

<http://www.maurobiglino.com/>

The Author

Mauro Biglino is an Italian scholar of history of religions, he published in Italy five books, two of which are focused on the research and re-translation work of the original Hebrew text of the Old Testament of the Bible in a literal way, word by word, from the Biblia Hebraica Stuttgartensia.

The Biblia Hebraica Stuttgartensia is the first printed edition of the Masoretic text, derived from the Leningrad Codex of 1008 AD, which is the original text of reference of the Bible for the Roman Catholic Church, for the Bible of the Christian Protestant Churches - the King James Version - and for the Torah of the Jewish religion.

Mr. Biglino's books focused on the original Hebrew text of the Old Testament are entitled "Il Libro che cambierà per sempre le nostre idee sulla Bibbia" and "Il Dio Alieno della Bibbia".

Prior to writing these two books, Mauro Biglino had worked for ten years for the main publishing house of the Vatican, Edizioni San Paolo*, as a translator of ancient Hebrew from the original [Masoretic text](#) of the Bible.

Mr. Biglino translated for the Vatican publisher 19 books of the Bible from the ancient Hebrew text of the Biblia Hebraica Stuttgartensia.

12 books were published by Edizioni San Paolo in the book "[I Profeti Minori](#)", 5 books were published in the book "[Cinque Meghillot](#)".



In relation to his work on the Bible, Mr. Biglino has been interviewed on the Italian National Television and on several radio networks. He is a keynote speaker at conferences and seminars throughout Italy.

***Note**

In writing that "Edizioni San Paolo" is the main publishing house of the Vatican, we do not mean that "Edizioni San Paolo" is financially owned by the Vatican.

We mean that "Edizioni San Paolo" is the main Christian Catholic publishing house in Italy, it is the main publisher of books written by Catholic Cardinals and Bishops, and the main publisher of religious and Theological books for the Catholic community in Italy.

The Research Work

The research work of Mauro Biglino is focused on re-translating the original Hebrew text of the Old Testament of the Bible in a literal way, word by word, with an open mind, devoid of any theological dogma or prejudice, following a logical and rational path.

The objective of the research is to verify what is truly written in the original Biblical text.

The study and the research on the original Masoretic text of the Bible has lead Mr. Biglino to some staggering discoveries.

1.- The Origin of Man

Mauro Biglino has found that in the original Hebrew text of the Bible, in the Book of Genesis, it is written that a group of individuals - called the Elohim – made man with a genetic engineering intervention, by mixing their own DNA with the DNA of primates already present on the Earth.

In the Bible there is even a specific word that refers to the DNA, and this Hebrew word is *tselem*. Mr. Biglino has found that the correct translation of the famous verses of Genesis (1:26) is:

"And the Elohim (plural) said: "Let us make man in our likeness, using that thing that contains our image".

The "thing that contains our image" is the *tselem*, which means "something material which contains the image, and which has been cut off from".

The "Brown-Driver-Briggs Hebrew and English Lexicon", dictionary of Biblical Hebrew and Aramaic, under the term "*tselem*" צֶלֶם writes the following definition: «something cut off».

What is that "something" which contains the "image" of someone, that can be "cut off", that can be extracted?

In our modern times, one thing immediately comes to mind: the DNA.

The word Elohim, in the modern Christian Bibles, has been translated with the word "God". But it is a wrong translation, because the Elohim is a plural term, that indicates a group of flesh and bones individuals, powerful but not omnipotent, and certainly not spiritual nor transcendent.

What is written in the original Hebrew text of the Old Testament has a stunning similarity with what is written in the Sumerian tablets, which are dating to more than 4000 years ago.

Basically the the original Masoretic text of the Old Testament and the ancient Sumerian tablets are telling the same events.

The Sumerian tablets are even more detailed.

Mr. Biglino has found that two modern scientific discoveries fully confirm the Masoretic text of the Bible:

A.

The scientific research on the Mitochondrial DNA brings to the conclusion that there was a "first mother" - the mother of all humans - and that she lived on Earth around 250,000 - 150,000 years ago.

B.

Moreover, the often overlooked transition between the 24 chromosome pairs of apes and monkeys (and the Neanderthal Man) to the 23 chromosome pairs of Homo Sapiens suggests that a highly sophisticated genetic engineering intervention took place at a certain point in time.

There is no way that this transition from 24 to 23 chromosome pairs could happen spontaneously.

C.

The "missing link" between apes and homo sapiens still, after decades of searches, has not been found.

All these factors: the Mitochondrial DNA, the 24 to 23 chromosome pairs transition, the inexistent link between apes and homo sapiens, and the writings on the Sumerian tablets fully confirm the narration of the Bible about the "Origin of Man" - and the Bible does not tell of a "Creationist" version about the Origin of Man - at all.

What Mr. Biglino has found about the Origin of Man puts in crisis both the "Creationist" hypothesis upheld by Christians, both the Darwinist-Evolutionist Theory.

In his books Mr. Biglino suggests that a "third way" - an "Intervention Theory" - should be seriously be taken into consideration to explain the Origin of Man.

2.- The Omnipotent, Omniscient, Spiritual God

The Roman Catholic Church and the Protestant Churches ascribe to "God" these attributes:

- "God" is Omnipotent - having unlimited power
- "God" is Omniscient - having infinite knowledge
- "God" is Omnipresent - being present everywhere
- "God" is Omnibenevolent - being perfect goodness
- "God" is Eternal - he lives forever
- "God" is a Spiritual, Transcendent Being

In his thorough analysis of the ancient Hebrew Masoretic text, Mr. Biglino has found that nowhere in the Bible it is spoken about any Omnipotent, Omniscient and Eternal God.

The Bible speaks of a group of flesh and bones individuals, called the Elohim. The word Elohim was translated as "God" both in the Catholic Bible, both in the King James version.

It is a wrong translation.

3.- The Elohim

The Elohim were not a "God" but a group of flesh and bones individuals. That they were flesh and bones individuals it is written with absolute clarity in the original Hebrew Masoretic text of the Bible.

The meaning of Elohim is "The Shining Ones", "The Elevated Ones" or "The Powerful Ones".

The Elohim were certainly powerful but not omnipotent, they had advanced scientific knowledge and technology but they were not omniscient, they had an extended lifespan compared to humans but they were not Immortal, neither eternal.

If "God" is considered as a Spiritual, Transcendent, Omnipotent, Omniscient, Omnibenevolent, Eternal and Immortal Being, there is no trace of any such being within the original Masoretic text of the Bible.

4. - Yahweh was not a "God"

Mr. Biglino's findings reveal that Yahweh was simply one of this group of flesh and bones individuals called the Elohim.

In the Old Testament emerges clearly that Yahweh was himself a flesh and bones individual.

And Yahweh was not even one of the most powerful Elohim. On the opposite, he was one of the less important and less powerful of the Elohim.

Yahweh was given a poor land, and a people to rule which was at the time inexistent: he had to form it and to instruct them, to fight the enemies and to conquer lands.

At the time of Moses (around 1400 BCE) even the language of that people - the Hebrew language - was inexistent: Hebrew as a language was formed four centuries later, at the time of King David.

In Deuteronomy (32:8) it is written that the Elyon - who is the Highest, the leader of the Elohim - decided the allotment of the lands among the Elohim.

The Elyon assigned to Yahweh a people that was (Deut. 32:9-10):

"in a desert land, and in the howling waste of a wilderness"

Yahweh was assigned an unimportant people, which was scattered in a desert land, in a territory devoid of any value or interest.

The Bible tells (Genesis 10:25) that the division of the lands among the Elohim happened at the time of Peleg, who was the son of Eber, Sem's great grandson.

While it is not easy to give a precise date, we could infer an approximate date between 3000 - 2500 BCE.

From history we know that at that time there were well developed civilizations, such as the Egyptians, the Sumerians and the ancient Indians. Yahweh was not assigned those people, those well developed civilizations and a fertile land, he was assigned a desert and barren land and a scattered, unimportant people. This is clear evidence that Yahweh was one of the less important and less powerful of the Elohim.

5. - Even "God" dies.

In the original Hebrew Masoretic text of the Bible it is written in clear words that even the Elohim die.

(Psalm 82, 83)

(Elohim is translated as "God" in the modern Catholic and Protestant Bibles).

6. - The "Angels"

The term "Angel" comes from the Greek word "Aggelos" which means "Messenger, Herald". In itself, the Greek term "Aggelos" originally did not have any spiritual meaning.

Theologians and Church Fathers claim that the "Angels" are spiritual beings with no material body, who take visible appearance only when needed, they have the role of intermediaries between God and humans. Theologians wrote that "God" gives to the "Angels" the duty of punishing or helping humans.

In the original text of the Bible, the Malakhim - translated as "Angels" - are clearly described as flesh and bones individuals, as are the Elohim: in the Bible it is written that the Malakhim eat, drink, they get tired, they sweat, they get dirty and they even need to wash themselves.

This is written in clear words in the [passage of Abraham meeting two Malakhim and Yahweh](#) [Genesis 18], in the meeting of the same two Malakhim with Lot in Sodom, right before its destruction [Genesis 19], in the Book of Tobit, in the Book of Zechariah, and in many more Biblical passages.

The meaning of the word Malakhim is “The Guardians”, “The Watchers”, “The Messengers” - of the orders of the Elohim.

The Malakhim of the Bible have a strong correlation with the Igigi of the ancient Sumerian tablets. They had the same function: also the Igigi were “The Guardians”, “The Watchers”, “The Messengers”.

Why did the Bible translators distort the text and invented from scratch inexistent spiritual attributes to the Malakhim?

Why did they delete or twisted the concrete, physical attributes of the Malakhim, so clearly described in the original Biblical text?

Did the Bible translators and Theologians have the need to portray the “Angels” as coherent with the vision of a monotheistic spiritual and transcendent “God”?

As they did with the physical, flesh and bones Elohim?

7.- The Hebrew Language

As written above, at the time of Moses, the Hebrew language was not existing, and Moses was not speaking in Hebrew, but in some other language. The Hebrew language came into existence 4 centuries after Moses, at the time of King David.

8.- The Ten Commandments

The true “Ten Commandments” of the Covenant given by Yahweh to Moses are completely different from what is being told by the Catholic hierarchies, and by the Christian Protestant Churches.

The Ten Commandments of the Covenant between Yahweh and the People of Israel have nothing to do with anything spiritual or anything moral or ethic: they were rules to maintain social order and sanitary measures. The Ten Commandments were aimed to keep the Israelite people under the thumb of the jealous and ruthless ruler called Yahweh.

The Covenant between Yahweh and the People of Israel had very practical bases. It was a contract establishing the rules between two parties, one of which was the strong one - the Yahweh’s side - and the other was the weak one - the People of Israel side -.

Yahweh did not want to create a religion.

Yahweh’s purpose was to establish a covenant with a people who had to serve him, in exchange for the help in the conquest of a territory where to settle.

The founders of Christianity have deliberately distorted and twisted the real meaning of the real Ten Commandments.

The founders of Christianity have concealed the purpose of Yahweh, replacing it with their own purpose, which was to create a religion.

and more...

Concreteness.

In the whole path of the research on the original Masoretic text of the Bible, a constant factor emerged.

And this constant factor is concreteness.

There is concreteness in the Book of Genesis, in the Exodus, in the Book of Numbers, in the Deuteronomy, in the Book of Zechariah.

Wherever we have looked, and examined the original text in depth and with accuracy, we have found concreteness.

The Elohim and Yahweh are flesh and bones individuals, the Angels - the Malakhim - are flesh and bones individuals, the "Blessing" has a concrete and very material meaning, even the [kevod](#) - translated in modern Christian Bibles as "[The Glory of God](#)" - is a very concrete and material device routinely used by Yahweh.

We have not found any trace of anything "spiritual" in the Bible.

It appears evident that all the spiritual meanings we read in today's Old Testament are just a theological construction, inserted on purpose, distorting the meaning of the original Biblical text.

There is no "God" in the Bible.

If the reader is interested, he/she can read some [excerpts](#) from the English version of [Mauro Biglino's book](#).

The Masoretic Text

The Hebrew Masoretic text is the version of the Old Testament of Bible officially recognized as the original Hebrew text by the Roman Catholic Church, by the Protestant Churches and for the Torah of the Jewish Religion.

The Masoretic text was written between 600 AD and 900 AD by the Masorets, who were the "Guardians of the Tradition" (masorah).

The ancient Hebrew language had just consonants and no vowels. The Masoretes integrated in the Biblical text the vowels and the punctuation marks, they defined the spelling and the pronunciation.

The Masoretes organized the text in books, sections, paragraphs, verses and intervened on the texts to definitively establish the canon. The Masoretes took care of textual adjustments in order to prevent misinterpretations.

Leningrad Codex

The Leningrad Codex is the oldest known manuscript of the Hebrew Masoretic text of the Bible. It is dated around 1008 AD and is based upon the Ben Asher tradition, of the Tiberian Masorets school.

Biblia Hebraica Stuttgartensia

The Biblia Hebraica Stuttgartensia is the oldest printed edition of the Leningrad Codex, based on the Masoretic text.

It was published by Deutsche Bibelgesellschaft (German Bible Society) of Stuttgart.

The Bible published by "The British and Foreign Bible Society" of London - the Letteris Bible - corresponds to the Biblia Hebraica Stuttgartensia .

Other Ancient Biblical Texts:

- [The Septuagint Version](#)
- [Dead Sea Scrolls](#)

The Books

Mauro Biglino published 5 books in Italy. Two of his books are focused on the literal translation, word by word, of the ancient Hebrew Masoretic text, from the Biblia Hebraica Stuttgartensia, the first printed edition of the ancient Hebrew Masoretic text.

The two books of this series are:

Il libro che cambierà per sempre le nostre idee sulla Bibbia

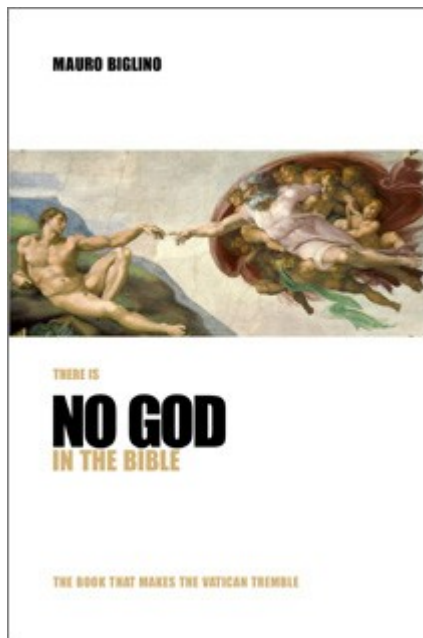


Il Dio Alieno della Bibbia



Following thousands requests received by the Italian publishing house of Mr. Biglino, an English edition of his first book has now been completed, and is soon going to be published in hard cover edition in the USA, Canada, Australia, New Zealand, Great Britain and Ireland:

There is No God in the Bible



Translations of this book in German, French, Spanish and Portuguese are under way, and the book will be published in 39 countries in the world, including Germany, Austria, Switzerland, France, Belgium, Spain, Argentina, Mexico, Chile, Peru, Bolivia, Philippines, Brazil.

Prior to authoring the above mentioned books, Mauro Biglino had translated for the Vatican publisher "Edizioni San Paolo" 19 books of the Bible from the ancient Hebrew text of the Biblia Hebraica Stuttgartensia, the first printed edition of the Masoretic text.

12 books were published by Edizioni San Paolo in the book "I Profeti Minori", 5 books were published in the book "Cinque Meghillot".

The works for the Publishing House of the Vatican - Edizioni San Paolo:

- [Edizioni San Paolo - I Profeti Minori](#)
- [Edizioni San Paolo - Cinque Meghillot](#)

Excerpts from the Books

In this page the reader will find some excerpts from the books of Mauro Biglino, focused on the analysis of the original Hebrew Masoretic text of the Bible.

**Methodology:
reading the Hebrew Text and the Literal Translation**

In the transcription of the Hebrew text only the consonants are indicated, as in the original source, before the Masoretes included the vowels.

We have chosen to use reader-friendly transliterations, as the academic ones would result unwieldy for the reader.

- 1.- The top row reports the original Hebrew text, without vowels. It must be read from right to left.
- 2.- The middle row shows the transcription of the Hebrew words in western alphabet, following the precise order of the Hebrew text. The terms must be read from right to left. Dashes separate the single components of a term.
- 3.- The bottom row reports the word by word, literal translation into English. The sentence has to be read from right to left.

Below the grey patterns, the reader will find in bold text the translation of the entire sentence in current English.

Excerpt from the chapter:

Genesis: The Creation of Man

(naasse adam)

Analysing the original Hebrew Masoretic text of the well known verses of Genesis (1:26), we shall discover that they tell something quite different from what is traditionally thought, something totally different from what Christian religions have been upholding for 1700 years. Genesis (1:26):

אדם	נעשה	אלהים	ויאמר
<i>ADAM</i>	<i>Naasse</i>	<i>:Elohim</i>	<i>yomer-Va</i>
man	make us Let	:Elohim	said-And
	כדמותנו		בצלמנו
	<i>nu-dmute-ki</i>		<i>nu-tsalme-be</i>
	our-likeness-as		us-of-image-with

And the Elohim said: let us make man (Adam) with image of us (and) as our likeness

The writer of the story wants to emphasize a concept that the reader must absolutely understand: there must be no doubt whatsoever, because this is an extraordinary event.

Infact, in the next verse (1:27) the writer wants to clarify:

ויברא	אלהים	את-האדם	בצלמו
<i>yivra-Va</i>	<i>Elohim</i>	<i>adam-ha-et</i>	<i>o-tsalm-be</i>
made-And	Elohim	man-the	his-image-with
בצלם	אלהים	ברא	אתו
<i>tselem-be</i>	<i>Elohim</i>	<i>bara</i>	<i>oto</i>
of-image-with	Elohim	made	him
זכר	ונכבה	ברא	אתם
<i>zacar</i>	<i>nekeva-u</i>	<i>bara</i>	<i>otam</i>
male	female-and	made	them

And the Elohim made man with his image. With image of Elohim made him. (Elohim) made them male and female

Elohim is the Semitic plural term that was used to identify "The Lords from Above". The meaning of Elohim is "The Shining Ones", "The Elevated Ones", "The Powerful Ones".

The author of Genesis wants to tell us that the Elohim made man by using their "*tselem*" (צלם).

- But what is the *tselem* (צלם)?
- And why was this specific point so important, to remark it twice?

Tselem means "something material which contains the image, and which has been cut out from". The term *tselem* denotes not only "something" concrete and material, but it contains, in the original meaning of the Semitic root, also the concept of "being cut off from".

The Brown-Driver-Briggs Hebrew and English Lexicon, dictionary of Biblical Hebrew and Aramaic, under the term "*tselem*" צלם writes the following definition: "something cut off". The verbal root צלם is translated as "cut off".

What is that "something" which contains the "image" of someone, that can be "cut off", that can be extracted?

In our modern times, one thing immediately comes to mind:
the DNA.

[...]

We need to underline what the Bible tells: it was the Elohim (plural) who took this decision, they said "let us do", using a verbal form that is called "cohortative": a verbal form that has the value of an exhortation, an invitation to do, a solicitation.

In this cohortative form we can infer that several discussions, hypotheses and suggestions must have taken place previously among the Elohim. And later on, they will come out clearly.

Using the "cohortative form" Genesis reports the outcome of the decision: "*Let us do it, let us proceed*".

Moreover, the issue of the plural term Elohim cannot be dismissed easily. As stated in the introduction, in our analysis we have decided to adopt an open mind approach, free of any prejudice. We do not have any monotheistic dogma to defend, therefore we can proceed with confidence to consider these Elohim as a real plurality of individuals.

Even several early Bible commentators and interpreters knew quite well that the issue of the plural term

Elohim could not be underestimated, and they tried to provide an explanation: the Syriacs assumed it was a meeting of the "lofty assemblies", other commentators were maintaining that "God talks with the Angels". Basil of Caesarea said: "*how can he talk like that, if no one is working with him?*".

[continues in the book...]

Excerpts from the Books

The Angels

(malakhím)

Much has been written about these not easily definable beings. The only certainty is that the term "Angel" comes from the Greek word "*Aggelos*" which means "Messenger, Herald".

The traditional religious literature, in the Holy Books, describe the angels as intelligent beings, superior to men and subordinate to God, often called "Sons of God" or "Dwellers of the Heavens".

We find beings equivalent to the "Angels" also in civilizations thousands of years prior to the events narrated in the Bible. Infact, in the Sumerian Tablets we read about the Igigi.

The Igigi were the subordinated to the Anunnaki. Their task was to be The Guardians , The Watchers, The Messengers.

In the Bible the "Angels" are already present at the beginning of human life and make their appearance as the Guardians of Eden after the expulsion of the first humans (Genesis 3:24).

They are also present, again as messengers of the Elohim, in many events of the history of the people of Israel: they are involved in helping Hagar, Abraham's servant (Genesis 16:9), they introduce themselves to Abraham (Genesis 18:2) and to his nephew Lot (Genesis 19:1) and an angel precedes the people of Israel during the pilgrimage in the desert (Exodus 23:23).

In all these tales, however, the "Angels" (*Malakhim*) are described as flesh and bones beings, very "human" in the way they manifest and behave with the person to whom they have been sent with a specific task.

It is plain clear the parallel between the "Angels" (*Malakhim*) of the Bible and the Igigi of the Sumerian Tablets:

- They have the same role: in the Bible, the Malakhim are the Guardians, The Watchers and the Messengers of the orders of the Elohim.
In the Sumerian Tablets, the Igigi are The Guardians, The Watchers, The Messengers of the orders of the Anunnaki.
- In both cases they are flesh and bones individuals.

Are the Malakhim of the Bible and the Igigi of the Sumerian Tablets the same figures?

We do not want here to make a compendium of angelology as it developed over the centuries, since there already exist a widespread literature on the subject. Our aim is just to provide the reader with some basic concepts to understand the differences between what the actual literal writings of the Bible tell about the "Angels" and the massive conceptual burden that has been superimposed.

The manipulation began in the so-called "post-exile" period, after the Israelites were deported by Nebuchadnezzar II in 587 BCE, and the following permanence of the Israelites in the territory of Babylon, with the resulting cultural contaminations. We have already said that the names in Greek and Hebrew (Agghelos and Malakh) define the function and not the essence of the "Angels".

In our view this has a very simple and straightforward explanation: the authors of the Bible did not feel the need to analyse their nature, because it was blatant and obvious to everyone: the "Angels" were very similar to humans, and thus did not require any sort of speculation.

We shall go deeper into this point by analyzing some narrations of the Bible in the literal way.

[...]

Abraham, the Malakhim and Yahweh

We shall examine a story in which the Malakhim play an important role. Previously we said that the need to define the "Angels" as "spiritual beings" has led commentators to state that when the "Angels" eat and move, they do so "only apparently".

Let us analyse Chapter 18 of Genesis and determine if the alleged "appearance", along with other very unusual behaviours, can be attributed to "pure spirits". The time period is around 1900 BCE.

Abraham is located near the oaks of Mamre, a village in Southern Palestine, along the road connecting the north of the country with Hebron. Abraham is sitting in the shade of the tent, as it is the hottest hour of the day, he looks up (18:2):

והנה	שלשה	אנשים	נצבים
<i>hinneh-ve</i>	<i>shelshah</i>	<i>anashim</i>	<i>nitsavim</i>
here-and	three [are]	men	standing
עליו	וירא	וירץ	
<i>av-al</i>	<i>yiare-va</i>	<i>yarats-va</i>	
[dwelling] his-near	saw [he]-and	ran-and	
לקראתם	מפתח	האהל	
<i>am-gerat-li</i>	<i>petah-mi</i>	<i>ohel-ha</i>	
them-meet-to	of-entrance-at	tent-the	

And here are three men standing near his dwelling. He saw them and ran to meet them at the entrance of the tent.

We have Abraham who is resting under the shadow of his tent in the hottest hours of the day. He sees three individuals in front of him and runs to meet them: a very detailed description of a quite normal situation in that context.

The narration continues, saying that when Abraham recognizes the peculiar nature of these individuals, he bows down to the ground, calling them "My Lord" (*Adoni*) and asking them to stop over. First, it is hard to imagine that anyone could tell a spiritual "vision" to stop before proceeding (18:3).

But there is more.

Abraham tells the Malakhim he will bring some water to wash their feet, and invites them to lie down in the shade of the trees: clearly, these "divine" messengers must have appeared dirty, dusty and hot; they must

have had, indeed, the aspect of flesh and bones individuals, who are walking in an almost desert area during the hottest hours of the day.

Abraham knows that, after resting, one needs to eat, so he offers to the Malakhim some bread, that they can eat before continuing their journey. What do these "spiritual beings" reply to an offer so obvious if made by human beings, but certainly absurd for immaterial entities? Let us see (18:5):

דברת	כאשר	תעשה	כן
<i>dibbarta</i>	<i>asher-ka</i>	<i>taasse</i>	<i>ken</i>
said-you	like-as	do (will)	[you] so

So, you will do so as you said

A thoroughly formulated affirmative reply. Oddly, these "spiritual beings" appreciated the opportunity to refresh their feet and to eat before continuing their journey: the Malakhim were in fact going to Sodom, where we shall meet them again.

The Malakhim were more than one, and this is evident since at some point the group splits up: the leader of the group remains to talk with Abraham, while the other two Malakhim continue to their next destination.

As we shall learn later, in (18:22), the leader of the group who remains with Abraham is Yahweh himself.

After receiving the approval of the Malakhim, Abraham orders his servant to prepare much more food than what he had initially offered: he tells the servant to prepare fresh bread, to cook a veal, to serve a drink of sour and fresh milk, and lays all the food in front of the Malakhim. It is definitely a very long break, considering the preparation time: a break which was necessary to restore tired and hungry bodies.

In fact, the narrator states - with an attitude typical of modern journalism that describes an event in detail - that (18:8) "*he stood by them, underneath the tree*".

ויאכלו
<i>yiokelu-va</i>
ate [they]-and

And they ate

The scene recalls the typical nomadism of the region: when important guests arrive, they are offered all comforts and conveniences, so the guests may eat their meal taking their time, as their prominent position requires.

The whole situation, the accurately detailed description, the timing of the events, and particularly the fact that many of them are happening at the same time (while some things take place, some other things occur), are evidence of a very concrete, real and material event, including the telling of the Malakhim eating the lunch that was prepared for them.

Something very difficult to conceive for angelic, immaterial and spiritual beings.

The "Angels" in Sodom

After having eaten and taken rest, two of the Malakhim continue their journey, while the "leader" - Yahweh - stops to talk with Abraham about the fate of Sodom and Gomorrah.

We have a remarkable accuracy in the narration of the events. It is evening and Lot, the nephew of Abraham, is sitting near the city gate. Lot sees the two individuals, he recognizes them as belonging to the rank of the Malakhim, he runs to meet them and bows down at their feet.

Thus, we have further confirmation that they are not spiritual beings, but individuals who walk, take time to get from one place to another, who are seen as they arrive from far and who sees them, runs to meet them as a sign of honour and respect.

As must be acknowledged, this is in complete contrast with the tradition of sudden and astounding apparitions. What we read here is an absolutely normal way of approaching two people who are walking quietly in a late and warm evening.

Lot offers to host them, giving them the possibility to wash their feet and to spend the night in his home (19:2).

The two Malakhim, however, decide to do otherwise and tell to Lot: *"We will spend the night in the open"*.

Lot insists and the Malakhim accept to go with him. They enter his house, and eat some unleavened baked bread (19.3).

This is a really strange behaviour of these "spiritual beings" who discuss, who eat the evening meal (and they had already ate lunch with Abraham), who consider different options, then they make a choice and finally decide where to spend the night.

The story continues: as the Malakhim prepare to go to sleep, a frenzy crowd encircles Lot's home and calls for the two guests and demands that Lot hand them over in order to abuse them.
(can you even think to abuse pure spirits?)

Lot obviously refuses and offers in return his two still virgin daughters...

But the people of Sodom do not listen to reason and try to break down the door to get hold of them.

The two unfortunate Malakhim realize the risky situation, they take Lot, drag him into the house and get rid of the attackers, who were near the door, with a very strange action (19:11):

בסנוורים	הכו
<i>sanverim-ba</i>	<i>hikku</i>
blindness-sudden-the-with	struck [they]

They struck with the sudden blindness.

And they struck "young and old", that is, everyone.

With some device that is not described in detail, the two Malakhim dazzle the crowd that, unable to see, is forced to give up trying to break through the door.

The two Malakhim then urge Lot to take his family away from the city, because they are about to destroy Sodom.

The following day, at dawn, the two Malakhim invite once more Lot to flee with his family, because they can no longer wait, the devastation is imminent.

The two Malakhim (Messengers of the Elohim) know that time is running out. The decision has been taken and must be accomplished with no more delay (Gen 18:22-32).

The leader of the group, who was Yahweh himself, had remained at Abraham's dwelling to explain to him the reasons why he has decided to destroy Sodom and Gomorrah.

Then the events everyone knows follow: the flee of Lot and his family, the destruction of Sodom and Gomorrah with *"burning sulfur by-with Yahweh from the heavens"* (19:24), Lot's wife becoming a pillar of

salt after having violated the order not to stop and look back.

This is the real story of those events that the official religion interprets as involving "spiritual beings". So many inconsistencies, so many difficulties, so many small daily actions supposedly meaningless to beings without a body.

Actually, these "Angels" walk, get tired and need rest, get dusty and are glad to wash themselves, eat even twice a day, decide where to spend the night. And they defend themselves against an aggression by using apparently "technological" means.

These Angels/Malakhim are individuals whose difference from men is evident, they more powerful, but not omnipotent, they are often vulnerable, attackable and subject to the normal daily physiological needs.

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The Glory of God

(kevod)

The "Glory of God" is a concept not easy to understand: it has several meanings related to each other, but interdependent, too.

The Hebrew term is כבוד, and is readable either as *kevod/kevod* or as *kavod/kabod*. It derives from a verb indicating the concepts of "to be heavy, to have weight, to be honoured, to be hard".

The adjective kaved identifies what is "heavy, grievous, difficult, important, honoured", but also "insensitive" (hard-hearted).

The Greeks have translated this term with the word "*doxa*", which in turn has been translated in modern languages with "Glory".

The translation of this term has always been influenced by a vision of the deity that does not correspond to the description of the Elohim in the Bible: the Elohim were in fact everything but spiritual beings. The fanciful theological elaboration has totally twisted the original meaning of the term to the point of making it the representation of a divine immanence and put it in parallel with the concept of "sanctity".

This is the motive of the translation with the term "Glory" of a term which has a completely different meaning. This change in meaning is due to the need felt by theologians to find a way to reconcile the term kevod with the idea of God that they have artificially elaborated.

In fact, the consonant root כבוד refers very clearly to the concept of "being heavy, being hard, being powerful": "weight" and "powerful" are thus the two key and fundamental aspects inherent to this term in all the words having this root. By extension, being powerful also indicates being rich and, therefore, being honoured.

The meanings of "weight" and "honour" had been interpreted as attributes of a God seen as a spiritual and transcendent entity capable of becoming immanent when he chooses to reveal his presence to the faithful people.

Let's look at the passages of the Bible which tell us about this "Glory" - and the way this "Glory" manifests to men – according to the representation of the Elohim as they are described in the Bible: flesh and bones individuals, material engineers of the human species, with which they kept on having a daily relationship. Of course, if this hypothesis is valid, as we think, there was not an equal relationship between the two species. Even if man was created "after the likeness" of the Elohim and "with that material thing that contained their image", we must remember that the Elohim were individuals whose power and importance

were way superior to men (the Adam).

The balance of power was regulated by a pact of coexistence in which one of the parties had, undoubtedly, the upper hand.

Therefore, the Elohim had "weight" and their weight was duly recognized and honoured: man, in his weakness, could not do otherwise.

[...]

The Kevod

The story of the meetings and talks between Moses and Yahweh continues with the narration of Moses' doubts: this "God" did not give sufficient guarantees, nor certainties.

Moses asks Yahweh to lead the people on the way to the Promised Land and stresses, however, that everyone need to see very clearly that the Elohim is with them, otherwise there is no distinction between the Israelite people and the others. The "divine" presence must be clearly visible.

The Elohim understands the situation, he agrees and promises that he will do what Moses demands. But this is not enough for Moses, he wants to see factually - he wants to touch with his own hands, we would say - and so he asks to Yahweh (Exodus 33:18):

את-כבודך	נא	הראני
<i>ha-kevode-et</i>	<i>na</i>	<i>i-haran</i>
your-kevod	(please)	me-to-see-let

(please) **let me see your kevod.**

Moses wants proof and asks Yahweh to show him the device of his physical presence. Moses needs some guarantees, he wants to talk to the people of Israel advisedly: if he has to convince them to follow this Elohim, and not others, he has to be sure of what he does.

Yahweh understands this need and agrees to comply with Moses' request, but warns him that what it is about to occur is extremely dangerous: it can also cause his death.

The "Glory of God" that Moses asks to see...
can kill a man?

This would mean that the glorious manifestation of the divinity is potentially lethal.

Does the expression of spiritual transcendence kill?

Isn't God able to control his power?

It appears he isn't.

The Elohim cannot control his manifestation, he cannot filter it, he can only give some indication on how to mitigate the effects of his "Glory", reduce the consequences, but he is unable to avoid them: this "Glory" always acts with its full deadly power.

Kevod/kabod is usually translated as "Glory", which is a very abstract concept, a kind of theological category not easily definable. It becomes difficult to understand why the Elohim prepares the event of his "manifestation" by giving Moses a series of operational guidelines clearly aimed at safeguarding him physically.

Infact, this is exactly what happens: the Elohim feels compelled to give Moses some practical instructions, and urges him to adopt precise precautions. The Elohim tells Moses he cannot "look in front" of it (stay in front?) because he would die, and he adds an advice, a practical hint (Ex 33:21):

אֲתִי	מִקוּם	הִנֵּה
<i>i-it</i>	<i>maqom</i>	<i>hinneh</i>
me-to-close	place	[is a] here
	עַל-הַצּוּר	וְנִצַּבְתָּ
	<i>tsur-ha-al</i>	<i>nitsavta-ve</i>
rock-the-(<i>against</i>) at	stay will you-and	

Here is a place close to me and you will stay at (*against*) the rock

The indication is so colloquial and concrete that it seems we are watching the scene and seeing the gesture of the arm of the Elohim indicating the precise place.

Like saying: "Stay there and keep firm".

Apparently, this measure did not seem sufficient, since the Elohim adds a further recommendation (Ex 33:22):

כְּבוֹדִי	בְּעֵבֶר	
<i>i-kevod</i>	<i>avor-ba</i>	
my-kevod	passing by-(<i>when</i>) in	
הַצּוּר	בְּנִקְרַת	וְשַׁמְתִּיךָ
<i>tsur-ha</i>	<i>nigrat-be</i>	<i>ha-samti-ve</i>
rock-the	of-cleft-in	you-put will I-and
עֲלֶיךָ	כַּפִּי	וְשָׁכַתִּי
<i>ha-ale</i>	<i>i-kap</i>	<i>i-sakkot-ve</i>
you-to-on	my-(hollow?) palm	cover will I-and
	עַד-עֲבַרְתִּי	
	<i>i-avr-ad</i>	
	I-passing by-until	

When my kevod passes by, I will put you in (*the*) cleft of the rock and I will cover you with my palm until I have passed by

Therefore we ask:

- What might be this “glory”, that could only be seen from the rear but not in front?
- What was passing before Moses which was so dangerous to require a special protection?
- And how could the Elohim protect Moses with the palm of his hand while it was passing by?

All the various versions of the Bible report this meaning that the tradition has accepted, but this passive acceptance brings forth the difficulty highlighted by these questions.

It is hard to find a plausible explanation for assuming that the "Glory of God" was something transcendent.

[continues in the book...]