) I will remember Egypt and Babylon among those who know me, and also Philistia and Tyre with Ethiopia; and they will say, This man was born in Zion. (GNA) ((I will remember Egypt and Babylon among those who acknowledge me; and I will number among those who were born in Jerusalem the peoples of Philistia, Tyre, and Cush)). (JAB) I will make mention of Rahab and Babylon as among them that know me: (BBE) Rahab and Babylon will be named among those who have knowledge of me; (Darby) I will make mention of Rahab and Babylon among them that know me; ( DRB) I will be mindful of Rahab and of

**Babylon knowing me. ( ESV) Among those who know me I mention Rahab and Babylon; (Geneva) I will make mention of Rahab and Babel among them that know me : (KJV)**



**I will make mention of Rahab and Babylon to them that know me:  
(KJV-1611) I will make mention of Rahab and Babylon, to them that know me;  
(KJVA) I will make mention of Rahab and Babylon to them that know me:  
(KJVR) I will make mention of Rahab and Babylon to them that know me:  
(LITV) I will mention Rahab and Babylon to those who know me;  
(MKJV) I will mention Rahab and Babylon to those who know me;  
(RV) I will make mention of Rahab and Babylon as among them that know me:  
(Webster) I will make mention of Rahab and Babylon to them that know me:  
(YLT) I mention Rahab and Babel to those knowing Me, Lo, Philistia, and Tire, with Cush! This one was born there.**

**(HOT+) 2142 7294 894 3045 2009 6429 6865 5973 H2142 of Rahab H7294 and BabylonH894 to them that know Ethiopia;H3568 thisH2088 man was bornH3205 there.H8033**

• Hebrew-English Bible Website: <http://www.mechon-mamre.org/p/pt/pt2687.htm>

(JPS) 'I will make mention of Rahab and Babylon as among them that know Me

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**The Flying Serpent in the Bible:** • The Flying Serpent in the Encyclopedia of Mythology: <https://www.pantheon.org/articles/s/seraphim.html> S araph ('to burn') or the Hebrew noun saraph ( a fiery , flying serpent ). Because the term appears several times with reference to the serpents encountered in the wilderness ( Num. 21.8 , Deut. 8.15 ; Isa. 14.29 ; 30.6 ), it has often been understood to refer to "fiery serpents". Translation: Sarpah "to burn" or the Hebrew noun, sarpah (fiery, flying serpent). Because the term appears in several texts regarding wild serpents, it is often thought to refer to the fiery serpent. **The flying serpent in ancient Egyptian civilization:** **The flying serpent in Greek mythology:** • A chariot pulled by flying serpents: <https://www.theoi.com/Gallery/M26.1.html> • A chariot pulled by flying serpents: <https://www.theoi.com/Gallery/O28.7.html> There is more than one text that mentions the flying serpent, but I will suffice with two authoritative texts. Isa 14:29 For out of the serpent's root comes a viper, and its fruit is a poisonous flying serpent . (ALAB) For out of that serpent's root comes a adder, and its offspring is a poisonous flying serpent . (GNA) So out of the serpent's root comes the adder, and its offspring is a flying serpent . (JAB) For out of the serpent's root shall come forth a dragon, and his offspring shall be a flying serpent . (HOT+) More than 408 or more than 8055 or more than 6429 or more than 408 or more RejoiceH8055 notH408 thou, wholeH3605 Palestina,H6429 becauseH3588 the rodH7626 of him thatH3588 smoteH5221 thee is broken:H7665 for out of the serpent's rootH4480 H8328 H5175 shall come forthH3318 a cockatrice,H6848 and his fruitH6529 shall be a fiery flying serpent . H5774 H8314saw-rawf' From H8313; burning, that is, (figuratively) poisonous (serpent); Specifically a seraph or symbolical creature (from their copper color): - fiery (serpent), seraph



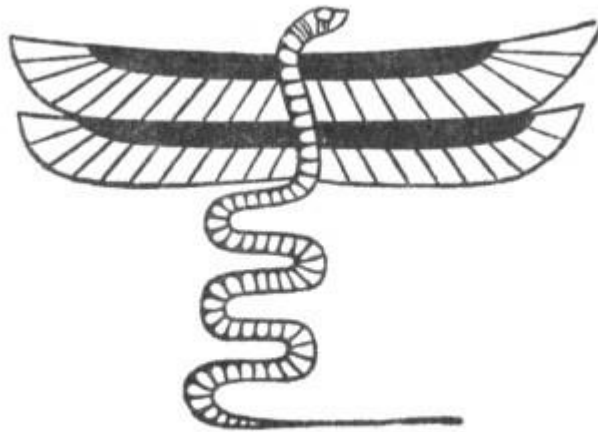
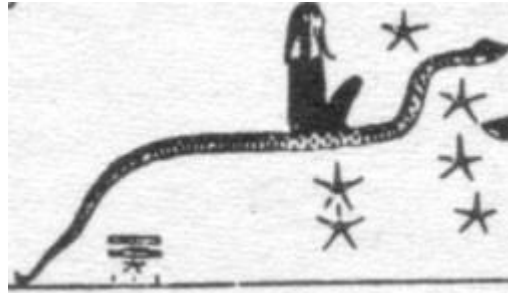
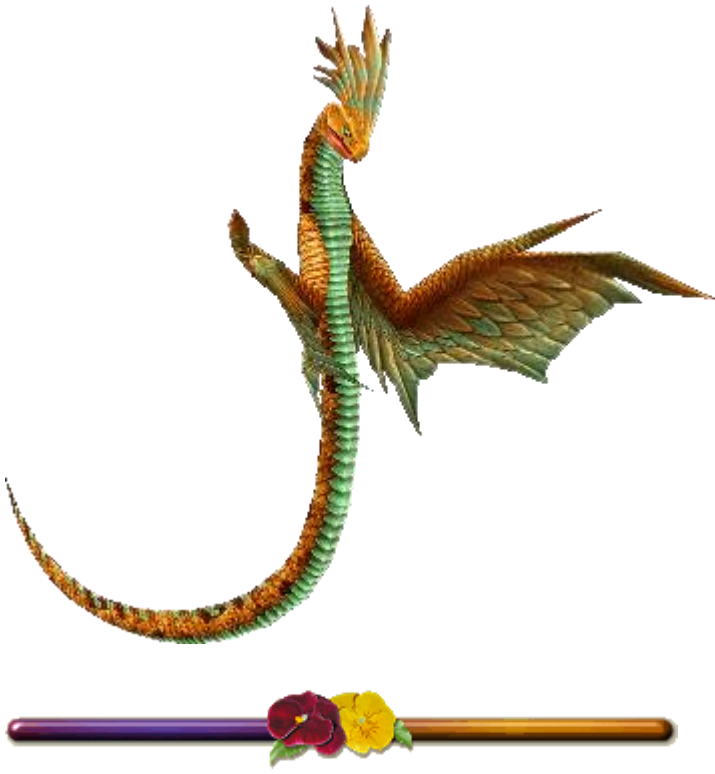


FIG. 35.—EGYPTIAN FOUR-WINGED SERPENT, CHANUPHIS, OR BAIT. (From "Serpent Myths of Ancient Egypt," by W. R. Cooper.)



FIG. 36.—THE SYMBOLIC WINGED SERPENT OF THE GODDESS MERSOKAR OR  
MELSOKAR. (*After W. R. Cooper.*)



FIG. 37.—THE SYMBOLIC WINGED SERPENT OF THE GODDESS EILEITHYA.  
(*After W. R. Cooper.*)







H5774

ףע

'ûph

oof

A primitive root; to cover (with wings or obscurity); hence (as denominative from H5775) to fly; also (by implication of dimness) to faint (from the darkness of swooning): - brandish, be (wax) faint, flee away, fly (away - ), X set, shine forth, weary.

• English Hebrew Bible : <https://mechon-mamre.org/p/pt/pt1014.htm>

(JPS) Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken: for out of the serpent's root shall come forth a basilisk, and his fruit shall be a flying serpent .

Whether the text says flying serpent or flying dragon, both are mythical creatures that do not exist. Isa 30:6 In a land of trouble and distress, where the lioness and the roaring lion, the adder and the flying serpent live, they carry their wealth on the backs of donkeys. (ALAB) Through a land of trouble and distress, where the lions and the adders live, their caravans carry their wealth on the backs of donkeys. (GNA) They go southward, in a land of trouble and distress, where the lioness and the roaring lion, the adder and the flying serpent live, they carry their wealth on the backs of donkeys. (JAB) In a land of trouble and distress, where the lioness and the lion, the adder and the flying serpent live, they carry their wealth on the backs of donkeys. (HOT+) 4853 929 5045 776 6869 6695 3833 3918 1992 660 8314 5774 5375 5921 3802 5895 More than 2428 and 5921 and more than 1707 H4853 of the beasts H929 of the south: H5045 into the land H776 of trouble H6869 and anguish, H6695 from H4480 whence come the young H3833 and old lion, H3918 the viper H660 and fiery flying serpent, H8314 H5774 they will carry H5375 their riches H2428 upon H5921 the shoulders H3802 of young asses, H5895 and their treasures H214 upon H5921 the bunches H1707 of camels, H1581 to H5921 a people H5971 that shall not H3808 profit H3276 them. • Lexicon: <https://scripturetext.com/isaiah/30-6.htm> • Hebrew-English Bible: <https://www.mechon-mamre.org/p/pt/pt1030.htm> (JPS) The burden of the beasts of the South. Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and flying serpent, they carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels, to a people that shall not profit from them.

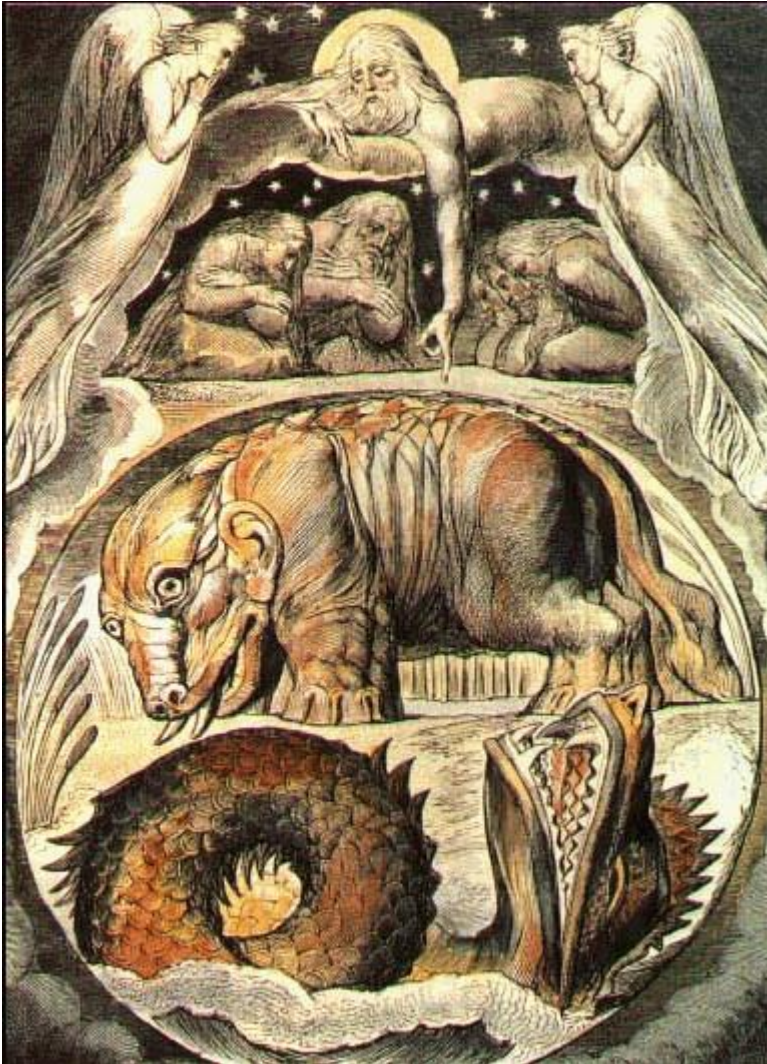


#### Behemoth in the Bible:

The Bible, the mine of mythical creatures, shows us a new, unique mythical creature, a close friend of Leviathan, closely related to it according to the Talmud and Jewish tradition, mythical descriptions of it are mentioned in the Bible. As usual, the Arabic translation of Van Dyck falsified and replaced its name with the name of the seahorse known colloquially as the Lord of Cream. The amazing thing is that this creature is the first of God's works according to the Bible, and with God's help we will unveil this amazing mythical creature.

- A picture of Behemoth with his friend Leviathan: <https://en.wikipedia.org/wiki/Image:Behemoth3.jpg> There is a close relationship between Leviathan and Behemoth, as their destinies are linked according to Jewish tradition.
- A picture of Behemoth with his friend the flying serpent rooster: <https://en.wikipedia.org/wiki/Image:Lev-Beh-Ziz.jpg> Behemoth with the flying serpent rooster, the king of serpents, as if they were a family of biblical beasts.
- Behemoth in Wikipedia: <https://en.wikipedia.org/wiki/Behemoth> Behemoth is a creature mentioned in the Book of Job, 40:15-24. The word is most likely a plural form of בהמה (bəhēmāh), meaning beast or large animal. It may be an example of pluralis excellentiae, a Hebrew method of expressing greatness by pluralizing a noun; it thus indicates that Behemoth is the largest and most powerful animal ever to exist. The passage describes Behemoth in this way: it was created along with man (40:15a), it is herbivorous (40:15b), it has strong muscles and bones, and it lives in the swamp (40:21). There is a legend that the Leviathan and the Behemoth shall hold a battle at the end of the world. The two will finally kill each other, and the surviving men will feast on their meat. Behemoth is a creature mentioned in the Book of Job. The word is usually a plural of bahīmah, meaning a monster or huge animal. It may be a Hebrew plural expressing greatness or magnification, thus Behemoth is the largest, mightiest, and most powerful animal ever to exist. The passage describes behemoth in this way: Created with man, a herbivore, with strong muscles and bones, and living in the mud. There is a legend that leviathan and behemoth will fight at the end of time. The two will kill each other, and the surviving men will feed on their flesh.
- Behemoth in the Encyclopedia of Jewish Mythology: <https://www.pantheon.org/articles/b/behemoth.html> In the Old Testament (Book of Job, verse 40:15), behemoth is the name for a very large animal, like the hippopotamus or crocodile. They

both play a part in the Apocalyptic, as monsters that must be killed. In later Christian religion , the behemoth is identified with Satan. Translation of the passage: In the Old Testament (Book of Job) behemoth is the name for a very large animal, like the hippopotamus or crocodile. Plays a role in the Book of Revelation as a monster that must be killed. Then in the Christian religion, Behemoth symbolizes Satan .





Huge biblical beast (Job xl.15) , from L. behemoth, from Heb. b'hemoth, usually taken as plural of intensity of b'hemah "beast." But the Heb. word is most likely a folk etymology of Egyptian pehemau, lit. "water-ox," the name for [the](#)

[hippopotamus](#) . • Behemoth in the Encyclopedia Britannica: <https://www.britannica.com/eb/article-9014135/Behemoth> | in the Old Testament , a powerful, grass-eating animal whose “bones are tubes of bronze, his limbs like bars of iron” (Job 40:18). Among various Jewish legends , one relates that the righteous will witness a

spectacular battle between Behemoth and Leviathan in the Messianic era and later feast upon their flesh . Behemoth in the Jewish Babylonian Talmud: • Behemoth is mentioned in the Babylonian Talmud: [https://www.come-and-hear.com/bababathra/bababathra\\_74.html](https://www.come-and-hear.com/bababathra/bababathra_74.html) And also Behemoth on a thousand hills were created male and female, and had they mated with one another they would have destroyed the whole world . Translation of the passage: Behemoth was created male and female in the midst of a thousand hills, and had they mated with one another they would have destroyed the whole world. Look at the mythical power that the Jew believes Behemoth has, and this is only based on the description of Behemoth in the book. Behemoth signifies legendary animals , male and female, which, like Leviathan , are to provide part of the feast of the righteous in the world to come. Behemoth eat up daily the grass of a thousand hills . Translation of the passage: Behemoth represents the mythical animals, male and female, like Leviathan, whose meat will be offered in a banquet at the end of time. Behemoth eats the grass from a thousand hills every day. So long as Leviathan is alive, Behemoth also is safe. • Behemoth mentioned in the Babylonian Talmud: [https://www.come-and-hear.com/bababathra/bababathra\\_75.html](https://www.come-and-hear.com/bababathra/bababathra_75.html) He will be unable to prevail over him; for it is said: He only that made him can make His sword to approach unto him . The text speaking of Behemoth is also applicable to Leviathan



Translation of the passage: He will not be able to subdue him, for it is written, He who made him has given him his sword (Job 40:19). The words applied to Behemoth also apply to Leviathan.

From here you see how the mythical creatures are connected to each other, for if you acknowledge Behemoth, you must acknowledge Leviathan and also the flying serpent, the king of serpents, and so on, for they are all from one source, the Holy Bible.

Behemoth in the Jewish Zohar:

<https://www.zohar.com/zohar/Bereshit%20A/chapters/8>

THE CHERUBS AND PILLARS exist for "the service of men", but not the "grass", which is meant for food to be eaten, as it is written: " Behold now animals (Heb. behemot) , which I made with you; he eats grass like an ox " ( Iyov 40:15 ) . (ALAB) Behold the behemoth , which I made with you, for he eateth grass like an ox. (GNA) The unicorn , which I made with you, eateth grass like an ox. (JAB) Behold the behemoth , whom I made as well as you; He eateth grass as an ox. (ASV) Behold now, behemoth , which I made as well as you; He eateth grass as an ox. (Bishops) Beholde the beaste Behemoth , whom I made with you, which eateth haye as an ox: (Darby) See now the behemoth , which I made with you: he eateth grass as an ox. (DRB) Behold behemoth whom I made with you, he eateth grass like an ox. ( ESV ) " Behold , Behemoth , which I made as I made you ; It eats grass as cattle do. (KJV) Behold now behemoth , which I made with them; he eateth grass as an ox. (KJV-1611) Behold now Behemoth which I made with thee, he eateth grasse as an oxe. (KJVA) Behold now behemoth , which I made with them; he eateth grass as an ox.



(KJVR) Behold now behemoth , which I made with them; he eateth grass as an ox.  
(LITV) Now behold Behemoth , which I made along with you; he eats grass like an ox;  
(MKJV) Now behold behemoth , which I made along with you; he eats grass like an ox;  
(RV) Behold now behemoth , which I made with them; he eateth grass as all ox.  
(Webster) Behold now behemoth , which I made with them; he eateth grass as an ox.  
(YLT) Lo, I pray thee, Behemoth , that I made with thee: Grass as an ox he eateth.

(Vulgate) Today's Behemoth has a lot of similar stories

(HOT+) from 2009 to 4994 and 930 to 834 to 6213 to 5973 398: יאכל 1241 כבקר 2682 חציר

(KJV+) BeholdH2009 nowH4994 behemoth , H930 whichH834 I madeH6213 withH5973 thee; he eatethH398 grassH2682 as an ox.H1241

- The English Hebrew Bible : <https://www.mechon-mamre.org/p/pt/pt2701.htm>

(JPS) Behold now behemoth , which I made with thee; he eateth grass as an ox.

- Lexicon : <https://scripturetext.com/job/40-15.htm>
- H930 : <https://strongnumbers.com/hebrew/930.htm>

H930

,

behêmôth

be-hay-mohth'

In plural form of H929, but really a singular of Egyptian derivation: a water ox, that is, the hippopotamus or Nile horse: - Behemoth .

Note that the word is present in all reliable translations, Hebrew ( בהמות ), Vulgate ( Behemoth ), English ( Behemoth ), Arabic ( Behemoth ) A mythical animal of the Bible. Read the descriptions of the mythical beast from the Bible itself, let your imagination run wild. Job 40: 15 Behold, the horse of the sea, which I have made with thee; he eateth grass like an ox. Job 40:16 Behold, his strength is in his loins, and his strength in the muscle of his belly . Job 40:17 He lowereth his tail like a cedar. The sinews of his thighs are twisted . Job 40:18 His bones are pipes of bronze, and his ribs are beaten iron . Job 40:19 He is the first of God's works ; he who made him has given him his sword.



If these are the specifications of a seahorse, or Mr. Cream, then he is Super Mr. Cream. No one has ever seen him or seen his appearance