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CREATION'S DAWN



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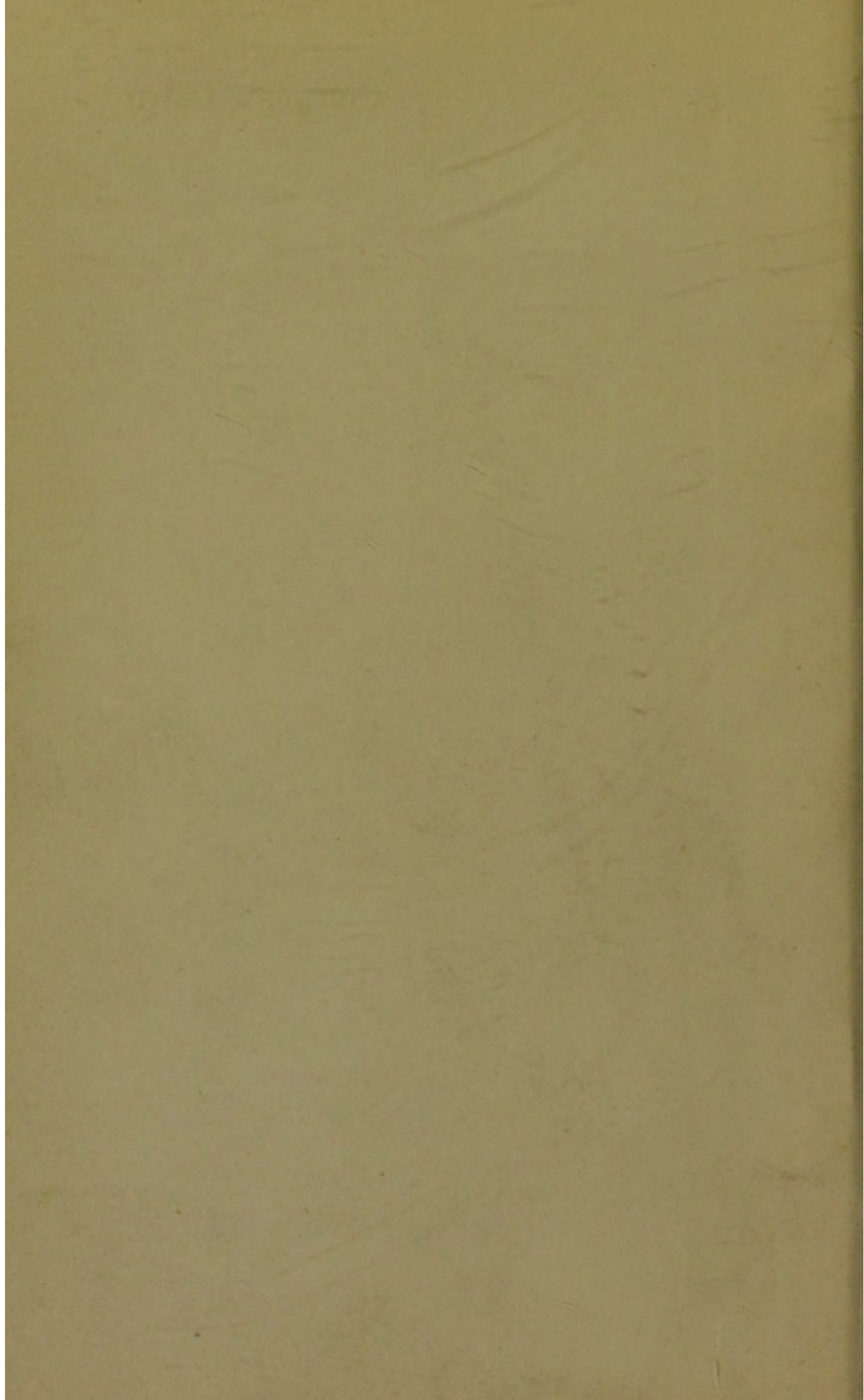
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Creation's Dawn



Creation's Dawn

By "Kish"

With a Preface by Professor A. H. Sayce



London

John Long

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PREFACE

THE early chapters of Genesis have been the subject of numberless commentaries and systems of interpretation. As knowledge has advanced, and our conceptions of the ancient world have changed, new interpretations have been put forward ; some plausible, some the reverse. But there is always room for a fresh theory, when backed by originality and learning.

Hence, I venture to hope that the author of the present book will find a hearing in the world of letters.

His views, at any rate, lack neither originality nor daring.

Starting with the same fact as that on which the so-called Higher Criticism is built, he has a new explanation to give of the varying use of the Divine names—Elohim and Yahveh. They are not the names of one and the same divinity, but of two separate Gods.

Preface

The Creations described in the first two chapters of Genesis are the work of different deities, not diverse forms of a cosmological system which is ascribed by the Biblical writer to the same God.

Elohim creates the Pre-Adamite ; Adam and his descendants are the creation of Yahveh.

Up to the creation of man, the two Gods had worked together, until Elohim's exhortation to Yahveh : " Let us create Man in OUR image."

The Pre-Adamite was made in the image of Elohim, but without a soul ; the endowment of Adam with a soul was reserved for a later day.

The " soulless " Pre-Adamite was given dominion over all previously existing organisms, and like them was bidden to increase and multiply ; for the " soul-endowed " Adam a new flora of higher type was introduced into the world.

But between the two Gods, there was neither hostility nor opposition.

It was Elohim who had told Eve not to touch the Tree of Knowledge, and Enoch and Noah are alike said to have " walked with " Him.

The mixture of the two races was, however, contrary to the designs of Yahveh ; Adam had been

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created expressly in order that there might be a race of men into whom a "soul" had been breathed.

Hence the marriages of Cain with a "soulless" Pre-Adamite, and of the "Sons of Elohim" with the "Daughters of Adam" was directly opposed to the will of Yahveh, and was the reason assigned by Him for the destruction of mankind by the Flood. The reason assigned by Elohim is different ; it is that the animal creation had been acting against the Divine law, "each after his kind," and so corrupting their way upon earth.

The Commands given to Noah to take "Two of a kind" and then "Seven of a kind" into the Ark, are the commands of different Gods.

An answer to the old question : "Who was Cain's wife ?" and "Who were the inhabitants of the Land of Nod" whom Cain feared might kill him ? has been found before in the theory of a Pre-Adamite man. But, so far as I know, this is the first time that the writer of Genesis has been held to denote two different deities under the names of "Elohim" and "Yahveh."

That the use of the plural pronoun in Chapter i. Verse 26, is no example of a "Pluralis Majestatis"

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seems undoubted; if it were so, we should find Elohim speaking elsewhere of himself in the plural instead of the singular.

But the theory that the deluge is represented by a "Gap" which occurs in the monumental history of Babylonia after the Age of Sargon of Akkad, and in that of Egypt after the fall of the Sixth Dynasty, stands on a different footing. Assyriologists are harder to convince than Biblical scholars.

A. H. SAYCE

DAHLIA ISTAR, EGYPT

25th November 1907

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CHAPTER I

THE CREATION OF THE UNIVERSE

1. The Creation of the Universe. Fact or Myth ?
2. The two Creations of Man.
3. The Semitic-Babylonian Religion.
4. The Preface to the Christian Bible borrowed from the Semitic-Babylonian Literature.
5. The Universal Deluge.
6. Statements of the First Chapter of Genesis.

THE Biblical Creation Narrative, as detailed in the first two Chapters of Genesis, has formed the basis of endless discussion and controversy. Theologians have passionately maintained these records to be inspired—and therefore literally true—whilst Scientists, on the other hand, have pertinaciously endeavoured to prove them utterly unworthy of credit. During the past half-century Science has advanced, especially with regard to Geology, and the strata of the Earth have been laid bare, exposing the layers of the earth's crust which contain the fossilised remains of organic life.

Evolution has formulated its Laws with regard to the period at which this organic life came into existence, and Scientists have come to the con-

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clusion that Man—the first Man—must have been in existence more than 6000 years ago, thereby disproving the Biblical inference that Adam was the first man ever created, B.C. 4000.*

Past commentators have failed to bring any light to bear upon the Creation which would tend to render obscure passages clear, but this version explains at once the origin from whence the wife of Cain was obtained.

It accounts for the presence of Man on the earth before B.C. 4000.

It explains the terms "The Sons of God," and "The Daughters of Men."

It elucidates the seeming contradictory commands given to Noah, to take "two of a kind," and to "take SEVEN of a kind" into the Ark with him.

To be brief, it clears up all former difficult points, and explains discrepancies connected with these Chapters, which, after all, are not discrepancies at all.

The purport of this book is to bring before the public an entirely new conception of the Biblical Creation, and of the Deluge.

The main points which it will endeavour to prove are :

(a) That the Biblical Narrative of the Creation has been misread from its beginning, and that instead of there having been but ONE Creation of Man there have been TWO Creations—the Pre-Adamite and the Adamite.

* The Hebrew reckoning is used throughout this book.

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(b) That as we repeat in our Nicene Creed: "I believe in God the Father Almighty," AND "in the Holy Ghost," that these Two Gods are SEPARATE deities, and that They took part in the Creation and in the deluge under the names "Elohim" and "Yahveh Elohim" or "Yahveh."

(c) That "Elohim" (God) created Pre-Adamite Man, and "Yahveh Elohim" (The Lord) created Adam.

(d) That the Universal Deluge is a fact, and that it can be substantiated as such, by the proofs of a "Gap" in the history of Babylonia, as well as in the History of Egypt.

This book is not written to challenge Scientists, but to set down in plain language the result of several years' careful study of the Biblical Creation and of the Deluge, the effect of which tends to show that these records are true.

Archæology has also joined the ranks, and its discoveries have indubitably shown that Man existed prior to B.C. 4000; for there are in the British Museum records of Sargon I. of Agade, which, according to the information given on the cylinder of Nabonidus, King of Babylon, B.C. 556-539, state that Sargon ruled 3200 years before Nabonidus.

This would bring the reign of Sargon to about B.C. 3800. Before the reign of Sargon we have the names of a considerable number of Sumerian Kings, and although we have no record of the lengths of their reigns, yet the fact of their having possessed

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the art of writing their complex cuneiform script, presupposes a long antecedent existence.

It would therefore seem, at the very outset, the lie direct could be given to the usual impression that the Biblical Narrative assumes, that Man—the first Man—came into existence about 4000 B.C.

The matter, however, becomes easy of explanation if we allow that the Biblical Narrative has been mis-read.

Adam was created at, or about, 4000 B.C., but we have ample evidence that the Biblical Narrative in Genesis has NEVER intended to assume that Adam was the FIRST man. In fact, it has stated that before Adam came into existence there was ANOTHER race of men, who had been created anteriorly to Adam—the Pre-Adamites—and who differed entirely in many essential respects from the Adamites.

This statement can be amply verified, both in the Bible itself, and in the cuneiform writings which exist, and are in the British, and other museums.

If this can be proved to be a fact—viz. that the Bible states that man existed before Adam—one of the great drawbacks to the belief in the Biblical Narrative of the Creation will be swept away, and it will open the field of research to prove whether the Universal Deluge may also have a possibility of actuality.

The Old Testament is purely and simply a record of Adam and his descendants—what they said, and what they did ; and it differs from other histories in

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this respect, that, as Adam was the special creation of Yahveh (the Lord God), we have records of both Yahveh's and Elohim's conversations, and doings, with respect to their Creations. The first two Chapters, however, are different in kind, and in matter, to the histories of other Nations, for we have in these Chapters the record of events which took place from the very beginning of the formation of matter, and which records go on in a sequential order.

We may therefore state, that the first two Chapters of Genesis are the exposition of the "genesis," or of the Creation; and the remainder is the sequential narrative of the descendants of one Man—Adam. The first Chapter in itself comprises æons of time, and the term "Day" can in no wise be taken to mean a "day" of twenty-four hours, for until the fourth "day" the sun—which is our means of measuring time—was non-existent according to Genesis, and therefore the word "Day" could not mean a twenty-four-hour day, for the first three periods of the Creation.

That the term "day" is very loosely used can be seen on referring to Chapter ii. verse 4. "These are the generations of the heavens and of the earth when they were created, in the 'Day,' that the Lord God made the earth and the heavens." Here we have the whole of the heavens and the earth expressed as being created in ONE day, and not in SIX days, although, on the other hand, this expression is but a repetition of the first Verse of the first

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Chapter : " In the beginning God created the Heaven and the Earth." The period of time, therefore, which may be taken to express the term " Day " is entirely unknown, and can at the very best be but purely conjectural.

There is, however, one " Day " which, both biblically and geologically, is synchronous, and that is the second part of the third " Day," for in that " Day " plant life is stated to have been first created, and therefore we have some basis to go upon with reference to the limitations of time in regard to the Biblical Creation, and as to the appearance of the first plant life on this globe.

If the Geologist can definitely state in terms of years the precise date of the appearance of the first plant life, the Biblist will have a better chance of defining the term " day," for the Creation of plant life comes in as a half-way limit to the six " Days " of the Creation.

The Bible, however, is not the only Book which contains a record of the Creation, for the Bible does not pretend to be more than it is, and it cannot be too clearly understood that the Bible is " Adam's descendants' " Book, and theirs alone.

The other records which exist are the records of that other race—the Pre-Adamites—so totally different from Adam's race, and their records can be seen in the British Museum, impressed on the clay tablets which were unearthed by the late Mr George Smith and others, and are thought by some to have

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been the original tablets from which our Bible borrowed its cosmogony.

Adam and his descendants were Semitic Babylonians.

The Pre-Adamites and their descendants were Akkado Sumerians, Pre-Dynastic Egyptians, in fact they were the peoples who were in existence BEFORE B.C. 4000—the date at which Adam came into existence.

That these Pre-Adamites were a great people, an artistic people, a people well versed in the art of weaving so as to be able to make tents, and who knew the art of metallurgy, so as to be able to excel in brass and iron work, who also could make and play on instruments of music, is stated in the fourth Chapter of Genesis, and these were the people from whence Cain obtained his wife.

When Adam was young these Pre-Adamites could then boast of a remote past.

If we wish to learn the History of the Pre-Adamites we shall find but a very scanty allusion to them in our Bible, for this Bible is not THEIR recording medium, and we shall have to search the tablets in our museums, and dig into the tumuli of Babylonia and Egypt, to recover the fragmentary records of that long-forgotten race.

Therefore, before the time of Adam, we shall find records of Sumerian, Akkadian, and Akkado Sumerian peoples, with monumental evidences of a high state of civilisation, and yet this evidence in no

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wise condemns the Biblical Record of unveracity, on the other hand it tends to confirm its hitherto hidden truths.

Although we have records of Sumerian Kings having reigned before B.C. 3800, we have no record of Semitic Kings before that date, a fact which would tend to support the Biblical Narrative, for it is from Adam that the Semitic race originated.

The name Naram-Sin (the son of Sargon of Agade) indicates that its possessor was a Semite, and consequently that the Semitic Babylonian language was used in his time, and therefore it becomes quite a possibility that, at no distant date, we may be in possession of those ancient Semitic records, written in the cuneiform character, which would correspond to the Biblical Narrative of the Creation in the original.

The Semitic Babylonians were a Race entirely separate from the Akkadians and Akkado Sumerians, with whom they lived side by side.

They possessed a language of their own, which was understood by the Akkado Sumerians, and the tablets which we have give translations of Akkado Sumerian into Semitic Babylonian.

The Semitic Babylonians also possessed a religious belief of their own, and the Semitic Religion—or the Hebrew Religion—exists to the present day as a monotheistic one. It has survived the mutations of time, the fall of Dynasties, the Rule of Empires and whilst other contemporaneous beliefs have

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perished, it now stands prominently as the Preface to our Christian Bible, upon which the Christian Faith is based.

All this is more remarkable, for whilst the Semitic Religion survives, the Jewish race has for over 2000 years possessed no country of its own, no head, and no constitution ; but on the other hand it has existed a hunted and reviled race, with this Book—the Bible—as the sole remaining record, to preface the belief of another people.

However, at no period of its existence has the Jewish Church ever argued that the initial pages of the Old Testament contained “ Allegorical ” or “ Mythical ” fables, but they have ever affirmed with pertinacity that the record is literally and verbally true ; a statement which some of the authorities of the Christian Church have denied.

If Scientists and Theologians have asserted that the Biblical Creation is mere “ Allegory ” and “ Myth,” they have with more certainty affirmed that the UNIVERSAL Deluge is also to be allocated to the land of “ Fairy Tales.”

Scientists are more certain of this on account of the Theory of the “ laying down ” of the strata of the earth in their sequential chronological order.

Prof. Adam Sedgwick, the great authority on the earth's strata, the one who formulated laws governing this theory, has however said : “ When the Biblical account of the Creation is thoroughly

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understood, I have no doubt that it will be in accord with Geology."

That this statement will be amply verified, time alone will show, but it will be found that the Universal Deluge has played a most important part in the order of stratification of the earth's crust, and that the different layers owe their superposition—not to the hand of time alone—but to the potent agency of this mighty cataclysm.

Be this as it may, it still remains an indubitable fact that, however mildly one may accept the supposed veracity of the Biblical Creation, yet the statement that the Universal Deluge is a fact would rouse nothing more than ridicule in those who have ever read Geological works with any small amount of understanding.

Yet the actuality of this Universal Deluge can be maintained from historical evidence ; for, as we know—at the period at which the Flood is supposed to have taken place, about B.C. 2348—there was a teeming population both in Babylonia, and in Egypt ; both these nations possessed documents and monuments before and after that date, and the languages of both of these countries can now be easily deciphered.

It therefore follows that, if there WAS a Universal Flood, there must be historical evidences of such, for if the whole of the population of these countries was swept away, and finally both Babylonia and Egypt were repopulated from those who were in

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the Ark, there must be distinct evidences of "Gaps." in the sequential histories of these Nations. For instance, if Babylonia had been (previous to the Flood) governed by Akkadians, and those in the Ark were Semitic Babylonians, the latter must leave an indication of their having succeeded the Akkadians by unmistakable evidences of change of Dynasty, of Language, of Religion, of Monumentary and Documentary exemplifications, and these changes must be sweeping and complete.

However, as this change came about by a convulsion of nature, and not by means of conquest, we shall have this radical *bouleversement* without any monumental or documental evidences of there having been any great battle, or series of engagements.

If, as well, we have the same condition of things obtaining in Egypt, we are bound to come to the conclusion that such a great mutation must have been fairly widespread to account for a country so far distant having been subjected to the same sweeping ordeal.

However, as Egypt is far distant from the seat of repopulation, a much greater lapse of time must have taken place before Egypt became repopulated than the time which must have elapsed before Babylonia became so.

With regard to the Scientific portion of the question of the Creation, it is necessary to see whether the statements of the first Chapter of

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Genesis have any basis to go upon to account for the Creation of the Earth and of the Universe, as it is therein stated.

Present-day Science gives a very different origination of inorganic matter from that of the Biblical record.

La Place's theory bases its assumption of the origination of our solar system on the premise that the Sun was the originator of all the planetary bodies of our System; whereas the Bible assumes that the earth existed "three days" before our luminary came into existence.

Geology and Palæontology give a different sequential order of events (as to the coming into existence of the different organic beings which inhabited and now inhabit our planet) from that given by the Biblical record, but it is open to argument whether the Bible has not as much right to state its case plainly as to its Creations as both Geology and Palæontology.

The difference between the Bible and Science is, that the statements of the one are immutable; whereas in Science the "truth" of to-day, may become refuted by the discovery of to-morrow.

The Bible must stand or fall by its own assertions.

In the first Chapter of Genesis it is stated that the Creation took six periods of time, which are called "Days." As the Sun was not supposed to have been created until the fourth "day" it becomes evident that each "day" could not have been measured by

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that standard which limits our day of twenty-four hours.

This is plainly shown in the Chapter ii. verse 4: "These are the generations of the heavens and of the earth when they were created, in the DAY that the Lord God made the earth and the heavens."

Here the time taken up for the whole of the Creation is called one "DAY." In the second Chapter of Genesis, we come to an entirely different Creation of Man, of vegetable life, of beasts of the field, and of fowl of the air, and finally we come to the last of all the Creations, Woman.

Posteriorly to these events, there was a Universal Deluge, the data being given so accurately, the date at which it commenced and at which it ended being so precisely stated, that there cannot be any doubt about the fact, that it was intended to convey the idea that it was actuality and not fable or myth.

Either this Universal Deluge did take place, or it did not.

It is also stated that the world was repopulated from a place in Armenia shortly after the Deluge, and the details of the descendants of Noah are accurately given, together with the land which they occupied, so that no mistake can be made as to this having been stated as FACT and not as allegory.

Either the world was repopulated from this spot in Armenia, or it was NOT.

If in those early days men had been ignorant unlettered savages, it might be allowed that these stories

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were told to teach certain lessons, or to announce in mythical language certain facts. We have, however, proofs that this was NOT so.

In the time of Sargon I. of Agade men wrote in the cuneiform script on clay tablets, of which we have scores and hundreds in our museums.* The cuneiform syllabary consists of nearly 500 different characters, each of which has at least two different phonetic values.

In addition each character may be used ideographically to denote an object or idea. But this is not all. The cuneiform script was invented by the primitive population of Chaldea, who spoke, not a Semitic, but an agglutinative language, and in passing to the Semitic Babylonians not only did the Pre-Semitic words denoted by the single characters become phonetic values, but words denoted by two or more characters became compound ideographs, the characters in combination representing a Semitic word, the syllables of which had no relation whatever to the phonetic values of the separate characters which composed it. It thus became necessary for the learner not only to commit to memory the actual syllabary, but also the hundreds of compound ideographs which existed by the side of it.

If we examine the Biblical Record, we shall see how accurate the writer was, in recording the ages of each of Adam's descendants. As a rule, it is only the descendants of the eldest son who are

* Prof. Sayce.

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named and the genealogical table is carefully preserved.

There are two conclusions at which we can arrive :

1. The Biblical records of the Creation and the Flood are untrue, in substance and in fact, being simply the fabrication of Man : or,

2. They are literally true records of the events which have taken place, exactly as they are written.

If the first conclusion is accepted then the Bible may be dismissed as an interesting but unveracious relic of a bygone literature. If the second be accepted, the Bible must be taken as an inspired Book, for the events recorded in the first two Chapters of Genesis are events which no mortal man could have witnessed, or could have obtained knowledge of, except by means of a revelation to the original chronicler by the Creator Himself.

CHAPTER II

THE TWO CREATIONS

1. The two Creations, and the two Gods.
2. The names "Elohim" and "Yahveh Elohim" never interchangeable.
3. The Difference between "Pre-Adamite" Man and Adam.
4. Chronological Difference between the Two Creations.
5. Existence of the "Pre-Adamite" Race.
6. The "Sons of God."

THE first great point of difference between the first and second Chapters of Genesis is that we find there are two different names given for "God."

In the first Chapter the name "Elohim" stands for God, and in the second Chapter we find the name "Yahveh Elohim," which stands for the Lord God.

Dr Jean Astruc, a French medical professor, who founded the modern criticism of the Pentateuch, elaborated a theory, in which he states that two separate authors were responsible for the Pentateuch; the one who uses the name "Elohim" for God is called the "Elohism," the other, who uses the name "Yahveh" for God, is called the "Jehovism."

The "Elohism" and the "Jehovism" writings became blended together, and hence we get the names "Elohim" and "Yahveh," which are interchangeable.

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This, in short, is Astruc's theory.

However, the two names "Elohim" and "Yahveh" were never interchangeable, and no Jew would ever dare to substitute the one name for the other.

The two names are distinct, and the one is never substituted for the other. The name "Elohim" means "Mightinesses," and is the plural for "Eloah." The name "Yahveh" is the third person singular of the hiphil, or causative conjugation of the verb "to be," and "Yahveh" means "He shall cause it to be."

Endless discussions and criticisms have taken place over the fact that "God" is called "Elohim" at one place and "Yahveh" at another; and even now critics are undecided as to the real meaning of these two names for "God." Certain it is that the true elucidation has never been given, for all explanations fall wide of convincing proofs.

The ONE explanation which has NOT been given, is that the TWO names stand for separate Gods—viz. that "Elohim" is ONE God, and that "Yahveh" is ANOTHER God.

Subversive as this statement may seem it is however capable of ample verification, and this is precisely what the Bible means when it calls God "Elohim," and when it calls the Lord God "Yahveh Elohim" or "Yahveh."

Upon this theory the "keynote" of the

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"Creation" and of the "Deluge" explanations depends.

It may appear at first sight as if it were a reversion to Polytheistic dogma, but if we consider that our "Credo"—the "Nicene Creed"—and the Apostles' Creed embrace in their teaching the existence of "God the Father" AND "The Holy Ghost," as well as "Christ" we shall see that the Creeds are no less Polytheistic than the theory that there are in existence two separate Gods, "Elohim" and "Yahveh."

Substitute the names "Elohim" and "Yahveh" for "God the Father" and "The Holy Ghost" and we stand precisely in the same position as before.

It is the Athanasian Creed, with its belief in a "Unity in Trinity," and a "Trinity in Unity," which forms the stumbling-block to our belief in the separate entities of Two Gods : but that Creed is the outcome of Man's imagination.

As Darwinians have been more Darwinian than Darwin, so the followers of Athanasius have been more Athanasian than Athanasius.

Wherever (in the Chapters with which we are dealing) we find the name "God" let us substitute the Hebrew name "Elohim," and wherever we find the name "the Lord God" let us substitute the Hebrew name "Yahveh Elohim," or "Yahveh."

We shall then find that the Biblical Narrative of the Creation and of the "Deluge" is no longer conflicting in its statements, the seeming discrep-

The Two Creations

ancies are swept away, stand clear, and are easily comprehensible.

"I am YAHVEH THY Elohim, Thou shalt have none other Elohim but me,"* is in itself a PROOF that there were other Gods besides Yahveh, otherwise it would have been easy for Yahveh to say: "There ARE NO other Gods but me," a statement which Yahveh never makes.

And now let us turn to the Creation Narratives, and see how far they bear upon the question of "Elohim" and "Yahveh" being distinct and different Gods.

The whole of the first Chapter of Genesis, is a statement of what "Elohim" creates, with the exception of the twenty-sixth verse: "And "Elohim" said, let us make man in Our image, after OUR likeness."

This verse was the source of the greatest difficulty to the learned Rabbis who met at Alexandria with the express intention of translating the Holy Scriptures, and although the use of this "Plural"—Us—seemed to be in direct opposition to the Monotheistic views always held by the Jews, yet they faithfully fulfilled their task, and translated the text literally as it stood.

Prof. Sayce explains the "Us" by saying that it is a "Pluralis Majestatis," in the same way as our King would say: "We, Albert Edward." However plausible this may seem, it still remains a remark-

* *Revised Version*—"before me."

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able fact that NOWHERE else does Elohim use the "Pluralis Majestatis." *

"And, behold, I, even I, do bring a flood of waters upon the earth" (Genesis, Chapter vi. ver. 17).

If the "Pluralis Majestatis" were the correct explanation of the meaning of the words "Us" and "Our," we certainly would have a repetition of it in the next verse (verse 27, Ch. i.), but there we find: "And Elohim created man in HIS own image, in the image of Elohim created HE him." In all Elohim's creative acts we find the command, "Let there Be," as a preface to each creative act:

"Let there be light"; "Let there be a firmament"; "Let the waters under the Heaven be gathered together"; "Let the earth bring forth"; "Let there be lights"; "Let the waters bring forth"; "Let the earth bring forth"; and, finally; "Let us make man."

To all these commands of Elohim there is a response: "And there was Light"; "And it was so"; But in several of the creative acts, we find a distinct assertion that it was Elohim Himself who creates what he had commanded to be created—viz. "And Elohim made the firmament"; "And Elohim made two great lights"; "And Elohim created great whales," and "Elohim made the beasts of the earth"; "So Elohim created man." But with reference to the creation of "Light," and "The gathering together of the waters," and "The bringing forth of

* See Preface.

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grass and herb," there is no statement that Elohim created those things.

But when we turn to the second Chapter of Genesis we find this statement: "These are the generations of the heavens and of the earth when they were created, in the day that Yahveh Elohim made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for Yahveh Elohim had not caused it to rain upon the earth, and there was not a man to till the ground."

Here in the second Chapter of Genesis we have an assertion that it was Yahveh Elohim who aided Elohim in his creative work, and especially with reference to the creation of plant life.

To whom then is this command given in the twenty-sixth verse of the first Chapter: "Let us make man"?

It is more than a command, it is a challenge from Elohim to Yahveh Elohim.

Elohim's creation is nearly completed. Yahveh Elohim has aided Him in the creative work, and now for the first time Elohim and Yahveh Elohim are going to differ as to their method of procedure.

At Elohim's challenge, "Let us make man in OUR image after OUR likeness," Elohim Himself proceeds to make HIS man in His own image, "In the image of ELOHIM created HE him, Male and Female created HE them."

And this MAN is ELOHIM's Man; and we shall find

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that he differs in many and important respects from Yahveh's creation of HIS Man.

Yahveh's creation of His Man is stated in detail in the second Chapter. Hitherto it has been supposed that the second Chapter of Genesis was a more elaborated detail of the Creation of that Man who is stated to have been created in the first Chapter by Elohim, but the differences are so marked, and so distinct, that it is impossible for us to allow that this is so.

Adam as used in the first Chapter is an appellative noun and signifies the first man.

Prof. A. H. Sayce, in his "Fresh Light from the Ancient Monuments," says: "Adam was a Babylonian word. It has the general sense of 'Man,' and is used in this sense both in Hebrew and in Assyrian. But as in Hebrew it has come to be the proper name of Adam (the first man), so, too, in the old Babylonian Legends, the 'Adamites' were the WHITE RACE of SEMITIC DESCENT, who stood in marked contrast to the 'Black Heads' or Accadians of Primitive Babylonia. Originally, however, it was this 'Dark Race' itself that claimed to have been 'the Men' whom the God Merodach created; and it was not until after the Semitic conquest of Chaldea that the Children of Adamu or Adam were supposed to denote the white Semitic population. Hence it is that the Dark Race continued to the last to be called the Admatu or "Red-

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skins," which a popular etymology connected with Adamu"—Man.

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PRE-ADAMITE	ADAMITE
1. Created by Elohim alone, and in his own Image.	1. Created by Yahveh Elohim alone.
2. Created anteriorly to Adam.	2. Created posteriorly to the Pre-Adamite.
3. Created Male and Female at the same time.	3. Adam created alone at first and then Eve.
4. Blessed with the Blessing "Be fruitful and multiply."	4. Not blessed with the Blessing "Be fruitful and multiply."
5. Created immediately after the creation of the "Beasts of the earth" and cattle.	5. Between the creation of Adam and Eve there was an entirely new creation of "Beasts of the Field" and of Fowls of the Air."
6. Created without a "Soul," and not breathed into by "Elohim."	6. Breathed into by Yahveh Elohim and endowed with a "Living Soul."
7. Created in the image of Elohim. The Pre-Adamite is black.	7. Created probably in Yahveh Elohim's image and is white.
8. Has not eaten of the "Tree of Knowledge" and has no knowledge of good and evil.	8. Ate of the "Tree of Knowledge" and became as Gods to know good from evil.
9. Did not participate in the "Fall" and is not cursed with the curse of "work."	9. Cursed with the curse "In the sweat of thy face shalt thou eat bread."
10. Not created in any particular locality.	10. Created in a particular spot and placed in "The Garden of Eden."

In the second Chapter it assumes the nature of a proper name and has the article—THE man. The etymology of the word is uncertain but it is probably connected with the root signifying red or ruddy.

In the fragmentary portion of a Legend discovered

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by Prof. Sayce, which is of Babylonian origin, the first man—the seed of mankind—is called Adapa, or Adama, the name Adam therefore may be of Babylonian or Sumerian origin.

In comparing the two Creations of Man contained in the first two Chapters of Genesis we find that the differences between the two are very great.

The two Creations of Man—the Pre-Adamite and the Adamite—differ as to these enumerated specifications, and also as to time.

Elohim proceeds at once to create His man—the Pre-Adamite, and later on Yahveh makes Adam.

The reasons for this supposition are these :

1. The statement that Elohim creates Pre-Adamite man is made anteriorly to Yahveh's creation of Adam.

2. Adam is isolated in the Garden of Eden, the river of which flows through lands which are ALREADY WELL KNOWN and named, the products of the lands which those rivers water being also well known as articles of commerce, Gold, Bdelium, Onyx.

3. At the time that Cain is grown up—and they are all living in the Land of Eden—there is already a population of Pre-Adamites round about the Land of Eden in the Land of Nod, for Cain is aware of this fact when he tells Yahveh that "Everyone that findeth me shall slay me."

4. Adam and Eve are less than one year in the Garden of Eden. Because Adam is clothesless up to the time they ate the fruit—which time would

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most probably coincide with late summer, or early autumn—also because Yahveh makes them coats of skins as the weather was tending to winter after the Fall.

5. When Cain goes out into the Land of Nod, takes a wife of the daughters of the Pre-Adamites, and has a son, they built a City called Enoch. Cain had no previous knowledge of building, and therefore it presupposes a population in the Land of Nod, of long anterior existence.

6. The birth of Seth is stated to have taken place after the birth of Naamah, who was the sixth generation from Cain, and Seth was born when Adam was 130 years old. Naamah's brothers and half-brothers were well versed in the art of weaving the material of which to make tents; they played on musical instruments; they were artificers in brass and iron which presupposes that they had learned those arts from their ancestors the Pre-Adamites.

The theory, therefore, which states that the Pre-Adamites were in existence before the creation of Adam 4000 B.C. has a basis to go upon.

DIFFERENCES BETWEEN THE TWO CREATIONS

The differences between the Two Creations of Man are stated in tabular form, and we shall now discuss these differences further.

The Pre-Adamites are created by Elohim alone. In the 26th verse of the first Chapter, Elohim

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challenges Yahveh ; " Let us make Man," and in the next verse we have the statement that Elohim proceeds to create HIS Man : " So Elohim created man in HIS own image, in the image of Elohim created HE him ; male and female created HE them."

In this statement we see that Elohim alone creates man, male and female.

Yet the statement in the twenty-sixth verse is : " Let us make man in OUR image, after OUR likeness."

Elohim's creation of man precedes Yahveh's as to time, not only on account of the fact that the statement is made anteriorly to Yahveh's creation of Adam, but on account of the fact that when Adam was created the lands which were watered by the division of the river which went out of the garden, also the products of the lands were well known.

When Yahveh proceeds to create His man—Adam—He proceeds in quite a different manner.

Yahveh creates Adam ALONE at first. He moulds him out of clay, and He does that which Elohim never did, he breathes into Adam's nostrils the " Breath of Life," and Adam becomes a " Living Soul."

This then is the GREAT difference between Pre-Adamite man and Adam—viz. (1) That Adam is made of clay ; (2) Is breathed into by Yahveh Elohim ; (3) And possesses a " Living Soul."

These distinctions are clearly marked in future references to the TWO " Races " of Mankind.

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Pre-Adamite man is referred to as being "Flesh," but Adam's descendants are NEVER so designated.

Pre-Adamite man, however, receives a blessing from Elohim: "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Adam, however, receives no such blessing from Yahveh, in fact it is not until after the Fall that Adam knows Eve, and even then their progeny can never be said to have been excessive, for at 130 years old Adam had but three sons, one of whom—Abel—was slain.

That these two Creations of Man can ever have been thought to be but ONE Creation is hardly credible; for after Elohim has created Pre-Adamite man His work ends.

However, after Yahveh's creation of Adam, HE proceeds to create fresh organisms, and also fresh plant life.

"And out of the ground made Yahveh Elohim to grow every tree that is pleasant to the sight, and good for food."

And here we have Darwin's great difficulty overcome, when he cannot account for the sudden appearance of the Higher Plant life—the Angiosperms—for he writes to his friend Hooker: "Nothing is more extraordinary in the history of the Vegetable Kingdom, as it seems to me, than the apparently very

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SUDDEN OR ABRUPT development of the HIGHER Plants."

This plant life can in no way be the Plant Life which is recorded in verse 11 of the first Chapter, for that Plant Life was created THREE "Days" before the advent of man upon the scene.

Neither can this fresh advent of "Beast of the Field," and "Fowl of the Air," be the same creation as was recorded to have taken place on the fifth and sixth "Days."

No, this is a fresh Creation altogether, one which neither synchronises with the former as to time, nor as to description, for the creation in the first Chapter is designated as "Beast of the EARTH" and "Winged Fowl." The Hebrew originals of which are entirely different.

These two Creations of Man are distinct and different from each other, and the Biblical Narrative has never intended that they should have been so hopelessly mixed as to have become indistinguishable.

In the days that have gone by, the distinctions between the Pre-Adamites and the Adamites were probably well known, and thoroughly understood; in fact, tablets which have been unearthed in Babylonia give indubitable proofs that this was so.

It is the lapse of time which has buried in oblivion the cardinal distinctions between these two distinct Races of Mankind, and the future alone will disclose the verity of the statements which the

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spade of the excavator in Babylonia will bring to light.

The seeming over-sensitiveness of Isaac, and Rebekah's repugnance to Esau taking a wife of the daughters of Heth, had a far deeper meaning than is at first sight appreciable.

Yahveh's anger at "The Sons of Elohim taking wives of the daughters of Adam" was a well-grounded basis for Yahveh's intense retribution. The Biblical Narrative of the Creation has been woefully misread throughout all these ages, and the clear light that breaks through these seemingly mythical allusions becomes apparent when the theory of the two Creations becomes thoroughly understood.

With reference to the statement that the Pre-Adamite Race was a "Black" race and the Adamite Race was a "White" one, we have evidence in ancient Babylonian History (*vide* Sayce, "Fresh Light from the Ancient Monuments").

There is no reference in the Creation Narratives as to the respective colours of these "Races."

It has ever been the bugbear of the "Evolutionist" to prove how the white and the black Races originated, and how they came to be differentiated as to colour.

That they are both the "Fittest" Races is indubitable, for they have survived.

However, the Biblical Narrative gives us one of Darwin's theories in no uncertain statement, for it plainly shows that "The sons of Elohim saw the

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daughters of Men [Adam] that they were fair and they took them wives of all which they chose."

Here the Biblical Narrative gives us a clear demonstration of "Sexual Selection," in the early ages of Mankind.

It suffices therefore for us to show that the Pre-Adamites differed in colour from the Adamites.

The first statement that we have as to the difference of colour of the two "Races" is when Cain is to be banished from the Land of Eden by Yahveh, and his undisguised fear as to his being killed by those who inhabited the Land of Nod.

Yahveh recognises this fear as a very reasonable one, and He "set a MARK upon Cain lest any finding him should kill him."

What was this "Mark," bestowed so that those who saw him would NOT kill him?

The most reasonable probability is that Yahveh did not "Mark him out" so as to distinctively differentiate him from the Noddites, but from his parents so that he resembled the inhabitants of the Land of Nod.

In a word, Yahveh changed the colour of his skin to all outward appearances and made him BLACK.

Lamech—the descendant of Cain—knew of the sevenfold punishment, and therefore he must have known of the conditions under which that punishment was pronounced.

The proof of the veracity of the Biblical Narrative of the Creation, and of the Flood, consists in the con-

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sistency of the statements which are contained in those Narratives, and no matter how trivial a statement may seem, it has not been handed down through all these thousands of years without an object, and it can be amply verified—that is, if the fundamental theory is thoroughly understood.

If Yahveh had placed a distinctive “mark” upon Cain, Cain being a stranger in the Land of Nod, not even speaking the same language as the Noddites, he must have been truly a “marked man,” and would probably have been slain, but coming to them under the same guise, or coloration, as themselves, he would pass muster and be admitted into their fraternity.

This is a plausible theory of the difference between Cain and the Pre-Adamites, and together with the other statements, tends to convince as to its possibility.

The next proof is contained in the 6th Chapter of Genesis, verse 2. “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose.”

Who were the “Sons of Elohim”?

They were the descendants of Elohim’s Creation the Pre-Adamites.

Who were the daughters of Men?

They were the descendants of Yahveh’s creation—

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the Adamites. Therefore the Adamites or the Adamitic women were "fair."

This word translated "fair" does not mean "beautiful," but "light of colour"—"blond"—and therefore the descendants of Adam were "blond."

This statement can be substantiated by future references—viz. ; that the direct descendants of Adam were "fair of colour" or "blond." But the very next verse, the 3rd of Chapter vi., discloses more ; it reveals the REASON of YAHVEH'S anger at this mixing of the "Races." "And Yahveh said, My Spirit shall not always strive with man, for that he also is 'FLESH.'"

Here we have plain evidence that Yahveh's anger is directed against the descendants of Elohim's Creation of Man—the Pre-Adamites—who were always called "flesh," and that His anger is roused against them, because "THE SOULLESS" Race is mixing its Blood with Adam's descendants, that man into whom he had breathed His own "breath of Life" and had endowed him with a "Living Soul."

Here we have the whole "crux" of Yahveh's anger—the "Soulless" Race mixing their blood with the "Soul" Race.

It has been supposed that it was on account of promiscuous intercourse that Yahveh was angered, but it is clearly shown that Lamech had two wives, Adah and Zillah, but that did not cause Yahveh's anger.

The whole cause of Yahveh's anger, and of Yahveh's reasons for bringing about a Deluge, was

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the mixing of the Two Races, and the whole gist of Old Testament History has been to PRESERVE intact the Race of Adam's descendants—that man who originally possessed the gift of “A LIVING SOUL.”

The next proof of the fact that Adam's descendants were white is contained in Chapter xii. of Genesis, verse 11.

“And it came to pass when he [Abram] was come near to enter in Egypt, that he said unto Sarai his wife, Behold now I know that thou art a FAIR woman to look upon.”

And verse 14: “And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was VERY fair.”

The term “fair,” as I have stated, means “blond,” and on the very face of Abram's speech, the term can mean nothing else.

Abram was entering Egypt for the first time. He had undoubtedly seen many Egyptians before, for in the days of which we speak—viz. the time of Hammurabi, we KNOW that there was free intercourse between Babylonia and Egypt; yet Abram makes the statement to Sarai his wife, and says to her, that she is “fair.”

On the face of it, it seems quite superfluous to record such a speech of Abram's, dating some 4000 years ago, unless there was some latent reason for doing so, and the reason is, that it is a record to establish the fact that the descendants of Adam were “WHITE,” and that the Egyptians were NOT white.

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Here is another proof as to the fact that the Pre-Adamites were "Black" or "Coloured" Races and the Adamites were "White."

Another evidence with reference to this is found in Chapter xxiv. verse 16: "And the damsel [Rebekah] was very FAIR to look upon." Rebekah was the daughter of Nahor, Abram's brother, and therefore a direct descendant of Adam.

These foregoing statements are in support of the theory that the Adamites were a white race.

Archæology has discovered that in Egypt the Pre-Dynastic Races of mankind were "Black," which races would correspond to the Pre-Adamites; but at a date 130 years before the Deluge, about 2218, the Pre-Adamites mixed their race with the Adamites. The archæological discoveries of mankind before the date of Adam's Creation would therefore strengthen the Biblical account of the Creation.

The Two Creations of Man, as recounted in the first and second Chapters, cannot be the records of the SAME Man, for we can plainly see that in the second Chapter there is an entirely new creation of the Animal and the Plant world.

Plant life was originally created on the third "Day," and in the 5th verse of Chapter ii. we find it stated that it was Yahveh who had created it. For Plant life had been created BEFORE "there was a man to till the ground."

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The Plant life which Yahveh Elohim now proceeds to create is one which He creates AFTER the Creation of Adam.

Verse 9, Chapter ii.: "And out of the ground made Yahveh Elohim to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

This vegetation is an entirely new vegetation, and the very statement that these two particular trees were "made to grow" specifies the fact that these two trees were different from other trees, and that there was not an abundant supply of the "Tree of Life" and of the "Tree of Knowledge of Good and Evil," but that these—together with the other trees which "Yahveh Elohim" made to grow—were new.

This new vegetation may then be well taken to represent the Higher plant life—the "Angiosperms"—in differentiation to the former plant life—the "Gymnosperms"—which had been previously planted on the Third "Day."

In point of "Time," therefore, this vegetation created by Yahveh Elohim cannot be mistaken for the "Third Day" Vegetation.

Nor can the fresh creation of "Every Beast of the Field," and "Fowl of the Air," be mistaken for the creation of "Beasts of the Earth, "Winged Fowl," for the creation of the "Beasts of the Earth," took place on the Sixth "Day," PREVIOUS to the Creation

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of Man, and the "Winged Fowl" was created on the Fifth "Day."

Besides which, the translations of these different names is entirely different the one from the other,

The "winged fowl" in Hebrew is עֹזֶת כַּנָּף (*Ouf Konof*), and the "Fowl of the Air" is עֹזֶת הַשָּׁמַיִם (*Ouf Hashshomayim*).

"The Beast of the Earth" in Hebrew is חַיַּת הָאָרֶץ (*Chayas Hoohrets*), and the "Beast of the Field" is חַיַּת הַשָּׂדֶה (*Chayas Hassodeh*).

This Creation by Yahveh Elohim of Animal Life differs entirely from the creation as recorded in the first Chapter, and the object of this new creation is plainly stated: "It is not good that man should be alone; I will make him an helpmeet for him."

This new creation, therefore, comes in between the Creation of Adam and that of Eve, and is created with a definite object—for them to be companions for Adam.

With regard to the locality in which Pre-Adamite man is created by Elohim, we are not told where this took place, nor are we told whether Elohim made one pair only, or many pairs; but with reference to Adam, he was created by Yahveh Elohim as a single individual in the first instance, and placed in one particular spot, the locality of which is clearly stated. The spot was at the junction of Four Rivers, of which we can specify two of the Rivers, the Tigris and the Euphrates. The other two rivers, the Pison and the Gihon, cannot be so accurately de-

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fined, and the probable reason of this is that if at a later date a Universal Flood took place, these two other rivers might have had their direction altered, or their sources might have become obliterated. The boundaries of these rivers are, however, given, the lands they compassed, and also the products of those lands, which plainly shows that at the time Adam was created there was already in existence a population round about the Garden of Eden in the surrounding lands, who had already made use of the products of those lands, gold, bdellium and the onyx stone.

The assumption is borne out in the statement that Cain goes out of the Land of Eden into the Land of Nod, and takes a wife of the daughters of that land.

ELOHIM AND YAHVEH ELOHIM

That the names Elohim and Yahveh Elohim, or Yahveh, were originally intended to specify two distinct and different Gods the Biblical Narrative affords ample proof.

The fact of the two names being distinctly different stands first. The fact that there are two different and distinct statements as to the Creation of Man, that Elohim makes use of the word "Us" in the 26th verse, Chapter i., stands very prominently forward, but the remaining proofs are more evident.

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In verse 23, Chapter ii. : "And Yahveh Elohim said, Behold the man has become as one of us."

However, the distinctions between Elohim and Yahveh are MOST clear in the Deluge Chapters.

If we read Chapters vi., vii., viii., and ix. we shall see that wherever Elohim speaks it is Elohim ALONE who speaks and who commands ; and wherever it says that Yahveh speaks it is Yahveh ALONE who speaks or commands ; and the commands given to Noah by Elohim differ from the commands given to Noah by Yahveh.

Even the REASONS given for a Deluge are different ; Yahveh has HIS reason, and Elohim has HIS.

But the clear and unmistakable commands given to Noah with respect to what he is to do, and what he is to take into the Ark with him, differ as to whether it is Elohim, or Yahveh, who commands.

If we read verse 13, Chapter vi., we see what ELOHIM says to Noah : "And ELOHIM said unto Noah," up to the 22nd verse, "Thus did Noah according to all that ELOHIM commanded him, so did he."

If we turn to Chapter vii. we find Yahveh's commands to Noah : "And YAHVEH said unto Noah," up to the 5th verse : "And Noah did according to all that YAHVEH commanded him."

Here we have clearly the reasons of the SUPPOSED contradictions of the commands given to Noah, for after all they are not contradictions at all. In the

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one Chapter, ELOHIM tells Noah to take TWO of a kind into the Ark with him, and in the next Chapter YAHVEH tells Noah to take SEVEN of a kind into the Ark with him.

Here we have a clear demonstration of the fact that Noah was dealing with Elohim AND also with Yahveh, and in many cases previously we find that although YAHVEH was the Creator of Adam yet Elohim takes a deep interest in Yahveh's creation of Man, and finally in the 9th verse of Chapter ix. ELOHIM makes covenant with Noah and his descendants, so that henceforward we find ELOHIM, as well as YAHVEH, taking an ever-present interest in the descendants of Adam.

Yahveh takes an interest because he CREATED Adam, Elohim takes an interest because of His COVENANT.

It is on account of the failure of grasping the fact that Yahveh and Elohim are two distinct Gods, that such chaos has existed in endeavouring to disentangle the thread of the Biblical meanings.

"THIS is the Book of the Generations of Adam," but if we wish to find the BOOK of the descendants of ELOHIM's Pre-Adamitic man, we must go to the results of the patient work of the excavator, who will supply manifold evidences imprinted on clay, of what the Pre-Adamites did, and what they said; the Bible has no more to say about them than what is absolutely necessary.

CHAPTER III

THE CREATION OF ADAMITE MAN. THE FALL OF ADAMITE MAN

YAHVEH's creation of Adam and of Eve are so explicitly stated in Genesis, Chapter ii., the locality in which they are situated is so clearly defined, and the details of Adam's Fall are so accurately described, that, unless the whole of the Biblical Narratives in Genesis are to be classed as "allegorical," or as "mythical," or as unveracious, it is impossible for us to take them otherwise than as "historical."

The creation of Adam is a corollary to Elohim's challenge to Yahveh, "Let us make Man," and, therefore, the sequential history of the first Chapter of Genesis is carried on into the second Chapter, and here we see Yahveh's creation of His Man—Adam.

On the actual existence of Adam the WHOLE of the remainder of Genesis hangs.

Take Adam away from the realm of reality, and make of him a fictitious person, and the genealogy of Noah, and of Abraham, falls to the ground (for these are true lineal descendants of this one man Adam), and they, too, become shadowy unrealities,

The Creation of Adamite Man

and the opening Chapter of St Matthew shares in the *débacle*.

Take away Adam, and you do away with Christ.

It is the great coherence of the Old Testament History, from the first Chapter of Genesis to the last, that stamps truth upon its pages ; and were there no other claim upon which we could base our assertions as to its veracity, this claim of coherence would warrant its genuineness.

It is the history of the descendants of ONE Man—Adam—given in sequential order, detailing their sayings and doings, with reference especially to what Yahveh and Elohim did for them, and the claim that the Bible has in calling itself the “ Word of God ” is, that it contains in its pages what either Elohim or what Yahveh said.

To call the Bible—the whole of the Bible—the “ Word of God ” is, on the very face of it, absurd ; but where Elohim speaks, or where Yahveh speaks, THAT is the “ Word of God.”

And here again is another claim which the Bible has, as to its superiority to other histories—viz. that it does contain the Words of God—Elohim and Yahveh.

The differences between the Pre-Adamites and Adam have already been given, and it is now our province to follow Adam during his sojourn in the Garden of Eden, and to see what happens there.

Elohim's creation of Pre-Adamite man has preceded the creation of Adam by Yahveh, and Yah-

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veh proceeds in his own manner to fashion THE man, who is to be His own masterpiece.

As to the manner in which Elohim created His Pre-Adamite man we are told nothing; simply that He created him in His own Image.

Yahveh, however, "formed Adam out of the dust of the ground" (evidently moulded him as a potter moulds clay), and "breathed into his nostrils the breath of life, and Adam became a living soul."

It is this gift of Yahveh to Adam which most essentially differentiates him from the Pre-Adamites.

The next process is that Yahveh planted a garden eastward in the land of Eden, and there He placed Adam.

Yahveh then created a new plant life, "And out of the ground made Yahveh Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of good and evil."

This fresh vegetation is not the same vegetation which had been created previously on the Third "Day," for verse 4, Chapter ii., details the fact that Yahveh had already created the first Plant Life when "there was not a man to till the ground." This vegetation which Yahveh now creates is a different plant life altogether, and the two trees, which are individually named, are specified as two individual trees, of which there were ONE of EACH only, "The Tree of Life," and the "Tree of Knowledge of good and evil."

The Creation of Adamite Man

The Plant life of the Third "Day" had been growing three "Days" previous to that plant life now designated.

The position of the "Garden of Eden," and the land of Eden, is now given in such a manner as to make no mistake as to its locality.

"And a river went out of [the land of] Eden to water the garden ; and from thence it was parted, and became into four heads.

"The name of the first is Pison ; and that is it which compasseth the whole land of Havilah, where there is gold ; and the gold of that land is good : there is bdellium and the onyx stone.

"And the name of the second river is Gihon ; the same is it that compasseth the whole land of Ethiopia.*

"And the name of the third river is Hiddekel ; that is it which goeth toward the east of Assyria. And the fourth is Euphrates."

The discussions of the position of the Garden of Eden have been many, but it is agreed that two names of the rivers—viz. the Hiddekel and the Euphrates—correspond to the Tigris and the Euphrates of the present day. The Pison and the Gihon are doubtful.

If the Deluge took place, this great catastrophe would account for the alteration of the sources and courses of these rivers, and hence the difficulty in finding the rivers which correspond to them.

* *Revised Version*—"Cush."

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The position of the garden probably was in Babylonia (*see* Sayce).

And now we come to the two important trees which were "in the midst of the garden": the one was the "Tree of Life," the other the "Tree of Knowledge of good and evil."

If we consider the details given as to the position of the Garden of Eden, in "Eden Eastward," as to the description of the lands which the four rivers compassed, and as to the products of those lands, we must allow that these details are too circumstantial to lead us to suppose that any "allegory" is intended to be conveyed.

It is, therefore, more than probable that these were actually two trees which had been "made to grow" by Yahveh, with a definite purpose.

"The "Tree of Life," we are told in Chapter iii. verse 22, would make those who ate of it to "live for ever"; and the "Tree of Knowledge," we are told in Chapter iii. verse 7, gave them the knowledge that they were naked; in fact, "opened their eyes" to the knowledge of good and evil.

The "Tree of Life" Adam was free to eat of, but the probability is that he knew nothing of that "Tree of Life," nor of the consequences which would result from his eating of it—viz. that he would "live for ever"; but the penalty of eating of the "Tree of Knowledge" was, "In the DAY that thou eatest thereof thou shalt surely die."

Here, again, we have reference to the term "Day,"

The Creation of Adamite Man

and subsequent events show us that the term does not imply a fixed time, for Adam ate of it, and yet lived 930 years.

The next act plainly shows us that Adam differed entirely from the Pre-Adamites, who were created male and female, for here we have Yahveh acknowledging that "it is not good for man to be alone."

And in Chapter ii. verse 19 we find that Yahveh creates a new Creation of "beasts of the field, and fowls of the air."

These Creations differ in designation from those created on the Fifth and Sixth "Days," also as to time, for they are created between the Creation of Adam and that of Eve, and are created with a definite purpose—viz. to be "an helpmeet for him."

That these are not the carnivora, nor the huge Pterodactyls, we can well imagine, but it may be supposed that they are the domestic animals, and together with these domestic animals we know of ONE who is specified—viz. "The Serpent."

The history which we have in the second Chapter contains in it nothing which can be called with justice "incongruous," for, in the first place, we find Adam placed in a garden to till it, trees of a special growth selected on account of their being "good for food and pleasant to the sight." This garden is watered by one river, which supplies Adam and also the animals with water, and the *tout ensemble* is peacefully bucolic, and suited to Adam's condition.

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Had the Biblical Narrative depicted Adam in a palace surrounded with the luxuries of the present century the scene would have been incongruous in the extreme, but the conditions under which Adam finds himself are such as to call forth no other comment but that he was under such conditions which were most suitable to his well being.

The next statement which we come to is, however, one which may well be said to "presage" future events, and the condition of "catalepsy" into which Yahveh places Adam, in order to perform the surgical operation of the removal of a rib, is one which must have seemed strange to those who read that statement some centuries ago.

However, even in this statement, we have unequivocal evidence that even man is capable of performing such a feat, and an operation under the anæsthetic influence of "suggestion," producing "catalepsy," is one which has frequently been performed.

In the Creation of Eve Yahveh does not repeat the process of breathing into her the "breath of Life," but he abstracts from Adam that portion of his anatomy which is immaterial to Adam's future welfare, and out of Adam's rib Yahveh made woman.

Even this surgical operation is frequently performed by man, and ensures no inconvenience to the individual who has been operated upon in his future life and actions.

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The next Chapter (Ch. iii.) gives the details of Eve's temptation and Adam's fall.

We have the record of the fact that the "Serpent" was more "subtil" than any "beast of the field" which Yahveh had made, and we may therefore take it that the "Serpent" was one of the "beasts of the field" whom Yahveh had made as a tentative "helpmeet" for Adam.

The one remarkable fact connected with this "Serpent" is, that he had the gift of speech.

Such a statement is one which naturally calls forth comment, for there are no evidences NOW of any animal that can speak. We have also no evidence that any other "beast of the field" which Yahveh had made had this gift as well. This "Serpent," therefore, was a "beast of the field," the prototype of which does not exist now, and the reason is not far to seek, for when his curse, or punishment, is pronounced, he becomes no longer a "beast of the field," but is changed into a lower form of life and probably deprived of speech.

If this "Serpent" had not increased and multiplied in the Garden of Eden, before his debasement, he would certainly not have been able to do so after his being changed into a crawling reptile, for his "female," if he had any, would not have been changed as well.

The "Serpent," therefore, was "unique."

The speech with which the "Serpent" begins his conversation to Eve is one which may well be called

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“subtil,” or cunningly devised, for he commences with an interrogative negative, “Yea hath Elohim said, ye shall NOT eat of EVERY Tree of the Garden?”

It is evident that the “Serpent” knew of the prohibition, and as but ONE Tree was prohibited he threw out a “feeler” to see whether Eve would fall into the trap so artfully laid.

Eve’s answer was precisely what the “Serpent” wanted: “And the woman said unto the Serpent, We may eat of the fruit of the trees of the Garden; but of the fruit of the tree which ‘IS IN THE MIDST’ of the Garden, ELOHIM hath said, Ye shall not eat of it, NEITHER SHALL YE TOUCH it, lest ye die.”

The Law recognises that in every crime there is a MOTIVE, and so here we must find the “Serpent’s MOTIVE in questioning Eve, and in attempting to make her commit the crime of eating of the fruit of the forbidden tree.

Undoubtedly the “Serpent” was a “subtil” beast of the field, for he knew more about the virtues and the consequences following on the eating of the fruits of BOTH trees of the Garden than Eve.

Eve knew that the penalty for eating of the fruit of the Tree of Knowledge was death; but the serpent knew also that the consequences of eating of the Tree of Knowledge was that their “eyes would be opened and they would know good from evil”—he knew the properties of the Tree of Life, and of its existence.

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How came the serpent then to tell Eve, "Ye shall NOT surely die" ?

In Eve's answer to the "Serpent" she makes a loose statement : "Of the fruit of the tree which is IN THE MIDST of the Garden" ; but there were TWO trees "in the midst of the Garden" ; the "Tree of Life," as well as the "Tree of Knowledge."

And now for the "motive" of the "Serpent's inducements to Eve."

The "Serpent" was an upstanding animal, otherwise, "on thy belly shalt thou go" would be an idle punishment ; he was endowed with speech of the most cunning form, and undoubtedly he was one of the finest masterpieces of Yahveh's "animal" handiwork, and he was made to be, tentatively, a companion for Adam.

The "Serpent" was also cleverer than Eve, in knowing facts which Eve did not know—viz. that the "Tree of Knowledge" gave them the power of knowing good from evil, and that there existed the "Tree of Life"—and so, feeling his superiority, he felt JEALOUS of the marked preference which Yahveh and Elohim showed to Adam and Eve, and he argued thus : If I can induce Eve to eat of the forbidden fruit, it is more than probable that Eve will induce Adam to eat of it as well, then, as Yahveh and Elohim have said, they will surely die. If this happens, it is probable that Yahveh may make ME His special favourite, and possibly I shall obtain

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that "Breath of Life" and become beloved of Yahveh.

But to do this thing I must protect myself.

I will put the question to Eve as to the fruits of the trees of the Garden, and I will endeavour to induce her to eat of the Tree of Knowledge without bringing blame on myself.

Eve answered the Serpent exactly as he wished her to answer, for she at once gave him the loophole he wanted.

If Eve had said: "But of the Tree of Knowledge we may not eat," then the "Serpent" would have been nonplussed; but Eve said, "Of the Tree that is in the 'MIDST' of the Garden"; and here was the "Serpent's" chance. He knew that Yahveh would question Eve; Eve would accuse him of telling her that she would NOT die if she ate of the Tree of Knowledge, but the Serpent would have his ready answer to Yahveh's questions. His answer would be that he had intended to infer that, if Eve ate of the Tree of LIFE (which also was in the midst of the Garden) she would NOT die, and that it was Eve's mistake in eating of the Tree of Knowledge instead of the Tree of LIFE, and his speech had been misunderstood.

The sequel shows that Yahveh did not even question the Serpent—"Because thou hast done this," etc.

And here we have evidence that Adam and Eve were "free agents," they had their doings and un-

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doings in their own hands, and were unshackled as to their conduct of obedience, or disobedience, to Yahveh's commands.

This second Chapter plainly shows that Elohim from the very first takes a kindly interest in Yahveh's Creation of Adam and Eve ; for in verses 1, 3, and 5 we see that it was Elohim who not only told Eve that she must not eat of the fruit of the Tree of Knowledge, but she must not TOUCH it ; a prohibition which Yahveh did not make to Adam.

This kindly interest in Yahveh's creation of man is shown by Elohim in many other places : Chapter v. verse 22 : " And Enoch walked with Elohim " ; also Chapter v. verse 24 ; also Chapter vi. verse 9 : " And Noah walked with Elohim " ; also Chapter vi. verse 13, Elohim's commands to Noah, up to verse 22, and also ELOHIM's covenant with Noah and his sons, who were all direct descendants of Adam.

We have evidences that Elohim took a great interest in Yahveh's creation of man, but that He was angered with His own creation ; however, not so greatly as not to include them in the Ark with Noah, and to preserve His Pre-Adamite man, whom He had created.

And now we turn to the punishments which were meted to Eve and Adam.

Eve's punishment was : " I shall greatly multiply thy pain and thy conception ; in sorrow shalt thou bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee."

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The Pre-Adamites do not share in this, and the bringing forth of children is a much more facile one with the "Black" races than with the white ones to this day.

The subjugation of the black woman to the black man has ever been, and it is possible that Yahveh intended the white woman and the white man to be of equal importance, and on an equal footing, as no doubt both Eve and Adam were, before the Fall.

Adam's punishment was : "Cursed be the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns and thistles shall it bring forth to thee : and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art and unto dust shalt thou return."

We see here that the very element from which Adam was formed is cursed first of all, and the declaration made by Yahveh that Adam is "dust" is in direct contradistinction to Pre-Adamite Man, who is called "flesh."

Again, the curse of "work" is given to the descendants of Adam, but NOT to the Pre-Adamites.

We see that Antediluvian Man was a graminivorous one, and the probability is that what is now represented in us as the "Vermiform appendix" was then a larger portion of the bowel, and has shrunk from disuse, for post-diluvial man became omnivorous.

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The curse of death is mentioned, but the immediate fulfilment of that curse was not to take place then.

The ONE thing which is NOT taken away is the possession of that "living soul"; in fact, the eating of the Tree of Knowledge had endowed Adam and his race with that "knowledge of good and evil" which Yahveh says in Chapter iii. verse 22 made him "As one of Us," therefore man possesses ONE attribute of God—viz. "the knowledge of good and evil."

The Pre-Adamite man did not possess this attribute.

The reason of Adam's ejection from the Garden of Eden is given in this same verse: "Lest he put forth his hand and take also of the Tree of Life and eat and LIVE for ever, THEREFORE Yahveh Elohim sent him forth from the Garden of Eden to till the ground from whence he was taken."

Adam's sojourn in the Garden must not have been of long duration, for he is placed there NAKED, and at the time of year in which the trees were fruiting, and he is expelled from the Garden at a time when the clothing with skins became a necessity; therefore Adam must have been, at the very most, from the spring to the autumn in the Garden.

Yahveh's anger (as seen by His punishments) was not great, the ONE curse, that of future death, was the greatest of all, and directly before the ex-

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pulsion from the Garden, Yahveh clothed Adam and Eve with coats of skin.

In the last verse of the third Chapter we see that ONE of the great and important objects in the Garden of Eden was the "Tree of Life," for the Cherubims are placed at the east of the Garden, probably at its entrance, to guard this "Tree of Life."

CHAPTER IV

CAIN

THE history of Cain centres itself in the fratricide of Abel, and in Yahveh's curse, and more especially in the genealogy of the Cainites.

We have evidence that sheep were existing in the land of Eden, outside of the garden, and also that fruit was grown.

The reason of the non-acceptance of Cain's offering is supposititious, but the fact that Abel brought of the Firstlings of his flock and of THE FAT thereof, leads one to suppose that Abel's offering was of the FINEST, and probably that Cain's was not ; and the reason of Cain's crime was jealousy at Abel's offering being accepted.

Yahveh's curse again is on the ground : " When thou tillest the ground it shall not henceforth yield unto thee her strength " ; and the greatest curse was : " A fugitive and a wanderer shalt thou be in the earth."

It is this expulsion from the Land of Eden which carries weight with Cain, for he knows that henceforth he will be obliged to mix with those who lived outside of the Land of Eden, and so he said : " Behold Thou hast driven me out this day from the

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face of the earth ; and from Thy face shall I be hid, and I shall be a fugitive and a wanderer in the earth ; and it shall come to pass that WHOSOEVER findeth me shall slay me."

If the Pre-Adamite Creation of Man had not been a well understood thing in the days that Genesis was written, it must have seemed a ridiculous statement to make—viz. that the fact of Cain going out into the Land of Nod would expose him to being slain.

If Pre-Adamite man had not been already in existence, and fulfilling Elohim's command, "Be fruitful and multiply" (Ch. i. verse 28), it would be an absurdity to state that there was anyone else in existence outside the Land of Eden, where Adam and Eve were ; but the fact that there were in existence men and women, who were sufficiently well versed in the arts to be able to build, and who had been long enough in existence to have acquired the art of weaving (so as to have been able to make tents), the art of smelting (so as to have made brass and iron implements), the art of playing on musical instruments and making them, tallies with the theory that these people were the Pre-Adamites, who had been created anteriorly by Elohim (Chapter i. verse 27).

Cain had a real fear then, and not an imaginary one, and Yahveh recognises Cain's fear as a very justifiable one, for "Yahveh put a MARK upon Cain."

This "Mark," I take it to be, was that Yahveh

Cain

“changed the colour of Cain’s skin ” from white to black, so that outwardly he resembled the Pre-Adamites, and although this explanation may seem far fetched, yet the contexts tend to prove that this assumption is the correct one, for in Chapter v. verse 3 we find this statement : “ And Adam lived an hundred and thirty years, and begat a son, in his own likeness, after his image ; and called his name Seth.”

Here is a statement which seems irrelevant, but it is not so. The only children that Adam had up till then were Cain and Abel ; Abel was dead, and Cain had the colour of his skin changed, therefore he cannot be said to be in “ Adam’s likeness,” consequently this assertion of : “ In his own likeness, after his image,” is one which has a great value, as it shows that Cain was NOT in Adam’s likeness ; and if he was not, it was due to the fact that Yahveh had changed Cain’s likeness—viz. had changed the colour of his skin.

Chapter iv. verse 17 states in quite a natural manner that “ Cain knew his wife,” and this wife of Cain’s was one of the daughters of the Pre-Adamites ; the same verse states that “ she conceived and bare Enoch ; and he [Cain] builded a city, and called the name of the city Enoch, after the name of his son Enoch.”

Past commentators have supposed that Cain married one of his sisters, but on the very face of it this supposition is absurd ; for when Cain was

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expelled from the Land of Eden and went out into the Land of Nod, HE HAD NO SISTERS. It was after the birth of Seth that Adam had other children ; and Cain left the Land of Eden BEFORE the birth of Seth, which only took place when Adam was 130 years old.

Cain was probably born shortly after Adam's expulsion from the Garden of Eden, and Cain most probably was close on 130 years old himself when Seth was born, for if Adam was created a full-grown man, and he only stayed in the Garden of Eden for less than a year, and Cain was born shortly after Adam's expulsion, then Cain would only be a very little younger than his father, Adam.

The statement that Cain built a CITY seems also an absurdity, UNLESS we allow that there were people—the Pre-Adamites—in existence, for surely a CITY was not needed for THREE people !

If we follow the genealogy of Cain's descendants we find that it differs from the genealogy of Seth's descendants, in that no dates are given. The ages at which they are born and die are not given, and the data are of the most meagre, with the exception of Lamech, of whom we have a fuller description.

Lamech has two wives, Adah and Zillah. Adah bare Jabal ; he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal ; he was the father of all such as handle the harp and organ [and pipe].—*Revised Version.*

Cain

And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron ; or, as they have it in the *Revised Version*, "the forger of every cutting instrument of brass and iron."

A very few years ago this statement, that musical instruments were invented and used nearly 4000 years before Christ, would have been received with ridicule, but with the experience of recent excavations we KNOW that even the manufacture of drainage pipes was known, and that they were used before the time of Sargon of Akkad.

A head of a Markhur goat, in copper, discovered by Prof. Hilprecht at Fara, dates from about 4000 B.C.

Therefore we have evidence that this statement of the fourth Chapter of Genesis, which refers to the knowledge and the use of brass, iron, etc., at this early date, about 4000 B.C., has a foundation on discovered facts. It is therefore quite in accordance with what we know of the civilisation of those early days that musical instruments may have been, and most probably were, in use ; for at Nippur a clay tablet, representing a "Lutanist surrounded by Animals," and playing on a lute, has been found, which stamps truth upon the Biblical assertion.

Lamech's speech in verse 23, Chapter iv., testifies that Cain, who was the great-great-great-grandfather of Lamech, had told his descendants of Yahveh's protecting care, for in his speech Lamech refers to Cain's avengement : "If Cain shall be

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avenged sevenfold, truly Lamech seventy and sevenfold."

Lamech's plea is just, for in the *Revised Version* we have the translation thus: "For I have slain a man for wounding me, and a young man for bruising me."

Cain slew his brother without cause, and without Abel having hurt him, but Lamech slays two men in self-defence, and hence he claims Yahveh's protection seventy and sevenfold, in that it was in self-defence.

Here, in this speech of Lamech's, we have evidence of Cain having told of his crime in all its nakedness, and this is remembered for FIVE generations.

In the next verse (v. 25) we find that Adam has a third son, Seth. "And Adam knew his wife again; and she bare a son, and called his name Seth; for Elohim [said she] hath appointed me another seed instead of ABEL, whom Cain slew.

"And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of Yahveh."

In these verses we have a remarkable statement from Eve—viz. that it is ELOHIM Who has appointed her another seed instead of Abel. Why ELOHIM? Why not Yahveh who appointed another seed?

If we look at the twenty-eighth verse, Chapter i., it is Elohim Who blesses Pre-Adamite man with the blessing, "Be fruitful and multiply." If we turn to the ninth Chapter, verse 1, and also to the

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same Chapter, verse 7, we shall see that it is ELOHIM Who blesses with the blessing, "Be fruitful and multiply"; but Yahveh NEVER does so.

In fact, if we look at all of the Creations it is ELOHIM who blesses with the same blessing: (Chapter i. verse 22), even to the animal creation. Therefore it is possibly an attribute of Elohim's to bless with the blessing of multiplication. Also Chapter ix. verses 1 and 7.

In the statement that Eve makes, that it is another seed instead of ABEL, we have the seeming acknowledgment that Cain has seed, therefore Eve KNOWS that Cain has descendants, and the sequel will show that Cain's descendants are well known to Adam and Eve, and also to Seth.

Cain is banished to the Land of Nod. Adam and Eve, however, are not prevented from going to the Land of Nod, as far as we know, and the names of the descendants of Cain are so similar to the names of the descendants of Seth that the probability is, that Seth and his descendants knew the descendants of Cain, and possibly Cain himself.

The genealogy of Cain is given with a definite object, and that object is to prove the descent of one person—Naamah; and it is Naamah who is the wife of Seth.

In the person of the son of Seth—Enos—the family of the Cainites and the Sethites is united.

The reason is this: The names of the descendants of Cain resemble the names of the descendants of Seth.

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The genealogy of Cain stops abruptly after the mention of the one daughter of Lamech—Naamah.

There were no other women from whence Enos could have obtained a wife who had white blood in her veins, for Adam and Eve had no other children at the time when Enos marries.

The announcement of the birth of Enos takes place immediately after Lamech's acknowledgment of his being a descendant of Cain and claiming Cain's seventy and sevenfold protection.

And the statement that, "Then BEGAN men to call upon the name of Yahveh," would show that, in the person of Enos, the two branches of Adamites became united, and the Adamites were Yahvists.

Cain had married into a Pre-Adamite Race who were NOT created by Yahveh, but by Elohim, and therefore did not worship Yahveh; but as Seth was a worshipper of Yahveh he brought up his son to worship Yahveh as his Creator.

It is highly probable that, when early Babylonian history is known, it will be found that the Adamites were deified by the Akkadians and Akkado Sumerians, and that the seeming Polytheism of the earliest days was due to the deification of these descendants of Adam, whose claim to a portion of the Godhead rests upon the "breath of Yahveh," as well as the fact of their having become "as one of Us," after eating of the Tree of Knowledge.

The genealogy of Cain is the genealogy of the Pre-Adamite Race mixed with the Adamite Race,

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and the time allowed for the production of these six generations from Cain to Naamah is about 130 years—viz. the date at which Seth was born. And as the Pre-Adamites were blessed with the blessing, "Be fruitful and multiply," they would have been but fulfilling the normal condition of breeding, so that the descendants of Cain could have multiplied to the sixth generation in 120 years.

Cain	Seth
Enoch	Enos
Irada	Jared
Methujael	Mahalalel
Methusael	Methusalah
Lamech	Lamech
Naamah.	

The resemblance between these two sets of names, the Cainites and the Sethites, must be more than a mere coincidence.

It is therefore probable that accurate information was obtained by Seth and his descendants as to the names of his brother's progeny and descendants, and if Enos married Naamah this information would have been easily obtainable.

If we turn to Chapter v. verses 1 and 2 we find ;
"This is the Book of the Generations of Adam. In the day that Elohim created man, in the likeness of Elohim made he him ; male and female created he them, and he called their name Adam [*Revised Version*—Man] in the day when they were created."

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Here we have an acknowledgment that the following account is the genealogy of the Adamites, in the day that the Pre-Adamites were created by Elohim—in fact, it is a repetition of the statement of the twenty-seventh verse, Chapter i.: “And he called their name MAN in the day that Elohim created them.”

This is a distinct statement that the genealogy of Adam's descendants is described in the day that Elohim's creation of the Pre-Adamites took place, and it by no means is intended to imply that Elohim called them Adam, as it is stated in the old versions, but that Elohim created the Pre-Adamites and called them Man and blessed them, which is precisely what is detailed in Chapter i.

The confusion has arisen in the fact that “Man” (“Mankind”) is translated “Adam,” and “Ha Adami,” means THE MAN Adam—Adam being both a Babylonian and a Semitic name.

CHAPTER V

THE DELUGE

1. Yahveh's Reasons for bringing about a Deluge.
2. Elohim's Reasons,
3. Elohim's Commands to Noah.
4. Yahveh's Commands to Noah.
5. The Pre-Adamites in the Ark, and Proofs that they came out of the Ark.
6. Proofs of a Deluge by means of a "Gap" in the History of Babylonia, also a "Gap" in the History of Egypt.
7. Other "Deluge Histories."

THE History of the Deluge, as written in the sixth to the end of the ninth Chapters of Genesis, is full of accurate details, which precludes the possibility of its being considered as a "Myth" or as an "Allegory," and in these chapters we find that the differences between Yahveh and Elohim are most markedly distinct.

We have the reasons why Yahveh and Elohim chose to bring about a Deluge, and we shall find that these reasons are given clearly, and are different from each other.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of Elohim saw the daughters of men [Adam] that they were fair; and they took them wives of all which they chose.

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And Yahveh said, My spirit shall not always strive with man for that he also is flesh ; yet his days shall be an hundred and twenty years."

These are Yahveh's reasons for a flood : that the "Sons of Elohim took them wives of the daughters of 'Men' [Adam] as many as they chose." The "Sons of Elohim" were the descendants of the Pre-Adamite men, for it was they who were created by Elohim, therefore the "Sons of Elohim."

The "Daughters of Men" were the daughters of Adam ; here again the same word, "Adam," stands for "Men" and "Adam."

That it was because they took more than ONE wife is NOT the reason, for Lamech had TWO wives, and many of the Patriarchs had more than one wife, without exciting Yahveh's anger.

It was because the men of the Pre-Adamites, the "Soulless" Race, were mixing their blood with the daughters of Adam, the Man in whom Yahveh had "breathed," and endowed with a "Living Soul." It was the "Soulless" men marrying the "Soul" women.

The reverse, however, did not anger Yahveh, for Cain marries a Pre-Adamite woman.

Even now a feeling of horror seizes us when we hear of a black MAN marrying a white WOMAN ; we feel, we KNOW that it is an UNHOLY union.

Here Yahveh states that man is "flesh," and this is the Pre-Adamite who is called everywhere "flesh."

The Deluge

Elohim's reasons for a flood are these: "And Elohim looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth." And Elohim said unto Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth."

Yahveh says in Chapter vi. verse 3, when speaking of Pre-Adamite Man, "For that he ALSO is flesh." This together with the statement that fowl and the animal creation are "flesh" allows that Pre-Adamite Man has been created by Elohim to be the supreme creation of the animal world. We find this statement repeated in Chapter ix. verse 4: "But flesh with the life thereof which is the blood thereof," and this refers to man—Pre-Adamite Man.

The animal creation therefore is, together with Pre-Adamite Man, called "flesh."

Adam on the other hand is called "Dust"—Chapter iii. verse 19: "For DUST thou art and unto dust shalt thou return."

The statement, therefore, which Elohim makes, that "ALL FLESH had corrupted his way upon the earth," refers to Pre-Adamite Man, and to the animal creation as well.

To see the correct meaning of this phrase we must first of all find out what laws Elohim had laid down which had been broken. There is ONE law common to all the Organic Creation, which Elohim lays

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down in the first Chapter of Genesis, and that law is : "Each after his own kind."

And THIS is the law which both Pre-Adamite Man and the animal world had broken.

The second Verse of the sixth Chapter states that the Pre-Adamites had broken this law, for they were not taking wives of their own "Kind" ; and the animal world had broken that law by inter-mixing their breeds.

The "Law of Evolution," so wonderfully elaborated by Darwin, in that he elucidates and explains the "Creation" by means of "Variation," "Natural Selection," and "Survival of the fittest," is accounted for in these Deluge Chapters.

"Natural Selection" has not only played an important part in the differentiation of "Species" but it has also played its part in the "Variation of Genera."

It was the transgression of the law, "Each after his own kind," that has reproduced those animals, birds, and reptiles, which are midway between their progenitors in appearance, and which truly form a "connecting link" between—not Species alone—but Genera also.

This then is Elohim's reason for bringing about a Deluge—viz. "That all flesh had corrupted his way upon the earth."

Elohim's commands to Noah are, that Noah should build an ark of certain dimensions and with certain specifications, that everything in the earth

The Deluge

should perish by drowning, except Noah and his family, and, as well, specimens of "Every living thing of all 'FLESH.'"

It is Elohim's intention to preserve specimens of his own creation; not only of the animal world, but also of HIS Pre-Adamite Man, and that man is called "flesh."

Noah had 100 years to build this ark in, and to collect the different animals, as well as to collect the immense quantity of food that would be necessary for this vast assemblage of the animal world, for we see that Noah was 500 years old when Shem, Ham, and Japheth were born, and he was 601 when he came out of the Ark.

The length of life of Pre-Adamite man was probably also of long duration, for Yahveh says, in Chapter vi. verse 3: "Yet shall his days be one hundred and twenty years."

This statement refers to Pre-Adamite Man, for it was of the man, whom Yahveh terms "flesh," that this is spoken.

Elohim's command to Noah was that he should take "two of every sort" into the Ark with him, and this command differs from Yahveh's, which we shall find in the following Chapter.

In the next chapter (Chapter vii.) we find Yahveh's commands to Noah, and also Yahveh's reasons for preserving Noah.

We find in Chapter vi. verse 9: "Noah was a just or [*Revised Version*] a 'righteous' man, AND PERFECT IN HIS GENERATIONS."

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Here we see that Noah had a perfect lineal descent through Adam, and had NOT taken a Pre-Adamite woman to wife.

“Of every CLEAN beast thou shalt take to thee by SEVENS [seven and seven—*Revised Version*], the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens [seven and seven], the male and the female, to keep seed alive upon the face of all the earth.”

The seventh Chapter begins with Yahveh's command to Noah, and at the fifth verse we find: “And Noah did according to all that YAHVEH commanded him.” The commands therefore which are given to Noah in the sixth Chapter are ELOHIM's commands; and at the twenty-second verse of the sixth Chapter we find: “Thus did Noah; according to all that ELOHIM commanded him, so did he.”

These two different commands are the commands of different Gods, the one Elohim's, and the other YAHVEH's, and they are not conflicting.

Elohim's commands, that “Of every living thing of all FLESH, Noah shall take by TWOS, of fowl, of cattle, and of every creeping thing of the earth.” Yahveh's commands that “Of every Clean beast seven and seven, of fowl of the air by sevens—or seven and seven.”

If we look at the first and second Chapters of Genesis, and compare them, we shall see that it is Elohim who wishes to preserve that Creation of

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Man, and of animals, and fowl, which we are told that Elohim had created.

In the second Chapter we see that Yahveh created ANOTHER creation of Beasts of the field, and Fowl of the air, and it is THIS creation that Yahveh refers to when he tells Noah to take of those by sevens.

Elohim therefore wishes to preserve His own creation of Man and the animal world, and Yahveh wishes to preserve His creation of Man, of whom Noah was the true lineal descendant, and HIS animal, and fowl creation as well.

The differences between the Hebrew translations of "Beast of the field" and "Beast of the earth," and between "The winged fowl," and the "Fowl of the air," sufficiently denote this difference between the two Animal and Fowl Creations. In verse 14, Chapter vii., the difference between fowl and bird is given. The "Clean" and the "Unclean," however, are used to designate the "pure breed," and those who had "mixed their kind."

This differentiation between "clean" and "unclean" tends to confirm the statement that it was on account of the "mixing of the Animal Kingdom," that Elohim was angered.

And now with reference to the statement that Pre-Adamite man is mentioned as being in the Ark.

Pre-Adamite man is called "flesh."

In verse 19, Chapter vi., Elohim commands Noah to take "Of every living thing of all flesh two of every sort."

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Also in verses 15 and 16, Chapter vii. : "And they went in unto Noah into the Ark, two and two of all flesh wherein is the breath of life, and all that went in, went in male and female of all flesh, as Elohim had commanded him ; and YAHVEH shut him in."

Here in this verse we have unequivocal evidence that BOTH Elohim AND Yahveh are concerned in the Deluge, for in one and the same verse we have BOTH Elohim and Yahveh mentioned.

It therefore follows that if the Pre-Adamites were included with Noah in the Ark, that possibly mention will be made of them coming OUT of the Ark ; and this is so.

If we turn to the ninth Chapter we find that, in the first verse, Elohim blesses Noah and his family with this blessing : "Be fruitful and multiply, and replenish the earth" ; and we find, on looking at the seventh verse, that ANOTHER blessing is mentioned also by Elohim : "And you, be ye fruitful and multiply ; bring forth ABUNDANTLY in the earth and multiply therein."

The blessing in verse 1 is given to Noah and his family, but if we read the following verses we shall see that Elohim, in allowing Noah and his family to eat of all the beasts of the earth, and fowls of the air, and fishes, distinctly prohibits the eating of HUMAN flesh.

"But flesh with the life thereof, which is the blood thereof, shall ye not eat, and surely your blood of your lives will I require ; at the hand of every beast will I

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require it, and at the hand of man ; at the hand of every man's brother will I require THE LIFE OF MAN."

Here Elohim differentiates between the animal "flesh," and the Human "flesh," and the proof that it is of the Pre-Adamite man who was in the Ark with Noah that Elohim speaks is contained in the next (verse 6) : "Whoso sheddeth MAN's blood, by man shall his blood be shed ; for IN THE IMAGE OF ELOHIM made He MAN."

Here is a distinct evidence that Pre-Adamite Man WAS in the Ark with Noah, and further evidence is produced in verse 7, the next verse : "And YOU, be YE fruitful and multiply ; bring forth ABUNDANTLY in the earth and multiply therein."

In this verse Elohim turns to the Pre-Adamites, who are grouped apart from Noah and his family, and addresses them thus, for in the very next Verse we find : "And Elohim spake unto NOAH and to his sons with him saying," etc.

Therefore if the Pre-Adamites were in the Ark with Noah, and heard Elohim speak to them as well as to Noah, it accounts for the other versions of the Deluge, which we find impressed on the clay Tablets, which versions of the Deluge differ from the Biblical one.

The Polytheism which prevails in these versions corresponds to the exact state of affairs—viz. that the Pre-Adamites deified the descendants of Adam.

This Biblical Deluge Narrative has undoubtedly created more disbelief in the minds of the "Scien-

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tific " world than any other narrative contained in the Bible, and the reason for this is not far to seek.

It has been laid down as an immutable law that the different strata of this earth's crust have been GRADUALLY superposed the one to the other, due to the uprising or the sinking of the earth above and below the sea. And, if we find one layer BENEATH another layer, it is stated that, naturally, the lower layer is the OLDER of the two layers ; consequently, if organic remains are discovered buried in the lower of these two layers, those organic remains represent an organism which lived at an earlier epoch in the earth's history than the organic remains which are found in the layer ABOVE.

As these movements above and below the sea took place gradually, and as in some places the thickness of the earth's stratified crust is of extreme thickness, about twenty miles, it naturally follows that an enormous space of time must have elapsed between the time at which the vegetation which now represents coal was a living vegetation and the present day.

If we take coal to represent what was a vegetation in a growing state, we will allow that this coal represents the vegetation which was created on the third Day of the Biblical Narrative, and as NO organic beings are stated to have been created BEFORE the " Third Day," therefore we ought NOT to find ANY organic life in any of the layers beneath this layer of coal.

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But we DO find it !

Another seeming proof of the Biblical Creation's supposed unveracity is, that the different layers of the earth's crust do NOT contain the different organisms in the order of sequence in which the Bible states that they were created.

For instance, Great Whales, and "Winged fowl," should be found at lower positions in the earth's strata than terrestrial animals and "creeping things."

But this is not so.

There is ONE Terrestrial Catastrophe which the Biblicist has omitted, when attempting to controvert Science, and that cataclysm is "The UNIVERSAL DELUGE."

The proofs of a Deluge are the next points which will engage our attention, for if this Deluge ever took place it must leave traces of its occurrence not only geologically, but historically.

There are two countries, the histories of which we are now cognisant of, both before and after the dates at which the Biblical Deluge is said to have taken place (B.C. 2348, or thereabouts), and these countries are Babylonia and Egypt.

It follows, therefore, that, if the Deluge took place, it must have swept away the population of these two countries, and the consequence is that we should find a "Gap," in the histories of both these countries. The time at which this "Gap" or "break" in the continuity of the history

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of these countries should be found would be at or about B.C. 2348.

The time at which these two countries were repopulated would vary according to their distance from the seat of repopulation, and to the inclinations of the repopulators.

We will now consider the History of Babylonia at or about the date B.C. 2348.

Dr T. G. Pinches, in his book, "The Old Testament in the Light of the Historical Records of Assyria and Babylonia," states: "Much has been learnt, but there is still much to learn, concerning the early history of Babylonia."

During the Period immediately preceding that of the dynasty of Babylonia—the dynasty to which Amraphel (Hammurabi) belonged—there is a GAP in the list of kings, which fresh excavations alone can fill up. BEFORE this "Gap" the records, as far as we know them, are in the AKKADIAN Language. After this "Gap" they are in the "SEMITIC-BABYLONIAN" tongue. The native rulers had been swept away by the Elamites, who, in their turn, had been driven out by the Semitic Kings of Babylonia, but those Semitic kings were NOT Babylonians by ORIGIN, notwithstanding that the native scribes, who drew up the List of Kings, described them as being a Babylonian dynasty.

The change may have been gradual, but it was GREAT.

All the small kingdoms and viceroyships which

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had existed at the time of Ine-Sin, Bur-Sin II., Gimil-Sin, and their predecessors, had to all appearance passed away, and become part of the Babylonian Empire, long before the Dynasty of Babylon came to an end, though some at least were in existence in the time of the great conqueror, Hammurabi. But the change was, as it would seem, not one of overlordship only, another change which had been gradually taking place was, by this, carried one step farther—namely, the Semiticising of the country. BEFORE the period of the Dynasty of Babylon the Two Races of Akkadians and Semitic Babylonians had been living side by side, the former (except in the Kingdom of which Sippar was the Capital) having the predominance, the records being written in the Akkadian language, and the Kings bearing mainly Akkadian names, though there were, for the Semitic inhabitants, translations of those names. Translations of the inscriptions and legends, as well as the old Akkadian Laws, probably did not (except in the Semitic Kingdom of Agade) exist.

How it came about is not known, but it is certain that, about 2200 B.C., a purely Semitic Dynasty occupied the throne of the chief Ruler in Babylonia. The first King was Sumu-Abi, who reigned fourteen years. This monarch was followed by Sumu-La-Ili, and Zabû, thirty-six and fourteen years respectively. Then came two rulers with Babylonian names—Abil-Sin and Sin-Mubalit, eighteen and twenty years.

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These are followed in their turn by Hammurabi (forty-three), Samsu-Iluna (thirty-eight), Ebisum (twenty-five), Ami-Titana (twenty-five), Ammi-Zaduga (twenty-one), and Samsu-Titana (thirty-one years). This Dynasty, therefore, lasted about 285 years, and with two exceptions, Abil-Sin and Sin-Mubalit, all the names of the Kings, though Semitic, are not Babylonian.

Yet it was called by the Babylonians "The Dynasty of Babylon" !

In the above we have the condition of things which obtained in Babylonia at the very period at which we are at present interested — viz. the period following after the Deluge.

Dr Pinches assumes that the previous native rulers had been swept away by the Elamites, who in their turn had been driven out by the Semitic Kings of Babylonia ; however, we have no records that such an invasion, or such a radical change, had taken place by means of the fortune of war.

If we look at the records of the times which IMMEDIATELY precede the "Dynasty of Babylon" we shall see that the KINGS were Akkadians, the Viceroys were Akkadians, and the LANGUAGE of the country was AKKADIAN but immediately following the reigns of these Akkadian Kings, a sudden and complete change takes place, a change so radical that even the Language of the country is altered.

If this change had been brought about by means of conquest it is certain that the Semitic Invaders

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would have recorded such a sweeping and devastating conquest, for it is clear that in order to entirely change the language of a country the subjugation of the conquered nation must have been complete and radical.

One of the most remarkable facts, however, stands clear, and it is that the name of the first King of the "Dynasty of Babylon" was "Sumu-Abi," which being translated means : "Shem is my father."

Shem (according to the Biblical account) lived 500 years after he begat Arphaxad, and begat sons and daughters (Genesis, Chapter xi. verse 11).

We have, therefore, to account for these occurrences : (1) The entirely radical change of Language ; (2) of ruling Kings and Viceroyes ; (3) and the singular coincidence of the name "Sumu-Abi," or "Shem is my father," as the name of the first King of the "Dynasty of Babylon."

One most important point is, that these changes took place at a period which coincides with the time at which the Biblical Deluge is said to have taken place, or rather at a date B.C. 2200 or thereabouts.

This difference of 140 years would be sufficient for the repopulation of the country after the Flood, and as Babylonia was the country which was the most proximate to Ararat it would naturally have been the land which would first of all have been occupied by the descendants of Noah, and of the Pre-Adamites, after the Flood.

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The sweeping away of the whole population, with the exception of those in the Ark, would mean that the former Akkadian rule would necessarily be at an end, and as Noah and his family were not only the saviours of the Pre-Adamites, but the only white people after the Flood, naturally Noah's descendants would become Rulers of the Land.

Noah, being a Semite, spoke the Semitic Babylonian Language, and naturally those in the Ark with him spoke that Language as well, therefore although BEFORE the Flood we have evidence that Akkadian Sumerian and Semitic Babylonian were spoken and written Languages, YET DIRECTLY after the Flood, ONE LANGUAGE AND ONE SPEECH only could possibly have been used—viz. The Semitic Babylonian; therefore, the first verse of Chapter xi. of Genesis, is perfectly admissible: "And the whole earth was of one language, and of one speech."

We have evidences that in the time of Hammurabi, Semitic Babylonian was the official language of the country.

We know that Noah was a Semite.

We have a clear and definite statement that there was, previous to the time of the Dynasty of Babylon, a Universal Flood.

We have NO records showing that a Semitic invasion took place at this time to account for such radical changes, or that there was any conquest by arms.

This "Gap," therefore, in the sequential history

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of Babylonia can be accounted for by means of the assumption that it was the Flood which was the cause of these vast and important changes, and this Flood accurately explains these occurrences.

This Biblical History is an accurately sequential one, and the following accurately described events tend to inspire us with the feeling that it is truth.

Before the discovery of the cuneiform tablets the names of the Kings of the fourteenth Chapter seemed "Mythical," now we have the certainty that one of them—viz. Amraphel the King of Shinar, was Hammurabi, of whom we know much, even his accurately written Laws, which explain many seemingly incomprehensible statements of Genesis—such as Sarai giving her handmaid Hagar to wife, which was a common thing in those days.

We have the contract tablet of Abram's with Ephron for the Field of Machpelah so nearly counter-parted that the cuneiform tablet might well stand in place of the fourteenth Chapter.

But most prominently of all comes the name "Sumu-Abi" as the first King of the Dynasty of Babylon, and as Shem lived 500 years after he begat Arphaxad, two years after the Flood, and he had sons and daughters (Chapter xi. verse 11), the probability is that this Sumu-Abi was one of Shem's sons.

Shem was a Semite, and Sumu-Abi was a Semite, too, the very name Semite indicates the Race.

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“The Name Abe-Ramu* (almost the same as Abraham) occurs on a contract tablet in the reign of Esarhaddon, or the second reign before Hammurabi.

“Other contract tablets of that age contain the names Jacob and Jacob-el.

“The names Jacob-el and Joseph-el appear on monuments of Thotmes III. of Egypt (about B.C. 1500), as place-names in Palestine.

“It is generally accepted that the Hammurabi of the inscriptions is no other than the Amraphel of Genesis xiv. 1; and the discovery of the Code of this able ruler has given his name an *éclat* it can never again lose. The discovery was made at Susa in January, 1902, and the Code itself, the most complete and finished of any in antiquity, shows the height of civilisation to which the Babylonia of Abram's day had attained. The discovery bears directly on the possibility of such Codes of Law as we find attributed to Moses in the Pentateuch—*e.g.* the Code in the Book of the Covenant—and particular provisions prove the minute fidelity with which the Patriarchal history reflects the customs of that early time. Such, as formerly shown, is the Law providing that the childless wife may give her maid to be a concubine; and directing what is to be done should the woman afterwards have a dispute with her mistress because she has borne children.

“We have also another name, ‘Eri-Aku,’ King of

* Orr's “Problem of the Old Testament.”

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Larsa, of the tablets which corresponds to Ariock, King of Ellassar."

The contract tablet of the twenty-third Chapter so accurately corresponds to the contract notes of the Time of Hammurabi that no doubt can be entertained that this Chapter of Genesis does not faithfully describe what actually was contained in the Original Contract Note, in the cuneiform Script, and in the Semitic Babylonian Language.

It therefore becomes more than probable that this portion of the Old Testament was originally written in cuneiform Character, and in the Semitic Babylonian Language, and that whoever translated the Old Testament did so from the Original Tablets themselves.

The day may come when the Original Tablets will be discovered.

The data which have been given tend to show that the Biblical Narrative of Genesis has a firm foundation, based upon actual probabilities, and if these Chapters connected with Abraham can be taken as highly probable, and the "Gap" in the History of Babylonia cannot be adequately explained by means of conquest, the Bible itself gives an adequate explanation of this "Gap," by means of a Flood.

If this Flood destroyed all human beings in Babylonia, it must have done the same in Egypt at the same time; and we shall find that a "Gap" also occurs in the History of Egypt at approximately the same period.

CHAPTER VI

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WE now turn to Egyptian History for evidences of a similar "Gap" to that which we have found in Babylonian History.

The History of Egypt* is divided into three distinct parts: the "Old Empire," the "Middle Empire," and the "New Empire."

Previous to these we have a "Pre-Dynastic Age."

The Dynastic Empire stretched from Menes—the first King—to the end of the Sixth Dynasty; then came a period of disaster and decay, and the data between the Sixth and the Twelfth Dynasties are of such a very unsatisfactory nature that the sequential order of Kings is, even now, a matter of great doubt and uncertainty.

The authorities which we have at our disposal in the compilation of the Dynastic Lists are: (1) Classical writings; (2) the Papyri; (3) the Monuments.

The classical authority for these lists of Kings is all derived from various copyists and extractors who worked on the great Ptolemaic compilation of Manetho, who was an Egyptian Historian and a

* Flinders Petrie's "History of Egypt."

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high priest of Heliopolis in the third century B.C.

Only epitomes of his history of the thirty Dynasties are given by Julius Africanus (300 A.D.), Eusebius, and George Syncellus (800 A.D.).

The Monumental Lists are four :

1. The Table of Kings in the Temple of Abydos.
2. The list of the Tomb of Thunury at Sakkara.
3. The Turin Papyrus—a list of Kings, now in a terribly mutilated and fragmentary condition.
4. The list of the Temple of Tahutmes III., at Karnac, which shows hardly any order.

All these Lists agree very closely except the last. But the monuments tell us nothing of the first three Dynasties.

Now, all these lists—except that of Tahutmes III.—come from ONE period, the reigns of Sety I. and his son, Ramesus II.

The Tomb of Thunury is but an excerpt of the List of Abydos.

The Turin Payprus is only another edition of the same age.

Manetho's work was doubtless compiled from Papyri no older than this (more than 1000 years before him) and probably much more near his time.

The result indicates to us that it was Sety I. who

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ordered the compilation of a national or state history, and that before his time no such regular record was to be had.

We now turn to the Chronology of Egypt.

The chronology rests on two modes of reckoning :

1. The "dead reckoning," or adding the dynasties up, one or another.
2. By certain fixed astronomical data, into the interpretation and calculation of which various uncertainties may enter.

The method which was adopted to check the latter was by noting on what day a particular star could be first seen at its emerging from the glow of sunlight.

In actual practice they observed Sirius (or Sothis), the dog-star ; and as the stars all rise and set earlier and earlier every night, they observed what was the first night in the year on which Sirius could just be seen emerging from the glow of sunlight at dawn, and this was entitled the "heliacal rising."

The Egyptians counted a year as consisting of 365 days, and it follows that the nominal beginning of each year was a quarter of a day too soon. In fact, they possessed no Leap Year with one day more in February. The consequence was that every four years a day was slipped, and the nominal months of the year were begun a day too soon.

In four multiplied by seven=twenty-eight years, they began them a week too soon.

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In four multiplied by thirty= 120 years, they began a month (thirty days) too soon: therefore, in 1460 years they began a year too soon.

This period of 1460 years was called the "Sothic Period."

We have definite statements of this in Roman times; for Censorinus, writing in 239 A.D., states that the Egyptian New Year's Day, First of Thoth, fell on the 25th of June; and 100 years before, in 139 A.D., it fell on the 21st of July, "on which day Sirius regularly rises in Egypt."

Hence the beginning of the Sothic Period of 1460 years, or the New Year's day falling on the 21st of July, at the heliacal rising of Sirius, took place in A.D. 139 ; likewise in 1322 B.C., in 2784 B.C., and in B.C. 4242 , or thereabouts.

From this it is plain that, as the nominal months rotated round all the seasons once in each of these cycles, if we only know the days of the nominal month in which any seasonal event happened—such as the rising of Sirius, or the inundation—we can find on what part of the cycle of 1460 years such a coincidence can have fallen.

It is from data such as this that Mahler has lately calculated, by the rising of Sirius, and also the new moons, that Tahutmes III. reigned from 20th March, 1503 B.C. to 14th February 1449 .

Now, one good datum is, that Merenptah celebrated in the second year of his reign a festival of the rising of Sirius on the 29th of the month Thoth.

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Mahler has fixed the rising of Sirius, recorded on the 28th Epiphi under Tahutmes III., as in 1470 B.C. From the 28th Epiphi to 29th Thoth is sixty-six days, which the heliacal rising would change to in the course of four multiplied by sixty-six years, or 264 years. This from 1470 gives 1206 B.C. for the second year of Merenptah, or 1208 for his succession; which is just the date we have reached by the approximate summing up of the reigns.

Another datum on the other side is the calendar of Eber's Papyrus, which records the rising of Sirius on the 9th of Epiphi, in the ninth year of Amenhotep I. The reading of the King's name has been much debated; but this is the last and probable conclusion.

Now, from the 28th to the 9th of Epiphi is nineteen days, which Sirius would change through in seventy-six years; so that the rising on the 9th Epiphi took place in $1470 + 76 = 1546$ B.C., and the first year of Amenhotep I. would be thus fixed in 1555 B.C.

The date before reached is 1562 B.C., equal to a difference of less than two days in the time of Sirius' rising: this at least shows that there is no great discrepancy. Thus, there are three data for the rising of Sirius, which agree within a few years, though at considerably different epochs. We, therefore, have as a starting point for our backward reckoning the accession of the Eighteenth

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Dynasty, about 1587 B.C. From this we can reckon in the dynastic data given by Manetho, following this account rather than the totals of reigns, as he appears to have omitted periods when dynasties were contemporary, as in the forty-three years for the Eleventh, after the close of the Tenth.

For all the earlier periods we have but one check, and that a vague one.

We know that when Una quarried alabaster at Hat-nub—or Tellelamarna—he did it in seventeen days of the month Epiphi; and that yet he could not get it down to the pyramid before the Nile began to subside. There are some rather vague points about this, as the part of the month of thirty days in which the seventeen fell, the time required to get down, which would perhaps be only six or eight days (as Hat-nub is not so far up the Nile as was supposed when this was considered before), and the time of the Nile falling. Putting the fall at about 5th November, the boat would have left Hat-nub about 28th October: and the seventeen days would be to 11th October. Hence Epiphi would fall within six days of 5th October to 5th November. This date would be that of Epiphi, at about 3350 B.C., if we reckon the 1460 year periods back from 139 A.D. At least, the results would not be widely different from this, probably within a century of it.

Having, then, 3350 B.C. for the reign of Merenra, and adding about sixty years, we reach about

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3410 B.C. for the beginning of the Sixth Dynasty with an uncertainty (to put it liberally) of fifty to one hundred years.

This 3410 B.C. then should be equal to the date that we find by the dead reckoning of Dynasties back from the Eighteenth to the Sixth, which is given in that way as 3503 B.C. And this shows that we have to deal with errors which are probably within a century, and that we are not left with several centuries of uncertainty.

In the present rough state of the astronomical data, and the doubts as to the MS. authorities, we have reached quite as close an equivalence as we may hope for ; and, at least, there is enough to show us that we may trust to the nearest century with fair grounds of belief.

These dates, then, are what have been provisionally adopted in this history, and though they are stated to the nearest year, for the sake of the intercomparison, it must be remembered that they only profess to go to within a century in the earlier parts of the scale.

The foregoing is from Flinders Petrie's "History of Egypt," and is given so that the reader may have some comprehension as to what the data are whence we get our Egyptian Chronology, and also whence Egyptian Historians derived their data as to the different kings and dynasties.

The period of Egyptian History to which our attention is directed is between the end of the

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Sixth and the beginning of the Twelfth Dynasties. Dr Flinders Petrie in his "History of Egypt" refers to the ending of the Sixth Dynasty thus: "The close of the Dynasty appears to have been troublous. According to Herodotus (II. 100), the brother of Nitokris was slain, and she in turn treacherously avenged him on his murderers." Whether this brother was Mer-en-ra, or Neter-ka-ra there is no evidence. But the former only reigned a single year. It seems that the long reign and the great age of Pepy II. had allowed disorder to arise; owing to his feebleness, and probably the number of rival claims in various generations of his descendants, the kingdom had become disorganised; and after a few brief reigns the Dynasty FAILED, and a long era of confusion followed. Even the "close of" the Dynasty is uncertain.

Now let us turn to Maspero's "Dawn of Civilisation" and see what he states as to the end of this Sixth Dynasty.

"The history of the Sixth Dynasty loses itself in legend and fable . . . the table of Abydos is incomplete, and the Turin Papyrus, in the absence of other documents, too mutilated to furnish us with any exact information: the contemporaries of the Ptolemies were almost entirely ignorant of what took place between the end of the Sixth and the beginning of the Twelfth Dynasties, and Egyptologists, not finding any monuments which they could attribute to this period, thereupon con-

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cluded that Egypt had passed through some formidable crisis, out of which she, with difficulty, extricated herself."

Manetho, however, gives Nitokris as being the last of the Sixth Dynasty, and he describes her as "fair and ruddy."

In reviewing these several statements we are struck with—first of all—the remarkable break in the continuity of the History of Egypt, a break which but repeats what we have found to have been the case in the History of Babylonia before the "Dynasty of Babylon," and one remarkable point is the fact that Nitokris, the last of the Reigning Dynasty, was "FAIR and ruddy." This point again resembles the statement that the "Sons of Elohim saw the daughters of Adam that they were FAIR."

One great drawback seems to be the chronology of this period, for if we want to synchronise this "Gap" in the history of Egypt with that in Babylonian history, we will find that Egyptologists place the date of the ending of the Sixth Dynasty at about 3335 B.C., nearly 1000 years earlier than the record of the Flood, or than the "Gap" in the History of Babylonia!

We will now turn to Prof. Flinders Petrie's "History of Egypt" after the Twelfth Dynasty, referring to the Twelfth and Fourteenth Dynasties.

He says: "We now reach the second of the two great periods of obscurity in Egyptian History.

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The dark age of the Seventh to the Tenth Dynasties we have filled up to some extent, thanks to Eratosthenes and the Scarabs, besides having the well-known list of a portion of it in the table of Abydos, and the fragmentary but useful statements in the Turin Papyrus. For the period from the Thirteenth to the Seventeenth Dynasties the materials are even less satisfactory. There is the Turin Papyrus beginning in good condition, but becoming more and more broken, until dozens of names may be placed almost in any position. There is the wildly irregular list of Thotmes III. at Karnak. And there are various excerpts and summaries of Manetho by Josephus, Africanus, Eusebius, etc. Of monuments there are only scattered remains, and no contemporary evidence. Two views have been held regarding the only series of names that is of use—the Turin Papyrus. Brussch adopts it as a continuous list of successive names, but Lieblein considers that it is compiled from six alternating sections of the kings of the Thirteenth and Fourteenth Dynasties. For this latter hypothesis there does not seem to be any sufficient ground. There could have been no reason for alternating the portion of the Dynasties unless they were contemporary; if contemporary, they would be rival lines; and in the case of the Ninth and Tenth Dynasties we see that rival lines are not reckoned in the Turin Papyrus.”

And now we turn to the period of the Hyksos.

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Almost all our information is in the extract which Josephus made from the History of Manetho, of which this is an extract :

“We had formerly a king whose name was Timaïos. In his time it came to pass, I know not how, that God was displeased with us ; and there came up from the east, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and EASILY SUBDUED IT BY THEIR POWER WITHOUT A BATTLE.

“And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery.

“At length they made one of themselves king, whose name was Salatis ; he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in places which were best adapted for that purpose. But he directed his attention principally to the security of the eastern frontier ; for he regarded with suspicion the increasing power of the Assyrians, who, he foresaw, would one day undertake an invasion of the Kingdom. . . .

“All this nation was styled Hyksos, that is, Shepherd Kings ; for the first syllable ‘Hyk’ in the sacred dialect denotes ‘a king,’ and ‘Sos’ signifies ‘a shepherd,’ but this only according to

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the vulgar tongue; and of these is compounded the term Hyksos. Some say they were Arabians. The people who were thus denominated 'Shepherd Kings,' and their descendants, retained possession of Egypt during the period of 511 years. . . .

"And Thummosis, the son of Misfragmouthosis, endeavoured to force them by a siege, and beleaguered the place called Avaris, where they had been driven to, but at the moment when he despaired of reducing them by a siege, they agreed to a capitulation, that they would leave Egypt, with all their families and effects, in number not less than 240,000 and bent their way through the desert towards Syria.

"But as they stood in fear of the Assyrians, who then had dominion over Asia, they built a city in that country which is now called Judea, of sufficient size to contain this multitude of men, and named it Hierosolyma."

Flinders Petrie says: "One evidence regarding the race, which has been largely relied on, is the peculiar physiognomy of many statues and sphinxes which have been attributed to this period. The so-called Hyksos Sphinxes of Tanis, the statue from the Fayum, that of the Esquiline at Rome, the Colocci at Baubastis, and some smaller pieces in museums, all show one type of face—high cheek bones, flat cheeks, both in one plane, a massive nose, firm projecting lips, and thick hair, with an austere and almost savage expression of power

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characterise all these works. That they are as old as the Hyksos cannot be doubted, as they bear Hyksos names cut upon them; but lately it has been questioned whether they are not MUCH OLDER than these invaders. Though the Hyksos names are the oldest now legible on the figures, they are merely inscribed lightly on the right shoulder, like the name of Apepa on the right shoulder of Mermeshau at Tanis; and no Hyksos names occur on the breast or between the paws of the Sphinxes. Meyer has concluded that they belong to the invaders of the Eighth to the Tenth Dynasties; and as now Khyan is probably fixed to that period, we know that fine work in black granite or syenite was being done then."

There is but one clue left to the origin of the Hyksos, in the names of their kings. Now, doubtless, as such a clue might be in one or two cases, yet when we find that the Greek forms would well represent such Semitic names as "the ruler," "the governor," "the oppressor," "the firm," and "the destroyer," it seems to give some weight to a Semitic Origin for the people.

In reviewing what has been said with regard to the History of Egypt, we have before us the primary fact that before Sety I. there was no record of the sequential Kings of Egypt, and in compiling that record Sety I. was the originator.

That Sety I. must have possessed records is indubitable, otherwise Prof. Flinders Petrie's re-

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searches could not have so well tallied with the List of Abydos.

However, since Tahutmes III. reigned before Sety I., we should have expected to find that Tahutmes' records would have been the more reliable.

That there is a series of flagrant errors no one who reads the "History of Egypt" can doubt, since chroniclers are unable to agree even in the sequential order of the Kings, and when we come to the chronology of the Dynasties, it becomes no wonder that present-day historians are unable to fix accurate dates to those dynasties, of which historians, who lived over 3000 years nearer to those events, were unable to give even the accurate sequence.

But Tahutmes was recording events which happened over 3000 years before his time !

It is to the present-day patient excavator that we look for some *éclaircissement* on the subject, feeling sure that, if there is even a possibility of elucidating the mystery, he will achieve his object.

With reference to the chronology of the Dynasties, there has been a wide divergence of opinion.

In the reign of Usertesen III., of the Twelfth Dynasty, it is stated that Sirius was seen for the first time that year on the horizon at daybreak, on the sixteenth day of the eighth month, in the seventh year of that monarch's reign.

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Dr Borckhardt has shown that this date accords with the dates between 1876 and 1872 B.C.

Dr Flinders Petrie states that this date is 2622 B.C.—the difference being about 750 years !

If Dr Borckhardt's reckoning is correct, and if we reckon backwards, it will give us a date for the ending of the Sixth Dynasty about 2585 B.C. instead of 3355 B.C.

And now with reference to the "Gap" following the ending of the Sixth Dynasty.

M. Mariette in his "History of Egypt" states :
" A sudden and unforeseen check was given to the progress of civilisation ; and during 436 years—from the Sixth to the Eleventh Dynasties—Egypt seems to have disappeared from the list of nations. When she awoke from her long sleep, on the accession of the Antefs, and the Menuhotefs (of the Sixth Dynasty), it was to find that her ancient traditions were quite forgotten. The old family names, the titles of functionaries, the writing, and even the religion itself, seemed changed. No longer were Thinis, Elephantine, and Memphis, the capitals, but Thebes was, for the time, chosen as the seat of sovereign power. Besides this, Egypt had been shorn of a considerable portion of her territory, and the authority of her kings was limited to the Thebaid. The monuments, which are barbaric, primitive, sometimes even coarse, confirm all this, and on looking at them we might easily believe that Egypt, under the Eleventh Dynasty, had

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reverted to that period of infancy through which she had already passed under the Third."

And this is so.

At the end of the Sixth Dynasty a decided break occurs, and a long period of confusion follows, which no records can fill up.

The next we hear is that the seat of government is placed southward at Herakleopolis above the Fayoum, and Flinders Petrie, in criticising this, asks, "What was the cause of this retreat southward?—a retreat from the ancient seat of power to an obscure town." And he thinks that it was due to an intrusion of some foreign power into the Delta.

This would hardly seem probable, for unless Herakleopolis had been an important town it would have offered no advantage to retreat to. It would have possessed no special advantages as to position, or as to its being fortified.

This, however, seems certain, that in one of the following Dynasties a King called Khyan is known, who became EGYPTIANISED; and he obtained a suzerainty over all the countries like the Hyksos. Khyan is supposed to have ruled from the EUPHRATES to the NILE. The titles he assumed are peculiar.

His "Ka" name is "Anquadebu"—embracing territories. His title after the cartouche is Ka-f-mery—"Beloved of his Ka."

Prof. Petrie says; "To an Egyptian such a title

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would be absurd, as the 'Ka' was the man's own double; but to a SEMITE, whose great belief is in guardian angels and genii attached to individuals, or places, the 'Ka,' or INVISIBLE DOUBLE would be naturally used as a term for the angelic double."

Another important document is a tablet of Mertisen, dated in the fourth year of King Men-uhotep III., who was chief artist, and he describes his skill, "I knew the mystery of the divine word and artist skilled in his art. . . . I know the making of amulets. I know the walking of the image of a man, the carriage of a woman. No one succeeds in it. But I alone and the eldest son of my body."

Here we have evidence of ONE man boastfully stating that he and his son were the ONLY TWO who could reproduce in art, that of which we have ample records reproduced before in perfect manner and in faultless style. And he records this on a tablet, which contemporaneous artists (if they had existed) could have contradicted as an absurdly boastful statement. Yet that tablet remains to verify that Mertisen had reason for his boast.

We have therefore, in this period following the Sixth Dynasty, two remarkable facts, the one that an UN-EGYPTIANISED King has no knowledge of what his "Ka" is, and an artist who is allowed to state on a tablet that he and his son are the ONLY two who can carve the true figure, although, if Art had previously flourished in Egypt and no break had

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intervened, it would have been absurd that he could have stated this truthfully.

Something must have happened, some great break in the continuity of the History of Egypt, for these two events which we have mentioned to have taken place, the first that a King could have occupied the throne of Egypt, and have ruled from the Euphrates to the Nile, and yet that he was NO true Egyptian ; and that an artist could state that out of all the marvellous artists that had existed he was the only ONE who could correctly depict art.

To account for these remarkable phenomena, one must allow that a revolution had taken place, that the population had been obliterated, and that a foreign influx had resulted, and yet—NO records of such an event !

We are brought face to face with the same condition of things which we found in Babylonia at the time of the "Dynasty of Babylon," and as the Kings were not Babylonians, so here in Egypt the Kings were not Egyptians.

The parallel is similar in every respect.

The solution is the same in both cases.

A cataclysm had swept away the inhabitants of Egypt of the Sixth Dynasty, and the following dynasties were foreign to the soil, yet sufficiently versed in Egyptian knowledge to assume titles which were similar to those of pre-existing Egyptians; they were NOT Egyptian enough, however, to accord

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with previous Egyptian Kings in Art, Religion, or in Architecture, for no remains worthy of the name of the Sixth Dynasty record that they knew sufficient of architecture to erect monuments equal to those of their predecessors.

The ancient seat of Power even is changed, possibly because it, too, had been swept away by the Flood.

If the Twelfth Dynasty could by any means have been contemporaneous with the Sixth, we should at one and the same time conclude that the Art, etc., of the Sixth and the Twelfth Dynasties had been obliterated by the same process—the Flood—and it remains for future Historians to decide that point.

The influx of the Hyksos then would become quite clear, for the Semitic power, which would have been dominant in Babylonia—that is, the descendants of either Shem, Ham, or Japheth—would have been able to occupy Egypt without a battle, and to occupy that country during the time that they are recorded to have done so.

Abraham, therefore, would have been able to visit Egypt during their domination, and his descendants as well, until “The king that knew not Joseph” ascended the throne, who would be represented by Misfragmouthis.

If the Hyksos were Semites, then Joseph's ascendancy to power can easily be understood.

One convincing testimony remains, that of the Tell el Amarna Tablets, which consist of the

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correspondence in the cuneiform script of Babylonia in the days of Amenhotep III., and early in the reign of Amenhotep IV., during the North Syrian Wars, and the South Syrian or Palestine war.

These clay tablets are letters from Syria, and some are duplicates from Egypt, which were found deposited in "The place of the records of the palace of the King."

Tell el Amarna, or Akhet-Aten, lies on the east bank of the Nile, about the twenty-eighth parallel, and the remarkable part of the discovery is, that at the time of Amenhotep III. there could have been existing in Egypt, people who not only understood the cuneiform script of Babylonia, but who carried on a correspondence in that script, and in the Babylonian tongue, therefore, they must have understood it and have been able to write it.

How came this about? How could a people in Egypt write a language which was not Egyptian, and carry on a correspondence in a foreign tongue at a period when, presumably, they should have written in the language then used in Egypt?

We may ask another question to answer this one.

How could Abram have made himself understood to the Egyptians when he went down to Egypt for the first time? And how could Joseph have also done so?

The answer to this is that, after the Flood, some of the descendants of Noah, as well as some of the descendants of the Pre-Adamites who were in the Ark with him, migrated to Egypt, and as they

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spoke Semitic Babylonian, and wrote it, they, and their descendants, continued to do so.

Of the Pre-Adamites there were most probably some who knew the Egyptian language as well as the Semitic Babylonian, and out of these one man certainly, Mertisen, was an artist and sculptor versed in Egyptian art.

As the Egyptian nation had been swept away by the Flood, both their language and their former high perfection of Art were swept away as well, with the exception of those who had the knowledge of their language and their art, and migrated from Ararat with the others after the Flood.

Consequently, after the Flood, both language and art nearly disappeared, and mistakes arose as to the correct rendering of Egyptian phraseology and Egyptian sculpture, and art nearly faded out for a time, until the new generation had re-learnt from Mertisen and those who were professors in Egyptian art.

The Hyksos were probably Semites, unable to construct monumental records such as the Sixth Dynasty had produced, but they retained their language, and the cuneiform script of Babylonia, and as they never mastered the Egyptian language they continued to use the language of their country, whilst the descendants of the Pre-Adamites were educated in the Egyptian Language, which was theirs originally.

Disallow a Flood, and how can this anomaly be otherwise explained?

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Allow it, and the evidences explain themselves.

In the Ark, therefore, there were Pre-Adamites who not only knew Semitic Babylonian, but Egyptian as well, and who were sculptors and artists versed in Egyptian art.

Considering the frequent intercourse between Egypt and Babylonia at the time of Hammurabi, it becomes quite possible that before his time—viz. before the Flood—intercourse between the two nations was just as free. And amongst Noah's constructors of the Ark were men who would combine those qualities of Egyptian culture which we presuppose.

As to the chronology of Egyptian History, we have but to allow that ONE error is made, and the WHOLE data is thrown out of gear.

The History itself is based upon the statements and compilation of Sety I., who compiled them at a date as far distant from the events themselves as we are distant from the date of Sety's reign at the present day.

That Sety possessed documents from which his Lists are taken we can have no doubt, for Prof. Petrie's and others' researches show that the names of the Kings were names of those who had an actual and not a "mythical" existence on account of the remains which have been unearthed of those Kings themselves, but as to the sequential order of those Kings the evidence is most unsatisfactory,

It is therefore more than probable, taking all

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the data into consideration, that the "Gap," which all present-day historians acknowledge did occur, happened synchronously with the Gap in the History of Babylonia, and as the "Gap" in the History of Babylonia synchronises with the date of the supposed "Mythical" Deluge, no sufficiently clear explanation of such a "Gap" ever having been recorded in any History EXCEPT in the Bible itself, we have at least ONE Historical evidence to go upon, which evidence lays claim to the fact that it is a sequential History from its commencement.

This is more than can be said for other contemporaneous Histories.

One great drawback to the claim which the Bible might have possessed as a faithful record is the statement that it was written by Moses centuries AFTER the events which it is supposed to accurately describe.

But is this so?

We have strong evidence that even the name "Adam" is a Babylonian or Assyrian word AS WELL AS its being a Hebraic one.

We have evidence also that Abram's contract note resembles accurately the contract notes of the same age as that in which Abraham lived—viz. the reign of Hammurabi. We have therefore a basis to go upon in supposing that the Biblical Narrative at the time of Abram was written in Semitic Babylonian Script, and in the cuneiform

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character, and it is more than probable that ALL that which is recorded previously to the age of Abraham was also written in Semitic Babylonian, and in the cuneiform character.

Admitting that Moses wrote Genesis, he probably only TRANSLATED Genesis up to his time from Semitic Babylonian into Hebrew. If this is so it throws a different light upon the Biblical Narrative's character, for then it would mean that Moses had in his possession tablets which had been written AT THE TIME OF THE VERY EVENTS themselves and which formed a precious heirloom handed down from father to son until they were handed over to Moses as being THE representative of the Semitic race.

The very priests of ON, whence Moses obtained his first wife, was a priesthood worshipping (in Egypt) ONE God. They were monotheists, and it remains to be shown whether this Priesthood of ON was not after all derived from Babylonian sources, a relic of the migration after the Flood of those Adamites whose descendants settled in Egypt, and who were possibly the transmitters of the Babylonian Script, the finding of which at Tell el Amarna would be then easy of explanation.

Suffice it that we have here in the History of Egypt a similar "Gap" to that in Babylonia, a "Gap" which no lucid explanation has hitherto been able to fill, and that the Theory of a Flood would exactly fill in and explain.

CHAPTER VII

THE CREEDS

THE Creeds or Confessions of Faith were a gradual growth in the History of the Christian Church but their rudiments may be said to have existed from its first foundation—from the answer of St Peter to our Lord, when asked: “Whom do men say that I am?” “Thou art the Christ”; or the statement of St Paul in the Epistle to the Romans (x. 9): “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”

All subsequent Confessions of Faith are, in fact, more or less expanded developments of the original baptismal formula, derived from the commission given by Christ to the Apostles in the conclusion of St Matthew's Gospel (xxviii. 19): “Go ye therefore and teach [make disciples of] all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.” From this simple acknowledgment of the threefold Name, possibly from the still simpler acknowledgment of Jesus as “the Christ” or Messiah, have sprung all the more elaborate “Credenda” of the Christian Church.

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It is then clear that, if the Creeds are based upon these previously quoted sayings, the teaching given by Christ in St Matthew's Gospel clearly defines THREE different Persons — viz. "God the Father," "Christ," and the "Holy Ghost."

The Nicene Creed, as issued by the Council, states: "We believe in one God the Father Almighty . . . and in one Lord, Jesus Christ, the Son of God . . . and in the Holy Ghost."

The Apostles' Creed states: "I believe in God the Father Almighty . . . and in Jesus Christ His only-begotten Son . . . and in the Holy Ghost."

THE ATHANASIAN CREED

The history of the "Athanasian" Creed, or the "Symbolum Quicunque," as it is often called, opens up a more doubtful inquiry than that of either of the preceding Creeds. The evidence before us is of an entirely different character. "Here," as it is said by a recent writer (Lumby, in his "History of the Creeds," p. 186), "is neither the synodical authority of the former, nor the gradual growth of the latter; but when the composition appears for the first time as a document of authority, it is cited in its completeness, as the work of the Father whose name it has since for the most part borne, although it was not brought to light for many centuries after his death."

In one opinion all investigators are now agreed:

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that the so-called "Athanasian" Creed is NOT the production of the famous Father of the Fourth Century whose name it bears. The conclusive reasons against this supposition may be stated as follows :—(1) There is no trace of such a Creed in any of the older MSS. of the works of Athanasius ; (2) Athanasius himself (*Ep. ad Antiochi*, 1, 2), in consistency with the prevailing Church sentiment of his time, expressly disclaims as superfluous the use of any creed except the Nicene ; (3) the original language of the "Athanasian" symbol is clearly Latin and not Greek ; (4) the symbol was entirely unknown to the Greek Church up to the year 1000 ; and (5) there is no evidence of its existence, even in the Latin Church, before the end of the eighth to the commencement of the ninth century.

The last and all-important fact has been established by recent investigations.

It will be seen, therefore, that in all other but the "Athanasian" Creed there is no mention of a Trinity in Unity or a Unity in Trinity, but, on the other hand, that it is to God the Father, AND to Jesus Christ, AND to the Holy Ghost, that our "Credo" is addressed, and in Whom we believe : that these Three are separate.

It is but common-sense, therefore, that if we acknowledge God the Father AND Jesus Christ AND the Holy Ghost, that we should endeavour to find a Record of the existence of these Gods in the "Beginning," or at least in the beginning of the

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Bible, and if God the Father and the Holy Ghost are actualities, surely we may expect to find mention of Them at the Creation.

And this is precisely what we do find.

We find unmistakable mention of the fact that two Gods did actually exist as stated at the Creation (Chapter i. and ii. Genesis) ; but there they are under other names, yet they represent two distinct Gods —“ Elohim ” and “ Yahveh Elohim.”

To assert that God the Father AND the Holy Ghost are ONE and the same God is to assert that which no part of the Old Testament affirms.

This assertion of a Unity in Trinity is of MAN'S invention, and has arisen from a lack of grasping the true facts of the case, as clearly stated at the beginning of the Holy Book ; and as we have seen that the “ Athanasian Creed ” was not the creed of Athanasius at all, but opposite to Athanasius' belief, it behoves those who are at the head of our Christian Church to consider whether the Athanasian Creed has any right to be in our Prayer-Book at all.

Expunge that creed from the Prayer-Book, and the Christian Belief is in no way changed by the Belief in the theory contained in this Book ; in fact, it has a very firm basis to go upon, for it not only acknowledges God the Father AND the Holy Ghost, but it actually accounts for the presence of God the Father AND the Holy Ghost (under the names Elohim and Yahveh), who were present at the Creation.

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It is the Athanasian Creed that has stood in the way of comprehending the individuality of these Two Gods, and which has caused all this difficulty in accounting for the two names "Elohim" and "Yahveh Elohim" in the Old Testament, thereby causing endless criticisms and a mass of incomprehensible distinctions.

"Whosoever will be saved" has a distinct statement of how to be saved in the ninth verse of the ninth Chapter of St Paul's Epistle to the Romans, than which statement nothing is clearer.

In conclusion, there is no statement of Christ's which leads us to suppose that He meant us to believe that there was a Trinity of Gods, or a Unity of that Trinity. "My Father and I are ONE" cannot be taken to mean such.

CHAPTER VIII

RESUMÉ

LEST any misconception should arise in the minds of those who have followed the arguments in support of the Theory contained in the preceding pages, we will make a short recapitulation.

In the Beginning the Universe was created by Elohim AND Yahveh, who—in complete unison of purpose and in entire harmony—created all that which is contained in the FIRST Chapter of Genesis, up to the twenty-sixth verse.

The Statement that Yahveh assisted Elohim in this Creation is confirmed by the fourth verse of Genesis, Chapter ii. : “These are the Generations of the heavens and of the earth when they WERE created in the day that *Yahveh Elohim* made the earth and the heavens.”

If we do NOT allow that ELOHIM and Yahveh are two distinct and different Gods, then the Bible becomes a hopeless tangle, and an incoherent history contradictory in many places, and hopelessly confused.

If we DO allow that Elohim and Yahveh are TWO distinct and separate Gods, the great Keynote—which has been lost sight of for Ages—is again struck, and the harmonious sonority of the GREAT

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BOOK will go ringing down the future Ages, true, and grandly sublime; and Professor Sedgwick's prophecy will be fulfilled: "When the Biblical account of the Creation is THOROUGHLY understood, I have no doubt but that it will ENTIRELY AGREE with Geology."

Yahveh, therefore, assisted Elohim in the Creation (as is stated in Chapter ii.) up to the account of the Creation in Genesis, verse 26, Chapter i., and then in answer to Elohim's challenge, "Let us make Man," Elohim and Yahveh agree to differ as to their method of creating Man.

Elohim's Creation of Man is the creation of pairs of human beings in His own image, but these Pre-Adamites are created simply as the HIGHEST forms of Animal life. They are in the IMAGE of Elohim, but otherwise do not acquire any other attributes of Elohim; they possess the power of dominion over the hitherto existing animal world, and they receive the order to "be fruitful and multiply."

Yahveh, however, creates—if one may use the term—His "God-man," for Adam—and Adam alone—receives Yahveh's Divine afflatus, and from that instant possesses a "Living Soul," the possession of which had never been bestowed upon the Pre-Adamites.

The confirmation of this statement is well borne out by the twenty-second verse, Chapter iii.: "Behold THE Man is become AS ONE OF US to

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know good and evil," and in this respect again, Adam differs from the Pre-Adamites.

The differentiation between the Pre-Adamites and the Adamite, has already been given in tabulated form, and it confirms the statement that the Pre-Adamites are entirely different to the Adamites.

Elohim and Yahveh are in complete unison of purpose even as to their agreement that a Deluge should take place, although Their reasons for causing such a cataclysm are different.

It may be that in reading these pages the statement that Pre-Adamite man is "soulless" may alienate many from embracing the whole of "Creation's Dawn's" theory, yet the fact remains that this is so.

Elohim's object in creating HIS Human Race was that He should fashion a "Head-piece" to dominate the animal world, but without the afterthought of making Pre-Adamite man to be "AS one of US."

Pre-Adamite man was the *chef-d'œuvre* of Elohim's work, a thinking animal with a Godlike form, but with no other attributes of divinity. Yahveh, on the other hand, complies with Elohim's request, "Let us make Man," and Yahveh fashions his Man—Adam—and endows him with that "Breath of Life" which at once places Adam on a higher level than the Pre-Adamites.

The cuneiform Tablets of Babylonia confirm

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this idea of superiority as belonging to the Adamites, and in Prof. Sayce's "Fresh Lights from the, Ancient Monuments" we find: "In the old Babylonian Legends the 'Adamites' were 'the WHITE Race' of Semitic descent, who stood in marked contrast to the 'black heads' or Accadians of Primitive Babylonia"; and referring to Gilgames, who goes a long journey to obtain aid for his friend Ea-bani, who is ill, and who reaches a place which would correspond to the Garden of Eden, which is guarded by two "Scorpion Men," the scorpion-man says to his female that they have no power to kill Gilgames because "His body is of the flesh of the Gods."

Gilgames is of the same race as the Babylonian Noah, for Noah (Pir-napistim) says: "Always have brothers shared together."

The fact of the Pre-Adamites NOT possessing a "Soul" would, however, not prevent them from worshipping THEIR Creator—Elohim—for although the possession of that "Breath of Life" endowed Adam and his descendants with immortality, yet the fact of the Pre-Adamites NOT being "Immortal" in no way deprived them of intellectual gifts.

The great difference between the Pre-Adamites and the Adamites consists in the fact that after death the Pre-Adamites "cease to be" whereas the "Soul" of the Adamites still exists.

The Pre-Adamites were Black, and the Adamites were White; the Adamites possessed the "know-

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ledge of good and evil" and the Pre-Adamites did not.

Yahveh, however, not only creates Adam, but He creates another entirely different Vegetation, and an entirely different Animal world to that which was created previously. This new world of Vegetable and Animal life fits in admirably with one great hiatus in the Geological evidence. Darwin, writing to his friend Hooker, says: "To me it is an abominable mystery, this sudden appearance of the higher-plant life: it must have originated in some isolated continent, possibly at the South Pole." The Biblical Narrative clearly states that it is at one spot in Babylonia that this higher-plant life (the Angiosperms) originally was created."

The animal life which Yahveh created to be with Adam, as a "helpmeet for him," undoubtedly represents the domestic animals: the other animal world had previously been created before the advent of Pre-Adamite man, and the "fowl of the air" were also a new creation, differing from that "winged fowl" which had been in existence ages before and had been created on the Fifth "Day."

Instead of the Biblical Narrative of the Creation and of the Deluge being a "Fairy Tale," or a "Myth," it will be found that the facts which are contained in these Narratives will go to build up SCIENTIFIC PROOFS, explaining "at a breath" those phenomena which have puzzled the greatest Scientists of our day.

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That the Deluge—the UNIVERSAL Deluge—was an actual event which happened in this world's history is as easy of demonstration "Scientifically" as any fact of Physical Science.

In a future book, "Creation's Morn," the scientific aspect of the Creation and of the Deluge will be discussed, and the evidences which the Author will bring forward, coupled with the statements contained in this book, will go a long way to prove the accuracy of the Biblical Narrative. If, therefore, the most important Pentateuchal Narratives prove to be utterly WORTHY of credit, what pretence is there for NOT accepting other Biblical stories of a no less probable character?

The Narrative of the "Fall" plainly shows that Man is a Free Agent as to his actions, and the instigation of evil originated in the fertile brain of that animal who was originally created by Yahveh to be a "helpmeet for Adam." The instinctive KNOWLEDGE of good and evil was therefore not implanted into Adam and Eve until AFTER eating of the Tree of Knowledge, and the ability of discriminating between right and wrong was not acquired until the deed had been performed.

Many evidences can be produced at this present day to show that even NOW the Black Races—though highly civilised—have no knowledge of right and wrong, and many instances will, no doubt, suggest themselves to my readers of coloured men relapsing into savagery, even after University

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educations. The Pre-Adamites were NOT in the Garden of Eden, and did not eat of the Tree of Knowledge.

With reference to the origination of "Evil"—it becomes evident that from the very first both good and evil were existent; they were present *ab initio*," and the "Tree of Knowledge," which Yahveh Elohim "made to grow," as well as the "Tree of Life," both gave to the eater the "Knowledge of discriminating between good and evil": the difference between the two being that the "Tree of Life" caused the eater to "live for ever," and the "Tree of Knowledge" gave the eater the germ of death.

Death was in existence in the world before Adam, and probably it depended upon Adam and Eve's action whether they lived for ever, or whether their bodies died.

Both good and evil therefore existed before Adam, otherwise the Tree of the Knowledge of good and evil would have had no meaning, and we see in Chapter vi. verse 5, that Elohim saw that the wickedness of the Pre-Adamites was great, and that every imagination of the thoughts of his heart was only evil continually.

This statement is confirmed by Yahveh in Chapter viii. verse 21, and it is evidently an attribute of the Gods to know good and evil, for in Chapter iii. verse 22, "Behold the man is become as ONE of us, to know good and evil," plainly states this;

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consequently, evil must have been pre-existent to Adam.

Yahveh, therefore, hedges Adam about in the Garden of Eden, away from the surrounding Pre-Adamite population.

In this Garden, it is evident that not only Yahveh but Elohim takes an interest in Adam and Eve, for it is Elohim who warns Eve not only NOT to eat of the Tree of Knowledge but not even to TOUCH it.

Elohim, therefore, from the first is in perfect harmony with Yahveh's Creation of Man.

And again this harmony of purpose is amply demonstrated in the advent of Jesus Christ, who said to Martha (St John, Chapter xi. verse 25): "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

Here we have evidence that, if the descendants of the Pre-Adamites—who have never inherited the "Breath of Life" and a "Living Soul"—believe what Jesus said, that they too will become inheritors of that "Living Soul" and everlasting Life, which Elohim's Creation of Man was not entitled to, originally.

Finally, the Biblical Narratives of the Creation and of the Deluge, together with the accounts which follow, form a sequential History, the minute details of which all harmonise with the Theory contained in this Book, which Theory throws an

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entirely New Light upon the Biblical Cosmogony, and causes former discrepancies to disappear and all contradictory statements to become consonant. Yahveh still remains THE ONE GOD of the White Race, as He was the Creator of its Ancestor, Adam; and Elohim still remains THE ONE God of the Black Races, the "Allah il Allah" of the Mohammedan.

This Book is launched upon the troubled waters of literary productions in the firm HOPE that it may convince its readers of the TRUTH of Holy Writ, and in the sure FAITH that it has not been written in vain.



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