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### Ant 5:257, 1:74–108

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Antiq. 5:257 (5.7.8.257) When the Ammonites had made an expedition into the land of Gilead, the inhabitants of the country met them at a certain mountain, but wanted a commander. Now there was one whose name was Jephtha, who, both on account of his father's virtue, and on account of that army which he maintained at his own expenses, was a potent man;

Antiq. 1:74 (1.3.1.74) But Noah was very uneasy at what they did; and, being displeased at their conduct, persuaded them to change their dispositions and their acts for the better;—but, seeing that they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

Antiq. 1:75 (1.3.2.75) Now God loved this man for his righteousness; yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness; and, cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only,<sup>2</sup> he turned the dry land into sea; 76 (1.3.2.76) and thus were all these men destroyed: but Noah alone was saved; for God suggested to him the following contrivance and way of escape:— 77 (1.3.2.77) That he should make an ark of four stories high, three hundred<sup>3</sup> cubits long, fifty cubits broad, and thirty cubits high. Accordingly he entered into that ark, and his wife and sons, and their wives; and put into it not only other provisions, to support their wants there, but also sent in with the rest of all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. 78 (1.3.2.78) Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water; and thus was Noah, with his family, preserved. 79 (1.3.2.79) Now he was the tenth from Adam, as being the son of Lamech, whose father was Mathusala. He was the son of Enoch, the son of Jared; and Jared was the son of Malaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the son of Seth, the son of Adam.

Antiq. 1:80 (1.3.3.80) This calamity happened in the six hundredth year of Noah's government [age], in the second month,<sup>4</sup> called by the Macedonians Dius, but by the Hebrews, Marchesuan; for so did they order their year in Egypt; 81 (1.3.3.81) but Moses appointed that Nisan, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month; so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month; 82 (1.3.3.82) and this was two thousand six hundred and fifty-six [one thousand six hundred and fifty-six] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down,<sup>5</sup> with great accuracy, both the births and deaths of illustrious men.

Antiq. 1:83 (1.3.4.83) For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived nine hundred and thirty years. Seth begat Enos in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan his son, whom he had in his hundred and ninetieth year; he lived nine hundred and five years. 84 (1.3.4.84) Cainan, when he had lived nine hundred and ten years, had his son Malaleel, who was born in his hundred and seventieth year. This Malaleel, having lived eight hundred and ninety-five years, died, leaving his son Jared, whom he begat when he was in his hundred and sixty-fifth year. 85 (1.3.4.85) He lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed, and went to God; whence it is that they have not written down his death. 86 (1.3.4.86) Now Mathusala, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years. 87 (1.3.4.87) Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years. 88 (1.3.4.88) These years, collected together, make up the sum before set down; but let no one inquire into the deaths of these men, for they extended their lives along together with their children and grandchildren; but let him have regard to their births only.

Antiq. 1:89 (1.3.5.89) When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there was no greater number preserved, since they had no place to fly to. 90 (1.3.5.90) When the rain ceased, the water did but just begin to abate, after one

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hundred and fifty days (that is, on the seventeenth day of the seventh month) it then ceasing to subside for a little while. After this the ark rested on the top of a certain mountain in Armenia; which, when Noah understood, he opened it; and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance; 91 (1.3.5.91) but a few days afterwards, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn, whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after seven days he sent out a dove, to know the state of the ground; 92 (1.3.5.92) which came back to him covered with mud, and bringing an olive branch. Hereby Noah learned that the earth was become clear of the flood. So after he had staid seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place (Ἀποβατήριον)<sup>6</sup> The Place of Descent; for the ark being saved in that place, its remains are shown there by the inhabitants to this day.

Antiq. 1:93 (1.3.6.93) Now all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean; for when he is describing the circumstances of the flood, he goes on thus:—"It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." 94 (1.3.6.94) Hieronymus the Egyptian, also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them, where he speaks thus:— 95 (1.3.6.95) "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews wrote."

Antiq. 1:96 (1.3.7.96) But as for Noah, he was afraid, since God had determined to destroy mankind, lest he should drown the earth every year; so he offered burnt offerings, and besought God that Nature might hereafter go on in its former orderly course, and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction; but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; 97 (1.3.7.97) for that otherwise these last must be more miserable than the first, and that they must be condemned, to a worse condition than the others, unless they be suffered to escape entirely; that is, if they be reserved for another deluge, while they must be afflicted with the terror and sight of the first deluge, and must also be destroyed by a second. 98 (1.3.7.98) He also entreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of his wrath; that men might be permitted to go on cheerfully in cultivating the same—to build cities, and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the Flood; but might attain to the like length of days and old age which the ancient people had arrived at before.

Antiq. 1:99 (1.3.8.99) When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, that it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world if he had himself determined to destroy them, 100 (1.3.8.100) it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; "but the injuries," said he, "they offered to my holiness and virtue, forced me to bring this punishment upon them; 101 (1.3.8.101) but I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers; but if I shall at any time send tempests of rain in an extraordinary manner, be not affrighted at the largeness of the showers, for the waters shall no more overspread the earth. 102 (1.3.8.102) However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high—excepting their blood, for therein is the life: 103 (1.3.8.103) but I will give you a sign that I have left off my anger, by my bow" [whereby is meant the rainbow, for they determined that the rainbow was the bow of God]; and when God had said and promised thus, he went away.

Antiq. 1:104 (1.3.9.104) Now when Noah had lived three hundred and fifty years after the Flood, and that all that time happily, he died, having lived the number of nine hundred and fifty years: 105 (1.3.9.105) but let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life; 106 (1.3.9.106) for those ancients were beloved of God and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years; and besides, God, afforded them a longer time of life on account of their virtue and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the Great Year is completed in that interval. 107 (1.3.9.107) Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians; for even

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Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus and Hestiaeus, and besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: 108 (1.3.9.108) Hesiod also, and Hecataeus, Hellanicus, and Acusilaus; and besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years; but as to these matters let everyone look upon them as he thinks fit.