

MAN'S HISTORY FROM ADAM TO ABRAHAM



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BIBLICAL HISTORY FROM ADAM TO ABRAHAM

In this section we will explore the history of the Pre-Flood world and early Post-Flood world following the accounts contained in the first half of the Book of Genesis which centre mostly around the area of Mesopotamia.

We will explore the Bible account of this period and endeavour to flesh out its concise account of this first 2000 years of recorded history with the use of ancient traditions and legends, both Jewish and non-Jewish. When dealing with legends and traditions, even with Jewish legends (1 Timothy 1:4), we have to be aware that they are a mixture of truth and error and often it is hard to discern between the two so that caveat needs to be kept in mind as we try and flesh out this fascinating period of human history.

Mesopotamia is known as the cradle of civilization for this is where civilization was born according to the Bible. Mesopotamia is a Greek word which means between the rivers. Mesopotamia is between the two great rivers we know today as the Euphrates and the Tigris rivers which flow through the Middle Eastern countries of Iraq, Syria and Turkey.

Often when people think of Mesopotamia they think of the land in southern Iraq where the city of Babylon existed but we need to remember that Mesopotamia extends right up to the area in southern Turkey between the source of the rivers near Lake Van.

Where was the Garden of Eden?

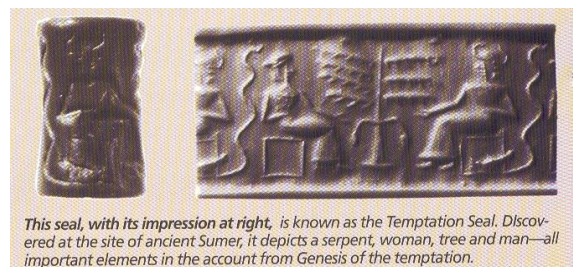
The first mention of the land of Mesopotamia in the Bible is found in the account of the Garden of Eden where God created the first human beings, Adam and Eve.

Is there any historical evidence aside from the Bible to back up the biblical story of Adam and Eve? William Dankenbring gives us some fascinating information about this. In his book "Beyond Star Wars" he writes:

As if to corroborate the Biblical account, in 1932 Dr. E. A. Speiser of the University Museum of Pennsylvania, was excavating 12 miles north of Nineveh. Near the bottom of the Tepe Gawra Mound he found a seal, which he dated at about 3500 B.C. and called 'strongly suggestive of the Adam and Eve story'—it was of a naked man and a naked woman, walking as if utterly downcast and broken-hearted, followed by a serpent! The seal is about an inch in diameter, engraved on stone, and is called the 'Adam and Eve' Seal.

Another seal found among ancient Babylonian tablets, now in the British Museum, seems definitely to refer to the Garden of Eden story. In the center is a Tree; on the right, a Man; on the left, a Woman, plucking Fruit; behind the Woman, a Serpent, standing erect, as if whispering to her.

'These old records, carved on stone and clay, at the very dawn of history in the original home of man, preserved under the dust of the ages, and now at last brought to light by the spade of



the archaeologist, are evidence that the main features of the Biblical story of Adam became deeply fixed in the thought of primitive man.'(Halley's Bible Handbook (p.72)

In **Genesis 2:10** we read:

Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

The name of the first *is* Pishon, which surrounds all the land of Havilah, where *there is* gold. And the gold of that land *is* good. There *is also* bdellium and the onyx stone. And the name of the second river *is* Gihon; it *is* the one that surrounds the whole land of Cush. And the name of the third river *is* Tigris, which goes toward the east of Assyria. And the fourth river *is* the Euphrates.

The names of the four rivers that branch off from the river that went through the Garden are the Pishon, Gihon, Tigris and Euphrates rivers.

Now since the Tigris and the Euphrates have their sources in the mountainous region of southern Turkey, it is commonly assumed by theologians today that the Garden of Eden is located in that same area.

Regarding the Hebrew for the word riverhead Ernest Martin writes:

Where rivers came together, or a river intersected with a larger river, this juncture was called the HEAD of the river that joined the other. The word 'HEAD' did not describe the source (the beginning) of a river, but it signified a place where it intersected with another river or flowed into the ocean (Solving the Riddle of Noah's Flood, pp. 10-11).

The Hebrew word used for head is rosh, familiar to Jews from the feast day of Rosh Hashanah which means "Head of the Year" (first day of civil new year). Mickelson's Enhanced Strong's Greek and Hebrew Dictionaries has this to say about this Hebrew word:

H7218 ראש ro'sh (roshe) n-m.

1. the head (as most easily shaken), whether literal or figurative (in many applications, of place, time, rank, etc.) [from an unused root apparently meaning to shake]

KJV: band, beginning, captain, chapter, chief(-est place, man, things), company, end, X every (man), excellent, first, forefront, ((be-))head, height, (on) high(-est part, (priest)), X lead, X poor, principal, ruler, sum, top.

It means prime or beginning. Beginning can mean source. Prime or forefront, on the other hand, could refer to a chief or major junction. Other independent instances where the word rosh is used in relation to rivers is needed to determine the correct ancient usage for the term in this verse.

David Rohl in his book "Legend - The Genesis of Civilisation", like most theologians, suggests that the Garden of Eden was in eastern Turkey near the source of the Tigris and Euphrates. I quote now from his abovementioned book which the research that he has provided which supports that conclusion of his:

Down the Garden Path

The location of the Garden of Eden has intrigued the inquisitive and the religious ever since the Bible was first read. Today, few scholars would be brave or reckless enough to suggest that the land of Eden actually once existed - let alone that it was from this place that civilised humankind first emerged. This approach speaks volumes for the attitudes of modern scholarship where caution and outright scepticism now seem to prevail.

In the century which preceded the Second World War, however, things were rather different. Scholars of the Victorian and Edwardian eras seem to have been rather more adventurous (some might say naive) in their thinking and, because of this, a comprehensive synthesis between the biblical text and archaeology was still a laudable aim. Intuition and reasoned speculation were acceptable tools of the ancient historian - so long as ideas were predominantly based on the available evidence. And much of that evidence came from the Bible which was still a principal source book for ancient history.

Over that hundred-year period many Bible researchers attempted to pinpoint Eden's whereabouts on the basis of the description provided in the book of Genesis. There it states that four rivers flowed out from Eden. In Chapter Two of Genesis these rivers are named as:

- (1) the Gihon - winding through the land of Cush;
- (2) the Pishon - winding through the land of Havilah;
- (3) the Hiddekel = Tigris - flowing east of Ashur;
- (4) the Perath = Euphrates - known to everyone.

The geographical clues have always been there but, in spite of this, the various interpretations of this key passage have differed considerably.

Some scholars looked to their counterparts from the Roman world - the historians and early church fathers such as JOSEPHUS, St. AUGUSTINE and St. JEROME. Even in their time the question of the whereabouts of Eden was a subject for speculation and debate. The Jewish historian, Josephus, identified the 'land of Cush', bordering on Eden with the well-known African kingdom of Kush, south of Egypt. As a result, the first of the four rivers which flowed from Eden - the Gihon (from a root meaning 'to burst forth') - was identified as the river Nile.

This seemed to be supported by the fact that both the Ethiopians and the Egyptian COPTS referred to their river as the 'Geion'. However, the renowned nineteenth-century biblical scholar, Friedrich GESENIUS, observed that this name may have itself derived directly from the Alexandrine exposition of the Genesis text.

In other words the river was named after the Gihon precisely because of the association of African Kush with biblical Cush. The Christian communities of Africa had done exactly what the early church fathers were now doing in identifying the Nile with the Gihon.

The Hiddekel (Arab. Diglat) and Perath (Arab. Firat) were the two well-known rivers of Mesopotamia which the classical authors knew as the Tigris and Euphrates.

Thus a broad view of the primeval earthly paradise was established with the land of Eden covering a vast expanse stretching from ancient Sumer in the north to the Nile valley in the south. It then became a straightforward assumption to identify the second river of Eden - the Pishon (from a root meaning 'to spread') - with one of the other great rivers of the region - the Indus or the Ganges - which flow through Pakistan and India respectively.

Whereas Josephus, Augustine and Jerome conjectured that the Ganges was the biblical Pishon, Gesenius opted for the Indus valley as the location of the biblical land of Havilah. His view was soon supported by the discovery of a high civilisation in this region which dated back to early biblical times.

The heart of Eden was therefore identified as the central Levant and, in particular, the Promised Land itself. This was all very convenient with the cross-roads of three faiths - Jerusalem - recognised within the theology of Judaism (and therefore Christianity) as the gateway into paradise on the final Day of Judgement...

Some scholars chose to narrow down the field of search. Colchis (of Jason and the Argonauts fame) was identified with the land of Havilah, 'rich in gold', partly because of the tale of the golden fleece but also on the grounds that the name of its principal river - the Phasis - bore some resemblance to the biblical Pishon...

Sources for Eden

So far I have introduced you to the crucial passage in the book of Genesis which locates the land of Eden at the sources of four rivers - only two of which we are able to recognise with confidence. As we have seen, there have been many attempts to identify the other rivers of Eden, but none have been particularly convincing. Soon we will be focusing on the true location of the earthly paradise by pinpointing those two rivers in the mountain region of western Iran. But first, what about the name Eden itself?

There is an ancient Mesopotamian word edin (Sumerian) or edinu (Akkadian) which first occurs in a short narrative concerning a war between the Mesopotamian city states of Lagash and Umma. The context suggests that this edin is an open plain situated between the two disputing cities - a sort of wasteland or zone without cultivation. On this basis scholars have understood edin to mean 'open plain' or 'uncultivated land' and thus some recognise in it the etymological origins of the biblical Eden.' The term edin also occurs in an important Sumerian epic tale known as 'Enmerkar and the Lord of Aratta' - but more on that later.

An alternative view is to see Eden coming from the Hebrew verbal root adhan meaning 'to be delighted'. Thus Eden would mean something like the 'place of delight'?...

Let us deal in detail with the four great rivers in reverse order.

(a) The Perath (Sum. Buranun) is the river known to the Greeks (and subsequently to the modern world) as the Euphrates. To Arabs it is the Firat which, of course, harks back to the biblical Perath. It is the longest river in the Middle East (excluding the African Nile). From its sources near Lake Van (close to Erzerum), the Euphrates flows in a great arc for

2,720 kilometres before disgoring into the Persian Gulf to the south of the modern port of Basra.'

(b) The Hiddekel (Sum. Idiglat) is the Hebrew name of the River Tigris. It descends from the high Zagros mountains to the west and south of Lake Van and Lake Urmia, journeying some 2,033 kilometres to the head of the Persian Gulf. In its upper reaches there are three major streams which flow into the main channel from the north - the Greater (or Upper) Zab, the Lesser (or Lower) Zab and the Diyala. The principal source rises in a small lake, with the modern name Hazar Golu, which is located about sixty kilometres to the west of Lake Van. ' Much further downstream, just to the north of Basra, the Rivers Tigris and Euphrates come together at the modern town of Kurnah, to form the Shatt el-Arab, before emptying into the 'Southern Sea' as the ancient Mesopotamians called the Gulf. The Tigris is the second great waterway of the Mesopotamian alluvial basin. The word Mesopotamia, of course, is Greek for the land 'between the two rivers' - the mighty Tigris and Euphrates.

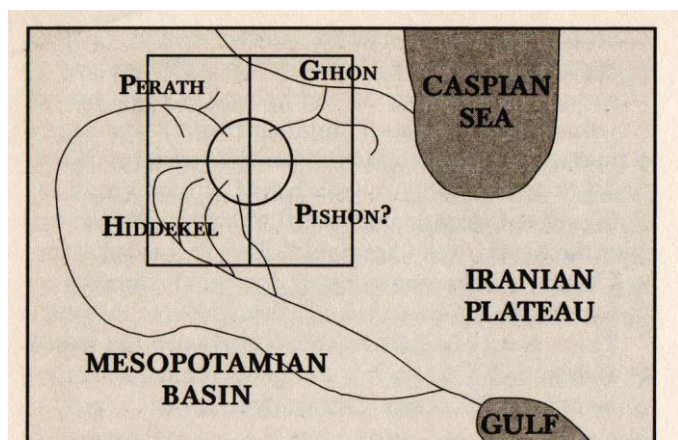
(c) The identity of the Gihon is a little more difficult to establish but, as Walker discovered, it has to be identified with the River Araxes whose tributaries rise in the mountains to the north of Lake Van and Lake Urmia (also near Erzerum). From there they flow down to join the main channel (known as the Kur) which empties into the Caspian Sea south of Baku.

The name Araxes (more recently referred to as the Araks or Aras) and the name Gihon obviously bear no resemblance to each other. Here, then, we seem to have a clear case of a name change which has taken place at some time in the past. So how far back do we have to go to find clues to the original name of the river now known as the Aras? Not very far at all is the answer.

During the Islamic invasion of the Caucasus in the eighth century AD stretches of this third great river were still called the Gaihun. There was, indeed, an intermediate stage, before the Gaihun became known simply as the Aras, when the Persians of the last century referred to this major watercourse as the Jichon-Aras.⁶ Interestingly enough, you will find the name Gihon-Aras in early biblical dictionaries and commentaries dating from Victorian times. Today this crucial piece of information has apparently been forgotten and you would be hard pressed to find a modern work on Genesis which links the Gihon with the Aras. So much for modern scholarship!

Victorian scholars not only identified the Aras/ Araxes with the Gihon but also suggested that the classical land of Cossaea, located according to the ancient geographers near Media and the Caspian Sea, was to be identified with the biblical land of Cush through which the Gihon flowed.

(d) Finally, the biblical Pishon is, according to Walker's arguments, the River Uizhun which rises from several springs located near Mount Sahand (a large extinct volcano east of Lake Urmia) and within the Zagros mountain massif around the Kurdish capital of Sanandaj. It outflows into the southern Caspian Sea not far from the modern port of Rast. The Uizhun is also known as the Kezel Uzun - 'long gold'. Here the ancient name Uizhun, of unknown meaning, has been colloquialised into the



Three of the rivers of Eden - the Perath (Euphrates), the Hiddekel (Tigris) and the Gihon (Araxes/Gaihun) - in schematic form, giving a clear impression that the location of the fourth river (the Pishon) should be sought in the south-east sector.

familiar Iranian word Uzun ('dark red' or 'gold'). There is no obvious connection between the names Pishon and Uizhun but the geographical overview seems to confirm this identification.

The simple schematic diagram (on the following page) indicates where we should look for the Pishon - having already established the identity of the three other water courses mentioned in Genesis 2:8-14. Working around in anti-clockwise order, we have the Gihon/Gaihun-Aras occupying the north-eastern sector; the Perath/Euphrates flowing out from the north-west; and the Hiddekel/Tigris descending from the mountains in the south-west. This leaves the south-eastern sector as the place to look for the Pishon.

The only great river flowing through this quarter is the Uizhun. Unfortunately, there are no modern topographical features or town-names which appear to retain memories of the biblical name of the river. But, as Walker argued, the name Uizhun itself may hold the key. This is our first opportunity to indulge in the 'name game'.

For a moment let us drop the initial vowel in Uizhun. This leaves us with [...]izhun which, allowing for the usual linguistic variations in vocalisation (sh to s or z and o to u), would be identical with biblical [...]ishon. It appears that, in the Hebrew text of Genesis, the vowel 'U' underwent a conversion to the labial consonant 'P'. Uizhun is thus the original name of the river, stubbornly retained by local tradition into modern times, whilst the Pishon is a biblical corruption of that original name.

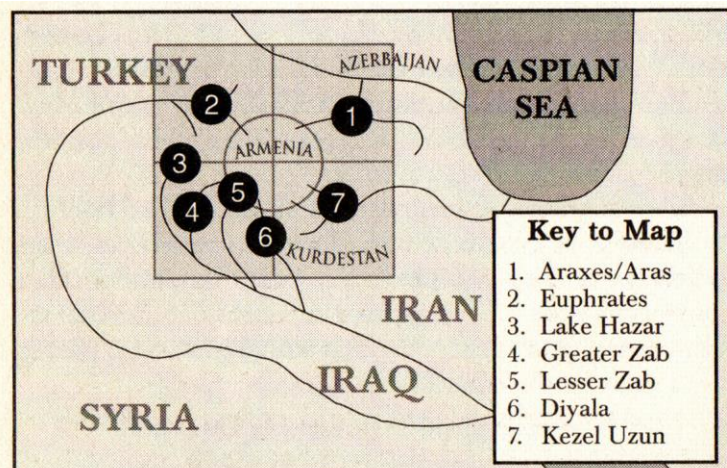
At first glance this may seem a little far fetched, but an example of precisely this kind of fluidity is known. The modern name Pisdeli (ascribed to an ancient occupation mound near the southern shore of Lake Urmia) derives from the ancient Iranian toponym Ush or Uash which was in common use throughout the general region of southern Urmia. Recently discovered contemporary texts confirm that Pisdeli was ancient Uishteri (demonstrating the well-attested changes from t to d and r to l but, most importantly, also U to P).' So all four of the rivers of Genesis have their headwaters in the Lake Van and Lake Urmia region...

Cush and Havilah

Genesis 2:14 confirms what is already well established - that the River Tigris flows to the east of the heartland of Assyria (biblical Ashur). The very fact that the writer felt the need to record such an obvious geo-political detail should give us the confidence to believe that the other topographical pointers mentioned must also represent the geographical reality of his time. So what of the lands of Cush and Havilah?

Genesis 2:13 describes the River Gihon as winding 'all through the land of Cush'. Are there any classical or modern topographical clues in the general vicinity of the River Aras (formerly Gaihun) which suggest that this region may once have been called the land of Cush?

We have already mentioned Gesenius' observations concerning the land of Cossaea, but there is a much more impressive monument to ancient Cush. To the north of the modern city of Tabriz there is a high mountain pass through which the modern road winds its way up to the towns of Ahar and Meshginshahr. Several of the Aras' tributaries



The four rivers of Eden flowing out from the four quarters of paradise. Two disgorge into the Persian Gulf whilst the other two empty into the Caspian Sea.

have their headwaters near these Azrail towns. The modern Iranian name of the 4,000-metre mountain ridge which separates the valley of Tabriz from Ahar is Kusheh Dagh - the 'Mountain of Kush'.

Genesis 2:11 informs us that the River Pishon winds all through the land of Havilah and that this region is rich in gold.

Although I have been unable to find a general geological report on the river basins of the upper reaches of the Uizhun/Kezel Uzun, it is clear from the isolated information I have gathered that the mineral wealth in the entire region is significant. In recent years gold has been mined in the Ardabil region and a SASSANIAN (third to seventh centuries AD) gold mine has been identified at the village of Zarshuyan near the famous ZOROASTRIAN fire temple of TAKHT-E SULEIMAN. If the Kezel Uzun is the biblical Pishon, then this early gold mine is at the heart of ancient Havilah 'rich in gold'. Interestingly enough, the river which flows down from the extinct volcano of Takht-e Suleiman is called the Zarrineh Rud which means the 'Golden River'. The village name 'Zarshuyan' itself is formed of two Persian words: zar - 'gold' and shuyan - 'washing', strongly suggesting a link to panning for gold in the 'Golden River' (Zarrineh Rud). As we have noted, even the word Uzun in Kezel Uzun can have the meaning 'gold' although its more common colloquial meaning is 'dark red'.

There is no doubt then that the mountain region from which the various sources of the Uizhun/Uzun/Pishon flow could indeed be described as a land once 'rich in gold'. But, according to the author of Genesis, Havilah is also the source of prized stones, in particular 'Shoham stone'. It is not exactly clear which stone this represents. However, recent Iranian research has shown that lapis lazuli, previously thought only to come from Badakhshan in Afganistan, is to be found in the Anguran region, at the heart of the area we have identified as biblical Havilah.

David Rohl has marshalled together some good evidence connecting the names for the Araxes and Kezel Uzun with Gihon and Pishon respectively and some good evidence that Cush and Havilah could be in the region of Armenia.

For the opposing point of view indicating the head is used for the junction nearer to the mouths of these rivers rather than at their sources I'd like to now quote an article by John Keyser entitled "Newly Discovered – The First River of Eden:

In Genesis 2:10-14 we read: "Now a river went out of Eden to water the garden, and from there it parted and became FOUR RIVERHEADS. The name of the first is PISHON; it is the one which encompasses the whole land of HAVILAH, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there. The name of the second river is GIHON; it is the one which encompasses the whole land of Cush. The name of the third river is HIDDEKEL [TIGRIS]; it is the one which goes toward the east of Assyria. The fourth river is the EUPHRATES."

While two of the four rivers mentioned in this passage are recognisable today and flow in the same general location as they did before the Flood, the other two have apparently disappeared from the face of the earth.

Great changes occurred in the topography of the earth during the Noachian flood and also at other times in the earth's history since; so it is not that remarkable that some of

the pre-Flood geographical features changed or disappeared altogether. As an example of this, scientists have found evidence of floods in Mesopotamia, deep lakes in Africa, grasslands and lakes in Arabia and heavy forest cover along the eastern Mediterranean coast. This provides testimony that a lengthy wet period once enveloped the ancient Near East.

Some researchers, such as Ernest L. Martin, claim that the Karun River (which flows into the Euphrates/Tigris river system) is the Pison, while the Karkheh, which also flows into the Euphrates/Tigris river system, is the Gihon. However, these two rivers are minor in nature and do not fulfill the requirements of the Book of Genesis.

In an attempt to correctly locate and identify the Pishon and the Gihon rivers, we need to closely evaluate Genesis chapter 2.

Garden in Armenia?

Since the Tigris and the Euphrates have their sources in the mountainous region of Armenia, it is usually assumed by theologians today that the Garden of Eden was located in that same area. Therefore, they claim, the Gihon could be the Araxes which flows into the Caspian Sea and the Pison could be the Cyrus which joins with the Araxes.

Smith's Bible Dictionary states: "...most probably, Eden was situated in Armenia, near the origin of the rivers Tigris and Euphrates, and in which same region rise the Araxes (Pison of Genesis) and the Oxus (Gihon)" (page 155).

Insight On the Scriptures (Watchtower Bible and Tract Society of New York, 1988. Page 676) maintains that "the traditional location for the garden of Eden has long been suggested to have been a mountainous area some 225 Km (140 mi) SW of Mount Ararat and a few kilometers S of Lake Van, in the eastern part of modern Turkey." Also: "The Hebrew text points rather, to a location in the mountainous region N of the Mesopotamian plains, the area where the Euphrates and Tigris rivers have their present sources."

Now, is this feasible – is this really so?

While all of this may appear quite reasonable to the average person, the geography is very confusing when this interpretation is applied -- and is actually unintelligible to our modern understanding of the topographical features in the region of Armenia.

Notes Ernest L. Martin: "From what place and what manner did the one major river that supposedly fed the four other rivers have its source? Also, how can one river flowing downstream in a single riverbed (and in a mountainous area) logically be explained as branching off into four main rivers? Only in a delta region near the mouth of a river can one river become four (or more), but the sources of the Euphrates and Tigris today are in the mountains (separated by a mountain ridge) and so most commentators dismiss the idea of most biblical traditionalists as impossible in a geographical sense" (Solving the Riddle of Noah's Flood, pages 7-8).

Martin goes on to say: "In truth, the river system of Moses has such mysterious factors associated with it that most interpreters today throw up their hands and say: 'Only God knows what Moses meant because it doesn't make any sense to us.'"

Do these passages in Genesis have to be so baffling? Can we make sense of these apparent anomalies in the geography of Moses?

The River System of Eden

The main reason the account of the rivers of Eden is so difficult to understand is because the interpreters of the Bible have completely missed the point of what Moses was saying.

Explains Ernest Martin, "In actual fact, they have been reading Moses COMPLETELY BACKWARDS from what he intended. If one looks closely at the matter, Moses was NOT speaking about a major river flowing downstream from some unknown source in the Land of Eden and then dividing into the rivers Euphrates, Tigris, Pison and the Gihon when it reached the region of the Garden. IN NO WAY! The geographical intention of Moses was directly OPPOSITE from what most people have thought. And this is where the problem has emerged. Moses actually commenced his geographical account of the river system STARTING AT THE PERSIAN GULF and proceeding northward. His direction of interest was UPSTREAM, NOT downstream!" (Ibid., page 8).

Martin goes on to explain that when the Bible talks about the Land of Eden, it is not referring to a small plot of land. It is, in fact, referring to a HUGE region comparable to Old Testament countries such as Assyria, Cush (Ethiopia), Egypt or Canaan! And it was inside this vast territory called Eden that God planted the Garden -- which in itself was quite large. Martin notes that the Garden itself had to be spacious because four rivers could be traced from the Garden into adjacent geographical areas. These regions were NOT small insignificant parcels of land as most people imagine today.

Now let us take note of what Moses said in the Book of Genesis about the river system associated with the Land of Eden and the Garden. "He said that 'a river went out of Eden to water the Garden, and from there [from the garden] it divided and became into four heads' (Gen.2:10). The use of the word 'heads' (Hebrew: rosh) in relation to the four rivers gives the impression to us in the western world that Moses is talking about the HEADstreams or HEADwaters of the four rivers - their sources!"

However, this is NOT what Moses meant! In M'Clintock and Strong's Cyclopaedia (Vol. III, p. 53) we read: "In no instance is rosh (literally, 'head') applied as the SOURCE of a river."

It is very important to understand this point because it is precisely THIS misconception that has given Bible interpreters the most difficulty in trying to comprehend the preflood river system as penned by Moses.

We must realize that in the first ages of the world in Middle Eastern society, THE HEAD OF A RIVER WAS AT ITS MOUTH -- NOT ITS SOURCE!

Let Ernest Martin explain: "Where rivers came together, or a river intersected with a larger river, this juncture was called the HEAD of the river that joined the other. The word 'HEAD' did not describe the source (the beginning) of a river, but it signified a place where it intersected with another river or flowed into the ocean. And so it was with Moses. In his description of this river system, he was simply giving a geographical description of the HEAD (that is, the central 'hub') where the four rivers branched out from one another" (Solving the Riddle of Noah 's Flood, pp. 10-11).

In other words, MOSES' DIRECTION OF THINKING WAS UPSTREAM -- NOT DOWNSTREAM!

A number of scholars, including Professor R.K. Harrison, have understood this. He noted that "probably the most suitable answer concerning the actual location of the Garden of Eden is to think of the river that watered the garden and thereafter became four 'branches' as actually comprising the beginning or juncture GOING UPSTREAM from a point in southern Mesopotamia" (ISBE, new edition, vol. II, p. 17) Emphasis mine).

The bottom line is that Moses understood the four rivers of Eden as coming together to form one river at the Garden - NOT that one river separated to become four rivers! When we understand this concept clearly, then Moses' account becomes sensible. Moses is showing that the Land of Eden had its southern border at the HEAD OF THE PERSIAN GULF and that the Garden itself was located a few miles UPRIVER at the place where the four rivers came together. Explains Ernest Martin:

"The actual river that 'went out of Eden' was the one that left the Garden (where the four rivers became the SOURCE of one major river) and then that one large river ENTERED THE PERSIAN GULF....This shows that Moses was describing his river system going UPSTREAM and the HEAD of the four rivers was where they separated from the one river to provide a vast watershed system that reached to their sources. What we of modern times call the MOUTH of a river, Moses called its HEAD" (Solving the Riddle of Noah 's Flood p.11).

The Ancient Records

When we get these geographical indications of Moses firmly in mind, it becomes quite easy to identify the location of the Land of Eden and the Garden. "Since we are told that the Euphrates and the Tigris were two of the four rivers that came together to form the SOURCE of the one large river that debouched into the Persian Gulf" reminds Ernest Martin, "then the Land of Eden had to have (as its southern boundary) the coastal region of the Persian Gulf" (ibid., p. 12).

The first extra-biblical evidence of the Garden of Eden was discovered by English archaeologist George Smith. When deciphering some Assyrian cuneiform tablets which contained, along with the usual lists of kings and their conquests (and digests of legal codes) several texts of purely literary character included descriptions of the Assyrian version of the Genesis garden. As Smith continued translating the hoard of clay tablets he had unearthed in the library of Assurbanipal at Nineveh, he soon realised that the Assyrian texts were based on an earlier non-biblical literary model; and that the idea of the Garden of Eden, even the word "eden" itself was originally Sumerian.

Funk & Wagnalls New Encyclopedia backs this up by stating that "the name Eden is probably connected with EDINN (the Sumerian name for THE PLAIN OF BABYLON), and the author of Genesis may have had in mind the verdant landscape of Mesopotamia" (vol. 8, pp. 311-312).

In the story of Enki and Ninhursag, the Sumerian paradise was actually called TILMUN or DILMUN -- a happy land that was "pure, bright, and fair, where the lion does not make his kill nor the wolf carry off the sheep." S.N. Kramer, in his book *The Sumerians: Their History, Culture, and Character*, states that "Dilmun is a land that is 'pure,' 'clean,' and 'bright,' a 'land of the living' which knows neither sickness nor death. What is lacking, however, is the fresh water so essential to animal and plant life. The great Sumerian water-god, ENKI, therefore orders Utu, the sun-god, to fill it with fresh water....Dilmun is thus turned into a divine garden, green with fruit -- laden fields and meadows" (1963. Chicago: University of Chicago Press. Pp. 147-148).

In this book, Kramer clearly thinks that there are "numerous parallels" between this "divine paradise" myth and the Biblical Garden of Eden. He suggests that Eden, "a garden planted EASTWARD in Eden," may have "originally" been identical with Dilmun, "a land somewhere to the EAST OF SUMER."

The New Bible Dictionary (article, Eden) says that the tablets uncovered by Smith showed this area to be a pleasant place in which neither sickness nor death | were known. Ernest Martin discloses that "it was called 'the land of the living' and the home of

the immortals. THIS AREA WAS LOCATED NEAR THE HEAD OF THE PERSIAN GULF."

Researchers Calvin and Delitzsch have argued in favor of Eden's location somewhere NEAR THE HEAD of the Persian Gulf in Lower Mesopotamia (modern Iraq) -- approximately at the place where the Tigris and the Euphrates draw near together. One recent expedition has proposed the site of Hor, in Iraq, where the waters of the Tigris and the Euphrates meet in the marshy delta of the Shatt-al-Arab. This region is about four thousand square miles in area, which makes it about twice the size of the state of Delaware.

Author E.A. Speiser, in search of the Biblical Garden of Eden, refers to DILMUN, "the land of the living," -- which lay near the HEAD of the Persian Gulf. He tries to identify the Pishon and the Gihon with actual rivers not far from the mouths of the Tigris and Euphrates (The Rivers of Paradise. Pp. 175-82 in I Studied Inscriptions Before the Flood, ed. R.S. Hess and D.T. Tsumura. Winona Lake, IN: Eisenbrauns).

Speiser goes on to say that "the original narrator...has to be visualized as looking FROM THE PERSIAN GULF INLAND" and hence "the 'four heads' (v.10) are meant to be viewed UPSTREAM rather than down."

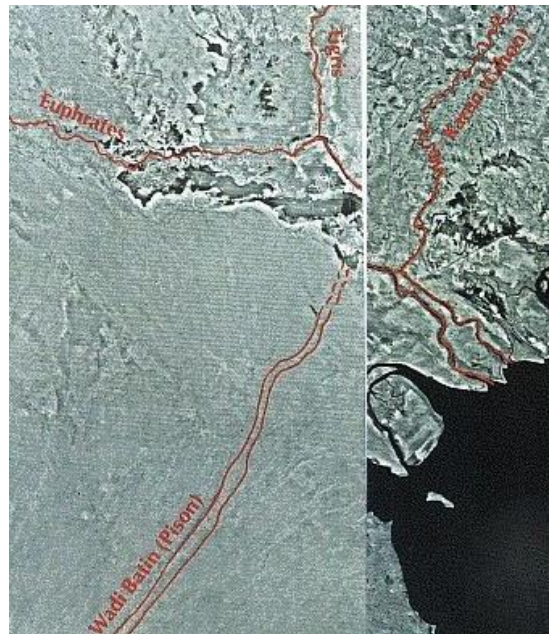
Whatever the exact location, it is quite clear that the Garden of Eden was located around the northern end of the Persian Gulf. Remarkably, this is exactly where Moses in the book of Genesis said his four rivers came together to form the source of the one river that flowed into the Persian Gulf. Reiterates Ernest Martin: "All of this is easily determined if one realizes that Moses was giving directions about his river system GOING UPSTREAM, DOWNSTREAM!"

An Amazing Discovery!

Boston University scientist Farouk El-Baz had long wondered about the pebbles of granite and basalt that are abundant throughout Kuwait. The problem was that these pebbles are not indigenous to the area. The nearest source for these rocks lies in the Hijaz Mountains -- 650 miles to the west in Saudi Arabia! How did the pebbles reach Kuwait?

Intrigued by this puzzle El-Baz examined photos of the region taken by satellites orbiting the earth, and to his amazement easily detected a dried riverbed (known today as Wadi Al-Batin) cutting through the limestone of north-central Saudi Arabia. He noticed that the riverbed petered out as it reached the sand dunes of central Saudi Arabia.

The Biblical Archaeology Review (July/August 1996) relates that "when he extended the line of the river across the sand dunes...El-Baz noticed that the patterns of the desert's sand dunes 'changed precisely when they crossed this line. To the right (southeast), the dunes appear pockmarked, to the left (northeast) they are striated. Sand patterns like these are created by the circulation of the air in the desert, which in turn is influenced by the topography. Thus, El-Baz realised that



something beneath the sand was the source of the variations in the sand. He determined that the river ran underground here, along a fault line" (p. 55).

For a long period of time after the recreation of Genesis 1, the river (in places 3 miles wide) dragged granite and basalt from the Hijaz mountains and dumped the pebbles along its fan-shaped delta, which covered two-thirds of modern Kuwait and part of southern Iraq. In memory of the pebblestrewn region that led him to the river-bed, El-Baz christened his discovery the Kuwait River.

Now the interesting thing is that this ancient river (which gradually dried up sometime after 3,500-2000 B.C.E.) fulfills all the requirements for one of the rivers of Eden! Notice what Genesis 2:11-12 says: "The name of the first [river] is Pishon; it is the one which ENCOMPASSES THE WHOLE LAND OF HAVILAH, WHERE THERE IS GOLD. And the gold of that land is good. BDELLIUM [FRAGRANT RESINS] and the onyx stone are there" (NKJV).

The Land of Havilah

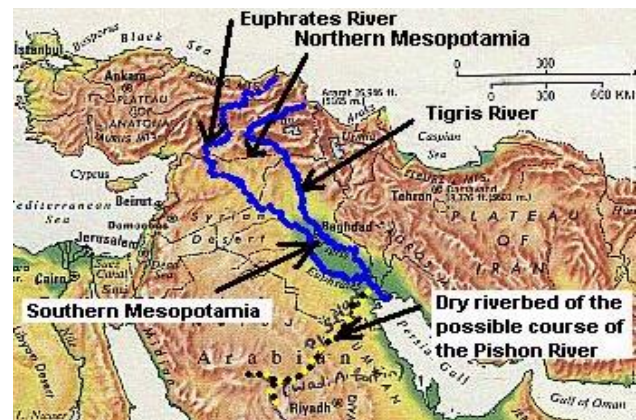
An important key to determine WHERE the river Pishon ran is the phrase "the gold of that land is good." There is only one place in the area that has such a deposit -- the famous site of Mahd edh-Dhahab, the famous "Cradle of Gold." Located about 125 miles south of Medina in Saudi Arabia, huge fissures on the hillside are the remnants of ancient mining that took place as early as 1000 B.C. Adds the Biblical Archaeology Review, "Rediscovered in 1932 by American mining engineer Karl Twitchell, the mine currently produces more than 5 tons of gold a year" (July/August 1996. P. 57).

Another clue in Genesis 2:11-12 is the phrase "Bdellium and the onyx stone are there." The Arabian peninsula is RICH with bdellium and precious stones. In the Bible dictionary Insight On the Scriptures we find the following: "It [Bdellium gum] is obtained from a tree (commiphora africana) found in NW Africa and ARABIA..." (Page 264).

Summing all this up the dictionary goes on to say: "The description of its [Havilah's] resources is considered by some to be TYPICALLY ARABIAN, and it is associated by some WITH A REGION IN ARABIA. On the basis of the Biblical reference to 'the entire land of Havilah,' J. Simons suggests that the term 'Havilah' may take in THE ENTIRE ARABIAN PENINSULA ..."

Further evidence that Havilah was a good portion of the Arabian peninsula is found in Genesis 25:18 and Exodus 15:22: "They dwelt from Havilah as far as SHUR, which is EAST OF EGYPT as you go toward Assyria," and "So Moses brought Israel from the Red Sea; then they went out into the WILDERNESS OF SHUR."

In our articles Is Jebel Musa the Correct Mt. Sinai? and The Mountain of Moses, we show that the Israelites crossed the Gulf of Aqaba -- not the Gulf of Suez -- and that Mt. Sinai is located in the NW corner of modern-day Saudi Arabia (ancient Midian) -- not the Sinai peninsula. The text of Genesis 25:8 therefore shows that the nomadic Ishmaelites ranged from the land of Midian clear across northern Arabia and into Mesopotamia.



Notes the Insight On the Scriptures (page 1045): Similarly, when King Saul struck down the Amalekites 'from HAVILAH as far as Shur, which is in front of Egypt' (I Sam.15:7), it would appear that the expression 'from Havilah' points to a portion...of the Arabian Peninsula as representing one limit of the territory in which the Amalekites were centered, while the Wilderness of Shur [on the western coast of NW Arabia].. represented the other limit....Thus it would appear that it [Havilah] embraced AT LEAST the NW portion of the Arabian Peninsula and PERHAPS A MUCH LARGER AREA."

With the location of Havilah clearly delineated by the scriptural references and extra Biblical sources, there can be no doubt that the ancient river bed discovered by Farouk El-Baz from the satellite photographs is none other than that once used by the waters of the River Pishon that flowed through the Garden of Eden to the Persian Gulf.

What About the River Gihon?

The other river mentioned by Moses in Genesis 2:13 was the Gihon. Moses mentioned that it was also "circuitous" and encompassed all the LAND OF CUSH. Where did this river flow from?

While most people and most references to "Cush" in the Bible equate Cush with Ethiopia, this is not always the case. Notice what the "Insight On the Scriptures" has to say about the land of Cush:

"The 'land of Cush' referred to at Genesis 2:13 as the land originally encircled by the river Gihon, one of the four heads of the "river issuing out of Eden," is of uncertain location. (Ge. 2:10) The translators of the Septuagint rendered the Hebrew word for "Cush" by the Greek name Ethiopia in this text. The name Cush did become more or less synonymous with ancient Ethiopia at an early time, yet it CANNOT arbitrarily be said that such is necessarily the case at Genesis 2:13. Josephus, following the rendering of the Septuagint, associated the Gihon River with the Nile. (Jewish Antiquities, I, 39 [i, 3])

"However, the Gihon's having had a common source with the Euphrates and the Tigris rivers certainly does not seem to allow for such identification, unless the global Deluge is assumed to have brought about extreme changes in the topography of the area." - Vol. 1, p. 559.

Ernest L. Martin claims that "true to what Moses said, just to the north and east of Babylon were the mountains of the Cassites (mentioned in the early Mesopotamian records and certainly representing the Cushites). This river [the Gihon] also flowed into the Euphrates/Tigris river system in southern Mesopotamia just as Moses stated. It is today called the Karkheh" (Solving the Riddle of Noah's Flood, p. 14).

This idea is echoed by Delitzsch and Speiser who hold that the term "Cush" in Genesis 2:13 is "the eponym of the Kassites" rather than the name for the region of the Ethiopians in Africa and that "only a Kassite context can accord with the phrase 'in the east' of Genesis 2:8." What about it -- does this hold water?

Notes the Bible Dictionary insight On the Scriptures: "Still others suggest that the 'land of Cush' encircled by the Gihon was on the ARABIAN PENINSULA, since the name 'Cushan' is used to parallel 'the land of Midian' at Habakkuk 3:7, Midian being located generally in the vicinity of the Gulf of Aqaba. It is possibly with reference to such an ARABIAN 'CUSH' that Moses' Midianite wife Zipporah is called a 'Cushite.'"

This dictionary then goes on to say that "following the breakup at Babel because of the confusion of language, the main body of Cush's descendants appear to have migrated southward. Whether they reached Africa by first CROSSING INTO THE ARABIAN

PENINSULA and then crossing over the Bab al-Mandate or whether they settled initially in Africa AND THEN CROSSED OVER INTO ARABIA is uncertain....The name of Cush's son Seba is associated with E. Africa, WHILE THOSE OF HAVILAH, SABTAH, RAAMAH, AND SABTECA ARE GENERALLY ASSOCIATED WITH REGIONS ON THE ARABIAN PENINSULA."

Under the heading "Cushan" this same dictionary relates the following information: "Cushan appears at Habakkuk 3:7 as paralleling 'the land of Midian' and hence evidently is another name for Midian or relates to a neighboring country. As shown in the article CUSH (No. 2), SOME DESCENDANTS OF CUSH APPEAR TO HAVE SETTLED ON THE ARABIAN PENINSULA; AND THE NAME KUSI OR KUSHIM WAS ANCIENTLY USED TO DESCRIBE CERTAIN ARABIC PEOPLES OF THAT REGION" (pp. 560-561).

Smith's Bible Dictionary adds that "the Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylon, ARABIA and Ethiopia" (article "Cush", p. 131).

While Ernest Martin's location of Cush "to the north and east of Babylon" and that "the mountains of the Cassites" represent the Cushites is a possibility, all the evidence points to the "Cush" mentioned in Genesis 2:13 as being somewhere ON THE ARABIAN PENINSULA.

I have no doubt that sometime in the future an astute scientist like Farouk El-Baz or the probing eye of another orbiting satellite will uncover the course of the ancient River Gihon in the land of modern-day Saudi Arabia.

One website I ran across (<http://www.israel-a-history-of.com/biblical-garden-of-eden.html>) had this to say about the Wadi Al-Batin confirming what is mentioned in the last article:

The Wadi al Batin has enticed scholars for decades as being a possible candidate for the Pishon River, thus connecting Eden with Havilah. The Wadi al Batin breaks to the southwest of the Persian Gulf, along the borders of Kuwait, and into Saudi Arabia. Once in Saudi Arabia, the Wadi is swallowed by vast and massive sand dunes. It was here the Wadi al Batin was thought to have ceased to exist.

However, satellite images have recently produced photographs of a stunning nature. The Wadi al Batin actually continues to the southwest. Pictures revealed dried up river beds buried beneath the massive expanse of sand dunes running through the entire length of Saudi Arabia! The Wadi al



Batin emerges as the Wadi Rimah. The Wadi Rimah continues up stream about 80 miles before it splits in two. One branch verges to the northwest, the other to the southwest. These were all once part of the same river system.

The southwest branch of the Wadi Rimah actually continues to the area of the Mahd adh Dhahab gold mine! This is in exact agreement with Scripture.

In a History Channel documentary called "The Garden of Eden" that I have one theory shown on it suggests that sea level was much lower before Noah's Flood and that the Persian Gulf was dry and above sea level. This theory places Eden where the Persian Gulf is today with the major river that went through the Garden exiting into ocean where the Straits of Hormuz are today.

The Persian Gulf is relatively shallow averaging 150 feet in depth so this theory is quite plausible. This theory identifies Eden being where the Persian Gulf is today.

There are some legends that speak of Eden being located on the island of Bahrain half way down the Persian Gulf.

In Antiquities of the Jews Josephus says that the Pishon was the Ganges and the Gihon was the Nile which implies conveniently that the Garden of Eden was in Israel or even in Jerusalem itself.



There is some legendary evidence in favour of this possible viewpoint. The Gihon spring in Jerusalem was named after one of the rivers of Eden. There is also a legend that speaks of the skull of Adam being buried on the Mount of Olives and the children of Israel crossed the Jordan near the "city of Adam" (Joshua 3:16) which is east of Jerusalem.

Roy Schulz in chapter 2 of his book "Exploring Ancient History - The First 2500 Years" writes the following:

The garden of Eden was in the vicinity of Jerusalem. Can one find in geological history, this geographical description of the river system of Palestine and the environs of Jerusalem? Jewish geologists, unaware of what they have discovered, have actually presented a simple sketch of the astounding evidence (on page 35 of E. A. Speiser's "At the Dawn of Civilization") in a geologic map of Palestine. Immediately to the east of Jerusalem in the strata labeled "upper Cretaceous" may be seen in outline the area through which the waters from the garden of Eden flowed. Three of the four parts of the vast stream flowed

toward the north and east, the other moved southward. The present Jordan valley and dead sea were not then formed. (Compendium, Volume II. pp. 316-317).

We know great topographic changes have occurred in the past in ancient Israel and some of those occurred at the time of the destruction of Sodom and Gomorrah. The plain where the Dead Sea is today we are told was a well-watered plain.

And Lot lifted up his eyes and saw all the plain of Jordan, that it *was* all well watered—before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you come to Zoar (Genesis 13:10).

Velikovsky felt that the Great Rift Valley was formed then and that before this time the Jordan flowed through the Jezreel Valley into the Mediterranean (<http://www.varchive.org/itb/rift.htm>). That said, the existence of fossil rivers flowing from the vicinity of Jerusalem doesn't prove it was the location of the Garden of Eden.

The Garden, Moses wrote, was planted “**eastward** in Eden” (Genesis 2:8). Is Moses here telling us that the Garden was due east of where he was writing his account from? The top of the Persian Gulf is due east of Mount Sinai.

Even given major topographical changes following the Flood, Josephus' idea of the Nile being the Gihon and the Ganges in India being the Pishon is rather far-fetched due to the enormous distances between these two rivers and the different directions of the Nile and the other rivers.

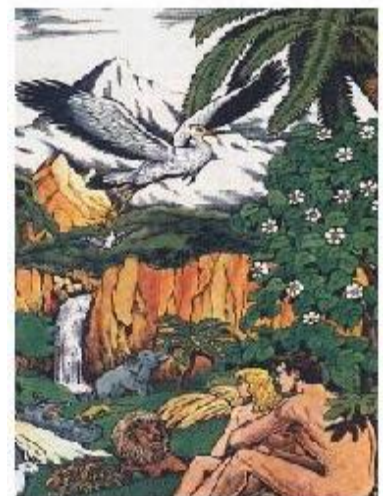
I am partial to the idea of the Garden of Eden being in the area of Jerusalem as it would add to why Jerusalem is so special to God but I personally find the evidence not convincing enough. Neither the sources nor the end of the Tigris and Euphrates are anywhere near the land of Israel.

One thing to bear in mind, though, is that the scriptures do not tell us how big Eden was and so it is possible that Israel could be within Eden, even if the Garden in its east is located near the top or middle of the Persian Gulf.

So which view of the location of the Garden of Eden is correct? Was the Garden of Eden located near the source of the Tigris and Euphrates or was it near the mouth of these rivers or somewhere else?

My personal humble opinion is that it was, most likely, near to or south of the junction of the Tigris and the Euphrates Rivers, possibly well south in the middle of the Persian

The Garden of Eden



Gulf which may have been dry at the time with a great river flowing through its midst fed by the four great rivers mentioned in Genesis 2.

Look at any river system in the world and you find rivers come together near the end of the tributary river, not near their source. The only real exception to this is in a delta and deltas are near the mouth of the rivers that flow through them to the sea. Most rivers connect when they empty into another river at their end not near their source. Today there is no river that connects the Tigris, Euphrates and the other two rivers identified by David Rohl.

Such a river through Eden would have to be a special exception to natural law to split into four rivers near their source and go off and become four great major rivers.

While that is possible, it is more likely the word head as used by Moses here means the major junction where tributaries empty into a greater river. The Garden of Eden, where God created our first parents, Adam and Eve, was, in my humble opinion, located somewhere near the top or middle of the Persian Gulf.

We all know the story of how they disobeyed God by eating the forbidden fruit and were cast out of the garden. They chose to decide for themselves what is right and wrong instead of yielding to God's way. God sentenced them and all mankind that sprang from them to live cut off from God for the next 6000 years with a few exceptions to fulfill God's plan for redeeming mankind. In Genesis 4:1 we read:

Then Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have gotten a man from the LORD".

The possible implication of this verse is that Eve mistakenly thought Cain was the promised Saviour (Genesis 3:15). He treating him special and spoiling him may have partly had something to do with his delinquent behaviour.

We all know the story of how Cain killed Abel. When did this occur? Most likely, it was very shortly before Seth was born when Adam was 130 years old given Seth's birth is described after the murder in Genesis.

Both Cain and Abel were grown men at the time and Cain, we are told by Josephus (Antiquities of the Jews, 2:2 v.60), was accompanied by his wife after he was excommunicated from the rest of Adam's family.

How long were Adam and Eve in the Garden of Eden before they disobeyed? Given how slow they were to get around to eating of the Tree of Life that they were free to eat and how quick Satan would have wanted to get in there, I doubt it was very long at all – days, weeks or months. The maximum age that Adam was when Cain was born is probably around 100 years so that is about the absolute maximum.

Marriage between siblings was only forbidden from the time of the Exodus so Cain and Seth would have married sisters. After Seth's birth we are told that Adam had many sons and daughters (Genesis 5:4). Jewish tradition tells us that Adam and Eve had 56 children (33 sons and 23 daughters). Cain and Seth were certainly not the only sons that Adam and Eve had as made out by some theologians. The apocryphal Book of Enoch has this to say about Adam and Eve's family:

Chapter 84

1 After this I saw another dream, and explained it all to you, my son. Enoch arose and said to his son Mathusala, To you, my son, will I speak. Hear my word; and incline your ear to the visionary dream of your father. Before I married your mother Edna, I saw a vision on my bed;

[This second vision of Enoch seems to portray in symbolic language the complete history of the world from the time of Adam down to the final judgment and the establishment of the Messianic Kingdom (Charles, p. 227).

2 And behold, a cow sprung forth from the earth;

3 And this cow was white.

4 Afterwards a female heifer sprung forth; and with it another heifer: (96) one of them was black [Cain], and one was red [Abel].

[(96) Another heifer. The sense seems to require that the passage should read, "two other heifers" (ce, p. 121). (97) Cain and Abel.]

5 The black heifer then struck the red one, and pursued it over the earth.

6 From that period I could see nothing more of the red heifer; but the black one increased in bulk, and a female heifer came with him.

7 After this I saw that many cows proceeded forth, resembling him, and following after him.

8 The first female young one also went out in the presence of the first cow; and sought the red heifer, but found him not.

9 And she lamented with a great lamentation, while she was seeking him.

10 Then I looked until that first cow came to her, from which time she became silent, and ceased to lament.

11 Afterwards she calved another white cow [Seth].

12 And again calved many cows and black heifers.

13 In my sleep also I perceived a white bull, which in like manner grew, and became a large white bull.

14 After him many white cows came forth, resembling him.

15 And they began to calve many other white cows, which resembled them and followed each other. (<http://www.johnpratt.com/items/docs/enoch.html>)

The indication here is that Eve had the genes to produce children with different racial features. This is confirmed by Acts 17:26:

And He has made from one blood every nation of men to dwell on all the face of the earth

The indication from the book of Enoch is that Cain was black and righteous Abel was reddish in colour.

The church has had the mistaken idea Noah's three sons were all white and the races were preserved through the Flood by Japheth marrying an Oriental woman and Ham marrying a black woman.

This would by no means preserve ALL the various races of the world. A white man marrying a negro woman today could never produce an Aboriginal child or an Indian child. To preserve the races would have required miraculous intervention on God's part and addition of genetic material into Noah and his wife (called Namaah in extra-Biblical references).

Roy Schulz writes the following regarding Cain's punishment ("Exploring Ancient History - The First 2500 Years", chapter 3):

God did not execute Cain for his crime. But he separated him -- excommunicated him -- from the rest of the human family. This is the meaning of Cain's "mark" (Gen. 4:15). It was not a brand on his forehead, a long horn growing out of his head, affliction with paralysis, his dog, or any other of the ridiculous guesses that men have put forth. It was a WARNING MARKER or BOUNDARY LINE set up to separate Cain from the rest of Adam's family.

A better rendering of the verse would make it more understandable: "and the eternal set up a marker (or, monument) for (or, against) Cain. Lest any finding him should kill him." This was actually a religious segregation because Cain wrong attitude had made it necessary. God was saying, "I won't want Adam's family influenced by your selfish and sinful approach to life."

After their son Cain killed his brother Abel we read how he was driven away and lived east of Eden in the land of Nod and built a city after the name of his son Enoch. Roy Schulz, based on his view of the Garden of Eden being in the area of Jerusalem, feels that the major Neolithic town of Jericho was both walled and was the city of Enoch that Cain built.

While there are extensive early layers in Jericho, as covered in a previous chapter, I doubt this was Cain's city of Enoch. I believe that the city lay east of the Tigris River and was probably in the ancient land of Elam in southern Iran. The story of the line of Cain is given to us in Genesis 4:

And Cain went out from the presence of the LORD and lived in the land of Nod, to the east of Eden. And Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch. And Irad was born to Enoch. And Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech. And Lamech took two wives to himself: the name of the first one *was* Adah, and the name of the other *was* Zillah.

And Adah bore Jabal; he was the father of those who dwell in tents and have livestock. And his brother's name *was* Jubal; he was the father of all those who handle the lyre and the pipe. And Zillah also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

Roy Schulz writes the following regarding Cain's descendants ("Exploring Ancient History - The First 2500 Years", chapter 4):

There is nothing significant about this line till Lamech and his family came to prominence in the centuries immediately proceeding the flood. But after the simple list in verse 18. The bible gives special emphasis to Lamech, his two wives and four of his children -- a total of seven people (verse 19-24). Now it should be realized that Lamech had 77 children (Josephus' Antiquities I, II, 21), yet only four of them are mentioned here by name.

God emphasizes these points in the Bible that are important in aiding our overall understanding of what is significant in history. Insignificant factors are not included. What is so important about Lamech, his two wives Adah and Zillah, Jabal, Tubalcain, Jubal, and Naamah?

To answer this vital question, let's make an initial study of these individuals. Consider Lamech first. He took TWO wives. God, the author of lawful marriage, created only ONE wife for Adam. But Lamech decided this was not good enough for him. He became a practicer of bigamy. (the commencement of this practice in the later pre-flood society could be an indication that the male population was reduced because of the constant fighting and widespread violence in that day.)

On top of that, he was a man who practiced brutality. Read his statement in verses 23-24. This is a famous bit of pre-flood poetry, the earliest poem ever recorded. The last part of verse 23 may be translated "... I have slain a man wounding me and a young man for bruising me." In other words, here was a man who said, "I kill people who get in my way," this is a major point in understanding Lamech's true character. He was a man of VIOLENCE...

Jabal, notice in verse 20, was a cattle man. He is described as the "father" (King James Version), of those who led this type of life. However, this word may be translated "teacher." He was not, after all, the first individual to raise cattle. Abel and Cain had done this centuries before. What was special about the fact that Jabal was a cattle raiser?

Notice that he also lived in tents, so he practiced a nomadic way of life. He was following in the way and methods of Cain.

Cain, remember, forced the ground. He wanted to always get the most for the least. Jabal, then, must have been trying various methods of raising cattle that were CONTRARY TO GOD'S LAWS IN NATURE. He probably "force-fed" them to fatten them up faster. He might have tried methods of cross-breeding to develop new types of stock with characteristics he wanted in order to make a profit. It is these people of the line of Cain and the family of Lamech who had a particular impact on the society of their world and this impact was a NEGATIVE one. Their influence was contrary to God...

Jabal's brother was Jubal. He was the developer of music...What kind of music was it? The word "handle" in verse 21 means "to use unwarrantably" or to "profane." (number 8610 in the Hebrew dictionary of Strong's Concordance.) Jubal was putting music to a wrong use.

The phrase of verse 22 "an instructor of every artificer of brass and iron" takes on real significance when rendered as, "Tubalcain, a hammer or forger of every cutting instrument of brass and iron." (Jamieson, Fausset, and Brown commentary) he was manufacturing WEAPONS.

Josephus backs up this conclusion with his statement that Tubalcain "was very expert and famous in martial (military) performances." He also tells us that he was an individual of great strength. In other words, Tubalcain, the original Vulcan, was the first man to develop THE ARTS OF WAR -- military tactics. And he was the first to use brass and iron to make weapons such as spears, knives, and swords for the purpose of conquest...

Jewish tradition shows that Naamah was famous as a weaver of cloth. She was the member of the family of Lamech that invented textiles and influenced the clothing styles before the Flood. She is the Athena of Greek tradition. She undoubtedly caused women to dress improperly and immodestly... Notice the over-all pattern: Jabal used wrong methods as a cattle raiser. Jubal perverted music. Tubalcain made a wrong use of metals and led men to make war. Naamah developed popular and improper clothing styles. IN SHORT, ALL THE PHYSICAL AND TECHNICAL DEVELOPMENTS WHICH WRONGLY INFLUENCED SOCIETY CAME FROM THE FAMILY OF LAMECH IN THE LINE OF CAIN!

And also notice that these developments flourished in the generation just prior to the Flood when the population of the earth was exploding. All these factors and influences synchronized to lead the world down the path to destruction.

There are a lot of speculative points that are put across somewhat dogmatically here in Schultz' book based mostly on the early research of Herman Hoeh who wrote a major dissertation entitled "Compendium of World History".

There are three sons of Lamech given prominent attention:

- 1) Jabal - the father of those who dwell in tents and have livestock.
- 2) Jubal - the father of all those who play the lyre and the pipe.
- 3) Tubal-Cain - an instructor of every craftsman in bronze and iron.

Nothing explicitly says that they abused the talents they are given credit for here with the possible exception for Jubal where the word translated “handle” can be translated "to use unwarrantably" or mishandle those instruments but that is one of many meanings for the word.

That said, there is some strong merit in the basic principle that these may have led the world in misusing these talents. Given that Adam had 33 sons and yet credit for these prominent things all occur with the descendants of the one son who rebelled and not from the line of the other 32 lends weight to this possibility. Since only 6 chapters are devoted to the first 1600 years of human history each detail would have some degree of significance and not be in there superfluously.

One of the most fascinating points brought across was the association of Tubal-Cain with the Roman god Vulcan. This seems a highly likely possibility. Wikipedia says this in its article about Vulcan:

The Romans identified Vulcan with the Greek smith-god Hephaestus, and he became associated like his Greek counterpart with the constructive use of fire in metalworking.

Josephus has this to say about the pre-Flood descendants of Cain in Antiquities of the Jews:

He [Cain] first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch. Now Jared was the son of Enoch; whose son was Malaliel; whose son was Mathusela; whose son was Lamech; who had seventy-seven children by two wives, Silla and Ada. Of those children by Ada, one was Jabal: he erected tents, and loved the life of a shepherd. But Jubal, who was born of the same mother with him, exercised himself in music; and invented the psaltery and the harp. But Tubal, one of his children by the other wife, exceeded all men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method; and first of all invented the art of making brass.

Lamech was also the father of a daughter, whose name was Naamah. And because he was so skillful in matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother, he made that known to his wives.

Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain.

Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, but Seth in particular. As for the rest, it would be tedious to

name them; I will therefore only endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues.

All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order.

And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad [Syria?] to this day.

The following is the account of the deaths caused by Lamech as told in the apocryphal Book of Jasher:

2:26 And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Cain, his son, was leading him and it was one day that Lamech went into the field and Tubal Cain his son was with him, and whilst they were walking in the field, Cain the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Cain his son was very young.

27 And Tubal Cain told his father to draw his bow, and with the arrows he smote Cain, who was yet far off, and he slew him, for he appeared to them to be an animal.

28 And the arrows entered Cain's body although he was distant from them, and he fell to the ground and died.

29 And the Lord requited Cain's evil according to his wickedness, which he had done to his brother Abel, according to the word of the Lord which he had spoken.

30 And it came to pass when Cain had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Cain their grandfather was fallen dead upon the earth.

31 And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32 And the wives of Lamech heard what Lamech had done, and they sought to kill him.

33 And the wives of Lamech hated him from that day, because he slew Cain and Tubal Cain, and the wives of Lamech separated from him, and would not hearken to him in those days.

34 And Lamech came to his wives, and he pressed them to listen to him about this matter.

35 And he said to his wives Adah and Zillah, Hear my voice O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and grey-headed, and that my eyes are heavy through age, and I did this thing unknowingly.

Josephus' comments about who Lamech killed in reference to Genesis 4:23-24 are rather confusing. Various sources, including the account above from the Book of Jasher, suggest one or more of the following individuals – Cain, Tubal-Cain and Enoch.

There is another great Bible mystery around the time of the Flood, and that is, who produced the giants of Genesis 6:1-4? We read the following in those verses:

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 God saw the daughters of men, that they were fair; and they took them wives of all which they chose. And the LORD 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. There were GIANTS in the earth in those days; and also, after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown.

In the May-June 1997 issue of the World Ahead magazine the traditional Church of God explanation of this passage is given on page 21 in the Questions and Answers section. It gives the following explanation:

"According to Halley's Bible Handbook, 'the "sons of God" (6:2) are thought to have been either fallen angels...or leaders in Sethite families who intermarried with godless descendants of Cain' (24th ea., p. 72).

"The first possibility here cannot be correct, even though angels are sometimes called 'sons of God' (cf. Job 38:7). Angels are created spirits (Heb. 1:14), not physical, fleshly beings. They neither marry nor sexually reproduce (cf. Luke 20:34-36). And this would violate the principle God established in Genesis 1 of each kind reproducing only 'according to its kind.' Moreover, there are no scriptural examples of 'fallen angels' or demons manifesting themselves materially like holy angels do. Rather, we only see them as possessing individuals or appearing as ghostly apparitions.

"The second explanation in Halley's makes much more sense and better fits the context here. Genesis 4 records the story of Cain killing Abel and follows with the genealogy of Cain. Genesis 5 is 'the book of the genealogy of Adam' and begins with God creating Adam and how his line continued through Seth. Just as the angels, Adam was a 'son of God' by creation (cf. Luke 3:38). Next, Genesis 6 shows 'the sons of God' (men of Seth's line) intermarrying with 'the daughters of men' (women of Cain's line).

"Furthermore, human beings were clearly the problem here—not angels. In verse 3, God says, "My Spirit shall not strive with MAN forever." And verse 7: "I will destroy MAN whom I have created from the face of the earth." So the "giants" mentioned here must have been human also—descended from Adam and Eve (cf. Acts 17:26) These very tall people were destroyed in the Flood. But later there would be more like them, who were descended, as everyone else in the post-Flood world, from Noah—not angels! (cf. Deut. 2:20-21; 3:11). Remember Goliath, whom David slew? He was more than nine feet tall (1 Sam. 17:4) but was still just a man (vv. 24-25, 33)—not some half-human, half-angelic creature!"

Further to that view Roy Schulz adds the following comments:

But, who in this verse, is described as being "FAIR"? The "DAUGHTERS OF MEN"! They are the ones with the light complexions! So this expression actually refers to the women in the line of Seth and Enos! There was RACIAL INTERMARRIAGE taking place between the two groups.

The Hebrew word "tobe" translated fair here according to Strong's Concordance means good or beautiful. The English word fair can mean beautiful or it can mean light complexioned. This does not appear to be the case with the Hebrew word which seems to only mean good or beautiful.

This church viewpoint provides no explanation of how or why such intermarriage among the human race could produce giants of such incredible stature, much taller than our tallest human beings today.

It also should be noted that the term "son of God" is never used for men in the rest of the Old Testament but is for angels (Job 38:7). In the New Testament it is only ever used for spiritually begotten sons of God (converted christians), not to unconverted men. The only exception is Adam who, like the angels, was a direct creation of God.

In contrast to that church viewpoint is the view given by Josephus who wrote in "Antiquities of the Jews":

For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

In the publisher's footnote to this section it notes:

This notion, that the fallen angels were, in some sense, the fathers of the old giants, was the constant opinion of antiquity.

William F. Albright, dean of Biblical archaeology wrote:

The Israelites who heard this section (Gen.6:2) recited unquestionably thought of intercourse between angels and women (Albright, From the Stone Age to Christianity, p.226)."

Peter in the New Testament appears to intimate that it was sinful angels who were the ones who, by their sinful actions, produced the giants. Notice the time period that Peter refers to in this verse.

For Christ also suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit, by whom also He went and preached to the spirits in prison; who formerly were disobedient **WHEN** once the Divine long-suffering waited in the days of Noah, while the ark was being prepared, which a few, that is, eight souls were saved through water (1 Pet.3:18-20).

Peter tells us that these angels were disobedient at the time of the Flood and this is exactly when we read about the "sons of God" intermarrying with women and producing the giants.

Peter talks about angels who are currently restrained in prison (2 Peter 2:4). Jude also refers to these imprisoned angels who are not just imprisoned but referred to as being in chains:

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 1:6).

Now think about that. Satan, the leader of all the demons, is free to roam around and even come before the throne of God at times (Job 1) and yet these angels are bound in prison. If Satan is free and these angels aren't what did they do that warranted such a drastic step on God's part to lock them up until the final judgment? Did they commit a sin that seemingly is worse than what Satan has done and what was it?

If they did cross the boundary between the spiritual and physical and intermarried with women this may be the type of crime God would punish with such action. When it says that the angels don't marry or are given in marriage in Luke 20:35-36 is it referring to sinful angels or just the angels in heaven?

We know from the story of Goliath that the giants were emotionally self-aware and we are told that the spirit in man that gives that emotional self-awareness and mindpower comes from God (1 Cor. 2:11). The biggest hurdle for the fallen angels produced the giants viewpoint is explaining where they got their emotional self-awareness from. Did it come from God (unlikely)? Did it come from the fallen angels or is this viewpoint incorrect?

I'd like to quote from an article by William Dankenbring entitled "Did Angels Marry Women Before The Flood?" where he gives more information on what the ancient writers had to say about this subject:

"Further testimony...is recorded in the book of Jubilees, written by a priest about 150 years before the present or common era, in which much very interesting information is given. The author, concerned about apostasy in general among the people of God, gives a history of the human race, back to the time of Adam and Eve, evaluating history from the viewpoint of a priest of the Levitical priesthood. His book is very instructive. Notice what he says concerning the time of God's servant Enoch, who was a great writer, historian and chronicler of the events of his time, who witnessed against the transgressions and apostasy he saw all around him.

"And he [Enoch] wrote everything, and bore witness to the Watchers, the ones who sinned with the daughters of men because they began to mingle themselves with the daughters of men so that they might be polluted. And Enoch bore witness against all of them" (Jubilees 4:22).

"In a parallel commentary to the account of the angels sin in Genesis, the author of Jubilees writes: 'And when the children of men began to multiply on the surface of the earth and daughters were born to them, that the angels of the LORD saw in a certain year of that Jubilee that they were good to look at. And they took wives for themselves from all of those whom they chose. And they bore children for them, and they were the giants. And injustice increased upon the earth, and all flesh corrupted its way; man and cattle and beasts and birds and everything which walks on the earth. And they all corrupted their way and their ordinances, and they began to eat one another. And injustice grew upon the earth and every imagination of the thoughts of all mankind was thus continually evil.

"And the LORD saw the earth, and behold it was corrupted and all flesh had corrupted its order and all who were on the earth had done every sort of evil in his sight.... And against his angels whom he had sent to the earth he was very angry. He commanded that they be uprooted from all their dominion. And he told us to bind them in the depths of the earth, and behold, they are bound in the midst of them, and they are isolated. And against their children a word went forth from before his presence so that he might smite them with the sword and remove them from under heaven...

"And he sent his sword among them so that each one might kill his fellow and they began to kill one another until they all fell on the sword and they were wiped out from the earth. And their parents also watched. And subsequently they were bound in the depths of the earth forever, until the day of great judgment in order for judgment to be executed upon all of those who corrupted their ways and their deeds before the LORD. And he wiped out every one from their places and not one of them remained whom he did not judge according to all his wickedness"(Jubilees 5:1-11)....

"The earliest church fathers also believed in the literal truth of the fact that angels cohabited with women before the Flood. Among those who believed in the truth of this historical fact, and Biblical reference, were such early church leaders as Justin Martyr, Irenaeus, Athenagorus, Tertullian, Lactantius, Eusebius the church historian during the time of Constantine, and Ambrose. According to these ante-Nicene fathers, the angels fell "into impure love of virgins, and were subjugated by the flesh."

They wrote, "Of those lovers of virgins therefore, were begotten those who are called giants" (Ante-Nicene Fathers, vol. 8, p. 85, 273). According to them, "The angels transgressed, and were captivated by love of women and begat children" (ibid., p. 190).

"In fact, this opinion was universal in the ancient world. Nowhere before the 5th century A.D. do we find any other interpretation for 'sons of God' in Genesis 6:2 other than that of 'angels' -- nowhere....

"The book of Enoch gives us these fascinating details:

"In those days, when the children of man had multiplied, it happened that there were born unto them handsome and beautiful daughters. And the angels, the children of heaven, saw them and desired them; and they said to one another, 'Come, let us choose wives for ourselves from among the daughters of man and beget us children.' And Semyaz, being their leader, said unto them, 'I fear that perhaps you will not consent that this deed should be done, and I alone will become (responsible) for this great sin.'

"But they all responded to him, 'Let us all swear an oath and bind everyone among us by a curse not to abandon this suggestion but to do the deed.' Then they all swore together and bound one another by (the curse). And they were altogether two hundred..." (Bk. of Enoch 6:1-6).

"And they took wives unto themselves, and everyone (respectively) chose one woman for himself, and they began to go unto them. And they taught them magical medicine, incantations, the cutting of roots, and taught them (about) plants. And the women became pregnant, and gave birth to great giants whose heights were three hundred cubits [evidently a textual error; more probable, 30 cubits, based on other evidence].

"These giants consumed the produce of all the people until the people detested feeding them. So the giants turned against the people in order to eat them. And they began to sin against birds, wild beasts, reptiles and fish. And their flesh was devoured the one by the other, and they drank blood. And then the earth brought an accusation against the oppressors' (Enoch 7:1-6).

"These evil angels taught women in the ways of witchcraft! They taught them to forget God, and His ways, and to worship the forces of nature -- which is witchcraft. The size of these giants, we are told, was humongous. The figure of 300 cubits is probably an error, however, as other evidence indicates a maximum height of about 30 cubits, or about 45 feet.

Is this where the ancient legends of huge giants in the earth originated? What about the child's fable about Jack and the Beanstalk? Obviously, these huge giants completely disrupted the ecosphere, and became a curse to habitat earth. Fear, dread and terror would have been rampant, as their appetites turned from fleshly animals to cannibalism -- human flesh and blood itself! As the giant in the nursery rhyme said: 'Fee fie foe fum, I smell the blood of an Englishman!'

"The book of Enoch goes on: 'And Azazel....taught the people (the art of) making swords and knives, and shields and breastplates; and he showed to their chosen ones bracelets, decorations, (shadowing of the eye) with antimony, ornamentation, the beautifying of the eyelids, all kinds of precious stones, and all coloring tinctures and alchemy. And there were many wicked ones and they committed adultery and erred, and all their conduct became corrupt' (Enoch 8:1-2).

"The people of the earth groaned under the oppression which resulted from the tyranny and brutality of the new 'overlords' of the earth....According to the story, God then sent an

angel to warn Noah, 'Hide yourself!' He told him of the coming deluge to destroy all life that had corrupted its way upon the earth. God instructed Noah what he needed to do to preserve his life, and his progeny....

"And to Michael, God said, 'Make known to Semyaz and the others who are with him, who fornicated with the women, that they will die together with them in their defilement. And when they and all their children will have battled with each other, and when they have seen the destruction of their beloved ones, bind them for seventy generations underneath the rocks of the ground until the day of judgment and of their consummation, until the eternal judgment is concluded.

"In those days they will lead them into the bottom of the fire--and in torment -- in the prison (where) they will be locked up forever. And at that time when they will BURN AND DIE, those who collaborated with them will be bound together with them henceforth unto the end of (all) generations. And destroy all the souls of pleasure and the children of the Watchers, for they have done injustice to man. Destroy injustice from the face of the earth. And every iniquitous deed will end, and the plant of righteousness and truth will appear forever and he will plant joy" (Enoch 10:7-16)."

Those are the pros and cons of the viewpoints on the origin of the giants. Dankenbring in the same article has this say about the evidence for the giants' existence:

"The Encyclopedia Britannica, eleventh edition, provides more insight into the giants of old. Although the editors of the Britannica did not endorse the idea of real 'giants' as having lived in the past, they put together a very interesting description of a theme which runs throughout ancient times - that of real living giants. Notice: 'When reading in Homer of 'the Cyclopes and the wild tribes of the Giants,' or of Odysseus in the cave of Polyphemus (Homer, *Odyss.* vii, 206;ix), we seem to come into view of dim traditions, exaggerated [sic] through the mist of ages, of Pre-Hellenic barbarians, godless, cannibal, skin-clothed, hurling huge stones in their rude warfare. Giant-legends of this class are common in Europe and Asia, where the big and stupid giants would seem to have been barbaric tribes exaggerated[sic] into monsters in the legends of those who dispossessed and slew them. In early times it was usual for cities to have their legends of giants. Thus London had Gog and Magog, whose effigies (14 ft. high) still stand in the Guildhall; Antwerp had her Antigonius, 40 ft. high; Douai had Gayant, 22 ft. high, and so on" (v.11, p.926).

"The Roman historian Pliny relates that an Arabian, Gabbarus, was about 9 and one half feet tall, and he also mentions a Posio and Secundila who were half a foot taller. Why should this seem so strange or unbelievable to moderns? The Scriptures tell us that David slew Goliath (whose name means 'an exile'), a famous giant of the city of Gath, who was probably descended from the ancient Rephaim, of whom a remnant took refuge among the Philistines (Deut.2:20-21; II Sam.21:22). Goliath's height was 'six cubits and a span,' making him 9 feet and 9 inches tall!...Giants in the streets of Basel, supporting the arms of Lucerne, seem to have originated from fossil bones found in 1577. Examined by the physician Felix Plater, they were pronounced as having belonged to a giant some 16 or 19 feet high."

Warren Smith in "The Secret Forces of the Pyramids" wrote:

"It was 1833 when a crew of grumbling soldiers were ordered to dig a foundation for a powder magazine on Lampock Ranchero, in California. The soldiers had barely started on their task when the entire detachment dashed excitedly into their commanding officer's headquarters. Gesturing wildly, they babbled about a giant.

"'Attention!' yelled the captain. 'Now, quit acting like a bunch of silly women and tell me what happened. George, you tell me.'

"Excitement edged the soldier's voice. 'We started digging like you ordered, captain,' he said. 'But our shovels struck a bunch of funny-looking gravel and stones. We got some bars and broke through that. There's a man's skeleton out there.' He pointed toward the site.

"'Don't be alarmed,' the captain said, solemnly. 'An Indian was probably buried there in the past.'

"The soldiers shook their heads. 'It ain't no Injun,' George declared. 'Captain, we measured that skeleton twice to make certain. The thing is twelve feet tall!'

"'And it has a double row of teeth,' added another soldier.

"'Both uppers and lowers,' snapped a third soldier.

"The mystified captain accompanied his soldiers to the burial site. He shook his head in disbelief as he stared down into the ancient grave. The skeleton was indeed twelve feet tall, lying in his stone casket, and surrounded by carved shells, a massive stone axe, and two enormous spears.

"A soldier crossed himself and then looked toward the captain. 'Wow! I would sure hate to go up against something like that.' Further investigation of the grave yielded several thin sheets of porphyry, a purple colored rock with crystals. These tablets were engraved with unintelligible symbols. A padre, summoned from a neighboring mission and asked to decipher the strange plaques was unable to solve the puzzle. 'Giants are mentioned in the Bible,' he informed the bewildered soldiers. 'The Lord moves in a mysterious way. He has chosen this grave to prove the truth of his holy words.'"(p.140-141)

A twelve foot giant with a double set of teeth! When I walked passed the horror section at our local video store there was a made-up picture of a man with two rows of teeth on top and bottom on the cover of a video. It looked positively demonic. That was the only word that came to my mind.

Roy Schulz offers these fascinating comments connecting some of the gods of the Greeks and Romans with the pre-Flood patriarchs:

Behind the Facade of Myth is History!

During the course of this account it has been indicated that Cain is the Cronus of Mythology, that Lamech was a Zeus, that Tubalcain was Vulcan and his wife was Aphrodite, and that Naamah is equivalent to Athena. This raises an important question: What were the myths?

The answer to this question involves some of the most fascinating material about this surprising story of the pre-Flood world!

Make no mistake! The myths of ancient Greece and Rome were not mere figments of imagination. They were not fairy taleish wisps of thought of people who had no knowledge of past events! Myths were RELIGIOUS stories intentionally and purposefully altered in their outside framework (taken out of their historical context or removed from a correct chronological setting) so as to APPEAR Mythological. The intent of the myths -- as was the intent of all the pagan religions -- was to hide from the unlearned, the average man on the street (the esoteric), what had really happened in the past while at the same time to reveal to the initiate, the man who had inside knowledge of the mysteries (the esoteric,) what these past events were all about!

It must be understood that ALL the pagan philosophers and/or theologians practiced a "double doctrine" method of teaching. Men like Pythagoras, Plato, Aristotle, and others, always had two doctrines -- two sets of teachings. Their intimate disciples were told the truth (that is, as much as the philosophers understood) while, invariably, the common people were fed as many bold-face lies as was necessary to control them and render them governable! But, strange as it may seem, Plato, and the other philosophers before and after him, felt no guilt in teaching this way. They felt that lies were necessary. They believed that the people NEEDED to be DECEIVED -- ESPECIALLY IN THE REALM OF RELIGION! They felt it was a useful part of good government to keep the masses deceived about many things. Now it becomes clear why the myths were invented and perpetuated!

It is important to realize also that all the Greek traditions or myths have come down in the form of dramas written by the Greek authors. And these dramas were performed at open-air theaters in Athens and other locations. These plays were presented to supposedly honor the gods and to teach good conduct to citizens. The average Greek thought he was being religious while enjoying the performance -- but actually he was being fooled in regard to the real truth about the past! Again it should be emphasized that these dramas had an entirely religious connotation. A parallel may be drawn with the Middle Ages when religious dramas called miracle plays (stories of the saints) and mystery plays (stories of the Bible) were performed for the common people who could not read.

Another important factor to bear in mind is that, in many cases, individual names of mythological personages (thought to be gods or goddesses) occur in writings that are by no means fictional but were recorded by men who were historians. Unfortunately, to a very great extent, almost everything from ancient Greece has been labeled myth whether it was the work of demented poets like Homer or Hesiod or the work of a sane historian such as Herodotus! It should be made clear that these historians themselves, such as Diodorus, used these names because they recognized that behind the facade of a given myth were certain actual historical events...

Understanding the Myths

Now for some specific examples. First consider Cronus (Kronos), called Saturn by the Romans, who was the son of Uranus. The myths say that he was the ancient god of seed sowing and that he was dethroned by Zeus. Here, in actuality, is the story of Cain who was the first to practice agriculture and who was slain by Lamech!

The myths further tell us that the father of Cronus was Uranus. Uranus was the first "king". This term "king" often means a ruler or patriarch. And Uranus is sometimes presented as the husband of Gaea. Gaea was "mother earth" -- that is, the mother of all living on earth! The Greek myths also state that Uranus and Gaea were the first man and women! This could be none other than Adam and Eve!

The goddess known as Hera among the Greeks and Juno among the Romans was also considered the "Mother of all Living", the original "Queen of Heaven", or the "Mother of Childbirth". This is also is Eve!

This fact serves to introduce a key point about the myths: IN some cases, several names were applied to the same individual; in other instances, several separate historical figures were given the same name.

Thus, in understanding the myths, it becomes necessary to separate out the different descriptions and apply them properly on the bases of the Bible account. So keep this factor in mind when reading the succeeding paragraphs. Actually, this twin device of making one many or making many into one is what makes myth a myth. This was deliberately conjured up by the pagan religious leaders to cloud the true meaning!

Sometimes one name was applied to different personages both human and divine! Consider the Greek god Zeus (whom the Romans called Jupiter.) Zeus was the husband of Icyra (Juno) and the "Father of All Mankind". This could be no one but Adam. Yet Zeus was also the FATHER OF ALL LIFE, the father of all the "gods". In this sense Zeus is God Himself. After all, the Greeks did retain some knowledge of the true God, as did all ancient peoples. Bear in mind that Lamech, husband of Adah and Zillah, was also called Zeus. This Zeus was the father of Athena or (Naamah).

Lamech was a "Zeus" in the sense that he was the strong man of his day, the most famous man in the line of Cain before the Flood -- a Zeus by reputation, in other words! And, in another important sense, he was a "Father of Life" when we consider that he was the father of the key person in the family of Cain who lived through the Flood -- Athena or Naamah!

The derivation of the word "Zeus" is important. Many scholars admit that this term comes from the word "Zee" meaning "life" (with the "s" being added as it often is in Greek names). As already stated, God is the father of all life, Adam the father of human life, and Lamech the father of a life that came through the Flood -- and so it becomes clear why this name would be applied.

This presents another important factor, the basis of mythological "names." Actually these "names" were not really names at all but close derivatives of Greek words which had significant meanings. Thus these mythological names were really TITLES WHICH IMPLIED CHARACTERISTICS of real (not fictional) historical personalities. We find similar usage's of this type in the Bible: for instance, Isaac means "laughter" and Jacob means "supplanter."

Let's move on to Vulcan or (Vul-Cain) whom we have identified as Tubalcain. "Vulcan" was what the Romans called him, while to the Greeks he was Hephaestus. This was the god of light or fire. In one part of the myths he is uniquely described as having fallen from heaven like lightening -- and the volcanoes we have on earth are the result of his work -- because he rebelled and brought destruction and chaos! This, plainly, is the story of Satan! It could not be the description of a human being.

On the other hand, Hephaestus of Vulcan was a god-hero who worked with fire, used it to forge implements out of iron, and developed certain arts and crafts. Webster's dictionary describes him as "the god of fire and of metalworking". He was the "god of fire" in the sense that he worked with fire in doing his metalwork. Here, plainly, we are dealing with the description of a mortal man! In this case we again have an instance of one name being applied to more than one personage -- one a human, the other a spirit.

One of the most famous of Greek goddesses was Athena. The city of Athens was named in her honor! To all Greeks she was a symbol of courage, self-control, weaving, and skilled in the arts of war! What famous pre-Flood woman had these remarkable characteristics. None other than Naamah, daughter of Lamech and sister of Vulcan or Tubalcain. In Chapter Three it was stated that Jewish tradition showed her to be famous as a weaver of cloth. And, since the mighty Tubalcain was her brother, she undoubtedly took up some of his war-like practices. That is why Athena is sometimes pictured brandishing a spear and was regarded as being a goddess of war as well as of weaving. Only Naamah could fit this seemingly incongruous description!

Now Athena is never associated with Aphrodite (called Venus by the Romans). Aphrodite was the goddess of beauty and sensual love. She was actually a harlot or prostitute! Venus was the wife of Vulcan in pre-Flood times and so is the Semiramis of post-Flood history. She was actually a very distasteful type of person. She is mentioned here to show the contrast with Athena. These famous women were entirely different types of individuals. Only if they had been real women in real life with a definite impact on actual history -- only then could they be this clearly delineated in character and actions!

Myths Contain Story of Pre-Flood World

From the foregoing we come to recognize this fact, at the basis of every myth, there is a core of truth. A drop of water cannot exist without some particle of matter around which the water can collect. It is the same with a myth. The formation of a myth is not possible without some historical material as a foundation. Every myth whether it be of the activities of Cain or Lamech, the Flood, the Tower of Babel, the death of Nimrod, or whatever other myths the Gentile nations have -- had a core of truth. And, when all is said and done, that basic germ of truth is always to be found in the Bible! As Dr. Hoeh wrote in the *Compendium of World History*: "In fact, the only reason for ever inventing myth is to hide, obscure or pervert some evidence or truth. Once the source of Truth -- the Bible -- is manifest, the difference between myth and fact becomes readily apparent" (Vol. I, page 443).

The examples and principles summarized here lead to the inevitable conclusion that what is contained in the myths, and what pagans have attempted to hide from the world, is, in actual fact, the story of what happened before the flood! Of course, many myths are also concerned with post-Flood events and individuals. But primarily they deal with events and famous people who lived in the pre-Flood world -- people whom the pagans elevated to the status of "gods" and "goddesses"!

Any attempt to make sense out of the myths by applying all events in them to occurrences after the Flood ends in failure. The events and people described, as well as the picture of geography that is presented, often do not fit into the framework of the post-Flood world. For example, in the second volume of the writings of the famous historian, Diodorus of Sicily, there is an account called the "Myth of North Africa". This account tells of a Dionysius who went into Thrace, Greece, Spain, and other areas. In other words, this individual traversed most of Europe! He is described as a man who dominated the world and brought "deep peace" -- that is, who conquered area after area and left them in a crushed solitude after his departure. This Dionysius could be none other than Tubalcain, the artificer of copper and iron, who developed a war-making pattern of life. Since he was originally the only one who could equip his army with these metal weapons it was easy for him to dominate other peoples of the world who did not have such death-dealing implements! And Dionysius died young -- as did Tubalcain!

There are other Dionysiuses in mythology -- Nimrod among them -- but who they were can be discerned on the basis of the stories attributed to them. Certainly, this Dionysius described by Diodorus could be none other than the famous military leader who

dominated the pre-Flood world, whose military and "cultural" expeditions have been covered earlier in this chapter. Diodorus' story of Dionysius is rejected by historians because the main individual in it is given a mythological name -- but this does not mean it has no real historical basis. This Dionysius lived in a world described in the Bible, a world historians do not believe existed, the world of crime and violence before the Flood! This certainly does not mean we should now turn to myths instead of the Bible. But it does mean that many mythological traditions can now be understood when the Bible is used to interpret them. And it also means that the story of what had gone on before the Flood, which is contained in summary form in the Bible, was not completely lost to the world! The Ancients knew about these events!

To summarize: When the account in the Bible is applied to Jewish tradition, the record preserved by Josephus and other ancient historians, and the ancient Greek traditions called myths, much can be learned about the pre-Flood world which heretofore has been considered lost to human knowledge!

In summary, some of the identifications that Schulz mentions in this section include:

Uranus – Adam (First King)

Gaea / Juno / Hera / – Eve (Mother Earth, Mother of All Living)

Saturn / Cronus – Cain

Jupiter / Zeus – Lamech

Vulcan – Tubal-Cain

Some of these identifications make a good fit when applied to these historical personages but I also believe that there is a duality in these Greek and Roman myths as well as similar myths from other ancient cultures.

The work of Dave Talbott in his fascinating documentary "Symbols of An Alien Sky" (<http://www.mikamar.biz/book-info/sas-a.htm>) and his book "The Saturn Myth" also make an excellent case that there is much in ancient myth that can be applied celestially. While I am not necessarily a supporter of the polar configuration model he proposes, there is much of the myths that is consistently interpreted by the ancients as applying to the planets.

I think that many things in ancient myth apply solely to celestial events only, there are many things that apply solely to historical personages as per what Schulz has described above and there is also much that has a DUAL application – they apply to BOTH celestial events and also to historical personages.

Without God's guidance and submission of man to God ways, human civilization developed over mankind's first 1600 years starting with Adam. The fruits of living according to that which man thinks is right was not good. The latter end of the pre-flood age is described by God in this way in Genesis 6:5-8:

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the

LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast...But Noah found grace in the eyes of the LORD.

Roy Schulz offers this commentary regarding this:

It would be helpful in arriving at an understanding of the pre-flood world, to realize the impact of the great length of life these people experienced and what effect they had on the entire society.

When did people reach maturity in that day? Certainly it was not at 20 or 25 as today. Genesis 5 gives a definite indication. The fathers listed there had their first sons, between the ages of 60 and 130. The youngest recorded age at which the first son was begotten was in the case of Mahalaleel -- 65 (Gen. 5:15). The same was true in Enoch's case (verse 21). Jared, on the other hand, was 162 years of age, and Methuselah was 187. In short, the indication is that it took people to mature, on the average, upwards of three or four times as long. In other words, in that world, a person was in his "teens" till he reached 60 to 80 years of age.

The oldest human fossil remains prove this. One of the chief characteristics of all these remains is the extreme longevity characteristic of the skeletons. The massive proportions of the body. The great development of the muscular processes, the extreme wearing of the teeth -- without our characteristic amount of decay -- THE OBLITERATION OF THE SUTURES OR SEAMS BETWEEN THE VARIOUS BONES OF THE SKULL and the indications of SLOW OSSIFICATION of the ends of the long bones, all point to the inevitable conclusion that the earliest man matured slowly and attained great length of life -- just as Genesis declares. Such characteristics of the skeletal frame are completely absent from modern degenerate man...

Lamech succeeded Cain, whom he killed, as the strongest leader of the pre-Flood society. He lived a very long time. Not only did his life parallel Cain's for about three centuries but he was also contemporary with Noah for some 300 years. Lamech was a man of violence. He let his strength go to his head. He got rid of anyone who interfered with his plans. Not only did he bring about the death of Cain and Tubalcain, but he probably also martyred righteous Enoch.

Noah's Life Threatened

Then, on to the world scene came Noah. Noah was the eighth preacher of righteousness since the time of Seth (II Pet. 2:5). He was both spiritually just and physically pure. Notice verse 9 of Genesis 6, "Noah was a just man and PERFECT in his generations." The word "perfect" here has to do with PHYSICAL perfection, rather than spiritual. The Hebrew word Moses used here is tamiym (pronounced taw-meem). The Companion Bible says this means "... without blemish as to breed or pedigree"... [Interpreted in this book to mean not racially mixed]

Noah Forced to Flee

Again it is Josephus who adds significance to the Biblical account. In Antiquities I, 3, 1 he says that Noah tried to turn the sinful people in his day from their gross misconduct: "but seeing they did not yield to him, but, were slaves to their wicked pleasures, HE WAS AFRAID THEY WOULD KILL HIM, together with his wife and children, and those they had married; So HE DEPARTED OUT OF THAT LAND."

Noah and his family had to flee for fear of their lives! Noah and his family had probably been living in the general area of Palestine and Mesopotamia. Where did they flee? This is not definitely answerable but there are indications in Josephus that they fled to that general area now known as Egypt.

Egypt is always spoken of as an evil, sinful place in the Bible and yet God's servants often went there temporarily. Joseph was sold into Egypt; later Jacob (Israel) went there to join him. Abraham, earlier, had gone to Egypt because of famine in Canaan. When Jesus' life was threatened as a young child, his parents sought safety in Egypt.

Here, then, in the world [during the last] 120 years before the Flood, Noah was forced to flee from those who would take his life. And the indication is that Lamech was the one behind the danger because he was the individual in the family of Cain who was dominating the world!...

Where did he flee from, and where did he go? Ancient Mesopotamian tradition, as contained in the "Epic of Gilgamesh," records that Noah's pre-Flood home was a town called Shruppak in Mesopotamia on the banks of the Euphrates. However, Egyptian tradition states that the Flood was proclaimed to the world from their country. Thus, all these points seem to indicate that Noah fled to Egypt and that Egypt was the place from which Noah began to speak and warn the world!...

Noah's ministry of warning to the evil, pre-Flood society lasted for 120 years. Did Noah spend all of twelve decades simply working on the ark while holding regularly scheduled evangelistic meetings adjacent to that great vessel? This is hardly feasible. Since Noah had to warn the world, he had to go TO the world...

Mesopotamian tradition from Berossus which is recorded in Corey's "Ancient Fragments", p. 57. In it is the story of a famous individual who, before, the Flood, traveled along all the coastlands. During the day he would come out of his boat and preach to all the people living on the sea; and at night he would retire back to his ship. The tradition states that he was very eloquent.

In deriving a picture from this, it seems apparent that Noah spent much of those last 120 years traveling around to various parts of the world in carrying out his ministry. Then, from time to time he would return to see how work was progressing on the ark. Much of the responsibility for its completion must have been entrusted to his sons, and Shem in particular...

Jewish tradition does tell us who Ham married! HAM MARRIED NAAMAH, THE DAUGHTER OF LAMECH BY ZILLAH! (See Jameison, Faucett, and Brown Commentary)... Ancient sources tell us that, after their marriage, an agreement was made whereby Naamah could spend some time with her family and some time with her husband's family. Remember that Noah had remained separate from the line of Cain -- and he would insist on keeping his family separate, and so after Ham married this woman, a difficult situation had been created...

She is the one who carried the WAY OF CAIN THROUGH THE FLOOD! The line of Cain did not die with the Flood, as might easily be supposed! A descendant of Cain and Lamech lived on into the post-Flood world. It was none other than this Naamah to whom God calls our attention in Genesis 4:22. This is why her name is in the Bible! From Ham and Naamah came the Negroid stock after the Flood - the line of Cush [and Nimrod] (Gen. 10:6).

God did not step in and intervene as long as there was some slight hope of humanity being saved and spared. But finally it came to the point where God's only recourse was to exterminate mankind and start over with the one righteous man who was left! Notice Genesis 6:5-13. God saw that "every imagination (motivation) of his (man's) heart was ONLY EVIL CONTINUALLY"! (V.5) This was no exaggeration! Every thought that popped into people's heads was moving in the wrong direction! Every idea had a wrong motive behind it! But this verse applies to our day also!

The same thing characterizes the thinking of the average carnal person today! The intents and purposes of people in modern society are altogether selfish and sinful! And the older an individual gets the more this becomes true. Once a person starts out in the wrong direction he gets progressively worse and worse!

Think of the daily examples we read about in our newspapers. In our society juvenile delinquents are full-fledged criminals BEFORE THEY REACH THE AGE OF 25! And such individuals, released by easy court sentences, go from bad to worse to terrible to ghastly! But now imagine, if possible, the people of the pre-Flood society! They were not old by age 60 or 70. At that age they were just coming to maturity! IMAGINE BEING A FULL-FLEDGED CRIMINAL AT AGE ONE HUNDRED AND THEN LIVING FOR SEVEN OR EIGHT HUNDRED YEARS AFTER THAT!

Here was a society with people living hundreds of years venting their crime and perversion on one another! HERE WAS A SOCIETY FULL OF HARDENED CRIMINALS PREYING ON EACH OTHER! This horrendous society was doomed to die of its own evil fruits. God was absolutely MERCIFUL in cutting it short! There was ABSOLUTELY NO HOPE FOR IT!

All society had become absolutely corrupt - corrupt in its thinking, corrupt in its theological understanding, corrupt in its morals, corrupt in every facet of human thinking and endeavor!! This is the full import of verses 11 and 12 of Genesis 6. All society, except for Noah, had gone completely BERSERK physically, mentally, emotionally, and spiritually!!

God gave the pre-Flood society 120 years to repent (Gen. 6:3). That was the duration of Noah's ministry of warning - the duration of the Work of God in that day -- before the final destruction came... God never does anything of major world significance unless He first makes it universally known through His servants (Amos 3:7). The pre-Flood world was no exception. NOAH DID NOT CARRY OUT GOD'S WORK IN A CORNER! After 120 long years everyone had heard Noah's warning message -- and all had rejected it!

There were definite reasons why Noah was able to witness so effectively to his society! The truth about Noah is that he was a great, wealthy and influential leader in his time. Noah did not live in a mud hut. He was not a strange little man out in a corn field with an adobe and a few timbers!

We must realize that Noah was actually A GREAT RULER. Josephus indicates this when he refers to "NOAH'S GOVERNMENT" (Antiquities I, iii, 3)! This means patriarchal government. Noah was the eighth preacher of righteousness in the line of Seth! He held the same rank as Enos, Enoch, and the others before him. Noah was the Great Patriarch for all the children of Seth. If they had remained obedient, Noah would have ruled over this vast segment of the human race! Noah's patriarchal rule continued for 350 years after the Flood (2369-2019) when he was Patriarch of the whole human family. But there were other reasons why Noah could have such a great impact on his society. These reasons centered around the ARK!

Noah had to be a man of tremendous wealth to carry out such a gigantic project. No ship of such size was again built until the 19th century A.D.! In addition to wealth and

resources Noah had to be an engineer and an architect to direct the building of this enormous vessel. And he also had to employ thousands of servants -- architects, carpenters, craftsmen, contractors, and sub-contractors (to use modern terminology) -- to fulfill all the details of this fantastic work!...

Think of it! The human race had undergone 1656 years of hard experience. And at the end of those many centuries, God judged the great majority of mankind as being better off dead! The pre-Flood culture, society, and population were ignominiously submerged. Only righteous Noah and his family were found worthy of preservation.

The world has not yet profited from this gigantic and horrible lesson of human experience - but it soon will. The bible speaks of three worlds - three eras of human experience. First, "the world that then was" which perished in the Flood (II Pet. 3:1); second, "this present evil world" (Galatians 1:4); and third, "the world to come" -- "the World Tomorrow" (Hebrews 2:5).

Thus the Flood marked the transition between the first and second great eras of human history on earth. The pre-Flood population had two alternatives: Either the way of Cain or the way of Seth and Enos. The people chose the way of Cain and paid the penalty.

Just how far had mankind advanced technologically prior to the Flood? Was mankind primitive in the time of Noah? Had there been an industrial revolution? Had mankind reached the information or computer age? Did they learn how to fly? For his fascinating thoughts on this subject I would like to know quote from a booklet by Steven Collins entitled "As It Was In the Days of Noah":

We will examine how far ancient mankind developed these skills by examining some lesser-known artifacts from ancient societies, but first let us consider several factors which permitted preflood mankind to develop at a far more rapid pace than post-flood mankind. The first factor is the existence of a common language. The Bible gives no indication of any language barriers on earth until God created them several generations after the Flood (for purposes to be examined later). With Adam and Eve having the same God-given language, there was only one language which mankind could pass on to successive generations.

With no language barriers, all mankind could have pooled its knowledge with ease! In the modern industrial revolution, the existence of many different languages posed significant barriers to the sharing of new scientific knowledge...

Visualize what technological achievements could now be on the earth if Galileo, Da Vinci, Copernicus, Newton, Edison, Einstein, Van Braun, and others could have worked together for centuries! If they had pre-flood lifespans, they would have been able to pool their knowledge and develop joint inventions over centuries! If, in addition to shared longevity, these scientists, scholars and thinkers had a common language as well, the growth in knowledge and scientific applications would develop at a logarithmic pace!...

The concept of individuals living many hundreds of years in pre-flood society seems unbelievable to many. Yet the Bible indicates a major factor was present in the pre-flood world which would have significantly slowed the aging process. The Bible states that God created a very large body of water in the earth's upper atmosphere in addition to dividing the waters that were already on the earth's surface in such a way that dry land could

appear. This massive, insulating layer no longer exists, but its creation is described in Genesis 1:6-8:

"And God said, Let there be a firmament [the expanse of the sky] in the midst of the waters, and let it separate the waters [below] from the waters [above]. And God made the firmament [the expanse] and separated the waters which were under the expanse from the waters which were above the expanse." (The Amplified Bible)

This confirms that God originally created a layer of water above the sky in addition to the oceans and waters which were under the sky. The word "firmament" simply means expanse,"³ and this passage shows there was a layer of water both above and below the expanse of the sky. The upper layer of water (apparently in the form of dense water vapor) would have insulated the earth from the sun's radiation to a far greater extent than currently exists.

Science has determined that there is a relationship between the aging process and exposure to the sun's ultraviolet radiation. While this relationship has not yet been quantified, the aging effects of the sun's radiation would have had much less effect on pre-flood mankind because they were shielded by this upper atmosphere layer of water. This upper-atmosphere layer of water contained so much water that it took "40 days and 40 nights" for it to fall to the earth in the form of torrential rain as "the windows of heaven were opened" during the Flood (Genesis 7:11-12). With the upper-atmosphere water layer absent in the post-flood world, mankind was exposed to far more of the sun's radiation, and human lifespans were quickly reduced...

Let us now examine some remarkable "ancient mysteries" to determine just how advanced very ancient civilisations were. Erich von Daniken documented a number of these "ancient mysteries" in his books *Chariots of the Gods* and *In Search of Ancient Gods*. He lists the following "mysteries" from the ancient world in *Chariots of the Gods*.

"In Lebanon there are glasslike bits of rock, called tektites, in which radioactive aluminum isotopes have been discovered.

"In Egypt and Iraq there were finds of cut crystal lenses which today can only be made using cesium oxide, in other words an oxide that has to be produced by electrochemical processes.

"In Helwan there is a piece of cloth, a fabric so fine that today it could be woven only in a special factory with great technical know-how and experience.

"Electric dry batteries, which work on the galvanic principle, are on display in the Baghdad Museum.

"In the same place the visitor can see electric elements with copper electrodes and an unknown electrolyte...

"Ornaments of smelted platinum were found on the Peruvian plateau.

"Parts of a belt made of aluminum lay in a grave at Yungjen, China.

"At Delhi there is an ancient pillar made of iron that is not destroyed by phosphorus, sulphur, or the effects of the weather."

Von Daniken observes "this strange medley of 'impossibilities' should make us curious and uneasy." Indeed, under evolutionary theory, such "high-tech" achievements by ancient man are impossible. Yet, they do exist! Von Daniken observes that to smelt and

mold platinum, it is necessary to achieve contained temperatures of 1,800 degrees centigrade, and that aluminum can only be extracted from bauxite "under very great chemico-technical difficulties."

The above indicates the existence, in very ancient times, of a "high tech" society which possessed chemical and industrial plants, and electrification so sophisticated that they made it "portable" via the use of ancient batteries. It also shows that some ancient societies had not only "a bronze age" and "an iron age," but possessed metallurgical skills as advanced as modern man, molding aluminum and platinum as well.

In light of the above, consider that the Bible stated in Genesis 4:22 that pre-flood mankind was involved with metalworking in copper and iron ores. Since some of the above ancient artifacts require factories with "high-tech" electrical and chemical capacities (with chemical pollution as a by-product), we find a logical context for the assertion of Genesis 6:11-12 that the earth itself became "corrupt" (polluted) in pre-flood society. Do Daniken's "ancient mysteries" date from the biblical pre-flood world?

Let us now combine the prophecies of Daniel 12:4 and Matthew 24:37. Daniel's prophecy stated that "at the time of the end...knowledge shall be increased." An examination of the Hebrew word "rabah," which is translated into the English word "increased" is most instructive. This word literally means: "to be many, multiplied." This same word "rabah" is used in Genesis 7:16 to describe how the waters "increased" on the earth to create the Deluge of Noah's time.

Clearly, Daniel's prophecy indicates that mankind's knowledge will increase exponentially, not incrementally, in the end time. Daniel was prophesying that there would be a "multiplication" in mankind's knowledge just prior to God's intervention on the earth! The "knowledge explosion" now occurring in modern society was specifically foretold by the prophet Daniel for "the end time." Also, Jesus Christ prophesied in Matthew 24:37 that "as the days of Noah were, so shall also the coming of the Son of man be." Since Daniel foretold that the end time would include a "knowledge explosion," and Jesus Christ foretold that the end time would parallel the pre-flood time of Noah, the combination of these prophecies indicates that the pre-flood society of Noah was a "high-tech" society like our own!

The remainder of this booklet will offer much evidence in support of this conclusion. There are many more "ancient mysteries" indicating "high-tech" capacities in the earth's ancient past (photographs of many of them appear in van Daniken's Chariots of the Gods, and In Search of Ancient Gods). Von Daniken states that the ancient galvanic battery on display in Baghdad could still generate a current of 1.5 volts! He adds that an ancient crystal lens was "mechanically ground and...no one disputes this," and that an ancient bison's skull on display in a Moscow Museum shows the entry wound of a bullet.

Ancient "model airplanes" have been found in Egypt and Colombia, with expert examinations confirming the airworthiness of their designs. A photograph of one of these ancient model airplanes (made of gold) from South America includes delta wings, and a unibody construction of fuselage and wing surfaces (a feature of "stealth" technology)! Indeed, so many ancient model aircraft were found in Egypt that in 1972, an exhibition of "fourteen Ancient Egyptian model aircraft" was made public in the Hall of the Egyptian Museum for Antiquities, with the event being officially opened by a representative of the Egyptian prime minister and the nation's air minister!

An ancient 11 and 1/2 pound skull made out of pure rock-crystal was found in Mayan ruins in British Honduras. Von Daniken comments that "nowhere on the skull is there a clue showing that a tool known to us was used!" The existence of a finely ground ancient lens demonstrates that ancient man once had the ability to construct machine tools

capable of operating with great precision. Ancient airplane models indicate that mankind once understood the principles of aerodynamics and manned flight.

The ancient rock crystal skull with no evidence of any tool markings shows some ancient society had an incredibly "high-tech" manufacturing capacity. The likely way such a product would be made today is via laser sculpting. One must conclude that: (A) laser technology was used by the ancient civilisation which manufactured this object, or (B) it was manufactured by a technique even more advanced than we can understand! Also, the fact that it is a human skull indicates it was made by humans (not by "little green men" from space)!

The factual existence of ancient aircraft models (including one with "stealth" technology) and the apparent existence of a bullet wound in an ancient bison skull indicates that Genesis 6:11's comment that pre-flood society was "filled with violence" meant a lot more than bludgeons and knives were being used as weapons. Besides prophesying that Noah's age would parallel the end time ushering in his second coming, Jesus also prophesied (Matthew 24:22) that end-time mankind would be in danger of destroying "all flesh" on earth. The destruction of all flesh is now possible via mankind's stockpiles of nuclear weapons; are we to infer from Jesus' prophecy that Noah's very violent, pre-flood world was in danger of doing the same thing?...

The ancient "high-tech" objects and artifacts are impossible in any post-flood context. This indicates that these objects are relics of a "high-tech", pre-flood civilisation. Since Genesis 4:22 states that mankind had a metallurgical school just a few generations after the creation of Adam, the Bible actually preserves an historical account about a pre-flood Industrial revolution.' Von Daniken's litany of ancient 'high-tech' artifacts confirm the existence of an ancient industrialised society. The only logical time period for such a society is toward the end of the pre-flood world, when mankind's achievements (and corruptions) would have reached its zenith.

A question needs to be asked. If this ancient "high-tech" society existed, why didn't it leave more artifacts? The answer is found in the Deluge itself. The Bible states that the Flood was a worldwide event...

A question needs to be asked. If this ancient "high-tech" society existed, why didn't it leave more artifacts? The answer is found in the Deluge itself. The Bible states that the Flood was a worldwide event...

The Bible is very clear that a worldwide flood occurred, leaving no leeway for a "regional flood" interpretation. During a worldwide flood there would be awesome tidal waves and destructive wave action. It is likely that changes in the weight of waters on the earth's tectonic plates triggered great seismic activity (earthquakes, volcanoes, and both upthrusts and downthrusts of the earth's surface).

Widespread seismic activity and global wave action would scour the surface of the earth, destroying virtually everything that mankind had built. Modern man knows what destruction a tsunami (tidal wave) can do to a coastal city in mere seconds or minutes! Visualize the destruction of multiple tsunamis, and surging wave actions which went on for months! The existence of sea-life fossils and sedimentary layers on mountains indicate the reality of ancient worldwide floods. Another method of archaeology involves the analysis of fossilised conodonts (small eel-like animals). Analysis of these conodonts by Charles Sandberg of the U.S. Geological Survey and Willi Ziegler of Frankfurt's Senckenberg Museum indicate:

"...great swings of sea-level around the time of the extinction. They see shallow-water conodonts suddenly appearing in deep-sea rocks. They argue that storms, and perhaps

tsunamis, ravaged the planet...In Nevada, which was then deepwater terrain, Sandberg has found huge boulders of coastal rocks which were apparently ripped seaward."

Genesis 7:12 states that storms ravaged the earth for "forty days and forty nights," and tsunamis would have been common. Genesis 7:11 adds "the fountains of the great deep [were] broken up." That subterranean waters burst through the earth's surface confirms that seismic activity (fissures in the earth) was occurring. King David also refers to massive seismic activity during the Flood in Psalm 104:6-9. The Living Bible translates this Psalm about God's greatness as:

"You clothed the earth with floods of waters covering up the mountains...the water collected into its vast ocean beds and mountains rose and valleys sank...then you set a boundary for the seas, so that they would never again cover the earth." (Emphasis added.)

The biblical account of the Flood and the ark is confirmed by the widespread "deluge legends" which are found all over the earth. Since all current nations are descended from Noah's family, the ancestors of each nation would have been familiar with the Flood's events.

Over time, these legends would be embellished to reflect the culture of each nation, but their existence confirms that all nations have descended from ancestors with a common deluge experience. Noah lived 350 years after the Flood and Shem (his son) lived 500 years after the Flood (Genesis 9:29, 11:11). This provided ample opportunity for Noah's family to give eyewitness accounts of the Flood (and pre-flood society) to many generations of mankind born after the Flood. No wonder the memory of the Flood is so powerfully imprinted in the legends of many nations; there were eyewitnesses to the Flood available for centuries after the event itself.

The Babylonian tradition states:

"Xisuthros, a king, was warned by one of the gods to build a ship, and take into it his friends and relatives and all different kinds of animals, with all necessary food. Whereupon he built an immense ship, which was stranded in Armenia. Upon subsidence of the Flood, he sent out birds; the third time, they returned not. He came out, builded an altar, and offered up sacrifice."

Other national legends about the Flood include the following:

"Egyptians had a legend that the gods at one time purified the earth by a great Flood, from which only a few shepherds escaped.

"Greek tradition: Deucalion, warned that the gods were going to bring a flood upon the earth, for its great wickedness, built an ark...a dove was sent out twice.

"Hindu tradition: Manu, warned, built a ship, in which he alone escaped from a deluge which destroyed all creatures.

"Chinese tradition: Fa-He, founder of Chinese civilisation, is represented as having escaped from a Flood sent because man had rebelled against heaven, with his wife, 3 sons and 3 daughters.

"England: Druids had a legend that the world had been repopled from a righteous patriarch who had been saved in a strong ship from a Flood sent to destroy man for his wickedness.

"Polynesians have stories of a Flood from which 8 escaped.

"Mexicans: One man, his wife and children, were saved in a ship from a Flood which overwhelmed the earth.

"Peruvians: One man and one woman were saved in a box that floated on the flood waters.

"American Indians: Various legends, in which 1, 3, or 8 persons were saved in a boat above the waters on a high mountain.

"Greenland: The earth once tilted over, and all men were drowned, except one man and one woman, who repopled the earth."

The striking similarity between these widespread legends indicates that they stem from a common ancient event. Virtually every salient feature of the biblical Deluge account is preserved in one or more of the Flood legends of other nations. The fact that there is a certain ethnocentric perspective to the legends is understandable because the surviving patriarch (Noah) truly was the ancestor of each nation. Significantly, the Greenland legend states a tilting of the earth (on its axis) occurred during the time of the Flood! Such an event would stimulate seismic activity and contribute to the "deep-freeze" of the mammoths.

If you were Noah and were told by God that all life on earth was going to be obliterated except for your family and a group of animals and that you would have to rebuild civilisation with only the materials that you could carry on an ark, what would you have loaded on the Ark? Wouldn't you bring tools, art objects, durable clothing, educational materials, toys for children, valuables, etc. with you? Noah and his family certainly thought the same thoughts, and loaded as much as possible with which to "start over" after the Flood. The Ark became a huge "time capsule," preserving a variety of pre-flood artifacts and materials which represented a sampling of pre-flood society...

Since it would have taken years to build and provision such a vessel, Noah had much time to collect and preserve whatever pre-flood items he wished, and to stockpile whatever he needed to start life anew after the Flood. Such items would include clothing (sturdy fabrics and an aluminum belt?), works of art and/or examples of current technology (a rock-crystal head and ornaments of platinum?), toys for eventual grandchildren (model airplanes?), and certainly portable sources of heat and light (batteries?).

The ancient "high-tech" artifacts documented by Von Daniken likely were all part of the Ark's cargo. That is why they survived in such undamaged condition. After the Flood the Bible tells us that mankind was scattered abroad on the earth after their languages were confused (Genesis 11:8). Undoubtedly the contents of the Ark were coveted by all the nascent nations of mankind, and each carried with them a portion of the Ark's contents as they scattered in all directions. This accounts for the wide distribution of ancient "high-tech" items across the earth's surface. Many "high-tech" artifacts would have become prized national possessions which were, as mankind lost its pre-flood skills, regarded as mystical or religious objects from a time when "gods" ruled the earth...

If the idea of manned flight in ancient history still sounds impossible, consider the following. Von Daniken cites the shocking result of a translation of an ancient manuscript by the International Academy of Sanskrit Research at Mysore, India. The ancient text, attributed to a "Maharashi Bharadwaja, a seer in the remote past," describes "the secret of making planes invisible, of the uncanny possibility of hearing conversations inside enemy planes and taking them down " A facsimile of the Sanskrit manuscript (with

translation; appears in von Daniken's book, In Search of Ancient Gods. The "manuscript from the pre-historic past" is entitled Aeronautics, by Maharashi Bharadwaja. Its translation includes the following:

"In this book are described...the art of manufacturing various types of Aeroplanes of smooth and comfortable travel in the sky...That which can travel in the sky, from place to place, land to land, or globe to globe...

"The secret of constructing aeroplanes, which will not break...which cannot catch fire, and cannot be destroyed. The secret of making planes motionless. The secret of making planes invisible. The secret of learning conversations and other sounds in enemy planes. The secret of receiving photographs of the interior of enemy planes'.

This 'prehistoric' document discusses such 'high-tech' subjects as constructing aircraft of fire-retardant material, making aircraft 'hover' in place (like helicopters or the 'Harrier' fighter), stealth technology, air-to-air surveillance and in-flight image transmission...

Remember the ancient Sanskrit document about air travel which mentioned the existence of "aeroplanes...which can travel...globe to globe." The word "globe shows that the spherical nature of the planets was known to very ancient mankind, and this ancient document asserts that manned vehicles existed in ancient times which could fly between the "globes" (i.e. "planets"). Was mankind's "Tower of Babel" a launching pad or missile complex, being constructed in an effort to rebuild a space program? Before you dismiss this possibility, there is evidence to support such a contention! Read on if you dare to have your concepts of ancient history severely challenged.

Von Daniken claims to have found numerous references to space travel and astronauts in the artifacts and pictographs of the ancient world. For example, a ceramic object was unearthed at the Great Pyramid at Tlateloco which von Daniken describes as "a bad copy of a jet engine." However, the object looks like an excellent copy (with stylized fire coming from the object) of the gimbaled engine nozzles of the rocket which powers America's space shuttle flights into orbit.

He also notes ancient Chinese mummies which are girded with what look like astronaut's flight suits, an ancient funerary crypt drawing from Mexico which apparently depicts an ancient astronaut at the controls of his space capsule, ornamentation on an ancient "god" which resembles a "modern electronic integrated circuit," and an ancient tablet showing a "god" flying above a design which (he postulates) could be the depiction of an astronaut in a space vehicle with the design being a "symbolic representation of the construction of an atom...represent[ing] the propulsion unit." Indeed, Von Daniken's entire book, In Search of Ancient Gods, describes many such ancient artifacts and drawings which support his contention that there were ancient astronauts on the earth.

Interestingly, many ancient civilisations deified their ancestors and depicted them as "gods" who "flew in the heavens." Asshur, the deified ancestor of the Assyrians is so depicted, as is "Ahura-Mazda," an ancient Persian "god." In the case of Asshur, there is a direct link to pre-flood man, as Asshur's father (Shem) was a pre-flood man, quite familiar with whatever technologies pre-flood mankind possessed. Shem was 100 years old when the Flood occurred, and lived 500 years after the Flood. Indeed, an analysis of the genealogies of Genesis indicates that Shem lived long enough to be a contemporary of Abraham, Isaac and possibly even Jacob!

Shem lived long enough to communicate information about pre-flood life to many generations of many nations. Shem, a product of pre-flood genetics and possessing a pre-flood body, outlived eight of the nine generations that followed him (see Genesis 11)! This supports the contention that matter (out of which human bodies are composed) aged

differently in the post- and pre-flood period. Eber, Shem's great-grandson, was the only one to outlive Shem, and Eber's long lifetime made him a contemporary of Abraham, Isaac and Jacob as well. Perhaps it was because Eber the patriarch was still a contemporary of Jacob that Jacob's descendants were named "Hebrews," in his honor...

In the 1980's a new development in the heavens was discovered which shocked modern mankind! This development has been the subject of media coverage in both the established media and the non-establishment tabloids. This development was the discovery of a gigantic sculpted human face, encased in a helmet. This sculpted face was not discovered on the earth, but on Mars!...

The most likely source of the civilisation that sculpted this face on Mars is the pre-flood world of Noah. However, due to evolutionary indoctrination, many will attempt to find an evolutionary "solution" to the problem of a human face in outer space. Therefore, evolutionists generally speculate that advanced outer space aliens performed these (and all other) ancient "hightech" projects.

I think that it is very plausible that many of the high-tech artifacts found around the world were carried onto the Ark with Noah's family. On the subject of how high-tech the pre-Flood world got Roy Schulz makes these comments:

That society was not economically developed to the extent that it could have ever produced what we have in our world. This is further proven by the way God chose to eliminate the pre-Flood population. He DROWNED them! This method would not be possible in our world because we have submarines that could stay in the water for a year or longer. We have the means to defy that kind of universal destruction. This shows that pre-Flood man did not have these highly technical inventions.

There are fossil deposits like the Alaskan muck deposits where animals and their bones are completely ripped to shreds which prove the utter violence of the global catastrophes that have rocked the earth in the past. If men did try to survive by submarine the same fate may have easily occurred to them where violent tsunamis could have ripped those to shreds as well. If God intended to destroy all mankind He could have personally dealt with such individuals who tried to escape so I don't see that as an obstacle to the belief in a high-tech pre-Flood world.

We have given fairly strong evidence that the dynastic history of Egypt began after and not before the Flood and early dynastic history of Mesopotamia appears to have started about the same time which we will look further into a little later. If this is so, where is the record of pre-Flood civilisation?

The Giza pyramids appear to be one of very, very few remnants of civilisation pre-Flood. Whether you believe in an old earth or young earth this distinctive lack of archaeological evidence of pre-Flood civilisation despite there being geological strata of this time and/or before is a major mystery and anachronism that needs to be dealt with.

Perhaps it was a combination of the sheer violence and/or God wiping out the evidence deliberately that accounts for a lack of evidence for the pre-Flood world. The only thing/s that were capable of and/or allowed to survive were those things designed to withstand such catastrophes (eg. Giza pyramids).

Based on Genesis 1:7 many Creationists have theorised that there was a water canopy before the Flood which filtered out much cosmic radiation slowing down the aging process.

The removal of this would only partly account for the reduction of the lifetime of humans post-Flood. While the descendants of Noah's sons reduced quickly post-Flood, Noah and his son Shem lived many hundreds of years after the Flood while many of their descendants died earlier and before their own passing showing that there must be other causes as well, presumably genetic.

Jan Aaron Young in his book "Generations of Heaven and Earth" makes these comments regarding the belief in a pre-Flood canopy:

There is quite an extensive amount of literature about the Pre-Deluge atmosphere. God separated waters above from waters below by a firmament or expanse called a heaven (1:6-8). In Joseph Dillow's book, THE WATERS ABOVE: EARTH'S PRE-FLOOD VAPOR CANOPY (1981), he surveys various canopy models, evidently of all Pre-Deluge worlds. He draws scientific evidence carefully from the Scriptures. The language of appearance is used which is not strictly scientific but universally recognized, such as the term, sunset...

"After an analysis of numerous mythological accounts of the ancient earth, Kellogg concludes that many of them tell of a visible water heaven scintillating with light. This heaven was the home of the gods, and it obstructed the power of the sun god. One day this water heaven was banished, and the sun came riding through as the conqueror of heaven and master of the wind and rain. One who believes the biblical account of primeval vapor canopy is tempted to see ancient allusions to the new burst of 'sun power' that was undoubtedly unleashed when the canopy condensed during the rainfall of Noah's Flood" [p.115]...

Noah's drunkenness (Genesis 9:21) can be attributed to the new conditions of the new age. Water in a canopy world would press down on the atmosphere below increasing the atmospheric pressure. Dillow shows that 40 feet of precipitable water in the canopy would increase pressure to 2.18 atmospheres by the weight of the water... The carbon dioxide is suppressed with greater atmospheric pressure so fermentation takes longer.

Noah was caught off guard by the increased alcoholic content and lower pressure causes intoxication sooner--a double whammy. Tests in high altitude found blood alcohol is higher than in lower altitude. "So another piece of seemingly unrelated biblical data dovetails into the water heaven theory." As we shall see below, Noah's altitude was raised more than a mile higher in the Ararat region--a triple whammy! No wonder there is no record of God chastising Noah for drunkenness and cursing Ham... God also knows there is a psychological letdown after catastrophic stress as with Lot, Elijah and Hezekiah...

"There were repeated traditions of cosmic upheavals in virtually every culture...the followers of Lyell and Darwin transformed these worldwide traditions of cosmological upsets into fanciful tales and ancient mythology, claiming the traditions were groundless and impossible since

they could have had no physical and real basis. Certainly the planets had been regularly circling in their present orbits for untold millions of years. Certainly their satellites had regularly and unvaryingly accompanied them. Who said so? Darwin. Lyell. Hutton. Kant.

"So the scholars of yesteryear assumed that there was no logical, physical, or actual basis for the ancient sky gods of so many ancient cultures. Had catastrophes been recognized, it would have led to a semi-literal interpretation, which would have led directly back to catastrophism, and then directly contradicted the plausibility of the uniformitarian approach, already considered to be above question."

Myths are generally based on an historical truth and can supplement the truth of the Bible. [p.113+] Many words used for 'heaven' have an etymology that suggests a celestial ocean. Both the Greek 'ouranos' and the Hebrew 'shamayim', both used for heaven, may therefore mean 'the waters', waters above the upper air.

"In the Babylonian creation account, Enuma Elish, there are a number of references to a celestial ocean." Marduk battled the Babylonian - chaos monster, Tiamat, which was the primeval ocean that surrounded the universe. Marduk defeated Tiamat by cutting her like a fish in two, the upper half made and covered the heaven.

"In ancient Egypt the heaven was regarded as an ocean parallel with that on earth. The sun god traveled in a barge through this ocean which 'surrounds the world.' This watery heaven was the god Canopus whose symbols were a water vase and the serpent. His very name is a memorial to the vapor canopy."

In Greece, "Ouranos, or Uranus, mated with the earth and she bore the Titans, one of which was Cronos." He castrates Ouranos so he can no longer mate with his mother earth again. "Uranus is no longer mentioned in Greek mythology as a god to whom worship is ascribed ...When Cronos comes to the throne, the water heaven has already been restrained."

"During the reign of Cronos a golden age prevailed. Men lived without sorrow, were free from toil and grief, and also enjoyed longevity of life." Adam's curse was still in effect prior to the Deluge (5:29). Perhaps the lack of toil was only by those who did not have to labor, like later Sodomites (Ezekiel 16:49).

"Interestingly, there were two suns--Hyperion and Helios. While Cronos reigned and men enjoyed the golden age, Hyperion was the sun that shone on this planet. Hyperion was the son of Gaia ('earth') and Uranus (the sky, or 'water heaven') before his castration. In a later age under Zeus Hyperion is displaced by his son, Helios, and a new sun [successor] takes over."

This reflects the fact that great lights appeared (Genesis 1:16) and neither words for sun or moon appear until sometime after the Deluge. The greater light could have been a luminous Saturn and the lesser the real sun, both diffused by the canopy [This is based on his support of Velikovsky's theory regarding the cause of the Flood which will be quoted shortly].

The closeness of Saturn and the farness of the sun could have made this possible. Saturn could have orbited closer to the sun and earth could have orbited Saturn. Nereid presently orbits Neptune with a period of 359 days, almost one of our years.

What caused the Flood? The Bible says in Genesis 7:11:12:

In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were broken up, and the windows of the heavens were opened up. And the rain was upon the earth forty days and forty nights.

There were two sources of water according to this passage – subterranean water and atmospheric water.

Immanuel Velikovsky wrote the following article “On Saturn and the Flood” that I’d to know quote based on his research of rabbinical legends and those of other ancient legends giving his own radical theory of how the Flood may have been caused:

On Saturn and The Flood

[Editor's Note: This essay is based upon a lecture given by Immanuel Velikovsky at the University of the New World, Valais, Switzerland, in 1971. It was first transcribed by his secretary, Mr. Jan Sammer, who supplied both additional textual material (offset by brackets) as well as certain relevant referential data. Dr. Velikovsky's lecture was derived from his own unpublished manuscript - Saturn and the Flood - which was first conceived and written in the early 1940's. The present article is thus a condensation of a much larger work currently being prepared for publication. - LMG]

Worlds in Collision comprises only the last two acts of a cosmic drama -- one that occurred in the middle of the second millennium before the present era; the other during the eighth and early part of the seventh century before the present era. Prior to the events described in Worlds in Collision, Venus -- following its expulsion from Jupiter -- was on a highly eccentric orbit for a period of time measured certainly by centuries, perhaps millennia, before its near-encounters with the Earth. While the actual beginning of the drama is shrouded in the mist of grey antiquity and difficult to pinpoint with exactitude, there is a point at which a clearer picture emerges. This is the time when the two giant planets -- Saturn and Jupiter -- approached each other closely. Possibly they were close for a long period of time, passing near one another as they traveled along orbital paths quite dissimilar to those of today.

Saturn and Jupiter are so often associated in cosmological history that sometimes I even considered the possibility that they may have constituted a double star system, of which there are many in the universe. I said that Saturn and Jupiter were stars, though today we know them as planets. Actually, in Worlds in Collision, in the last chapter, I also used the word "star" in referring to the two giant planets. There I wrote, with respect to the future, that "some dark star, like Jupiter or Saturn, may be in the path of the sun, and may be attracted to the system and cause havoc in it".(1) At that time it was said that they were planets, not stars, while today it is known that Jupiter and Saturn, too, are star-like, producing several times the amount of heat they receive from the Sun.(2)

Today Jupiter moves on an orbit of twelve terrestrial years and is about half a billion miles away from the Sun, whereas we are some ninety-three million miles distant. Saturn is much farther: it is the next planet beyond Jupiter, approximately another half billion miles outside Jupiter's orbit. They are presently not of the same size or volume. Jupiter is more than three hundred times more massive than the Earth, but Saturn only ninety-five times. In volume, Jupiter is about thirteen hundred times that of the Earth, whereas Saturn is

only about eight hundred times that of the Earth. Today Jupiter is actually more massive than all the other planets, Saturn and the rest, put together.

The cosmological thought of ancient peoples conceived of the history of the Earth as divided into periods of time, each ruled by a different planet. Of these the epoch of Saturn, or Kronos, was remembered as a time of bliss, and it was made to precede the period during which Jupiter was the dominant deity. Insofar as I could understand the physical events that affected the globe in times preceding the Middle Kingdom in Egypt, I was able to explain them as the results of a disturbance in which both Jupiter and Saturn participated.

Various peoples witnessed the events and described them, as a celestial-human drama in different forms: the Greeks, for example, had Jupiter-Zeus, the son of Saturn-Kronos, dethrone his father and banish him, and take his place to become the supreme deity. In Egyptian folklore or religion the participants in the drama are said to be Osiris-Saturn, brother and husband of Isis-Jupiter. And it is not that the wife dethrones the husband, nothing of the kind - there is, instead, a fight going on in the sky in which some body, described as Seth, attacks Osiris and kills, actually dismembers him; and after this Isis travels in search of the dismembered parts of Osiris. You see how the two dramas are hardly at all alike. I believe that my long experience in interpreting dreams and associations of my fellow men probably was of help to me to see similarities where the similarities were not easily seen.

An Egyptologist, one of the most prominent Egyptologists of the last forty years (he died several years ago), Sir Alan Gardiner, wrote -- and I read it twice in his writings(3) -- that he could not understand who Osiris was. Osiris occupied an extremely important role in the religion, folklore, and rites of Egypt. But who was he? Was he a king who had been killed? -- Gardiner could not figure it out. He did not understand that Osiris represented a planet, Saturn, as did Tammuz in Babylon. Sir James Frazer, author of *The Golden Bough*, describes in the volume *Adonis*, Osiris, Attis the great lamentations and crying for the fate of Tammuz. Similar rites were observed in Egypt for Osiris; and it should be understood that these lamentations were actually for Saturn, because the time of Saturn - the Golden Age of Saturn, or Kronos -- came to its end when the supreme god of that period, the planet Saturn, was broken up.

I have already discussed the statement, contained in the Tractate Brakhot of the Babylonian Talmud, which points to the celestial body Khima as the source of the Deluge; and I have shown why Khima is to be identified with Saturn.(4)

[Hindu sources also provide information which links the planet Saturn with the Deluge. This catastrophe is said to have taken place during the Satya yuga, in the reign of Satyavrata, who is usually identified as Saturn. Actually, it becomes apparent that the whole epoch named Satya yuga was the Age of Saturn as well as of the Deluge. Sir William Jones, who occupied himself mainly with comparative linguistics and with Hindu lore, expressed this very thought. He wrote that the Satya yuga meant the Saturnian Age, and that this was the Age of the Flood.(5)]

Also in the Mexican codices it is said that the first world age, at the end of which the Earth was destroyed by a universal deluge, and which was therefore called "the sun of water" or Atonatiuh, was presided over by Ce-acatl, or Saturn.(6)

The ancient sources all point to Saturn; but how did Saturn cause the Deluge? What did really happen?

Suppose that two bodies, such as Jupiter and Saturn, were to approach one another rather closely, so as to cause violent perturbations and huge tidal effects in each other's

atmospheres. As a double star, or binary, they might interact to the extent that, under certain conditions, the interaction of the members of such a pair will lead to a stellar explosion, or nova. A nova is thought to result from an instability in a star, generated by a sudden influx of matter, usually derived from its companion in a binary system. If what today we call Jupiter and Saturn are the products of such a sequence of events, their appearance and respective masses must formerly have been quite different.

Such a scenario would explain the prominence of Saturn prior to its cataclysmic disruption and dismemberment -- it must have exceeded Jupiter in size. At some point, during a close approach to Jupiter, Saturn became unstable; and, as a result of the influx of extraneous material, it exploded, flaring as a nova which, after subsiding, left a remnant that the ancients still recognized as Saturn, even though it was but a fraction of the size of the celestial body of earlier days.

[Jupiter, stripped of its outer envelope, was seen as a new creation and received a new name -- Horus in Egyptian texts, Zeus in Greek mythology. Thus did Isis-Jupiter give birth to Horus, who was also Jupiter; and similarly Rhea, Kronos' companion, produced Zeus.]

In Saturn's explosion much of the matter absorbed earlier was thrown off into space. Saturn was greatly reduced in size and removed to a distant orbit -- the binary system was broken up and Jupiter took over the dominant position in the sky. The ancient Greeks saw this as Zeus, victorious over his father, forcing him to release the children he earlier had swallowed, and banishing him to the outer reaches of the sky. In Egyptian eyes it was Horus-Jupiter assuming royal power, leaving Osiris to reign over the kingdom of the dead.

My conclusion that, as a result of its interplay with Jupiter, Saturn became a nova,(7) I found confirmed in many ancient sources, in which Saturn is regularly associated with brilliant light; but I was led to this idea first of all by a certain clue contained in the Biblical account of the Deluge. The story as found in the book of Genesis starts with these words: "And it came to pass after seven days, that the waters of the Flood were upon the earth."(8) It is not explained, after seven days of what? Some words seem to be missing here from our text of the Old Testament. It is clear, however, that Isaiah refers to the same seven days in his description of the messianic age to come, when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days...."(9) This memory of the seven days of light preceding the Deluge(10) is a most important indication of the physical cause of the catastrophe. The intense light, filling the sky, points to a source in a nova within the solar system.

If, as all evidence indicates, the nova was in fact Saturn, we may obtain an estimate of the Earth's distance from the source of the illumination in the following way: The light from Saturn's explosion probably reached the Earth in a matter of minutes, practically simultaneously with the beginning of its nova phase; but the waters followed seven days later. Though ejected in the same catastrophic disruption, the Saturnian gases or filaments took a week to reach the Earth. If we can estimate the initial ejection speed of this material(11) and fix with some approximation the length of the day at that time, it may be possible to get an idea of how far removed the Earth was from the focus of the cataclysm. It is conceivable that the Earth was, at that time, a satellite of Saturn, afterwards possibly becoming a satellite of Jupiter.

With the end of the seven days of light the Earth became enveloped in waters of cosmic origin, whether coming directly from Saturn -- and Saturn is known to contain water(12) -- or formed from clouds of hydrogen gas ejected by the nova, which combined, by means of powerful electrical discharges, with the Earth's own free oxygen. There are definite indications of a drastic drop in the atmospheric oxygen at the time of the Deluge - for instance, the survivors of the catastrophe are said in many sources to have been unable

to light fires. The Midrashim and other ancient sources describe the waters of the Flood as being warm;(13) in addition the waters may have been rich in chlorine, an element which in combination with sodium forms common salt. Marine geologists are unable to trace the origin of the huge amounts of chlorine locked in the salt of the Earth's oceans, the Earth's own rocks being rather poor in this element and incapable of supplying it in the needed quantities. Chlorine may thus be of extraneous origin; being a very active element, it could possibly be present in some different combination on Saturn.

The effects of nearby supernovae on the biosphere have been the object of intensive study by geologists in recent years,(14) in an attempt to account for abrupt changes in the history of life on this planet. Sudden extinctions were followed by the appearance of new species, quite different from those preceding them in the stratigraphic record. In a relatively brief interval whole genera were annihilated, giving way to new creatures of radically different aspect, having little in common with the earlier forms they replaced.(15) Thus, over the past two or three decades, many geologists and paleontologists have found themselves increasingly drawn to the view that the observed abrupt changes in the biosphere, such as that which marked the end of the Mesozoic and is thought to have brought with it the extinction of the dinosaurs,(16) among other animal groups, could best be explained by the exposure of the then living organisms to massive doses of radiation coming from a nearby supernova. The radiation would annihilate many species, especially those whose representatives, whether because of their large size or for other reasons, were unable to shield themselves from the powerful rays; at the same time, new organisms would be created through mutations, or "macro-evolution".(17) Animals would suffer much more severely than plants -- on plants the principal effect would be mutagenic.(18)

After the Deluge many new forms of life came into beings especially plant life. Thus it happened that Saturn was later called a god of vegetation. Frazer in his *Golden Bough* considered Osiris and Tammuz to be nothing more than vegetation gods - so strong was Saturn's connection with the new forms in the plant kingdom that appeared following the Deluge.

There is one important phenomenon which the supernova theory does not explain, however, namely the geological upheavals that accompanied the great extinctions. The Midrashic sources relate that, during the Deluge, all volcanoes erupted;(19) and other ancient accounts assert the same. Changes took place in the lithosphere as well as in the biosphere. Most pronounced, however, were the changes in the hydrosphere -- the volume of water on the Earth was vastly increased. And it is of interest that the Atlantic Ocean was called by the ancients "the sea of Kronos"(20) -- indicating that it came to be only after the Deluge.

The memory of these stupendous events survived for millennia and vestiges of the cult of Saturn persist even till today. One of these memorials is the feast of light, celebrated in mid-winter: Hannukah or Christmas, both stemming from the Roman Saturnalia. These are all festivals of light, of seven days' duration, and they commemorate the dazzling light in which the world was bathed for the seven days preceding the Deluge; in their original form these festivals were a remembrance and a symbolic re-enactment of the Age of Saturn. It was said that in that age there had been no distinction between masters and servants - thus in Rome, for the duration of the Saturnalia festival, the household slaves were freed, and were actually waited on by their masters. Also the statue of Saturn which used to stand in the Roman Forum was for a time released from its bonds. This statue, which had bands around its feet, represented the planet Saturn with its rings -- it was understood that it was Jupiter that had bound Saturn with these bonds after he had overthrown Saturn. Astronomers are unable to explain their origin, but they must have formed in that event in which Jupiter disrupted Saturn.(21)

There is evidence that the ancient Maoris of New Zealand were also aware of the rings around Saturn. They called the planet Parearau, which means "her band quite surrounds her".(22)

Saturn was the chief deity of, among other peoples, the Phoenicians and the Scythians - in cuneiform sources the Scythians are called Umman-Manda, or "the people of Saturn". The Phoenicians used to bring human sacrifices to the planet, calling it Moloch, or "king". Usually children were the victims, consumed by Moloch, as Saturn had devoured his own children. Porphyry records the persistence in some cities of the Greek world of human sacrifices to Saturn well into Roman times.(23)

[The worship of Saturn was also reflected and perpetuated in political institutions in many parts of the world. In ancient Egypt the ruling king was identified with Horus, or Jupiter, as the earthly analogue of the reigning heavenly power. Upon his death he came to be regarded as Osiris, or Saturn, a departed but still highly venerated heavenly body.

In the Chinese concept of kingship, which persisted till the early years of this century, the Emperor was the earthly representative of the ruling planet Saturn. Ssu-ma Ch'ien, the great Chinese historian of the second century before the present era, in his treatise on The Rulers of the Heavens wrote that Saturn is the planet of the Sovereign, or the Emperor. As Saturn occupied the central place in the sky, even so the Emperor was at the center of his realm on Earth. Thus Saturn came to be connected in Chinese thought with the pole star, because the pole star marks the "center" of the sky around which the entire heavenly vault revolves -- it was considered the most favored place.(24) Saturn was regarded as the most important celestial object, corresponding to the Emperor, and thus placed in the center of the sky. So we see that the Chinese monarch was not a "sun-Emperor" -- he was a Saturn Emperor.(25) What could have moved the Chinese to put such stress on the importance of Saturn if this planet was always only a faint, sluggishly moving point of light in the starry sky? Saturn's role in the Chinese idea of government, preserved in its political institutions almost till our own days, lets us get a glimpse of the planet's importance in the past as a dominant celestial body.]

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5. ["On the Gods of Greece, Italy and India" in *Asiatick Researches I* (1799), p.234. Cf. E. Moor, *The Hindu Pantheon* (1864), p.108. - JS. Also see *Larousse World Mythology*, ed. by Pierre Grimal (N.Y., 1965), p.244. - LMG]
6. E. Seler, *Gesammelte Abhandlungen*, Vol.II, p.798. [Also see *Mythology of the Americas* (N. Y., 1968), pp.180-181. - LMG]
7. [Cf. the remarks by William Mullen in *Pensee IVR III* (Winter, 1973), p.14 "Velikovsky has suggested that as a result of disruption Saturn went through a short nova-like phase in which its light would have obscured everything else visible from earth; the deluge followed shortly thereafter." - LMG]
8. Genesis 7:10.
9. Isaiah 30:36.

10. Similar memories are to be found in Babylonian and Hindu sources; an intense light flooded the Earth just prior to the Deluge.
11. [The usual range of the velocities is between 1,300 and 2,500 km/sec. See Science News, Vol. 110 (October 16, 1976), p.251. - JS]
12. [See T. Ferte, "A Record of Success" in *Pensee IVR I* (May, 1972), p.23 under the entry SATURN. Velikovsky correctly claimed that "Saturn contains (or consists of) water The Saturnian rings consist of ice". Pioneer 11 indicated that Saturn's core is "wrapped in a compressed blanket of such materials as water, methane and ammonia extending to about 0.23 percent of Saturn's radius (0.23 Rs)". Furthermore, "many researchers have assumed that the ring particles are composed largely of water ice, and the new data seem supportive" (Science News, 9/15/79, p.181). - LMG]
13. See sources in L. Ginzberg, *The Legends of the Jews* (Philadelphia, 1925), Vol.V, p.178.
14. [The first proponent of the supernova hypothesis was O. H. Schindewolf in his *Der Zeitfaktor in Geologie und Palaeontologie* (Stuttgart, 1950); see also idem, "Ueber die moglichen Ursachen der grossen erdgeschichtlichen Faunenschnitte" in *Neues Jahrbuch der Geologie und Palaeontologie*, Abh. 10, pp.457-465; V. I. Krasovsky and I. S. Shklovsky, "Supernova explosions and their possible effect on the evolution of life on the Earth" in *Dokl. Ac. Sci. USSR* 116 (2): pp.197-199; L. J. Salop, "Glaciations, Biologic Crises and Supernovae, *Catastrophist Geology*, Vol.2, no.2 (1977), pp.22-41. JS]
15. see N. D. Newell, "Revolutions in the History of Life," *Geological Society of America Special Papers* 89, pp.68-91.
16. But see my article in *KRONOS II:2*, "Were All Dinosaurs Reptiles?" (Nov.1976), pp.91-100. [Cf. Adrian J. Desmond, *The Hot-Blooded Dinosaurs* (N.Y., 1976), especially pp.184-196, 224-225; also see "Cosmic Radiation Blast Linked to End of Dinosaurs" in *New York Times*, 5/30/79, p.A20. - LMG]
17. see my comments in *Pensee IVR IV*, "The Pitfalls of Radiocarbon Dating" (Spring-Summer, 1973), p.13 - "...in the catastrophe of the Deluge, which I ascribe to Saturn exploding as a nova, the cosmic rays must have been very abundant to cause massive mutations among all species of life" In 1963, in a letter to H. H. Hess, I suggested that tests should be devised for detection of low energy cosmic rays emanating from Saturn, especially during the weeks before and after a conjunction of Earth-Jupiter Saturn" (see *Pensee IVR 11* (Fall, 1972), p. 28; Velikovsky Reconsidered, "H. H. Hess and My Memoranda" (N. Y., 1976), p.49). Besides cosmic rays, I have suggested that Saturn emits X-rays (see *Pensee IVR I* (May, 1972), p. 23). [Also see "Long-period X-ray transients" in *Science News*, Vol. 110, Oct.16, 1976, p.250. - LMG]
18. K. D. Terry and W. H. Tucker, "Biologic Effects of Supernovae" in *Science* 159 (1968), pp.421-423.
19. Sefer Hajashar.
20. See for example Plutarch, *Isis and Osiris*, Chap. 32; Clement of Alexandria, *Stromata*, Vol.8, p.360; Aristotle, fragment no.196.
21. For a possible explanation of the mechanics of the formation of the Saturnian rings, cf. H. Friedman, "Cosmic X-ray sources: A progress report" in *Science* 181 (3 August 1973), p.396. [Cf. *American Scientist*, 66 (Jan.-Feb., 1978), pp.30-37. - LMG]
22. E. Best, *The Astronomical Knowledge of the Maori, Genuine and Empirical: New Zealand Dominion Museum Monograph* (Wellington, 1922), p.35.
23. Porphyry, *On the Abstinence from Animal Food*, transl. by Th. Taylor (Centaur Press, U. K., 1965), p.81 (II.27), p.102 (II.54).
24. [Cf. similar assertions in Proclus, In *Platonis Rem Publicam* II.213.4f.; Eusebius, *Praeparatio Evangelica* VI. 1.4; Nonnos, *Dionysiaca* 4 1.350. - JS]
25. [Cf. Giorgio de Santillana and Hertha von Dechend, *Hamlet's Mill* (Boston, 1969), p.129. - LMG]

Young-earth Creationist Kent Hovind in his DVD series has his own theory on how the Flood was caused that has some similarities with Velikovsky's theory. This is a summary that comes from the Wikipedia article on Kent Hovind:

Hovind explained the Biblical account of Noah as follows: Noah's family and two of every "kind" of animal (including young dinosaurs) safely boarded the Ark before a -300 °F (-184 °C) ice meteor came flying toward the Earth and broke up in space.

Some of the meteor fragments became rings and others caused the impact craters on the moon and some of the planets. The remaining ice fragments fell to the North and South Poles of the Earth, concentrated towards those regions by the Earth's magnetic field.

He explains the fossils were created by billions of organisms that were washed together by the mass destruction of the worldwide flood, buried, and fossilized.

The resulting "super-cold snow" fell near the poles, burying the mammoths standing up. Ice on the North and South Poles cracked the crust of the Earth, releasing the fountains of the deep, which in turn caused certain ice age effects, namely the glacier effects. This made the Earth "wobble around" and collapsed the vapor canopy that protected it.

During the first few months of the flood, the dead animals and plants were buried, and became oil and coal, respectively. The last few months of the flood included geological instability, when the plates shifted. This period saw the formation of both ocean basins and mountain ranges, and the resulting water run-off caused incredible erosion – Hovind states that the Grand Canyon was formed in a couple of weeks during this time.

After a few hundred years, the ice caps slowly melted back, retreating to their current size, and the ocean levels increased, creating the continental shelves. The deeper oceans absorbed much of the carbon dioxide in Earth's atmosphere and thus allowed greater amounts of radiation to reach the Earth's surface. As a result, human lifespans were shortened considerably in the days of Peleg.

A counter article that criticises this theory is found at [http://rationalwiki.org/wiki/Kent_Hovind %27s_Creation_Seminar:_The_Hovind_Theory](http://rationalwiki.org/wiki/Kent_Hovind%27s_Creation_Seminar:_The_Hovind_Theory).

All mankind, apart from Noah's family, died in the massive global flood that God brought on the earth. Mankind was survived and started over again through Noah, his wife and 3 sons and their wives who God saved through the ark which Noah built. The year in which Noah and his family came out of the Ark after the Flood was 2304 BC.

We read in **Genesis 8:4** that "the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains [plural] of Ararat". From here in eastern Turkey, not far from the source of one of the upper branches of the Euphrates River, the post-flood history of mankind began.

Noah's Post-Flood Activities

According to the Bible Noah lived for another 350 years after the Flood and being the patriarch of that post-Flood world must have had some major impact on the early post-Flood world yet we hear next to nothing about Noah except the early activities of his recorded in the Bible.

Thankfully there have been extra-biblical records describing more of what Noah did in the post-Flood world. Hidden, for the most part, since the Renaissance these records greatly flesh out the work of Noah in the post-Flood world. With his summary of these ancient records I'd like to quote again from chapter 9 of Roy Schulz' book "Exploring Ancient History - The First 2500 Years":

The Vast Scope of Noah's Work

Noah not only lived for six centuries prior to the Flood - he also lived for 350 years after it! His life is the second longest ever recorded in human history (Gen. 9:28-29). For three and one half centuries after the Deluge, Noah continued to serve God. What were his activities during this long period of time? Where did he go? How did he serve God in directing the activities of the tiny but growing population? The Bible does not tell us - but other historical sources provide some extremely fascinating insights into his Patriarchal activities!

Noah's Patriarchal Office

Recall that Noah, before the Flood, was a great, wealthy, and influential leader . He was actually A GREAT RULER! His was a tremendous heritage. Noah remember, was the eighth preacher of righteousness in the line of Seth. He held the same rank as Enos, Enoch, and the other great servants of God before him in pre-Flood times. Noah was the Great Patriarch for all the children of Seth. If they had remained obedient, Noah would have been the chief ruler over this vast segment of the human race. But the children of Seth went the way of Cain. The Flood washed both them and their sinful ways from the earth. Only Noah and his family were left. Thus, when the Flood was over, Noah not only found himself the remnant of the line of Seth -- he was also nothing less than the Patriarch of the entire human family. It was his responsibility to direct the activities of the entire human race. His job, under the guidance and inspiration of God, was to rule the whole world God's way! Yes, Noah's responsibilities were literally unlimited in the human sphere for they encompassed ULTIMATE WORLD AUTHORITY!

The world before the Flood had gone wrong. Now it was Noah's responsibility to see that society went the right way. His duty was to teach all humanity God's laws, God's government, God's ways. Would the human race follow Noah's inspired teaching and leadership?...

Noah as Educator

In the decades immediately following the Deluge, the small but growing human family lived in the region of Armenia. As chief Patriarch, what were Noah's duties and activities in these earliest years? The Bible makes plain that the first duty of a Patriarch is to teach his family the ways and laws of God (Gen. 18:19)...

Imagine a Sabbath service with the entire human family present and Noah and Jesus Christ delivering the messages! This is not at all a far-fetched picture! Consider: God the Eternal is vitally concerned with the human family. At this crucial juncture in history He

would certainly not leave the people to themselves! If He personally taught Adam and Eve both before and after the expulsion from Eden's garden, if He personally shut Noah into the ark, if He personally met with Abraham later - He certainly must have been personally present in these early years.

Noah, then, with God's help, was engaged in educating the human family. Berossus records that Noah not only taught religion - the laws and government of God - but that he also gave instruction in astronomy, agriculture, and other vital subjects! Yes, Noah was a great Educator! He had accumulated vast knowledge over the course of his CENTURIES-LONG, life. He had walked with God - the greatest source of knowledge in the universe! And he would also draw upon the educational resources of the seven great preachers of righteousness that had come before him. Noah was amply qualified to teach the human family about all phase of human existence and endeavor!

Noah's Original Journey

...Though the Bible does not give details about Noah's activities after the Flood, people in the late Middle Ages and after knew much about his travels and accomplishments. Based upon the record of Berossus and other ancient historians, many books were written by scholars in the 15th, 16th, 17th and 18th centuries which told the story of Noah's travels! Note this amazing statement in a recent book: "... almost any man of the Renaissance could tell the story of Noah's wanderings and of his plantation of Europe, for the account appeared in many books." ("The Legend of Noah", Don C. Allen, 1963, p.117).

What happened to these many books?" The answer comprises another sad commentary on human nature. The history of Noah and of early Europe has been suppressed!...Some of these books are still in existence. A noteworthy example, because it is in English, is the book by Richard Lynche, An historical treatise of the travels of Noah into Europe, London, 1601. Another similar book, written in French by Jean Lemaire and contained in his Works (Louvain, 1882), is summarized on pages 115-116 of Allen's "Legend of Noah".

According to Lemaire's book as summarized by Allen, Noah, after some eight decades in Armenia, took Shem, Ham, and Japheth on a world tour, a preliminary step in establishing settlements for the various branches of the human family. They began their extensive journey north of Armenia on the Black Sea. From the Black Sea they moved into the Mediterranean and then proceeded to sail around its entire coast! This journey, according to Lemaire, took ten years - a comparatively brief period for early Patriarchal times!

After their return to Armenia, Noah began to send out groups of colonists to the various parts of the world where God wanted the different segments of the human family to live. Consequently, it later became Noah's responsibility to journey to these various areas to see that things were progressing according to God's will...It is apparent that Noah did not send people out haphazardly. In short, there must have been a PLAN of settlement - a plan determined in advance by the Creator.

Did Noah Have Maps?

Read what God inspired the Apostle Paul to say. "God who made the world and all that is in it ... from one forefather ... has created every nation of men to live over the face of the whole earth. He has determined the times of their existence and the limits of their habitation". (Acts 17:24 26). God determines the bounds of nations. He determined IN ADVANCE where the nations and races should live, and the part each should play in ancient, as well as more recent, times. (See page 1 of the "Race Question" article, reprint 202).

On the pages that follow we will see that Noah had settlements of people living in Arabia, North Africa, Spain, Italy, and other areas beginning approximately a century after the Flood. The overall picture derived from these locations indicates a definite plan of settlement! God wanted certain peoples in certain definite areas over the surface of the earth. He instructed Noah where to send the people. How did Noah know where they should go? How would they know how to get there?

A recent book supplies a logical answer. The book was written by Charles H. Hapgood, professor at Keene State College in Keene, New Hampshire, and is entitled *Maps of the Ancient Sea Kings: Evidence of Advanced Civilization in the Ice Age*. This valuable book is an amazing contribution to the history of cartography or map-making. The author shows that in the early sixteenth century A.D. which is popularly known as the "Age of Discovery," maps were already in existence which were far more accurate than both those done in that day by the explorers in their voyages or the ancient maps dating from Greek and Roman times. Note these remarkable facts: The continent of Australia was appearing on maps in Europe before Australia was discovered! Furthermore, the Greek Isles depicted on these maps consisted of many more islands than are in existence today. But the most astounding feature of all is that Antarctica appeared on these same maps some two and one half centuries before it was supposedly known to exist -- an unglaciated Antarctica on which rivers and mountain areas were clearly delineated!

How could so many remarkable maps appear in Europe in early modern times when the world at that period is regarded by historians as only beginning to awake from its ignorance! The only explanation is that these unusual maps with their remarkable and accurate features must have originated, as Hapgood emphasizes, in a period immediately following the "Ice Ages." In other words, considering this background of geological information, these ancient maps must have originated at some time during the lifetime of Noah...

The Time of Earliest Post-Flood Colonization

Let's go back now and pick up the account of Noah's wide ranging activities in the centuries immediately after the Flood. His original world tour with his sons, according to the account of Lemaire, occurred some eight decades after the Flood and required ten years to complete. Upon returning to Armenia Noah began to work on the next phase of his God-directed post-Flood program -- that of sending out colonies!

After a number of years of preparation the post-Flood colonization of the earth began...Before getting to that, we should realize what the bible has to say about the dispersal of the families of people over the face of the earth. Read Acts 17:26 again. This verse emphatically declares that God determines the rise and fall of nations, that He sets the boundaries of nations and races. Now, in addition, notice Deut.. 32:8. Here we plainly read that God actually divided to the nations their respective inheritances or territories on the earth...Plainly, it was and is the will of God to give to different people different parts of the earth...

Notice Gen. 10:25. "And unto Eber (Heber) were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. The name "Peleg" is significant. It is a Hebrew word meaning "division". The margin of many Bibles points this out. In other words, Peleg received this name because IN HIS DAYS GOD DIVIDED UP THE EARTH'S SURFACE AMONG THE NATIONS! This verse has wrongly been understood to mean that this was the time when the continents were separated. But Deut.. 32:8 plainly shows that what was divided was the surface of the earth among the nations!

When did Peleg live? Read Gen. 11:10-16. By simply adding up the figures 2, 35, 30, and 34 we find that Peleg was born a little over a century after the Flood. And thus the Bible confirms the fact that the apportionment of the earth occurred about one century after the Flood -- confirms that it was exactly 108 years after as ancient historical sources prove! Think it through. Peleg was born to Heber and his wife in Armenia shortly before Noah began sending out the people. Though the plan was not yet being carried out, the human family knew it was soon to occur. Noah had probably informed them of this plan in detail after he had returned from his initial world tour years before. That is why Heber could name his son appropriately. He knew a pivotal historical event would soon occur in human experience.

Rebellion in the Human Family

The human family, then, stayed in the region of Armenia for a little over a century after the Flood. By that time, however, the earth's tiny but flourishing population had become so large that it was necessary to redistribute the population by sending out colonies in a pre-planned and organized manner as inspired by God and directed by Noah...

But then something unusual happened. Problems developed. Part of the human family opposed God's plan and rebelled against it. At this crucial juncture the human family had spread outward from Armenia down on to the fertile Mesopotamian plains. They liked it where they were. Then Noah came along with the colonization plan decreed by the Creator. Noah told the people, "The time has come to spread out over the earth. God wants us to inhabit Europe, Africa, and Asia. Following this plan will require effort and sacrifice on the part of all of us. But great happiness always results when we obey God wholeheartedly." Nevertheless, some began to say, "Why can't we stay where we are? This is a rich and fertile area. Everything we need is right here. If we go to these other far-away places we will suffer hardship and have to live out a grim existence. Noah's plan is harmful. It is not in our best interests and should be rejected"...

The rebellion against God's plan was led mainly by the family of Ham and by Cush and Nimrod in particular. At this time Nimrod was a comparatively young man but had already established a reputation as a courageous leader with bold aspirations. In simple terms, Nimrod said to the people, "Let's band together, go to Shinar, and make a name for ourselves. Why should people not be free to go where they please? This is our earth, isn't it? We have a right as human beings to fulfill our own destiny!" This sounded good to many who listened to him so they said, "That's right! Let's go and live life our way!"...

The Significance of Babel

...This should be clearly understood: It was this dividing of the earth among various families and races against which Nimrod rebelled! Babel was a rebellion against a specific plan God had set in motion through Noah a few years before. Nimrod wanted to stop this plan. He attempted, as much as he could, to gather the people together so he could control them, something he could not have done had they been spread out. So the reason many people gathered at Babel was because they, along with Nimrod, did not like what God was intending to do with the population. This is why the Bible quotes them as saying, "Let's build Babel lest we be scattered abroad upon the face of the face of the whole earth!"

God, in later dispersing the rebels from Babel through the confusion of languages, was not performing some unplanned after-thought. Rather, He was forcing them to do what they had refused to perform voluntarily in previous years! But more on this later.

Now it is time to resume the account of Noah's activities. All of the foregoing material about the great Patriarch has been essentially introductory in nature. The major portion of his post-Flood career remains to be presented.

Noah's Second Journey

Noah began to send out colonists from his headquarters in Armenia...Berossus records, for example, that he sent colonists to Egypt, North Africa and other areas of that continent. It is also stated that colonists were sent toward the east in Asia and into different regions of Arabia. Lemaire, in addition, records that other contingents of colonists were assigned to journey to Europe -- Germany, France, Spain, and Italy.

Each of these portions of the human family were under the leadership of individuals specifically appointed by Noah...Then...Noah undertook a new phase of his post-Flood responsibilities. By this time, many colonists had been sent to various areas of the world, but a number still remained. At this juncture, Noah divided those still in Armenia into two groups. He appointed one group to remain in the area and maintain and expand it. The other group was to accompany him on a world tour!

Noah's purpose in undertaking this extensive trip was two-fold. First, he wanted to establish even more settlements of people in various parts of the world. Secondly, he wanted to visit those colonists which he had sent out over the period of the previous decades...In other words, this lengthy tour of Noah's may be described as a Patriarchal journey. Noah was now undertaking the responsibility of seeing that his God inspired directions were being properly carried out by the people and their leaders in the various world areas. This was similar to the Apostolic journeys of the Apostle Paul in the first century A.D. when he went around to the various churches in Asia Minor and Greece to see how the Christians in each area were progressing.

Try to picture Noah's large group as it undertook the journey. It was described as a "vast retinue" (Allen, page 116). according to Berossus' account, Noah had with him "a great number of families whom he intended to lead into various distant colonies." This was no small contingent. Noah was accompanied by many hundreds of people! This was a very significant portion of the human race led by the most important man in the world! These people did not form an aimless mob of wanderers by any means. They were well-equipped and well-organized and led by the man who had lived in two worlds -- both before and after the Flood! -- a man who possessed more understanding and knowledge than any other group of people on earth!

The Implications of Noah's Journey

This journey was to last for decades. Therefore Noah had with him numerous servants and aides, skilled people to assist him in this vast undertaking. Remember who Noah was. He was the Patriarch of the entire human family -- literally the one responsible for ruling the entire world! Here was an influential personality who commanded the respect of all who came in contact with him, a servant of the Creator who had the authority of God to back him in carrying out his duties! Here, then, was a select group of people with the necessary skills and abilities to assist one of the most able rulers the world has ever seen. This vast entourage was far from primitive! To be more specific, Noah had with him experts in cartography, astronomy, navigation, agriculture, and all other necessary branches of knowledge -- knowledge which was later lost to the world for centuries...

Noah's Itinerary

Berossus provides a summary of the places Noah traveled during the course of his Patriarchal journey. He and his company first went to the region of Hyrcania, that district

which is located south of the Caspian Sea. After leaving colonists there, they went "into Mesopotamia, towards the sea below Babylon." It is worthy of note that Noah did not travel through the central portion of Mesopotamia. The reason seems obvious. That was the region where the unsuccessful attempt at building Babel had taken place, the region still very much under the influence of Nimrod and the others who had rebelled against God's plan for the human family! After passing through southern Shinar, Noah "led some colonies out into Arabia Felix" where he established several new settlements as well as, undoubtedly, visiting the settlers that had originally been sent there from Armenia.

The next part of Noah's itinerary was Africa. According to the account from Berossus, Noah spent over half a century on the African continent. No details are given as to exactly where Noah journeyed while in Africa but, it seems likely that he spent most of his time in the north along the Mediterranean coast where a majority of the colonists were undoubtedly located. At this early post-Flood period the majority of world settlers must still have been living on the edges of the Mediterranean, although beginning to penetrate farther and farther inland in Africa and Europe.

Lemaire's history of the travels of Noah states that the great Patriarch and his retinue finally left Africa and moved into Spain 259 years after the Flood...Berossus recorded that while in Spain, Noah established two colonies. Then, after nine years in Spain, Noah moved on into Italy. From this point on the remaining decades of Noah's eventful life can be presented in greater detail.

Noah in Italy

...For 108 years, after the Flood, Italy was uninhabited. Then...Noah sent the first colonists from Armenia to inhabit that part of the post-Flood world. Gomer, son of Japheth, along with his son, Ochus, is listed as ruling in Italy from earliest times down to the year 2120. (See page 130 of volume two of the Compendium.)

Next, Noah's son, Ham, was dominant in Italy for the next 19 years... Both Berossus and Lemaire record that Ham had a negative effect on the inhabitants of Italy. Their accounts state that he was "endeavoring to corrupt" them. Lemaire provides this background. Gomer died at an advanced age... At this crucial juncture Ham came to Italy from Africa and usurped authority over the colonists. Apparently Gomer's son, Ochus, was not influential enough to maintain rulership. Ham must have then begun a process of turning the people away from the teachings of Noah...

Berossus' account indicates that Ham was a wicked person who got involved in all kinds of sinful practices, and that now, in Italy, he "began to corrupt the people's morals by his many crimes and iniquities." Earlier in his history, Berossus wrote that Ham was "assuring the people that it was their duty to commit all kinds of excesses, just as they did before the days of the Deluge".

Noah immediately took action to change this situation. He drove Ham from the country and took over the reins of government himself! Noah is listed as reigning in Italy for the remainder of his life, a period of 82 years [He was later deified as Janus - he lived in both the pre and post Flood worlds like Janus looking in both directions]. Where was he in Italy for these many decades?

Ancient Italian tradition may provide a clue! According to such tradition, the name Genoa is derived from "city of Noah". Italian historical sources done in the late Middle Ages tell the early history of Genoa and describe it as the great, original city! Berossus records that Noah, while in Italy during the latter part of his eventful life, was active in the northwestern section of the peninsula near the Arno River. This is near Genoa and thus lends some support to the traditions about this city.

Sabatius Saga

An alternate list of rulers for earliest Italy contains an individual with the name or title of Sagatius Saga. He reigned for 31 years...within Noah's 82 years in Italy. Who was this Sabatius Saga? Why was he in Italy at the same time Noah was active there?

A careful analysis of the name itself will provide necessary answers. First consider the term "saga". Other forms of it are sancta, santas, saint. The French words saga and sagesse have the same etymology. All these words mean the same -- sacred or holy! Saga means "holy" or Holy ONE.

It is interesting to note that Berossus, at the beginning of his second book when discussing the place of emergence from the ark, refers to it as "Armenia-Saga" -- in other words, Holy Armenia...Now what does Sabatius mean? Other forms of this term are Sabasius, Sabazius or Sabazios. Jewish scholars at Hebrew Union College in Jerusalem have stated that this term was used among pagan Greeks as a reference to the Most High. These scholars further went on to say that sabazios is the root of the Hebrew sabaoth. With that in mind, look at James 5:4. Here God is called "the Lord of sabaoth. This word sabaoth means "hosts" or "armies"... The Lord of sabaoth is "the Lord of armies" or "the Lord of Hosts". Christ, in other words, is commander of vast angelic armies as described in Rev. 19:4. These Jewish scholars plainly stated that the Greek god Sabazios was actually the Lord of Hosts! It is a reference to the Eternal Himself!

If Sabazios refers to God, who is the Sabatius of ancient Italian lists? Let's put our definitions together: Saga means holy; and Sabatius means the Lord of Hosts. In short, Sabatius Saga was "The Holy One, the Lord of Hosts" or the Holy Lord of Hosts! This name in ancient Italy in Noah's time must mean that God was appearing as a man, as a ruler, in this period of history! It must mean that God was appearing to Noah and working with him as He had both before and after the Flood!...In the days of Abraham He appeared as Melchisedec of Salem, King of Righteousness (Gen. 14 and Heb. 7.) Now, here, late in the life of Noah, He appears in Italy as the Lord of Hosts! Yes, Christ appeared on earth many times in earliest history...

Possibly His presence there gave Noah the opportunity to once more travel to other settlements to help governmental problems that might have developed. Or Noah might have made a last journey back to his former headquarters in Armenia. Also He might have given Noah directions as to how to organize the affairs of government as the great Patriarch neared the end of his eventful life.

Italy and Pagan Religion

The presence of Noah in Italy had a profound influence on the course of false religion in the world. Nearly everyone has heard of the ancient pagan Greek and Roman gods and goddesses. And it is commonly assumed that the pagan religion centering around them spread from Greece to Rome (since Greece dominated the world prior to the Roman empire). But it was just the other way around! Paganism really spread from Italy to Greece!

...[To] subdue the doctrines Noah preached, the false teachers made a pretense of following the great Patriarch -- claiming they were doing what he commanded, claiming they did it with Noah's sanction. After Noah died, their task became easier. They made a god out of Noah and got the people to worship him! They called him, in their mysteries, Janus -- the god with two faces looking in opposite directions the one who could look into both worlds because he experienced the worlds on either side of the Flood. Janus was also called Vertumnus because through him the seasons continue in their cycle.

So here again is another example of mythology being used as a cover-up for an actual individual of the Bible and ancient history. It is time that the mythological encrustation's and modern historical superstitions be stripped away so that the real impact of Noah upon world history can once again be realized and understood!

Summary of Noah's Life

Noah's long and eventful life finally ended 350 years after the Deluge...Let's summarize the major stages of his post-Flood activities. For the first century and a half...Noah's activities were mainly centered in Armenia where he was busy educating the human family and, later, directing the sending out of groups of colonists to populate the world [including his first tour around the Mediterranean shortly beforehand]. Then...Noah went on his patriarchal world tour which lasted for some 115 years. Finally, he spent the last eight decades of his life ruling in Italy.

According to historical accounts outside of the Bible, these represent the three main phases of Noah's work in post-Flood times. How many books could be written if all the details were known! Noah, then, established his headquarters in two different areas of the world -- first in Armenia, and later in Italy. The historical account preserved from Berossus contains this summary statement: "In the two countries of Armenia and Italy ... he began ... and ended his teaching, his reign and his life."

What occurred when Noah died...in Italy? Was his government left without an adequate leader? Happily, the answer is "No." The king list for most ancient Italy gives as his successor an individual named Cranus Razenus, a son of Noah! The name means the crowned one, and father of many races or peoples. This would describe no other son of Noah save faithful Shem himself. (See page 130 of volume two of the Compendium.) Egyptian history proves that Shem was a ruler in Dynasty I and that his reign in the land of the Nile was terminated ... the very year of Noah's death! Apparently Shem hurried to Italy from Egypt at the time of his father's death to carry on Noah's Patriarchal government; Shem remained in Italy for thirty four years...when his duties called him elsewhere.

The Early Post-Flood Migration

In **Genesis 11:1-2** we read: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed **FROM the east (i.e. they went WEST)**, that they found a plain in the land of Shinar; and they dwelt there."

The people leaving the Ararat region would have had flocks of animals as well as their families. To travel, they would have needed to follow a river in order to assure they would always have a sufficient water supply for both the people as well as the animals. One of the two upper branches of the Euphrates has its source near Mt Ararat and travels east to west in the direction that Noah's family travelled.

The region of Turkey that they would have traveled through is extremely mountainous until they reached the point where the Euphrates turns south near the present day Syrian border. And here, the mountains end and the region flattens out into a plain. This plain begins near the present day towns of Haran and Urfa and travels south-east all the way to the Persian Gulf.

Where is the biblical plain of Shinar? Is it just in Northern Mesopotamia or Southern Mesopotamia or both? Wikipedia in its article on Shinar has this to say about Shinar:

Shinar (Hebrew שִׁנְאָר Šin`ar, Septuagint Σεννααρ Sennaar) was a geographical locale of uncertain boundaries in Mesopotamia. The name may be a corruption of Shene nahar ("two rivers"), Shene or ("two cities"),[1] or Sumer ("land of the civilized lords" or "native land").

It has been suggested[by whom?] that Shinar must have been confined to the northern part of Mesopotamia (the plain of Sinjar, immediately south of Mount Judi, and west of Mount Nisir), based on Jubilees 9:3 which allots Shinar (or, in the Ethiopic text, Sadna Sena`or) to Ashur. However, Jubilees 10:20 states that the Tower of Babel was built with bitumen from the sea of Shinar. David Rohl theorized that the Tower was actually located in Eridu, which was once located on the Persian Gulf, where there are ruins of a massive, ancient ziggurat worked from bitumen.[2]

The name Shinar occurs eight times in the Hebrew Bible. In the Book of Genesis 10:10, the beginning of Nimrod's kingdom is said to have been "Babel [Babylon], and Erech [Uruk], and Akkad, and Calneh, in the land of Shinar." Verse 11:2 states that Shinar enclosed the plain that became the site of the Tower of Babel after the Great Flood.

In Genesis 14:1,9, King Amraphel rules Shinar. Shinar is further mentioned in Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11, as a general synonym for Babylonia.[citation needed]

If Shinar encompassed both Babylon (Babel) and Erech (Uruk), then Shinar broadly denoted southern Babylonia. The Egyptian name for Babylonia/Mesopotamia[clarification needed] was Sngr (Sangara),[3] identified with the Sanhar of the Amarna letters by Sayce.[4]

After the Great Flood, the sons of Shem, Ham, and Japheth, stay first in the highlands of Armenia, and then repair to Shinar (Vuibert, Ancient History, 25).

In Lennart Moller's book "The Exodus Case" he has this to say about Shinar:

Where Was The Plain Of Shinar Located?

Earlier in the Bible text it is mentioned when the family settled in the area:

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." (Gen. 11:2)

"It would seem to have been a Hurrian custom to call a place by what was originally the name of a person such as Nahor, Serug or Terah. What is remarkable is that

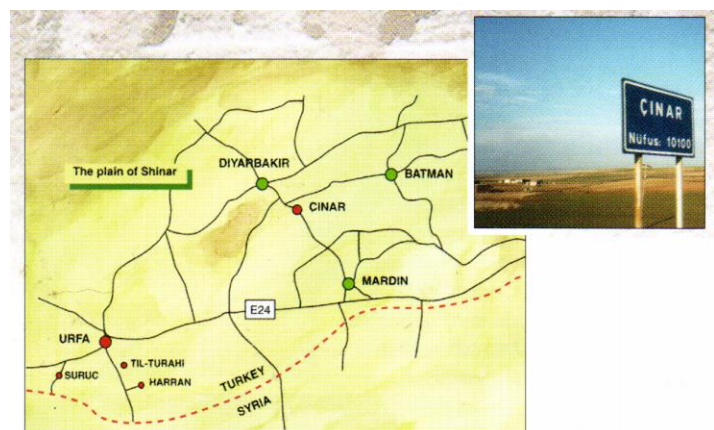


Figure 47, 48: The plain of Cinar (Shinar) with some places that are named after Abrahams family (Terah, Serug, Haran).

And the whole earth was of one language and of one speech.
 And it happened, **as they traveled from the east**, they found a plain in the land of Shinar. And they lived there.
 And they said to one another, Come, let us make brick and burn them thoroughly. And they had brick for stone, and they had asphalt for mortar.
 And they said, Come, let us build us a city and a tower, and its top in the heavens. And let us make a name for ourselves, lest we be scattered upon the face of the whole earth.
 (Genesis 11:1-4).

Ararat is north of Babylon and the Northern Mesopotamia is north-west of Babylon. If Babylon in the south is the location of the Tower then the passage would have said either they travelled from the north or from the west NOT from the east.

The other possibility is that the journey from the east applies only to the initial migration of Noah's immediate family and the next migration of Nimrod to Babel is not implied by verse 2.

Where were the early Post-Flood cities located?

In **Genesis 10:8-12** we read:

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city.



Figure 46: Today's "Nemrut" corresponds to ancient "Nimrod".

In some versions of this passage the second group of cities are attributed to Nimrod and not Asshur. There are differing views given the Hebrew word "Asshur" could either be the proper name for Asshur, son of Shem or a verb meaning "to be made strong". For his comments about this I quote from "The Two Babylons" by Alexander Hislop:

In Genesis 10:11, we find a passage, which, when its meaning is properly understood, casts a very steady light on the subject. That passage, as given in the authorised version, runs thus: "Out of that land went forth Asshur, and builded Nineveh." This speaks of it as something remarkable, that Asshur went out of the land of Shinar, while yet the human race in general went forth from the same land. It goes upon the supposition that Asshur had some sort of divine right to that land, and that he had been, in a manner, expelled from it by Nimrod, while no divine right is elsewhere hinted at in the context, or seems capable of proof. Moreover, it represents Asshur as setting up in the IMMEDIATE NEIGHBOURHOOD of Nimrod as mighty a kingdom as Nimrod himself, Asshur building four cities, one of which is emphatically said to have been "great" (v 12); while Nimrod, on

this interpretation, built just the same number of cities, of which none is specially characterised as "great." Now, it is in the last degree

improbable that Nimrod would have quietly borne so mighty a rival so near him. To obviate such difficulties as these, it has been proposed to render the words, "out of that land he (Nimrod) went forth into Asshur, or Assyria." But then, according to ordinary usage of grammar, the word in the original should have been "Ashurah," with the sign of motion to a place affixed to it, whereas it is simply Asshur, without any such sign of motion affixed.

I am persuaded that the whole perplexity that commentators have hitherto felt in considering this passage, has arisen from supposing that there is a proper name in the passage, where in reality no proper name exists. Asshur is the passive participle of a verb, which, in its Chaldee sense, signifies "to make strong," and, consequently, signifies "being strengthened," or "made strong." Read thus, the whole passage is natural and easy (v 10), "And the beginning of his (Nimrod's) kingdom was Babel, and Erech, and Accad, and Calneh." A beginning naturally implies something to succeed, and here we find it (v 11): "Out of that land he went forth, being made strong, or when he had been made strong (Ashur), and builded Nineveh,"

Now, this exactly agrees with the statement in the ancient history of Justin: "Ninus strengthened the greatness of his acquired dominion by continued possession. Having subdued, therefore, his neighbours, when, by an accession of forces, being still further strengthened, he went forth against other tribes, and every new victory paved the way for another, he subdued all the peoples of the East."

Thus, then, Nimrod, or Ninus, was the builder of Nineveh; and the origin of the name of that city, as "the habitation of Ninus," is accounted for, * and light is thereby, at the same time, cast on the fact, that the name of the chief part of the ruins of Nineveh is Nimroud at this day.

A third option for interpreting this passage is that Asshur, son of Shem, was a commanding general in Nimrod's army and built those cities on behalf of Nimrod.

As the land of Assyria appears to be equated as "the land of Nimrod" in Micah 5:6 and the land of Assyria gets its name from Asshur, the third option appears to be the most likely possibility.

Nimrod's cities that he built were:

- Babel
- Erech
- Accad
- Calneh

Asshur's cities that he built were:

- Nineveh
- Rehoboth
- Calah

- Resen

So where were these cities located? Let's first look at Nimrod's cities.

- 1) **Babel.** As mentioned above, Babel is the same Hebrew word later used in the Bible for the city of Babylon (Babel). We know where the city of Babylon was. It was located close to the very middle of Mesopotamia. The principle of Occam's Razor (the simplest solution is usually the correct one) would mean that this is the most likely possibility for its location.

There is, however, the possibility that there were two Babels in Mesopotamia just as there was a northern and southern Ur, implied by the direction of travel (from the east in Genesis 11:2) from Ararat to where the Tower of Babel was built (However that direction of travel may only refer to the initial migration of Noah's family and not to a secondary migration by Nimrod).

If there was a northern Babel then it is likely to be near the very north of the Mesopotamian plain in the region of cities such as Carchemish, Haran and Gozan or the region to the north of those cities near the Euphrates or the Khabur rivers. There is a hint that there was an earlier counterpart to a later Babylon that is touched upon in Wikipedia's article on Babylon:

An indication of Babylon's early existence may be a later tablet describing the reign of Sargon of Akkad (ca. 23rd century BC short chronology). The so-called "Weidner Chronicle" states that it was Sargon himself who built Babylon "in front of Akkad" (ABC 19:51).

Another later chronicle likewise states that Sargon "dug up the dirt of the pit of Babylon, and made a counterpart of Babylon next to Agade". (ABC 20:18–19). Van de Mieroop has suggested that those sources may refer to the much later Sargon II of the Neo-Assyrian Empire rather than Sargon of Akkad.

Some scholars, including linguist I.J. Gelb, have suggested that the name Babil is an echo of an earlier city name. Herzfeld wrote about Bawer in Iran, which was allegedly founded by Jamshid; the name Babil could be an echo of Bawer.

Ron Wyatt, shortly before his death, discovered a tell he thought may be the location of Babel. He favoured a northern Babel due to the direction of travel mentioned in Genesis 11:2. His wife Nell summarised Ron's thoughts on the location of Babel on their website (<http://www.wyattnewsletters.com/babel/babel01.htm>):

The account of the building of Babel and its tower is told in Genesis 11. It begins with the statement that all the people spoke the same language. Next, we are told of the "exodus" of a group of people from the area first settled by Noah and his descendants after the flood:

GEN 11:1 And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

Ron accepted the Biblical narrative as the final authority, and what this passage told him was that the people who left the area of the ark traveled to the west. Common sense adds the additional information that they traveled along a river- a water supply for the people as well as their flocks and herds would have been an absolute necessity.

Therefore, Ron concluded that they began their journey at the beginning of one of the mountain streams that was a tributary of the Euphrates River near the area of the ark and followed it to the west until they came to a plain.

Studying topographical and flight maps of the region, he saw where the Euphrates River exited the mountainous region - roughly a 250 mile journey from the region of the ark. And there, where the mountains ended, was a tremendous plain! After more study, he found another route he believed they also could have taken which would have brought them to the same plain but by an easier and more direct path.

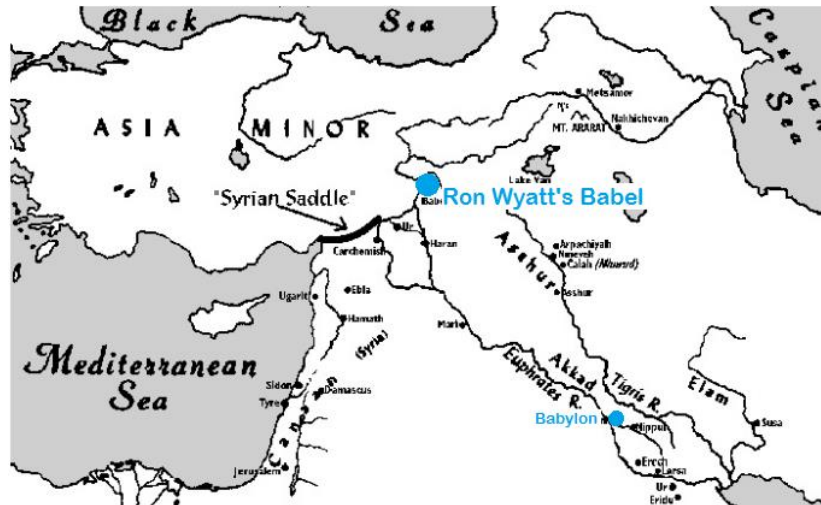
This second route would have taken them in a southwest direction for about 140 miles until they reached the west side of Lake Van. From there, they would have traveled along a river about 50 miles through a mountain pass then exiting onto the vast plain where they would travel west until they reached the Euphrates. These are the only 2 natural east-west routes across Anatolia (PH, p. 7). Which route they took, we may never know. However, both would have brought the group to the same general area.

Putting himself in their place, Ron reasoned that once they found this massive plain, they would have traveled no further, provided the region contained all the natural resources that they would have needed, which it did. (We will discuss these later). Here was what he believed was the "plain in the land of Shinar" where they "dwelt". On the map, you can see the location of Mt. Ararat (the region of the ark) and in the top center is a black dot - this marks the spot where the mountains end and the plain begins, where Ron believes Babel was located...

DAN 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god;...

Since this above verse refers to the Babylon of Nebuchadnezzar's time, we know where it is located, which is far south of this region. Therefore, there are several possibilities to consider- perhaps "Shinar", like "Mesopotamia", referred to the land between the Tigris and the Euphrates. Since the Tigris begins east of Ron's site it would therefore be include in it; or perhaps in Daniel 1:2 it refers to the region (Babylonia) that during his time was dominated by the people (Chaldeans) who came from the more northerly region. Another Scripture adds additional information which we will discuss later when we study the cities of Asshur.

Below is a map showing where Ron Wyatt believed the original city of Babel was located that also shows where the city of Babylon was located in central Mesopotamia.



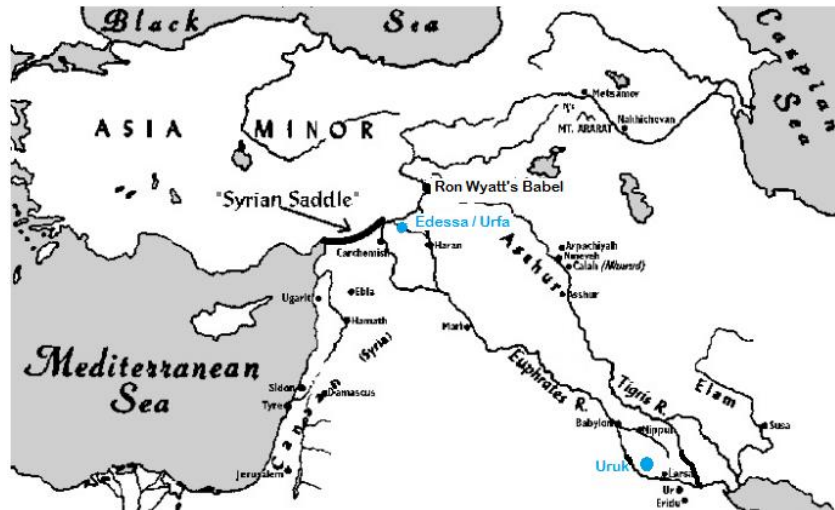
- 2) **Erech.** This city is usually identified with Uruk in southern Mesopotamia. That said, there are indications that Erech may have been identified with the Edessa in northern Mesopotamia according to the Wikipedia article on Erech:

Erech (Hebrew name עֶרֶךְ, meaning 'to extract', 'draw out', or 'long') according to the Book of Genesis, was an ancient city in the land of Shinar, the second city built by king Nimrod.

While earlier scholars such as Jerome (4th century) had identified Erech with the Syrian city of Edessa (now within Turkey), the modern consensus is that it refers to the Sumerian city-state of Uruk, in south Mesopotamia.

An interesting side-light is that the modern country of Iraq takes its name from Erech! Few people are aware that this ancient city built by Nimrod has given its name to the entire country!

Below is a map showing the locations of the two cities of Uruk and Edessa which are the two main contenders for the location of the original Erech built by Nimrod. It is interesting to note the relative closeness of Ron Wyatt's proposed Babel site and the city of Edessa (modern Urfa or Sanliurfa).



- 3) **Accad.** Archaeologists have not found this city but most scholars believe that the city of Accad was located a little to the north of Babylon in central Mesopotamia. Wikipedia's article on the Akkadian Empire makes these comments:

The precise archaeological site of the city of Akkad has not yet been found. The form Agade appears in Sumerian, for example in the Sumerian King List; the later Assyro-Babylonian form Akkadû ("of or belonging to Akkad") was likely derived from this.

The etymology and meaning of Akkad (written a.ga.dèKI or URIKI) are unknown. Centuries later, the neo-Babylonian king Nabonidus mentioned in his archaeological records that Ishtar's worship in Agade was later superseded by that of the goddess Anunit, whose shrine was at Sippar—suggesting proximity of Sippar and Agade.

Despite numerous searches, the city has never been found. One theory holds that Agade was situated opposite Sippar on the left bank of the Euphrates, and was perhaps the oldest part of the city of Sippar. Another theory is that the ruins of Akkad are to be found beneath modern Baghdad. Reputedly it was destroyed by invading Gutians with the fall of the Akkadian Empire.

The first known mention of the city of Akkad is in an inscription of Enshakushanna of Uruk, where he claims to have defeated Agade—indicating that it was in existence well before the days of Sargon of Akkad, who the Sumerian King List claims to have built it. Akkad is mentioned once in the Tanakh—Book of Genesis 10:10: And the beginning of his Nimrod's kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar (KJV). The Greek (LXX) spelling in this passage is Archad.

- 4) **Calneh.** The last of the four cities that were noted as being built by Nimrod has also not been found. Wikipedia in its article on Calneh makes these comments:

Calneh was said to be one of the four cities founded by Nimrod, according to Genesis 10:10 in the Bible. Its identity is uncertain, and remains a mystery. The verse in question reads, ...the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in

the land of Shinar, and W.F. Albright proposed that this is not actually a proper name, but merely the Hebrew word meaning "all of them".

Calneh ("Chalanne") was identified with Ctesiphon in Jerome's Hebrew questions on Genesis, ca. 390 CE. Easton's 1897 Bible Dictionary silently follows Sir Henry Rawlinson in interpreting the Talmudic passage Joma 10a identifying Calneh with the modern Nippur, a lofty mound of earth and rubbish situated in the marshes on the east bank of the Euphrates, but 30 miles distant from its present course, and about 60 miles south-south-east from Babylon.

Calneh is also mentioned in Amos 6:2, and some have also associated this place with Calno — in Isaiah 10:9, located in Northern Syria between Carchemish on the Euphrates River and Arpad near Aleppo. This is identified by some archaeological scholars as Kulnia, Kullani or Kullanhu, modern Kullân-Köy about ten kilometers southeast from Arpad.

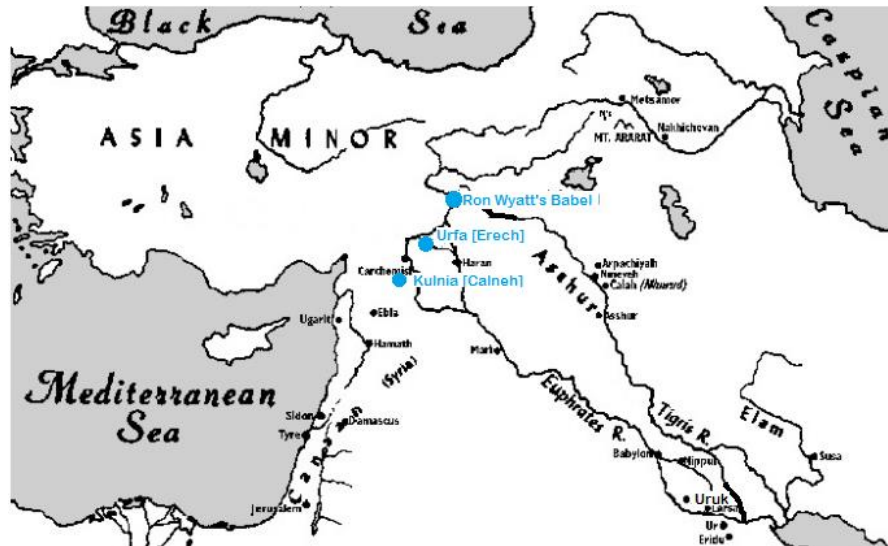
Canneh, mentioned in the Book of Ezekiel 27:23 as one of the towns with which Tyre carried on trade was associated with Calneh by A.T. Olmstead, History of Assyria. Xenophon mentioned a Kainai on the west bank of the Tigris below the Upper Zab. Calneh figures among the conquests of Shalmaneser III (858 BCE) and Tiglath-Pileser III.

We have three contenders here for Calneh, one in the north with a name that closest resembles Calneh and two southern locations. Below is a map showing the northern and southern contenders for the city of Calneh.



We have two possibilities for the general region of Nimrod's original cities. For the northern theory there are contenders for 3 of the 4 cities and no northern Accad location has been put forth and we know that Accad has not been found.

Below is a map showing the close proximity of the three cities for the northern theory which are all west of Ararat as noted in Genesis 11:2. If Noah's family travelled west by river this region is first along the route south before Asshur may have crossed over to the Tigris where his cities are located.



For the southern theory, the general thrust of the migration path of the early post-Flood society is that they travelled all the way down the Euphrates. Initially they went west as per Genesis 11:2 and then further travelled all the way down to central and southern Mesopotamia where the Tigris is much closer to the Euphrates compared to in the north. Asshur crosses over to the Tigris and then follows it upstream to found his cities.

Additional support for the southern theory is the city of Kish, very likely to have been named after Nimrod's father, Cush, is in the south.

Not only that, the Sumerian King List opens the history of postflood civilization with the following words: "After the Flood has swept over the earth and when kingship was lowered again from heaven, kingship was first in Kish."

Since we know Babel was the first city of Nimrod, not Kish, it is possible that this is just referring to the Babylonia area as the king lists do not include the kings of Assyria and northern Mesopotamia.

Below is a map of the southern contenders for Nimrod's cities.



Let's now take a look at the cities that were built by Asshur.

- 1) **Nineveh.** This is the well-known capital of the Assyrian Empire. Its ruins are across the river from the modern-day major city of Mosul.

Zephaniah began to prophesy around 630 BC while Nineveh, the capital of the mighty Assyrian Empire, was still the greatest city on earth with a population of possibly over a million people (Jonah 3:3, 4:11). He prophesied that:

He [God] will make Nineveh a desolation, and dry like a wilderness and flocks shall lie down in the midst of her" (Zephaniah 2:13-14).

In 612 BC the Babylonians under Nebuchadnezzar's father, Nabopolassar, along with the Medes and the Scythians, destroyed Nineveh and the Assyrian empire along with it. Nineveh was never rebuilt and today the shepherds of nearby Mosul graze their sheep among the dunes of Nineveh. Isaiah made this prophecy about Babylon about 200 years before it fell:

"It will never be inhabited or dwelt in for all generations; no Arab will pitch his tent there, no shepherds will make their flocks lie down there" (Isaiah 13:20-21).

Today the ruined city of Babylon is being restored by the Iraqi Department of Antiquities. Unlike the ruins of Nineveh where sheep now graze, local shepherds completely avoid the ruins of Babylon believing the place to be demon-infested.

- 2) Rehoboth.** This city was most likely close to Nineveh. Wikipedia has this to say in its article about this city:

Its exact geographic location is unknown. Rehoboth-Ir may possibly have been in the vicinity of the town of Nineveh. However, its name is almost identical to the Hebrew phrase "rehovot ir", meaning "streets of the town" or "public square of the town", which may refer to Nineveh itself, rather than the name of a distinct town.

- 3) Calah.** The city of Calah is believed by most scholars to be the Assyrian city known to us as Nimrud. Wikipedia in its article about Nimrud has this to say about it:

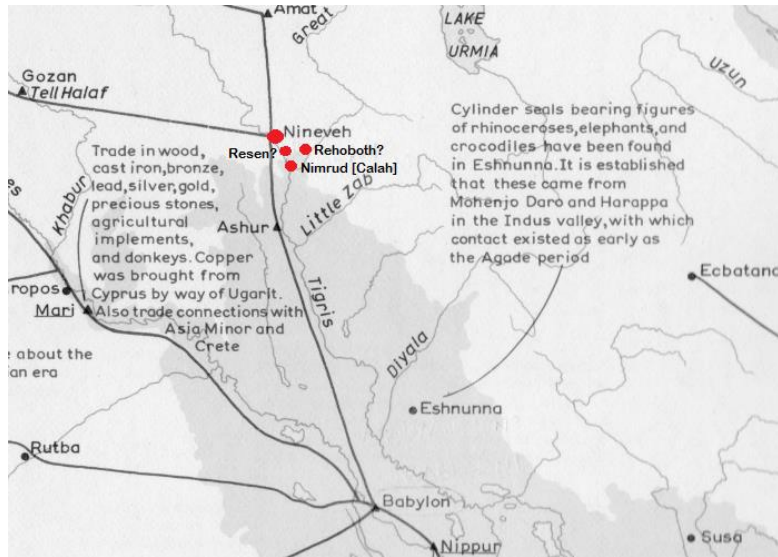
Nimrud is an ancient Assyrian city located south of Nineveh on the river Tigris in modern Ninawa Governorate Iraq. In ancient times the city was called Kalhu. The Arabs called the city Nimrud after the Biblical Nimrod, a legendary hunting hero (cf. Genesis 10:11-12, Micah 5:6, and 1 Chronicles 1:10).

The city covered an area of around 16 square miles (41 km²). Ruins of the city are found in modern day Iraq, some 30 kilometres (19 mi) southeast of Mosul. The ruins are located in the District of Al Hamdaniya, within 1 kilometre (0.62 mi) of the village of Noomanea. Nimrud has been suggested as the site of the biblical city of Calah or Kalakh.

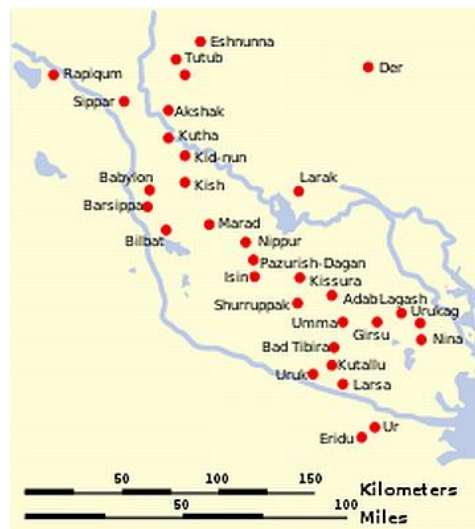
- 4) Resen.** The city of Resen is noted in Genesis 10:12 as being between Nineveh and Calah. Wikipedia has this to say about Resen:

Resen is stated, according to Genesis 10:12, to have been located between Nineveh and Calah and became a great city. Its exact location is today unclear. According to Genesis, it is within the vicinity of ancient Assyria, which should place it in Iraq, but the exact location is not known. Some have identified it with the ruins of Yassin tepe and some with the ruins of Karamles.

The cities of Asshur are likely to be where shown in the map below.



In addition to the cities founded by Nimrod and Asshur many other early cities were built in the land of Sumer further downstream in Southern Mesopotamia. Some of those included as Kish (named after Nimrod's father Cush), Lagash, Nippur, Uruk, Eridu, Umma, Isin, Larsa and Ur.



Alexander Hislop in "The Two Babylons" equates Nimrod with Ninus which we will look further into a little later. Speaking of Ninus he writes:

"Ninus, king of the Assyrians," says Trogus Pompeius, epitomised by Justin, "first of all changed the contented moderation of the ancient manners, incited by a new passion, the desire of conquest. He was the first who carried on war against his neighbours, and **he conquered all nations from Assyria to Lybia, as they were yet unacquainted with the arts of war.**"

Not only Mesopotamia but Egypt came under the rule of Nimrod and the worship of Nimrod as Osiris became central to Egyptian religion. The sphinx bares the unmistakable resemblance of a Negro ruler with thick lips and a protruding chin. Whether this is the original image of the face of the sphinx or a recarved face, there is a high likelihood that the sphinx bares the image of Nimrod's face.

When was the Tower of Babel built?

Just when was the Tower of Babel built? Most people tie it in within the lifetime of Peleg. In **Genesis 10:25** we read that Peleg was so named "for in his days the earth was divided" believing this to be a reference to the Tower of Babel. Now Peleg was born 101 years after the Flood. It is very hard to believe that there was anywhere near enough people on earth that soon after the Flood for this to be the year that the Tower was destroyed. One possibility is that he took on the name of Peleg later on his life, much like Abraham had his name changed from Abram. Peleg was born in 2203 BC and died 239 years later in 1964 BC.

Abraham was born 12 years after his death in 1952 BC. The apocryphal Book of Jasher has Abraham confronting Nimrod in the time of the Tower of Babel, an impossibility if the division in Peleg's lifetime was the scattering of the people after the Tower of Babel was destroyed.

Some have claimed this division refers to a physical division of the earth with the continents splitting apart. The Hebrew word translated earth certain means the physical earth but there is a more logical explanation of this division at the time of Peleg's birth that doesn't require it to mean the time of the Tower of Babel incident.

We have seen that early in the post-Flood world that God had divided the earth and given each family their own inheritance and had a colonisation plan for those families to start up colonies in those locations. Those who went to Babel under Nimrod were the disobedient ones to refused to do what the obedient ones had earlier gone out and done.

The plan to divide up the earth and give each family an inheritance which many did obey would have started around the time of Peleg's birth. Soon after Peleg's birth many did go out and colonise different parts of the earth according to this plan. The rebellious ones under Nimrod did not follow this plan. It may have been a few hundred years that God allowed this to go on before He finally acted by confusing their languages and forcing them to do what they should have voluntarily done many years earlier.

This explanation has the effect of not restricting the Tower of Babel incident to the early life or even the lifetime of Peleg (opening up the possibility that the Book of Jasher's

Abraham v Nimrod story could have happened). The only biblical requirement is that Nimrod was alive at the time.

Peleg was of the fourth generation born after the Flood (Arphaxad, Salah, Eber then Peleg). Nimrod was of the third generation (Cush, Canaan then Nimrod). In Shem's line the first three post-Flood patriarchs lived close to 450 years and then the next three generations lived close to 230 years. On the approximate basis of Nimrod living 450 years he could have died possibly as late as 1800 BC which is close to the birth of Jacob.

Roy Schulz has this to say about when Nimrod reigned:

Velleius Paterculus quotes this from the Roman History (Book I, section vi) of Aemilius Sura: "Between this time (when Rome conquered Philip, king of Macedonia and the beginning of the reign of Ninus (Nimrod) king of the Assyrians, who was the first to hold world power), lies an interval of 1995 years."

How do we know that Ninus refers to Nimrod? This term is actually not a name but a kind of title. "Ninus" is composed of the Hebrew root "nin" and the Latin "-us" ending ("-os" in the Greek). "Nin" means "the son". And Nimrod was indeed the famous son of Cush and Semiramis!...The Epic of Creation, when speaking of Nimrod, contains the words, "Verily, most exalted is THE SON ..." Philip and Macedonia were conquered by the Romans in 197 B.C.. Going back in time 1995 years from this date brings us to 2192.

This date when he started to reign is 112 years after the Flood. We don't know how far into his reign work began on the Tower.

What was the world population at the time of the Tower of Babel incident? This is hard to determine. At the very least, it probably numbered in the tens of thousands though more than likely it was in the hundreds of thousands. We simply don't know exactly how long after the Flood it took place. It occurred in Nimrod's time, probably in the first half of his life (2250-2000 BC). I personally would hazard a guess it took place 300 years after the Flood. If this guess is correct then Noah would have still been alive at the time, though based in Italy if the information covered earlier is correct.

Most people interpret the account of the destruction at the Tower of Babel to say almost all of the world's population was based in and around Babel at the time it occurred. This is not the case. There were colonies of people in Egypt and around the Mediterranean at the time this event occurs, made up of people who did obediently follow God's colonisation plan.

If the apocryphal story in the Book of Jasher is correct about it occurring in Abraham's lifetime then it could have taken place around 1900 BC, some 400 years after the Flood. Even if Abraham was not alive at the time to correct the people at Babel then certainly Shem was alive at the time as he died in 1802 BC.

Below are two charts that show possible population growth after the Flood. In the table of nations chapter (Genesis 10) the average couple had 4 sons so they possibly averaged 8 children if we include the daughters. That would mean a five-fold increase from a couple to 10 in the family with parents and children. I have reduced that figure to a four-fold increase with each generation in the first table to offset for deaths as well. The first table shows a four-fold increase per generation. The left column shows increments occurring each 50 years for all 8 children to be born on average and the right column shows this four-fold increase occurring each 40 years.

Years after Flood	Population	Year after Flood
0	8	0
50	32	40
100	128	80
150	512	120
200	2048	160
250	8192	200
300	32768	240
350	131072	280
400	524288	320
450	2097152	360
500	8388608	400

The second table below shows the increase of population for 3%, 3.5% and 4% annual population growth:

Formula: $((1 + \text{Annual Growth Rate Percentage}/100) ^ \text{Years}) * \text{Initial Population (8)}$

Years	3%	3.5%	4%
50	35	45	57
100	154	250	404
150	674	1,394	2,871
200	2,955	7,783	20,405
250	12,954	43,468	145,019
300	56,788	242,770	1,030,604
350	248,954	1,355,852	7,324,175
400	1,091,390	7,572,336	52,050,596

Just what was the Tower of Babel?

We read the story of the Tower of Babel in Genesis 11:1-9 where we read:

And the whole earth was of one language and of one speech. And it happened, as they traveled from the east, they found a plain in the land of Shinar. And they lived there.

And they said to one another, Come, let us make brick and burn them thoroughly. And they had brick for stone, and they had asphalt for mortar. And they said, Come, let us build us a city and a tower, and its top in the heavens. And let us make a name for ourselves, lest we be scattered upon the face of the whole earth.

And the LORD came down to see the city and the tower which the sons of Adam had built. And the LORD said, Behold! The people is one and they all have one language. And this they begin to do. And now nothing which they have imagined to do will be restrained from them. Come, let Us go down and there confuse their language, so that they cannot understand one another's speech. So the LORD scattered them abroad from that place upon the face of all the earth. And they quit building the city.

Therefore the name of it is called Babel; because the LORD confused the language of all the earth there. And from there the LORD scattered them abroad on the face of all the earth.

There is no mention in this passage that Nimrod was the builder of the Tower of Babel. In the previous chapter Nimrod is described with these words:

And Cush fathered Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the LORD. Therefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Nimrod is described as the builder of Babel here so logically he would have been the leader behind the building of the Tower of Babel.

Josephus in "Antiquities of the Jews" gives this account of the Tower of Babel:

1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner.

But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers!

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water.

When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon." But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalios, and came to Shinar of Babylonia."

Josephus' account is the not the only account amongst the vast body of legendary Jewish literature that speaks about the Tower of Babel incident. I'd like to now quote from Louis Ginzberg's "Legends of the Jews" and its account of this incident:

THE DEPRAVITY OF MANKIND

With the spread of mankind corruption increased. While Noah was still alive, the descendants of Shem, Ham, and Japheth appointed princes over each of the three groups - Nimrod for the descendants of Ham, Joktan for the descendants of Shem, and Phenech for the descendants of Japheth.

Ten years before Noah's death, the number of those subject to the three princes amounted to millions. When this great concourse of men came to Babylonia upon their journeyings, they said to one another: "Behold, the time is coming when, at the end of days, neighbor will be separated from neighbor, and brother from brother, and one will carry on war against the other. Go to, let us build us a city, and a tower, whose top may

reach unto heaven, and let us make us a great name upon the earth. And now let us make bricks, and each one write his name upon his brick."

All agreed to this proposal, with the exception of twelve pious men, Abraham among them. They refused to join the others. They were seized by the people, and brought before the three princes, to whom they gave the following reason for their refusal: "We will not make bricks, nor remain with you, for we know but one God, and Him we serve; even if you burn us in the fire together with the bricks, we will not walk in your ways." Nimrod and Phenech flew into such a passion over the twelve men that they resolved to throw them into the fire. Joktan, however, besides being a God-fearing man, was of close kin to the men on trial, and he essayed to save them. He proposed to his two colleagues to grant them a seven days' respite. His plan was accepted, such deference being paid him as the primate among the three. The twelve were incarcerated in the house of Joktan.

In the night he charged fifty of his attendants to mount the prisoners upon mules and take them to the mountains. Thus they would escape the threatened punishment. Joktan provided them with food for a month. He was sure that in the meantime either a change of sentiment would come about, and the people desist from their purpose, or God would help the fugitives. Eleven of the prisoners assented to the plan with gratitude. Abraham alone rejected it, saying: "Behold, to-day we flee to the mountains to escape from the fire, but if wild beasts rush out from the mountains and devour us, or if food is lacking, so that we die by famine, we shall be found fleeing before the people of the land and dying in our sins. Now, as the Lord liveth, in whom I trust, I will not depart from this place wherein they have imprisoned me, and if I am to die through my sins, then will I die by the will of God, according to His desire."

In vain Joktan endeavored to persuade Abraham to flee. He persisted in his refusal. He remained behind alone in the prison house, while the other eleven made their escape. At the expiration of the set term, when the people returned and demanded the death of the twelve captives, Joktan could produce only Abraham. His excuse was that the rest had broken loose during the night.

The people were about to throw themselves upon Abraham and cast him into the lime kiln. Suddenly an earthquake was felt, the fire darted from the furnace, and all who were standing round about, eighty four thousand of the people, were consumed, while Abraham remained untouched. Thereupon he repaired to his eleven friends in the mountains, and told them of the miracle that had befallen for his sake. They all returned with him, and, unmolested by the people, they gave praise and thanks to God.[76]

NIMROD

The first among the leaders of the corrupt men was Nimrod.[77] His father Cush had married his mother at an advanced age, and Nimrod, the offspring of this belated union, was particularly dear to him as the son of his old age. He gave him the clothes made of skins with which God had furnished Adam and Eve at the time of their leaving Paradise. Cush himself had gained possession of them through Ham. From Adam and Eve they had descended to Enoch, and from him to Methuselah, and to Noah, and the last had taken them with him into the ark. When the inmates of the ark were about to leave their refuge, Ham stole the garments and kept them concealed, finally passing them on to his first-born son Cush. Cush in turn hid them for many years. When his son Nimrod reached his twentieth year, he gave them to him.[78]

These garments had a wonderful property. He who wore them was both invincible and irresistible. The beasts and birds of the woods fell down before Nimrod as soon as they caught sight of him arrayed in them,[79] and he was equally victorious in his combats

with men.[80] The source of his unconquerable strength was not known to them. They attributed it to his personal prowess, and therefore they appointed him king over themselves.[81] This was done after a conflict between the descendants of Cush and the descendants of Japheth, from which Nimrod emerged triumphant, having routed the enemy utterly with the assistance of a handful of warriors. He chose Shinar as his capital. Thence he extended his dominion farther and farther, until he rose by cunning and force to be the sole ruler of the whole world. the first mortal to hold universal sway, as the ninth ruler to possess the same power will be the Messiah.[82]

His impiousness kept pace with his growing power. Since the flood there had been no such sinner as Nimrod. He fashioned idols of wood and stone, and paid worship to them. But not satisfied to lead a godless life himself, he did all he could to tempt his subjects into evil ways, wherein he was aided and abetted by his son Mardon. This son of his outstripped his father in iniquity. It was their time and their life that gave rise to the proverb, "Out of the wicked cometh forth wickedness." [83]

The great success that attended all of Nimrod's undertakings produced a sinister effect. Men no longer trusted in God, but rather in their own prowess and ability.[84] an attitude to which Nimrod tried to convert the whole world.[85] Therefore people said, "Since the creation of the world there has been none like Nimrod, a mighty hunter of men and beasts, and a sinner before God." [86]

And not all this sufficed unto Nimrod's evil desire. Not enough that he turned men away from God, he did all he could to make them pay Divine honors unto himself. He set himself up as a god, and made a seat for himself in imitation of the seat of God. It was a tower built out of a round rock, and on it he placed a throne of cedar wood, upon which arose, one above the other, four thrones, of iron, copper, silver, and gold. Crowning all, upon the golden throne, lay a precious stone, round in shape and gigantic in size. This served him as a seat, and as he sate upon it, all nations came and paid him Divine homage.[87]

THE TOWER OF BABEL

The iniquity and godlessness of Nimrod reached their climax in the building of the Tower of Babel. His counsellors had proposed the plan of erecting such a tower, Nimrod had agreed to it, and it was executed in Shinar by a mob of six hundred thousand men. The enterprise was neither more nor less than rebellion against God, and there were three sorts of rebels among the builders. The first party spoke, Let us ascend into the heavens and wage warfare with Him; the second party spoke, Let us ascend into the heavens, set up our idols, and pay worship unto them there; and the third party spoke, Let us ascend into the heavens, and ruin them with our bows and spears.

Many, many years were passed in building the tower. It reached so great a height that it took a year to mount to the top. A brick was, therefore, more precious in the sight of the builders than a human being. If a man fell down, and met his death, none took notice of it, but if a brick dropped, they wept, because it would take a year to replace it. So intent were they upon accomplishing their purpose that they would not permit a woman to interrupt herself in her work of brick-making when the hour of travail came upon her. Moulding bricks she gave birth to her child, and, tying it round her body in a sheet, she went on moulding bricks.

They never slackened in their work, and from their dizzy height they constantly shot arrows toward heaven, which, returning, were seen to be covered with blood. They were thus fortified in their delusion, and they cried, "We have slain all who are in heaven."

Thereupon God turned to the seventy angels who encompass His throne, and He spake: "Go to, let us go down, and there confound their language, that they may not understand one another's speech." Thus it happened. Thenceforth none knew what the other spoke. One would ask for the mortar, and the other handed him a brick; in a rage, he would throw the brick at his partner and kill him. Many perished in this manner, and the rest were punished according to the nature of their rebellious conduct. Those who had spoken, "Let us ascend into the heavens, set up our idols, and pay worship unto them there,"

God transformed into apes and phantoms; those who had proposed to assault the heavens with their arms, God set against each other so that they fell in the combat; and those who had resolved to carry on a combat with God in heaven were scattered broadcast over the earth. As for the unfinished tower, a part sank into the earth, and another part was consumed by fire; only one-third of it remained standing.[88] The place of the tower has never lost its peculiar quality. Whoever passes it forgets all he knows.[89]

The punishment inflicted upon the sinful generation of the tower is comparatively lenient. On account of rapine the generation of the flood were utterly destroyed, while the generation of the tower were preserved in spite of their blasphemies and all their other acts offensive to God. The reason is that God sets a high value upon peace and harmony. Therefore the generation of the deluge, who gave themselves up to depredation, and bore hatred to one another, were extirpated, root and branch, while the generation of the Tower of Babel dwelling amicably together, and loving one another, were spared alive, at least a remnant of them.[90]

Beside the chastisement of sin and sinners by the confounding of speech, another notable circumstance was connected with the descent of God upon earth--one of only ten such descents to occur between the creation of the world and the day of judgment. It was on this occasion that God and the seventy angels that surround His throne cast lots concerning the various nations. Each angel received a nation, and Israel fell to the lot of God. To every nation a peculiar language was assigned, Hebrew being reserved for Israel - the language made use of by God at the creation of the world.[91]

Trying to figure out the truth from the error in the above account is tricky. There are some obvious fictional elements in the above account which is more an amalgam of separate legends joined together by Ginzberg – some more fictional than others.

The height of it (so high it would take a year to climb) is certainly hyperbole. The account of Adam and Eve's skins leading to supernatural strength and command over animals is almost certainly fictional.

The timing here is placed around or soon after the death of Noah (1954 BC). Abraham, who was born two years after Noah's death, refused to support Nimrod's plans, and is miraculously saved from the furnace just like Shadrach, Meschech and Abed-nego in the book of Daniel.

Below is the account from the apocryphal Book of Jasher from which much of Ginzberg's source information comes from:

7:24 And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush.

25 For after the death of Adam and his wife, the garments were given to Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son.

26 And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.

27 And in their going out, Ham stole those garments from Noah his father, and he took them and hid them from his brothers.

28 And when Ham begat his first born Cush, he gave him the garments in secret, and they were with Cush many days.

29 And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments.

30 And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the Lord.

31 And Nimrod strengthened himself, and he rose up from amongst his brethren, and he fought the battles of his brethren against all their enemies round about.

32 And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon earth...

7:51 Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Abram, because the king had raised him in those days, and dignified him above all his princes that were with him.

8:20 And king Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union.

21 And all the princes of Nimrod and his great men took counsel together; Phut, Mitzraim, Cush and Canaan with their families, and they said to each other, Come let us build ourselves a city and in it a strong tower, and its top reaching heaven, and we will make ourselves famed, so that we may reign upon the whole world, in order that the evil of our enemies may cease from us, that we may reign mightily over them, and that we may not become scattered over the earth on account of their wars.

22 And they all went before the king, and they told the king these words, and the king agreed with them in this affair, and he did so.

23 And all the families assembled consisting of about six hundred thousand men, and they went to seek an extensive piece of ground to build the city and the tower, and they sought in the whole earth and they found none like one valley at the east of the land of Shinar, about two days' walk, and they journeyed there and they dwelt there.

24 And they began to make bricks and burn fires to build the city and the tower that they had imagined to complete.

25 And the building of the tower was unto them a transgression and a sin, and they began to build it, and whilst they were building against the Lord God of heaven, they imagined in their hearts to war against him and to ascend into heaven.

26 And all these people and all the families divided themselves in three parts; the first said We will ascend into heaven and fight against him; the second said, We will ascend to heaven and place our own gods there and serve them; and the third part said, We will ascend to heaven and smite him with bows and spears; and God knew all their works and all their evil thoughts, and he saw the city and the tower which they were building.

27 And when they were building they built themselves a great city and a very high and strong tower; and on account of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year, and after that, they reached to the builders and gave them the mortar and the bricks; thus was it done daily.

28 And behold these ascended and others descended the whole day; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.

29 And the Lord knew their thoughts, and it came to pass when they were building they cast the arrows toward the heavens, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, Surely we have slain all those that are in heaven.

30 For this was from the Lord in order to cause them to err, and in order; to destroy them from off the face of the ground.

31 And they built the tower and the city, and they did this thing daily until many days and years were elapsed.

32 And God said to the seventy angels who stood foremost before him, to those who were near to him, saying, Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor, and they did so unto them.

33 And from that day following, they forgot each man his neighbor's tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbor lime or stone which he did not order, the builder would cast it away and throw it upon his neighbor, that he would die.

34 And they did so many days, and they killed many of them in this manner.

35 And the Lord smote the three divisions that were there, and he punished them according to their works and designs; those who said, We will ascend to heaven and serve our gods, became like apes and elephants; and those who said, We will smite the heaven with arrows, the Lord killed them, one man through the hand of his neighbor; and the third division of those who said, We will ascend to heaven and fight against him, the Lord scattered them throughout the earth.

36 And those who were left amongst them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth.

37 And they ceased building the city and the tower; therefore he called that place Babel, for there the Lord confounded the Language of the whole earth; behold it was at the east of the land of Shinar.

38 And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part thereof, and a fire also descended from heaven and burned another third, and the other third is left to this day, and it is of that part which was aloft, and its circumference is three days' walk.

39 And many of the sons of men died in that tower, a people without number.

There are a couple of discrepancies with the Bible in this account from the book of Jasher. The first is the idea that God blessed Nimrod when he wore Adam's animal skins.

Even if Nimrod had Adam's skins and there was miraculous power that was performed through the man who wore them such miraculous power would not have been given by God if the person was disobedient to God as Nimrod was. Whether it was the Ark of the Covenant going before an army or Samson's strength when his hair was long, the miraculous power from God only comes through when that person or people serves God.

The second discrepancy with scripture is that Terah is plainly stated to have been 70 years old when Abraham was born.

Genesis 11:26 tells us that "Terah lived 70 years and begot Abraham, Nahor and Haran" which appears to support what the book of Jasher says.

Terah lived to the ripe old age of 205 (Genesis 11:32). In the New Testament in Acts 7:4 we read that Abraham moved from Haran to Canaan at the time that Terah died.

Since Abraham was 75 at that time and Terah died at age 205, that means that Terah had to have been 130 years old when he begot Abraham.

If Terah begot Abraham at age 70 then Abraham would have been 135 years old when he left for Canaan and this was not so. It was one or both of Abraham's brothers, Nahor and Haran, that Terah begot at age 70.

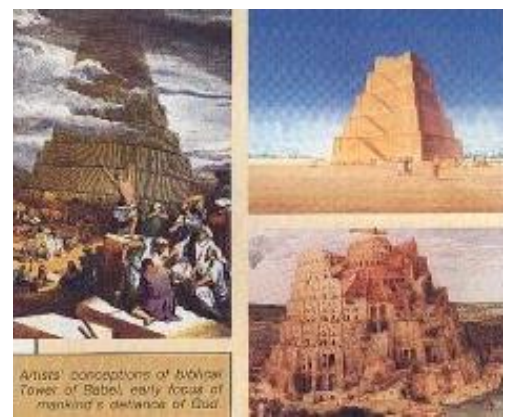
An ancient Sumerian legendary tale entitled, "Enmerkar and the Lord of Aratta" has an interesting parallel with the Genesis account of the Tower of Babel story and tells us of such a time when everyone spoke the one language, "Once upon a time... the whole universe, the people in unison, to Enlil **IN ONE TONGUE** gave praise."



Ancient Sumerian text - Enmerkar and the Lord of Aratta

"Once upon a time... the whole universe, the people in unison, to Enlil **IN ONE TONGUE** gave praise."

So what was the Tower of Babel? The traditional explanation is that the tower was a Mesopotamian ziggurat of which many have been found throughout Mesopotamia. This seems to be what Josephus implies in his account.



Artists' conceptions of Babylon Tower of Babel, early focus of mankind's defiance of God.

It does seem a little implausible to build it on a plain and not a high location if the purpose was to reach into the heavens and avoid being drown again by God. For a more radical view on what this tower could have been I would like to quote again from Steven Collin's paper entitled "As it was in the Days of Noah":

Immediately after the Flood, Noah's sons and daughters-in-law began having children which became the forebears of all modern races and nations (Genesis 10). Genesis 11:1 confirms that everyone spoke the same language, so knowledge could be pooled just as easily as in pre-flood days. While mankind's lifespans began a steady decline after the Flood, the immediate post-flood generations still lived for centuries, allowing knowledge to be pooled among many generations as well.

Genesis 11:4 shows that mankind was determined to "stick together," pool their efforts, and not be "spread abroad upon the face of the earth." Genesis 11:3-4 also shows that mankind began a major urbanization/construction project soon after the Flood. Post-flood mankind had no intention of being "hunter-gatherers!" Indeed, they had eight eye-witnesses of the pre-flood society (Noah's family), and while Genesis 9:26 implies that Shem shared Noah's zeal for God, there is no hint that the others family members cared for Noah's values. They could easily have told succeeding generations how things were "in the good old days" before the Flood: relating the many luxuries and conveniences that were available to pre-flood society.

Many of the artifacts which Noah placed on the Ark would have been clear evidence that post-flood society was frightfully "backward" compared to pre-flood times. There may have been books, photos, tools, technical manuals, etc. on the ark that facilitated the speedy redevelopment of industrial skills in post-flood society. A single pre-flood "encyclopedia set" would give vast technical instructions on every subject known to pre-flood mankind!

Genesis 11:4 records that mankind had two post-flood projects: (A) to build a city, and (B) to construct a tower (since called "the tower of Babel"). The "tower of Babel" project was so advanced that God observed in Genesis 11:6-8:

"...this they have begun to do: and now nothing will be restrained from them, which they have imagined to do...Let us go down, and there confuse their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth..." (Emphasis added.)

There is much in this account. Whereas it was God's will for mankind to "replenish [reinhabit] the earth," mankind was determined to stay in one spot, pooling their efforts to accomplish the "tower of Babel" project.

What was the "tower" project of post-flood mankind? Genesis 11:4 offers this clue:

"And they [post-flood mankind] said, Go to, let us build a city and a tower, whose top may reach unto heaven." (Emphasis added.)

The standard interpretation of this verse is that mankind attempted to make bricks "out of slime and mortar," and tried to build a massive "skyscraper" which would reach into the clouds ("toward heaven"). However, there is a major problem with this. Unless they were reinforcing this building with steel girders, this brick building would collapse of its own weight before it got too many stories high. Also, God looked at this "tower" project, and

was so impressed with their accomplishment that he said "this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

Would the construction of a mudbrick building so impress God that he would essentially say: "if they can do this already, then they will be able to implement even their wildest imaginations." Of course not! No brick building would be that impressive to God. The standard interpretation of this event is that God stopped the project because mankind's vanity was the motivation for this project. However, the Bible account says nothing about God stopping the tower project because of their vanity. God stopped the project because mankind's technical skills were advancing far too fast for his allotted timetable for mankind! They were developing technologies which would enable them to implement whatever they imagined, and God intervened to stop it.

Is God against progress? Of course not. However, he has certain divine timetables for mankind's level of knowledge. One element of his divine plan was that no period of mankind's history other than the "latter days" just prior to Christ's return would be allowed to parallel the pre-flood age of Noah (see Matthew 24:37). Yet, just a few generations after the Deluge, mankind had developed sufficient technical knowledge that they were about to redevelop whatever "high-tech" capacities existed in the pre-flood world.

Had God allowed this to continue, mankind would have had a civilisation paralleling the pre-flood world soon after the Flood! Since God's plan allowed for such a parallel civilisation to exist only in "the latter days," he had to intervene and "nip in the bud" mankind's technological development. After all, this tower project was occurring the better part of two millennia before Jesus Christ's first coming, and God's plan didn't allow for a repeat of the pre-flood world's skills until about 2000 years after his first coming.

There is another aspect of this account which is easily missed. God has myriads of angels who keep him informed regarding events on the earth, and they can easily convey their reports to him in his heavenly domain. Yet Genesis 12:5 states that "the Lord came down to see the...tower, which the children of men builded." One gets the sense that the angels told God about what was occurring on earth, but God felt it was imperative for him personally to inspect this tower being built by mankind.

Do you think God would feel it necessary to leave heaven, and **personally** come to earth to inspect a mud-brick building a few stories high? Absurd, isn't it? Would a mud-brick building threaten God's overall timetable for mankind? Of course not! Modern mankind is probably comfortable with the concept of a mudbrick tower because it can feel superior to ancient "dummies" who thought they could reach "heaven" via a high tower.

So what was this tower which provoked God's personal inspection and intervention? It had to constitute a technological breakthrough so advanced that even God acknowledged that mankind was developing the skills and "know-how" to literally bring any imagined project into reality! Consider again that Genesis 11:4 states it was a "tower whose top may reach unto heaven." The account does not say the whole tower would reach unto heaven - only its top was intended to reach into the heavens! Since Matthew 24 cites Jesus Christ himself as telling us that latter-day mankind will parallel the pre-flood world, we should look at our own society to find a parallel to what post-flood mankind was doing in its abortive effort to rebuild pre-flood society. Does our society have "towers" whose "tops" are intended to reach "unto heaven?" Of course.

A space rocket with a satellite payload or astronaut compartment in the uppermost stage is certainly a "tower" whose "top" (upper stage) will reach the heavens when launched. The Hebrew word translated "heaven" is "shamayim," which can designate not only the

"heaven" in which the clouds are found, but it can also designate outer space!⁵⁹ For example, Genesis 22:17 mentions the "shamayim" where the stars are. The word "top" is translated from the Hebrew word "rosh," which is translated as "head" more often than it is as "top". The Bible asserts that only the "top" (or head portion) of this "tower" would reach "unto heaven." This is consistent with the fact that only the upper stage (the "top" or "head") of a space rocket is designed to reach outer space.

Consider also that while Hebrew had words for "buildings," those words were not used to describe the "tower" of post-flood mankind. Ancient Hebrew had no words for missiles and rockets, but the ancient word for "tower" (a tall, erect structure) comes fairly close.

If Noah (or members of his family) had brought a variety of pre-flood technical journals on the ark, mankind would have had the complex instructions and the exact formulae necessary to implement "high-tech" projects as soon as they "birthed" enough manpower for a large-scale project. Genesis 10:25 tells us that "the earth was divided" in the days of a man named Peleg. This division of the earth is describing the "scattering of mankind around the earth" (see Genesis 11:9) which happened when God stopped the "tower" project. Genesis 11:10-17 shows that Peleg was born four generations (and 101 years) after the Flood. Since Peleg lived 239 years, God's stopping of the "tower" project occurred between 101 and 340 years after the Flood (plenty of time for mankind to "birth" sufficient numbers of people to work on a massive project)...

Having one language, examples of pre-flood technology to analyse, and survivors of pre-flood

society to instruct them, it wouldn't have taken long to begin rebuilding aspects of the pre-flood

world. Noah's family may have included persons who already had specialised pre-flood knowledge. Noah's sons had each lived for 100 years in pre-flood society, and we do not know what professions they had prior to the Flood. Their wives may also have had specialised skills. Noah and his wife had 600 years of pre-flood experience!

If Noah's family included persons whose pre-flood skills were that of a chemist, an aeronautical engineer, a metallurgist, or a physicist, it wouldn't take long to teach these skills to the newly-maturing humans. The post-flood generations didn't need "space aliens" to be their "gods" to teach them advanced skills; they had pre-flood survivors (Noah's family) available to teach them the advanced skills of the pre-flood world! Indeed, for the ancient Sanskrit aeronautics document (cited earlier) to exist, someone on the Ark had to be able to pass on "high-tech" aeronautical information!

Perhaps Noah's family also brought books, tools and technical manuals on the ark with them. Even if Noah didn't bring or want them on the Ark, his family may have brought them on board

to preserve critical information for their post-flood lives. These could have been studied and implemented in fairly short order. Genesis 11:3 mentions that post-flood mankind quickly began a unified construction effort using "brick...stone...slime...[and] mortar." This sounds innocuous until one looks a little closer. The Hebrew word translated "slime" is "chemar," which literally means "bitumen."⁷³ A dictionary defines bitumen as "any of several substances obtained as asphaltic residue in the distillation of coal tar, petroleum, etc., or occurring as natural asphalt." The Hebrew word translated "mortar" is "chomer," which also literally means "clay."

The book of Genesis is part of the Torah, the first five books of the Bible whose authorship is

attributed to Moses. Moses wrote long after the Flood, and had to utilise either earlier manuscripts or revelation from God as his sources. Moses, like the prophet Daniel and the Apostle John who penned the Books of Daniel and Revelation, had to describe "high-

tech" concepts with the non-technical vocabulary of his time. Moses could only mention the raw materials they began with, and the general goal of their project.

A few generations after the Flood (Genesis 10:21-25, 11:10-16), mankind began a unified construction project at a location possessing certain raw materials. With bitumen (fossil fuel products), they had a power source for heavy industry. With clay, they had a source for ceramics, with which they could build industrial refractories to contain the high temperatures of advanced metalworking and alloying. Modern mankind has learned that clay-based ceramics have many "high-tech" applications. The goal of this construction effort was to build a "tower whose top [or head portion] would reach unto heaven." That language is consistent with the description of a rocket whose upper stage is intended to reach "unto heaven." The evidence of aeronautics in pre-flood civilisations and the sculpted human face on Mars are strong evidence that such skills existed in pre-flood society for transmission to post-flood mankind via members of Noah's family.

There is another reason why a "high-tech" explanation is required for this ancient post-flood project. That reason is God's reaction! God had just finished destroying the earth's society for

its corruption. He witnessed that mankind was unable to use "high-tech" knowledge in a responsible manner and was not about to allow a speedy restoration of the same type of society he had just destroyed! Also, his prophetic timetable that only the society just prior to Jesus Christ's second coming could parallel Noah's pre-flood world was seriously threatened by post-flood mankind's effort to rebuild a "high-tech" society. God's response is described in Genesis 11:5-9:

"And the Lord came down to see the city and the tower which the sons of men had built. And the Lord said, Behold, they are one people and they have all one language; **and this is only the beginning of what they will do, and now nothing they have imagined they can do will be impossible for them.** Come, let us go down and there confound (mix up, confuse) their language, that they may not understand one another's speech. So the Lord scattered them abroad from that place upon the face of the whole earth, **and they gave up building the city.** Therefore the name of it was called Babel." (Amplified Version, emphasis added.)

God and the angels can see, from their invisible perspectives, what mankind is doing at all times. Mankind was embarking on two separate projects, a city and a tower. Mankind has built cities all over the earth without provoking any divine response, so the key factor which caused God to take drastic action had to involve the "tower." If mankind was only slapping mudbricks and mortar together to build a rudimentary multistory building, that would not evoke a drastic response from God. (God never "got excited" about mudbrick towers at any other time in history!) Would the ability to build a mudbrick building have inspired God to say: "nothing they have imagined they can do will be impossible for them?" Hardly. Piling bricks on top of each other does not represent a technological breakthrough so striking that mankind could be observed to be on the brink of bringing all its imaginations into reality!

The Bible clearly shows that God saw such technological prowess in this "tower" project that he was convinced that mankind was close to achieving sufficient technological knowledge and skill to actually implement anything they imagined, and what they "imagined to do" was rebuild the pre-flood, "high-tech" world about which they knew a great deal! It almost seems as if God was impressed with what they had achieved in so short a time! However, like a loving parent who knows his children are about to do something that will only harm them in the long run, he intervened to "nip in the bud" this incipient post-flood "high-tech" effort.

The fact that mankind was able to achieve this state of affairs soon after the Flood strongly argues that they had access to pre-flood, technological secrets that had survived via the Ark. They all still spoke the same pre-flood language as well so knowledge could be shared easily. God decided the best way to stop the post-flood "knowledge explosion" was to make them unable to understand each other's words or writing.

When he did this, it immediately stopped the "tower project" in its tracks, and put post-flood mankind into "a stone age." Since the skills needed to build a high-tech society were scattered among the nations, mankind no longer had the ability to pool essential knowledge after the languages were confused.

The language confusion also stopped the willingness of mankind to share knowledge as each language group now saw other language groups as potential rivals and enemies. They were not about to share information that would enable another group to achieve supremacy. When God changed the languages, he apparently changed everyone's language. Not only could people no longer understand each other, but also no one could understand the pre-flood language! By doing so, God "cut off" all nations from information contained in pre-flood documents. The precious pre-flood documents now became useless except for kindling.

While mankind was still familiar with pre-flood accomplishments, its access to pre-flood technical knowledge was lost. With the chaos that immediately set in, the "tower project" was abandoned and mankind scattered around the world, dividing into their respective language groups (from these groups, our modern nations and languages have developed). It is clear from the biblical account that God stopped the "tower project" long before it was brought to fruition. Genesis 11:6 shows that mankind was only "beginning" the project when God confused their languages.

Consider the aftermath of God's action. Each linguistic group retained the knowledge of the Flood, the advanced state of the extinct pre-flood world, and what happened at Babel. It is likely that each linguistic group regarded itself as the "original language" group since no one had any perception of a change in his own language abilities! This led each group to develop an ethnocentric attitude which regarded all other groups as babbling idiots! Each group also wanted as many as possible pre-flood artifacts and items which had been on the Ark, and it is likely that fighting determined who would take which items with them. This dispersion of post-flood mankind has resulted in the discovery (at sites all over the world) of the ancient "high-tech" artifacts mentioned in Von Daniken's books.

When God altered the languages of post-flood society, he delayed mankind's technological advancement for millennia! While everyone had the ability to speak a language, apparently no one had the ability to read or write their new languages, making everyone illiterate! Each nation had to start "from scratch" in developing written symbols for their spoken language. By cutting off mankind from the knowledge contained in the pre-flood language and leaving mankind with spoken (but not written) languages, God effectively put mankind into the "stone age" in a single day! God's confusion of the languages at Babel, and mankind's subsequent efforts to reinvent written languages has given the modern world the mistaken impression that mankind never had a written language (and the technological progress made possible by literacy) prior to the invention of the post-flood written languages of cuneiform, hieroglyphics, pictographs, etc.

In the post-Babel period Noah and his family would have been deified as "gods" in the eyes of the rest of mankind since they alone preserved eye-witness accounts of the pre-flood world. In Noah's case, this certainly happened.

According to Young's Analytical Concordance to the Bible, Noah became known as a "god" with the names of "Xisuthrus...Yao or FoHi...Prometheus, Deucalion, Atlas, Theuth, Inachus, Osiris, Dagon, etc." That Noah would be known as "Atlas" is very appropriate. Many readers are familiar with the image of Atlas "carrying the world on his shoulders." When Noah built the Ark which preserved human and animal life on the earth, he literally was "carrying the world on his shoulders!"

The Roman "god," Janus, is likely another deified version of Noah. Janus was a god who had

two faces (looking in different directions), was the god of "beginnings" (January, the "beginning" month of the year, is named in his honor), and was the keeper of "the keys." Since Noah had literally been able to "look in two directions" in his life (backward into pre-flood society, and forward into post-flood society), this representation of Noah is understandable. Since Noah was the key figure in beginning the post-flood world, his identification with "beginnings" is also appropriate. The fact that he was the "keeper of the keys" was appropriate as he possessed key secrets in his memory concerning the pre-flood world which mystified post-flood mankind.

Since Noah and his family (possessing superior knowledge and incredible longevity) would all likely be deified in the post-flood world (and most of them were apparently "unconverted") it is likely that the ancient pantheons of lustful, warring, competitive "gods" were based on embellished legends about Noah's own family.

There is another common human legend which can be explained in a biblical context: the legend of "Atlantis," the fabled lost civilisation. Regarding Atlantis, Collier's Encyclopedia states:

"...because of the wickedness of its inhabitants, the island disappeared beneath the sea. Similar legends are told of other lands sinking beneath the waters..." Atlantis is remembered in legends as a powerful, rich or mighty civilisation before it was destroyed. Legends of a mighty ancient civilisation which was destroyed by water because of its wickedness likely represent the pre-flood civilisation which truly was a mighty civilisation that was destroyed by water because of its wickedness!

Legends of such a place are common among the earth's populations (the Encyclopaedia Britannica states that such a legend is "the subject of many sagas in many languages.") The widespread nature of this legend shows that many nations retained the awareness of both the character and demise of pre-flood civilisation as they spread across the earth. Wherever mankind settled, they brought the legends of Noah, the Flood and the destroyed pre-flood world with them!...

Some might ask: "What about ancient stone-age cultures that have been unearthed?" There are several answers available. One response is that there is no indication that the entire pre-flood world was a high-tech world. Even today, in much of the world, it is common for "hightech" societies to exist in close proximity to primitive societies. Even though men have walked on the moon, a large percentage of mankind has never driven an automobile! Even in our "high-tech" world, vast areas of China, Siberia, Africa and South America remain undeveloped. There is no reason to believe it was any different in the pre-flood world. By publicising only ancient "stone-age" finds, and ignoring the many ancient "high-tech" finds mentioned in Von Daniken's books, the false impression is given that only stone-age cultures existed in ancient times.

Also, virtually all "high-tech" artifacts would have been destroyed in the biblical Flood, obliterated by either wave actions or seismic activity. That is why the undamaged

examples of ancient "high-tech" items likely survived the Flood in Noah's Ark! Also, even in post-flood sites, the lack of bronze and iron objects does not mean that societies did not possess them.

Simple common sense tells us that stone artifacts have far greater resistance to weathering than do metal objects. Long after metallic objects had rusted away to nothing, stone objects and artifacts would remain.

Ancient metal artifacts were not built to last thousands of years in order to be found by archaeologists of future millennia, but simply to meet ancient needs in an affordable manner. That vast numbers of metallic objects rusted and deteriorated into powder over the millennia is obvious.

The paucity of metallic artifacts from ancient times does not prove they never existed; it simply demonstrates that masonry and stone artifacts last a lot longer than objects made of corrodible metal. For example, this author once found the top of a tar-bucket buried at a residential construction site while digging a garden. Even though it was buried for only two years, the metal object was so deteriorated that it was rusted completely through in many places. In a few more years, nothing would remain to prove it ever existed at all! Given the fact that metallic objects will rust and deteriorate when buried in the earth, one can only wonder how many billions of metal artifacts have faded into dust over the millennia.

There is some good evidence to support the hypothesis that the pre-flood world reached a high technological level of development and that Noah's Ark was a huge 'time capsule,' preserving a variety of pre-Flood artifacts. Many ancient artifacts have been found around the world that have amazed those who have found them at the technology that would have been required to create them.

While I have my doubts about the idea of a space launch tower, his main point that the technology of the early post-flood world was progressing so fast that God had to take drastic action is very compelling, and to me, appears to rule out a ziggurat. If neither a space tower nor a ziggurat, I have no other suggestions as to what it may have been.

God's actions at the Tower of Babel halted the rapid progression of technical development. God both scattered them and confused their languages to achieve this result and by these actions He helped move the ethnic races toward the lands He had in mind for them to inhabit.

Origins of Pagan Religion and Mythology

From where did the gods and goddesses and the mythology of the ancient world come from? We have already gone through some of Roy Schulz' beliefs as to the source of the myths and how many seem to have portrayed Biblical characters or aspects of them. Sometimes one mythological character/god is a composite of various individuals. Sometimes one Biblical/historical character is portrayed as multiple gods with different aspects picturing different aspects of the same individual.

Some of these identifications make a good fit when applied to these historical personages but I also believe that there is a **duality** in these Greek and Roman myths as well as similar myths from other ancient cultures.

The work of Dave Talbott in his fascinating documentary “Symbols of An Alien Sky” (<http://www.mikamar.biz/book-info/sas-a.htm>) and his book “The Saturn Myth” also make an excellent case that there is much in ancient myth that can be applied celestially.

The Romans identified their gods as the planets that bear their names. This identification of the gods as planets goes right back to Babylon and Sumer. In its article about Sumerian deities Wikipedia notes the following celestial identifications:

When the five planets were identified, they were associated with the sun and moon and connected with the chief gods of the Hammurabi pantheon. A bilingual list in the British Museum arranges the sevenfold planetary group in the following order:

The moon, Sin.
The sun, Shamash [Jastrow identifies Shamash as Saturn].
Jupiter, Marduk.
Venus, Ishtar.
Saturn, Ninurta.
Mercury, Nabu.
Mars, Nergal.

The iconography and symbols used for the deities also show very strong celestial elements to them as pointed out by Dave Talbot

I think that many things in ancient myth apply solely to celestial events only, there are many things that apply solely to historical personages and there is also much that has a DUAL application – they apply to BOTH celestial events and also to historical personages.

While I am not necessarily a supporter of the polar configuration model he proposes, there is much of the myths that is consistently interpreted by the ancients as applying to the planets.

Below is a short summary of Dave Talbot's theory:

Originally inspired by the controversial theorist Immanuel Velikovsky, Talbott envisioned a congregation of planets physically close to the earth in ancient times in which "the five planets Jupiter, Saturn, Venus, Mars and the Earth orbited the Sun as a single linear unit, which rotated about a point close to Saturn, before its break-up at the end of the Golden Age".[Probably the time of Noah's Flood] He claims that the violent evolution of this "Polar Configuration" provoked the myth-making epoch of human history...

The planetary "polar configuration" envisioned by Talbott has been subject to criticism by many, including Roger Ashton, Lynn Rose, and Peter James. Ashton concluded it was

contradicted by constraints imposed by celestial mechanics, ecological continuity and the survival of flora and fauna which would not have endured the conditions implied by the model.

We have previously looked at Velikovsky's own theory of how Saturn may have been used by God to cause the Flood which differs from Talbot's perspective on it.

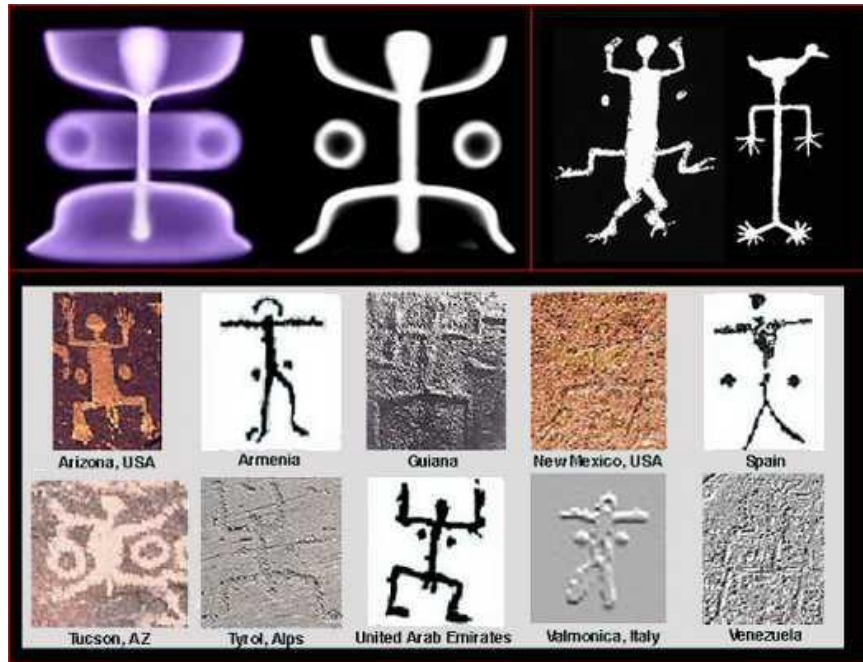
The symbols and iconography of the gods appears to match very well with Dave Talbot's polar configuration but there are many issues with making the orbits work properly in accordance with celestial mechanics, not to mention other issues such as the origin of Saturn's rings and where were the 60+ moons of Saturn during the time of the configuration and also how did Saturn (and Jupiter) get thrown so far outwards in the solar system.

There is much that needs to be refined to develop a consistent celestial model that fits both the iconographic evidence that Talbot has amassed as well as deal with the anachronisms that I have noted. Most of the iconographic evidence comes from post-Flood cultures right across the world.

If the polar configuration broke up at the time of the Flood how on earth can the iconographic evidence so pervasive right across so many of the world's cultures when the Bible tells us that only 8 people survived the Flood?

Talbot is very vocal in pushing his polar configuration theory but there are elephants in the room (the anachronisms I have just noted) which he is making no real effort to address. Dwardu Cardona is at least honest enough to address them. He seems to have made part progress at the end of his book "The God Star" but admits there is much more to go in resolving the anachronisms which he hopes to make further progress in his next book.

Additional to the planetary configuration model is the electric universe physics that accompanies it. Additional to the planets there were great electric formations above the north pole – super auroras – in the past that were visually seen across much of the northern hemisphere. An example of this is the stickman / squatter man symbol on rock art all around the world with two dots on either side of him. Plasma scientists have recreated this symbol in the laboratory and it certainly makes a good match with what is seen on rock art all around the world as per the picture below:



In its article about the Titans of Greece Wikipedia makes these comments:









In Greek mythology, the Titans were a race of powerful deities, descendants of Gaia and Uranus, that ruled during the legendary Golden Age.





In the first generation of twelve Titans, the males were Oceanus, Hyperion, Coeus, Cronus, Crius and Iapetus and the females were Mnemosyne, Tethys, Theia, Phoebe, Rhea and Themis. The second generation of Titans consisted of Hyperion's children Eos, Helios, and Selene; Coeus's daughters Leto and Asteria; Iapetus's sons Atlas, Prometheus, Epimetheus, and Menoetius; Oceanus' daughter Metis; and Crius's sons Astraeus, Pallas, and Perses.

The Titans were overthrown by a race of younger gods, the Olympians, in the Titanomachy ("War of the Titans"). This represented a mythological paradigm shift that the Greeks may have borrowed from the Ancient Near East.

Below are the Olympians, the gods that succeeded them, who are the more commonly known gods of Greece and Rome.

It would appear as if the original Titans have many common elements with the pre-Flood patriarchs and certain post-Flood individuals have many aspects of the Olympians who succeeded them after the Flood (War of the Titans?). We will see aspects in the Olympians of both post-Flood individuals as well as aspects that are more celestial in nature.

Greek Name	Roman Name	Image	God/Goddess of...
Zeus	Jupiter		King of the gods and ruler of Mount Olympus ; god of the sky and thunder. Youngest child of the Titans Cronus and Rhea. Symbols include the thunderbolt, eagle, oak tree, scepter and scales. Brother and husband of Hera, although he had many lovers.
Hera	Juno		Queen of the gods and the goddess of marriage and family. Symbols include the peacock, pomegranate, crown, cuckoo, lion and cow. Youngest daughter of Cronus and Rhea. Wife and sister of Zeus. Being the goddess of marriage, she frequently tried to get revenge on Zeus' lovers and their children.
Poseidon	Neptune		Lord of the seas, earthquakes and horses. Symbols include the horse, bull, dolphin and trident. Middle son of Cronus and Rhea. Brother of Zeus and Hades. Married to the Nereid Amphitrite , although, like most male Greek Gods, he had many lovers.
Dionysus	Bacchus		God of wine, celebrations and ecstasy. Patron god of the art of theatre . Symbols include the grapevine, ivy, cup, tiger, panther, leopard, dolphin and goat. Son of Zeus and the mortal Theban princess Semele . Married to the Cretan princess Ariadne . The youngest Olympian, as well as the only one to have been born of a mortal woman.
Apollo	Apollo ^[A]		God of light, knowledge, music, poetry, prophecy and archery. Symbols include the sun, lyre, bow and arrow, raven, dolphin, wolf, swan and mouse. Twin brother of Artemis. Youngest child of Zeus and Leto .
Artemis	Diana		Virgin goddess of the hunt, virginity, childbirth, archery and all animals. Symbols include the moon, deer, hound, she-bear, snake, cypress tree and bow and arrow. Twin sister of Apollo. Eldest child of Zeus and Leto .
Hermes	Mercury		Messenger of the gods; god of commerce and thieves. Symbols include the caduceus (staff entwined with two snakes), winged sandals and cap, stork and tortoise (whose shell he used to invent the lyre). Son of Zeus and the nymph Maia. The second-youngest Olympian, just older than Dionysus. He married Dryope , the daughter of Dryops , and their son Pan became the god of nature, lord of the satyrs, inventor of the panpipes and comrade of Dionysus.
Athena	Minerva		Virgin goddess of wisdom, handicrafts, defense and strategic warfare. Symbols include the owl and the olive tree. Daughter of Zeus and the Oceanid Metis , she rose from her father's head fully grown and in full battle armor after he swallowed her mother.

Ares	Mars		God of war, violence and bloodshed. Symbols include the boar, serpent, dog, vulture, spear and shield. Son of Zeus and Hera, all the other gods (excluding Aphrodite) despised him. His Latin name, Mars, gave us the word "martial."
Aphrodite	Venus		Goddess of love, beauty, and desire. Symbols include the dove, bird, apple, bee, swan, myrtle and rose. Daughter of Zeus and the Oceanid Dione, or perhaps born from the sea foam after Uranus' blood dripped onto the earth and into the sea after being defeated by his youngest son Cronus. Married to Hephaestus, although she had many adulterous affairs, most notably with Ares. Her name gave us the word "aphrodisiac". ^[6]
Hephaestus	Vulcan		Master blacksmith and craftsman of the gods; god of fire and the forge. Symbols include fire, anvil, ax, donkey, hammer, tongs and quail. Son of Hera, either by Zeus or alone. After he was born, his parents threw him off Mount Olympus, and he landed on the island of Lemnos. Married to Aphrodite, though unlike most divine husbands, he was rarely ever licentious. His Latin name, Vulcan, gave us the word "volcano."
Demeter	Ceres		Goddess of fertility, agriculture, nature, and the seasons. Symbols include the poppy, wheat, torch, and pig. Middle daughter of Cronus and Rhea. Her Latin name, Ceres, gave us the word "cereal".

Hislop identifies Ninus as Nimrod, the great hunter that defied God and built the Tower of Babylon and his wife Semiramis and son Tammuz as the great trinity who were worshipped all over Mesopotamia, Egypt, India, Greece and Rome and other cultures around the world. The core archetypes are there though there are differences in each culture eg. In Egypt the gods are worshipped as animals while the gods are anthropomorphic (appear as men) not animals in Greece and Rome.

As a prelude to an extract from Alexander Hislop's "The Two Babylons" I'd like to quote from a couple of articles from Wikipedia on Ninus and Semiramis. The comments in this article do give some support to Hislop's identifications:

NINUS

Ninus, according to Greek historians writing in the Hellenistic period and later, was accepted as the eponymous founder of Nineveh (also called "city of Ninus" in Greek), ancient capital of Assyria, although he does not seem to represent any one personage known to modern history, and is more likely a conflation of several real and/or fictional figures of antiquity, as seen to the Greeks through the mists of time.

Many early accomplishments are attributed to him, such as training the first hunting dogs, and taming horses for riding[citation needed]. For this accomplishment, he is sometimes represented in Greek mythology as a centaur.

The figures of King Ninus and Queen Semiramis first appear in the history of Persia written by Ctesias of Cnidus (c. 400 BC), who claimed, as court physician to Artaxerxes II, to have access to the royal historical records. Ctesias' account was later expanded on by Diodorus Siculus. Ninus continued to be mentioned by European historians (e.g. Alfred the Great), even up until knowledge of cuneiform enabled a more precise reconstruction of Assyrian history in the 19th century.

He was said to have been the son of Belus or Bel, a name that may represent a Semitic title such as Ba'al, "lord". According to Castor of Rhodes (apud Syncellus p. 167), his

reign lasted 52 years, its commencement falling in 2189 BC according to Ctesias. He was reputed to have conquered the whole of western Asia in 17 years with the help of Ariaeus, king of Arabia, and to have founded the first empire, defeating the legendary kings Barzanes of Armenia (whom he spared) and Pharnus of Medea (whom he had crucified).

Ninus' Empire according to Diodoros

As the story goes, Ninus, having conquered all neighboring Asian countries apart from India and Bactriana, then made war on Oxyartes, king of Bactriana, with an army of nearly two million, taking all but the capital, Bactra. During the siege of Bactra, he met Semiramis, the wife of one of his officers, Onnes, whom he took from her husband and married. The fruit of the marriage was Ninyas, said to have succeeded Ninus.

A number of historians, beginning with the Roman Cephalaion (c. AD 120) asserted that Ninus' opponent, the king of Bactria, was actually Zoroaster (or first of several to bear this name), rather than Oxyartes.

Ninus was first identified in the Recognitions (part of Clementine literature) with the biblical Nimrod, who, the author says, taught the Persians to worship fire. In many modern interpretations of the Hebrew text of Genesis 10, it is Nimrod, the son of Cush, who founded Nineveh, but this too is ambiguous: other translations (e.g., the KJV) render the same Torah verse as naming Ashur, son of Shem, as the founder of Nineveh.

More recently, the identification in Recognitions of Nimrod with Ninus (and also with Zoroaster, as in Homilies) formed a major part of Alexander Hislop's thesis in the 19th century tract *The Two Babylons*.

Ctesias (as known from Diodorus) also related that after the death of Ninus, his widow Semiramis, who was accused of causing it, erected to him a temple-tomb, 9 stadia high and 10 stadia broad, near Babylon, where the story of Pyramus and Thisbe was later based. She was further said to have made war on the last remaining independent monarch in Asia, king Stabrobates of India, but was defeated and wounded, abdicating in favour of her son Ninyas.

SEMIRAMIS

According to the legend as related by Diodorus, Semiramis was of noble parents, the daughter of the fish-goddess Derketo of Ascalon in Syria and a mortal. Derketo abandoned her at birth and drowned herself. The child was fed by doves until she was found and brought up by Simmas, the royal shepherd.

Afterwards she married Onnes or Menones, one of the generals of Ninus. Ninus was so struck by her bravery at the capture of Bactra that he married her, forcing Onnes to commit suicide.

She and Ninus had a son named Ninyas. After King Ninus conquered Asia, including the Bactrians, he was fatally wounded by an arrow. Semiramis then masqueraded as her son and tricked her late husband's army into following her instructions because they thought these came from their new ruler. After Ninus's death she reigned as queen regnant, conquering much of Asia.

Not only was she able to reign effectively, she also added Ethiopia to the empire. She restored ancient Babylon and protected it with a high brick wall that completely surrounded the city. She is also credited with inventing the chastity belt. Roman historian

Ammianus Marcellinus credits her as the first person to castrate a male youth into eunuch-hood: "Semiramis, that ancient queen who was the first person to castrate male youths of tender age" (Lib. XIV).

According to Hislop's *The Two Babylons* (1853) in the end, however, her son Zoroaster killed her. This may be derived from the legend of Ishtar and Gilgamesh.

The association of the fish and dove is found at Hierapolis Bambyce (Mabbog), the great temple at which, according to one legend, was founded by Semiramis,[8] where her statue was shown with a golden dove on her head.[9]...

Protestant minister Alexander Hislop in *The Two Babylons* (1853)[15] claims that Semiramis was an actual person in ancient Mesopotamia who invented polytheism and, with it, goddess worship.

Hislop believed that Semiramis was a consort of Nimrod, builder of the Bible's Tower of Babel, though Biblical mention of consorts to Nimrod is lacking.

According to Hislop, Semiramis invents polytheism in an effort to corrupt her subjects' original faith in the God of Genesis. She deified herself as Ishtar and her son as Gilgamesh as well as various members of her court and her then deceased husband.

In support of his claim, Hislop talked about legends of Semiramis being raised by doves. He referred to the writings by the church's Ante Nicene Fathers to suggest that these stories began as propaganda invented and circulated by Semiramis herself so her subjects would ascribe to her the status of virgin birth and view her child as the fulfillment of the "seed" prophecy in Genesis 3:15. Making her son the child of Inaanna (seed of the woman)

Hislop believed Semiramis' child to be the Akkadian deity Tammuz, a god of vegetation as well as a life-death-rebirth deity.

He maintained that all divine pairings in world myths and religions depicted in art e.g. Isis/Osiris, Aphrodite/Cupid, Asherah/EL,[citation needed] Mary/Jesus and others are retellings of the tale of Semiramis and Tammuz. Semiramis goes on to become the Blessed Virgin Mary according to Hislop's book. This attempts to support Hislop's claim that Roman Catholicism is in fact paganism.

Hislop took literary references to Osiris and Orion as "seed of woman" as evidence in support of his thesis. The legends already existing in his day about Semiramis he claimed were distortions of history.

For the rest of this section on the origins of pagan religion and mythology I would like to now quote a large extract from the Alexander Hislop's monumental work "*The Two Babylons*". In this book Hislop identifies Nimrod and Semiramis and their son Tammuz as the great trinity of the ancient world worshipped in nations all over the ancient world under different names:

In Papal Italy...the Mother and the Child are the grand objects of worship. Exactly so, in this latter respect, also was it in ancient Babylon. The Babylonians, in their popular religion, supremely worshipped a Goddess Mother and a Son, who was represented in

pictures and in images as an infant or child in his mother's arms. From Babylon, this worship of the Mother and the Child spread to the ends of the earth.

In Egypt, the Mother and the Child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deoius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres, the Great Mother, with the babe at her breast, or as Irene, the goddess of Peace, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a glory around her, exactly as if a Roman Catholic artist had been employed to set her up.

The Child in Assyria...

Now, this Ninus, or "Son," borne in the arms of the Babylonian Madonna, is so described as very clearly to identify him with Nimrod. "Ninus, king of the Assyrians," says Trogus Pompeius, epitomised by Justin, "first of all changed the contented moderation of the ancient manners, incited by a new passion, the desire of conquest. He was the first who carried on war against his neighbours, and he conquered all nations from Assyria to Lybia, as they were yet unacquainted with the arts of war."

This account points directly to Nimrod, and can apply to no other. The account of Diodorus Siculus entirely agrees with it, and adds another trait that goes still further to determine the identity. That account is as follows:

"Ninus, the most ancient of the Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valour, he armed a considerable number of young men that were brave and vigorous like himself, trained them up a long time in laborious exercises and hardships, and by that means accustomed them to bear the fatigues of war, and to face dangers with intrepidity."

As Diodorus makes Ninus "the most ancient of the Assyrian kings," and represents him as beginning those wars which raised his power to an extraordinary height by bringing the people of Babylonia under subjection to him, while as yet the city of Babylon was not in existence, this shows that he occupied the very position of Nimrod, of whom the Scriptural account is, that he first "began to be mighty on the earth," and that the "beginning of his kingdom was Babylon."

As the Babel builders, when their speech was confounded, were scattered abroad on the face of the earth, and therefore deserted both the city and the tower which they had commenced to build, Babylon as a city, could not properly be said to exist till Nimrod, by establishing his power there, made it the foundation and starting-point of his greatness. In this respect, then, the story of Ninus and of Nimrod exactly harmonise. The way, too, in which Ninus gained his power is the very way in which Nimrod erected his.

There can be no doubt that it was by inuring his followers to the toils and dangers of the chase, that he gradually formed them to the use of arms, and so prepared them for aiding him in establishing his dominions; just as Ninus, by training his companions for a long time "in laborious exercises and hardships," qualified them for making him the first of the Assyrian kings...

Now, assuming that Ninus is Nimrod, the way in which that assumption explains what is otherwise inexplicable in the statements of ancient history greatly confirms the truth of that assumption itself. Ninus is said to have been the son of Belus or Bel, and Bel is said

to have been the founder of Babylon. If Ninus was in reality the first king of Babylon, how could Belus or Bel, his father, be said to be the founder of it? Both might very well be, as will appear if we consider who was Bel, and what we can trace of his doings. If Ninus was Nimrod, who was the historical Bel? He must have been Cush; for "Cush begat Nimrod" (Gen 10:8); and Cush is generally represented as having been a ringleader in the great apostasy. * But again, Cush, as the son of Ham, was Her-mes or Mercury; for Hermes is just an Egyptian synonym for the "son of Ham."

Now, Hermes was the great original prophet of idolatry; for he was recognised by the pagans as the author of their religious rites, and the interpreter of the gods. The distinguished Gesenius identifies him with the Babylonian Nebo, as the prophetic god; and a statement of Hyginus shows that he was known as the grand agent in that movement which produced the division of tongues. His words are these: "For many ages men lived under the government of Jove [evidently not the Roman Jupiter, but the Jehovah of the Hebrews], without cities and without laws, and all speaking one language. But after that Mercury interpreted the speeches of men (whence an interpreter is called Hermeneutes), the same individual distributed the nations. Then discord began"...

Peresh, in Chaldee, signifies "to interpret"; but was pronounced by old Egyptians and by Greeks, and often by the Chaldees themselves, in the same way as "Peres," to "divide." Mercury, then, or Hermes, or Cush, "the son of Ham," was the "DIVIDER of the speeches of men." He, it would seem, had been the ringleader in the scheme for building the great city and tower of Babel; and, as the well known title of Hermes, - "the interpreter of the gods," would indicate, had encouraged them, in the name of God, to proceed in their presumptuous enterprise, and so had caused the language of men to be divided, and themselves to be scattered abroad on the face of the earth.

Now look at the name of Belus or Bel, given to the father of Ninus, or Nimrod, in connection with this. While the Greek name Belus represented both the Baal and Bel of the Chaldees, these were nevertheless two entirely distinct titles. These titles were both alike often given to the same god, but they had totally different meanings. Baal, as we have already seen, signified "The Lord"; but Bel signified "The Confounder."

When, then, we read that Belus, the father of Ninus, was he that built or founded Babylon, can there be a doubt, in what sense it was that the title of Belus was given to him? It must have been in the sense of Bel the "Confounder." And to this meaning of the name of the Babylonian Bel, there is a very distinct allusion in Jeremiah 1:2, where it is said "Bel is confounded," that is, "The Confounder is brought to confusion." That Cush was known to Pagan antiquity under the very character of Bel, "The Confounder," a statement of Ovid very clearly proves. The statement to which I refer is that in which Janus "the god of gods," from whom all the other gods had their origin, is made to say of himself: "The ancients...called me Chaos."

Now, first this decisively shows that Chaos was known not merely as a state of confusion, but as the "god of Confusion." But, secondly, who that is at all acquainted with the laws of Chaldaic pronunciation, does not know that Chaos is just one of the established forms of the name of Chus or Cush? * Then, look at the symbol of Janus, whom "the ancients called Chaos," and it will be seen how exactly it tallies with the doings of Cush, when he is identified with Bel, "The Confounder." That symbol is a club; and the name of "a club" in Chaldee comes from the very word which signifies "to break in pieces, or scatter abroad."

He who caused the confusion of tongues was he who "broke" the previously united earth (Gen 11:1) "in pieces," and "scattered" the fragments abroad. How significant, then, as a symbol, is the club, as commemorating the work of Cush, as Bel, the "Confounder"? And that significance will be all the more apparent when the reader turns to the Hebrew of

Genesis 11:9, and finds that the very word from which a club derives its name is that which is employed when it is said, that in consequence of the confusion of tongues, the children of men were "scattered abroad on the face of all the earth." The word there used for scattering abroad is Hephaitz, which, in the Greek form becomes Hephaitz, and hence the origin of the well known but little understood name of Hephaistos, as applied to Vulcan, "The father of the gods."

Hephaistos is the name of the ringleader in the first rebellion, as "The Scatterer abroad," as Bel is the name of the same individual as the "Confounder of tongues." Here, then, the reader may see the real origin of Vulcan's Hammer, which is just another name for the club of Janus or Chaos, "The god of Confusion"; and to this, as breaking the earth in pieces, there is a covert allusion in Jeremiah 1:23, where Babylon, as identified with its primeval god, is thus apostrophised: "How is the hammer of the whole earth cut asunder and broken"!

Now, as the tower-building was the first act of open rebellion after the flood, and Cush, as Bel, was the ringleader in it, he was, of course, the first to whom the name Merodach [Marduk], "The great Rebel," must have been given, and, therefore, according to the usual parallelism of the prophetic language, we find both names of the Babylonian god referred to together, when the judgment on Babylon is predicted: "Bel is confounded: Merodach is broken in pieces" (Jer 1:2).

Merodach comes from Mered, to rebel; and Dakh, the demonstrative pronoun affixed, which makes it emphatic, signifying "That" or "The great." The judgment comes upon the Babylonian god according to what he had done. As Bel, he had "confounded" the whole earth, therefore he is "confounded." As Merodach, by the rebellion he had stirred up, he had "broken" the united world in pieces; therefore he himself is "broken in pieces." So much for the historical character of Bel, as identified with Janus or Chaos, the god of confusion, with his symbolical club...

But when we look at what is said of Semiramis, the wife of Ninus, the evidence receives an additional development. That evidence goes conclusively to show that the wife of Ninus could be none other than the wife of Nimrod, and, further, to bring out one of the grand characters in which Nimrod, when deified, was adored. In Daniel 11:38, we read of a god called Ala Mahozine i.e., the "god of fortifications [forces]."

Who this god of fortifications could be, commentators have found themselves at a loss to determine. In the records of antiquity the existence of any god of fortifications has been commonly overlooked; and it must be confessed that no such god stands forth there with any prominence to the ordinary reader. But of the existence of a goddess of fortifications, every one knows that there is the amplest evidence. That goddess is Cybele, who is universally represented ural or turreted crown, or with a fortification, on her head.

Why was Rhea or Cybele thus represented? Ovid asks the question and answers it himself; and the answer is this: The reason he says, why the statue of Cybele wore a crown of towers was, "because she first erected them in cities." The first city in the world after the flood (from whence the commencement of the world itself was often dated) that had towers and encompassing walls, was Babylon; and Ovid himself tells us that it was Semiramis, the first queen of that city, who was believed to have "surrounded Babylon with a wall of brick." Semiramis, then, the first deified queen of that city and tower whose top was intended to reach to heaven, must have been the prototype of the goddess who "first made towers in cities."

When we look at the Ephesian Diana, we find evidence to the very same effect. In general, Diana was depicted as a virgin, and the patroness of virginity; but the Ephesian Diana was quite different. She was represented with all the attributes of the Mother of the

gods, and, as the Mother of the gods, she wore a turreted crown, such as no one can contemplate without being forcibly reminded of the tower of Babel. Now this tower-bearing Diana is by an ancient scholiast expressly identified with Semiramis.

A scholiast on the *Periergesis* of Dionysius, says Layard (*Nineveh and its Remains*), makes Semiramis the same as the goddess Artemis or Despoina. Now, Artemis was Diana, and the title of Despoina given to her, shows that it was in the character of the Ephesian Diana she was identified with Semiramis; for Despoina is the Greek for Domina, "The Lady," the peculiar title of Rhea or Cybele, the tower-bearing goddess, in ancient Rome. (OVID, *Fasti*) When, therefore, we remember that Rhea or Cybele, the tower-bearing goddess, was, in point of fact, a Babylonian goddess, and that Semiramis, when deified, was worshipped under the name of Rhea, there will remain, I think, no doubt as to the personal identity of the "goddess of fortifications."

Now there is no reason to believe that Semiramis alone (though some have represented the matter so) built the battlements of Babylon. We have the express testimony of the ancient historian, Megasthenes, as preserved by Abydenus, that it was "Belus" who "surrounded Babylon with a wall." As "Bel," the Confounder, who began the city and tower of Babel, had to leave both unfinished, this could not refer to him. It could refer only to his son Ninus, who inherited his father's title, and who was the first actual king of the Babylonian empire, and, consequently Nimrod.

The real reason that Semiramis, the wife of Ninus, gained the glory of finishing the fortifications of Babylon, was, that she came in the esteem of the ancient idolaters to hold a preponderating position, and to have attributed to her all the different characters that belonged, or were supposed to belong, to her husband.

Having ascertained, then, one of the characters in which the deified wife was worshipped, we may from that conclude what was the corresponding character of the deified husband. Layard distinctly indicates his belief that Rhea or Cybele, the "tower-crown" goddess, was just the female counterpart of the "deity presiding over bulwarks or fortresses" and that this deity was Ninus, or Nimrod, we have still further evidence from what the scattered notices of antiquity say of the first deified king of Babylon, under a name that identifies him as the husband of Rhea, the "tower-bearing" goddess. That name is Kronos or Saturn. *

In the Greek mythology, Kronos and Rhea are commonly brother and sister. Ninus and Semiramis, according to history, are not represented as standing in any such relation to one another; but this is no objection to the real identity of Ninus and Kronos; for, 1st, the relationships of the divinities, in most countries, are peculiarly conflicting--Osiris, in Egypt, is represented at different times, not only as the son and husband of Isis, but also as her father and brother (BUNSEN); then, secondly, whatever the deified mortals might be before deification, on being deified they came into new relationships...

It is well known that Kronos, or Saturn, was Rhea's husband; but it is not so well known who was Kronos himself. Traced back to his original, that divinity is proved to have been the first king of Babylon. Theophilus of Antioch shows that Kronos in the east was worshipped under the names of Bel and Bal; and from Eusebius we learn that the first of the Assyrian kings, whose name was Belus, was also by the Assyrians called Kronos. As the genuine copies of Eusebius do not admit of any Belus, as an actual king of Assyria, prior to Ninus, king of the Babylonians, and distinct from him, that shows that Ninus, the first king of Babylon, was Kronos. But, further, we find that Kronos was king of the Cyclops, who were his brethren, and who derived that name from him, * and that the Cyclops were known as "the inventors of tower-building"...

The name Kronos itself goes not a little to confirm the argument. Kronos signifies "The Horned one." As a horn is a well known Oriental emblem for power or might, Kronos, "The Horned one," was, according to the mystic system, just a synonym for the Scriptural epithet applied to Nimrod--viz., Gheber, "The mighty one" (Gen 10:8), "He began to be mighty on the earth." The name Kronos, as the classical reader is well aware, is applied to Saturn as the "Father of the gods."

We have already had another "father of the gods" brought under our notice, even Cush in his character of Bel the Confounder, or Hephaistos, "The Scatterer abroad"; and it is easy to understand how, when the deification of mortals began, and the "mighty" Son of Cush was deified, the father, especially considering the part which he seems to have had in concocting the whole idolatrous system, would have to be deified too, and of course, in his character as the Father of the "Mighty one," and of all the "immortals" that succeeded him. But, in point of fact, we shall find, in the course of our inquiry, that Nimrod was the actual Father of the gods, as being the first of deified mortals; and that, therefore, it is in exact accordance with historical fact that Kronos, the Horned, or Mighty one, is, in the classic Pantheon, known by that title.

The meaning of this name Kronos, "The Horned one," as applied to Nimrod, fully explains the origin of the remarkable symbol, so frequently occurring among the Nineveh sculptures, the gigantic HORNED man-bull, as representing the great divinities in Assyria. The same word that signified a bull, signified also a ruler or prince.

The name for a bull or ruler, is in Hebrew without points, Shur, which in Chaldee becomes Tur. From Tur, in the sense of a bull, comes the Latin Taurus; and from the same word, in the sense of a ruler, Turannus, which originally had no evil meaning. Thus, in these well known classical words, we have evidence of the operation of the very principle which caused the deified Assyrian kings to be represented under the form of the man-bull...

This, also, in a remarkable way accounts for the origin of one of the divinities worshipped by our Pagan Anglo-Saxon ancestors under the name of Zernebogus. This Zernebogus was "the black, malevolent, ill-omened divinity," in other words, the exact counterpart of the popular idea of the Devil, as supposed to be black, and equipped with horns and hoofs. This name analysed casts a very singular light on the source from whence has come the popular superstition in regard to the grand Adversary. The name Zer-Nebo-Gus is almost pure Chaldee, and seems to unfold itself as denoting "The seed of the prophet Cush"...In a woodcut, first we find "the Assyrian Hercules," that is "Nimrod the giant," as he is called in the Septuagint version of Genesis, without club, spear, or weapons of any kind, attacking a bull.

Having overcome it, he sets the bull's horns on his head, as a trophy of victory and a symbol of power; and thenceforth the hero is represented, not only with the horns and hoofs above, but from the middle downwards, with the legs and cloven feet of the bull. Thus equipped he is represented as turning next to encounter a lion.

This, in all likelihood, is intended to commemorate some event in the life of him who first began to be mighty in the chase and in war, and who, according to all ancient traditions, was remarkable also for bodily power, as being the leader of the Giants that rebelled against heaven.

Now Nimrod, as the son of Cush, was black, in other words, was a Negro. "Can the Ethiopian change his skin?" is in the original, "Can the Cushite" do so? Keeping this, then, in mind, it will be seen that in that figure disentombed from Nineveh, we have both the prototype of the Anglo-Saxon Zer-Nebo-Gus, "the seed of the prophet Cush," and the real original of the black Adversary of mankind, with horns and hoofs. It was in a different

character from that of the Adversary that Nimrod was originally worshipped; but among a people of a fair complexion, as the Anglo-Saxons, it was inevitable that, if worshipped at all, it must generally be simply as an object of fear; and so Kronos, "The Horned one," who wore the "horns," as the emblem both of his physical might and sovereign power, has come to be, in popular superstition, the recognised representative of the Devil.

In many and far-severed countries, horns became the symbols of sovereign power. The corona or crown, that still encircles the brows of European monarchs, seems remotely to be derived from the emblem of might adopted by Kronos, or Saturn, who, according to Pherecydes, was "the first before all others that ever wore a crown." The first regal crown appears to have been only a band, in which the horns were set...

There was another way in which Nimrod's power was symbolised besides by the "horn." A synonym for Gheber, "The mighty one," was "Abir," while "Aber" also signified a "wing." Nimrod, as Head and Captain of those men of war, by whom he surrounded himself, and who were the instruments of establishing his power, was "Baal-aberin," "Lord of the mighty ones." But "Baal-abirin" (pronounced nearly in the same way) signified "The winged one," * and therefore in symbol he was represented, not only as a horned bull, but as at once a horned and winged bull - as showing not merely that he was mighty himself, but that he had mighty ones under his command, who were ever ready to carry his will into effect, and to put down all opposition to his power; and to shadow forth the vast extent of his might, he was represented with great and wide-expanding wings.

To this mode of representing the mighty kings of Babylon and Assyria, who imitated Nimrod and his successors, there is manifest allusion in Isaiah 8:6-8 "Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and mighty, even the king of Assyria, and all his glory; and he shall come up over all his banks. And he shall pass through Judah; he shall overflow and go over; he shall reach even unto the neck; and the STRETCHING OUT OF HIS WINGS shall FILL the breadth of thy land, O Immanuel"...

The Child In Egypt

When we turn to Egypt we find remarkable evidence of the same thing there also. Justin, as we have already seen, says that "Ninus subdued all nations, as far as Lybia," and consequently Egypt. The statement of Diodorus Siculus is to the same effect, Egypt being one of the countries that, according to him, Ninus brought into subjection to himself. In exact accordance with these historical statements, we find that the name of the third person in the primeval triad of Egypt was Khons. But Khons, in Egyptian, comes from a word that signifies "to chase." Therefore, the name of Khons, the son of Maut, the goddess-mother, who was adorned in such a way as to identify her with Rhea, the great goddess-mother of Chaldea, * properly signifies "The Huntsman," or god of the chase.

As Khons stands in the very same relation to the Egyptian Maut as Ninus does to Rhea, how does this title of "The Huntsman" identify the Egyptian god with Nimrod? Now this very name Khons, brought into contact with the Roman mythology, not only explains the meaning of a name in the Pantheon there, that hitherto has stood greatly in need of explanation, but causes that name, when explained, to reflect light back again on this Egyptian divinity, and to strengthen the conclusion already arrived at.

The name to which I refer is the name of the Latin god Consus, who was in one aspect identified with Neptune, but who was also regarded as "the god of hidden counsels," or "the concealer of secrets," who was looked up to as the patron of horsemanship, and was said to have produced the horse.

Who could be the "god of hidden counsels," or the "concealer of secrets," but Saturn, the god of the "mysteries," and whose name as used at Rome, signified "The hidden one"? The father of Khons, or Ohonso (as he was also called), that is, Amoun, was, as we are told by Plutarch, known as "The hidden God"; and as father and son in the same triad have ordinarily a correspondence of character, this shows that Khons also must have been known in the very same character of Saturn, "The hidden one." If the Latin Consus, then, thus exactly agreed with the Egyptian Khons, as the god of "mysteries," or "hidden counsels," can there be a doubt that Khons, the Huntsman, also agreed with the same Roman divinity as the supposed producer of the horse? Who so likely to get the credit of producing the horse as the great huntsman of Babel, who no doubt enlisted it in the toils of the chase, and by this means must have been signally aided in his conflicts with the wild beasts of the forest? In this connection, let the reader call to mind that fabulous creature, the Centaur, half-man, half-horse, that figures so much in the mythology of Greece. That imaginary creation, as is generally admitted, was intended to commemorate the man who first taught the art of horsemanship...

But we have seen that Kronos was the first King of Babylon, or Nimrod; consequently, the first Centaur was the same. Now, the way in which the Centaur was represented on the Babylonian coins, and in the Zodiac, viewed in this light, is very striking. The Centaur was the same as the sign Sagittarius, or "The Archer." If the founder of Babylon's glory was "The mighty Hunter," whose name, even in the days of Moses, was a proverb--(Gen 10:9, "Wherefore, it is said, Even as Nimrod, the mighty hunter before the Lord")--when we find the "Archer" with his borrow, in the symbol of the supreme Babylonian divinity, and the "Archer," among the signs of the Zodiac that originated in Babylon, I think we may safely conclude that this Man-horse or Horse-man Archer primarily referred to him, and was intended to perpetuate the memory at once of his fame as a huntsman and his skill as a horse-breaker.

Now, when we thus compare the Egyptian Khons, the "Huntsman," with the Latin Consus, the god of horse-races, who "produced the horse," and the Centaur of Babylon, to whom was attributed the honour of being the author of horsemanship, while we see how all the lines converge in Babylon, it will be very clear, I think, whence the primitive Egyptian god Khons has been derived. Khons, the son of the great goddess-mother, seems to have been generally represented as a full-grown god. The Babylonian divinity was also represented very frequently in Egypt in the very same way as in the land of his nativity--i.e., as a child in his mother's arms. This was the way in which Osiris, "the son, the husband of his mother," was often exhibited, and what we learn of this god, equally as in the case of Khons, shows that in his original he was none other than Nimrod...Osiris, in like manner, the child of the Egyptian Madonna, was equally celebrated as "the strong chief of the buildings." This strong chief of the buildings was originally worshipped in Egypt with every physical characteristic of Nimrod.

I have already noticed the fact that Nimrod, as the son of Cush, was a Negro. Now, there was a tradition in Egypt, recorded by Plutarch, that "Osiris was black," which, in a land where the general complexion was dusky, must have implied something more than ordinary in its darkness. Plutarch also states that Horus, the son of Osiris, "was of a fair complexion," and it was in this way, for the most part, that Osiris was represented. But we have unequivocal evidence that Osiris, the son and husband of the great goddess-queen of Egypt, was also represented as a veritable Negro.

In Wilkinson may be found a representation of him with the unmistakable features of the genuine Cushite or Negro. Bunsen would have it that this is a mere random importation from some of the barbaric tribes; but the dress in which this Negro god is arrayed tells a different tale. That dress directly connects him with Nimrod. This Negro-featured Osiris is clothed from head to foot in a spotted dress, the upper part being a leopard's skin, the

under part also being spotted to correspond with it. Now the name Nimrod * signifies "the subduer of the leopard."

* "Nimr-rod"; from Nimr, a "leopard," and rada or rad "to subdue." According to invariable custom in Hebrew, when two consonants come together as the two rs in Nimr-rod, one of them is sunk. Thus Nin-neveh, "The habitation of Ninus," becomes Nineveh. The name Nimrod is commonly derived from Mered, "to rebel"; but a difficulty has always been found in regard to this derivation, as that would make the name Nimrod properly passive not "the rebel," but "he who was rebelled against." There is no doubt that Nimrod was a rebel, and that his rebellion was celebrated in ancient myths; but his name in that character was not Nimrod, but Merodach, or, as among the Romans, Mars, "the rebel"; or among the Oscans of Italy, Mamers (SMITH), "The causer of rebellion." That the Roman Mars was really, in his original, the Babylonian god, is evident from the name given to the goddess, who was recognised sometimes as his "sister," and sometimes as his "wife"--i.e., Bellona, which, in Chaldee, signifies, "The Lamentor of Bel" (from Bel and onah, to lament). The Egyptian Isis, the sister and wife of Osiris, is in like manner represented, as we have seen, as "lamenting her brother Osiris." (BUNSEN)

This name seems to imply, that as Nimrod had gained fame by subduing the horse, and so making use of it in the chase, so his fame as a huntsman rested mainly on this, that he found out the art of making the leopard aid him in hunting the other wild beasts...This custom of taming the leopard, and pressing it into the service of man in this way, is traced up to the earliest times of primitive antiquity. In the works of Sir William Jones, we find it stated from the Persian legends, that Hoshang, the father of Tahmurs, who built Babylon, was the "first who bred dogs and leopards for hunting." As Tahmurs, who built Babylon, could be none other than Nimrod, this legend only attributes to his father what, as his name imports, he got the fame of doing himself. Now, as the classic god bearing the lion's skin is recognised by that sign as Hercules, the slayer of the Nemean lion, so in like manner, the god clothed in the leopard's skin would naturally be marked out as Nimrod, the "leopard-subduer."

That this leopard skin, as appertaining to the Egyptian god, was no occasional thing, we have clearest evidence. Wilkinson tells us, that on all high occasions when the Egyptian high priest was called to officiate, it was indispensable that he should do so wearing, as his robe of office, the leopard's skin. As it is a universal principle in all idolatries that the high priest wears the insignia of the god he serves, this indicates the importance which the spotted skin must have had attached to it as a symbol of the god himself. The ordinary way in which the favourite Egyptian divinity Osiris was mystically represented was under the form of a young bull or calf--the calf Apis--from which the golden calf of the Israelites was borrowed. There was a reason why that calf should not commonly appear in the appropriate symbols of the god he represented, for that calf represented the divinity in the character of Saturn, "The HIDDEN one," "Apis" being only another name for Saturn.

* The name of Apis in Egyptian is Hepi or Hapi, which is evidently from the Chaldee "Hap," "to cover." In Egyptian Hap signifies "to conceal." (BUNSEN)

The cow of Athor, however, the female divinity corresponding to Apis, is well known as a "spotted cow," (WILKINSON) and it is singular that the Druids of Britain also worshipped "a spotted cow" (DAVIES'S Druids). Rare though it be, however, to find an instance of the deified calf or young bull represented with the spots, there is evidence still in existence, that even it was sometimes so represented. When we find that Osiris, the grand god of Egypt, under different forms, was thus arrayed in a leopard's skin or spotted dress, and that the leopard-skin dress was so indispensable a part of the sacred robes of his high priest, we may be sure that there was a deep meaning in such a costume. And what could that meaning be, but just to identify Osiris with the Babylonian god, who was

celebrated as the "Leopard-tamer," and who was worshipped even as he was, as Ninus, the CHILD in his mother's arms?

The Child in Greece

Thus much for Egypt. Coming into Greece, not only do we find evidence there to the same effect, but increase of that evidence. The god worshipped as a child in the arms of the great Mother in Greece, under the names of Dionysus, or Bacchus, or Iacchus, is, by ancient inquirers, expressly identified with the Egyptian Osiris. This is the case with Herodotus, who had prosecuted his inquiries in Egypt itself, who ever speaks of Osiris as Bacchus. To the same purpose is the testimony of Diodorus Siculus. "Orpheus," says he, "introduced from Egypt the greatest part of the mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name." Now, as if to identify Bacchus with Nimrod, "the Leopard-tamer," leopards were employed to draw his car; he himself was represented as clothed with a leopard's skin; his priests were attired in the same manner, or when a leopard's skin was dispensed with, the spotted skin of a fawn was used as a priestly robe in its stead...

We have evidence that this god, whose emblem was the Nebros, was known as having the very lineage of Nimrod. From Anacreon, we find that a title of Bacchus was Aithiopais--i.e., "the son of Aethiops." But who was Aethiops? As the Aethiopians were Cushites, so Aethiops was Cush. "Chus," says Eusebius, "was he from whom came the Aethiopians." The testimony of Josephus is to the same effect. As the father of the Aethiopians, Cush was Aethiops, by way of eminence. Therefore Epiphanius, referring to the extraction of Nimrod, thus speaks: "Nimrod, the son of Cush, the Aethiop." Now, as Bacchus was the son of Aethiops, or Cush, so to the eye he was represented in that character.

As Nin "the Son," he was portrayed as a youth or child; and that youth or child was generally depicted with a cup in his hand. That cup, to the multitude, exhibited him as the god of drunken revelry; and of such revelry in his orgies, no doubt there was abundance; but yet, after all, the cup was mainly a hieroglyphic, and that of the name of the god. The name of a cup, in the sacred language, was khus, and thus the cup in the hand of the youthful Bacchus, the son of Aethiops, showed that he was the young Chus, or the son of Chus. In a woodcut, the cup in the right hand of Bacchus is held up in so significant a way, as naturally to suggest that it must be a symbol; and as to the branch in the other hand, we have express testimony that it is a symbol. But it is worthy of notice that the branch has no leaves to determine what precise kind of a branch it is. It must, therefore, be a generic emblem for a branch, or a symbol of a branch in general; and, consequently, it needs the cup as its complement, to determine specifically what sort of a branch it is. The two symbols, then, must be read together, and read thus, they are just equivalent to--the "Branch of Chus"--i.e., "the scion or son of Cush"...

The Death of the Child

How Nimrod died, Scripture is entirely silent. There was an ancient tradition that he came to a violent end. The circumstances of that end, however, as antiquity represents them, are clouded with fable. It is said that tempests of wind sent by God against the Tower of Babel overthrew it, and that Nimrod perished in its ruins.

This could not be true, for we have sufficient evidence that the Tower of Babel stood long after Nimrod's day. Then, in regard to the death of Ninus, profane history speaks darkly and mysteriously, although one account tells of his having met with a violent death similar to that of Pentheus, Lycurgus, * and Orpheus, who were said to have been torn in pieces.

* Lycurgus, who is commonly made the enemy of Bacchus, was, by the Thracians and Phrygians, identified with Bacchus, who it is well known, was torn in pieces.

The identity of Nimrod, however, and the Egyptian Osiris, having been established, we have thereby light as to Nimrod's death. Osiris met with a violent death, and that violent death of Osiris was the central theme of the whole idolatry of Egypt. If Osiris was Nimrod, as we have seen, that violent death which the Egyptians so pathetically deplored in their annual festivals was just the death of Nimrod. The accounts in regard to the death of the god worshipped in the several mysteries of the different countries are all to the same effect. A statement of Plato seems to show, that in his day the Egyptian Osiris was regarded as identical with Tammuz; and Tammuz is well known to have been the same as Adonis, the famous HUNTSMAN, for whose death Venus is fabled to have made such bitter lamentations.

As the women of Egypt wept for Osiris, as the Phoenician and Assyrian women wept for Tammuz, so in Greece and Rome the women wept for Bacchus, whose name, as we have seen, means "The bewailed," or "Lamented one"...The tearing in pieces of Nebros, "the spotted one," goes to confirm the conclusion, that the death of Bacchus, even as the death of Osiris, represented the death of Nebrod, whom, under the very name of "The Spotted one," the Babylonians worshipped. Though we do not find any account of those mysteries observed in Greece in memory of Orion, the giant and mighty hunter celebrated by Homer, under that name, yet he was represented symbolically as having died in a similar way to that in which Osiris died, and as having then been translated to heaven.

Ovid represents Orion as so puffed up with pride on account of his great strength, as vain-gloriously to boast that no creature on earth could cope with him, whereupon a scorpion appeared, "and," says the poet, "he was added to the stars." The name of a scorpion in Chaldee is Ak-rab; but Ak-rab, thus divided, signifies "THE GREAT OPPRESSOR," and this is the hidden meaning of the Scorpion as represented in the Zodiac. That sign typifies him who cut off the Babylonian god, and suppressed the system he set up. It was while the sun was in Scorpio that Osiris in Egypt "disappeared" (WILKINSON), and great lamentations were made for his disappearance. Another subject was mixed up with the death of the Egyptian god; but it is specially to be noticed that, as it was in consequence of a conflict with a scorpion that Orion was "added to the stars," so it was when the scorpion was in the ascendant that Osiris "disappeared."

From Persian records we are expressly assured that it was Nimrod who was deified after his death by the name of Orion, and placed among the stars. Here, then, we have large and consenting evidence, all leading to one conclusion, that the death of Nimrod, the child worshipped in the arms of the goddess-mother of Babylon, was a death of violence.

Now, when this mighty hero, in the midst of his career of glory, was suddenly cut off by a violent death, great seems to have been the shock that the catastrophe occasioned. When the news spread abroad, the devotees of pleasure felt as if the best benefactor of mankind were gone, and the gaiety of nations eclipsed. Loud was the wail that everywhere ascended to heaven among the apostates from the primeval faith for so dire a catastrophe. Then began those weepings for Tammuz, in the guilt of which the daughters of Israel allowed themselves to be implicated, and the existence of which can be traced not merely in the annals of classical antiquity, but in the literature of the world from Ultima Thule to Japan.

The Deification of the Child

If there was one who was more deeply concerned in the tragic death of Nimrod than another, it was his wife Semiramis, who, from an originally humble position, had been raised to share with him the throne of Babylon. What, in this emergency shall she do? Shall she quietly forego the pomp and pride to which she has been raised! No.

Though the death of her husband has given a rude shock to her power, yet her resolution and unbounded ambition were in nowise checked. On the contrary, her ambition took a still higher flight. In life her husband had been honoured as a hero; in death she will have him worshipped as a god, yea, as the woman's promised Seed, "Zero-ashta," * who was destined to bruise the serpent's head, and who, in doing so, was to have his own heel bruised.

* Zero--in Chaldee, "the seed"--though we have seen reason to conclude that in Greek it sometimes appeared as Zeira, quite naturally passed also into Zoro, as may be seen from the change of Zerubbabel in the Greek Septuagint to Zoro-babel; and hence Zoro-ashta, "the seed of the woman" became Zoroaster, the well known name of the head of the fire-worshippers. Zoroaster's name is also found as Zeroastes (JOHANNES CLERICUS, De Chaldoeis).

The reader who consults the able and very learned work of Dr. Wilson of Bombay, on the Parsi Religion, will find that there was a Zoroaster long before that Zoroaster who lived in the reign of Darius Hystaspes. In general history, the Zoroaster of Bactria is most frequently referred to; but the voice of antiquity is clear and distinct to the effect that the first and great Zoroaster was an Assyrian or Chaldean (SUIDAS), and that he was the founder of the idolatrous system of Babylon, and therefore Nimrod. It is equally clear also in stating that he perished by a violent death, even as was the case with Nimrod, Tammuz, or Bacchus...

There was another name by which Zoroaster was known, and which is not a little instructive, and that is Zar-adas, "The only seed." (JOHANNES CLERICUS, De Chaldoeis) In WILSON'S Parsi Religion the name is given either Zoroastus, or Zarades. The ancient Pagans, while they recognised supremely one only God, knew also that there was one only seed, on whom the hopes of the world were founded. In almost all nations, not only was a great god known under the name of Zero or Zer, "the seed," and a great goddess under the name of Ashta or Isha, "the woman"; but the great god Zero is frequently characterised by some epithet which implies that he is "The only One." Now what can account for such names or epithets? Genesis 3:15 can account for them; nothing else can. The name Zar-ades, or Zoro-adus, also strikingly illustrates the saying of Paul: "He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ"...

The patriarchs, and the ancient world in general, were perfectly acquainted with the grand primeval promise of Eden, and they knew right well that the bruising of the heel of the promised seed implied his death, and that the curse could be removed from the world only by the death of the grand Deliverer. If the promise about the bruising of the serpent's head, recorded in Genesis, as made to our first parents, was actually made, and if all mankind were descended from them, then it might be expected that some trace of this promise would be found in all nations. And such is the fact. There is hardly a people or kindred on earth in whose mythology it is not shadowed forth.

The Greeks represented their great god Apollo as slaying the serpent Pytho, and Hercules as strangling serpents while yet in his cradle. In Egypt, in India, in Scandinavia, in Mexico, we find clear allusions to the same great truth. "The evil genius," says Wilkinson, "of the adversaries of the Egyptian god Horus is frequently figured under the form of a snake, whose head he is seen piercing with a spear. The same fable occurs in the religion of India, where the malignant serpent Calyia is slain by Vishnu, in his avatar

of Crishna; and the Scandinavian deity Thor was said to have bruised the head of the great serpent with his mace." "The origin of this," he adds, "may be readily traced to the Bible"...Even in Greece, also, in the classic story of Paris and Achilles, we have a very plain allusion to that part of the primeval promise, which referred to the bruising of the conqueror's "heel." Achilles, the only son of a goddess, was invulnerable in all points except the heel, but there a wound was deadly. At that his adversary took aim, and death was the result.

Now, if there be such evidence still, that even Pagans knew that it was by dying that the promised Messiah was to destroy death and him that has the power of death, that is the Devil, how much more vivid must have been the impression of mankind in general in regard to this vital truth in the early days of Semiramis, when they were so much nearer the fountain-head of all Divine tradition. When, therefore, the name Zoroaster, "the seed of the woman," was given to him who had perished in the midst of a prosperous career of false worship and apostacy, there can be no doubt of the meaning which that name was intended to convey. And the fact of the violent death of the hero, who, in the esteem of his partisans, had done so much to bless mankind, to make life happy, and to deliver them from the fear of the wrath to come, instead of being fatal to the bestowal of such a title upon him, favoured rather than otherwise the daring design.

All that was needed to countenance the scheme on the part of those who wished an excuse for continued apostacy from the true God, was just to give out that, though the great patron of the apostacy had fallen a prey to the malice of men, he had freely offered himself for the good of mankind. Now, this was what was actually done. The Chaldean version of the story of the great Zoroaster is that he prayed to the supreme God of heaven to take away his life; that his prayer was heard, and that he expired, assuring his followers that, if they cherished due regard for his memory, the empire would never depart from the Babylonians. What Berosus, the Babylonian historian, says of the cutting off of the head of the great god Belus, is plainly to the same effect. Belus, says Berosus, commanded one of the gods to cut off his head, that from the blood thus shed by his own command and with his own consent, when mingled with the earth, new creatures might be formed, the first creation being represented as a sort of a failure. Thus the death of Belus, who was Nimrod, like that attributed to Zoroaster, was represented as entirely voluntary, and as submitted to for the benefit of the world.

It seems to have been now only when the dead hero was to be deified, that the secret Mysteries were set up. The previous form of apostacy during the life of Nimrod appears to have been open and public. Now, it was evidently felt that publicity was out of the question. The death of the great ringleader of the apostacy was not the death of a warrior slain in battle, but an act of judicial rigour, solemnly inflicted. This is well established by the accounts of the deaths of both Tammuz and Osiris.

The following is the account of Tammuz, given by the celebrated Maimonides, deeply read in all the learning of the Chaldeans: "When the false prophet named Thammuz preached to a certain king that he should worship the seven stars and the twelve signs of the Zodiac, that king ordered him to be put to a terrible death. On the night of his death all the images assembled from the ends of the earth into the temple of Babylon, to the great golden image of the Sun, which was suspended between heaven and earth. That image prostrated itself in the midst of the temple, and so did all the images around it, while it related to them all that had happened to Thammuz. The images wept and lamented all the night long, and then in the morning they flew away, each to his own temple again, to the ends of the earth. And hence arose the custom every year, on the first day of the month Thammuz, to mourn and to weep for Thammuz."

There is here, of course, all the extravagance of idolatry, as found in the Chaldean sacred books that Maimonides had consulted; but there is no reason to doubt the fact

stated either as to the manner or the cause of the death of Tammuz. In this Chaldean legend, it is stated that it was by the command of a "certain king" that this ringleader in apostacy was put to death. Who could this king be, who was so determinedly opposed to the worship of the host of heaven? From what is related of the Egyptian Hercules, we get very valuable light on this subject. It is admitted by Wilkinson that the most ancient Hercules, and truly primitive one, was he who was known in Egypt as having, "by the power of the gods" * (i.e., by the SPIRIT) fought against and overcome the Giants.

Now, no doubt, the title and character of Hercules were afterwards given by the Pagans to him whom they worshipped as the grand deliverer or Messiah, just as the adversaries of the Pagan divinities came to be stigmatised as the "Giants" who rebelled against Heaven. But let the reader only reflect who were the real Giants that rebelled against Heaven. They were Nimrod and his party; for the "Giants" were just the "Mighty ones," of whom Nimrod was the leader. Who, then, was most likely to head the opposition to the apostacy from the primitive worship? If Shem was at that time alive, as beyond question he was, who so likely as he? In exact accordance with this deduction, we find that one of the names of the primitive Hercules in Egypt was "Sem."

If "Sem," then, was the primitive Hercules, who overcame the Giants, and that not by mere physical force, but by "the power of God," or the influence of the Holy Spirit, that entirely agrees with his character; and more than that, it remarkably agrees with the Egyptian account of the death of Osiris. The Egyptians say, that the grand enemy of their god overcame him, not by open violence, but that, having entered into a conspiracy with seventy-two of the leading men of Egypt, he got him into his power, put him to death, and then cut his dead body into pieces, and sent the different parts to so many different cities throughout the country...

The cutting of the dead body in pieces, and sending the dismembered parts among the different cities, is paralleled, and its object explained, by what we read in the Bible of the cutting of the dead body of the Levite's concubine in pieces (Judges 19:29), and sending one of the parts to each of the twelve tribes of Israel; and the similar step taken by Saul, when he hewed the two yoke of oxen asunder, and sent them throughout all the coasts of his kingdom (1 Sam 11:7).

It is admitted by commentators that both the Levite and Saul acted on a patriarchal custom, according to which summary vengeance would be dealt to those who failed to come to the gathering that in this solemn way was summoned. This was declared in so many words by Saul, when the parts of the slaughtered oxen were sent among the tribes: "Whosoever cometh not forth after Saul and after Samuel, so shall it be done to his oxen." In like manner, when the dismembered parts of Osiris were sent among the cities by the seventy-two "conspirators"--in other words, by the supreme judges of Egypt, it was equivalent to a solemn declaration in their name, that "whosoever should do as Osiris had done, so should it be done to him; so should he also be cut in pieces."

When irreligion and apostacy again arose into the ascendant, this act, into which the constituted authorities who had to do with the ringleader of the apostates were led, for the putting down of the combined system of irreligion and despotism set up by Osiris or Nimrod, was naturally the object of intense abhorrence to all his sympathisers; and for his share in it the chief actor was stigmatised as Typho, or "The Evil One."

Wilkinson admits that different individuals at different times bore this hated name in Egypt. One of the most noted names by which Typho, or the Evil One, was called, was Seth (EPIPHANIUS, Adv. Hoeres). Now Seth and Shem are synonymous, both alike signifying "The appointed one." As Shem was a younger son of Noah, being "the brother of Japhet the elder" (Gen 10:21), and as the pre-eminence was divinely destined to him, the name Shem, "the appointed one," had doubtless been given him by Divine direction,

either at his birth or afterwards, to mark him out as Seth had been previously marked out as the "child of promise."

Shem, however, seems to have been known in Egypt as Typho, not only under the name of Seth, but under his own name; for Wilkinson tells us that Typho was characterised by a name that signified "to destroy and render desert." (Egyptians) Now the name of Shem also in one of its meanings signifies "to desolate" or lay waste. So Shem, the appointed one, was by his enemies made Shem, the Desolator or Destroyer--i.e., the Devil. The influence that this abhorred Typho wielded over the minds of the so-called "conspirators," considering the physical force with which Nimrod was upheld, must have been wonderful, and goes to show, that though his deed in regard to Osiris is veiled, and himself branded by a hateful name, he was indeed none other than that primitive Hercules who overcame the Giants by "the power of God," by the persuasive might of his Holy Spirit...

Now when Shem had so powerfully wrought upon the minds of men as to induce them to make a terrible example of the great Apostate, and when that Apostate's dismembered limbs were sent to the chief cities, where no doubt his system had been established, it will be readily perceived that, in these circumstances, if idolatry was to continue--if, above all, it was to take a step in advance, it was indispensable that it should operate in secret. The terror of an execution, inflicted on one so mighty as Nimrod, made it needful that, for some time to come at least, the extreme of caution should be used. In these circumstances, then, began, there can hardly be a doubt, that system of "Mystery," which, having Babylon for its centre, has spread over the world. In these Mysteries, under the seal of secrecy and the sanction of an oath, and by means of all the fertile resources of magic, men were gradually led back to all the idolatry that had been publicly suppressed, while new features were added to that idolatry that made it still more blasphemous than before. That magic and idolatry were twin sisters, and came into the world together, we have abundant evidence. "He" (Zoroaster), says Justin the historian, "was said to be the first that invented magic arts, and that most diligently studied the motions of the heavenly bodies"...

Now, in the hands of crafty, designing men, this was a powerful means of imposing upon those who were willing to be imposed upon, who were averse to the holy spiritual religion of the living God, and who still hankered after the system that was put down. It was easy for those who controlled the Mysteries, having discovered secrets that were then unknown to the mass of mankind, and which they carefully preserved in their own exclusive keeping, to give them what might seem ocular demonstration, that Tammuz, who had been slain, and for whom such lamentations had been made, was still alive, and encompassed with divine and heavenly glory. From the lips of one so gloriously revealed, or what was practically the same, from the lips of some unseen priest, speaking in his name from behind the scenes, what could be too wonderful or incredible to be believed?

Thus the whole system of the secret Mysteries of Babylon was intended to glorify a dead man; and when once the worship of one dead man was established, the worship of many more was sure to follow. This casts light upon the language of the 106th Psalm, where the Lord, upbraiding Israel for their apostacy, says: "They joined themselves to Baalpeor, and ate the sacrifices of the dead." Thus, too, the way was paved for bringing in all the abominations and crimes of which the Mysteries became the scenes; for, to those who liked not to retain God in their knowledge, who preferred some visible object of worship, suited to the sensuous feelings of their carnal minds, nothing could seem a more cogent reason for faith or practice than to hear with their own ears a command given forth amid so glorious a manifestation apparently by the very divinity they adored. The scheme, thus skilfully formed, took effect. Semiramis gained glory from her dead and deified husband; and in course of time both of them, under the names of Rhea and Nin, or "Goddess-Mother and Son," were worshipped with an enthusiasm that was incredible, and their

images were everywhere set up and adored. *It would seem that no public idolatry was ventured upon till the reign of the grandson of Semiramis, Arioch or Arius. (Cedreni Compendium)

Wherever the Negro aspect of Nimrod was found an obstacle to his worship, this was very easily obviated. According to the Chaldean doctrine of the transmigration of souls, all that was needful was just to teach that Ninus had reappeared in the person of a posthumous son, of a fair complexion, supernaturally borne by his widowed wife after the father had gone to glory. As the licentious and dissolute life of Semiramis gave her many children, for whom no ostensible father on earth would be alleged, a plea like this would at once sanctify sin, and enable her to meet the feelings of those who were disaffected to the true worship of Jehovah, and yet might have not fancy to bow down before a Negro divinity.

From the light reflected on Babylon by Egypt, as well as from the form of the extant images of the Babylonian child in the arms of the goddess-mother, we have every reason to believe that this was actually done. In Egypt the fair Horus, the son of the black Osiris, who was the favourite object of worship, in the arms of the goddess Isis, was said to have been miraculously born in consequence of a connection, on the part of that goddess, with Osiris after his death, and, in point of fact, to have been a new incarnation of that god, to avenge his death on his murderers...Even in Babylon itself, the posthumous child, as identified with his father, and inheriting all his father's glory, yet possessing more of his mother's complexion, came to be the favourite type of the Madonna's divine son.

This son, thus worshipped in his mother's arms, was looked upon as invested with all the attributes, and called by almost all the names of the promised Messiah. As Christ, in the Hebrew of the Old Testament, was called Adonai, The Lord, so Tammuz was called Adon or Adonis. Under the name of Mithras, he was worshipped as the "Mediator." As Mediator and head of the covenant of grace, he was styled Baal-berith, Lord of the Covenant (Judges 8:33). In this character he is represented in Persian monuments as seated on the rainbow, the well known symbol of the covenant. In India, under the name of Vishnu, the Preserver or Saviour of men, though a god, he was worshipped as the great "Victim-Man," who before the worlds were, because there was nothing else to offer, offered himself as a sacrifice. The Hindoo sacred writings teach that this mysterious offering before all creation is the foundation of all the sacrifices that have ever been offered since...

In different portions of this work evidence has been brought to show that Saturn, "the father of gods and men," was in one aspect just our first parent Adam. Now, of Saturn it is said that he devoured all his children.

In the exoteric story, among those who knew not the actual fact referred to, this naturally appeared in the myth, in the shape in which we commonly find it--viz., that he devoured them all as soon as they were born. But that which was really couched under the statement, in regard to his devouring his children, was just the Scriptural fact of the Fall--viz., that he destroyed them by eating--not by eating them, but by eating the forbidden fruit. When this was the sad and dismal state of matters, the Pagan story goes on to say that the destruction of the children of the father of gods and men was arrested by means of his wife, Rhea. Rhea, as we have already seen, had really as much to do with the devouring of Saturn's children, as Saturn himself; but, in the progress of idolatry and apostacy, Rhea, or Eve, came to get glory at Saturn's expense. Saturn, or Adam, was represented as a morose divinity; Rhea, or Eve, exceedingly benignant; and, in her benignity, she presented to her husband a stone bound in swaddling bands, which he greedily devoured, and henceforth the children of the cannibal father were safe. The stone bound in swaddling bands is, in the sacred language, "Ebn Hatul"; but Ebn-Hat-tul * also signifies "A sin-bearing son"...

The Mother of the Child

Now while the mother derived her glory in the first instance from the divine character attributed to the child in her arms, the mother in the long-run practically eclipsed the son. At first, in all likelihood, there would be no thought whatever of ascribing divinity to the mother. There was an express promise that necessarily led mankind to expect that, at some time or other, the Son of God, in amazing condescension, should appear in this world as the Son of man. But there was no promise whatever, or the least shadow of a promise, to lead any one to anticipate that a woman should ever be invested with attributes that should raise her to a level with Divinity...

Now the Son, even in his new incarnation, when Nimrod was believed to have reappeared in a fairer form, was exhibited merely as a child, without any very particular attraction; while the mother in whose arms he was, was set off with all the art of painting and sculpture, as invested with much of that extraordinary beauty which in reality belonged to her. The beauty of Semiramis is said on one occasion to have quelled a rising rebellion among her subjects on her sudden appearance among them; and it is recorded that the memory of the admiration excited in their minds by her appearance on that occasion was perpetuated by a statue erected in Babylon, representing her in the guise in which she had fascinated them so much...

This Babylonian queen was not merely in character coincident with the Aphrodite of Greece and the Venus of Rome, but was, in point of fact, the historical original of that goddess that by the ancient world was regarded as the very embodiment of everything attractive in female form, and the perfection of female beauty; for Sanchuniathon assures us that Aphrodite or Venus was identical with Astarte, and Astarte being interpreted, is none other than "The woman that made towers or encompassing walls"--i.e., Semiramis. The Roman Venus, as is well known, was the Cyprian Venus, and the Venus of Cyprus is historically proved to have been derived from Babylon. Now, what in these circumstances might have been expected actually took place. If the child was to be adored, much more the mother. The mother, in point of fact, became the favourite object of worship.

How extraordinary, yea, frantic, was the devotion in the minds of the Babylonians to this goddess queen, is sufficiently proved by the statement of Herodotus, as to the way in which she required to be propitiated. That a whole people should ever have consented to such a custom as is there described, shows the amazing hold her worship must have gained over them. Nonnus, speaking of the same goddess, calls her "The hope of the whole world." (DIONYSIACA in BRYANT) It was the same goddess, as we have seen, who was worshipped at Ephesus, whom Demetrius the silversmith characterised as the goddess "whom all Asia and the world worshipped" (Acts 19:27).

So great was the devotion to this goddess queen, not of the Babylonians only, but of the ancient world in general, that the fame of the exploits of Semiramis has, in history, cast the exploits of her husband Ninus or Nimrod, entirely into the shade. To justify this worship, the mother was raised to divinity as well as her son, and she was looked upon as destined to complete that bruising of the serpent's head, which it was easy, if such a thing was needed, to find abundant and plausible reasons for alleging that Ninus or Nimrod, the great Son, in his mortal life had only begun.

The Roman Church maintains that it was not so much the seed of the woman, as the woman herself, that was to bruise the head of the serpent. In defiance of all grammar, she renders the Divine denunciation against the serpent thus: "She shall bruise thy head, and thou shalt bruise her heel." The same was held by the ancient Babylonians, and symbolically represented in their temples. In the uppermost story of the tower of Babel, or temple of Belus, Diodorus Siculus tells us there stood three images of the great divinities

of Babylon; and one of these was of a woman grasping a serpent's head. Among the Greeks the same thing was symbolised; for Diana, whose real character was originally the same as that of the great Babylonian goddess, was represented as bearing in one of her hands a serpent deprived of its head. As time wore away, and the facts of Semiramis' history became obscured, her son's birth was boldly declared to be miraculous: and therefore she was called "Alma Mater," "the Virgin Mother"...

The constellation Virgo, as admitted by the most learned astronomers, was dedicated to Ceres (Dr. JOHN HILL, in his *Urania*, and Mr. A. JAMIESON, in his *Celestial Atlas*), who is the same as the great goddess of Babylon, for Ceres was worshipped with the babe at her (OPHOCLIS, *Antigone*), even as the Babylonian goddess was. Virgo was originally the Assyrian Venus, the mother of Bacchus or Tammuz. Virgo then, was the Virgin Mother. Isaiah's prophecy was carried by the Jewish captives to Babylon, and hence the new title bestowed upon the Babylonian goddess...

The primeval promise that the "seed of the woman should bruise the serpent's head," naturally suggested the idea of a miraculous birth. Priestcraft and human presumption set themselves wickedly to anticipate the fulfilment of that promise; and the Babylonian queen seems to have been the first to whom that honour was given. The highest titles were accordingly bestowed upon her. She was called the "queen of heaven." (Jer 44:17,18,19,25)

In Egypt she was styled Athor--i.e., "the Habitation of God," (BUNSEN) to signify that in her dwelt all the "fulness of the Godhead." To point out the great goddess-mother, in a Pantheistic sense, as at once the Infinite and Almighty one, and the Virgin mother, this inscription was engraven upon one of her temples in Egypt: "I am all that has been, or that is, or that shall be. No mortal has removed my veil. The fruit which I have brought forth is the Sun"...

Now in her, as the Tabernacle or Temple of God, not only all power, but all grace and goodness were believed to dwell. Every quality of gentleness and mercy was regarded as centred in her; and when death had closed her career, while she was fabled to have been deified and changed into a pigeon, * to express the celestial benignity of her nature, she was called by the name of "D'Iune," ** or "The Dove," or without the article, "Juno" - the name of the Roman "queen of heaven," which has the very same meaning; and under the form of a dove as well as her own, she was worshipped by the Babylonians...

When the goddess was thus represented as the Dove with the olive branch, there can be no doubt that the symbol had partly reference to the story of the flood; but there was much more in the symbol than a mere memorial of that great event. "A branch," as has been already proved, was the symbol of the deified son, and when the deified mother was represented as a Dove, what could the meaning of this representation be but just to identify her with the Spirit of all grace, that brooded, dove-like, over the deep at the creation; for in the sculptures at Nineveh, as we have seen, the wings and tail of the dove represented the third member of the idolatrous Assyrian trinity. In confirmation of this view, it must be stated that the Assyrian "Juno," or "The Virgin Venus," as she was called, was identified with the air...

Herodotus, from personal knowledge, testifies, that in Egypt this "queen of heaven" was "the greatest and most worshipped of all the divinities." Wherever her worship was introduced, it is amazing what fascinating power it exerted. Truly, the nations might be said to be "made drunk" with the wine of her fornications. So deeply, in particular, did the Jews in the days of Jeremiah drink of her wine cup, so bewitched were they with her idolatrous worship, that even after Jerusalem had been burnt, and the land desolated for this very thing, they could not be prevailed on to give it up. While dwelling in Egypt as

forlorn exiles, instead of being witnesses for God against the heathenism around them, they were as much devoted to this form of idolatry as the Egyptians themselves.

Jeremiah was sent of God to denounce wrath against them, if they continued to worship the queen of heaven; but his warnings were in vain. "Then," saith the prophet, "all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil" (Jer 44:15-17). Thus did the Jews, God's own peculiar people, emulate the Egyptians in their devotion to the queen of heaven.

The worship of the goddess-mother with the child in her arms continued to be observed in Egypt till Christianity entered. If the Gospel had come in power among the mass of the people, the worship of this goddess-queen would have been overthrown. With the generality it came only in name. Instead, therefore, of the Babylonian goddess being cast out, in too many cases her name only was changed. She was called the Virgin Mary, and, with her child, was worshipped with the same idolatrous feeling by professing Christians, as formerly by open and avowed Pagans. The consequence was, that when, in AD 325, the Nicene Council was summoned to condemn the heresy of Arius, who denied the true divinity of Christ, that heresy indeed was condemned, but not without the help of men who gave distinct indications of a desire to put the creature on a level with the Creator, to set the Virgin-mother side by side with her Son.

At the Council of Nice, says the author of "Nimrod," "The Melchite section"--that is, the representatives of the so-called Christianity of Egypt--"held that there were three persons in the Trinity--the Father, the Virgin Mary, and Messiah their Son." In reference to this astounding fact, elicited by the Nicene Council, Father Newman speaks exultingly of these discussions as tending to the glorification of Mary. "Thus," says he, "the controversy opened a question which it did not settle. It discovered a new sphere, if we may so speak, in the realms of light, to which the Church had not yet assigned its inhabitant...

How, then, did the Romish Church fix on December the 25th as Christmas-day? Why, thus: Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the heathen, at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ.

This tendency on the part of Christians to meet Paganism half-way was very early developed; and we find Tertullian, even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition. "By us," says he, "who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians."

Upright men strive to stem the tide, but in spite of all their efforts, the apostacy went on, till the Church, with the exception of a small remnant, was submerged under Pagan

superstition. That Christmas was originally a Pagan festival, is beyond all doubt. The time of the year, and the ceremonies with which it is still celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, "about the time of the winter solstice." The very name by which Christmas is popularly known among ourselves--Yule-day --proves at once its Pagan and Babylonian origin. "Yule" is the Chaldee name for an "infant" or "little child"; * and as the 25th of December was called by our Pagan Anglo-Saxon ancestors, "Yule-day," or the "Child's day," and the night that preceded it, "Mother-night," long before they came in contact with Christianity, that sufficiently proves its real character...

It was no mere astronomic festival, then, that the Pagans celebrated at the winter solstice. That festival at Rome was called the feast of Saturn, and the mode in which it was celebrated there, showed whence it had been derived. The feast, as regulated by Caligula, lasted five days; * loose reins were given to drunkenness and revelry, slaves had a temporary emancipation, and used all manner of freedoms with their masters. * Subsequently the number of the days of the Saturnalia was increased to seven...

The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. In Egypt that tree was the palm-tree; in Rome it was the fir; the palm-tree denoting the Pagan Messiah, as Baal-Tamar, the fir referring to him as Baal-Berith. The mother of Adonis, the Sun-God and great mediatorial divinity, was mystically said to have been changed into a tree, and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognised as the "Man the branch." And this entirely accounts for the putting of the Yule Log into the fire on Christmas-eve, and the appearance of the Christmas-tree the next morning.

As Zero-Ashta, "The seed of the woman," which name also signified Ignigena, or "born of the fire," he has to enter the fire on "Mother-night," that he may be born the next day out of it, as the "Branch of God," or the Tree that brings all divine gifts to men. But why, it may be asked, does he enter the fire under the symbol of a Log? To understand this, it must be remembered that the divine child born at the winter solstice was born as a new incarnation of the great god (after that god had been cut in pieces), on purpose to revenge his death upon his murderers.

Now the great god, cut off in the midst of his power and glory, was symbolised as a huge tree, stripped of all its branches, and cut down almost to the ground. But the great serpent, the symbol of the life restoring Aesculapius, twists itself around the dead stock, and lo, at its side up sprouts a young tree--a tree of an entirely different kind, that is destined never to be cut down by hostile power--even the palm-tree, the well-known symbol of victory.

The Christmas-tree, as has been stated, was generally at Rome a different tree, even the fir; but the very same idea as was implied in the palm-tree was implied in the Christmas-fir; for that covertly symbolised the new-born God as Baal-berith, * "Lord of the Covenant," and thus shadowed forth the perpetuity and everlasting nature of his power, not that after having fallen before his enemies, he had risen triumphant over them all. * Baal-bereth, which differs only in one letter from Baal-berith, "Lord of the Covenant," signifies "Lord of the fir-tree."

Therefore, the 25th of December, the day that was observed at Rome as the day when the victorious god reappeared on earth, was held at the Natalis invicti solis, "The birth-day of the unconquered Sun." Now the Yule Log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies; the Christmas-tree is Nimrod redivivus--the slain god come to life again. In the light reflected by the above statement on customs that still linger among us, the origin of which has been lost in the midst of hoar antiquity, let the reader look at the singular practice still kept up in the South on Christmas-eve, of

kissing under the mistletoe bough. That mistletoe bough in the Druidic superstition, which, as we have seen, was derived from Babylon, was a representation of the Messiah, "The man the branch." The mistletoe was regarded as a divine branch *--a branch that came from heaven, and grew upon a tree that sprung out of the earth...

Then look at Easter. What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar...

The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days, "in the spring of the year," is still observed by the Yezidis or Pagan Devil-worshippers of Koordistan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was held in spring by the Pagan Mexicans, for thus we read in Humboldt, where he gives account of Mexican observances: "Three days after the vernal equinox...began a solemn fast of forty days in honour of the sun." Such a Lent of forty days was observed in Egypt, as may be seen on consulting Wilkinson's Egyptians. This Egyptian Lent of forty days, we are informed by Landseer, in his Sabeen Researches, was held expressly in commemoration of Adonis or Osiris, the great mediatorial god...

The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. The "buns," known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens--that is, 1500 years before the Christian era. "One species of sacred bread," says Bryant, "which used to be offered to the gods, was of great antiquity, and called Boun." Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, "He offered one of the sacred cakes called Boun, which was made of fine flour and honey." The prophet Jeremiah takes notice of this kind of offering when he says, "The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven" (Jeremiah 7:18).

In ancient times eggs were used in the religious rites of the Egyptians and the Greeks, and were hung up for mystic purposes in their temples. From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates. The classic poets are full of the fable of the mystic egg of the Babylonians; and thus its tale is told by Hyginus, the Egyptian, the learned keeper of the Palatine library at Rome, in the time of Augustus, who was skilled in all the wisdom of his native country: "An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian Goddess"--that is, Astarte.

Hence the egg became one of the symbols of Astarte or Easter; and accordingly, in Cyprus, one of the chosen seats of the worship of Venus, or Astarte, the egg of wondrous size was represented on a grand scale. The occult meaning of this mystic egg of Astarte, in one of its aspects (for it had a twofold significance), had reference to the ark during the time of the flood, in which the whole human race were shut up, as the chick is enclosed in the egg before it is hatched...

In the Babylonian Mysteries, the commemoration of the flood, of the ark, and the grand events in the life of Noah, was mingled with the worship of the Queen of Heaven and her son. Noah, as having lived in two worlds, both before the flood and after it, was called

"Dipheus," or "twice-born," and was represented as a god with two heads looking in opposite directions, the one old, and the other young. Though we have seen that the two-headed Janus in one aspect had reference to Cush and his son, Nimrod, viewed as one god, in a two-fold capacity, as the Supreme, and Father of all the deified "mighty ones," yet, in order to gain for him the very authority and respect essential to constitute him properly the head of the great system of idolatry that the apostates inaugurated, it was necessary to represent him as in some way or other identified with the great patriarch, who was the Father of all, and who had so miraculous a history.

The whole mythology of Greece and Rome, as well as Asia, is full of the history and deeds of Noah, which it is impossible to misunderstand. In India, the god Vishnu, "the Preserver," who is celebrated as having miraculously preserved one righteous family at the time when the world was drowned, not only has the story of Noah wrought up with his legend, but is called by his very name. Vishnu is just the Sanscrit form of the Chaldee "Ish-nuh," "the man Noah," or the "Man of rest."

Now, wherever Noah is celebrated, whether by the name of Saturn, "the hidden one,"--for that name was applied to him as well as to Nimrod, on account of his having been "hidden" in the ark, in the "day of the Lord's fierce anger,"--or, "Oannes," or "Janus," the "Man of the Sea," he is generally described in such a way as shows that he was looked upon as Diphues, "twice-born," or "regenerate." The "twice-born" Brahmins, who are all so many gods upon earth, by the very title they take to themselves, show that the god whom they represent, and to whose prerogatives they lay claim, had been known as the "twice-born" god. The connection of "regeneration" with the history of Noah, comes out with special evidence in the accounts handed down to us of the Mysteries as celebrated in Egypt.

The most learned explorers of Egyptian antiquities, including Sir Gardiner Wilkinson, admit that the story of Noah was mixed up with the story of Osiris. The ship of Isis, and the coffin of Osiris, floating on the waters, point distinctly to that remarkable event. There were different periods, in different places in Egypt, when the fate of Osiris was lamented; and at one time there was more special reference to the personal history of "the mighty hunter before the Lord," and at another to the awful catastrophe through which Noah passed. In the great and solemn festival called "The Disappearance of Osiris," it is evident that it is Noah himself who was then supposed to have been lost. The time when Osiris was "shut up in his coffin," and when that coffin was set afloat on the waters, as stated by Plutarch, agrees exactly with the period when Noah entered the ark. That time was "the 17th day of the month Athyr, when the overflowing of the Nile had ceased, when the nights were growing long and the days decreasing."

The month Athyr was the second month after the autumnal equinox, at which time the civil year of the Jews and the patriarchs began. According to this statement, then, Osiris was "shut up in his coffin" on the 17th day of the second month of the patriarchal year. Compare this with the Scriptural account of Noah's entering into the ark, and it will be seen how remarkably they agree (Gen 7:11), "In the six hundredth year of Noah's life, in the SECOND MONTH, in the SEVENTEENTH DAY of the month, were all the fountains of the great deep broken up; in the self-same day entered Noah into the ark." The period, too, that Osiris (otherwise Adonis) was believed to have been shut up in his coffin, was precisely the same as Noah was confined in the ark, a whole year...

We have seen already, on different occasions, that fire was worshipped as the enlightener and the purifier. Now, it was thus at the very beginning; for Nimrod is singled out by the voice of antiquity as commencing this fire-worship. The identity of Nimrod and Ninus has already been proved; and under the name of Ninus, also, he is represented as originating the same practice. In a fragment of Apollodorus it is said that "Ninus taught

the Assyrians to worship fire." The sun, as the great source of light and heat, was worshipped under the name of Baal.

Now, the fact that the sun, under that name, was worshipped in the earliest ages of the world, shows the audacious character of these first beginnings of apostasy. Men have spoken as if the worship of the sun and of the heavenly bodies was a very excusable thing, into which the human race might very readily and very innocently fall. But how stands the fact? According to the primitive language of mankind, the sun was called "Shemesh"--that is, "the Servant"--that name, no doubt, being divinely given, to keep the world in mind of the great truth that, however glorious was the orb of day, it was, after all, the appointed Minister of the bounty of the great unseen Creator to His creatures upon earth...

Along with the sun, as the great fire-god, and, in due time, identified with him, was the serpent worshipped. "In the mythology of the primitive world," says Owen, "the serpent is universally the symbol of the sun." In Egypt, one of the commonest symbols of the sun, or sun-god, is a disc with a serpent around it. The original reason of that identification seems just to have been that, as the sun was the great enlightener of the physical world, so the serpent was held to have been the great enlightener of the spiritual, by giving mankind the "knowledge of good and evil." This, of course, implies tremendous depravity on the part of the ring-leaders in such a system, considering the period when it began; but such appears to have been the real meaning of the identification. At all events, we have evidence, both Scriptural and profane, for the fact, that the worship of the serpent began side by side with the worship of fire and the sun. The inspired statement of Paul seems decisive on the subject.

It was, he says, "when men knew God, but glorified Him not as God," that they changed the glory of God, not only into an image made like to corruptible man, but into the likeness of "creeping things"--that is, of serpents (Rom 1:23). With this profane history exactly coincides. Of profane writers, Sanchuniathon, the Phoenician, who is believed to have lived about the time of Joshua, says--"Thoth first attributed something of the divine nature to the serpent and the serpent tribe, in which he was followed by the Phoenicians and Egyptians. For this animal was esteemed by him to be the most spiritual of all the reptiles, and of a FIERY nature, inasmuch as it exhibits an incredible celerity, moving by its spirit, without either hands or feet...Moreover, it is long-lived, and has the quality of RENEWING ITS YOUTH...as Thoth has laid down in the sacred books; upon which accounts this animal is introduced in the sacred rites and Mysteries." Now, Thoth, it will be remembered, was the counsellor of Thamuz, that is, Nimrod. From this statement, then, we are led to the conclusion that serpent-worship was a part of the primeval apostasy of Nimrod...

Thus was the Sun, the Great Fire-god, identified with the Serpent. But he had also a human representative, and that was Tammuz, for whom the daughters of Israel lamented, in other words Nimrod. We have already seen the identity of Nimrod and Zoroaster. Now, Zoroaster was not only the head of the Chaldean Mysteries, but, as all admit, the head of the fire-worshippers.(see note below) The title given to Nimrod, as the first of the Babylonian kings, by Berosus, indicates the same thing. That title is Alorus, that is, "the god of fire." As Nimrod, "the god of fire," was Molk-Gheber, or, "the Mighty king," inasmuch as he was the first who was called Moloch, or King, and the first who began to be "mighty" (Gheber) on the earth, we see at once how it was that the "passing through the fire to Moloch" originated, and how the god of fire among the Romans came to be called "Mulkiber."

It was only after his death, however, that he appears to have been deified. Then, retrospectively, he was worshipped as the child of the Sun, or the Sun incarnate. In his own life-time, however, he set up no higher pretensions than that of being Bol-Khan, or

Priest of Baal, from which the other name of the Roman fire-god Vulcan is evidently derived. Everything in the history of Vulcan exactly agrees with that of Nimrod. Vulcan was "the most ugly and deformed" of all the gods. Nimrod, over all the world, is represented with the features and complexion of a negro. Though Vulcan was so ugly, that when he sought a wife, "all the beautiful goddesses rejected him with horror"; yet "Destiny, the irrevocable, interposed, and pronounced the decree, by which [Venus] the most beautiful of the goddesses, was united to the most unsightly of the gods." So, in spite of the black and Cushite features of Nimrod, he had for his queen Semiramis, the most beautiful of women. The wife of Vulcan was noted for her infidelities and licentiousness; the wife of Nimrod was the very same. * Vulcan was the head and chief of the Cyclops, that is, "the kings of flame."

Nimrod, as universal king, was Khuk-hold, "King of the world." As such, the emblem of his power was the bull's horns. Hence the origin of the Cuckhold's horns. Kuclops, from Khuk, "king," and Lohb, "flame." The image of the great god was represented with three eyes--one in the forehead; hence the story of the Cyclops with the one eye in the forehead...

It will be observed, however, that the Great Red Dragon, or Great Fiery Serpent, is represented as standing before the Woman with the crown of twelve stars, that is, the true Church of God, "To devour her child as soon as it should be born." Now, this is in exact accordance with the character of the Great Head of the system of fire-worship. Nimrod, as the representative of the devouring fire to which human victims, and especially children, were offered in sacrifice, was regarded as the great child-devourer. Though, at his first deification, he was set up himself as Ninus, or the child, yet, as the first of mankind that was deified, he was, of course, the actual father of all the Babylonian gods; and, therefore, in that character he was afterwards universally regarded.

As the Father of the gods, he was, as we have seen, called Kronos; and every one knows that the classical story of Kronos was just this, that, "he devoured his sons as soon as they were born." Such is the analogy between type and antitype. This legend has a further and deeper meaning; but, as applied to Nimrod, or "The Horned One," it just refers to the fact, that, as the representative of Moloch or Baal, infants were the most acceptable offerings at his altar. We have ample and melancholy evidence on this subject from the records of antiquity. "The Phenicians," says Eusebius, "every year sacrificed their beloved and only-begotten children to Kronos or Saturn, and the Rhodians also often did the same."

We have evidence that they made "their children pass through the fire to Moloch," and that makes it highly probable that they also offered them in sacrifice; for, from Jeremiah 32:35, compared with Jeremiah 19:5, we find that these two things were parts of one and the same system. The god whom the Druids worshipped was Baal, as the blazing Baal-fires show, and the last-cited passage proves that children were offered in sacrifice to Baal.

When "the fruit of the body" was thus offered, it was "for the sin of the soul." And it was a principle of the Mosaic law, a principle no doubt derived from the patriarchal faith, that the priest must partake of whatever was offered as a sin-offering (Num 18:9,10). Hence, the priests of Nimrod or Baal were necessarily required to eat of the human sacrifices; and thus it has come to pass that "Cahna-Bal," * the "Priest of Baal," is the established word in our own tongue for a devourer of human flesh...

The origin of the worship of Dagon, as shown by Berosus, was founded upon a legend, that, at a remote period of the past, when men were sunk in barbarism, there came up a BEAST CALLED OANNES FROM THE RED SEA, or Persian Gulf--half-man, half-fish--that civilised the Babylonians, taught them arts and sciences, and instructed them in

politics and religion. The worship of Dagon was introduced by the very parties--Nimrod, of course, excepted--who had previously seduced the world into the worship of fire...

We have equally seen that the very name of the Roman god of war is just the name of Nimrod; for Mars and Mavors, the two well-known names of the Roman war-god, are evidently just the Roman forms of the Chaldee "Mar" or "Mavor," the Rebel. Thus terrible and invincible was Nimrod when he reappeared as Dagon, the beast from the sea.

If the reader looks at what is said in Revelation 13:3, he will see precisely the same thing: "And I saw one of his heads as it were wounded unto death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Such, in all respects, is the analogy between the language of the prophecy and the ancient Babylonian type...

Now, looking at the subject from the Babylonian point of view, we shall find both the name and number of the beast brought home to us in such a way as leaves nothing to be desired on the point of evidence. Osiris, or Nimrod, whom the Pope represents, was called by many different titles, and therefore, as Wilkinson remarks, he was much in the same position as his wife, who was called "Myrionymus," the goddess with "ten thousand names." Among these innumerable names, how shall we ascertain the name at which the Spirit of God points in the enigmatical language that speaks of the name of the beast, and the number of his name? If we know the Apocalyptic name of the system, that will lead us to the name of the head of the system. The name of the system is "Mystery" (Rev 17:5). Here, then, we have the key that at once unlocks the enigma. We have now only to inquire what was the name by which Nimrod was known as the god of the Chaldean Masteries. That name, as we have seen, was Saturn.

Saturn and Mystery are both Chaldee words, and they are correlative terms. As Mystery signifies the Hidden system, so Saturn signifies the Hidden god. In the Litany of the Mass, the worshippers are taught thus to pray: "God Hidden, and my Saviour, have mercy upon us." (M'GAVIN'S Protestant) Whence can this invocation of the "God Hidden" have come, but from the ancient worship of Saturn, the "Hidden God"? As the Papacy has canonised the Babylonian god by the name of St. Dionysius, and St. Bacchus, the "martyr," so by this very name of "Satur" is he also enrolled in the calendar; for March 29th is the festival of "St. Satur," the martyr. (CHAMBER'S Book of Days)

To those who were initiated the god was revealed; to all else he was hidden. Now, the name Saturn in Chaldee is pronounced Satur; but, as every Chaldee scholar knows, consists only of four letters, thus--Stur. This name contains exactly the Apocalyptic number 666:--

S = 060
T = 400
U = 006
R = 200

If the Pope is, as we have seen, the legitimate representative of Saturn, the number of the Pope, as head of the Mystery of Iniquity, is just 666. But still further it turns out, as shown above, that the original name of Rome itself was Saturnia, "the city of Saturn." This is vouched alike by Ovid, by Pliny, and by Aurelius Victor.

Thus, then, the Pope has a double claim to the name and number of the beast. He is the only legitimate representative of the original Saturn at this day in existence, and he reigns in the very city of the seven hills where the Roman Saturn formerly reigned; and, from his

residence in which, the whole of Italy was "long after called by his name," being commonly named "the Saturnian land."

But what bearing, it may be said, has this upon the name Lateinos, which is commonly believed to be the "name of the beast"? Much. It proves that the common opinion is thoroughly well-founded. Saturn and Lateinos are just synonymous, having precisely the same meaning, and belonging equally to the same god. The reader cannot have forgotten the lines of Virgil, which showed that Lateinos, to whom the Romans or Latin race traced back their lineage, was represented with a glory around his head, to show that he was a "child of the Sun." Thus, then, it is evident that, in popular opinion, the original Lateinos had occupied the very same position as Saturn did in the Mysteries, who was equally worshipped as the "offspring of the Sun." Moreover, it is evident that the Romans knew that the name "Lateinos" signifies the "Hidden One," for their antiquarians invariably affirm that Latium received its name from Saturn "lying hid" there. On etymological grounds, then, even on the testimony of the Romans, Lateinos is equivalent to the "Hidden One"; that is, to Saturn, the "god of Mystery."

Below is a summary table of the pre and post-Flood identifications of Biblical characters made by Roy Schulz (in "Exploring Ancient History – The First 2500 Years") and Alexander Hislop (in "The Two Babylons") identified, partially (in one or more aspects) or fully, as gods in pagan mythology:

Adam	Greece: Uranus – original god with Gaia, mother Earth
Adam	Rome: Saturn eating children represents destroying children by eating but not the children but the forbidden fruit.
Eve	Greece: Gaia & Hera - Mother Earth, Mother of All Living Rome: Hera
Cain	Rome: Saturn / Greece: Kronos – God of sowing seed (agriculture) deposed by son
Lamech	Rome: Jupiter / Greece: Zeus – killed father. Lamech, according to some killed his ancestor Cain
Tubal-Cain	Rome: Vulcan – blacksmith and god of fire
Noah	Rome: Janus – With face looking both ways. Noah lived in two worlds – the pre-Flood world and the post-Flood world
Noah	India: Vishnu from Chaldee – Ish-nuh, the man Noah, celebrated as Preserver
Noah	Greece: Atlas – holding up the world with the world on his shoulders
Cush	Babylon: Bel (father of Ninus) as Confounder - Cush was one of Babel ringleaders that led to confusion of languages
Cush	Greece: Hermes (Egyptian synonym for son of Ham) Rome: Mercury (equivalent of Hermes) Cush was interpreter after confusion of languages. Sumer (Babylon): En-merkar – root word for Mercury
Cush	Rome: Janus (God of Chaos – Chus/Cush). Club of Janus = Thor's Hammer. Nations were scattered by God following Cush and Nimrod's actions at Babel.
Pre-Flood patriarchs	Greece: Titans
Post-Flood individuals	Greece Olympians that succeeded Titans
Nimrod	Assyria: Ninus - first Assyrian king who built Babylon Babylon: Belus = Ninus
Nimrod	Greece: Kronos meaning horned or mighty one. Nimrod was the mighty hunter and ruler. Eusebius wrote that Kronos was first Assyrian king. Kronos

	was king of the Cyclops were known as "the inventors of tower-building" Anglo-Saxon: Zer-Nebo-Gus – seed of the prophet Cush – was black-skinned with horns (like Devil)
Nimrod	Babylon: Marduk/Merodach – meaning the Great Rebel. Rome: Mars comes from Marduk – rebel. His sister/wife was called Bellona – “Lamentor of Bel”.
Nimrod	Moloch (equivalent to Baal) for whom the Israelites offered their children by fire. As Baal / Moloch consumed children offered to him in the fire we see this aspect in the story of Saturn eating his children.
Nimrod	Kuclops, from Khuk, "king," and Lohb, "flame." The image of the great god was represented with three eyes--one in the forehead; hence the story of the Cyclops with the one eye in the forehead
Nimrod	Rome: Saturn. Egyptian Khons = Latin Consus - god of hidden counsels. Saturn means "The hidden one." Saturn was same as Greek Kronos. Nimrod also hid in Rome before found and executed by Shem. Saturn in Chaldee is pronounced Satur; but, as every Chaldee scholar knows, consists only of four letters, thus--Stur. This name contains exactly the Apocalyptic number 666:-- S = 060, T = 400, U = 006, R = 200
Nimrod	"Nimr-rod"; from Nimr, a "leopard," and rada or rad "to subdue." Egypt: Khons – meaning “to chase” or the Hunter.
Nimrod	Greece: Bacchus had title Aithiopais--i.e., "the son of Aethiops." Aethiops (root of Ethiopia) = Cush.
Nimrod	Egypt: Osiris commonly represented as Apis (young bull/calf). Apis from Chaldee Hap – “to cover or conceal” i.e. Hidden one – same as Saturn.
Nimrod	Greece: Centaur commemorated first to domesticate horses. The Centaur was the same as the sign Sagittarius, or "The Archer" – great hunter. Also Orion named in his honour which was constellation that Osiris was propelled to when deified. Plutarch stated that "Osiris was black".
Nimrod	Assyria: Baal-abirin – “the winged one”. Winged bulls common portal of Assyrian kings.
Nimrod's death and reincarnation / deification	Seth (Shem) overcame Osiris, by entering into a conspiracy with 72 leading men of Egypt, to put him to death, and then cut his dead body into pieces, and sent the different parts to so many different cities throughout the country. Isis recovered the pieces and said her fair-skinned son was Osiris reincarnated. He ascended to the stars of Orion (the Hunter) and became a god. The death of Osiris lamented in Egypt was lamented as Tammuz in Babylon (the Tau or T cross was his symbol).
Tammuz (Reincarnated Nimrod)	Zeroashtar/Zoroaster – from zero “seed” & ashtar “woman”. He was portrayed as a counterfeit Messiah – the seed of the woman (Gen. 3:15) - who was destined to bruise the serpent's head, and who, in doing so, was to have his own heel bruised. The heel being bruised is seen in the Greek hero Achilles who was invulnerable except in his heel.
Tammuz (Reincarnated Nimrod)	Greece: Adonis Persia: Mithras India: Vishnu
Mother and Child (Semiramis & Nimrod or Semiramis and Tammuz [supposed reincarnation of Nimrod])	Egypt: Isis & Osiris Rome: Fortuna & Jupiter the boy (Jupiter-puer) Greece: Dionysus & Bacchus Levant: Astarte & Baal Asia Minor (Turkey): Cybele & Deoious
Semiramis	Babylon: Innana & Ishtar – Queen of heaven Assyria: Virgo – virgin mother. Semiramis claimed to have been supernaturally conceived by Nimrod when supposedly conceiving the

	reincarnated Nimrod in Tammuz.
Semiramis	Greek Artemis and Diana of Ephesus
Semiramis	Egypt: Hathor (habitation of God)
Semiramis	"God [goddess] of fortifications [forces]" (Daniel 11:38). Cybele wore a crown of towers was, "because she first erected them in cities." The first city in the world after the flood that had towers and encompassing walls, was Babylon; and Ovid himself tells us that it was Semiramis, the first queen of that city
Christmas	Derived from Saturnalia/Brumalia. Death of the old sun god and resurrection of new god. Nimrod is Saturn and Tammuz is the reincarnation of Nimrod. The Yule Log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies; the Christmas-tree is Nimrod redivivus--the slain god come to life again.
Easter	Derived from Ishtar or Astarte. Hyginus wrote: "An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian Goddess"--that is, Astarte. She was a goddess of fertility hence the symbols of fertility such as eggs, rabbits and fish are associated with the festival.

Origin of the Nations

One of the most intriguing chapters in Genesis is Genesis 10 which features some 72 descendants through whom all have descended. Can we trace which nations have descended from who? We do appear to have enough historical clues to get a fair idea of which nations descended from the ancestors noted in Genesis 10. It's not an exact science but it is a fascinating study. To begin our study of this subject I would like to quote firstly from chapter 6 of Josephus' "Antiquities of the Jews" for his comments on who descended from who in Genesis 10:

HOW EVERY NATION WAS DENOMINATED FROM THEIR FIRST INHABITANTS.

1. Now they were the grandchildren of Noah, in honor of whom names were imposed on the nations by those that first seized upon them. Japhet, the son of Noah, had seven sons: they inhabited so, that, beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the river Tansis, and along Europe to Cadiz; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names. For Gomer founded those whom the Greeks now call Galatians, [Galls,] but were then called Gomerites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians. Now as to Javan and Madai, the sons of Japhet; from Madai came the Madeans, who are called Medes, by the Greeks; but from Javan, Ionia, and all the Grecians, are derived. Thobel founded the Thobelites, who are now called Iberes; and the Mosocheni were founded by Mosoch; now they are Cappadocians. There is also a mark of their ancient denomination still to be shown; for there is even now among them a city called Mazaca, which may inform those that are able to understand, that so was the entire nation once called. Thiras also called those whom he ruled over Thirasiens; but the Greeks changed the name into Thracians. And so many were the countries that had the children of Japhet for their inhabitants.

Of the three sons of Gomer, Aschanax founded the Aschanaxians, who are now called by the Greeks Rheginians. So did Riphath found the Ripheans, now called Paphlagonians; and Thrugramma the Thrugrammeans, who, as the Greeks resolved, were named Phrygians. Of the three sons of Javan also, the son of Japhet, Elisa gave name to the Eliseans, who were his subjects; they are now the Aeolians. Tharsus to the Tharsians, for so was Cilicia of old called; the sign of which is this, that the noblest city they have, and a metropolis also, is Tarsus, the tau being by change put for the theta. Cethimus possessed the island Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea-coasts, are named Cethim by the Hebrews: and one city there is in Cyprus that has been able to preserve its denomination; it has been called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim. And so many nations have the children and grandchildren of Japhet possessed. Now when I have premised somewhat, which perhaps the Greeks do not know, I will return and explain what I have omitted; for such names are pronounced here after the manner of the Greeks, to please my readers; for our own country language does not so pronounce them: but the names in all cases are of one and the same ending; for the name we here pronounce Noeas, is there Noah, and in every case retains the same termination.

2. The children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus; seizing upon all that was on its sea-coasts, and as far as the ocean, and keeping it as their own. Some indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire. For of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites. The memory also of the Mesraites is preserved in their name; for all we who inhabit this country [of Judea] called Egypt Mestre, and the Egyptians Mestrians. Phut also was the founder of Libya, and called the inhabitants Phutites, from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut: but the name it has now has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also. Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own name Canaan. The children of these [four] were these: Sabas, who founded the Sabeans; Evilas, who founded the Evileans, who are called Getuli; Sabathes founded the Sabathens, they are now called by the Greeks Astaborans; Sabactas settled the Sabactens; and Ragmus the Ragmeans; and he had two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans: but Nimrod, the son of Chus, staid and tyrannized at Babylon, as we have already informed you. Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine. As for the rest, Ludieim, and Enemim, and Labim, who alone inhabited in Libya, and called the country from himself, Nedim, and Phethrosim, and Chesloim, and Cephthorim, we know nothing of them besides their names; for the Ethiopic war (17) which we shall describe hereafter, was the cause that those cities were overthrown. The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks Sidon

Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce, which is in Libanus. But for the seven others, [Eueus,] Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.

3. Noah, when, after the deluge, the earth was resettled in its former condition, set about its cultivation; and when he had planted it with vines, and when the fruit was ripe, and he had gathered the grapes in their season, and the wine was ready for use, he offered sacrifice, and feasted, and, being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his brethren; but they covered their father's nakedness. And when Noah was made sensible of what had been done, he prayed for prosperity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his prosperity: and when the rest of them escaped that curse, God inflicted it on the children of Canaan. But as to these matters, we shall speak more hereafter.

4. Shem, the third son of Noah, had five sons, who inhabited the land that began at Euphrates, and reached to the Indian Ocean. For Elam left behind him the Elamites, the ancestors of the Persians. Ashur lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others. Arphaxad named the Arphaxadites, who are now called Chaldeans. Aram had the Aramites, which the Greeks called Syrians; as Laod founded the Laodites, which are now called Lydians. Of the four sons of Aram, Uz founded Trachonitis and Damascus: this country lies between Palestine and Celesyria. Ul founded Armenia; and Gather the Bactrians; and Mesa the Mesaneans; it is now called Charax Spasini. Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews Hebrews. (18) Heber begat Joetan and Phaleg: he was called Phaleg, because he was born at the dispersion of the nations to their several countries; for Phaleg among the Hebrews signifies division. Now Joetan, one of the sons of Heber, had these sons, Elmodad, Saleph, Asermoth, Jera, Adoram, Aizel, Decla, Ebal, Abimael, Sabeus, Ophir, Euilat, and Jobab. These inhabited from Cophen, an Indian river, and in part of Asia adjoining to it. And this shall suffice concerning the sons of Shem.

5. I will now treat of the Hebrews. The son of Phaleg, whose father Was Heber, was Ragau; whose son was Serug, to whom was born Nahor; his son was Terah, who was the father of Abraham, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the deluge; for Terah begat Abram in his seventieth year. Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug in his hundred and thirty-second year; Ragau had Serug at one hundred and thirty; at the same age also Phaleg had Ragau; Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala when he was a hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge. Now Abram had two brethren, Nahor and Haran: of these Haran left a son, Lot; as also Sarai and Milcha his daughters; and died among the Chaldeans, in a city of the Chaldeans, called Ur; and his monument is shown to this day. These married their nieces. Nabor married Milcha, and Abram married Sarai. Now Terah hating Chaldea, on account of his mourning for Haran, they all removed to Haran of Mesopotamia, where Terah died, and was buried, when he had lived to be two hundred and five years old; for the life of man was already, by degrees, diminished, and became shorter than before, till the birth of Moses; after whom the term of human life was one hundred and twenty years, God determining it to the length that Moses happened to live. Now Nahor had eight sons by Milcha; Uz and Buz, Kemuel, Chesed, Azau, Pheldas, Jadelph, and Bethuel. These were all the genuine sons of Nahor; for Teba, and Gaam, and Tachas, and Maaca, were born of Reuma his concubine: but Bethuel had a daughter, Rebecca, and a son, Laban.

The next article that I would like to quote from an article by Herman Hoeh published in the 1957 Plain Truth magazine entitled "The Truth About The Race Question!" which

gives an overview of the research that he has done on this question of which nations descended from who in Genesis 10:

The Mysterious Table of Nations

Let us first turn to Genesis 10 and 1 Chronicles 1. Here is the place to start. Yet here is the place from which almost no one begins. To begin here is looked upon as "unscientific." These two chapters hold THE KEY NAMES---names which determine whether race war is prophesied! Here are names which determine who will start World War III and who will lose it !

All human beings alive today sprang from the family of Noah. Listen! God "blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; . . . and Noah only was left, and they that were with him in the ark" (Genesis 7:23).

'The whole human family sprang from the three sons of Noah. But their descendants turn up today in the least expected places! Now read Genesis 10:32: "These are the families of the sons of Noah, after their generations, in their nations; and OF THESE were the nations divided in the earth after the flood."

Did you notice the wording of this verse! "of these" were the nations divided---not after some other families, but OF THESE VERY FAMILIES MENTIONED IN GENESIS 10. The nations today are descendants of these family names.

All nations and races sprang from Japheth, Ham and Shem, the three sons of Noah. From the three sons sprang 16 grandsons of Noah. These 16 family names illustrate all the general types of people extant today. All these sons had children, but their names are not recorded in Scripture. We did not need to know their names in order to understand the Bible.

The nearer the family settled to Palestine the greater are the number of children and grandchildren listed. In the family of Arphaxad the children are listed for nearly 70 generations up to Jesus Christ! But for the purpose of prophecy we need usually go no further than the grandchildren of Noah's sons.

Most of these names in Genesis 10 and I Chronicles 1 are simple to trace. Some are more difficult. Let us now begin the most thrilling story of adventure ever written, yet a story with real meaning for today!

Not All Hebrews Are Jews!

Notice Arphaxad first. He is a son of Shem. He is mentioned in Genesis 10:22 and I Chronicles 1:24. Arphaxad had a grandson named Eber. The name Erber means a "migrant," one who comes from the 'region beyond.' The sons of Eber are properly known as "Hebrews"---and there are about 400 million of them on earth today! Yet almost no one really knows who the sons of Eber---the Hebrews---are at this time!

Eber had two sons reckoned to him. It was in their day, about 100 years after the flood, that God "divided the earth" as an inheritance for the different family groups (Gen. 10:25 and Deut. 32:8). From Peleg, one of these two sons, came Abraham. God promised Abraham that his descendants would be as numerous as the dust of the ground. The Jews are certainly not as numerous as the dust. Only a tiny fraction of Abraham's descendants are known as Jews today! Where are the others?

Abraham's firstborn son was Ishmael (Gen.16:15). His descendants are called Arabs today. They still remember that they are descended from Abram's son Ishmael. Ask any Arab. He'll tell you so! Whenever you see the name "Ishmael," or any name of Ishmael's sons (Gen.25:12-18), you will know that the prophecy is referring to the Arabs today. The Arabs have spread from Arabia throughout North Africa and eastward into the Far East. There is trouble in the Near East between Jordan and the Jews. Here is why.

Kingdom of Jordan in Prophecy

Abraham also had a nephew named Lot. Lot had two sons, Moab and Ammon. They were born to him after the calamity that hit Sodom (Gen.19:37-38). They lived by the Arabs east of the Dead Sea next to Palestine. They are still in the same region today! Their nation today is called Jordan, after the Jordan River. Jordan has been much in the news lately, Amman is the capital of Jordan now.

Isaiah 11:14 points out that these two sons of Lot live near Palestine today. Since the days of Isaiah, the children of Moab have been "very small and without strength" (Isa.16:13-14). They have not been taken "into captivity" to another nation (Jer.48:11). In these latter days boastful Moab lives "together with the children of Ammon"(Ezek.25:9-10). The Kingdom of Jordan occupies part of present-day Palestine and keeps the Jews from dwelling in Old Jerusalem. Jeremiah 49:1-2 prophesied this over 2500 years ago! But Arabs and Jordanians are not the only Hebrews!

Turkey In Prophecy

Abraham had another son, Isaac. Isaac had two sons, twins, named Esau and Jacob. Jacob was the younger and the stronger. These two brothers gave rise to two different nationalities. "And the Lord said unto Rebeka: 'Two nations are in thy womb, and two peoples shall be separated from thy bowels; and the one people shall be stronger than the other; and the elder shall serve the younger.' And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came forth ruddy, all over like a hairy mantle"(Gen.25:23-25).

Esau, the elder, was not properly developed. The lanugo or hair that covers a foetus through the sixth, seventh and eighth months failed to drop off Esau as it does with all normal children. Esau was weaker, not fully developed. His children, of course, did NOT inherit this peculiar characteristic. Esau did not give rise to a different race, but to a different nationality. Esau's children are white, as history proves. Esau's descendants play a vital part in world affairs today! Where are his descendants?

Notice some of the sons of Esau: Teman, Omar, Amalek (Gen.25:11). These are not Jewish names! Yet some claim that the Jews are the children of Esau. Nothing could be further from the truth---as we shall presently see. Esau, or Edom, as he is also called, lived southeast of Palestine near Petra. Arab Bedouins live there now. Then where have Esau's children gone?

From the days of Nebuchadnezzar, who carried them captive, they disappear for 1000 years from history. Then suddenly we find Amalek the name of a city in Turkestan in Central Asia (from Paul Herrmann's SIEBEN VORBEI UND ACHT VERWEHT, p.451). The Egyptians used to call the Amalekites Amu. In Turkestan is the River Amu today! In Bible times the Edomites inhabited Mt.Seir (Gen.32:4). In Turkestan is the Syr Darya---the River of Syr or Seir. The leading Turkish tribe is the Ottoman.

The prophecies referring to Edom or Esau mention Teman as the leading tribe in these latter days (Obadiah 9). The conclusion is inescapable. The Ottoman Turks are the sons

of Teman. Merely the vowels in spelling have been changed over these past millennia. From Central Asia the Turks or Edomites moved into Asia Minor. That is where Esau's children live today! Turkey controls the "crossway" of the nations---the Dardanelles (Obadiah 14). How clear, ESAU OR EDOM IS TURKEY today!

There is not room in this article to explain where Jacob's children journeyed. If you want a summary, write for Mr. Armstrong's FREE booklet "The United States and the British Commonwealth in Prophecy". A future installment in this series will explain where all the tribes of Israel are today!

Who Are the Chaldeans Today ?

Abraham lived among the Chaldeans. One whole book of the Bible---Habakkuk---is entirely devoted to a prophecy concerning the Chaldeans in these latter days! But where are the Chaldeans today? Certainly they are not at ancient Babylon. No one lives there! Notice first where the Chaldeans were. Abraham came from "Ur of the Chaldees". Ancient Ur was in Mesopotamia. Ur is a shortened name for Urfa. There were once two cities by that name. Stephen, in his inspired sermon, makes plain that it was the northern Ur in Mesopotamia from which Abram came (Acts 7:2-3). That is where the Chaldeans first dwelt--over 400 miles northwest of ancient Babylon.

Who are these Chaldeans so frequently mentioned in Bible prophecy? Here is the plain, simple explanation recognized by most Hebrew scholars. The word "Chaldean" comes from the Greek. The original Hebrew word is Chasdim, meaning "the people of Chesed". Notice that Chesed was a common name in the family of Abraham (Gen.22:22).

Next, consider the original Hebrew word translated in our Bibles as "Arphaxad". Most biblical encyclopaedias will clearly show that the Hebrew form is Arfachedes-----MEANING ARFA OR URFA THE CHALDEAN! The Chaldeans come from Arphaxad. They are his children. Abraham was a branch of this stock! The city of Ur was named after Arfa or Urfa, the Chaldean. Chaldean probably means "capturer", just as Jacob means "supplanter". The reason that some Chaldeans were later associated with Babylon in Daniel's time is that a small part of them was later settled by the Assyrians near Babylon. The original inspired Hebrew of Isaiah 23:13 explains this: "Behold, the land of the Chaldeans---this is the people that was not, when Asshur founded it for shipmen". How clear.

The Chaldeans were divided, not an organized nation. A part of them was transplanted to Babylon. At Babylon they became the ruling class. But the remainder settled farther north around Lake Van, about halfway between the Caspian Sea and the Mediterranean. Here they were called Chaldians, or, more often, the people of VAN. Sometimes they were referred to as HURRI or Hurrians, after Haran (Gen.11:29; 22:20-24). Sometimes they bore the name GUTI, probably meaning "people of God". Remember these names! They are a KEY---to what happened to them.

Now what befell these people? History records that they were driven northward out of the Near east by the Assyrians and Medes somewhat prior to 610 B.C. (Langer's ENCYCLOPAEDIA OF WORLD HISTORY, p.38). Where did they go? Where are they today?

Josephus tells us they settled along the River Cophen (ANTIQUITIES I, VI, 4). Here are his words: "These inhabited from Cophen, an Indian river, and in part of Asia adjoining to it." The modern name of Cophen is Kabul. It is located in Afghanistan! The sons of Joktan--- Yoktan, in Hebrew---were the founders of the recently discovered great Indus Valley civilization in India. India, where Ophir first settled, is the only land where

peacocks are native. In fact, the Hebrew words for "peacock" and "ape" are Tamal or Indian, not Hebrew. (See SMITH'S BIBLE DICTIONARY.)

This is the land to which Solomon's fleet often journeyed. From this Indian valley the people of Joktan ascended the mountains to the land of Kashmir in northern India, to Afghanistan and to the region of the Tajik (Tadzhik) Republic in South-central Russia. The ancient capital of this land was Yotkan! (ENCY. BRIT, art. "Turkestan").

A tribe among the Afghans are today called the Afridi---possibly signifying the people of Afri or Ophir. Some among them claim to be descendants of the children of Israel----another indication that Solomon's traders sometimes intermarried with the people of that land. (See articles on "Afghanistan" and "Afridi" in ENCY. BRIT.) The sons of Joktan play no great part in prophecy.

Abraham's Other Sons

But to return to the story of Abraham, Abraham had a concubine, Keturah, who was his wife after Sarah died. She bore him a number of children whose wanderings are often lost sight of. They are enumerated in Genesis 25:1-6. Abraham sent them northeast toward Mesopotamia. There they formed the powerful Kingdom of Mitanni, named after Midian or Medan. They lived mainly along the Euphrates River. The Assyrians destroyed their kingdom, sending some east and others north. In the east, evidence is that they became known as the Persians or Parthians (two names for the same people) and, in India, as the Brahmins ---the sons of Abram!

The word "Persian" or "Parthian" is derived from the word "Euphrates". Along this river these sons of Abraham first lived. The Hebrews called the Euphrates the Perath or Peres River---the River of the Persians! The Persians named several small rivers in their new land after the Euphrates in Mesopotamia. Cyrus the King, so famous in Bible history, was a Persian. "Travellers still speak of the fair-complexioned, blue eyed populations met with in the Persian highlands", writes Sayce in RACES OF THE OLD TESTAMENT. "Chestnut hair is very common in Persia, as it is among the West European Alpines", says Griffith Taylor in ENVIRONMENT AND RACE, p.186.

The Persians are distinct from Arabs. Many Persians are leading businessmen in the Middle East. They are among the wealthiest class in India, where they are called "Parsees". Many non-Persians of Arabic and Negroid stock, however, live in Persia today.

In India one branch of Keturah's children form the highest caste and call themselves Brahmins after their father's original name, Abram. Among the sons of Keturah who later went north were the "Letushim" (Gen.25:3). And where are the Letushim today? Along the shores of the Baltic Sea in Russia. We call them the "Lettish" people today. Many Letts have fled to this country from Russian oppression. The Letts are closely related to the other peoples living along the southeastern shores of the Baltic Sea. Here, then, is where a number of Keturah's sons are found.

But what about the Asshurim who were brothers of the Letts? (Gen.25:3). Where are these sons of Abraham?

Germany In Prophecy!

The children of Abraham called Asshurim received that name as a result of migrating to the land of Assyria or Asshur. We shall know where the Asshurim are if we first locate the modern day descendants of Assyria or Asshur.

Asshur means "strong" or "powerful". Asshur was a brother of Arphaxad (Gen.10:422). The Assyrians---who came from Asshur---settled along the Tigris River around the city of Nineveh (Gen.10:11). None of the sons of Asshur are mentioned in the Bible, but history gives us several of their names. Some of the sons of Asshur are these: Kharmen, or Germanni---meaning men of war; Khatti; Akkadians; Almani, or Halmani; and Kassites, or Cossaei. (For these names see any article on "Assyria", or these separate names, in Biblical encyclopaedias).

Where are these tribes today? They are no longer in ancient Assyria! Where did they go? The entire tenth chapter of Isaiah pictures the power that Asshur---the Assyrians---shall wield in these latter days. But where shall we look for them? First of all the Assyrians were driven from their land shortly after their fall in 610 B.C. Pliny, the Roman historian of the time of Christ, says the "Assyrians were north of the Crimea in Russia (NATURAL HISTORY, book IV, sec. xii). About 300 years later Jerome writes that "Asshur is also joined with the tribes invading Western Europe ALONG THE RHINE" (Letter CXXIII, sec.16, from NICENE AND POST-NICENE FATHERS).

So the Assyrians migrated to Central Europe! Notice the tribes coming into Central Europe---into Germany and Austria: the Khatti (the ancient name for Hessians---see ENCY.BRIT., article "Germany"); the Quadians (Latin for the Akkadians); the Germanni from which the word German" comes today; the Chauci (the Cossaei of ancient Assyria); and the Allemanni (the Latin name for the ancient Alman tribe of Assyria). CERTAINLY HERE ARE THE TRIBES OF ASSYRIA! Germany i yria in prophecy!

The North Germans, basically, are therefore the sons of Asshurim of Keturah. The remainder of the Germans and Austrians are the descendants of the ancient Assyrians or Asshur.

The ancient Assyrians deified their ancestor Asshur. In the Indo-Germanic language the name Asshur was spelled Athur (ENCY.BRIT.,art. "Mesopotamia", sec. Persians). And when the Assyrians are next found in Central Europe they are still worshipping Athur as Thur or Thor! And we still commemorate Asshur by the name Thursday---Asshur's day! The name Asshur or Athur is still preserved among the Thuringian Germans.

The Latins In Prophecy

Now that we have located the German, where are the Greeks, South Italians, Spaniards and Portuguese mentioned in prophecy? Turn to Genesis 10:2, 4. Here is the answer. You find Javan, a son of Japheth, listed. Javan had four sons, Elishah, Tarshish, Kittim and Dodanim. In I Chronicles 1:7 the last name is spelled Rodanim. The Bible itself proves how often names were changing in ancient times.

Where are the sons of Javan today? The Bible makes the answer very plain. No need to look for any evidence outside of the Bible this time. Look in either STRONG's or YOUNG's CONCORDANCE. There you will find that in the Old Testament, wherever the words "Greece" or "Grecia" are used in English, the word "Javan" is used in Hebrew! Javan is the father of the Greeks, and of the other Latins. His son Elishah spread into "Hellas" ---the Greek Isles in the Aegean Sea and to Cyprus, anciently called "Alisha". His son Dodanim or Rodanim spread through the Dodecanes, and the Isle of Rhodes and parts of the French Mediterranean coast along the Rhone. From here they migrated eastward again and were known as the "Galatians" in Bible times.

Tarshish first settled in Asia Minor. The city of Tarsus was named after him. Here the apostle Paul was born. From Tarsus the tribe spread into Spain and northern Portugal, founding the famous port of Tartessus---the Tarshish of the Old Testament history of Solomon's time (II Chronicles 9:21).

The descendants of Kittim first settled on the island of Cyprus and then migrated into Southern Italy. This is simply proved by checking the historical fulfillment of Daniel 11:30. The "ships of Kittim" were Roman fleets sailing from Cyprus. In modern times many Spanish and Portuguese people (as well as Italians and a few Greeks) have migrated to the New World. These are the lands of Javan today.

The Iron Curtain Countries

Where are such countries as Poland, Czechoslovakia, Romania, and Yugoslavia mentioned in Bible prophecy? Could the Bible neglect these vitally important nations which are the center of struggle between East and West in Europe?

Assuredly not---nor are they neglected! These people of Eastern Europe are usually called "Slavs", a word derived from "slaves". (Many of these people were once sold as slaves into Western Europe by the Germans.) But what were their true original names ?

The Germans often called them "Wends". The Latins called them "Eneti" or "Veneti". Other tribes among them were called "Pol", and "Elimaei", or "Elymaei", and "Kashub". (See SMITH's GREEK AND ROMAN CLASSICAL DICTIONARY)

Where, in ancient Bible lands, were these tribes located? In the land of Elam! Elam was a son of Shem (Gen.10:22). Elam settled east of the ancient city of Babylon. Daniel the prophet spent some time in Elam (Dan.8:2). The Elamites named the most famous mountain in their land Elwend (Rawlinson's SEVEN GREAT MONARCHIES, chapt. 1. Media). No wonder the Elamites were called the "Wends" in Europe.

Elam early invaded the Palestinian Coast of the Mediterranean (Gen.14:1). There they named a river Elwend---the Greeks called it the Orontes. Some of them migrated into Asia Minor where they were named the people of Pul(Isaiah 66:19). From the word "Pul" comes P-o-land---the land of Pol or Pul! From Asia Minor they migrated into South Russia, then into Eastern Europe. Another tribe in ancient Elam was called KASHU (ENCYCLOPAEDIA BIBLICA, map. p.4845) In Poland we find the Kashub living today! (ENCY.BRIT., "Kashubes.") The Greeks in ancient times said that the Elimaei dwelled northwest of them---in what is Southern Yugoslavia today (SMITH's CLASS.DICT., "Elimea"). The word Elimaei was also used by the Greeks to refer to the ancient land of "Elam" near Babylon.

The Latins called the Elamites or Wends "Eneti". Strabo, the Roman geographer wrote about the migration "of Enetians from Paphlagonia in Asia Minor TO THE ADRIATIC"---modern Yugoslavia! (GEOGRAPHY OF STRABO, p.227). Surely there is no mistaking where Elam is today.

In Bible times Elam was divided between East and West, that is, between Media and Babylon. The same is true today! The Elamites are divided between East and West,---between Western Europe and the Russian Iron Curtain. Some of these Iron Curtain countries will stay behind the Iron Curtain and ultimately attack the coming United States of Europe---modern "Babylon"(Isaiah 21:2). Now let us discover who the Russians are.

Russia In Prophecy

Russia is mentioned almost by name in some versions of the Bible! Turn to Ezekiel 38:2. Here you will find that a certain power called "Gog" is "the chief prince of Meshech and Tubal". The proper translation is "the prince of Rosh. Meshech and Tubal !" In Hebrew, the word for chief is "Rosh". That is also the ancient name for "Russia".

Over half of all Russia is occupied by a people called "Great Russians" today. The Great Russians are divided into two distinctive people who have remained constantly together since the beginning of history. We shall now prove from history that the Great Russians are the descendants of Meshech and Tubal (Gen.10:2).

Here is what the ENCYCLOPAEDIA BRITANNICA says about the Great Russians: "Notwithstanding the unity of language, it is easy to detect among the Great Russians themselves two separate branches differing from one another by slight divergencies of language and type and DEEP DIVERSITIES OF NATIONAL CHARACTER . . . (article "Russia"). One branch settled around Moscow. The word Moscow is but an English spelling of the Russian "Moskva", a word almost identical to the one used by the Assyrians to refer to the people of Meshech ! The other branch constitutes the people of Tubal. This branch of the Great Russians founded the city of Tobolsk in Siberia and named the Tobol River.

Professor Sayce says of these people: "in the Assyrian inscriptions the names appear as Tubla' and Muska', and they were known to classical geographers (Greeks) as Tiberani and Moskhi". He continues by saying that, after the days of Nebuchadnezzar, the Greeks found Meshech and Tubal "farther to the north than they had been in the age of the Assyrian monuments . . . they were forced to retreat northward towards the Black Sea, and it was in this region of Asia Minor that Xenophon and his Greek troupes found their scanty remains" (RACES OF THE OLD TESTAMENT, p.48). Meshech and Tubal migrated into Russia ! Surely there is no mistaking who Meshech and Tubal are today.

Russia is north of Palestine. Ezekiel 38-2 points out that they come from the north --- where Russia is today! But here is even more proof that it is Russia mentioned in Ezekiel 38:2. Do you know where the word "Siberia" comes from ? In Asia Minor, where the people of Tubal first settled, a vast tract of land was called Subaria, sometimes spelled less correctly "Subartu". This word has puzzled historians no end! Here is the original of "Siberia!" The same word was used to refer to a part of ancient Elam, and today we have the Serbians in Yugoslavia --- part of the land of Elam today! (ENCY.BRIT., art., "Mesopotamia.")

Origin of Word "Russia"

What is the origin of the word "Russian"---the "Rosh" of Ezekiel 38:2 (when properly translated)? The INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA gives the answer. Here, under the article "Rosh", we find that a vast area of the Mesopotamian Valley was called "the land of Rashu!" The word "Russ" or "Rosh" means blonde. And in ancient Mesopotamia lived the blonde children of Keturah and Abraham mentioned in Genesis 25:1-6. They founded the Kingdom of Mitanni, named after Midian and Medan.

In modern times the name "Russ" was first applied to Russia because of the blond people of White Russia who live next to the people of Meshech and Tubal. (See ENCY.BRIT., art. "Russia".) These blonds are quite different from the Great Russians. The White Russians are related to the Asshurim of North Germany and to the Letushim and other Abrahamic tribes along the Baltic. They are the main body of the people of Medan and Midian who proceeded north into Russia centuries ago! Herodotus mentions that the "Matienians" from the land of Rosh were associated with the people of Meshech and Tubal! (Thalia, 94.) And Pliny the Roman natural historian speaks of the "Matiani" as moving into Russia through the Caucasus (BK. VI, sec. xviii of NATURAL HISTORY). That is the true origin of the word "Russian".

And Little Russians, too!

Not all Russians are Great Russians and White Russians. Some are called "Little Russians". They live---in the Ukraine and the eastern parts of Romania and Poland. They are often called Ukrainians or Ruthenians. There are about 50 million of them! Who are these people? The MEDES! The sons of Madai! Here is the proof!

In Genesis 10:2 we have Madai, the son of Japheth listed. Now check in an exhaustive concordance. You will find the original Hebrew word translated into English as "Mede" or "Median" is always Madai. Madai is the father of the Medes. The Medes used to be associated with the Persians. You will read about them especially in the book of Daniel. But by the time of Nehemiah the Persians were much more prominent . Today there are no Medes left in Persia. The Medes are gone. Certainly a great branch of the human family could not suddenly vanish from the earth!

Indeed they did not. Throughout South Russia ---in the Ukraine---four centuries before Christ the Medes were beginning to settle . Here is what the historian Herodotus wrote of these people: "They say that they are a colony of the Medes. How they can have been a colony of the Medes I cannot comprehend; but anything may happen in course of time" (Terpsichore, 9).

Herodotus, like many moderns, was prone to believe that the people who inhabited Mesopotamia and the "Bible lands" must be living there today. But they are not. The Arabs have taken their place ! The fact that the Medes are the Little Russians today is further amplified by Pliny in his NATURAL HISTORY, bk. VI, sec. xi. He mentions "the river Don, where the inhabitants are . . . said to be descended from the Medes"!

Media is pictured along with Elam in Eastern Europe as attacking Western Europe in World War III (Isaiah 21:2).

Who Are Gog and Magog in Prophecy ?

Turn again to the prophecy of Ezekiel 38 and 39. Notice the identity of Gog and Magog. Who are the people called "Gog" and "Magog" ? Magog, rather than Gog, is mentioned in Genesis 10:2. Gog is apparently a tribal subdivision of Magog. In prophecy, Magog comes to great prominence in the West only in the latter days.

Here is what the JEWISH ENCYCLOPAEDIA says about Gog and Mogog: " . . .[a] wall [was] built by . . . (Alexander the Great) to shut them off from the rest of the world. . . . Geographically they represent the extreme northeast, and are placed on the borders of the sea that encircles the earth."

Notice what the unrivalled McCLINTOCK & STRONG ENCYCLOPAEDIA says about Gog and Magog: "According to Reinegge (DESCRIPT.OF THE CAUCASUS, ii, 79), some of the Caucasian people call their mountains Gog, and the highest northern points Magog" ---because the people of Magog once lived in these regions in Bible times ! "The arabians are of the opinion that the descendants of God and Magog inhabit the northern parts of Asia, beyond the Tartars and Sclavonians [or Russians], and they put Yajuj and Majuj always in conjunction, thereby indicating the extreme points in north and north-east of Asia" (from art. "Gog"). Some writers spell these Arabic words Yagog and Magog. Now to what people ae these names referring? They dwell in the northern part of Asia, bordering on the ocean, and rise to prominence with the russians of Europe "in the latter days" (Ezek.38:8).

The Mongols and their Asiatic kinsmen! In fact, the proper spelling of "Mongol" is 'Mogol', obviously a slightly changed form of "Magog"! And in Asiatic Russia live the Yakuts---the Yagog of the Arab historians.

Mongolia today is in the Russian sphere of influence. The people of Mongolia, together with China, Manchuria, Korea and Japan, are all of this one great branch of mankind. A remnant of the people of Magog appear, with pigtailed and yellow skin, on the Egyptian monuments. They were called Kheta by the Egyptians and Ketei by the Greeks. (See article "Hittites" in INTER.STAND.BIB.ENCY.)

When the Russians first met the Mongolians and Chinese they called them Khitai! Western Europeans used a similar word for China in the Middle Ages: Cathay (ENCY.BRIT., art. "China"). Here indeed is "Gog, of the land of Magog"...

Gomer Not In Europe

Look in your Bible for a map---if you have one in your Bible. There you will probably have pictured the descendants of Gomer migrating into Europe! Nothing could be further from the truth. They migrated in exactly the opposite direction! But do you know why many have assumed that Gomer may be in modern Europe today? Because the people of Northwest Europe journeyed through the land of Gomer before coming to Europe and were therefore called Kymri ! Prophecy says this very fact would occur ! Notice what Israel is called while in captivity: "Gomer" (Hosea 1:3). The woman "Gomer" mentioned by the prophet had the same name which the children of Israel bore when coming into Europe! The Israelites were called Khumri or Cymmri, or Khmeri, or Cimmerians upon reaching northwest Europe. But where are the descendants of Gomer today?

Gomer originally settled northeast of Elam. From here they were driven to the Caucasus, between the Black and the Caspian Sea. Then they journeyed to Southeast Asia! Notice! The native name for Cambodia in Indo-China is Khmer ---the land of Gomer! Read the BRITANNICA article on Cambodia. Associated with Gomer are the Chams and Annamese. Could this be only a coincidence?

The Cambodians are related to the Siamese, Burmese and other brown Mongoloids of the Indonesian Isles and the Philippines. In the ancient land of Gomer dwelled a small tribe called the Lullu (ENCY.BIBLICA, map opposite Syria). In extreme South China today dwell the Lulu, a non-Chinese race related to the people of Southeast Asia! One branch of the family of Gomer, however, did not journey to Southeast Asia. Ezekiel 38:6 explains it: "The house of Togarmah in the uttermost parts of the north, and all his bands" (Jewish translation). The far, far north means Russian Siberia today! That is where the descendants of Togarmah (Gen.10:3) live. These Asiatics are still a wild nomadic people, much as they were 2500 years ago, trading "with horses and horsemen and mules" (Ezek.27:14). Ezekiel 38, then, contains a prophecy that Southeast Asia will fall to the Communists!

The Middle East In Prophecy

Communist-inspired trouble is boiling up in the Middle East. Syria is now the focal point of intrigue. Where is Syria mentioned in the Bible? Who are the Syrians? The Syrians are the descendants of Aram, a son of Shem. Everywhere in the Old Testament where the word "Syria" or "Syrian" appears in English, the word in Hebrew is Aram or Aramean. The Arameans were called Syrians by the Greeks because they once formed part of the Assyrian Empire dominated by Asshur, the Germanic people.

Now we are about to find an unusual characteristic of the children of Aram. Aram had four sons listed in Genesis 10:23: Uz, Hul, Gether and Mash. Compare this with I Chronicles 1:17. Here the sons of Shem include "Aram, AND Uz, and Hul, and Gether, and Meshech." First, notice that the sons of Aram are raised to the level of brothers in I Chronicles 1----they are on an equal footing with their uncles ! Further, the name Mash is

changed into Meshech, because Mash became associated with Meshech, the son of Japheth!

Why should these sons be elevated to the position of fathers of distinct peoples? Because the sons of Aram must have possessed extremely divergent characteristics. Here is the proof! Where are the sons of Meshech or Mash today? We ought to find them in Russia, since that is where Meshech the son of Japheth is! And indeed we do find them there! In the far north of European Russia dwell the little-known Zyrians or Sirians or Syryenians---the name is spelled in half a dozen different ways (ENCY.BRIT.,art. "Syryenians").

They are related to numerous small tribes scattered throughout European Russia. And where are the sons of Hul? According to the Jewish historian Josephus, Hul, the brother of Mash, founded Armenia, a land in the Caucasus between the Black and Caspian Sea (BK. I, chap. vi, sec. 4). The Armenians are a very business-like people. Many have migrated to America. The name "Armenian", like the word "Syryenian" (applied to Mash or Meshech) means a son of Aram, or son of Syria. The ending "-ian" means "son of" in the Armenian tongue!

Present-day Syria, on the Mediterranean, was founded by Uz, according to Josephus. Communists are seeking to gain control of the land of Uz today. As the descendants of Gether are nowhere mentioned in prophecy, their movements do not need to be included here. See Josephus' ANTIQUITIES and the article on "Afghanistan" in the BRITANNICA for their present location. No wonder the sons of Aram were raised to the rank of distinct people. They are extremely divergent in national characteristics. Who would ever guess today that all these people had the same father, Aram? Now let us turn to Palestine and the Canaanites.

Where Are the Canaanites Today?

Originally the sons of Canaan settled in Palestine. Canaan, remember, was the first born of Ham. Canaan's descendants---and this includes the other sons of Ham---were to be "servant of servants" (Gen.9:25). Their children are to serve both Shem and Japheth (verses 26,27). There is nothing wrong with serving--- we all have to learn to serve. Shem and Japheth must become God's servants, too. That is why Canaan is called a "servant of servants." Many have quoted this in direct reference to the Negro. As brothers of Canaan, the Negroes have shared the same position in life, but Negroes are not Canaanites.

The Canaanites were great traffickers of old. The word Canaanite in Zech.14:21 is, in fact, translated as "trafficker" in the Jewish translation. The Sidonians, descendants of Canaan, were famous seamen in the days of Solomon. The Greeks called them "Phoenicians". But the Phoenicians called themselves "Kna" or "Knana", meaning Canaanite. (See SMITH'S BIBLE DICTIONARY).

When Israel entered the land of Palestine under Joshua, whole tribes of the Canaanites were destroyed or driven out of central Palestine (Judges 3:1-4) because some of the Canaanites were extremely degenerate in their morals. Now turn to Gen. 10:18, "Afterward were the families of the Canaanites spread abroad". Where did they journey?

The Canaanites settled the island of Malta and parts of Sicily, Southern Italy, Sardinia, North Africa and even Southern Spain and Portugal, where the sons of Javan were already living. (See ENCY.BRIT., articles, "Malta", "Sicily", "Carthage", etc. Most people are familiar with the Phoenicians from grade and high school days. In North Africa the Canaanites are called Moors----a name probably derived from Amors, the Hebrew form of "Amorites".

From these lands they have spread into North and South America since the days of Columbus. The Portuguese---of mixed Canaanite and Tarshish stock---have settled much of Brazil. And the Sicilians are thick in big cities in America. The underworld "Mafia" organization which springs from Canaanitish Sicily, is but a modern version of their ancient tendency to traffic among the nations of the world.

Canaanites have also intermarried into Esau---Turkey today (Gen.26:34), and Judah (Gen.38:2), and Israel (Judges 3:5-7). Only a few Canaanites remain in North Palestine and Lebanon. The Canaanites are seldom included in the prophecies which pertain to this twentieth century. They exert no great position or influence in the world. The main body of non-Jewish inhabitants of Palestine today are not Canaanites, but Philistines!

Who Are the Philistines?

The Philistines are first mentioned in Genesis 10:14. They are a branch of the Mizraim, from Ham. Mizraim is commonly applied to Egypt. In fact, "Mizr" is the name which the natives still apply to Egypt today. The Greeks called the land Aegyptus ---hence our Egypt. Josephus said that not all the people from Mizraim inhabited Africa. But not all of Mizraim live in Egypt today! Where did the children of Mizraim settle?

First, notice that the Mizraim first settled on the northeast corner of the Mediterranean Sea. From there they spread through the Eastern Mediterranean isles and into Africa (ENCYCLOPAEDIA BIBLICA, "Mizraim"). The Philistines, who came from Mizraim, inhabited Southern Palestine even in the days of Abraham (Gen.21:34). They are still there today---in the Gaza strip in Palestine---causing no end of trouble (Zech.9:6-7). The Philistines (a branch of the family of Casluhim) settled originally on the Island of Crete in the Mediterranean. Crete is called, in the Bible, Caphtor (Jer.47:4 and Amos 9:7). The Island of Caphtor was originally settled by the Caphtorim, a tribe of Mizraim (Gen.10:14). Both the Philistines and the Caphtorim destroyed the Canaanites in South Palestine and lived in their place (Deut.2:23). No wonder there are so few Canaanites left!

The Pathrusim of Genesis 10:14 migrated from Asia Minor to central Egypt. Every prophecy shows Pathros to be a part of Egypt along the Nile (Jer.44:1,5 and Ezek.29:14). The Naphtuhim probably settled in the extreme south of Egypt, founding the capital city of Napata among the black people of Africa.

The Lehabim---the word "Lehabim" means a people of reddish color---settled Libya originally. Libya is in North Africa. Today they are found scattered throughout the savanahs of the Western Sudan in Africa. In this region today we find a people "of reddish brown or light chestnut color ... with smooth hair, never woolly, straight and even aquiline noses . . . differentiating them from the Negro type" (ENCY.BRIT. art. "fula"). The original word "Lehabim" was shortened in Bible times to "Lubim" (II Chron.12:3; 16:8). The Negroes call these people "fulbe", meaning, probably, Lubim dwelling in the ancient land of Phut.

In the central reaches of the Sahara (the great desert in North Africa) live the Ludim (Gen.10:14)---the lightest of the Egyptians. Since we are on Africa, let's find where the Negro came from.

The Black Race

A most intriguing question is the origin of the Negro. As a result of the first article on THE RACE QUESTION, a few letters came from Ku Klux Klan members contending that the Negro is the only animal who by evolution has risen to the level of created man! What FOLLY ! It is almost unbelievable that supposedly sane and rational human beings can

conceive of such nonsense. All races---and that includes the Negroes---are descendants of Adam through Noah. The black race is not composed of supposed "Pre-Adamites", but of the descendants of Ham.

Part of the black race stems from Cush (Gen.10:6). Cush means black in Hebrew (YOUNG's CONCORDANCE). The word "Cush" is often translated into English by the word "Ethiopia", but not all Cushites live in Ethiopia (an independent nation in East Africa). The Greeks called the children of Cush "Ethiopians". That's why we use the word in English.

Cush first settled around ancient Babylon (Genesis10:8-10). The children of Cush were the original Babylonians, not the Chaldeans who are in Southern Europe today. From Babylon, Cush spread far and wide. Most of the black children of Cush migrated across central Arabia and around the southern coast of Arabia to East Africa. The Egyptians called East Africa, south of Syene, "Kosh". The Chaldeans and the Assyrians called it "Kushu", (See INTERNATIONAL STAND.BIBLE ENCY., articles "Cush", and "Ethiopia". Not all Scriptures refer to the Cushite who settled in East Africa.

Cush also had sons who went east into Asia rather than Africa. Here is what Herodotus wrote: The Ethiopians from the sun-rise (for [there are] two kinds) . . . were marshalled with the Indians, and did not at all differ from [them] in appearance but only in their language, and their hair. For the eastern Ethiopians are straight-haired; but those of (Africa) have hair more curly than that of any other people. These Ethiopians from Asia were accounted (almost the same as the Indian [of India])"(Polymnia, sec.20).

The Brown people of South India and Ceylon are the descendants of Cush! Historians call them Dravidians today. The ancients called them SIBAE (SMITH's CLASSICAL DICT.). Their Bible name was Segba (Genesis10:7). Josephus, the Jewish historian, recognized an eastern and a western Cush---one in Asia, the other in Africa (ANTIQUITIES. VI, 2). Herodotus calls them "Asiatic Ethiopians" (Thalia, sec.94). The word translated "Ethiopia", in Ezekiel 38:5 should be properly translated "Cush". It refers primarily to the Asiatic Cush, India today, which will finally go Communist!

The Origin of the Negro

Ham had another son, Phut or Put---it is spelled both ways in the Bible. Here is what Josephus writes about the people of Phut. "Phut also was the founder of Libya (by which he means Africa), and called the inhabitants Phutites, from himself: there is also a river in the country of the Moors which bears that name; whence it is that . . . the Grecian historiographers mention (Africa) by the appellation of Phut" (See ANTIQUITIES, VI, 2).

Put, then, is the father of the west and central Africans, where the true Negroes live today. The Egyptians called the region of the Sudan (which was south of Egypt) by the name of Pet. The Babylonians and Persians called a similar region "Putu" (from SMITH's BIBLE DICTIONARY and INTER.STAN.BIB.ENCY.).

Notice, however, that Put is named before Canaan in the tenth chapter of Genesis and in I Chronicles 1. Put was originally settled just south of Asia Minor, between Mizrtaim and the city of Hamath of the Canaanites. From this region Phut spread west and south to Africa, and also east! Numerous sons of Put early settled into the western region of Mesopotamia, a few hundred miles from ancient Babylon. This is the original center of Hindi, the language of northern and central India (ENCY.OF WORLD HISTORY, by Langer, p.28). This is the same region that some of the sons of Abraham and Keturah settled.

The people who were settled in this region were uprooted by the Assyrians and driven east into India. In India the highest castes were not only called Brahmins, but also Rajputs. The word "Rajput" means "king or chief of Put: (ENCY.BRIT., art., "Raja"). The Indians of Central and North India---being slightly mixed with white stock---vary from light to dark brown. The Rajputs are the most noted warriors of India. The word "Phut" or "Put" means a warrior in Hebrew. The word Phut is not properly translated "Libya" in Ezekiel 38:5. It should be translated Put or Phut, as given in the margin. The people of Phut are those of India---ultimately to go Communist.

Of the four sons of Ham, only Cush bears a name which means "black". Just as some of the sons of Cush are brown, so some of the children of Phut mutated racially into black. But this is not all of the story. What is the origin of all the black people of the Isles of Southeast Asia and Australia? How is it that there are Negroid pygmies in Asia and Africa?

Negroes In the Pacific!

This puzzle is easily solved! Bordering on the Black Sea in the Colchis (near eastern Turkey today) lived in ancient times "dark-skinned people", according to historians. This circumstance puzzled even the ancients who thought all black people ought to live in Africa! Black people living in what today is the Caucasus of Russia is merely a confirmation of the fact that civilization commenced with Nimrod, a black man, in Babylon (Genesis 10:8-10). His kingdom spread northward from Babel to this very region!

When the Assyrians carried Egyptians and Ethiopians captive (Isaiah 20), many were undoubtedly planted in this very region where the remnants of Nimrod's empire had long remained. (see article "Colchis" in ENCY.BRIT.) These people practiced circumcision---just as the black Aborigines of Australia do today! From this region a few hundred miles northwest of Babylon comes the black race of Southeast Asia.

In II Chronicles 12:3 we read of the Sukkiim who came out of Africa into Palestine. We hear no more of them in Africa. But Herodotus tells us that they journeyed to Colchis by the Black Sea (Euterpe, sec.103). In this region we find the mention of Sukhum (ENCY.BRIT., art. "Colchis"), and of the dark-skinned Sakai. They gave their name to the Caspian Sea, which the ancients called "Sikim", (ENCY.BRIT., art. "Caspian Sea") A large province in India also is named Sikkim after them (ENCY.BRIT., art. "Sikkim").

The Sakai are scattered throughout Southeast Asia. They journeyed with the sons of Gomer. One of the proofs that Gomer is in Asia, but not in Europe, is this fact that the Blacks who lived in the land of Gomer near Babylon now live in Southeast Asia! In ancient Colchis also lived the Aeetas. (See Aea in SMITH's CLASS.DICT.) Where are the Aeetas today? In the Philippines where some of the sons of Gomer also are! (See the article "Negritoes" in ENCY.BRIT.) The really important reason for knowing where these black people journeyed is that they help us solve the riddle where the sons of Gomer are today!

We have now located almost every nation and race on earth. Only two more remain. let us now find them.

"Lud" a Small People

Shem had a son named Lud (Gen.10:22). Lud early migrated from the Mesopotamian Valley. We read of Lud only as a trading people in the Old Testament. They play no important part in prophecy, but we ought to know where Lud's descendants are today.

From the region of Western Mesopotamia, the sons of Lud spread into Western Asia Minor and founded the ancient Kingdom of Lydia. "The Assyrians called Lydia Ludu", says the INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA. From Lydia they spread into Europe. Enroute they gave the name Ludias to a river in Macedonia, north of Greece. Nearby, in Thrace, we find the town of Cabyle. A people of the white race called Cabyle or Kabyle are found in North Africa today!

The Romans found the Lydians spread over much of Italy and along the shores of the Adriatic in early times. They called the Lydians Etruscans and Tuscans. In the little communist-controlled country of Albania (next to Greece) the Tosks live today. The BRITANNICA states that these Albanians are probably "identical with Tuscus [and] Etruscans" of Roman times, who were of Lud (art. "Albania"). The Greeks call Albania Arberia, a word akin to Berber or Barbar. Associated with them are the Berbers, or Barbarians. The Greeks probably derived the word Barbarian, meaning non-Greek, from the Berbers of Lud whom they met.

Ezekiel 30:5 gives the definite implication that part of Lud is to be found today in North Africa. Various forms of the name "Albania" are common even today in Italy. From Italy we can trace many Lydians to the East, around the Black Sea, where they founded another Kingdom of Albania in the Caucasus. According to many historians, "the name [Albania] arose from the alleged fact that the people were the descendants of emigrants from Alba in Italy", the BRITANNICA states. In the region of the Caucasus today dwell many small tribes, related to one another racially, but distinct linguistically. They are not related to any other people in Russia. They are known by a dozen different names. Among these are the Georgians from whom Joseph Stalin came.

The sons of Lud have not become a great people in the world due to the backward geographic areas in which they settled. Isaiah 66:19 describes them today as dwelling among the Latin and Slavic peoples of Europe. Now comes a surprise!

Where Did the American Indian Come From ?

Mystery of mysteries! Nearly everyone has puzzled over the origin of the American Indian. Did he come from Mongolia? from Egypt ? from the South Pacific ? Certainly if the Bible has God as its Author, this Book of books could not have overlooked the New World. The Indians must have come from Noah, but from which of his sons?

Look at the table of nations once again. There is one son whom we have not yet located. It is TIRAS! Tiras is mentioned only twice in the entire Bible, in Genesis 10:2 and in I Chronicles 1:6. The word "Tyros" used for the city of Tyre in Palestine has no relationship with Tiras, the son of Japheth. Tiras journeyed to Asia Minor (present-day Turkey). We can pick up an abundance of historical evidence about the sons of Tiras. In fact there is more historical evidence concerning the migrations of Tiras than of any other son of Japheth. yet the world has never guessed to what land the descendants of Tiras finally migrated!

The river Dniester, which flows into the Black Sea near the border of Romania and the black Sea, was anciently called Tiras. That was the main seat of the people of Tiras for many centuries. These people migrated along the shores of the Black Sea, the Aegean and the Mediterranean Seas---before the coming of the Greeks. The Greeks finally displaced them. Where were the people of Tiras driven to?

Before we can answer these questions we must first learn the tribal names into which the family of Tiras subdivided. Here are some of their names: Dyras, Teres, Tauri, Carians, Calybes, Thyni, Amazons, Maias, Milyaes, Mauri, Gasgars. The names of Tosk, Ketei, Moskas were also applied to them because they passed through lands belonging to other

nations. (See SMITH's CLaSSICAL GREEK AND ROMAN DICTIONARY for most of these names.) Where, today, do we find these same people located among the nations? In the NEW WORLD: where the American Indians are!

The Amazons are Indians in South America who gave their names to the Amazon River. The Mayas live in Mexico and Guatemala. The Tinne' Indians---the Greeks called them Thyni ---live basically in Canada. The Chahta-Muskoki Indians---the Greeks called them Ketei---Moskas---live in the United States. The Tarascan Indians of Mexico are called after "Taras, the name of a tribal god", wrote Daniel G. Brinton in THE AMERICAN RACE. Taras obviously means Tiras. In South America live the Dures Indians, the Doraqsques, and the Turas, the Tauri and the Dauri; the Trios and Atures. In the Caribbean live Calybes---the same tribe that once lived by the Black Sea. Could anything be plainer?

The Mauri, Milyaes and Gasgars migrated from the Mediterranean via Asia Minor into the Indian Ocean. The Gasgars live on the Island of Madagascar. The word "Madagascar" means "Gasgars of the land of Madai !" The Milyaes are the Malayas of Southeast Asia; the Mauri are the Maori of the South Pacific, The Maori claim to have come from the West by ship from the land of "Raiatea" (AN INTRODUCTION TO POLYNESIAN ANTHROPOLOGY, by Peter Buck, p.14). Where was Raiatea? Some lost continent? NO ! Raiatea was a land familiar to the Romans. They called it Raetia. It was located south of the Danube River, near the ancient homeland of Tiras (SMITH's CLASSICAL DICTIONARY).

The people of Tiras are painted on the earliest monuments of the Mediterranean. The color of their skin ?---"of ... reddish-brown complexion . . . with . . . their long black hair done up into a crest !" (quoted from THE SEA-KINGS OF CRETE, by James Baikie, p.74). From page 212 we read: "Judging from the surviving pictures, the Minoan men [the Island of Crete where the people of Tiras early settled] were bronzed, with dark hair and beardless faces."

An analysis of the ancient Indian traditions points universally to "an eastern origin"---across the Atlantic, not the Pacific. (See THE AMERICAN RACE, p.98-99.) In fact, the word Atlantic was used 2000 years before Columbus discovered America even though it is an American Indian word. Its root is atlan meaning "water".

The Mexicans called their temple Teocallis. This word is directly related to the Greek, meaning "place of worship of God". The Greeks called the sons of Tiras, "sea people". The native Indian name Anahuac, which the Indians of Mexico apply to the Valley of Mexico, means "around the water".

Only a slight migration may have taken place across the Pacific from Asia to America. The overwhelming movement has been out of the Mediterranean to the new world ! That ought not be surprising. The ancient Phoenicians from Palestine left relics on the Azores Island in mid-Atlantic ! The Indians have numerous traditions of being ruled over by whites and of expecting whites to come from the East ---across the Atlantic.

What Herman Hoeh has to say about the Palestines is only part correct. Some of the Palestinians come from the Philistines, particularly in the Gaza Strip, but not the majority of the Palestinians. The majority descend from Esau (Edom). A major part of Esau became the Turks. Esau was white but his two wives were dark-skinned Canaanites. The Turks are much lighter skinned than Arabs and don't like being

referred to as Arabs. Esau's darker skinned descendants are mostly the Palestinians. Raymond McNair makes these comments about who the Palestinians descend from:

There is no biblical or historical evidence to support the conclusion that the majority of the four million modern Palestinians are descendants of the ancient Philistines-though a significant number of the Arabs in the Gaza Strip are... When considering Old Testament history, one people - the Edomites stands out as having a persistent hatred toward the people of Israel. In fact, the Bible records numerous incidents in which the Edomites attacked God's people...

The ancestors of many of today's Palestinians first began migrating into southern Palestine or Judea several centuries before the birth of Christ. These *Edomites* were then called *Idumeans*. Both the Old and New Testaments mention a nation called Idumea (Is. 34:5-6; Ezek. 35:15; 36:5; Mark 3:8). The Romans later appointed an Idumean, Herod the Great, as king over all of Judea. *Where* was Idumea located, and *who* were the Idumeans?

The Edomites had originally lived south of Judah, in the general area located between the Dead Sea and the Gulf of Aqaba. Later, however, after the Ten Tribes of the Kingdom of Israel and the Two Tribes of the Kingdom of Judah were uprooted from the Promised Land and taken captive, Edomites began settling much of the Jews' former lands (cf. Ezek. 35-36).

The Edomites had once inhabited Mount Seir south of Judah. "So Esau dwelt in Mount Seir. Esau is Edom" (Gen. 36:8). Sometime after the Jews were taken captive to Babylon, many Edomites living near Judah's southern border started moving north into the nearly depopulated land of Judah. The *Encyclopaedia Britannica* says, "There was some movement upwards from the south of Judah of groups closely related to Edomite and kindred peoples of South Palestine and Northern Arabia. The immigrants, like the new occupants of Samaria, gradually assimilated themselves to the new soil... [subsequently] the Edomites were responsible for a new catastrophe" ("Palestine," 11th ed., vol. 20).

They began claiming the lands formerly occupied by the peoples of Israel and Judah. They said, "These two countries [Israel and Judah] shall be mine, and we will possess them" (Ezek. 35:10)!

What did God think of the Edomites, who had appropriated Israel's land as their own? "Thus says the LORD God... 'Surely I have spoken in My burning jealousy against the rest of the nations and against all *Edom*, who gave My land [promised to Judah and Israel] to themselves as a possession, with whole-hearted joy and spiteful minds, in order to plunder its open country'" (36:5)!

God solemnly declares He will punish the Edomites for their hatred and cruelty toward His people. "'Because you have had an *ancient hatred*, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity.. therefore, as I live,' says the LORD God, 'I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you'" (35:5-6; cf. Is. 34:1-10) (World Ahead, July-August 1996, p.11, 13).

To complete this section I'd like to quote from a paper I wrote on the history of Israel (<http://rogerswebsite.com/articles/Israel-History.htm>) showing where the 12 tribes of Israel migrated to:

Israel was the name that God gave to Abraham's grandson, Jacob, which means "Overcomer with God". Jacob had 12 sons and from those sons descended the 12 tribes of Israel. Only one of those 12 tribes are the Jewish people or the Jews as they are called.

These birthright promises were passed down through Isaac and Jacob. All of Jacob's 12 sons would share in the blessings promised to Abraham but the double portion of this birthright was passed onto Joseph's sons, Ephraim and Manasseh. In Genesis 35:11 God said to Jacob:

"I am God Almighty. Be fruitful and multiply; A NATION AND A COMPANY [OR COMMONWEALTH] OF NATIONS shall proceed from you, and kings shall come from your body."

This part of the birthright promise was passed onto Joseph's sons, Ephraim and Manasseh in Genesis 48:19: "He (Manasseh) also shall become a people, and he also shall be great; but truly his younger brother (Ephraim) shall be greater than he, and his descendants shall become a multitude of nations."

In Genesis 49 Jacob gave prophecies about what the descendants of each of his 12 sons would be like in the end-time before Christ's return. About Joseph he said:

"Joseph is like a grapevine that produces much fruit, a healthy vine watered by a spring, whose branches grow over the wall. Archers attack him violently and shoot at him angrily, but he aims his bow well. His arms are made strong. He gets his power from the Mighty God of Jacob and his strength from the Shepherd, the Rock of Israel. Your father's God helps you. God Almighty blesses you.

"He blesses you with rain from above, with water from springs below, with many babies born to your wives, and many young ones born to your animals. The blessings of your father are greater than the blessings of the oldest mountains, greater than the good things of the long-lasting hills. May these blessings rest on the head of Joseph..." (Genesis 49:22-26, New Century Version).

This prophetic passage tells us that Joseph's descendants 'in the last days' will live in a productive, well-watered and fruitful land. They will be a people who have greatly expanded their territory and influence - politically, militarily, economically and culturally - a people 'whose branches grow over the wall,' or beyond their natural borders.

They will be a people that, on occasion, will be attacked by other nations but will generally be victorious. Their triumphs will sometimes seem 'miraculous' or 'providential' because the Almighty God is their helper and source of blessings.

They will be a people who live in an unusually favourable climate that easily supports their steadily expanding population. They will enjoy the blessing of good crops, vast herds of livestock and extensive natural resources such as fine stands of timber and valuable minerals mined from their soil.

Of the twelve tribes of Israel, the two half-tribes, Ephraim and Manasseh, who were the sons of Joseph, were to receive the fantastic birthright blessings of God which included promises of staggering national prosperity. They would receive "the dew of heaven, of the fat places of the earth, and plenty of grain and wine" (Genesis 27:28-29, Deuteronomy 33:13-17).

The Jewish Encyclopedia states the following about the connection between the Nordic peoples of NW Europe and the House of Israel:

"The identification of the Sacae, or the Scythians [recognised by most historians as the ancestors of the British peoples] with the Ten Tribes because they appear in history at the SAME TIME and very nearly in the SAME PLACE, as the Israelites removed by Shalmaneser, is one of the chiefs supports of the theory which identifies the English people, and indeed the whole Teutonic race, with the Ten Tribes. Dan is identified sometimes with Denmark and sometimes with the Tuatha da Danaan of Irish Tradition" (p.250)

Whilst in Samaria, the house of Israel became known as the "House of Omri"(1 Kings 16:23) or Beth-Omri and the Black Obelisk of Shalmaneser II, now in the British Museum, reveals the Assyrian equivalent of "Omri" as Khumri and the "House of Omri" as Bit-Khumri. This is the origin of the Babylonian title Gimiri.

"The description 'Son of Khumri' is thought merely to show that Jehu was an Israelite, because Israelite territory was called 'Bit-Khumri'" (The Ancient records of Assyria and Babylonia, Vol.1, p46).

This is also confirmed in Hastings Dictionary of the Bible which says:

"The Assyrians first became acquainted with Israel in the time of Omri, and they called the country of the TEN TRIBES OF ISRAEL 'the land of the house of Omri' even after the extinction of his dynasty"(Vol.1, Article, Omri, p.688).

"The Old Testament in the Light of Historical Records and Legends of Assyria and Babylonia" states that:

"Omri was likewise pronounced in accordance with the older system, before the grain became ayim. Humri shows that they said at the time Ghomri" (3rd ed., p.339).

Raymond McNair in "Keys to North-West European Origins" says the following:

Here follows excerpts from a translation of the Behistun Rock Inscriptions by L.W.King and R.Thompson, "Thus sayeth Darius, the king, 'These are the provinces which are subject unto me, and by the grace of Auramanda became I king of them'"(The inscriptions of Darius the Great of Behistun). This translation translates all of the words on the Behistun Rock Inscriptions in three parallel columns. The first column contains the Persian, the second the Susian or the Elamite, the third contains the Babylonian translation.

These inscriptions mention twenty-two provinces. The nineteenth province listed by all three of these parallel columns is called in the Persian language "Scythia" (Phonetic: Saka), in the second column this same province is called in the Susian language "Scythia" (Phonetic: Sakka) and the third column in the Babylonian language is translated, "in the land of the Cimmerians" (Phonetic: Gi-mi-ri)(p.132).

Cimmerians is merely a corruption of Samaritans while Sacae or Sakka is derived from the patriarch Isaac. According to Gawler in his book "Our Scythian Ancestors":

"The word Saacae is fairly and without straining our imagination translatable as Isaacites"(p.6).

The name Saxons is also derived from Sacsons meaning Isaac's sons. Also the words Scythian and Scot are derived from the Hebrew Succoth which means a booth, tabernacle or temporary dwelling.

"Whether at the same time these Gimiri or Saka are really Cymric Celts we can not positively say...But...the Babylonian title of Gimiri, as applied to the Sacae, is not a vernacular but a foreign title, and may simply mean THE TRIBES"(History of Herodotus, Bk. IV., Appendix, Note 1).

No nation or people have been spoken for so long and so consistently by the words "the tribes" as the people of Israel.

According to the Behistun Rock Inscriptions the Gimiri (Ghomri) were the same people as the Cimmerians, the Sacae and the Scythians, who gave birth to the Cymri Celts, Saxons, Goths and other peoples of North-Western Europe. Sharon Turner states that:

"The Kimmerioi of the Greeks were the Kimbroi of the Greeks, and the Cimbri (Kimbri) of the Latin writers"(History of the Anglo-Saxons, p.28).

Robert Owen in his book "The Kymry" says:

"In leaving the far east, they, the Kimmerians or Kymry must have occupied a country south of the Caucasus, extending from the river Araxes to the Palus Haboria or Sea of Azof, where Herodotus remarks on the many places yet bearing the name of Kimmerian in his time"(The Kymry,p.11).

This is exactly where the Israelites were exiled to by the Assyrians! Grant says that:

"The Nordics also swept down through the Thrace into Greece and Asia Minor, while other large and important groups entered Asia partly through the Caucasus Mountains but in greater strength they migrated around the northern and eastern sides of the Caspian-Aral Sea"(The Passing of the Great Race, p.214).

Again we see that the ancestors of the Anglo-Saxons and Scandinavians migrated from exactly the same area that the Israelites were deported to after the Assyrians invaded Israel.

The Israelites after their exile became known as the Scythians around the northern shore of the Black Sea and the Sacae or Sakka in the area of Persia. They came via the Danube, Central Europe, Greece and the Baltic into Scandinavia, Britain and North-West Europe after numerous different migrations.

In History of the Anglo-Saxons Sharon Turner writes:

"The Anglo-Saxon, Lowland Scot, Normans, Danes have all sprung from that great fountain of the human race which we have distinguished by the term Skythian or Gothic... Sakai-Suna or the Sons of Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word 'Saxon'"(Vol.1, p.56, 87).

God prophesied in the Bible, "In Isaac your seed shall be called" (Gen.21:12) and the Saxons or Sacasons are, in fact, the sons of (I)saca. John Wilson in his Languages of Europe states that:

"The basis of the English language may, to a remarkable extent, be found in Hebrew. Many of our most common words, and names of familiar objects, are almost pure Hebrew."

The ancient Welsh language is very similar to the Hebrew and has the same characteristic of almost being vowel-less as is the Hebrew.

The Scythian language indicates that the Scyths were descendants of the Hebrew-speaking "Lost Ten Tribes". The Scyths spoke Scythiac which is classified this way:

"Scythiac...Scythian (language)...There is a strong similarity between Hebrew and the Scythian languages"(A New English Dictionary on Historical Principles, 1971 ed., Vol.VII, art., "Scythiac").

The Scythians were nomads, dwelling mainly in tents from which the word Scythian is derived. They raised crops, but their main talent was in tending cattle, sheep, goats and especially horses. They were acknowledged to have been the best horseman of their day, and no cavalymen could match their skill when it came to fighting on horseback.

"The graves of Scythian kings and nobles revealed many objects of gold and bronze, which bear witness to outstanding technical and artistic skill"(World History from Earliest Times to 1800, Vol.3, p.320).

Raymond McNair makes these comments about archaeological proof of the Israelite origins of the Scythians:

Authentic gravestones have been found in the region of the Crimea (or Krim—named after the Cimmerians), north of the Black Sea, bearing Hebrew inscriptions. Three of note were referred to by J.W. Bosanquet in his article, "Synchronous History," published in the 1873 Transactions of the Society of Biblical Archaeology, volume 2. One reads, "This is the tombstone of Buki, the son of Izchak, the priest; may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our Exile." The second states, "Rabbi Moses Levi died in the year 726 of our Exile." And the third says, "Zadok, the Levite, son of Moses, died 4000 after the creation, 785 of our exile."

Counting from an eighth century B.C. captivity, the years just mentioned indicate that these people died around the beginning of the Christian Era. Bosanquet says that, according to Neubauer's History of the Crimean Tombs (p. 29), the Israelites there claimed "to be descended from the Ten Tribes." So, many descendants of those Israelites who were deported to Assyria still lived north of the Black Sea at this time.

How these people had gotten there is recorded in an amazing epigraph found on another tombstone in this same region. Here is C. Coffin's translation of A.E. Harkavy's German version (published in Academia Scientiarum Imperialis Memoires, St. Petersburg, vol. 24, no. 1, 1863, p. 9):

I Jehuda ben Mose ha-Nagolon of the East country, ben Jehuda ha-Gibbor of the tribe of Naphtali, of the generation Schillem, who went into the exile with the exiles, who were driven away with Hosea, the king of Israel, together with the tribes of Simeon and Dan and some of the generations of the other tribes of Israel, which (all) were led into exile by the enemy Shalmanesser from Schomron [Samaria] and their cities to Chalach [Halah], that is, Backack and to Chabar [Habor], that is, Chabul and to Hara, that is, Herat, and to Gosan [Gozan], the cities of the exiled tribes of Reuben, Gad and the half of Manasseh, which Pilneser [Tiglath-Pileser] drove into exile and settled there (and from there they scattered themselves over the whole land of the East as far as Sinim)—when I returned from wandering in the land of their exile and from journeying in the dwelling places of the

descendants of their generations in their resting places of the Land of Krim [the Crimea] (America and Britain in Prophecy, p.42).

These powerful, nomadic tribes first appear in the very same area that the Israelites were taken captive and deported to 50 years earlier.

"The Scythians...apparently first appear in written history in the annals of Esarhaddon (the Assyrian king from 681-668 B.C.) and seem to be centred at that time in what is today Northwest Iran"(The Anchor Bible Dictionary, Vol.5, art.Scythians).

The Parthian empire ruled much of Mesopotamia and the area known today as Iran around the time of the Roman Empire. Stephen Collins writes the following on just how powerful an empire they were and who they were:

Parthia was a vast ancient empire which ruled over Asian territory at the same time that the Roman Empire ruled over the Mediterranean region. Although Rome launched many wars of aggression against Parthia, none succeeded in their aims of subjugating the Parthians. In fact, Parthia administered many crushing defeats to Roman armies as these two ancient "superpowers" opposed each other for centuries. In spite of the fact that much is known about Parthia's history, it is almost totally ignored in history...

A famous nineteenth century historian, George Rawlinson, wrote books extensively documenting the history of the Parthian empire. They were entitled "Parthia" and "The Sixth Great Oriental Monarchy". The Greco-Roman classical writers recorded a voluminous amount of information about Parthia and Rawlinson extensively cites the classical writers in his histories of the Parthians. He introduces "The Sixth Great Oriental Monarchy" with these words:

"...the picture of the world during the Roman period...put before students in "Histories of Rome," was defective, not to say false, in its omission to recognise the real position of Parthia...as a counterpoise to the power of Rome, a second figure in the picture not much inferior to the first, a rival state dividing with Rome the attention of mankind and the sovereignty of the known earth. Writers of Roman history have been too much in the habit of representing Rome as...a Universal Monarchy, a Power unchecked...having no other limits than those of the civilised world...the truth seems to be that...from the first to the last ...there was always in the world a Second Power, civilised or semi-civilised, which in a true sense balanced Rome, acted as a counterpoise and a check...This power for nearly three centuries (B.C. 64 — A.D. 225) was Parthia."

The concept that Rome had equal rivals in the ancient world will come as a surprise to most readers...The lack of information on Parthia likely results from the fact that history has been taught almost exclusively from a Greco-Roman perspective. This pre-occupation with Greco-Roman history has led to major misunderstandings about the reality of the ancient world. In earlier chapters we learned that ignorance of Phoenician and Carthaginian history has led to modern man's unawareness of the role of North America in ancient history. This was due to the Phoenician / Carthaginian monopoly of Gibraltar which for centuries, denied the Greco-Romans any maritime access to lands beyond the Mediterranean Sea. As a result, Greece and Rome were far less advanced than the Phoenicians and Carthaginians in understanding world geography.

Rawlinson states, "there was a strong conviction on the part of those who came in contact with the Parthians, that they were Scyths" and adds "that the Scythic character of the Parthians is asserted in the strongest terms by the ancient writers. Rawlinson cites the classical historians Strabo, Justin and Arrian in stating:

"The manners of the Parthians had, they tell us, much that was Scythic in them. Their

language was half-Scythic, half-Median. They armed themselves in the Scythic fashion. They were, in fact, Scyths in descent, in habits, in character."

This Scythian origin of the Parthians is further confirmed by the fact that many times in their history, ousted Parthian kings sought refuge among the Sacae tribes of the Scythians or replenished their armies with soldiers from Scythian tribes. This recurrent Parthian reliance on the Sacae tribes of Scythia in times of trouble indicates that the Parthians and Scythians were natural allies (The Lost Ten Tribes of Israel!...Found, p.205-207).

As we have already seen the Scythians, who were the same race as the Parthians, were predominantly Israelites.

The Parthians and Scythians are the people written about by Josephus as the extremely numerous descendants of the ten tribes of Israel. Josephus, who lived in the first century A.D., wrote the following about the ten tribes of Israel

"The ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers" (Antiquities of the Jews, Book XI, Chapter V, Section 2, Emphasis added).

At the time that Josephus wrote the Euphrates River had long been the recognized border between the Roman and Parthian Empires. For Josephus to write (from his perspective within the Roman Empire) that the ten tribes were beyond the Euphrates River was another way of saying the ten tribes were "in Parthia", even as many Americans would recognize the phrase "beyond the Rio Grande" as a euphemism for "in Mexico (The Lost Ten Tribes of Israel...Found!, p.220).

"Wise men from the east" (Matt. 2:1) came to visit Christ when He was born. According to Stephen Collins the Greek word for wise men is "magian" and literally means "Persian astronomer or priest" (The Lost Ten Tribes of Israel...Found!, p.268). Since Parthia ruled the area of Persia these Magi would have been from Parthia. As Christ was a descendant of David he may well have been related to the ruling class of the Parthians.

This connection with the Parthian ruling class may have been part of the reason for the reluctance that the Romans had to crucify Christ, only doing so when backed into it by the Jewish religious leaders. As "all Jerusalem" (Matt. 2:3) was troubled at the arrival of the Magi this was a very public event and it must have been a large caravan of officials with much treasure and military escorts to guarantee their protection. The Israelite Parthians were looking forward to the Messiah coming just as the Jews were at the time.

The historical term "barbarian" is very misleading for the Celtic and Scythian tribes as they migrated westward from the area around the Black and Caspian Seas. Though, to some degree nomadic, they had a highly developed culture. The pre-Roman British relics at the British Museum show a higher degree of technical skill than the Roman and Greek relics of the time. While Rome conquered most of its huge empire with its impressive war machine it never could conquer the Britons. It became a Roman dominion through a treaty in AD 120 in the days of Emperor Hadrian.

Israel has been a great blessing on the world (Gen.12:3) because of what they have contributed to civilisation in terms of culture, technical inventions and many other things. The descendants of ancient Israel from the Phoenicians, Carthaginians, Scythians, Parthians, Barbarians, Celts and Anglo-Saxons truly have a most fascinating and profound history.

The Scottish Declaration of Independence, written in 1320 AD by King Robert the Bruce (who was popularized in the 1995 movie *Braveheart*) states:

"The nation of the Scots has been distinguished by many honours, which passing from greater Scythia through the Mediterranean Sea and through the Pillars of Hercules, and sojourning in Spain, amongst the most savage tribes through a long course of time, could nowhere be subjugated by any people, however barbarous, and coming thence 1200 years after the outgoings of THE PEOPLE OF ISRAEL they, by their many victories and infinite toil, acquired for themselves the possessions in the west which they now hold."

Robert the Bruce was only one of a number of other prominent individuals who knew the English-speaking peoples descended from the tribes of Israel. In 1588 Sir Francis Drake, writing to his old friend, John Foxe, said:

"Wherefore I shall desire you to continue faithful remembrance of us in your prayers, that our purpose may take good effect, as God may be glorified, His church, our Queen and country preserved, and the enemies of truth utterly extinguished, that we may have continued peace IN ISRAEL."

Most of Scotland, Ireland and Wales were populated by the Celts who were a mixture of Judah (Scots) and Danites (Irish) while England was settled by the Britons (Ephraimites) prior to the Roman occupation, many of who were evangelized by Joseph of Arimathea and some of the apostles who were charged by Christ to preach to the lost sheep of the House of Israel (Matt. 10:6). In the fifth and sixth centuries AD the Angles (Manassites) and the Saxons (Ephraimites) crossed the English Channel from western Germany.

The Angles settled in the eastern Anglia counties such as Norfolk and Suffolk. The Saxons settled the rest of England and pushed the original Britons further west in England. By far the heaviest concentration of people who migrated to America from England came from the Anglia counties where the Angles had settled. God was separating many people of the half-tribe of Manasseh from their Ephraimite brothers.

Oddly enough the Angles, whose descendants compromise much of America's population, gave their name to England which means "Angle-land". The word Angle is probably derived from the Hebrew word "Eglah" meaning "Heifer of the wild ox or unicorn", which is one of the animals on the British coat of arms (Today, Tomorrow and the Great Beyond, p.97).

Stephen Collins makes these comments on the similarities between the tribe of Manasseh, the Scythians and the Americans:

When Manasseh received its inheritance in ancient Palestine, it was given an unusually large area of land. It included two portions of land divided in the middle by the River Jordan. Even at the beginning, the tribe of Manasseh preferred "wide-open spaces"...When America was being settled, Manassehites were especially drawn to North America because of its promise of considerable living space. When Americans spread westward toward the Pacific Ocean, they migrated in wagon trains. In doing so, they carried on a tradition of the ancient Scythians. The Scythians also migrated via covered wagons, which are described in the following words:

"The wagons in which the women and children travelled had from four to six wheels. They were covered with felt roofs and the space inside was divided into two or three compartments. Little clay models of these prototypes of the modern caravan have been found in some... Scythian burials."

Like the cowboys of the American "West," the Scythians also 'excelled at lassoing.' With their horse riding, lassoing, and "wagon trains", Scythian culture resembled the pioneer days of the American West (without the six-shooters). Perhaps the power of genetic influence is more potent than generally realized. As in ancient times, the modern Manassehites found their home in the "wide open spaces" of North America...

It is apparent that God drew Manassehites from Europe to North America to found the United States of America (the great single nation of Manasseh, that was prophesied in Genesis). God stated in Amos 9:9 that he "wouldn't lose a single grain [a person or family unit]" of the Israelites as they were "sifted" through the nations, showing that God kept track of all the families of the Israelite tribes in order to fulfil the prophecies about them.

While Manasseh loves wide-open spaces, Ephraim has a habit of sending out colonies from a cramped homeland. Although Ephraim, was the chief tribe of Israel, its inheritance in Palestine was very small. Since Ephraim, like Manasseh, was promised a huge population by God, where did their growing numbers go?...Israel colonized widely in North Africa, Europe and even North America. Because Ephraim's inheritance in Palestine remained small, it had to "export" its growing population to new colonies (The Lost Ten Tribes of Israel...Found!, p.390-392).

Israel was to number at least in the tens of millions (Gen.24:60). They did not go east for Asia is inhabited by the Oriental, Indian, Arabic and Russian peoples. They did not go south into Africa or to Latin America. Bible prophecy shows they went west (Isa.49:12, Hos.11:10, 12:1). By the process of elimination they must be west of Central Europe because that is where the Beast power to punish Israel will come from...

We have covered the history, in particular, of the descendants of the two sons of Joseph, Ephraim and Manasseh, from whom the British and American peoples descended. Where did the rest of the tribes of Israel migrate to?

In Genesis 49 there is recorded a long prophecy that describes the state of each of the tribes in the "latter days". More clues are given in a similar prophecy spoken by Moses in Deuteronomy 33.

Jacob's firstborn son to his first wife, Leah, was **Reuben**. Because he slept with Jacob's concubine, Bilhah (Genesis 35:22), he lost the birthright which was passed onto Joseph, the firstborn son of his second and favourite wife, Rachel. Which nation is descended from Reuben? The clues of Genesis 49 and the facts of history point to France.

In Yair Davidy's book "The Tribes he writes:

"In west Europe the Franks were divided into several groups of whom the main ones are assumed to have been the Ripuarian Franks, the Salian Franks and the Chatti or Hessians. The Ripuarian Franks were assumedly so-called by the Romans since they were first known to them on the banks of the Rhine (in Latin "ripe" means river-bank) The name is also given as Ribauri and this name in Hebrew is another form of REUBEN ... [the] Ripuarian Franks with Alamans also entered Gaul from the east of the Rhine where they had been centred in Westphalia. The name 'PHALIA' wherein the Franks had been sojourning is derived most likely from that of PHALUI, second son of Reuben (p 162-163)".

Jacob foretold that Reuben would be "unstable as water"(Gen. 49:4). This has been the case with the instability in French government since the French revolution, though it has been more stable in recent years. Just as Jacob's son, Reuben, had a weakness for sex, the French have been known for their "avant-garde" approach to sex. Jacob also referred to Reuben as "the excellency of dignity and the excellency of power"(Gen 49:3). In the

past, France was called "the queen of culture". This excellency can be seen in many of France's magnificent chateaus and palaces such as the Versailles. During the time of Napoleon, France also excelled in power.

The descendants of Reuben, at a subconscious level, have tried hard to take back the double-portion of the birthright blessings from Joseph. Just before the time that Ephraim and Manasseh would inherit the birthright the French controlled much of eastern Canada and the vast Mississippi Basin (Louisiana Territory). The French and Indian War (1754-1763) was a major turning point in the struggle for control of North America. The decisive battle was the British capture of the "impregnable" city of Quebec where the fighting was centred on the aptly named Plains of Abraham. Britain thereafter acquired the French territory of eastern Canada.

In 1803 Napoleon sold the vast Louisiana Territory (8.28 million acres of the world's richest and most fertile land) to the new nation of the United States in order to fund his war efforts to expand France's empire in Europe. This event is seen by some as a symbolic handing over of the birthright from Reuben to Joseph.

Through the French support of the Americans in their War of Independence and the sale of the Louisiana Territory, France hoped to create a rival who would weaken England. They elevated one branch of the family of Joseph and then lost to the other branch on both sea and land when the British defeated them in the battles of Trafalgar and Waterloo.

After Reuben came **Simeon and Levi**. These sons were quite cruel and Jacob foretold that they would be scattered by God throughout Israel (Gen. 49:7). According to Yair Davidy, Simeon appears to be represented by Celtic tribes such as the Simeni on the east coast of Britain and the Semoni of Ireland and Wales. Some also are to be found in Scandinavia (The Tribes, p 219-220).

The tribe of Levi, from whom came Moses and Aaron, became the priestly tribe. Being the priestly tribe they had no tribal inheritance. They lived amongst the other tribes. Amongst the Jews of Israel and the United States we find many with names like Levi, Levy and Lewis. The Hebrew word for priest is "Kohen". Many with names such as Kohan, Kuhn and Cohen are of Levite descent.

Judah or the Jewish people are quite visible to the world today, due mainly to the fact that they have remained faithful to keeping the sign of God's people, the Sabbath (Exod. 31:16-17). Jacob foretold that his "hand shall be on the neck of your enemies" (Gen. 49:8). The military skill of the Jewish people of the modern state of Israel in resisting the attacks of their Arab neighbours has been quite remarkable. The Jews have always had a reputation for producing great intellects (eg. Einstein) as well as being skilful warriors. The Jews in the state of Israel and the Scottish (many of whom descend from Judah) have been known as great warriors and Scottish inventors have produced a great many inventions per capita than most nations.

In Zephaniah 2:1-2 there appears to be a reference to the return of the Jewish people to the land of Palestine that we have seen in recent decades. Jesus' prophecy of the abomination of desolation (Matt. 24:15) requires an Israelite presence in Palestine in the end time. A significant number of Jews migrated into Europe with the other tribes. The Jutes gave the name of Jutland to the Danish peninsula. Many Jews can also be found in Denmark, Scotland, south England, Northern Ireland as well as the United States.

"Zebulun shall dwell by the haven of the sea. He shall become a haven for ships" (Gen 49:13). This prophecy finds its fulfilment in the nation of Holland or the Netherlands.

Rotterdam, at the mouth of the Rhine, is the world's busiest port. In the 17th Century, Holland was one of the great sea and colonial powers of Europe.

Zebulun is also described as obtaining abundance and wealth from the seas and the hidden treasures of the sands (Deut. 33:19). The Dutch are well-known for building dykes and reclaiming land for the use of farming. Much of the Afrikaan population of South Africa are of Dutch descent. South Africa is known for the great wealth obtained from their diamond mines and Holland for its diamond cutting industry.

"The name ZEBULON was recalled in Zabulistan of east Iran (Afghanistan) and in the Sabalingoi which people were originally in southern Jutland and from there moved into Dutch Frisia and other parts of Holland" (The Tribes, p.330).

Dan was described as "a serpent by the way" (Gen 49:17) or a serpent's trail. They had a custom of naming places after their tribal ancestor Dan (Joshua 19:47, Judges 18:11-12). They certainly left their mark on Europe as they migrated across it. We see this in the names of many of Europe's important rivers such as the Don, Dneiper, Dniester, Dardanelles and the Danube.

Keating's History of Ireland traces the Tuatha de Danaan (literally "the tribe of Dan") from Greece to Scandinavia. Both ScanDINavia and SweDEN bear the name of Dan. From there they went to Scotland and later across to Ireland. The name of Dan occurs frequently in Ireland in place names such as Donegal, Danslaugh, Dungarvan, Dundalk, Dungloe, Dunsmore as well as the popular Irish song "Danny Boy".

Dan migrated to Ireland and, along with people descended from Judah, form the bulk of the nation of Denmark (DAN-mark). "Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels, so that its rider shall fall backward" (Gen 49:17) Jacob also said that Dan would be a judge over his own people (Gen 49:18). Ireland has been like a serpent biting at the heels to England. Ireland achieved self-government from British rule via a terrorist campaign against representatives of the British government. A coiled snake is also the symbol of the Irish Republican Army (the I.R.A.).

Asher was to be characterised by qualities such as we see in Belgium today. "Bread from Asher shall be rich and he shall yield royal dainties" (Gen. 49:20). Belgium has been long recognised for her cakes and pastries as well as her lace, porcelain and tapestries which have graced the halls of kings. Both Belgium and Luxembourg are especially blessed above many of the other nations of NW Europe with a high standard of living. "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil" (Deut 33:24). Oil was a symbol of prosperity.

Gad is a Hebrew word meaning "troop" which is a good description of Switzerland where every man is mobilized for defence. The French speaking Swiss appear to be descended from the tribe of Gad. "Blessed is he who enlarges Gad" (Deut. 33:20). The Swiss nation, per capita, is the richest nation in Europe.

Jacob also said that "a troop shall tramp upon him: but he shall triumph at last" (Gen 49:19). The Swiss broke away from the Holy Roman Empire around 1300 and have retained their independence for most of the time since. "He provided the first part for himself, because a lawgiver's portion was reserved there. He came with the heads of the people" (Deut 49:21). To Gad come "the heads of the peoples". Geneva has been known as a place where heads of government meet for peace talks.

The identities of Isaachar, Naphtali and Benjamin are a little more obscure. **Isaachar** appears to be Finland. "Issachar is a strong ass couching down between two burdens. [He] bowed his shoulder to bear, and became a servant unto tribute" (Gen. 49:14-15,

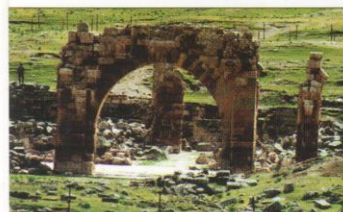
KJV). Finland has long been caught between the stronger, competing nations of Sweden and Russia and for some of the past century was under tribute to both Russia and Germany.

Naphtali appears to be Sweden. The Amplified Bible renders Genesis 49:21 as "Naphtali is a hind let loose which yields lovely fawns". Sweden is known for its sexually open lifestyle and blond, Swedish women have had a reputation for their great beauty. Naphtali also "gives goodly words"(Gen. 49:21, KJV). From Sweden come the Nobel prizes.

"Benjamin is a ravenous wolf. In the morning he shall devour the prey, and at night he shall divide the spoil (Gen 49:27). This is a very good description of the Vikings who pillaged Northern Europe. The Vikings came mostly from Norway who, along with the Danes, make up most of the population of Iceland. Just as Benjamin was the smallest tribe, so too, are the Norwegians amongst the other Israelite nations of Northwest Europe.

Where was Abraham's Original Homeland (Ur of the Chaldees)?

In his book "The Exodus Case" Lennart Moller has some excellent material covering where Abraham's original homeland (Ur of the Chaldees) was which was not the famous southern Ur excavated in Babylonia by Roger Woolley. The following is from "The Exodus Case:



Figures 34-38: The photographs show parts of the huge area that is the ruins of Haran.

1. WHERE WAS UR OF THE CHALDEES LOCATED?

Abram and his family left Ur of the Chaldees on their way towards the land of Canaan, but where was this "Ur of the Chaldees"? A traditional localisation of Ur of the Chaldees is eastwards of modern Israel, somewhere between the Euphrates and Tigris rivers in what is Iraq at present. Archaeological discoveries have pointed out a place in southern Iraq which is called Ur. However it is unlikely that Ur in southern Iraq corresponds to Ur of the Chaldees.

1.7. Where Was Haran Located?

According to the biblical chronology (see chapter 44), Abraham was born in Ur of the Chaldea around 1996 BC, and he left the area of Ur and Haran on his departure to Canaan around 1921 BC. (Figure 1013)

The Bible text says that they were on the way to Canaan. We know the destination of their journey since Canaan corresponds to Judaea, or the area of present day Israel. They were on the way to Canaan but stayed in Haran. It is known where Haran was situated and still exists today, namely by a subsidiary of the river Euphrates, called the river Balikh. The place of Haran is marked on modern

maps as Harran in southeast Turkey (Figure 40). Haran has been an important town for several thousand years.

At one point in time the town was protected by a fort which had 150 rooms, and a wall round the town which was 5 m high, 4 km long, with 187 watch-towers and 6 great gates. Haran was invaded and destroyed by Mongolians in 1260 AD, but a small village still exists on and beside the remains of the Haran city and fortress.



Figure 41: A traffic sign on the road to Haran.

If Terah and his family were on the way to Canaan and passed by Haran, it is probable that Ur of the Chaldees lay approximately north, north-west or north-east to Haran. Otherwise it would have been a roundabout way to pass Haran on the way to Canaan. In those days it was both necessary and most practical to follow a river when one went on a journey. The land alongside rivers was flat, the risk of going astray was small and, perhaps most important of all, there was free access to water for humans, transport animals and cattle, in these often very dry regions.

1.2. Could Urfa Correspond To Ur?

If one follows the river Balikh to the north about 30 km from Haran and then about 8 km to the west, there is a town which today is called Urfa. Could this be the Ur of the Chaldees?

In "The New Encyclopedia Britannica" (2) the following is noted about the town of Urfa:

"The Town lies in the fertile plain of Haran, ringed by limestone hills on three sides... Traditions of earliest foundation associate the site with the legendary king Nimrod, and Muslim legend associates the place with Abraham; a cave beneath Urfa's citadel is said to be Abraham's birthplace. The town's modern name is derived from its early Aramaic name, Urhai" The region of Ur of the Chaldees was probably the birthplace not only of Abram, but also of his forefathers.

It is worth noting that in the area there are several villages, communities and ruins called "Serug" (Abram's great-grandfather), "Nahor" (Abram's grandfather), "Terah" (Abram's father) and "Haran" (Abram's brother). In addition, the name "Nimrod" (a fore-father to Abraham) is found in the area. These names have changed down the years. Serug is most likely the same place as the one referred to as "Sarugi" in Assyrian documents from around 700 BC and called "Suruc" today.

Around 900 BC Terah is referred to as "Til-Turahi", which means the ruins of Terah (figures 44 and 45). The place

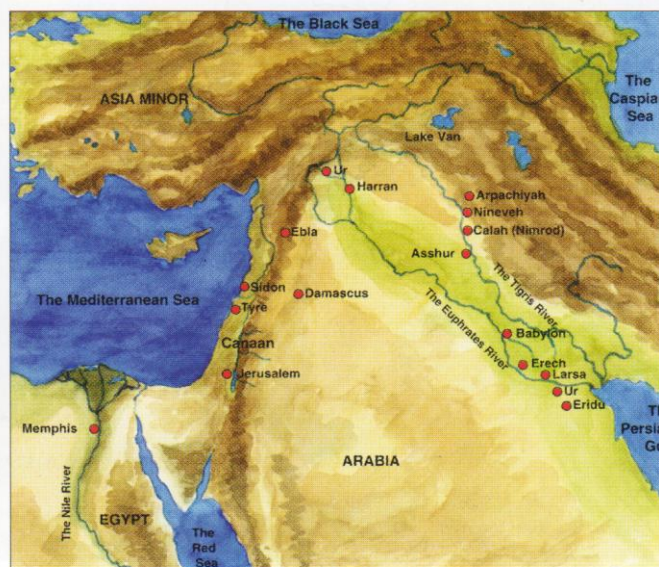


Figure 40: Places in the Middle East that are relevant to the discussion of this book. Ur and Haran referred to in the text are found in the upper middle part of the map.



Figure 49: The cave under the citadel of Urfa is still regarded as a holy place by Moslems. According to local traditions this was Abram's birthplace.

called Haran (Abram's brother's name) still exists today, situated in south-eastern Turkey, about 44 km from Urfa by the roads of today. Some of these places are marked on the map in figure 47, which shows Urfa's surroundings near the border between modern Turkey and Syria.

The cave under the town of Urfa's citadel, which according to popular tradition was Abraham's birthplace, is still regarded as a holy place today (figure 49).

The city is named Sanliurfa (since 1983), but was earlier named Urfa. Urfa is related to the Hurrian state, and the city is at least from the second millenium BC. Moslems have erected a mosque over the cave, the Crusaders erected a fortress, and there are two columns from an ancient Baal temple, called Nimrod's throne, on top of the mountain. King Abgar Ukkama (9-46 AD) was the founder of Christian traditions of this city, figures 58-62...

1.5. Can The Origin Of "Chaldees" Be Traced?

Around Lake Van in today's eastern Turkey the above mentioned god "Khaldi" was worshipped. Several references have other transliteration by sound of the name of this god. Two examples are: "Haldi" in the Urartian temple of Toprakkale (8), and "Kalhu" from the northern part of Mesopotamia (9). In the area where the Urartu god "Haldi" was worshipped (south-east Turkey) the language was called "Haldian or Chaldian", today the name "Urartian" is used (7-9).

In addition to this are different spellings of the place "Toprakkale", where this god had a temple. At the British Museum in London one spelling is found that sheds light on this name: "Toppra Khale" (compare to Khaldi) where the god "Haldi" had a temple. This gives number of translations of the god/religion in the area of south-east Turkey (northern Mesopotamia); "Khaldi", "Haldi", "Kalhu", "Chaldeans" at the Urartian temple "Toppra Khale", where they spoke the languages "Haldian" or "Chaldian". It is not hard to draw the conclusion that all these very similar names refer to the same god/religion/language, especially since they refer to the same area and time in history.

Around today's Urfa there are a large number of names and places, villages and cities that have the "Kale"-part in their names. Kale or "Khale" relates to the Khaldi's cult of ancient times in south-east Turkey. Examples of these names are listed in Table 2, figures 55-57.

It is interesting that there are two places close to one another with similar names, Gerger and Gergerkales. This could also be written Gerger and Gerger of the Chaldees. Kale is also a name found at other places in Turkey, for instance the well known hot springs in Pamukkale.

Today Kale is understood as castle or fortress. However, in ancient times the most important place was where the gods were worshipped. That place was also protected or surrounded by a fortress. This is seen all over the world. Examples are the walled city and temple of Jerusalem, or the old churches of Sweden. These churches were grain storage places for years of famine, the



Figures 55-57: Examples of places in the region of Urfa that have the "kale" part in their names.



Table 2. Further examples of places in the region of Urfa that have the "kale"-part in their modern names.

Akcakale
Toprakkale
Direkkale
Eski kale
Kale (several places)
Rumkale
Tapkirankale
Yilani-kale
Gerger kales
Yeni kale

only place built of rock to shield people from foreign attacks.

Often the place with a tower was used to look for fires or ships from the sea. In addition to the church tower it was common to have a 'kastal' (same word as castle) meaning a defence tower. Therefore, it is logical to understand the word Khale/Kale meaning the god/the church/the temple/place of worship/protected by walls or a defence system some 4000 years ago, and that the interpretation today is more focused on the defence system (castle or fortress).

In the example in Urfa (figures 58-62), there is a place for worship (the Cave of Abraham), the mosque and a defence system (the walled part of the fortress).

1.6. The Religion Of The Area

The Bible texts relate that Joshua indicates an approximate location of Ur of the Chaldees when he addresses the people of Israel much later in Shekem:

"Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor... '(Josh. 24:2)

The river is the Euphrates and this description fits present day Urfa very well. The text also mentions the fact that both Abram and his father lived in the same area. Around Urfa there are a number of villages and other places which have the names of Abram's relatives (Nimrod, Serug, Nahor, Terah and Haran). The Prophet Joshua says something else that is worth noting:

"...and they served other gods. "(Josh. 24:2)

Two things are said here. The first is that they served other gods, not another god. This fits in with the Khaldis religion, which had at least 79 gods. The second is that here there is a possible reason why Terah (who served other gods) was only allowed to reach Haran, where he died at a great age. Only Abram, called by the Lord, the one true God according to the text, was allowed to enter the promised land of Canaan, but not Terah who served other gods. This hypothesis is supported by the Bible text of Acts 7:4.

As late as 1800 years after these events legends still mentioned them. The Jubilee Book is not part of the Old Testament, but it describes the events in the books of the Pentateuch. It was written, at the latest, in the year approximately 100 BC, perhaps much earlier (10). In this book there is a comment of interest in this context. When Abram was 60 years old, he arose one night and burned down the building where all the idols were. When the people awoke because of the fire, Abram's brother Haran rushed into the burning house to save the idols, and died in the flames. The Bible text only mentions that Haran died in Ur (Gen. 11:28). Urfa of today has more than 400 000 inhabitants, while Haran is a small village built on the remains of ancient Haran (figures 42-45)

1.7. In Summary

There are a number of indications, which together strongly support the hypothesis that it is the Urfa of today in south-eastern Turkey, which was Ur of the Chaldees; where Abram and his forefathers lived, and which they later left to journey towards the land of Canaan. These indications include the following



Urfa is situated on a plain. Two places on this plain are called Cinar and Sinjar, respectively. Ur of the Chaldees must be situated on the Shinar plain.

- Around Urfa there are several places, to which Abram's forefathers have given their names. Ur must be situated near such places.
- Local legends (popular tradition) indicate Urfa as Abram's birthplace. There is also a cave, which is still regarded as the birthplace today.
- The gods of the Chaldeans were worshipped in this area, which provides a probable explanation for the specification of the Ur that was meant, Ur of the Chaldees.
- In this area it seems that people worshipped many gods. The Khaldi cult consisted of at least 79 different gods.
- On the tablets of Ebla a town called Ur is indicated in the Haran district. Ur of the Chaldees (present day Urfa) is in the neighbourhood of Haran.
- Josephus indicates that the Chaldees were situated north of Babylon, as present day Urfa is.
- The direction is right if one came from Urfa and stopped in Haran on the way to Canaan.
- The Jubilee Book (of legends written down long after the event) indicates that they came via Lebanon, which was from the north.
- On the way from Urfa to Haran one could follow rivers, which was very important in these often very dry regions.
- Several references indicate that the god/religion "Khaldi", "Haldi", "Kalhu" or "Chaldeans", at the Urartian temple "Toppra Khale" (where they spoke the languages "Haldian" or "Chaldian"). Where to be found in the plain of Shinar, where today's Urfa is located.
- Still today, many places in the region of Urfa have "Kale" as part of their name.

What Archaeology Tells Us About Events in Abraham's Life

In Lesson 4 (Assyria) of David Down's Digging Up the Past course he gives us some fascinating information about the city of Ebla in northern Syria to the west of the Euphrates River. This was a major city in the time of Abraham. He writes:

On April 23, 1975, Pettinato was able to announce in a public lecture at Rome's Pontifical Institute, that the Ebla texts were written in a language of the North-West Semitic group, more precisely in old Canaanite...

When Pettinato had translated the words on the statue of Ibbit-Lim, and identified Tell Mardikh as Ebla, the critics had howled him down. "One inscription proves nothing," they snorted, "this statue could have been imported from a thousand miles away". That was a possibility of course, but now here was conclusive evidence. The archaeologists had indeed found Ebla. Altogether some 20,000 tablets or fragments were found at Ebla and Pettinato worked feverishly at translating them. Some startling facts began to emerge.

Ebla, it seems, was not only a large city of about 260,000 inhabitants, but it was a highly civilized society with a well developed educational system...There were also encyclopedias of knowledge giving information on botany, zoology and minerology...

Then there were the proper names that had a familiar ring about them: Adam, Abraham, Esau, David, Saul, Tamar, Jethro, Sisera, Delilah and a host of others. There were even the words Ben-Israel, meaning the sons or children of Israel. Of course no one was suggesting that these tablets were referring to the actual Bible characters by that name

but it was becoming very apparent that the Biblical records were assuming a more and more historical role. The Bible names were not just fictitious names. They were real people with real names. Here were people living at Ebla with similar names.

But most astonishing of all was the name of Ebla's most powerful king: Ebrum which sounds suspiciously like Eber, the progenitor of the Hebrews (Genesis 11:16). This idea has not been accepted by the scholars and there is no reason why it should. But again it gives credence to the names in the Biblical genealogies.

The place names were also significant. One text mentioned Sedom and Amorah which Pettinato identified as Sodom and Gomorrah. Until recently, critics have regarded the story of the destruction of Sodom and Gomorrah recorded in Genesis 19 as fictitious. There was no mention of any of these names in any literature outside the Bible and most scholars wrote them off as legendary. But not only are Sodom and Gomorrah mentioned in the Ebla tablets but in the same context, Pettinato identified the names of Admah, Zeboiim and Belah in that order. Now that is how these cities are listed in the story of Abraham and the five kings in Genesis 14.

Archaeology has also given us some outside historical support to the story of Abraham and the Kings of the East. In Zechariah Stinchin's book "The Wars of Gods and Men" we read:

"And it came to pass in the days of Amraphel king of Shin'ar, Ariokh king of Ellasar, Khedorla'omer king of Elam, and Tidhal king of Go'im - That these made war with Bera King of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebi'im, and with the king of Bela, which is Zoar."

Thus begins the biblical tale, in chapter 14 of Genesis, of an ancient war that pitted an alliance of four kingdoms of the East against five kings in Canaan. It is a tale that has evolved some of the most intense debate among scholars, for it connects the story of Abraham, the first Hebrew Patriarch, with a specific non-Hebrew event, and thus affords objective substantiation of the biblical record of the birth of a nation.

For many decades the critics of the Old Testament seemed to prevail; then, as the nineteenth century was drawing to a close, the scholarly and religious worlds were astounded by the discovery of Babylonian tablets naming Khedorla'omer, Ariokh, and Tidhal in a tale not unlike the biblical one.

The discovery was announced in a lecture by Theophilus Pinches to the Victoria Institute, London, in 1897. Having examined several tablets belonging to the Spartoli Collection in the British Museum, he found that they describe a war of wide-ranging magnitude, in which a king of Elam, Kudur-laghamar, led an alliance of rulers that included one named Eri-aku and another named Tud-ghula - names that easily could have been transformed into Hebrew as Khedor-la'omer, Ariokh, and Tidhal. Accompanying his published lecture with a painstaking transcript of the cuneiform writing and a translation thereof, Pinches could confidently claim that the biblical tale had indeed been supported by an independent Mesopotamian source.

With justified excitement the Assyriologists of that time agreed with Pinches reading of the cuneiform names. The tablets indeed spoke of "Kudur-Laghamar, king of the land of Elam"; all scholars agreed that it was a perfect Elamite royal name, the prefix Kudur ("Servant") having been a component in the names of several Elamite kings, and Laghamar being the Elamite epithet-name for a certain deity.

It was agreed that the second name, spelled Eri-e-a-ku in the Babylonian cuneiform script, stood for the original Sumerian ERI.AKU, meaning "Servant of the god Aku," Aku being a variant of the name of Nannar/Sin. It is known from a number of inscriptions that Elamite rulers of Larsa bore the name "Servant of Sin," and there was therefore little difficulty in agreeing that the biblical Eliasar, the royal city of the king Ariokh, was in fact Larsa.

There was also unanimous agreement among the scholars for accepting that the Babylonian text's Tud-ghula was the equivalent of the biblical "Tidhal, king of Go'im"; and they agreed that by Go'im the Book of Genesis referred to the "nation-hordes" whom the cuneiform tablets listed as allies of Khedorla'omer.

Here, then, was the missing proof - not only of the veracity of the Bible and of the existence of Abraham, but also of an international event in which he had been involved!...

The second discovery was announced by Vincent Scheil, who reported that he had found among the tablets in the Imperial Ottoman Museum in Constantinople a letter from the well-known Babylonian King Hammurabi, which mentions the very same Kudur-laghamar! Because the letter was addressed to a king of Larsa, Father Scheil concluded that the three were contemporaries and thus matched three of the four biblical kings of the East - Hammurabi being none other than "Amraphael king of Shin'ar.

However, when subsequent research convinced most scholars that Hammurabi reigned much later (from 1792 to 1750 B.C., according to The Cambridge Ancient History), the synchronization seemingly achieved by Scheil fell apart, and the whole bearing of the discovered inscriptions - even those reported by Pinches - came into doubt. Ignored were the pleas of Pinches that no matter with whom the three named kings were to be identified - that even if Khedorla'omer, Ariokh, and Tidhal of the cuneiform texts were not contemporaries of Hammurabi - the text's tale with its three names was still "a remarkable historical coincidence, and deserves recognition as such." In 1917, Alfred Jeremias (Die sogenannten Kedorlaomer-Texte) attempted to revive interest in the subject; but the scholarly community preferred to treat the Spartoli tablets with benign neglect.

Yet the scholarly consensus that the biblical tale and the Babylonian texts drew on a much earlier, common source impels us to revive the plea of Pinches and his central argument: How can cuneiform texts, affirming the biblical background of a major war and naming three of the biblical kings, be ignored? Should the evidence - crucial, as we shall show, to the understanding of fateful years - be discarded simply because Amraphel was not Hammurabi?

The answer is that the Hammurabi letter found by Scheil should not have sidetracked the discovery reported by Pinches, because Scheil misread the letter. According to his rendition, Hammurabi promised a reward to Sin-Idinna, the king of Larsa, for his "heroism on the day of Khedorla'omer." This implied that the two were allies in a war against Khedorla'omer and thus contemporaries of that king of Elam.

It was on this point that Scheil's find was discredited, for it contradicted both the biblical assertion that the three kings were allies and known historical facts: Hammurabi treated Larsa not as an ally but as an adversary, boasting that he "overthrew Larsa in battle," and attacked its sacred precinct "with the mighty weapon which the gods had given him."

A close examination of the actual text of Hammurabi's letter reveals that in his eagerness to prove the Hammurabi-Amraphel identification, Father Scheil reversed the letter's meaning: Hammurabi was not offering as a reward to return certain goddesses to the

sacred precinct (the Emutbal) of Larsa; rather, he was demanding their return to Babylon from Larsa.

The incident of the abduction of the goddesses had thus occurred in earlier times; they were held captive in the Emutbal "from the days of Khedorla'omer"; and Hammurabi was now demanding their return to Babylon, from where Khedorla'omer had taken them captive. This can only mean that Khedorla'omer's days were long before Hammurabi's time.

Supporting our reading of the Hammurabi letter found by Father Scheil in the Constantinople Museum is the fact that Hammurabi repeated the demand for the return of the goddesses to Babylon in yet another stiff message to Sin-Idinna, this time sending it by the hand of high military officers. This second letter is in the British Museum (No. 23,131) and its text was published by L.W. King in *The Letters and Inscriptions of Hammurabi*.

That the goddesses were to be returned from Larsa to Babylon is made clear in the letter's further instructions.

It is thus clear from these letters that Hammurabi - a foe, not an ally, of Larsa - was seeking restitution for events that had happened long before his time, in the days of Kudur-Laghamar, the Elamite regent of Larsa. The texts of the Hammurabi letters thus affirm the existence of Khedorla-omer and of Elamite reign in Larsa ("Ellasar") and thus of key elements in the biblical tale.

Roy Schulz has this to say about this conflict that Abraham was involved in:

The first verse of Genesis 14 actually reveals a gigantic Assyrian empire in the days of Abraham. The Bible does not label it as Assyrian. However Josephus, in covering this in his history, plainly states, "At this time ... the Assyrians had the dominion over Asia" ...

The Attack into Canaan

These four great Assyrian overlords (they are called "Kaisers" in modern history) came to make war with the kings of Canaan (verse 2). These five kings are listed here and also in verse 8. They ruled over the towns of Sodom, Gomorrah, Admah, Zeboiim, and Bela (Zoar) in Palestine. In modern terminology we would probably refer to these rulers as "mayors" rather than kings. Each of them ruled over a comparatively small city-state and were leagued together in a loose confederation. They weren't as tightly organized as the Assyrian realm.

Why did the Assyrian kings come conquering into Palestine at this time? Notice verse 4: the Assyrians had held these five mayors under subjection and tribute for twelve long years...Then, "in the thirteenth year they rebelled." Consequently, the Assyrian overlords went to Palestine to put down the rebellion.

Before the Assyrians met the five Canaanite kings they trampled under other peoples in the region of Palestine. These are listed in verses 5 through 7. After conquering these peoples they got around to conquering the Canaanite Mayors whose armies were no match for those of the mighty Kaisers. In this victory the Assyrians sacked and looted the Cities of Sodom and Gomorrah. They also took captives. One of them was Lot, the son of Haran, Abraham's wealthy nephew. It was a serious mistake the Assyrians would pay for! (verses 11-12)

Abraham's Victory

When Abraham heard of what happened to Lot, he went into action immediately. He marshaled his private army of 318 and went after the Assyrian troops (verses 13-14). Again it is important

to emphasize who these 318 men were. The italicized word "servants" in the King James version is misleading. The word *retinue* would come closer to the real meaning. A *retinue* is "the

body of retainers who follow a prince or other distinguished person; the personal staff accompanying a ruler, diplomat, or dignitary on official business" (Webster). Abraham was a mighty prince and these specially trained men, who had grown up in his service (note the words ("born in his own house")), formed his personal bodyguard. They served him in his court. And they had special training in military skills! Yes, Abraham went after the Assyrians with his "crack troops!"

In this pursuit, Abraham was also accompanied by his three confederates, Mamre, Eshcol, and Aner (verses 13-14). Josephus gives an interesting account of what took place. He records that

Abraham and his men "marched hastily, and the fifth night fell upon the Assyrians, near Dan ... and before they could arm themselves, he slew some as they were in their beds, before they could suspect any harm; and others, who were not yet gone to sleep, but were so drunk they could not fight, ran away" (Antiquities I, X, 1). They pursued those who fled and killed many of them at Hobah near Damascus. Abraham recovered the captives and the stolen goods and brought them back (verse 16).

Now read verse 17 which speaks of "the slaughter of Chedorlaomer, and of the kings that were with him!" Think of what this means. Abraham not only routed the grand Assyrian army -- he killed the four top leaders of the Assyrian empire. Amraphel, Arioch, Tidal, and Chedorlaomer were all dead. The power of Assyria was deflated in one night, the course of world affairs was completely changed.

The last section of Genesis 14 reveals that the Eternal, the one who became Jesus Christ, came out personally to meet the returning Abraham! At this point in ancient times he was ruling in Jerusalem (Salem) under the name Melchizedek appearing to people in bodily form. Josephus states, "Now this Melchisedec supplied Abraham's army in an hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to praise him (Abraham), and to bless God for subduing his enemies under him" (I, X, 2). Read verses 18 through 20. At this feast Abraham "gave him TITHES of all" (verse 20). In Hebrews 7 the Apostle Paul discusses this incident in detail and makes clear that this was the Eternal himself. Before his birth in 5 B.C. Christ appeared on earth many times.

Assyria Halted

With this slaughter of the four kings Abraham actually brought about the decline of Assyria. It was a significant event that effected world affairs for centuries after. Think again of the vastness of the Assyrian empire ... All the civilized world was coming under heavier and heavier Assyrian control. But God wanted this domination stopped. He decreed that...[this] was the time in history of the ancient world for the proud Assyrians to be cut down to size! The Assyrian invasion into Palestine was according to God's will. With the armies of the four kings in the Palestinian area, God could use Abraham and his resources to defeat them.

Consider this also. The whole background of events of this time, from the early life of Abraham onward, shows that the Assyrians were imposing one government and one

religion in the world that would have stamped out all the truth. Abraham, after going to Palestine, was relatively free of Assyrian problems for a time...

God does intervene in the affairs of men. And think of the parallel in modern history. God used the descendants of Abraham, Britain and America, in the First and Second World Wars to put a stop to potential complete world control by fascism imposed through modern Assyria, the German Reich.

How This Changed History

How did the defeat of Assyria ...change the course of future world events? Notice these points:

1) Though the Assyrian empire was very extensive ... it had not yet conquered Egypt. The Assyrian leaders would sooner or later have laid plans to launch an attack into the land of the Nile. This would have been relatively easy because Palestine was already under their control and Egypt was only beginning to grow strong! But the annihilation by Abraham changed all that. The fall of Assyria...when it received its "deadly wound," left Egypt free from conquest thus allowing it to grow to become the leading nation of the ancient world. Egypt was unknowingly preparing for the coming of Joseph and the Children of Israel. God wanted Egypt to be dominate in the middle east, not Assyria. This was of major importance in God's plans for Israel.

2) If Assyria had remained strong, its armies would have conquered the Israelites after they reached Palestine in 1447 under Joshua. (this is assuming that Egypt would not have previously been overrun by Assyrians.) With Assyria on the scene in Mesopotamia the nation of Israel would never have been free to grow to power and greatness under David and Solomon. The Assyrian leaders would never have allowed this if they had seen strong enough to prevent it.

3) The defeat of Assyria by Abraham was so thorough that Assyrian power and influence were not evident for centuries. The decline of Assyria lasted for hundreds of years. The Bible reflects how lasting the effects of Abraham's victory were. The only Assyrian attack upon Israel that is recorded in all the years before the time of the kings of Israel and Judah is in the time of the Judges. In the eight years between 1400 and 1392 Chushan-rishathaim. A king of the Assyrians (so labeled by Josephus in Antiquities V, III, 2), oppressed the sinning Israelites (Judges 3:8). Other than this instance Assyria is not heard of in the Bible for a long period.

That's right! The Assyrian Empire was dealt such a crippling blow ... that it never really grew great till the time of Pul, Shalmaneser, Sennacherib, and Sargon in the 700's. And then, when at its greatest height of power, Assyria COLLAPSED COMPLETELY after having carried the Children of Israel into captivity. This same thing will happen a few years from now. History does repeat. God used Abraham to remove Assyrian power from the world for centuries so that his nation Israel would be free to grow and develop. This is the breathtaking significance of Genesis 14.

The Destruction of Sodom and Gomorrah

For his views on when the Old Kingdom fell I'd like to now quote from Velikovsky's unpublished manuscript "In the Beginning" for his views on the end of the Old Kingdom Velikovsky in his work "In the Beginning" writes:

The Book of Genesis portrays the age of the patriarchs as a time of great upheavals in nature in which the geology of the Jordan Valley underwent some drastic changes. The focus of these events was in the place now occupied by the Dead Sea. The Dead Sea, according to the Genesis account, was not yet in existence in the days of Abraham. In its place there was a fertile plain, known as the plain of Sittim, with five populous cities: Sodom, Gomorrah, Admah, Zeboiim, and Zoar. When Lot arrived in the region he "lifted up his eyes, and beheld all the plain of Jordan, that it was well-watered everywhere... even as the garden of the Lord, like the land of Egypt."

The nineteenth chapter of the Book of Genesis tells of a catastrophe in which these cities were overwhelmed, overturned, and swallowed by the earth:

The sun was risen upon the earth when...the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground...And Abraham got up early in the morning to the place where he stood before the Lord; And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

The description of this upheaval has always aroused wonder: "There is clearly something unnatural or extraordinary that is recorded," one commentator wrote.

The great rift of the Jordan and the Dead Sea bear witness to a tremendous upheaval. "With the end of the Tertiary period, in an event of extreme violence...the entire Syrian land, from its south end to its north end, was torn apart and the ground in between sank into the depths." So wrote Professor M. Blanckenhorn, the explorer of the region of the Dead Sea. In his later work he advanced the age of the rift to the pluvial, or the beginning of the first glacial age. The origin of the Dead Sea occurred "in a great mountain movement, with collapse and dislocation, that took place at the beginning of the pluvial, in the first glacial period...In these titanic events conditions were created for the existence of an inner sea."

A period of dryness followed the first glacial, or pluvial period. In a new pluvial period, the second glacial epoch, the lake reached its greatest dimensions: the Dead Sea spread to the northern side of the present Sea of Galilee, engulfing it together with the Jordan Valley between. At the time, as fossil snails show, the water was not yet saline.

The rift in which the Lake of Galilee, the Jordan, and the Dead Sea lie is the deepest depression on any continent. The surface of the Dead Sea is close to 400 meters below the level of the Mediterranean, and its deepest bottom is some 320 meters lower still. The shore falls steeply from the Judean mountains on the west; on the eastern side of the rift rise the Moabite mountains. The walls of the chasm show sharp broken strata that remained horizontal, which proves that the breaking down was instantaneous. The force which caused this slide movement must have been stupendous. The ground of the rift around the Dead Sea is covered with coagulated lava masses, taking the form of an immense herd of giant elephants with rough skin. These lava eruptions from fissures are ascribed to the second interglacial period. To the south end of the Dead Sea towers a big cliff of salt called Jebel Usdum (Mount of Sodom). "It is absolutely impossible that the salt sediment of a sea should precipitate in such a form." "Only the rupture of the ground could create this site, singular in the entire world."

The destruction of Sodom and Gomorrah took place in historical times, according to my scheme in a catastrophe which caused also the end of the Old Kingdom in Egypt. The geologists refer the upheaval which tore Syria in two to the end of the Tertiary period—long before human history began. Now the question is legitimate: how old is the Dead Sea?

The story of the violent changes that occurred in the Jordan Valley, the memory of which is connected with the time of the patriarchs and in which Sodom and Gomorrah were overturned, does not mention that the Valley of Sittim, where the cities were located, became an inner sea. Sulphur and brimstone fell from heaven, one of the best cultivated areas was overturned, fire from beneath and fire from above accomplished the desolation—all this is described; but not the appearance of a sea. However, when the Israelites under Moses and Joshua reached the area in their flight from Egypt, they found the lake there. It seems to have appeared after a catastrophe later than the one that destroyed Sodom and Gomorrah.

But if there was no Dead Sea before the time of the Exodus, whither did the Jordan flow, assuming it was already in existence? The Jordan might not have existed at all, or it could have flowed into the open sea, the Mediterranean. It probably did not flow along the Rift over the Arabah into the Aqaba Gulf of the Red Sea, as no traces of marine life are found at the height of the watershed of Arabah. The barrier between the Dead Sea and the Aqaba Gulf is about 500 meters high.

The watershed between the Jordan River and the Kishon River which flows into the Mediterranean, at Mount Gilboa, is 500 meters above the ocean level. The topographical shape of the region of the Beth Shan Valley, stretching from the Jordan towards the Esdraelon Valley, makes the flow of the Jordan into the Mediterranean a far more acceptable conjecture than a presumed flow of the Jordan over the slopes of the mountain of Hor into the Red Sea. Of course, it can be regarded as certain that the geography of the environs of the Red Sea and of the continents in general was quite different before and after the catastrophe that resulted in the formation of the Dead Sea.

The Great Rift, which begins in Syria between the Lebanon and Anti-Lebanon, runs along the Jordan Valley, the Dead Sea, the Arabah, the Aqaba gulf, the Red Sea, and continues through the continent of Africa as far as Zimbabwe, is generally regarded as the product of a grandiose revolution in the shell of the Earth: for many thousands of kilometers the Great Rift runs from Asia to Africa.

Prehistoric man witnessed the latest phases of widespread tectonic movements which convulsed East Africa and provoked great subsidences (of as much as 1500 feet or more) in the early Quarternary strata, whereby was occasioned the discharge of lava and erupted scoriae, modifying notably the courses of the rivers and the circumstances in which the lakes rose or fell in level, and even changing the outlines of these bodies of water.

Changes in the watercourses and lakes took place along the entire length of the Rift. The deepest place in the Rift on land is the valley of the Jordan and the Dead Sea. It appears that the catastrophe which originated the Dead Sea, caused also the origin of the Great Rift.

Beyond the Red Sea, which stretches for several hundred kilometers and has not a single affluent river, the aquatic life of the African lakes and rivers belongs to the so-called Ethiopian zoogeographical region. According to Annandale "the explanation of the Ethiopian affinity of the fish fauna of the Jordan is that the Jordan formed at one time merely part of a river system that ran down the Great Rift Valley. The Jordan was one

branch of this huge river system, the chain of lakes in East Africa represents the other; and together they opened into the Indian Ocean."

Whatever the structural changes of the earth in the catastrophes before that which I describe here, there must have been some time when the Jordan streamed into the valley of Sittim (the name of the plain before the Dead Sea originated) and continued into the Mediterranean, most probably through the Jezreel Valley.

Legendary reminiscences from the patriarchal age indicate that the Jordan existed before the Dead Sea came into being. It appears that the coming out of Paddan-aram to Canaan required the passage of a river. Today the way from Palestine to the north does not require the crossing of water. But if the Jordan did flow through the Esdraelon Valley into the Mediterranean, it had to flow in a direction opposite to the one in which it flows today.

Does there exist any reminiscence about the Jordan changing the direction of its flow?

It is not the story in the book of Joshua about the Jordan halting its flow—there it is told that the water was stopped at Adama, north of Jericho. This indicates that the flow of the Jordan was already from north to south, as today. The existence of the Dead Sea is also mentioned at the time the Israelites approached Canaan, but it is described as recent: it is called "the sea of the plain."

The blocking of the Jordan River by falling slices of the banks happened a number of times. The stoppage referred to in the book of Joshua is described as a temporary blocking of the Jordan River in a time of frequent earthquakes, and not as a reversal of the flow.

But there are, in Scripture, references to the reversal of the flow of the Jordan:

"When Israel went out of Egypt...The sea saw and fled: Jordan was driven back. The mountains skipped like rams, the little hills like lambs. What ailed thee, o thou sea, that thou fleddest? thou Jordan that thou was driven back? Tremble, thou earth, at the presence of the Lord...Which turned the rock into a standing water, the flint into a fountain of waters.

Here the reversal of the flow of the Jordan is associated in time not only with the Exodus and the catastrophe of the Sea of Passage, but also with the appearance of a new inner sea ("standing water").

A river that changed the direction of its flow must have been regarded as a very remarkable phenomenon.

An inscription of Thutmose I reads: "Frontier northern, as far as that inverted water which goeth down in going up." In order to explain this passage it was supposed that the Egyptians could not imagine that a river flows otherwise than from south to north, as does the Nile, and they wondered at a river flowing in another direction. The Euphrates flows from the north-west to the south-east; the Orontes north to south for part of its course, afterwards turning west and emptying into the Mediterranean. The explanation is obviously inadequate. There are many rivers in the world and they flow in all directions. The river that reversed its direction is the Jordan.

Prior to the Exodus, the Jordan Valley was on a higher level than the Mediterranean Sea. With the rupture of the tectonic structure along the river and the dropping of the Dead Sea chasm, many brooks in southern Palestine which had been flowing to the south must have changed their direction and started to flow towards Palestine, emptying into the southern shore of the Dead Sea. This occurrence served as a symbolic picture for the

dispersed Children of Israel, who also will return to their homeland: "Turn again our captivity as the streams in the south."

The plain of Siddim became a sea. When Israel "wandered into the wilderness in a solitary way [the Lord turned] rivers into the wilderness, and the watersprings into dry ground; and fruitful land into barrenness; [but elsewhere he turned] the wilderness into standing water, and the dry ground into watersprings."

The opening of the Great Rift, or its further expansion, accompanied by the overturning of the plain and the origin of the Dead Sea, was a catastrophe that ended an era. In my understanding the end of the Early Bronze Age or the Old Kingdom in Egypt coincided with these events.

The Old Kingdom in Egypt, the period when the pyramids were built, a great and splendid age, came to its end in a natural disaster. "At the conclusion of the Sixth Dynasty...Egypt is suddenly blotted out from our sight as if some great catastrophe had overwhelmed it."

The second city of Troy came to an end at the same time the Old Kingdom of Egypt fell; it was destroyed in a violent paroxysm of nature. The Early Bronze Age was simultaneously terminated in all the countries of the ancient East—a vast catastrophe spread ruin from Troy to the Valley of the Nile. This fact has been extensively documented by Claude F. A. Schaeffer, professor at College de France, excavator of Ras Shamra (Ugarit).

Schaeffer observed at Ras Shamra on the Syrian coast clear signs of great destruction that pointed to violent earthquakes and tidal waves, and other signs of a natural disaster. Among the greatest of these took place at the end of the Old Kingdom in Egypt. At the occasion of his visit to Troy, then under excavation by Carl Blegen, he became aware that Troy, too, had been repeatedly destroyed by natural catastrophes at the same times when Ras Shamra was destroyed. The distance from the Dardanelles near which the mound of Troy lies to Ras Shamra in Syria is about 600 miles on a straight line. In modern annals of seismology no earthquake is known to have occurred covering an area of such an extent. He then compared the findings of these two places with signs of earthquakes in numerous other localities of the ancient East. After painstaking work he came to the conclusion that more than once in historical times the entire region had been shaken by prodigious earthquakes. As to the destruction that ended the Early Bronze Age, Schaeffer wrote:

"There is not for us the slightest doubt that the conflagration of Troy II corresponds to the catastrophe that made an end to the habitations of the Early Bronze Age of Alaca Huyuk, of Alisar, of Tarsus, of Tepe Hissar [in Asia Minor], and to the catastrophe that burned ancient Ugarit (II) in Syria, the city of Byblos that flourished under the Old Kingdom of Egypt, the contemporaneous cities of Palestine, and that was among the causes that terminated the Old Kingdom of Egypt."

In the same catastrophe were destroyed the civilizations of Mesopotamia and Cyprus. What caused "the disappearance of so many cities and the upheaval of an entire civilization"? "It was an all-encompassing catastrophe. Ethnic migrations were, no doubt, the consequence of the manifestation of nature. The initial and real causes must be looked for in some cataclysm over which man had no control." Everywhere it was simultaneous and sudden.

The shortcoming in Schaeffer's work was in not making the logical deduction that if catastrophes of such dimensions took place in historical times, there must be references to them in ancient literary sources. If a cataclysm terminated the Early Bronze Age, decimated the population, but left also survivors, then some memory of the events must

have also found its way to be preserved in writing—if not by survivors, turned to vagrancy and having to take care for the first necessities of life, then by the descendants of the survivors.

In my scheme the end of the Early Bronze Age or Old Kingdom in Egypt is the time of the momentous events connected with the story of the patriarch Abraham, and described in the Book of Genesis as the overturning of the plain. The cause of the catastrophe could not have been entirely unknown to the ancients. We must therefore become attentive also to other traditions connected with these events...

According to Kathleen Kenyon, "The final end of the Early Bronze Age civilization came with catastrophic completeness ...Jericho ...was probably completely destroyed...Every town in Palestine that has so far been investigated shows the same break...All traces of the Early Bronze Age civilization disappeared." (*Archaeology in the Holy Land* [London, 1960], p. 134).

According to Ernest Wright, "one of the most striking facts about the Early Bronze civilization is its destruction, one so violent that scarcely a vestige of it survived. We do not know when the event took place; we only know that there is not an Early Bronze Age city excavated or explored in all Palestine which does not have a gap in its occupation between Early Bronze Age III and the Middle Bronze Age. To date this gap, we know that it must be approximately contemporary with a similar period in Egypt called the 'First Intermediate Period' between dynasties VI and XI (ca. 22nd and 21st centuries B.C.)." ("The Archaeology of Palestine" in *The Bible and the Ancient Near East, Essays in Honor of William Foxwell Albright* [1961], p. 103).

The destruction can be traced also in Greece. "The destruction of the Early Helladic II town at Lerna in the eastern Peloponnese" is an example of "the widespread and violent destruction that occurred ca. 2300 B.C. in the Aegean and East Mediterranean" (Marija Gimbutas, "The Destruction of the Aegean and East Mediterranean Urban Civilization around 2300 B.C.," *Bronze Age Migrations in the Aegean*, ed. by R. A. Crossland and Ann Birchall [London, 1973], pp. 129f.)...

It is quite probable that the end of the Third Dynasty of Ur occurred at the same time. Thorkild Jacobsen wonders about "the reasons for the dire catastrophes that befell the city of Ur in the reign of Ib-bi-Suen, the sudden collapse of its great empire, and the later utter destruction of the city itself at the hands of barbarian invaders...How an empire like that of the Third Dynasty of Ur ...could so quickly collapse is really quite puzzling." ("The Reign of Ib-bi-Suen," *The Journal of Cuneiform Studies* 7 (1953), p. 36).

Although Jacobsen refers to the text known as "Lamentation over the Destruction of Ur," he does not treat it seriously. Yet this poem provides specific information about the causes of the disaster. It speaks of a "storm's cyclone-like destruction" (99), of a "storm that annihilates the land" (178), "in front of the storm fires burned; the people groan" (188). It tells of the sun being obscured: "In the land the bright sun rose not, like the evening star it shone" (191). It describes earthquakes that shook the land: "the destructive storm makes the land tremble and quake" (199). "In all the streets, where they were wont to promenade, dead bodies were lying about" (217). "Mothers and fathers who did not leave their houses were overcome by fire; the young lying on their mothers' laps like fish were carried off by the waters" (228-229). The city, prostrated by the storm "which overwhelmed the living creatures of heaven and earth," fell prey to hostile tribes and was looted. See S. N. Kramer, "Lamentation over the Destruction of Ur," *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, 1950).