

EXPLORING ANCIENT HISTORY

-- THE FIRST 2500 YEARS

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1967

INTRODUCTION

This Xeroxed volume represents the first crude attempt to put the history of earliest ancient times based on the bible into story form. The main sources for this material are the bible and the two-volume 'compendium of world history'.

The reader is cautioned that the incomplete account presented here should not by any means be regarded as the final and authoritative word on the subject. It must be emphasized that this is merely an initial attempt at telling the actual story of what went on in the distant past. Much research remains to be done.

However, what has been gathered into these pages will help provide a general, overall concept as to what was really taking place in the centuries before and after the flood. Certainly a more accurate concept than modern-day histories provide.

Our tentative plan is to present the story from the creation to the Exodus in the form of four parts or units broken down into twenty-eight chapters. As this is being written, some six chapters are yet to be completed. The gaps have been partially filled in with outlines. Only seven copies of this incomplete version are being Xeroxed at this time for limited library use.

Dr. Hoeh has stated, "the time is coming when all history books will be rewritten." Although this monumental task will not be completed till the world tomorrow is here, the work has already begun in earnest.

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PART 1: THE PRE-FLOOD WORLD

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CHAPTER 1

Before Adam -- Creation and Chaos

"Certainly the bible is the source of my religion," stated a modern-day professing Christian. "however, we all realize that the first eleven chapters of Genesis are MYTH."

This outlook immediately presents a problem: if the first part of the bible is questionable -- so the rest would also be.

Bible True From Very First Verse

The bible's answer to this modern concept is clearly stated in Psalm 119:160, Jewish translation: "the BEGINNING of thy word is TRUTH." God knew the opening portion of the bible would bring forth the most controversy. Therefore he has backed up its absolute validity IN PLAIN LANGUAGE.

The BEGINNING OF ALL THINGS IS EXTREMELY IMPORTANT. If man cannot know where and how he began, he cannot know where he is going. But, if he has the correct start, the rest of the way becomes clear. The bible, and the bible alone, gives man the correct start in understanding the origins of all elements of his universe, world, and society. Without that correct start, man can never arrive at the true answers to his questions and problems. He will simply continue to grope aimlessly -- "... ever learning, and never able to come to the knowledge of the truth."

Modern "scientific" man, having dispensed with god as superstition, IS groping around in his intellectual vanity! In his vain search for Godless explanations of origins and beginnings, while clinging to the idol known as Science, he has come up with two basic science fiction ideas: Evolution and a phantom called "PREHISTORY."

Leaving evolution for the time being, consider the concept of prehistory. "Prehistoric time" supposedly refers to man's earliest experience WHICH IS NOWHERE RECORDED IN WRITTEN RECORDS. This concept, incidentally, has become popular only within the last century. But is prehistoric time" an actual fact? Let the Bible answer: "In the beginning God created the heavens and the earth." TIME is coeval with creation because time is measured by the created heavenly bodies. The Bible then, provides a record that reaches back to the very beginning of time! The idea of "prehistory" or "prehistoric time" cannot be reconciled with scripture for there is NO PERIOD OF TIME THE BIBLE DOES NOT COVER!

The bible begins AT THE VERY BEGINNING -- the original creation of the physical earth and universe.

Actually, however, to make the record complete it should be noted that the Bible, in other portions, actually provides a glimpse of event even PRIOR TO its opening verse!

Realizing an important point about God's character helps us to understand what occurred in the spiritual realm before the time of the original physical creation. Jesus, in John 5:17, said that he and his father work. It is a certainty then, that God the father, and the logos or spokesman, the one who became Jesus Christ -- the two members of the God family -- thought out and carefully planned everything they intended to bring into existence.

In the long reaches of eternity before time began, the God family was actively and dynamically thinking, planning, working -- devising the perfect plan to reproduce themselves. Since the bible makes plain that God has an eternal throne (Psalm 45:6) and that he dwells in a holy temple (Psalm 11:4) located in a heavenly city (Psalm 48:1-2). This must have been the place he and his son were working before anything else was brought into existence. And then at a certain point in their program, the God family created -- instantaneously -- THE FIRST BEINGS. They were ANGELS.

Thus, the first creation of all consisted of eternal spirit beings who were to serve God and help him carry out his plan to completion. This creation of the vast ANGEL KINGDOM was a gigantic project. It included bringing into existence the cherubim (Michael, Gabriel and Lucifer are the three the bible mentions) and the seraphim, the four living creatures, the twenty-four elders who are God's wise and intelligent counsellors, and the millions of other angels that serve God in controlling the vast universe (Rev. 5:6, 8, 11). Finally the time arrived to bring the material universe into existence. And this is where the first verse of the bible takes up the account.

The Original Creation of The Universe

The first verse of scripture is packed with meaning. An expanded paraphrase helps to make plain its FULL SIGNIFICANCE.

"In an original beginning time, an untold number of years ago, the -- goo family (elohiym is the Hebrew UNIPLURAL word translated 'God') created out of invisible energy (Heb 11:3), in perfect order and harmony and beauty, (the Hebrew word for 'created' -- barah -- carries this meaning) the physical earth and universe."

The bible records that the original vast operation was so over-whelmingly beautiful that the angels shouted for sheer joy when they beheld it for the first time. (Job 38:7). Many of them were going to dwell on the perfect planet that was earth -- and they were overjoyed at the prospect.

Scientists have analyzed the minerals of both the earth and outer space and have guessed at their age. "hundreds of millions of years" is the claim. (see pages 409-415 of "The Bible as History" by Werner Keller). The universe is VERY ANCIENT. It is not hard to understand, then, why God the father is called the "ANCIENT OF DAYS" (Dan 7:9).

The universe is very ancient. Yet all segments were brought into existence by God at the same time. Radioactive elements prove matter is not eternal (see the booklet "Does God Exist?" And lesson 11 of the old correspondence course). All material things were brought into existence at a definite time in the past. Scientific findings prove conclusively that the universe is a CREATED entity.

Notice also, in this very first verse of the bible, that THE EARTH is given equal importance with the rest of the entire universe. (the King James translation has "the heaven" but this is in the plural and should be rendered. "the heavens.") In other words, God is an EARTH CENTERED creator -- he is geocentric.

God is so vitally concerned about this planet because THIS IS WHERE HE IS REPRODUCING HIMSELF. This is the only world to be inhabited by humans thus far in all the history of the universe. Christ, God's ONLY-begotten son came to redeem the inhabitants of THIS EARTH. And not any other planet or planets. This has been the only inhabited world so far requiring a savior.

And not only that, but this is where the throne of Christ will be in the world tomorrow (Zech 14:9) and where THE HEADQUARTERS OF THE ENTIRE UNIVERSE (Rev 21:2, 10) will ultimately be located.

The Earth's First Catastrophe

Many bible translators (Goodspeed and Moffatt are two examples) COMBINE the first two verses of the bible as if they were speaking of the same period of time. This is a common misconception that has caused millions to misunderstand the very beginning of the bible. It is vital to understand this: THE FIRST TWO VERSES OF THE BIBLE ARE SPEAKING OF TWO SEPARATE AND DISTINCT EVENTS. They ARE WIDELY SEPARATED IN TIME -- by an untold number of years.

The true meaning of the second verse of the bible is as follows:

Now (Jewish translation, implying a later period of time) the earth HAD BECOME (the correct rendering of the verse, not "was") chaotic and undistinguishable ruin, and darkness was upon the face of the muddy ocean depths.

The first verse of the bible pictures a perfectly beautiful and harmonious creation. The second verse of the bible shows an earth that has become a chaotic wreck. A PERFECT CREATION AND A COMPLETE DESTRUCTION OCCUR WITHIN THE FIRST TWO VERSES OF GENESIS. This is what the bible reveals. What brought about this destruction?

The bible does not tell the cause of this chaos at its opening because God, at this stage of the story, does not want to divert our minds from the concept of CREATION -- the tremendously important realization that there was a BEGINNING and a BEGINNER. Other parts of the story are reserved till later. Bearing this in mind, we may, to fill in the story, bring in other parts of the bible which reveal what occurred before the earth was re-created for human habitation. Ezekiel 28, Isaiah 14, Hebrews 2:5, and II Peter 2:4 show that the original earth was inhabited -- not by men but by angels -- and the chief spirit being was "Lucifer" (a Latin translation of the Hebrew word "Helel," which means "lightbringer" -- see page 24 of the February, 1965 "Plain Truth").

A Rebellion of Spirit Beings

It is unnecessary to rehearse the entire story of Lucifer's rebellion here since this has been amply covered in Mr. Armstrong's booklet. "Did God Create a Devil?" As well as lesson 11 of the old correspondence course. It is enough to note here that Lucifer did change his character to that of Satan -- "destroyer" -- by becoming a REBEL, an INSUBORDINATE, and an AGGRESSOR. He actually planned and attempted to wrest God's throne, office, and authority from him by attacking his throne with a force of one-third of the angels composing the angelic kingdom. (Rev 12:4, and Isa. 14:13).

A colossal battle of the spirit beings took place -- the angels of God versus the forces of Lucifer, now the devil. The earth and all the universe was involved; tremendous catastrophes resulted. The earth was made a chaotic wreck. Plants and animals were buried in great tidal waves and floods. To use a geologist's expression, it was "a time of great dying."

Look at other members of our solar system. Even the nearest planets -- especially our own moon -- bear scars of this fantastic space battle! Astronomers report that some of the huge craters on the moon are more than a hundred miles across. That means astral bodies weighing countless thousands of tons must have smashed into the surface of the moon. The planet mars shows the same kind of destruction. Spectacular photographs taken by the mariner 4 scientific spacecraft revealed gigantic craters there, just as on the moon. Scientists estimated that more than 10,000 meteorite craters may pit the Martian surface.

(Notice, however, that this kind of a catastrophe is not

continuing today. There are no new craters of such immense size being formed on the moon or any of the planets observable through powerful telescopes. This disproves an important principle of evolutionary theory, namely that the past can be interpreted in terms of what is going on in the present.)

Evidence From Outer Space

In short, the sins of rebellious angels reached into the heavens and wrought chaos on the earth. What scientists see in their observations is not an evolving universe, but the wreckage of a titanic battle waged by spirits in all parts of the universe -- a battle fought before man's creation. There is an interesting point about this battle. It concerns actual astronomical evidence of Satan's initial attack against the creator.

The throne of God is situated in the northern heavens (Isa. 14:13). There is an empty space between our earth and God's heavenly city. This space, as mentioned in Job 26:7, is also toward the north. The Washington Observatory has discovered a VAST EXPANSE IN THE NORTHERN HEAVENS WHICH DOES NOT CONTAIN A SINGLE STAR. The rebellious Lucifer and his force of angels, rising in a northerly direction, were met and defeated by the forces of God (II Pet 2:4). It is God's custom to destroy areas in which sin -- rebellion against him -- has occurred.

Before Lucifer (Helel) rebelled and became Satan, he had dominion over the earth, which was inhabited by millions of other angels over whom he had charge. What were Satan and all his angels doing here before the first man was ever created? In Ezekiel 28:13 we read of Satan's "workmanship." He and his assistants actually had the job of preparing this earth for human habitation. If Lucifer and his angels had carried out God's will, they would have had satisfaction and rewards far beyond even their expectations -- but they were not content with the role God had assigned them.

A Picture of Lucifer's World From Geology

The world before Adam was inhabited by spirit beings. But there were also physical plants and animals at this time. Geologists have discovered fossils in the strata of the earth which show what one could have seen in the pre-Adamic creation. It would have been an amazing sight to behold. It was a world characterized by giant dinosaurs that weighed as much as forty tons. Some roamed the land, some were sea creatures, and others actually could fly. In addition to these gargantuan reptiles, there were giant insects that filled the air. Huge plants covered the ground comprising vast and dense forests which far surpassed even our densest jungles of today.

To put it in geologic terms, these were the creatures and

plants of the Mesozoic and Paleozoic eras. This portion of the Mesozoic era is termed early Cretaceous. It contains the last deposits of the pre-Adamic world. (Cretaceous, then, contains material of Adam's time and there after.) Geologists assign long periods of time to these so-called eras because they believe the animals in them evolved over a long time span. But actually, these layers show the order in which these creatures were BURIED when the earth was wrecked in Satan's war of rebellion. The larger creatures were in the higher strata because they tended to be buried later than the smaller creatures.

In other words, the fossil remains in the earth do not show the process of evolution but the relative order of burying in a great catastrophe which occurred before any men existed. Man and mammals appeared later in the geological picture in the Cenozoic era, not because it took them a long time to evolve, but BECAUSE THEY WERE CREATED LATER! (see the chart on page 26 in the November, 1963 "Plain Truth").

Disproving Evolution -- With Fossils

The geologist Dunbar has provided us with a startling admission: "... fossils provide the only historical, documentary evidence that life has evolved from simple to more and more complex forms." ("Historical Geology", page 47) now bear this in mind: evolution teaches that the strata of the earth were laid down slowly and in perfectly smooth and uniform fashion by the land areas slowly rising above and sinking below the ocean waters. This is the theory known as "uniformitarianism." And during these long ages which covered millions of years, plants and animals were supposedly evolving from the original single living cell which once had miraculously appeared down by the sea shore.

But here is the catch. If such a process did go on in the distant undeterminable past, no fossils could have been buried. Why? Because fossils, in order to be preserved, must be buried SUDDENLY -- and packed tightly in sediment where no air can ever reach them. A sudden burying must take place otherwise the plant or animal will decay. If the evolutionary concept is true, all fossils would have decayed and none would exist. So the unanswerable question for the evolutionist is: if evolution were an extremely gradual process, but fossils can be formed only by sudden burying, HOW CAN FOSSILS PROVE EVOLUTION? (see article, "Proof of the Flood," December, 1963. Plain Truth.)

As a result, then, of Lucifer's rebellion, great catastrophe struck this earth and all the strange creatures of the pre-Adamic age were buried and geologists themselves call this the first "time of great dying," but they cannot explain why all these life forms suddenly became extinct. If they had analyzed the bible to see what it really did say, they would have had to understand the

full significance of only the very first two verses.

A number of fundamentalist church denominations believe the bible account of Noah's flood. But these groups do not understand the great catastrophe which occurred after Gen. 1:1. Consequently, they try to interpret all the geological evidence of destruction and stratification evident in the layers of the earth's crust ON THE BASIS OF ONLY ONE DELUGE.

The unbelieving, geologists realize this explanation is entirely illogical and out of harmony with evidence. Therefore, they reject the bible account because they believe it says the same thing, the fundamentalist interpreters think it says. If the agnostic geologist would lay aside the assumptions he has inherited from others and read the bible with an open mind, he would discover that the scripture is SCIENTIFICALLY ACCURATE.

Satan's Character

Lucifer, then, changed his character from that of light bringer to that of destroyer. He had developed a philosophy just the opposite of God's -- he wanted to get instead of serve, help, and give. Lucifer's job was to prepare this earth for human habitation. He knew this was to be the place where God was going to carry out his great spiritual creation of forming members of his very own family. He knew that God was planning to raise man to the level of the God kind -- the God kingdom -- a position higher than the angel kingdom. This was a thought Lucifer or Satan, finally could no longer take. He did not want to see man reach a level ABOVE HIS, SO HE DETERMINED TO TAKE GOD'S THRONE away from him and run things HIS way.

He failed miserably. He was cast out of heaven with his angels, now become demons. (Luke 10:18, Rev 7-9). His bright light became dull, dim, eerie, perverted. His whole nature had been miserably transformed. This, of course, was not the end of Satan's influence on earth or in the universe. In fact, it is even possible to know what Satan tried to do to hinder God after he was cast out after the original rebellion and before man was created.

Satan's next scheme was to TRY TO DIVIDE THE GOD FAMILY. He thought if he couldn't conquer God by spiritual warfare he would do it by craft. He tried it with a very clever lie. Now it is true that Satan had been cast out of heaven, but the bible reveals that at times he is still permitted to return and appear in God's presence (Job 1 and Rev 12). And this was true even before man was created.

The first recorded lie is what Satan told Eve in Gen. 3. But that was not the first lie. There is an ancient source, known to the pagans which indicates what it was: "Prometheus still continued to defy Zeus and declared that there was a decree of fate according to which Zeus was destined to be dethroned by his

own son" as can easily be deduced from this, "Zeus" is God and "Prometheus" is the devil. And Satan was saying that the time would come WHEN GOD THE FATHER WOULD BE DETHRONED BY HIS OWN SON.

Satan's idea and aim is always to DIVIDE people and set them against each other. And this is what he tried to do to the God family. He told God the father, "you watch, your SON will try to take your throne away from you. He'll try to DOUBLE-CROSS you. You'd better not trust him." The bible shows clearly that this is Satan's nature. It is precisely what he would try to do. Satan is the ACCUSER and he was now accusing Christ of what he himself had tried to do and still wanted to achieve.

Did God Create a Devil? No, Satan "created" himself through his evil philosophy, thoughts, and actions. His warped character changed the entire universe in past ages and still influences our chaotic world to the present moment.

CHAPTER 2

Recreation and Eden

The second verse of the bible gives us a picture of an earth that had been totally destroyed. It was a ball of mud and water out in space. All life on its surface had died -- drowned in great flooding and tidal waves, and then buried in mud, silt, and debris.

Water covered the earth (notice the words "deep" and "waters" in verse 2), water which was filled with sediment and debris. The atmosphere had been polluted also because darkness hung over the earth and no light could reach its surface.

The Cause of Chaos

What caused this pollution of air and water? The answer is tremendous VOLCANIC ACTIVITY. The earth erupted with vast outflows of superheated lava. Volcanic deposits on the continents and ocean bottoms provide the proof of this catastrophe that tore the earth.

This unbelievable volcanic action caused terrible thick gaseous clouds and ash to be thrown into the atmosphere. This is why thick darkness literally covered the entire surface of the earth. The vast subterranean outflows of hot lava raised the temperature of the oceans. Terrible poisonous gases circulated through the waters as the result of the horrible fumes pouring out from within the earth. Life in the sea was poisoned and boiled by this volcanic eruption.

Deep corings into the ocean bottoms have not produced a single deposit below the upper Cretaceous. The tremendously hot lava melted and fused everything along the ocean floor. What deposits existed at that time have been rendered unrecognizable.

Now the scientists say this could not have happened all at once. Otherwise all ocean life would have died and there could have been no evolution. With all marine life extinguished, the evolutionary process could not have continued. But this is exactly what happened. The destruction at Satan's rebellion resulted in the sudden extinction of all life on earth. Again scientific findings prove evolution a dead theory and the bible true in every particular. (see "The Deep and the Past," by David Ericson and Goesta Wollin, New York, , 1964, pp. 266-268.)

Now notice the last part of the second verse: "and the spirit of God moved upon the face of the waters." God was doing something to the waters. This was before God said, "let there be light." Nowhere later in this first chapter of the bible do we read of God cleaning up the oceans to prepare them for sea life -- so that is what must have been happening at this point. God, through the power of his spirit, was PURIFYING THE MUDDY WATERS

to prepare them to support life when the fifth day of creation week arrived. Now it is time for a summary of what God did to recreate the earth and prepare it for human habitation.

The First Day

It is well to bear in mind that the story of creation here is told from the point of view of a person down on the surface of the earth. Moses wrote from this perspective. Thus, when God said, "let there be light" he was saying "let the light shine through to the surface of the earth." The sun had been there from the original creation (verse 1) but its light could not reach the earth because of the dense haze in the atmosphere. Now God purified the air so the darkness disappeared. Verse 4 and 5 tell us of the origins of day and night. God divided the light from the darkness by causing the earth to begin spinning on its axis.

The Second Day

On the second day God made the firmament (verse 6-8), the expanse or space which separates the clouds in their upper regions from the seas below them. This word firmament is an unfortunate translation. These verses are actually speaking of the ATMOSPHERE, the deep blanket of air which covers the earth. Scientifically this is called the troposphere, the portion of the atmosphere below stratosphere.

The very existence of our atmosphere is a miracle. If it did not have proper composition and density, no life could exist on our planet. Our atmosphere is made up largely of nitrogen (78%) and oxygen (21%). It also contains essential amounts of argon, carbon dioxide, and water vapors, as well as traces of neon, helium, methane, krypton xenon, hydrogen, ozone, and other rare gases. The rare gases present in our atmosphere exist in much smaller amounts than anywhere else in the universe while the proportions of oxygen, nitrogen, carbon dioxide, and water vapor are much greater. If the ingredients of our atmosphere followed the proportions prevalent around other planets life on earth would be impossible. An error such as having too much or too little of even one gas would make the earth uninhabitable.

Beyond its perfect chemical composition which makes human, animals and plant life possible, the atmosphere performs other vital functions. It shields us from the constant barrage of gamma rays and acts as insulation against both heat and cold. The atmosphere holds and distributes heat, maintaining temperatures at mild levels.

One major example: a thin layer of ozone forty miles above the earth miraculously protects life on earth from eight killer rays. If this little belt of ozone were to suddenly drift into

space, all life on earth would perish. Ozone itself is poisonous to human beings but, thousands of feet above us, it acts as a protective shield.

The point is clear. Such an atmosphere as ours, with its perfect balance of layers and gases, could not be the result of sheer chance. The existence of the atmosphere proves the existence of the creator. And because its composition and functions remain essentially unchanged, this is proof that he maintains and sustains it. With every breath of air we take, we prove God exists. Notice, then, that God created the atmosphere early in the orderly progression of creation week as a necessary prerequisite for the living things that were to be brought into existence naturally.

The Third Day

When the third day of creation week arrived, the earth still lay prostrate under a covering of water. But now God began RESHAPING the surface of the home of man. He caused the dry land to appear by raising the continents from their covering of water. (verses 9-10). Follow this great demonstration of power, God. Brought into existence the fruits, vegetables, grasses. And grain's necessary to sustain human and animal life. These types of vegetation were not in existence in Lucifer's world because that world was not designed to support human life.

In this connection, it is significant to note that evolution is never discussed in terms of PLANT fossils. The remains of vegetation in the strata of the earth. Grains, grasses, fruit-bearing trees, et al, are never found before the Cenozoic era, the time when man came to inhabit the earth. Grass, for example, was made for mammals and mammals were made for men. But giant tropical trees, as geologic evidence shows, did exist before grass. However, no evolutionist would admit trees evolving into grass. That would be evolution in reverse. Thus the remains of plants from past ages prove the bible true and evolution a disproven theory.

The Fourth Day

This is the day that God, in a figurative sense, created HIS CALENDAR, a calendar that man can never change because it is based on the solar system and the entire universe. In the words of verse 14, God set the astral bodies "for signs and for seasons, and for days, and years." (Luke 21:25). The sacred calendar, which God commissioned the Jewish people to preserve along with the old testament, is simply a record on paper of what goes on in God's calendar stretching over the vastness of space. On this fourth day, then, God positioned the sun, moon and stars

in correct and harmonious relationship. He made the sun and moon to visibly govern day, night, months and years. He also assigned the solar system its precise orbital patterns.

At this point, we should compare verse 3 with verses 14 and 16 -- the description of days one and six of creation week. Confusion often arises over the translation of the verbs in these verses. In verse 3 when God said, "let there be lights" the word "LET" from Hebrew doesn't mean to create or make; it means to manifest what was previously in existence. God was simply saying, "let the light shine through to the surface of the earth."

Now look at verse 14. Here the Hebrew word for "LET" is an entirely different word from that used in verse 3. By this time the atmosphere had been completely purified and the heavenly bodies were now unveiled in all their glory whereas only light had been manifested before, now the sun, moon, and stars became visible for the first time as they were placed in correct relative position to the earth.

Verse 16 makes this even more precise. Here we read, "and God made two great lights." Once again a clearer translation of the verb makes this plain. The verb "made" is the Hebrew "Asah." The meaning of this Hebrew word is: constituted, appointed, or ordained. God appointed the sun and moon to rule the day and the night.

By way of review, notice how God's re-creation progressed: on the first day, from an already existing heaven (sun, moon, and stars) and earth, God manifested light through the darkness of the clouded atmosphere. The atmosphere was prepared on the second day. Dry land and vegetation appeared on the third day. Then, on the fourth day, the sun, moon, and stars became clearly visible for the first time. This is when they were appointed or ordained for special purposes: for signs, seasons, days, years, and to give light upon the earth. Notice how orderly and logically God's work was carried out.

The Fifth Day

In the next 24-hour period God brought into existence all the types of sea life and feathered fowl (verse 20). All these creatures reproduced AFTER THEIR KIND. Evolution teaches that all living things came from an original living cell and then developed, over eons of time, into all the living things we see today.

For example, reptiles are supposed to have evolved into birds. But, if this were the case, how could such slow development take place with no creatures being found which were HALF-WAY IN BETWEEN -- or a reptile with a few feathers on it. The evolutionists say we don't see this today because evolution is not happening now. We neither have any fossil remains of such creatures ever been found. Logically, there should be lots of

remains of reptiles that tried to fly and failed in the attempt.

Dogs supposedly evolved into horses -- but no half-dogs or half-horses (or any other percentages of the two in combination) have ever been discovered. As we read of the creation of the animals on day six of creation week (verses 24 and 25), all these reproduce AFTER THEIR OWN KIND. Dogs, no matter how many varieties (from dachshund to collie to Saint Bernard) they develop into, are still always dogs. They have never evolved into any other kind of creature. God created each KIND of animal -- AND THE GAPS BETWEEN THOSE KINDS CAN NEVER BE BRIDGED.

The Sixth Day

In the bible, six is the number of man. And it was on the sixth day that man, as well as all other land creatures, was formed, shaped, and brought into existence by God. Notice that a more detailed description of the creation of the first man and woman is given in Genesis 2. This second chapter of the bible, from verse 4 on ask in general, a flash back to the sixth day of creation. More will be said about Genesis chapter 2 shortly.

Now something very important should be emphasized: the ultimate purpose of God -- to reproduce himself in human beings -- is already revealed in the very first chapter of the bible. Notice in verses 24-25 how God's laws operate: each creature he designed and brought into existence reproduces after its kind. Then, in verse 26, God says, "let us make man in our image, after our likeness: and let them have dominion ..." THE GOD FAMILY REPRODUCES AFTER ITS KIND also!

Of course, this does not happen all at once. The physical creation took one literal week as described here in Genesis. But the SPIRITUAL creation -- from human kind to God kind -- requires the "millennial week" of 1000-year days (plus 100 years of the great white throne judgement) to reach completion (II Pet 3:8). Study Genesis 2:2 in this connection. As the sixth day's sun set, and the seventh day of the week arrived, "God ended his work which he had made." God did not end creating. He ended his work which he had created only those physical things made by work. But the spiritual creation was only about to begin.

Notice also that man is to have dominion over the sea, the air, and all the earth (verse. 26 and 28 -- God repeats that twice). In other words, man is to learn to rule over the physical earth. He is to "subdue" or conquer it (verse 28). Man's destiny is to rule. God sets man over the physical things now and, as he builds character in this, he is to be given spiritual rule later (Matt. 25:21; Rev 3:21).

The limit of man's rule is the air above the earth. The atmosphere. Outer space is not man's domain. Man is an earthbound creature -- outer space belongs to God. Thus when man tries to go beyond his limitations as assigned by God, he is headed for

disaster. (see the booklet, "who will rule space?") Man's ultimate destiny is to rule outer space -- the entire universe -- but AS GOD, not as man. Man's mind can outreach his body as he tries to become God before his time. This is a lesson physical man must learn. He will not gain the power he wants until he comes into it GOD'S WAY.

Finally, realize that God gave man dominion over the animals and the rest of the physical earth, but God did not give him the prerogative to rule over other men. The only one who can rightly and correctly rule over man is God. Humans need THE GOVERNMENT OF GOD to be happy. In this world God has allowed men to exercise human government. But this is about to end in complete disaster. Man must learn by experience that his way is not right. Then he will yield to God's governments God is giving man ample time -- 6,000 years -- to learn that his methods of government must be completely abandoned and replaced by God's perfect rule.

The Seventh Day

After creating the earth and making it suitable for human habitation, God set apart the seventh day as a reminder to man of the creation and the creator. He created the sabbath by resting on that day, by placing his presence in it, thus setting it apart as holy time.

God made the sabbath special, sacred, holy, and commanded man to keep it that way. God has never changed on this point. It is a part of his eternal, unchangeable law. The only change in the sabbath has been man's carnal attitude toward it. But it still is the commemoration of creation. It reminds us of the true God, and the people of God have always held it sacred and holy. So one can see that God is the author of the seven-day week -- not the Babylonians as some have supposed. (for detailed proof that the creation week was a regular period of seven 24-hour days, see the article, "How Long Were the Days of Creation?" Reprint 470).

The Relationship of Genesis One and Two

An important final note: chapter 1 of Genesis should include the first three verses of chapter 2 so that all seven days of the creation week would be in one undivided unit. The account of the sabbath should not be separated from the other six days. Men divided the bible into chapters and verses, not God. These divisions are not an inspired part of scripture. The main events that occurred on day six of creation week are presented in more detail in Genesis 2 beginning with verse 4. At this point notice carefully the order of events in verses 7 and 8: in verse 7, God creates the first man out of the dust of the ground -- in the

same form and shape as God, but not out of the same substance. God is spirit, but man is flesh. (and for proof that Adam was a white person, see page 6 of the October, 1963, "Plain Truth", the article, "The Real Cause of the Race Crisis." by Mr. Herbert W. Armstrong.)

Then, in verse 8, God plants a garden "eastward in Eden" why did God create the man before he planted the garden? Because in this way Adam saw God in the process of creating with his own eyes. God the eternal wanted the first man to SEE and KNOW that he was the creator. Because Adam saw this, he knew beyond the shadow of a doubt who his maker was. The last 8 verses of this chapter tell of the creation of the first woman and the origin of marriage.

The Question of Origins

Here it should be observed how many FIRSTS there are in the first two chapters of the bible -- two KEY chapters in revealing to man the ORIGINS OF ALL THAT EXISTS!

- 1) the first revelation of God as creator and originator of all things.
- 2) the origin of life in all its forms.
- 3) the origin of the 7-day week.
- 4) the origin of marriage.

Man IGNORES the question of origins. Actually, in the final analysis, the carnal man does not want to know how and when he originated BECAUSE HE DOES NOT WANT TO ADMIT THAT GOD IS ORIGINATOR AND CREATOR. Man does not want to admit that God has revealed the origin of all things in SIMPLE TERMS in the bible. Man wants to be free to speculate about his origin. This is illustrated by a typical high school level ancient history text. This book begins with the usual first section on "primitive" humans and refers to them, in a heading, as "people without names." In other words, the concept is presented that no one knows the first human beings were.

But the bible makes plain who the first people were -- Adam and Eve. We know what their names were, where they lived, what they looked like, and who their children were. God wants us to know these things; he does not want us in ignorance of this knowledge. But man rejects this truth. He calls God's historical record MYTH.

Location of Eden

Now consider the remarkable geographic picture contained in Genesis 2. Observe carefully that the garden where the first

humans lived was actually just a small part of a larger area called Eden (verse 8). The land of Eden in the pre-flood world was probably what we now think of as the entire coastal region on the east side of the Mediterranean sea -- the general area of Palestine. It may also have included the region of the red sea in the south. Both, the bible, in other passages, and Josephus' account confirm this picture.

The bible gives further details. Notice that a river flowed out of Eden and divided into four streams (verse 10). This great river originated at a point west of the garden (the Mediterranean coast was further west at this time), flowed through it, and then divided into its four branches. From Josephus (Antiquities I, I, 3) we learn that the river Pison is equivalent to the general area of the Ganges, Gihon the area of the Nile, and Hiddekel the Tigris. Listed last is the Euphrates which still retains its original name (verses 11-14).

The picture given in the bible suggests that the earth at this early time was a low-lying tropical paradise with a mild climate, and that these rivers were like wide, gentle-flowing streams or canals which rippled eastward toward the seas. However, geologic changes were subsequently to alter this drainage pattern to a great extent. As a consequence, these rivers now all have separate sources and flow in different directions.

The bible also indicates that this beautiful garden was the highest point of land. Scripture reveals that in the world tomorrow a great river will again emanate from Palestine and Jerusalem, the location of Christ's throne. This location will once again be the highest area of land. Nations will go up to Zion in the millennium (Isa 2:3, Micah 4:2). God will restore things as they were in the Adamic world. The picture the bible paints for the future also reveals how conditions were in the past.

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).

There is more in the bible on this topic. Later, when Adam was driven from the garden, he traveled east. Interestingly enough, when the children of Israel crossed the Jordan under Joshua into Palestine, it was near "the city of Adam." (Joshua

3:16) it is very probable that this was the first habitation where the original humans lived after they left the Garden of Eden.

Satan's Return

Immediately after Adam was created, God began to instruct him in the way to live (Gen. 2:15-17). But the training did not last long because, when chapter 3 opens, Satan is on the scene and craftily at work misleading the first humans. The serpent of verse 1 was a physical creature which was influenced by the great fallen spirit, Satan. He approached the most susceptible member of the family, Eve, and began to cause her to doubt God's teaching. Eve did not know that only humans and spirits have the power of speech. He told her she had an immortal soul already and that she was a God herself (verses 4-5).

Satan was extremely subtle in his approach. He knew that it was the destiny of man to ultimately be God -- to be composed of the eternal spirit of God which always existed. So, in a very crafty, soft, secretive manner, he said to the woman, "God did not tell you everything. He is kept things from you, things that you are entitled to know. Immortality is already a part of your nature. It is in you now, Eve. Didn't you know that? God didn't tell you that, did he? You listen to me" (Read pages 41-51 of "God Speaks Out on the New Morality".)

That was his approach -- and it worked. The woman was influenced, and Adam sinned along with her in partaking of the tree of the knowledge of good and evil. The tree of life, the source of the holy spirit, was there too, but they had not gone near it. Satan knew human nature and used this knowledge wrongly in order to teach the first humans sin.

Adam and Eve made clothes for themselves (verse 7) because Satan had taught them the philosophy of dualism -- that the soul is good and pure but the body, with its drives and desires, is evil and nasty. He convinced them they'd better cover up the prison house of the immortal soul.

God now had to EXPEL the first humans from their paradise because they had obeyed Satan instead of the creator. They were cut off from the tree of life which was the symbol of the holy spirit (verse 22). The holy spirit was not again made available to mankind until Christ, the second Adam, returned to heaven and sent it to his disciples on the day of Pentecost in 31 A.D.

But God did not leave the first humans without hope. He promised them a savior. It is commonly recognized that Gen. 3:15 is the first prophecy in the bible about Christ. The seed of the woman is singular (the 'it' in the King James version should be rendered 'he') and refers to Christ. Satan would 'bruise' Christ's 'heel' in causing him to be crucified. But Christ would bruise Satan's head by rising from the dead and triumphing over him. Thoroughly disqualifying and finally deposing him as ruler

of the world. In short, Christ does much more harm to Satan than Satan ever does to Christ (Rom. 16:20 and Heb 2:14).

CHAPTER 3

The Ways of Cain and Seth

The first family's brief experience in the garden of Eden was over. Now Adam and Eve had to start a new life in much less desirable environment. What were the events and developments at the very beginning of earliest pre-flood society?

Cain and Abel

The bible continues the account in Genesis 4 with the birth of Cain and Abel. No mention is made of how much time had passed since the expulsion from the garden of Eden but it probably was a period of several decades, possibly as much as half a century. It seems a logical deduction that Adam and Eve, under gods direction, spent considerable time establishing themselves before beginning to raise a family.

The indication in verse 2, reports Adam Clarke in his commentary, is that Cain and Abel were twins because it says about Eve, " ... she again bare" -- or added in baring -- "his brother Abel." It does not say that she conceived separately again later before Abel was born. So the implication, says Clarke commentary, is they were: born at the same time.

Understanding Cain's character is important for the early story of human history. His very name implies what type of person he was -- Cain means "gotten" or "acquired." Cain was selfish; he wanted to get for himself. He was a spoiled child. This becomes very apparent as the story develops.

There are definite and startling reasons why Cain turned out as he did. He was, first of all, the product of an unhappy marriage. Adam and Eve did not live in harmony. Eve blamed Adam for the expulsion from Eden and Adam blamed Eve. They probably never really forgave each other for having bungled their golden opportunity. Every argument they had must have ended up focused on this painful memory.

However, a savior had been promised (Gen. 3:15). This was something to look forward to. But this promise caused Eve to draw a hasty, false, and extremely harmful assumption. Notice her statement in Gen. 4:1. The King James rendering -- "I have gotten a man from the eternal" -- is not correct. In the original Hebrew, this statement reads, "I have gotten a man -- the eternal." She actually thought that her firstborn son was the promised child, God in the flesh. Under this deception, she treated Cain as if he were a god. And that is why he turned out to be such a monstrous delinquent. The full significance of this will be explained in chapter 6 when the actual meaning of Gen. 6:2 is revealed.

Now verse 2 states that Abel was a shepherd but Cain was a

farmer. God actually wanted people in this early time to be mainly shepherds instead of farmers so that the soil could slowly be built up from animal waste, leaves from the trees, and so on. He wanted elements to be added to the soil instead of removed from it. But Cain was a farmer, which in itself, was not pleasing to God. As will be seen later, he also forced the ground, and, by this method, damaged it even more than normal. Cain was selfish and greedy. He wanted what he wanted NOW! On top of that, he always wanted to keep the best for himself. So Cain was a farmer which, in itself, was not pleasing to God. But, as will be seen later, he also FORCED the ground and, by this method, damaged it even more than normally.

Thus, when reading of the offering of Cain and Abel in verses 3-5, it is easy to understand why God was displeased with Cain. He not only had a selfish attitude but he used wrong, methods in even growing the fruits he offered. He had not obeyed God at all.

Notice here that though the first family had been driven from the garden of Eden. God was still teaching and instructing them. He had not told them to disperse. He wanted the human family in his presence. If they obeyed him they would be blessed. In this case, God had requested an offering and the two brothers brought theirs. But Cain's, and what it represented, was not acceptable while Abel's was.

The First Murder

In verses 5-7 God analyzed Cain's attitude for him. He told him he could triumph over sin if he wanted to and that his offerings could be found acceptable if he were genuinely repentant. But Cain never made any attempt to repent. He had an angry look on his face not only because he was disappointed, but because he was premeditating the murder of his brother. He thought this was the quickest way to solve his problem.

Verse 8 finds Abel naively out in the field in his wicked brother's company. Little did he realize he would be the victim of the first murder in all human history. How Cain accomplished the deed is not known but, being a farmer and reaper, he might have done it with a cutting instrument such as a scythe. Then, after it was over, Cain tried to hide his crime by burying the body. Human society was off to an appropriate start because war and murder have been its prime characteristics through all ages.

Cain's "Mark"

God confronted Cain with his sin. He could have done this in front of the family of Adam. (see Jamieson, Fausset, and Brown commentary.) But Cain was still not repentant. He tried to cover

up (verse 9). The eternal did not waste time with Cain. He immediately told him his sentence (verses 10-12). God could have executed Cain, but he wanted the world to learn what Cain's way would lead to. He wanted to let man, cut off from God. Express his way so mankind could learn the ultimate result of wrong methods of living.

After the eternal told Cain that he would be a fugitive and a vagabond as a result of his sin, Cain still did not change his negative attitude. His reply (verses 13-14) shows his consistently self-centered outlook. He blamed God for his problems, not himself. In a sense, he said, "what you're doing to me isn't fair. I don't have a chance. I'm not getting a square deal."

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."

Yes, Cain was unfit to live in the same land with the rest of the people. God told Adam's children, "you stay here in the area of Palestine. The rest of the world is for Cain to wander in" (see Deut. 32:8). Later, this separation included racial segregation; Cain became the ancestor of all the non-white people. Before the flood. Different races did exist before the flood as one can see, and these races passed through the defuse. The line and posterity of Cain did not cease with the flood. It has actually continued down to our day.

The Curse On Cain

Cain was now cut off from God. "Cain went out from the presence of the eternal." (Gen. 4:16) he was now on his own; he was forced to wander; he could no longer call on God. He would have to solve his problems on his own. It was not a pleasant fate. This ostracizing of Cain is analogous to putting an individual out of God's church. Such a person is separated from God's people until he repents. But Cain did not repent. He wanted his own way at all costs and started his own society and practices.

When did the excommunication of Cain take place? The

indication of Gen. 5:3 is that approximately a century and a quarter had elapsed since Adam's creation. A logical deduction based on this verse is that Seth was born soon after Cain's crime because he was to replace the murdered Abel (Gen. 4:25). Since Seth was born when Adam was 130, the death of Abel must have occurred shortly before that birth.

By putting the bible together with Josephus' account. It is possible to determine Cain's activities after he was separated from Adam's family and cut off from God. He and his wife who was, of necessity, his sister, (Gen. 5:4) went to live in an area called "the land of wandering". Which was east of Eden (verses 4:16). Then Josephus tells us that Cain and his wife "travelled over many countries." (Antiquities I, II, 2.)

Here is an indication that, after the expulsion: Cain actually spent a century or more wandering over the earth. Why did Cain become a wanderer or nomad? Why did he not settle down permanently in a specific area? Amazingly, the bible and geology provide the answer. As a result of the sin of Cain the entire history of human society and the earth's surface were remarkably changed.

Notice what God had told Cain before his expulsion: "and now art thou cursed from the earth ... When thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive (or wanderer) and a vagabond shalt thou be in the earth" (Gen. 4:11-12). Cain, Josephus records, was the first person who "contrived to plough the ground". In addition, he greedily tried to get more crops faster by "forcing the ground." Cain, in other words, sought to gain his livelihood by farming methods which depleted the soil.

For example, he probably used the following method. He would burn down a forest or other vegetation on the land. Then he would plant seed in the ashes which served as fertilizer. Such land would produce well for a few years but after that it was ruined through such harsh abuse. Cain destroyed the soil for the purpose of quick crops. He did not care about conserving fertility for future generations. God wanted the earliest humans to be shepherds so that the soil could be built up -- but Cain forced the ground before it was developed.

God put a stop to Cain's way -- the way of getting. If Cain and his heirs had been allowed to continue these agricultural methods, soils all over the world would long ago have been rendered unfit for cultivation. The curse on Cain was not some strange poisoning of the soil. Logically, it could mean only one thing -- A CHANGE IN THE EARTH'S CLIMATE! The geological record tells us what God did to save the soil from utter depletion. Mountain chains arose where there were none before. Seas dried up. The balmy semitropical climate of the world rapidly shifted into torrid and frigid zones.

Wherever Cain wandered, his agricultural pursuits came to naught. When it should have rained, the weather turned dry. Just

as he was about to reap the ripening crop, in came a storm. Nothing turned out right. Cain was forced to turn to food gathering -- to hunting and gleaning the wild fruits and berries. He and the generations who followed him eaked out a wretched living. Both geology and archaeology testify to these conditions.

The Proof of Geology

In the tertiary geological deposits, which follow the upper Cretaceous, many surface changes are recorded. The climate began to turn cooler. Desert regions developed in the wake of mountain building. Pluvial and arid periods fluctuated. The climate in the northern hemisphere became even cooler. Vast snow falls engulfed the regions now labeled Canada and Europe. The arctic zone expanded. Fluctuations in sea level occurred. All along, the continental shore lines the changing beach levels left their mark. Many may still be seen today. Geologists mislabel this pre-flood period "ice ages."

Cain's children were forced to adopt his level of existence. Because of his sin, Cain initiated a degenerate way of life. His descendants became fugitives, wanderers, vagabonds. They too were reduced to hunting and gathering because the soil would not yield normal crops. They began living in caves in regions far removed from the main civilizations in the near east and became shockingly depraved.

These stone cultures have even left evidences of Canni-Balism. (page 3 of Dr. Hoeh's article, "Scientists Discover There Were Giants on Earth in Those Days," reprint 150.) The existence of these cave men, which archaeologists have discovered, does not prove the theory of evolution -- it shows the shocking process of degeneration in the human race.

This period witnessed the spread of human habitation around the world. Fossil remains of giant human beings (Gen. 6:4) of this period have been found by geologists. This is the time of the Paleolithic man, of the Neanderthal man and the Mousterian culture, of the mammoth and reindeer hunters of the upper Paleolithic. Their culture exactly fits the curse that befell Cain.

The complete story of culture changes before the flood may be found in such works as F. C. Hibben's "Prehistoric man in Europe." Grahame Clark's "World Prehistory," and Emmanuel Anati's "Palestine Before the Hebrews." Those and other studies make it clear that the flood occurred at the end of the geological epoch called the Pleistocene -- an event marked in geologic records by the sudden disappearance of many forms of animal life. Especially the Mammoths of Eurasia. The 'recent' which follows -- geologically is the post-flood world. (see Volume II of Dr. Hoeh's Compendium of World History, Chapter 18.)

Cain's Society

Before telling of the activities of Cain in his later life, it would be helpful to summarize the seven key points about him which Josephus recorded.

1) Cain was a "covetous man" who "was wholly intent upon getting." This statement reveals this evil man's true character. He was completely selfish.

2) Cain was the first to plough and force the ground -- a point already covered in detail.

3) Cain did not repent but only GREW WORSE IN HIS WICKEDNESS. He "only" aimed to procure everything that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He increased his own wealth by violence and robbery.

4) Cain "became a great leader of men into wicked courses." He set a wrong example and others copied it. This could include his own children and/or other sons of Adam -- other children of the general family as it developed over the centuries Cain's life spanned.

5) Cain was the author of measures and weights." He was not only the inventor of farming but the originator of trading -- with the motive of getting. His aim was to give the least to get the most. Cain's weights and measures were probably dishonest. And this is certainly supported by Josephus' statement that Cain "changed the world into cunning craftiness." Cain was a shrewd dealer -- this was the way he operated.

6) "he first of all set boundaries about ..." Cain was the first to build fences around his land. He said "don't trespass this is mine." He didn't want to let others' cattle graze upon his land. This is the feeling and the attitude he had and promoted.

7) "he built a city, and fortified it with walls, and he compelled his family to come together to it ..." As one shall see, Cain's methods continued after the flood. Nimrod copied from him. Nimrod gathered people together to build a city so he could easily keep the populous under his control. He merely perfected an idea which had originated with Cain.

Cain's Famous Walled City

At this point Josephus' words about Cain need to be emphasized: Cain "built a city, and fortified it with walls ...". The bible speaks of this same city: Cain "builded a city, and called the name of the city, after the name of his son, Enoch." (Gen. 4:17)

Though in a sense this is getting ahead of the story, it is appropriate at this point to tell of the significance of the famous walled city, Enoch. In recent years, archaeologists made a startling discovery. In their excavations at the site of ancient Jericho (which is adjacent to present day Jericho in Palestine) they were amazed to uncover a big town in an early "pre-pottery Neolithic" state thousands of years -- as they measure time -- before any city of this type should have existed. This vast town existed at a time when only villages of tents or huts should have been in use -- but there it was. It was of large proportion, of great duration -- and had a huge wall around it. When the archaeological findings are correctly interpreted (see the chart on page 80 of the "Bible and the Ancient Near East", edited by G. Ernest Wright), it is evident this city must have existed before the flood.

In short, when the statements of the bible and Josephus are correlated with the findings of archaeology, there is one logical conclusion: PRE-FLOOD JERICHO WAS THE WALLED CITY OF ENOCH WHICH CAIN BUILT.

Here are some details concerning this city. It occupied an area of not less than ten acres -- large dimensions for that early time, and especially since it was completely surrounded by a great wall. Many thousands of people lived in and around this heavily fortified town -- and it is these fortifications that form the most astonishing feature of this remarkable discovery.

These defenses are described as "astounding for any period." They consisted of a ditch, wall, and tower. The ditch or moat was some 28 feet wide and six to seven feet deep. Inside this protective ditch the wall itself was built. A remarkable structure over five feet thick and some thirteen feet high. Finally, adjoining the wall was a great circular stone tower (which is still standing to this day) reaching a height of over 26 feet. James Mellaart makes this significant observation: "the prodigious labour involved in the erection of these defenses implies an ample labour force, a central authority to plan, organize and direct the work and an economical surplus to pay for it." ("Earliest Civilizations of the Near East", London, 1965, page 36.) Such was the power and authority that Cain had mustered.

To recapitulate: early in his life, after having been driven out by God, Cain wandered over many areas of the world. He did not stay in any one place very long. And the children he had over the course of those many decades also were nomads who migrated

and engaged in hunting and fishing. The implication in Josephus' account is that Cain did not build this famous walled city until well into his life. Some centuries elapsed before he began this project.

Now take careful note of the location of this city: it was in "Seth's land" or Palestine. That's right -- CAIN HAD DARED TO COME BACK INTO FORBIDDEN TERRITORY. At an earlier time God had said: "this area is for Seth and his family -- the rest of the world is for Cain and his children to wander on." But, as we well know, Cain was not noted for being willing to obey any of God's orders.

Another significant point: the archaeologists have concluded that pre-flood Jericho could not have supported its immense population by agriculture alone. There was not enough fertile area to support that many people. Thus they conclude that this famous city must have existed on the basis of trade and commerce.

How could this city engage in trade and commerce? Remember what Josephus said -- that Cain was the inventor of weights and measures implying that he was engaged in trading. But also recall that Cain procured "spoils by robbery." In other words, he must have forced surrounding peoples to pay tribute, and he must have engaged in looting and pillage. This was the basis of his trade and commerce. In addition, with the dead sea then already in existence and located near-by, Cain must have controlled the salt trade of that world. This was a lucrative business because all people need salt for meats and vegetables.

Cain then, built this great walled town and made it the world center of trade and commerce. From it he pillaged the rest of society. "Do unto others before they do unto you?" And this is the way our world is today. Cain was cut off from God. He was wandering on his own. And we live in world cut off from God too -- groping its way to destruction.

He sent marauding bands out to steal and loot. Then they would escape their pursuers by hiding inside the city's impenetrable walls. This was his headquarters, the focal point of that society's "civilization." As a result of it also, the family of Cain broke down racial bounds and began to intermarry with the family of Seth. (for detailed information about this famous city, see Emmanuel Anati's "Palestine Before the Hebrews" and Kathleen Keyon's "Digging up Jericho." The later work has numerous fine pictures showing the walls of pre-Flood Jericho and the kind of buildings that were there.) Yes, Cain's city is still with us today. This famous pre-flood world trade center was destroyed, of course, by the flood. But archaeology has found that it had been destroyed before that also. The wall was smashed and then rebuilt.

The Way of Cain

The important truth we need to learn from all this is that Cain was the originator of civilization as we know it. Our entire society today is patterned after "the way of Cain" (Jude 11). It is a way of competitiveness, selfishness, and greed. Satan used the family of Cain to perpetuate his philosophy.

Cain was "spiritually bankrupt." He had no love for his neighbor at all. The code of Cain was, "get the other fellow before he gets you. Do unto others before they do unto you." This is the way our world is today. Cain was cut off from God. He was wandering on his own. And we live in a world cut off from God too -- groping its way to destruction.

God could have destroyed Cain. But He wanted him to develop his own way and let the world learn from it. God wanted man to go ahead and express his own way and let that way come to full flowering and fruition. Cain's way led to the Flood -- the complete destruction of humanity except for eight persons! And it will lead to an unbelievable carnage again in the near future! God has decreed that man must learn once and for all -- in complete finality -- that THE WAY OF CAIN SIMPLY WILL NOT WORK!! When man learns this lesson by hard experience, then he will turn to God in real repentance! But he has not reached that point -- yet!

We study history to learn the lesson of human experience so we don't make the same mistakes ourselves (I Cor. 10:6, 11; Rom.. 15:4.) The history of the past will help the citizens of the World Tomorrow see that God's way is the only way.

And so the great truth of these early chapters of the Bible is that Cain started an entire pattern in society which is with us to this day, a way of life which must finally be eradicated from the earth! It is a way which, though our human nature prompts us to follow it, we must exterminate from our daily practices and replace it with the way of God -- the way of love, giving, and sharing!"

What was the effect of the "way of Cain" on society down to the Flood. And can we know what ultimately became of Cain? Also, what were the major contributions of the line of Cain to society in pre-Flood times? These are the interesting questions yet to be covered.

The Line of Cain vs. The Line of Seth and Enos

To put the picture in as simple terms as possible. It may be stated that the story of the pre-flood society is the story of the line of Cain as opposed to that of Seth and Enos. What was the interrelationship of these two major groups before and up to 2370?

As indicated previously, Cain and Abel may have been twins.

But they were un-like twins. Cain was originally separated because of religious reasons, because of his rebellious attitude. But, later, this division also became racial in significance.

In other words, Cain was the father of the NON-white race before the flood. Seth was the ancestor of the contrasting WHITE line. And these two lines were to remain separate. This is what God wanted. And, for a long time, they were -- but this changed in Lamech's day (Gen. 4:19) who lived in the generation that existed just before the flood came upon the earth.

The important concept to bear in mind, then, about the situation before the flood is this: biologically (racially), culturally, intellectually, and spiritually there were just TWO BASIC WAYS OF LIFE -- the way of God which was preserved in the family of Seth, and the way of Satan which was promoted by the descendants of Cain! See the accompanying genealogical chart at the end of the chapter.

Seth and Enos

WHAT KIND OF A PERSON WAS Seth, the son born to Adam and Eve after Abel's murder? (Gen. 4:25) (Josephus Antiquities I, II, 3) provides some interesting information. Seth was a man of CHARACTER! His children were properly reared and imitated his good character. All of them had good dispositions and lived together in the same country without fighting and warring.

This implies that the family of Seth WAS SEPARATE FROM THE FAMILY OF CAIN AS GOD HAD INTENDED. As shall be noted shortly, the family of Cain carried on fights, feuds, quarrels, and dissension's. It is only natural that the philosophy of Cain should breed such results. But the family of Seth, for centuries, was separate from the sins and mistakes of the line of Cain. God certainly must have protected them and given them blessing and favor.

Knowing what kind of a person Seth was is very important to bear in mind in relation to the following information, Seth was born when Adam was 130 years of age. Seth lived a total of 912 years.

Enos was Seth's first son (Gen. 5:6). Notice, at this point, that Genesis chapters 4 and 5 are not in direct sequence. To find out anything additional about Enos, it is necessary to go back to Gen. 4:26. "... Then began men to call upon the name of the eternal." Now understand this point: the Hebrew here rendered "call upon" can mean, just as correctly, to "preach" or to "publish." (compare, for example, Matt. 24:14 and Mark 13:10 -- in the first the gospel is prophesied to be preached but, in the second instance. It is to be published.)

In short, this verse may be properly understood as, "then began men to preach or publish in the name of or by the authority of the eternal." In other words, this Hebrew expression means to

communicate in general without distinguishing as to whether it is writing or speaking. And it may include both these methods.

A few Jewish commentators have understood this verse to mark the beginning or origins of WRITING! In other words, the first people to use the written language and records (as well as to spread the knowledge of God by preaching) was THE FAMILY OF SETH AND ENOS.

Adam and Eve, back in the garden of Eden, had a spoken language. God put into Adam's mind, by a direct miracle, the symbolic knowledge necessary to understand and to speak a verbal language in order to communicate with God.

But God did not give man a ready-made written system of communication. Something's God leaves to man to develop and perfect. Writing was one of these arts. God wants man to work and build character in acquiring and preserving knowledge. Thus he left the development of this skill to man.

The fact that the line of Seth, in the lifetime of Enos, perfected a beginning form of written communication is supported by verse 1 of chapter 5: "this is the book ..." Records were being kept. This chapter 5 is a simple genealogy, an uncomplicated type of writing with no particular style or form, another indication that this was the beginning of written records.

Eight Preachers of Righteousness

A verse in the new testament, II Peter 2:5, provides a major point about the line of Seth. Notice that the word "person" is in italics. The way the verse stands in the King James version, the impression is given that Noah was the eighth person of the eight that were in the ark, but, in the original Greek, the meaning of the verse is this: "and spared not the old world, but saved Noah, THE EIGHTH PREACHER OF RIGHTEOUSNESS, bringing in the flood upon the world of the ungodly ..."

Noah, then, was the eighth preacher of righteousness in his line, beginning with Seth, Methuselah is not included -- he died the year of the flood. For the other six preachers of righteousness before the flood, see Genesis 5 and the accompanying chart.

To repeat: the major cultural and social contribution of the family of Seth, in the society before the flood, was THE ART AND SKILL OF WRITTEN LANGUAGE.

The next question is, "what were the contributions of the family of Cain?" And "what were the RESULTS of their contributions?"

Immense Length of Life Before the Flood

Before answering these questions, 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.

That these ancient men did attain great age is demonstrated by the fact that their remains are usually found with fragmentary skeletons of youths and babies not exhibiting those characteristics. (chapter 5, "The Meeting Place of Geology and History" by Sir J. William Dawson, pp. 62-63.) These genuinely scientific findings do not prove that man has evolved. Rather, they substantiate the truth of the bible that men in ancient times, unlike today, experienced centuries of physical life.

It is also worthwhile to note in regard to this topic that in Antiquities I, III, 9, Josephus lists eleven ancient writers -- Manetho, Berossus, and Hesoid among them -- all of whom "relate that the ancients lived (nearly) a thousand year." True science and the records of ancient times again serve to corroborate the bible.

The Size of Families

The next key questions then are: how large were the families of that day? And how many children did people have? People did not have had children as often as is possible today. This factor

was regulated by nature. It is probable that women could conceive children only at a certain time in a period of a year rather than monthly.

According to ancient Hebrew traditions Adam had 33 sons and 23 daughters or a total of 56 children over a period of about 500 years. This would be an average of one child every 9 years. And Josephus tells us that Lamech, by his two wives, Ada and Zillah, had 77 children.

These figures give us an idea of family numbers in that time. Today people live only one tenth as long, and they can have children more frequently. In other words, if we reduced the totals for Adam's life and family to one tenth, he would have lived 93 years and had 5 or 6 children. Families now tend to be smaller but, a generation or two ago, it was not unusual to have a family of 6 to 8 children. So, using the comparison of once tenth, we can gain a helpful perspective in evaluating that society.

The Population Explosion

With these concepts in mind, it can be seen that the population of the earth, which started with two people, grew very slowly over a long period of time. The population did not "explode" till near the time of the flood. Even if the population had doubled every 50 or 60 years, it still would not have been considered great until around 2500 -- and the flood came in 2370.

There is the analogy Mr. Armstrong uses of doubling the penny. If 1 cent were doubled every day for 30 days it would not count up to much the first two or three weeks, but in the fourth week the total would really mount up. In the 28th day that original penny would have become \$1,342,177.28.

The point is this: the population of the earth was relatively small till the life-time of Methuselah (3339 to 2370). But, IN THIS SEVENTH GENERATION -- starting to count with Seth -- BOTH THE POPULATION AND THE SINS OF MAN BEGAN TO MULTIPLY TREMENDOUSLY. This is what is recorded in Genesis 6:1: "... when man began to multiply on the face of the earth" -- "explode" -- then sins began to increase to such an extent that God had to exterminate the human race and make a fresh start with the family of Noah. How, in greater detail, this result came about is the story that remains to be told.

GENEALOGY OF THE TWO MAJOR LINES OF PEOPLE
IN THE PRE-FLOOD WORLD

ADAM
(LIVED 130 YEARS AND BEGAT SETH)

LINE OF CAIN
(GEN. 4:17-22)

1) Cain started a way of life that was the epitome of rebellion against God. He was the originator of The non-white disobedient line of people in the pre-Flood society.

2) Enoch was the first man born to Cain. Cain built a city and named it after his son. (Gen. 4:17). Notice that some of these names repeat themselves in the two lines of people.

3) Irad Note: these three descendants of Cain are simply listed in Gen. 4 verse 18. Apparently they had no great impact on society.

4) Mehujael

5) Methusael

6) Lamech lived somewhere in the period 3400 to 2500. He was a contemporary of both Cain and Noah. He was the leading man of violence in the centuries prior to the Flood. Read the text to understand his full impact on society and the magnitude of his evil deeds.

7) Jabal, Jubal, Tubalcain,

LINE OF SETH AND ENOS
(GEN. 4:25 TO 5:32)

1st) Seth, 105 years. He was a righteous man with obedient happy children. He was the son of Adam and Eve who replaced the murdered Abel. It was from this line of people that Christ was ultimately to come (Luke 3:38).

2nd) Enos, 90 years. As explained in the text, he was the second of eight preachers of righteousness in his line. during his life the population of the world had grown large enough to necessitate the spreading of the truth by preaching and writing.

3rd) Cainan, 70 years.

4th) Mahalaleel, 65 years.

5th) Jared, 162 years.

6th) Enoch, 65 years. As Gen. 5:21-24 states, he was a man famous for his obedience to God but whose life was cut short by some 600 years. He was the sixth preacher of righteousness.

Methuselah, 187 years, the longest life recorded in human history. Methuselah died in the flood. His father

and Naamah were the four outstanding important children of the 77 that Lamech traditionally had. They shaped their society in many wrong directions. As a direct result, the flood came in their generation. But as the text makes clear one of them carried the way of Cain through the flood.

This generation was contemporary with the lives of Methuselah, Lamech, and Noah.

Enoch, had prophesied the end of that wicked society and Methuselah, the son was a living testimony of this.

7th) Lamech 182 years. He was the 7th preacher of righteousness in the pre-flood world and was the father of Noah.

8th) Noah, 600 years to the close of the flood. He was the only racially pure and spiritually righteous man in the world when the flood came.

EXPLANATION OF THE CHART: this simple chart provides the KEY to understanding the TIME ELEMENT of the pre-flood world. The most significant feature of this summary outline is that it shows that the impact of LAMECH AND HIS FAMILY was concentrated in the last few centuries before the flood when the population of the earth was exploding. Notice: the numbering 1 through 7 for the line of Cain represents the seven generations spoken of by Josephus as living from Adam to the flood (Antiquities I, III, 1,). The listing "1st" through "8th" from Seth through Noah numbers the eight preachers of righteousness as spoken of in II Peter 2:5.

CHAPTER 4

Lamech's Famous Family

The descendants of Cain were the key figures in the events that brought the flood upon the world. What did they do to bring world society to the point of universal saturation in sin? To answer this it is necessary to closely examine Lamech and certain individuals in his family.

Lamech, as illustrated on the accompanying chart, was the sixth individual in the line that began with Cain. Notice also that he was contemporary with Enoch, the sixth preacher of righteousness in the obedient line of Seth and Enos.

Now read Gen. 4:19. Here is a list of the line of Cain from his own son Enoch down to Lamech. But that is all this is -- a simple, unadorned list. God does not have anything special for us to learn about these people till the times of Lamech and after. There is nothing significant about this line till Lamech and his family came to prominence in the centuries immediately proceeding the flood.

Lamech's Wives And Children

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 practitioner 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. This poem is in the bible for a reason. God did not have Moses

insert items like this into scripture merely to take up space.

Zillah

One of Lamech's two wives was Zillah. Why was she famous in pre-flood society? Why does God call special attention to her in Genesis 4? Her very name is significant -- Zillah means "shadow" or "darkness." In ancient Greek myth she was known as "Demeter." But, according to "Smith's Classical Dictionary," she was sometimes called Black Demeter.

Scientific facts make clear why Zillah was a famous woman. These scientific facts answer the major question, "how did the different RACES originate?" As already shown in our study of Genesis one, God created KINDS of living things -- plants, animals, humans -- and each kind reproduced after its kind. Cattle reproduced cattle, dogs reproduced dogs. Apples reproduced apples, roses reproduced roses, and humans reproduced humans. Contrary to evolutionary theory, this scientific fact has never changed. One kind has never developed into another kind. However, WITHIN EACH KIND THERE ARE VARIETIES! There are many varieties of cows, chickens, dogs, peaches, roses. One KIND cannot interbreed with a different KIND -- but varieties can interbreed. These matters apply to human beings as well.

How did these varieties originate? They were not here at the original creation during creation week. At that time God created only the major KINDS. Adam named every kind in part of a single day. It would have taken him weeks to name every variety. Science has learned that each kind will divide into new varieties SUDDENLY, by a law of nature called mutations. God set LAWS in nature so that on rare occasions each kind reproduces distinctive varieties for beauty and for the benefit of mankind.

Just what is MUTATION? It is the sudden change that occurs, rarely, but never the less has occurred down through time, in the structure of reproductive cells of a parent stock. This law, set in motion by God, in a certain generation of parent stock, SUDDENLY reproduces a new variety! When it suddenly reproduces a new variety, this variety will continue to reproduce after its variety indefinitely. The Negro race is a mutation from Adam's stock. It originated in a certain generation after Adam. This is also true of the oriental or yellow race. THE WHITE, BLACK, AND YELLOW RACES ALL EXISTED BEFORE THE FLOOD!

Now the importance of Zillah is becoming clear. It is likely that ZILLAH WAS THE FIRST TRULY BLACK WOMAN IN HUMAN HISTORY! This factor alone would have made her famous. Being the wife of Lamech made her even more well known. Not until the time of Lamech did the first true black mutation occur in the human family.

Jabal

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. This will become more and more apparent as the story unfolds.

Jubal

Jabal's brother was Jubal. He was the developer of music. This does not mean that there had been no music before. But it means that he developed music that had a dominating influence on society. His kind of music SET THE PATTERN for all the music in his time and after.

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. His music was the kind that became popular. But what is popular is almost always mediocre. Our radio tells us that every day. His music was not inspiring and uplifting; it was the type that wandered aimlessly. The best example would be to think of oriental or gypsy music which is often no more than a meandering noise. It should be pointed out that music, as we know it, did not come into vogue until after 1500 A.D. When all our modern instruments, which are highly complex, came to be invented and perfected. Jubal, however, did bring into use the two basic kinds of instruments -- those which are plucked and those which are struck in order to make the sound. Jubal's music went well with. A nomadic way of life -- it wandered purposely and never really came to rest anywhere.

Tubalcain

And now, Tubalcain. 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. Tubalcain and Smelting

The full implication of Tubalcain's work should be discussed at greater length. On the basis of the time element of the pre-flood generations as illustrated on the chart, man is pictured here in Genesis 4 as having developed metals at a very late stage of pre-flood history. In other words, this development came along within the lifetime of Noah, or in the last third of the duration of this sinful society.

This means that for centuries there was stagnation in the line of Cain. The family of Cain took centuries to make any cultural improvements and arrive back at the level which Cain had enjoyed before his banishment. Realize that Cain was never pictured as a forger of metals, nor was his son Enoch. Not until many generations had passed was this highly technical skill developed.

Man could have experimented with this kind of skill on a limited basis at an earlier time. But not until Tubalcain came along was there anyone who was an actual forger -- one who smelts out the metal from its natural state and purifies it. This art of creating a super-heated fire, one of many hundred degrees of temperature, did not occur in a short time. This took centuries to develop and perfect. Adam and Cain, in early days, never had anything of this type.

Notice that Tubalcain worked with brass and iron. Brass is an alloy of copper and zinc. He could also have bronze which is an alloy of copper and tin. Thus he had copper, copper alloys, and iron. This does not mean he learned to smelt these metals all in one year or less. He probably learned how to purify the copper first and from there worked up to the knowledge of iron; iron requires a much higher temperature than is needed to reduce copper. But since this famous man lived for several centuries he had ample time to accumulate this knowledge.

A major reason why Tubalcain was so famous was that, for a great length of time, he was the only person that possessed this knowledge of smelting and forging metals. He kept this knowledge

to himself -- he kept it a secret, there was no publication of knowledge here so that anyone could make his own little forge. In fact, the whole story of Lamech's family is the story of a limited family group that possessed advanced technical knowledge which they abused. And Tubalcain used his crafts and skills to make war on other people who did not know how to refine metal and make weapons! A fuller description of his activities will be presented shortly.

Naamah

The Bible also states (verse 22, last part) that Tubalcain had a sister named Naamah. Nothing more beyond this is revealed about her in the Bible. Yet God has her mentioned here for a purpose. He wants to call our attention to this famous woman so that we will look for knowledge about her in other sources. Remember that she was the daughter of Zillah. NAAMAH WAS ALSO BLACK.

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. This was the influence she had upon the society of the pre-Flood world. But she also influenced the post-Flood world. She did not perish in the Deluge because she married Ham and was therefore on the Ark.

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.

Recall, now, that the foregoing was intended only as a preliminary over-view of the family of Lamech to set the stage for emphasizing their full impact upon their world. Now it is time for more details about these disobedient individuals.

Lamech and Adah

Lamech was a "pioneer" -- in the wrong direction. He was not only a strong, violent man who practiced bigamy. He was the first man to initiate RACIAL INTER-MARRIAGES. Notice, again, Genesis 4:19. Lamech had two wives, Adah and Zillah. Zillah was of the line of Cain. Racially she was of non-white stock as was probably Lamech. It was perfectly all right for Lamech to marry Zillah.

But Adah was very probably of the family of Seth. She came from the white line before the Flood.* (* This statement appears in the 1961 edition of the Encyclopedia Britannica. article "Lamech".)

In marrying Adah, Lamech had DARED to bridge the gap between the races. He had rebelled grossly against God -- and did it knowingly. But according to ancient sources, this act greatly pleased the descendants of Cain. They wanted to mix the races. Their goal was to make one world, one society, racially and religiously. They did not want to remain separated as God had prescribed for their benefit. This fact is specifically revealed in Genesis 6:2 which will be analyzed shortly. But Lamech was not only a bigamist and a crusher of racial barriers. He was also a murderer. He killed for a purpose. His goal was to be the leader of the world in his day -- so he killed those famous individuals who challenged him for this position.

Lamech and Cain

Notice, again, the pattern in Genesis 4. Though this is a very brief summary, we are still told quite a bit about Cain through verse 17. Then six verses (19-24) are devoted to Lamech. But the five individuals in between are simply listed in verse 18. The implication is that THE TWO KEY INDIVIDUALS ON THE WORLD SCENE WERE CAIN AND LAMECH. Cain, obviously, was the great Patriarch in his line since he was the original ancestor of them all. Recall that he was born somewhere around the year 3950 or approximately one half century after his parents left the Garden of Eden. Then, knowing the great length of life in that world, he probably lived over 800 years.

Lamech was contemporary with Enoch. Enoch died prematurely at age 365. If Lamech lived a normal span of life his approximate dates would be 3300 to 2500. In other words, the lives of Lamech and Cain could have overlapped by some three centuries. Though Lamech was the sixth from Cain, their lives still met!

All of this makes logical the Jewish tradition which says that LAMECH KILLED HIS ANCESTOR CAIN! Lamech was a strong man and leader who let his strength and power go to his head. He wanted to be the world leader in his time. His arch rival was the great Patriarchal leader of the family, Cain, the Cronus of mythology. He challenged Cain for that leadership and Cain was killed as a result. If Lamech had been patient, Cain would have died reasonably soon anyway since he was aged even for that era. But Lamech undoubtedly did not want to wait any longer than necessary and, when the opportunity came, he got rid of Cain!

At this point, recall the story of Cain's famous walled city, Enoch, which was discussed in the previous chapter. Remember that this city was not only destroyed in the Flood -- it was destroyed at another time centuries before. It's famous wall

was smashed and then rebuilt! Apparently Lamech not only wanted to get Cain out of his way but he wanted to take over his famous city as well. Thus he and his forces must have attacked Cain's headquarters, broke through the wall, killed Cain and others with him, and got control of the city! This was probably one of the most famous episodes in the story of the violence that filled the pre-Flood world. (Gen. 6:11).

Lamech had more than one reason for killing his notorious ancestor. Read this interesting statement in Josephus: "Lamech was so skillful in matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother" As a result, Lamech carried a centuries-old grudge against Cain. He blamed Cain for bringing a curse (Gen. 4:11-12) on the world and on his descendants -- including Lamech himself -- and he wanted to get revenge! Actually, this was a fitting end for Cain. He had murdered Abel but had not been executed for his crime. God let him go.

In connection with this it is necessary to contrast government before and after the Flood. God did not institute human government before the Flood. There were no agencies set up among men to take vengeance on criminals. God simply let people go their own way. But after the Flood God told Noah that society should punish criminals, that murderers should be executed (Gen. 9:6).

Thus Cain was allowed to live on after his crime. God wanted him to develop his way so people could learn by hard and lasting experience that such methods lead only to suffering and death. Nevertheless, God's way of judging always is that eventually the penalty must fall! Sooner or later all must pay for their crimes!

Cain was no exception. And God's instrument of punishment was Lamech! Cain, then, lived a long time. But, finally, he was replaced by Lamech as the great ruler in the world. Lamech took over the place that had been held by the great Patriarch of this line of people. This made him a man of world-wide fame and influence, the "Zeus" of his time!

Lamech and Enoch

Knowing this much about Lamech gives rise to an interesting question: Did Lamech kill Enoch? Enoch and Lamech lived at the same time. Enoch, a righteous descendant of Seth and Enos, was a preacher of righteousness and a prophet. Jude, the brother of Christ, sheds some light on the work of Enoch:

and Enoch also; the seventh from Adam (Jude counted Adam as number one), prophesied of these (sinful men), saying, Behold the Lord cometh with ten thousands of his saints, to execute

judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him (Jude 14-15).

Enoch said that God would take vengeance on ungodly men in his day and in all future generations. He made it clear that no criminal would ever get away with his crimes. In other words, ENOCH MUST HAVE VIGOROUSLY PREACHED AGAINST THE PERVERTERS OF GOD'S WAY IN HIS TIME. And, of course, the leading man of crime and violence was Lamech!

Genesis 5:21 to 24 gives us some insight into what kind of man this sixth preacher of righteousness in the line of Seth was. These verses do not tell us how he died, but they do tell us when he died. He died at age 365 when other men in his time were living 600 years longer (verse 23). Enoch died prematurely by 600 years. Now the Bible makes clear that God grants long life to the righteous generally speaking. And there is no doubt that Enoch was a righteous man. He walked with God for centuries! But his life was cut short. Therefore it seems plausible that Lamech got tired of Enoch's persistent preaching of the truth and decided to shut him up. And, as sometimes happens, God apparently allowed His prophet to be martyred.

After Enoch died, the Eternal took his body and buried it secretly (verse 24), as He later did with the body of Moses (Duet. 34:5-6). (For detailed proof of this refer to the booklet by Dr. Hoeh, "Where are Enoch and Elijah?")

As Lamech challenged Cain successfully for world leadership, so Lamech also had a major rival. But this rival paid with his life because of his lust for power. Who it was that unsuccessfully challenged Lamech for power will be discussed soon. It is worthy of note that the lives of Lamech and Noah also met! What did this lead to? This is another question to covered shortly.

CHAPTER 5

Tubalcain, Lamech, and the Significance of Myths

Now it is time to pay attention to another key figure of the pre-Flood world, Tubalcain, the son of Lamech by Zillah. A preliminary look at the family of Lamech showed that he was a man famous for his military exploits and that he made weapons of warfare out of brass and iron. He was a strong man and a leader, a force to be reckoned with! The story of the tactics, exploits, and travels of Tubalcain provides us with an incomparable insight into the world as it was before the Deluge!

Tubalcain's Army

Tubalcain, we are told in an account Diodorus of Sicily, made a military campaign over all the inhabited world. This campaign lasted for several years.

But Tubalcain's method of conquest was unique, to say the least! Though his motives were entirely selfish and dishonest, he had to make conditions appear innocent, harmless and friendly. So he chose a very unusual kind of army. His army was composed of women! It was a very clever ruse.

Tubalcain wanted to gain popular acclaim. To accomplish this he led his band of women around from place to place and organized festivals which included eating, drinking, musical contests, and entertainment. He taught men how to make wine and other alcoholic beverages. All this was done under the name of culture and social refinement. He said he wanted to increase people's aesthetic tastes. Needless to say, the majority thronged to meet him.

To add to the total effect, the band of women carried wands wreathed in ivy and vine leaves with a pine cone at the top. This too was designed to contribute to the aesthetic flavor of the over-all image they were successfully putting across to the masses. But, as we shall see, these wands had a dual purpose.

Tubalcain not only brought the populace "culture" -- he also brought them religion, his kind of religion. He had secret rites or mysteries into which he initiated both men and women. However, there were separate rites for the men and separate ones for the women. Thus he also used secrecy to appeal to the natural curiosity of gullible people. Tubalcain's method was to appeal to human nature by methods which were labeled "culture," "refinement", "religion", and "liberty". But actually HE WAS SPREADING DRUNKENNESS, BRIBERY, IMMORALITY, AND RELIGIOUS PERSECUTION!

A prime example was in the religious phase of his campaign. There were those who said that he was leading his band of women around because he was sexually immoral and that his secret rites were designed to seduce the wives of other men. This, of course,

was the truth. Therefore such skeptical people had to be eliminated. How were these impious doubters exterminated? They were torn limb from limb by the woman followers of Tubalcain.

Demon Possession

There were reasons why women could be guilty of such horrible deeds. Tubalcain had such far-reaching success because he had "supernatural powers". In other words, he was demon influenced and often demon possessed! As a result, his women followers were not "normal" either. They were actually frenzied women who were not in control of their own minds! Thus, by his evil spiritual influence, Tubalcain was able to make them do whatever he wanted. Note also that their demonic condition would cause them to have much more strength than they would normally possess.

History provides a modern-day example of this in the case of Hitler's effect on the masses. He influenced them by his Satanic oratory. And it was not unusual for women in Germany in the 1930's and 1940's to go into frenzies at the presence of the Feuhrer! The women were more vulnerable to this influence than the men.

Tubalcain was actually guilty of religious persecution. He exterminated anyone who did not agree with him. In short, he was simply trying to do what Cain and the family of Cain had consistently tried to produce -- one race (through racial intermarriage), one religion, one government, one society, ONE WORLD! There was to be no opposition to this dictatorship! Tubalcain's Military Expeditions

Tubalcain did more than use his army of women for seducing the masses with festivals and secret religious rites and for religious persecutions. He also used them as warriors. His method was extremely deceptive! When he wanted to surprise a ruler whose area he intended to conquer, he would distribute to the women, instead of their wands, spears tipped with iron but covered with ivy for camouflage! Then, when everything looked harmless and no attention was being paid to these women, they would attack and kill their unsuspecting victims!

On his long campaign Tubalcain led his army over the Near East and into Europe. They wandered from India to Arabia, through North Africa, and up into Greece, Thrace, and other areas of Europe. This shows there were no national boundaries as exist today. That world was not divided into nations and countries. There were no established national governments. God had set a boundary for Cain but this was no longer respected by the populace as the world became more and more lawless. God did set a boundary but He did not try to enforce an "Iron Curtain"!

When Tubalcain returned from his campaign with a large

amount of booty and spoil, a great parade, a triumphant procession, was held. Everyone was informed of his great triumphs and successes. This shows that Tubalcain was operating in a world in which the population was now great enough that one could establish fame and a reputation. This could not have been true in all the earlier centuries before Lamech and Tubalcain. But now, as the world was getting more and more lawless, and as the population was multiplying rapidly, men could become famous leaders in the eyes of the masses.

This gives us a picture of the world in the several centuries prior to the Flood. Personages in the line of Cain were establishing themselves as famous strong men, leaders and heroes. And, in the Bible, God calls our special attention to some of these. More will be said on this as the pre-Flood story reaches its culmination. This is not to say that Tubalcain was the only man to lead an army. Nor may he have been the only one to use women as he did. Others may well have later copied his methods, both in the pre-Flood world and after. Also he must have used male soldiers in many cases. But his activities give us an insight into the kind of society that world had.

It is interesting to note that, since Tubalcain was a violent and immoral man, he had a wife befitting his character. She was a promiscuous and licentious individual who was no more faithful to Tubalcain than he was to her. In the statues of her (she is called Aphrodite by the Greeks later) she is pictured either with no clothes above her midriff, or with no clothing at all. She too was a very unpleasant and distasteful individual! And Tubalcain richly deserved her as a wife!

Lamech Versus Tubalcain

Tubalcain not only lived violently -- he DIED violently. Jewish tradition presents the interesting evidence that HE DIED AT AN EARLY AGE. Here is the story behind this event.

Tubalcain, as we saw, became very popular and widely known. In fact, he gained so much power and prestige that he was challenging his father Lamech for world leadership. Tubalcain was winning the major acclaim of society. It came to the point where Lamech saw that his only recourse was to eliminate this man even though it was his own son. When it comes to a struggle for power at the highest levels it seems that people will stop at nothing to attain or maintain leadership. Numerous episodes in history make this abundantly clear. And the pre-Flood world was certainly no exception!

Lamech and Tubalcain were two of a kind. It was almost inevitable that they should clash. Finally the moment of truth came. All the details of the event are not known at this time. However, by some method, Lamech succeeded on causing the frenzied women followers of Tubalcain to turn on him! Always, up until

this time, Tubalcain had been able to sway these demonic females to carry out his bidding. But, in a moment of forgetfulness -- or probably drunkenness -- while he was not aware of what his charges were doing, Lamech influenced them to move against Tubalcain.

They treated him as he had had them treat others! THEY TORE HIM LIMB FROM LIMB! It is not difficult to imagine that the death of Tubalcain was perpetrated in the revelry of celebration after a successful "culture" campaign. As indicated above, Tubalcain could have been drunk, having thrown all restraint to the winds. When Lamech observed this situation, he saw his opportunity and turned the women, in their blind frenzy, upon their debauched leader!

Realizing the dramatic and climactic way in which pivotal events often occur in history, this is not at all a far-fetched picture. Leaders and nations often fall at the height of their power. This was a fitting end for a leader of horrible religious persecution and one who had promoted a religion in which he had make himself a GOD!

The Dual-Meaning of Lamech's Poem

THIS STORY PROVIDES THE BACKGROUND FOR LAMECH'S FAMOUS PRE-FLOOD POEM! (Gen. 4:23-24). It gives his words real and terrible significance. He boasted to his wives, "I have slain A GREAT MAN * FOR WOUNDING ME, and a YOUNG MAN for bruising me"! (* The Hebrew word for "man" in this scripture can mean a "great or mighty" person, a "champion, See no. 376 in the Hebrew dictionary of Strong's Concordance.)

As we now know, the great man was the aged patriarch of the family, Cain, and the young man * was his own son Tubalcain! (* Dr. Hoeh says probably also Enoch) Lamech was telling the famous story of how he had gotten rid of those who had challenged him IN THE POWER STRUGGLE FOR WORLD LEADERSHIP! Cain, Lamech, and Tubalcain were the great leaders of GODS before the Flood. They are the key individuals God wants us to take note of, and so He preserved clues about them and their activities in Genesis 4. Using these Biblical hints as a basis, the necessary background can be gleaned from other ancient sources!

But we have not yet exhausted the full significance of Lamech's poetic pronouncement! His words may be understood from another point of view:

Remember the discussion in Chapter 4 of the strong indication that Lamech also martyred Enoch, the righteous servant of God. Surprisingly enough, this event is also reflected in Lamech's words! Notice -- this poem can be understood as referring to one person instead of two: "I have slain a great man for wounding me, EVEN (rather than and) a young man for bruising me." When rendered in this manner, we see that Lamech could have

been referring to Enoch as well as Cain and Tubalcain:

Josephus indicates that Lamech was skilled in matters such as this, that he could very easily have invented a poem with a purposely intended dual meaning! And the original Hebrew of this verse allows two possible renderings. A similar example may be found in Genesis 10:11 where the verse may be understood to refer to Asshur or Nimrod or both! See the marginal rendering.

Now the full meaning of Lamech's words can be realized. He was not only telling of two famous people he killed -- he was actually referring to THREE: Cain, Tubalcain, and Enoch!

And now finally, notice the last part of Lamech's famous poem as contained in Genesis 4:24: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold!" In other words, boastful Lamech was saying, "Cain was to be avenged sevenfold, but I'm so much more important -- eleven times more important"! That was his utterly vain opinion of himself!

The Source of Jewish Tradition

In relation to this, recall again the Jewish tradition, discussed in Chapter 4, That Lamech killed Cain. Lamech's very allusion to Cain in his poem seems solid confirmation this tradition is valid and provides necessary historical background to give full meaning to the Bible record.

What, then, was the basis for Jewish tradition? Such tradition may or may not have been built on external written material, but certainly it was based upon a knowledge of the implication of scripture. Moses included everything he put into the Bible for a reason -- he didn't copy items down from outside sources just to take up space. Then, when he taught the scriptures, he would bring in this documentary background material to elaborate on the scriptural record. And Jewish tradition was based directly on the teachings Moses had given on these subjects. Thus there is no reason, for example, why he may not have often used this story of the slaying of Cain by Lamech! Now think of the history preserved by Josephus. Where did he learn so much about Cain? How did he know, among other things that Cain's city had a great stone wall around it? There is no mention of this in the Bible. Yes, Josephus was very familiar with the ancient Jewish traditions which sprang from the teachings of Moses! That was his source, that is why he could greatly enrich the Biblical record. Besides Jewish tradition, however, there were other ancient traditions extant in the world -- pagan traditions -- which also alluded to pre-Flood times. What of them? Can they also add to our knowledge of that doomed society?

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. An example is the "Myth of North Africa" which is soon to be discussed.

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 woman! 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 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 Iicra (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 or 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!

CHAPTER 6

The Pre-Flood Society

Throughout history men have consistently wanted to DEIFY -- make gods of -- their leaders, their ancestors, themselves. The rulers of ancient Egypt claimed to be gods. The Roman Emperors said they were immortal. The Roman Catholic Church makes saints of dead individuals and teaches that it is profitable to pray to them.

The world before the Flood was no different! The same Satan who guides this world was dominating that society. The Devil is the "god of this world" -- and his methods remain consistent over the centuries. Once he starts a certain pattern of deception among men he continues to promote it in every form he can.

The false religion of the pre-Flood society was the DEIFICATION OF CAIN AND OTHERS IN HIS LINE!

Who Were "The Sons of God"?

A correct understanding of Genesis 6:2 makes this plain: "... The SONS OF GOD saw the daughters of men that they were FAIR: and THEY took them WIVES of all which THEY CHOSE". First of all notice the term "sons of God". The word translated "God" with a capital "G" in the king James translation is the Hebrew elohiym. In most cases in the Bible, as in Genesis 1:1, this word refers to the God Kingdom or Family. But this term is not strictly limited to this use and meaning. The context determines the proper way to apply this word in a given verse. In the case of Genesis 6:2, it should be translated with a lower case "g" -- god or gods.

The expression "sons of god(S)" in this verse has traditionally been assumed to be a reference to the descendants of Seth, the "good" line in the pre-Flood society. And "the daughters of men" was thought to mean the line of Cain. But just the reverse is true! There were, of course, these two basic groups of people before the Flood. But it is abundantly clear that the line of Seth was the WHITE race while the family of Cain was the NON-WHITE. 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. They were defying the separation God had made centuries before.

So it was the descendants of Cain who claimed to be gods and the descendants of gods! The children of Seth and Enos, which included the great preachers of righteousness, knew better than to make any such fantastic claims. They knew better than to defy

God! But the rebellious line of Cain was completely cut off from God. These perverted rebels were guilty of every sin imaginable -- including this gross form of blasphemy and idolatry. They DARED to go this far in following the way of Cain!

Cain, the original ancestor, was worshipped as a God. Eve mistakenly assumed that her first-born son was the promised seed. Lamech and Tubalcain later claimed the rank of deity. These leaders among Cain's children claimed to be worthy of worship.

Why would the children of Cain claim to be deities or gods? There are two main reasons. First, they continued to believe the lie Satan told Eve -- that humans had immortal souls and would live forever after death. They believed in "built-in" immortality from birth -- even as millions of people still to today!

Second, in the Bible angels are called "sons of God" (Job 38:7; 1:6). Now an important factor to realize is that many people in the line of Cain, and especially the powerful leaders (recall the story of Tubalcain), WERE INFLUENCED BY AND POSSESSED BY DEMONS! AND DEMONS ARE ANGELS -- fallen angels! These demons, when in these human instruments, said they were sons of God -- which they were, by creation! And the men who were guided by them and yielded to them claimed the same title!

Furthermore, demons want to be worshipped as gods! Therefore, IN these great evil leaders, they caused the populace to worship them under the guise of human beings whose minds they controlled! Thus it becomes clear why it was the leading members of Cain's line who claimed the title of "god" or "son of god". Cut off from the real God, they yielded themselves to demonic powers!

Pre-Flood "New Morality"

Notice now, in all of this, what happened to the descendants of righteous Seth. They came under the sway and influence of the evil line of Cain!

First, observe the example of the "daughters of men" in Genesis 6:2. These young women in the line of Seth yielded to the "new morality" of their day! The men in the family of Cain wanted them for wives and they were agreeable to their wishes. They were willing to intermarry racially!

The non-white descendants of Cain wanted to marry women who were "fair"! The same is true today -- often non-white men want to marry white women. They feel mistakenly that their dark color is a stigma or a reproach and they want to lighten the color of their offspring! And just like the pattern described in Genesis 6:2, it is usually the white women who marry such men.

In regard to this it is also appropriate to include the example of the armies of occupation after World War II in Germany and Japan. The German and Japanese women were attracted to the American soldiers. Women always seem to be intrigued by armies of

occupation -- and the pre-Flood world was no exception! The violent, warring descendants of Cain were over-running the world and snatching up these misguided women in the process.

What had happened to the children of Seth to make this possible?

Methuselah's Influence

Josephus supplies the answer. He states that the children of Seth were obedient to God for seven generations. But in the days of Methuselah, the seventh from Seth, they became PERVERTED -- "... they now showed by their actions a double degree of wickedness. WHEREBY THEY MADE GOD TO BE THEIR ENEMY!" (Antiquities I, iii, 1).

What had happened to these once righteous and happy people? There were two main reasons which went hand in hand.

The first reason centers around Methuselah. As stated in chapter 3, Methuselah, though in the line of Seth and Enos, was not numbered with the "eight preachers of righteousness"! And he not only died the year of the Flood -- He died IN the Flood!

Yes -- believe it or not -- this first born son of righteous Enoch went the way of Cain! He turned His back on the way of God. Methuselah was the next in line after Enoch to be a preacher of righteousness. It was his responsibility to be the Patriarchal leader of all the children (descendants) of Seth. He was to lead them in the way of God. But, instead, he became a preacher of UNrighteousness! He influenced them to practice sin. It is possible that the turning point in Methuselah's life was the death of his father, Enoch, at the hands of Lamech. At that time Methuselah was three hundred years old which, for that age, was not very far into his adult life. Today that would be the equivalent to age thirty. When his father's life was cut-short this is what could have developed in Methuselah's mind: "My father served God all his life. He kept telling us it pays to serve God. But look what happened to him! He obeyed God -- and paid with his life! It didn't work. I think the children of Cain have something to offer. I'm going to try their way of life. God's way isn't worth it". In short, he probably turned bitter. He forgot that, with God, death is not a barrier -- death is not the end of everything! He wasn't like his father -- he did not trust God all the way!

So Methuselah crossed the line. He traded the spiritual for the physical. The descendants of Seth saw this. And they concluded, "Well if Enoch's son can do it, so can we!"

Led Astray By Materialism

This brings us to reason number two: Following the example of Methuselah, the descendants of Seth BECAME ADDICTED TO THE

SINFUL WAYS AND THE MATERIALISM OF THE FAMILY OF CAIN! The family of Lamech, remember, had all the worldly factors necessary to mislead them -- music, tools, utensils, and weapons made of brass, iron, and leather! Intriguing new clothing styles; and a generally carnal approach to life which held great appeal for human nature!

Think of the use of brass and iron. Tubal Cain not only made swords and spears out of these metals. He and others made household utensils, ornaments for dress, and other attractive things. These items were much more useful than wood, stone, and bone! Metallic objects were attractive and desirable -- they appealed to the entire human family! The descendants of Seth became overly fascinated by these physical things. Remember that Naamah, Tubal Cain's sister, was the first weaver of cloth. And she and Tubal Cain, with Jabal and Jubal, undoubtedly also learned how to make and use leather as well as cloth and metal. ALL OF THESE PHYSICAL HANDICRAFTS CAME TO FULL DEVELOPMENT IN THE FAMILY OF CAIN BEFORE THE FLOOD! Meanwhile, the key development of the family of Seth involved writing and the keeping of written records. In short, it is the same pattern we see in present-day society. It was the LIBERAL ARTS EDUCATION (intellectual and spiritual -- including character development) versus the TECHNICAL EDUCATION (physical and scientific.) The pre-Flood society became completely fascinated with physical, material things. As in our modern world, that society became wholly materialistic AND FORGOT THE TRUE VALUES!

The trend went so far that ALL humans -- except for Noah's family -- were evil and corrupt. No one, in that grossly carnal society, was any longer spiritually, mentally, emotionally or physically (racially) pure. THE FAMILY OF CAIN, ESPECIALLY THROUGH LAMECH AND HIS CHILDREN, HAD SUCCEEDED IN COMPLETELY DOMINATING AND CORRUPTING HUMANITY. Even Enoch's son, Methuselah, went bad! No one resisted the trend except Lamech, Noah's father (Gen. 5:25-29), and later Noah himself. Lamech -- it should be noted, was born when Methuselah was 187 and thus was 112 when his grandfather, righteous Enoch, died. So even though his father departed from the truth, Lamech apparently continued in the teachings of his grandfather, taught them to Noah, and thus kept the truth alive in an increasingly sinful society!

Who Were the Nephilim?

Using the general guide provided by the Bible, it is possible to isolate many specific features about the society before the Flood. Consider, first of all, the "giant" of Genesis 6:4. Can they be identified in terms of archaeology and history?

The English word "giants" is used in various places in the Authorized or King James Version of the Bible. It is translated from two original Hebrew words -- Rephaim and Nephilim. The

Rephaim are mentioned only after the Flood; they were tall men, like Anakim. The term Rephaim is translated "giants" in Deuteronomy 2:11 and 20 and other places; and they are mentioned directly in Genesis 14:5 and 15:20. However, in the scripture we are presently concerned with -- Gen. 6:4, which is primarily concerned with pre-Flood times -- the original is Nephilim. This word Nephilim means "a feller" -- one who fells a tree -- or, by extension, one who brings down another because of his unusual strength. The term implies a "tough" or a bully, an individual of great physical might. Nephilim, then, were shorter, very stocky, and had tremendous power! In other words, they were giants in strength but not in tallness of stature. The point of emphasis here is that the word Nephilim does not require tallness as part of its definition! Any men of unusual height who existed prior to the Flood were distinct from the Nephilim.

In the history of ancient Europe, archaeologists have defined three basic cultural zones -- Lower, Middle, and Upper Paleolithic. Now the Middle Paleolithic, which occurs well within the story of early human history, was the cultural zone of the famous Neanderthal Men. Now the Neanderthal Men were squat, stocky, powerful human beings! In short, the descriptions of the Nephilim and of the Neanderthal Men match perfectly! They are one and the same!

Now consider this interesting point: Ancient Greek mythological traditions relate that the "giants" fought "gods"! A great battle took place -- a battle which it is now possible to identify in actual history on the basis of archaeological evidence!

Why the Neanderthal Men Vanished From Europe

Archaeologists have discovered that suddenly, right near the close of Middle Paleolithic, a new type of man appeared on the scene in Europe. Although considerably huskier, these men were built more like modern Europeans. When these new men came into the area, the Neanderthal Men -- the Nephilim of scripture -- were completely banished from Europe! Apparently this new stock of people killed them off. This time of the extermination of Neanderthal Man marks the transition from Middle to Upper Paleolithic in Europe.

If the facts in the Bible (men of giant strength existed and violence filled the earth) are used to analyze the pagan mythological traditions of a great slaughter of the giants, the conclusion seems clear. Here we actually have the story of the extirpation of the Neanderthal Men from Europe proper in pre-Flood times! This conclusion also provides a good example of how a blending of the Bible, archaeology, and ancient tradition may be used to develop a proper picture of events in early human history! The truth of earliest human experience has long been

hidden -- but it has not been lost!

But there is yet more to consider on this topic. Who were these smaller men (termed "gods" in the myths) who came into Europe and eliminated the giants?

Remember the story of Tubal Cain. He is described as having traversed all of Europe with military expeditions. Undoubtedly he led his troops into Europe and conquered the Nephilim! How could considerably smaller men have killed off these powerful Neanderthals? The answer is that Tubal Cain and his forces had superior weapons. The giants could not withstand their swords, spears and arrows! Tubal Cain invented and perfected the weapons made of iron, brass and bronze which enabled his armies to kill off these men of superior physical strength. Moving in from the area of the Middle East, Tubal Cain and his followers attacked and slaughtered the inhabitants of Europe! This great battle was a major episode in the story of the violence that filled the earth in those days!

There is another interesting feature about this great event. Naamah or Athena, the sister of Tubal Cain or Vulcan adapted some of the war-like characteristics of her brother. Remember that Athena was also a goddess of war. And, in the ancient Greek traditions, she actually said to have waged a great war against the giants. This is why she is often referred to as Pallas Athena. In Greek mythology, Pallas was a giant slain by Athena in the great war between the giants and the gods!

Recent discoveries by archaeologists show why God allowed Neanderthal Man to be destroyed. A Neanderthal skull found in Italy had had its base broken open for the extraction of the brain! Then, in Yugoslavia, the remains of a dozen or more individuals, young and old, male and female, were discovered mixed together with wild animal bones in the same deposit. These bones, whether human or animal, were treated the same way -- they were broken up for the extraction of marrows. The Neanderthal-Nephilim were practicing cannibalistic (Graham Clarke, World Prehistory, p 44).

Archaeology and the Family of Cain

The Flood did not wash away all cultural remains of the society that existed before the Deluge. In recent years archaeologists have been able to construct a remarkable picture of the far-flung areas to which the descendants of Cain journeyed, how they lived, and what their practices were. Scholars mislabel these findings "prehistoric" -- actually they are pre-flood!

Consider this general, overall picture first. Prior to the Flood human beings spread into almost every area of the world. A map on page 18 of Graham Clarke's "World Prehistory" shows that at an early time various branches of the Family of Cain spread

all over Africa, Western Europe and down into Italy, through the Middle East, throughout India, China, and into the islands of Southeast Asia. At a later time they moved into the area of Russia, colonized Siberia, and even spread into the New World! This illustrates the truth of what Josephus wrote -- that Cain "travelled over many countries!" Though he later concentrated a large segment of his family in the area of Palestine, many, many other of his descendants continued to live in the far-flung regions where he had journeyed earlier in his long life.

Archaeologists report that there was a tendency for all these widely spread cultures to be REMARKABLY UNIFIED. This is certainly what we would expect because, although Cain's family developed many branches, branches still spread from the same source. What specific features of pre-Flood society have archaeologists found? Here are some fascinating answers. At an early time, in an area reaching all the way from the Middle East and Southern Russia over to Spain, it has been determined that men lived in caves and shelters. That is, they lived in natural shelters which they did not have to construct themselves. The point has already been discussed that Cain's descendants degenerated and became "cave Men".

However, after a number of centuries the descendants of Cain, as we know, developed many physical arts and skills. Among other things, they learned how to make artificial shelters. The earliest examples of such shelters were found in western Russia and eastern Europe. "Basically these appear to have comprised SKIN TENTS -- supported on a few sticks, weighted around the margin by heavy bones or tusks and covering irregularly-shaped floors that were often slightly hollowed out of the subsoil" (Clarke, p. 53). Some of these tents apparently housed single families while other larger ones were intended for larger groups. In other words, these people were moving around in groups of families and using portable dwellings.

Here is the point to be emphasized: Whereas originally members of Cain's family lived in caves, now they began to live in tents for the first time. These artificial shelters were the EARLIEST of their kind ever found! For the first time in the history of human experience man was developing the use of movable tents -- skins that could be weighted down with stones, used in any location, and carried around as a portable dwelling. And this is exactly what the Bible implies about the descendants of Cain in the time of Lamech. Read Genesis 4:20 again. Here Jabal, the son of Lamech and Adah, is described as the "father of such as dwell in TENTS"! Apparently this practice did not come into vogue till the lifetime of Lamech and his children. Thus archaeology gives us a picture of what the Bible mentions only in the briefest manner.

Female Figurines and Other Discoveries

The descendants of Cain in Europe were the first to use portable dwellings. But they are also noted for another first, the manufacture of figurines or small statues of the female body! Graham Clarke, not knowing what he was actually describing, made these remarkable statements about a widespread culture, a large portion of the Family of Cain, in the pre-Flood world:

One of the most characteristic and widespread traits ... was the manufacture of female figurines in which the sexual characteristics are emphasized at the expense, for example, of the head and features. These figurines, which are found from France and Italy to the South Russian plain, were most commonly made of mammoth ivory or of various kinds of stone, but at three Czechoslovak sites examples were also made from fired clay ... The figure is shown with full breasts and buttocks and is commonly pregnant; apart from a girdle at (another) ... the figurines are unclothed. ("World Prehistory", p. 54, emphasis added.)

Again, as in the case of the tents, the figurines are the earliest of their kind ever discovered -- obviously a product of the pre-Flood society!

These discoveries provide a remarkable illustration of the Biblical statement that "the sons of god" -- the children of Cain -- took them wives of all which they chose"! (Gen. 6:2) Their minds were on illicit sex and interracial marriages!

These people wore "head-dresses and girdles of perforated snail shells, bracelets, necklaces and anklets of ivory, perforated animal teeth and shells. Some of their bracelets -- were elaborately decorated with geometric engravings" (pp. 57-58). This emphasis on fancy and unnecessary wearing apparel illustrates the concentration on vanity that developed in the Family of Cain and in all society in the centuries before the Flood!

Before going, on, this statement may be made about archaeology in general: If archaeologists continue to dig up the distant past -- continue to discover what earliest man was really like -- they will reach a point where they will have to admit, on the basis of their own discoveries, that evolution cannot possibly be true! They will end up proving that ancient man was very advanced, not primitive. For example: A fossil man from pre-Flood times was found recently in frozen soil in the region of Moscow, Russia. His clothing consisted of elaborate fur garments! The scientists were struck by the sophistication of the clothes he was wearing!

All recent archaeology books have discussed another

startling find. In a cave in France a layer was found which had never been penetrated by man. Above this layer were remains of the culture of Neanderthal Man. But then came the shocking discovery! BELOW this Neanderthal deposit -- precisely where it should not have been according to the evolutionary scheme of things -- the skulls of human beings were found that were of modern European type! And, finally, note this: In western and southern Europe, archaeologists have found indications of stone buildings yes, even stone villages! Here is something far beyond mere cave dwellings! There are ancient traditions which imply that part of the family of Seth lived in western Europe in pre-Flood time; Is this the origin of the stone villages?

The trend seems to be that, in just a few years, scholars will unearth evidences of earliest man showing that he lived in a culture so amazingly advanced that the scholars themselves have not yet begun to perceive it! Since the Bible is historically accurate, all the finds of archaeology can only serve to substantiate it!

The Nature of Pre-Flood Violence

As the time of the Flood drew near, the earth's population increased rapidly. This is substantiated by the archaeological reports about the pre-Flood cultures representing the various segments of the Family of Cain. These reports provide the general feeling that there was a crowding of man. And violence increased as the population thickened!

Notice the Bible describes pre-Flood world conditions: "the earth was filled with violence". In understanding this expression we need to bear in mind what that world was like: It did not consist of nation-states as we are familiar with them today. Not until after the Flood were there different languages, separate city-states, numerous kings and rulers, and all kinds of political divisions. The people of pre-Flood times, then, did not carry on war as nation-states. Rather, the violence which filled that world was more of a personal nature.

It is significant that the Bible uses the term "violence" as opposed to "war." This kind of violence was essentially characterized by quarreling, local strife hatred, greed, crime -- the intent to get pieces of land that others were working and farming -- robbery, stealing and so on. But there were no organized nation-states, there were no formal wars with nation against nation. Warfare did not exist as a political institution. There was, of course, the famous war with the giants. And Tubalcain did perfect weapons and began to develop techniques of warfare. But his case seems to be an exception to the rule. His approach was apparently quite unique and the majority did not use it. Furthermore, he met a violent end and died when still comparatively young.

Here was the problem, then. That world was ONE WORLD. There was one language, one family -- everybody was getting together. Instead of many worlds quarreling with each other, here was one world filled with universal crime and violence!

Segments of Pre-Flood Society

The Bible itself, in Genesis 6, mentions some of the different classes of people, especially in the line of Cain, who were famous in the latter centuries before the Flood. Read verse 2 again. Here the "sons of god" are named -- a comparatively small but extremely influential element in that chaotic world. These individuals were the leaders in the line of Cain.

Then, as we know, the last part of this verse alludes to the line of Seth. The women of that formerly righteous family married the influential leaders among the descendants of Cain.

Next, in verse 4, the "giants" are listed. These Neanderthal-Nephilim, already discussed in detail in this chapter, formed another powerful, but ill-fated, group that arose as a result of mutation in the children of Cain.

Now notice the last part of verse 4. The "sons of god" had children from their interracial marriages with the daughters of Seth. The male offspring became men of renown" -- great champions or "heroes"! These people formed still another influential and violent segment of pre-Flood society.

Finally there was also the less powerful group of oriental or Mongoloid people. The yellow race as already stated, did exist before the Flood but these yellows did not have the same impact on their society that the whites and non-whites did. Thus God does not mention them directly in the Bible. But they were there nevertheless because the three races carried through the Flood!

Seven Categories of People

With this background in mind, the seven principal social groups of the pre-Flood society may be listed:

1. First there were those who claimed to be "gods". This included Cain and powerful leaders in his line such as Lamech and Tubalcain.

2. Next there were those descendants of Cain who also claimed to be deities -- the "sons of gods".

3. Then there was the formerly righteous line of Seth from whom the "sons of gods" obtained their "fair" wives.

4. Another key segment of that violent society were the giants or Nephilim, other descendants of Cain, who were "men of renown".

5. Also present on the scene were the sons of racial intermarriages, who were "men of renown".

6 Then there was the yellow branch of the human race who took a background position comparable to that of the Chinese in modern times.

7. And finally the family of Noah should be listed -- the tiny segment of pre-Flood society God found worthy of preservation!

Conditions in this wretched society became worse and worse as the years passed. Violence increased at an alarming rate. It almost cost Noah his life!

CHAPTER 7

The Doom of Pre-Flood Society

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."

Noah was not only the last spiritually righteous man left on earth, but also the last human, along with his family, who was racially pure. Noah was the only man left on earth who had not racially intermarried!

Now who was it who had consummated the FIRST interracial marriage? It was Lamech! He had crossed racial bounds in marrying Adah. Lamech had begun the process. Now, within a century and a half before the Flood, ALL ON EARTH WERE RACIALLY MIXED EXCEPT NOAH, HIS WIFE AND SONS! Only Noah stood between Lamech and complete fruition of his aim of making the world racially one!!

Lamech knew that Noah was a completely dedicated servant of God and that he would not yield to the dictates of world society. There was only one thing to do:

Eliminate Noah as he had the others!!

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 about 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! As stated above, Lamech had begun the practice of racial intermarriage years before. Now, as he reached the twilight of his long, disobedient life, everyone in that world's society had followed his example -- except Noah. Noah refused to follow the dictates of men and disobey God! And because Noah preached strongly against Lamech's evil society, it is only logical that Lamech would try to silence his voice!

Apparently Noah and his family had to flee shortly before the time that Noah began his 120-year work of warning the world of its watery end and building the ark. Satan, when he learned what God was going to do, probably stirred up Lamech and others so they would kill Noah and thus cut off God's Work in that day before Noah could begin it. But Noah and his family, though having to flee, were protected and were able to perform all God commanded. It is possible that, Lamech, who was very old by this time, could have died, thus ending the threat to Noah and his family. Consequently they could have then gone back to where the ark was to be built. It is not known where Noah and his family built the ark. But it probably was somewhere in the general area of Mesopotamia if we consider that, after the Flood, the ark came to rest in the mountains of Ararat in Armenia.

Noah's Sons

The Bible proves, as shown above, that Noah was racially unmixed. And he married a white woman from the line of Seth and Enos. Consequently his sons were also white and racially pure. But two of Noah's three sons did not follow his example! Ham and Japheth took wives of other races! Shem married a white person: He was the most obedient son (which is proven by his work after the Flood.) But Ham married a dark woman and Japheth a yellow one, both from branches of the non-white descendants of Cain!

The three basic races -- white, black, and yellow -- existed prior to the Flood. All three came through the Flood -- and the black and yellow strains were carried by the wives of Ham and

Japheth! Noah was righteous -- but his sons obviously were not. However, when Noah had to flee, his sons and their wives were obedient to the extent that they were willing to follow him. They were still young enough to be in subjection to him. God saw to that because He wanted Noah's family to live on through the Flood and repopulate the world after the destruction of the earth.

In our time, at the end of this world, no one will be spared or protected by the righteousness of another (Ezekiel 14:14-20). But, in the world before the Flood, God allowed Noah's sons to be saved because of Noah's righteousness. Noah's sons sinned in marrying women of other races but God permitted them to be saved because of Noah, and because they were to help fulfill God's purpose in preserving the races.

It is not known specifically who Japheth married. However, she was from the Mongoloid or yellow branch of the human family before the Flood.

This yellow branch was not a key factor in the world before the Flood. Orientals, in our world, have tended to remain separate and exclusive. It has been the blacks, not the yellow people, who have caused Israel the most trouble over the span of history. And so it was before the Flood, the black branch of the-human family led the plunge into sin, not the yellow.

Ham's Wife

So we do not know which woman Japheth married. But Jewish tradition does tell us who Ham married! HAM MARRIED NAAMAH, THE DAUGHTER OF LAMECH BY ZILLAH! (See Jameison, Faucett, and Brown Commentary). Zillah, remember was the first truly black woman in history! And, quite late in Lamech's life, his black wife, Zillah, had a daughter named Naamah. Naamah became famous as a weaver of cloth -- and this is who Ham married! Ham should not have married this beautiful and famous dark woman, a daughter of Lamech. But he could not resist her beauty and so he married her on impulse, against the wishes of others, particularly Noah. 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. A compromise was agreed upon whereby she could still spend time with her non-white relatives.

Naamah was a famous individual in the pre-Flood world. Her brother was Tubalcain, a great military leader, and she took on some of his war-like characteristics. The ancient Greeks, who applied to her the name Athena, pictured her brandishing a spear and regarded her as a goddess of war. She is said to have made a war on the giants during the lifetime of Tubalcain. She had an

interesting variety of characteristics because she was also pictured as being a goddess of wisdom as well as of war, in addition to being especially famous as the goddess of weaving or womanly industry. In no connection is she ever pictured as a harlot of prostitution as was Venus of Aphrodite. This is the woman who Ham married. 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 (Gen. 10:6). With this background of Noah's family in mind, it is time to survey the condition of the society God had determined to drown!

Noah's Day Compared with Ours

Jesus Christ, in the famous Olivet prophecy, compared Noah's world to this Present time:

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt.. 24:37-39). (See also Luke 17:26-30.)

Jesus spoke of marriage. What was wrong with marriages before the Flood? As has already been shown, there was wholesale intermarriage between the races in that society! Only Noah, out of the entire human family, had not intermarried! Racial mixing led to race war, mob violence, hatred, ever-increasing strife -- just as we observe in society at the present time!

Eating and drinking are not wrong. But people in that world were eating and drinking to excess! And they were eating the wrong kinds of food -- just as today. They were drinking intoxicants. Tubalcain, in his world "culture campaigns", had made this popular. Drunkenness, gluttony, illicit and perverted sex (as in Sodom and Gomorrah -- Luke 17:28-29), racial violence those qualities characterized that society. The same characteristics typify our society! This is what Christ prophesied! Sin leads to destruction. World-wide sin leads to world-wide destruction. Mankind has forgotten the Flood -- and the lesson it teaches. Mankind must learn that lesson again -- but this time it will not be forgotten God will see to it.

Criminals Who Lived Hundreds of Years!

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!!

THIS IS THE FRUIT OF RACIAL MIXING! And all this evil could spread most rapidly because there was no language barrier! Not until God confused the language of man at the Tower of Babel did the different languages originate. Before the Flood there was just one universal language.

Probably THE MOST APPALLING FACTOR OF ALL about this sickening pre-Flood society was that people KNEW WHAT WOULD HAPPEN TO THEM IF THEY CONTINUED IN THEIR SINFUL WAYS! Josephus records that Adam had already predicted that the world would be destroyed by water -- and that Lamech knew by divine revelation that he would be punished for sin! (Antiquities I, ii, 3, 2). Despite this no one would repent. This illustrates just how absolutely perverse human nature can be!

Mankind Could Have Been Better

Notice verse 6 of this same sixth chapter. God "repented" that He had placed man on the earth. In other words, this means that the God Family had REGRETS about the human race. God was literally sick and tired of the human beings He had made! Yes, God has feelings and emotions.

MAN DID NOT HAVE TO TURN OUT THIS WAY. It is probably often assumed that all the evil extant in society in this world, and that before the Flood, was and is inevitable. But this is not the case at all! Man did not have to turn out this way! Man is a free moral agent with a mind and a will to resist evil and get help from God to succeed. Man has a potential for good as well as for evil.

God had told Cain that centuries before as recorded in Genesis 4:7. Notice the last portion of this verse. The Revised Standard Version makes it clearer, saying in effect: "sin's desire will be to pull you down, but YOU MUST MASTER IT!" YES, Cain knew about OVERCOMING -- but he rejected this knowledge to the detriment of himself and his children!

Thus the implication of God's feeling of deep regret is that man turned out a lot worse than he should have! The human race could have come out a whole lot better. The Flood should not have been necessary! But man had become so irreparably perverted in every way that there was no other solution to the problem! The only way left for the human race to learn was through suffering and death!

The hardest thing for God to do IS TO CHANGE A HUMAN BEING'S MIND -- because God has purposefully created man with a mind of his own. Man is not a puppet on a string. He is a separate being with his own will. And God gives man the freedom of his mind to do with his existence what he pleases within physical limits. When man can no longer be reached by methods such as preaching, teaching, warning, calamity, and so on, God must absolutely terrify him with actual DEATH itself! Then, when such persons are brought up in a resurrection in another life and another world, they will be humbled enough to be teachable. When every other method fails in turning man to God, there is only one way left -- death! This is what God had to do then. And that is what He will do today.

Noah and the Work of God

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. In our day the period needs to be only about one-third as long because modern means of mass-communication are

available.

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!

And then there was the task of gathering all the animals! Collecting all of these creatures as well as well as the provisions for sustaining them and Noah and his family took decades of planning and preparation. All the zoological and botanical knowledge necessary to carry this out took highly technical understanding and information.

The Work of God today is a vast undertaking. The work of God through Noah was a type of what God is carrying out through His Church today before the end of this world!

A final major point will emphasize the great significance of Noah and his work. Notice Genesis 6:7-8: "And the Eternal said, "I will destroy Man ... From the face of the earth ... "But Noah found grace in the eyes of the Eternal". These verses actually say that if Noah had not been righteous THE WHOLE HUMAN RACE WOULD HAVE CEASED TO EXIST! Similarly, if there were no work of God today "to prepare a people for the Lord" -- if there were no true Christians who are willing to obey God -- the earth and human race would come to utter destruction! Mal. 4:6; Matt.. 26:22.

When Jesus compared our "time of the end" to the days of Noah He actually had reference to more than just the exile in the two societies. The parallel also includes the Work of God in each period.

Beginning of Technology Before Flood

One final point should be made clear. When the Bible says "as the days of Noah were, so shall the coming of the Son of man be," this does not mean that the statement of Dan. 12:4 ("knowledge shall be increased" at "the time of the end") is untrue of our world. The human family, in that era, could have destroyed itself -- but not anywhere nearly as quickly as now! In other words, that society did not have atomic and hydrogen bombs, airplanes, jet planes, rockets, or atomic-powered submarines. Neither did it have mass means of communication. If it had, Noah would not have been given twelve decades in which to do God's work. These technical developments are strictly the product of our society with its specialized skills, economic structure, and immense governmental organization. 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.

Undoubtedly men had large boats, but it seems obvious from the Bible account that the largest vessel ever built up to that time was the ark. If such ships had been in existence God would not have had to tell Noah how to build one! The building of such a gigantic sea craft presumes a knowledge of workmanship with brass and iron -- showing that all the fundamental crafts of culture and society were known in that day. But no one had come anywhere near acquiring the technological skills our scientific society has developed.

The Deluged

Noah's work and preaching were not the only witnesses that doom was approaching a totally corrupt society. Ancient records indicate that there were increasing numbers of natural catastrophes which also should have served as a warning to that world. Earthquakes, volcanoes, tidal waves, and related calamities added to the chaos of a scene already filled with strife and violence!

But the hardened hearts and seared consciences of those unrepentant people were beyond reach. Consider that not even one person out of the thousands that worked with Noah on the ark came to repentance over those 120 years! They all perished too!

Realize also that Shem, Ham, and Japheth were the three sons of Noah born to him only later in life. Certainly Noah had had other children. People in this early time, as we know, were having families of as many as fifty children or more! What became of Noah's many other children? Yes, they too disregarded the warning message -- they too had gone the way of Cain -- and they drowned with all the rest of the earth's population! Noah had the severest of trials in remaining faithful to God!

At the conclusion of the 120 years, Noah gathered the last of the necessary animals and supplies into the ark (Gent 7:1-3). He had also stored away the historical documents from which Moses would later write the first portions of the Book of Genesis! Then God announced that seven final days would elapse before the beginning of the Flood (verse 4).

Noah and his family entered the ark -- AND THE ETERNAL HIMSELF LOCKED THEM IN! (verse 16). No one could get out, and no one -- no matter how desperately he or she wanted to -- could get in! Finally the rain began to fall. However, the waters came not only down from the skies BUT ALSO UP FROM BELOW THE EARTH! "The same day WERE ALL THE FOUNTAINS OF THE GREAT DEEP BROKEN UP" (verse 11) God caused the sub-structures -- the foundations -- of the continents to buckle and collapse! Water gushed up from below the earth in gigantic quantities! The geography of the earth was altered! Terrifying subterranean noises and convulsions echoed the doom of that unutterably wicked world!

One world had ended -- but the story of human experience was far from being over!

PART 2 -- THE FOUR LOST CENTURIES

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Introduction

The four centuries following the Flood were some of the most crucial -- if not the most crucial -- in all human history! These centuries witnessed a tremendous struggle for control of humanity!

The story of, these vital years is covered only in the briefest manner in the Scriptures, yet God wants us to know what was happening! When the major events of these crucial decades are made plain, the Bible account takes on new meaning!

This most crucial period in the story of human experience is neglected in most histories. Historians, in private, consider it a very controversial era still requiring much research. Yes, There was not only an all-important "lost century" in the history of the early true Church of God -- there was also a vital period of some "four lost centuries" after the Flood!

When the influential occurrences of this period are made known, the world will understand to a immeasurable greater extent where its problems originated!

This time in early post-Flood history revolves around the lives of seven key individuals -- Noah, Shem, Cush, Nimrod, Semiramis, Asshur, and Horus (or Gilgamesh), These influential personalities carried on their wide-ranging activities of government and conquest as the tiny human race was just beginning to grow in numbers. Their leadership shaped the future course of the small but expanding world population.

The impact of these individuals and their prominent contemporaries upon human history has never been fully realized until now -- the time of the end!

CHAPTER 8

After the Flood

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. Would humanity choose more wisely this time? The following chapters summarize the events which supply an answer to this question.

Universal Flood Traditions

Before moving forward in the story, this should be emphasized: God rejecting historians, archaeologists, and other types of present-day scholars do not find the Biblical account of a universal deluge even worthy of serious discussion. Yet, if such an unprecedented event did occur, all nations must have preserved some record of this overwhelming catastrophe -- a catastrophe impossible to forget!

When the historical testimony is examined, this is exactly what we discover. Anyone can know the facts if he is willing to believe them. Here are some examples.

The ancient Babylonians and Assyrians have preserved word for word; accounts on clay tablets of the story of the Flood -- traditions which are exact in many details. The Babylonian Epic of Gilgamesh gives a vivid account of the building of the ark, the coming of the Flood, and the preservation of Noah and his family (including, of course, as we should suspect, many pagan embellishments). Egyptian and other African traditions preserve similar accounts.

The Greeks pictured their "Noah" as building an Ark to escape the waters. Later he is described sending out a dove twice before setting foot on land again.

The traditional founder of Chinese civilization is represented as having escaped from a Flood which was sent because

man had rebelled against heaven. Those preserved with him were his wife, three sons and three daughters. Meanwhile, the natives of Greenland maintained that all men were once drowned and that a man and woman became the ancestors of all now living.

The American Indians in both North and South America preserved legends of the Flood in which a few escaped by means of a boat and repopulated the earth. The Peruvian version is that one man and one woman were saved in a box which floated on the flood waters. The Mexicans retain knowledge of one man, his wife, and children, being saved in a ship from a flood which overwhelmed the earth. The Polynesians from the south Pacific contend that a Flood overwhelmed all but eight people.

Since the nations stem from one family, as the Bible teaches, we ought to expect all nations to have ancient traditions of such a spectacular occurrence as the Flood. Therefore it should be no surprise to find just such confirmation that a universal Deluge preceded the founding of present nations!

Think about it. If the Flood had not occurred, would all human families have preserved such similar records of that event? Certainly all people would not have been deceived into believing the Flood had not happened! To find a more complete summary of this unanimous testimony, see the article "Deluge" in the International Standard Bible Encyclopedia.

Location of the Ark

Now consider this intriguing question: Is there historical evidence that people in ancient times -- and even in recent decades -- actually saw the Ark? Could the Ark be seen centuries after the Flood? Is it still extant today? This fascinating subject continues to be discussed from time to time in current newspapers and news magazines!

There are many indications that people in ancient times knew of the ark's location. Josephus records that a great number of ancient writers commented on this subject. He quotes these words from the ancient Babylonian historian, Berossus, who lived in the third century B.C.: "It is said there is still some part of this ship in Armenia ... and that some people carry off pieces of bitumen, which they take away, and use for the averting of mischief's." Josephus goes on to quote more, this time from Nicholas of Damascus: "There is a great mountain in Armenia upon which it is reported that many who fled at the time of the Deluge were saved: and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved." (Antiquities I, III, VI.)

Then, much later in Antiquities of the Jews, Josephus speaks of events within his own lifetime. In book twenty, chapter two, he tells of a famous man who, when he was about to die, bestowed upon his son a country in Armenia. Of this country the famous

historian recorded: "There are also in it the remains of the ark, wherein it is related that Noah escaped the Deluge, and where they are still shown to such as are desirous to see them" (section two). Yes, here is a plain statement that the ark was still in existence in the first century A.D.!

Reports of the ark have persisted through the years. An expert on the Flood, Dr. Aaron Smith of Greensboro, has collected a vast literature on this ancient vessel. Of 80,000 works in seventy two languages about the Flood, some 70,000 of them mention the wreckage of the ark!

Modern-day Reports of the Ark

Aroused by a shepherd's story in the early 1800's, the first modern day expeditions began making their way to the region of Mt. Ararat. A Turkish expedition in 1833 mentioned a wooden bow of a ship which stuck out of a glacier in the summer seasons. Another report came in 1892 from the Archdeacon of Jerusalem and Babylon, Dr. Nouri, who also stated seeing a ship frozen in the ice "The interior was full of snow: the outer wall was of a dark red color."

During World War I a Russian pilot declared that he had seen from his plane the remains of a fair-sized ship" on the south flank of Ararat. Even though this occurred in the middle of the war, Czar Nicholas II hastily dispatched a search party to the scene. The members of the party reportedly not only saw the ship but, also photographed it! But then came the Bolshevik revolution in the fall of 1917 and the evidence presumably perished.

World War II produced more cases of reported aerial observation -- one from a Russian pilot and the others from four American fliers. As a result, the above mentioned Dr. Smith and forty companions explored the heights of Ararat, but to no avail. Another fruitless venture was conducted by Jean de Riquer, the young French Greenland explorer, in 1952. (See Keller, "The Bible as History", pp. 39-41). Despite these failures, fresh expeditions are always getting ready for further attempts in the Armenian mountains. The reports continue to come in! The September 5th, 1960, issue of LIFE magazine carried a photographic report of the discovery of a Turkish army captain who was examining aerial photographs. He was startled to see, in a picture of a mountain twenty miles south of Mt. Ararat, a boat-shaped form about 500 feet long -- a shape too symmetrical to have been formed by natural causes. An expedition making a quick two day survey found the "object" buried in the midst of crevasses and landslide debris. "A thorough excavation may be made another year to solve the mystery," the brief article concluded.

The most recent report on this subject appeared in the Los Angeles Herald Examiner of September 1, 1966. Another expedition,

this time of American archaeologists, had braved the ice and snow of Ararat's 17,000 foot peak to drill for evidence of the ship the Russian flier had reported seeing in 1915. According to the article, their drill had brought up pieces of wood and the archaeologists felt they were on the verge of a great discovery.

Could the ark still be in existence after all these centuries? It is possible if God wanted it preserved as a latter-day witness to the world of the truth and authenticity of the Bible! However, if archaeologists limit themselves to one mountain, Mt. Ararat itself, they may be far off the target because the Bible says that "the ark rested ... upon the mountains of Ararat?" (Gen. 8:4). The reports summarized above, however, seem fairly consistent in stating that it is the south side of Mt. Ararat where the ark is supposedly located. Has God preserved the ark for an end-time witness to a skeptical, cynical, and gainsaying world? Will the scorching heat or violent final earthquake of the seven last plagues (Rev. 16) BE NECESSARY TO PRODUCE THE EVIDENCE THE ARCHAEOLOGISTS CONTINUE TO SEEK? Only time will tell.

The Departure From the Ark

Now to return once again to the Biblical account. As noted above, the Bible records that the ark came to rest on a mountain in the region of Armenia as opposed to some mountain in some other area of the world far removed from the Middle East. Realize that the Noachian Deluge was not anywhere near as violent as that which tore the earth during pre-Adamic times. It was comparatively gentle. Apparently, then, the ark, during the many days of the Flood, never floated very far from the site of its building. Ancient tradition shows that Noah's homeland was in the Mesopotamian Valley. These factors seem a clear indication, therefore, that Noah's pre-Flood headquarters was somewhere in the valley of the Tigris and Euphrates.

When the earth had dried sufficiently, God instructed Noah to emerge from the ark with his family and all the animals and creatures that had been preserved (Gen. 8:15-19). This was indeed an historic and awesome event in the history of mankind. These humans, animals, and other creatures represented the only living things (apart from sea life in all the earth! There they were -- all collected on one little spot in the midst of a silent, lifeless world. They would have to repopulate the entire earth.

Notice verse 18. This passage proves that no children were born on the ark during the Flood. The same number of human beings who had entered the vessel emerged from it. However a later part of our story will show that at least two children were begotten on the ark -- twin brothers who were born immediately after the Flood! And other children began to be born very soon after this momentous event because God wanted the earth again to be

populated. The children and grandchildren of Noah had numerous off-spring in the decades immediately following the Deluge.

The famous Babylonian historian, * Berossus (3rd century B.C.), when discussing the emergence from the ark, provided these unpleasant details. "Noah and his family came down from (the mountain) into the plain which it overshadowed. The plain was thickly strewn with corpses, from which fact the place has to this day retained the name of Myri-Adam, which means disembowelled men." Here was a gruesome reminder to the tiny human family of the awful price the pre-Flood society had to pay for its sins! (* The material from Berossus in this and following chapters was taken from "History of the Names of Men, Nations, and Places" written in French by Eusebius Salvarte and translated into English by L.H. Mordacque, Vol. II, London, 1862, pp. 295-339, Appendix, Note A.)

As soon as the ark had been vacated, Noah built an altar and offered burnt offerings of clean animals to the Eternal (verses 20-22). God was pleased with Noah's act of worship and resolved never again to drown all mankind as He had done in the Flood. However, notice this detail about verse 21: These words should not be construed to mean that God was now removing the curse of Genesis 3:17-19 which still is in effect today. Rather, God was simply referring to the destruction of the human race in the Flood as the last part of the verse makes plain.

Genesis chapters eight and nine show God speaking directly to Noah and his sons. The Eternal, the Spokesman of the God family, the one who became Jesus Christ, was exercising His responsibility of working closely with physical human beings. Notice that the terms "God" (Elohiym) and "the Lord" are interchangeably in this portion of the Bible; both refer to the Eternal, the Logos or Spokesman, the one who became Christ. Hollywood movies promote the concept that the God of the Old testament was consistently invisible and spoke to people out of the sunset or from behind a cloud or a mountain -- but this is a mistaken idea.

Remember that the location of these earliest post-Flood events is Armenia. The High Priest of most ancient Armenia was the same personage who was High Priest and King of Salem in the time of Abraham -- no one less than Christ Himself! As the Eternal, over four hundred years later, appeared to Abraham in bodily form as King of Salem (Gen. 14), so now He appeared to Noah and his family in the same manner. He was in frequent contact with the tiny population in these early times.

Recall the earlier chapters of Genesis. God personally talked to Adam and Eve both before and after the expulsion from the Garden in Eden. Genesis four revealed that the Eternal conversed with Cain and Abel. Genesis five shows that Enoch walked with God in a personal relationship (as did the other seven pre-Flood preachers of righteousness). Genesis six and seven tell how God instructed Noah about building the ark. Later

He told them when to board the great vessel, and then personally shut them in when the Flood was about to begin. This kind of personal contact between Creator and mankind did not cease after the flood. It continued. Noah walked with God (Gen. 6:9) after the Deluge as well as before! Noah lived for 350 years after the Flood (Gen. 9:28), and during all that period God continued to guide his activities!

In our day Christ continues to deal with mankind through the instrumentality of His Church and ministry. By contrast, in ancient times He appeared on earth in human form to guide His servants and direct the course of history. However, He worked only with those who were willing to yield to His authority and direction. Those who rebelled were permitted to go their own way without any guidance from God, a fact which will become readily apparent in later episodes of post-Flood history.

God's First Post-Flood Instructions

Now, in going on, notice verse one of Genesis 9. Here we find the Eternal personally instructing Noah and his sons, the male members of the tiny human family. Why are their wives apparently relegated to a background position in the account? The primary reason, of course, would be that it was the heads of the families who were responsible for carrying out God's instructions. God would hold them responsible for carrying out His commands. But a secondary reason may have been this: Since Ham and Japheth had married wives of different races before the Flood, it is a probability that these women were not overly eager to learn God's will or carry out his orders!

This first verse of the chapter emphasizes that the first responsibility of the human family was to repopulate the earth. God was more than willing to bless Noah's sons in this regard and, consequently, the human population increased quickly in the years after the Flood. See the following chapter for more discussion on this major topic.

In continuing His instructions to Noah and his sons (verse 5) God commented about the nature of animals and the other creatures with which man would have to deal. The implication of this verse is that animals before the Flood, and certainly at the very beginning in the garden in Eden, were not fierce and ferocious, that they were originally as they will be in the World Tomorrow -- gentle and docile (Isa. 11:6-9) and 65:25 -- note that in the Millennium, God changes animal nature as well as human nature!). But now, in post-Flood times God, in effect, said that though wolves, lions, and tigers would be hostile toward men, yet these same animals would have an innate fear of man allowing him to maintain control over them. It might be worth noting that here, in the post-Flood world, Nimrod would soon be able to establish a reputation as a hunter of wild animals since

these creatures obviously posed a real threat to the relatively small human population, especially to those who had abandoned God and His protection. On the other hand, there is no indication that anyone acquired such a reputation in pre-Flood times.

The next two verses (3 and 4) record that God gave vital information about food. The attempt has been made to use the third verse as Biblical permission to eat unclean meats . But the key factor in countering such an idea is in the verse itself, in the words "even as the green herb." Obviously all plants were not intended for food; thus neither were all animals! The fourth verse shows that the use of blood as food was forbidden long before the time of Moses, and the indirect implication of this verse is that the family of Cain probably did use blood in improper ways before the Deluge. Whatever the case, skeletal remains of animals in connection with the family of Cain indicate that he and his descendants ate unclean animals. Some have drawn the erroneous conclusion from these verses that pre-flood man was not permitted to eat meat, that Adam, for example, was a vegetarian. But the early chapters of Genesis indicate just the opposite. Read Genesis 3:21 and 4:23.

Verse five and six contain some very serious instruction about the taking of human life. The first part of verse 5 is obscure in the Authorized Version. Actually this is simply saying that an animal which kills a human should itself be slain (see Exodus 21:28). The Revised Standard Version is clear: "For your lifeblood I will surely require a reckoning; of every beast I will require it and of man."

But the major portion of this passage comes next: (verse 6) "Of every man's brother I will require the life of man. Whoever sheds the blood of man, BY MAN SHALL HIS BLOOD BE SHED: for God made man in His own image!" God now gives man authority to execute -- murderers! He now commands man to use capital punishment on regulating crime! This had not been the case in the pre-Flood society. Cain, remember, was not executed for the murder of Abel. God allowed him to live on and gave no one official authority to execute him. One reason pre-Flood society became so violent was simply that no one had official capacity to punish crimes, and murder in particular. Crime is increasing today because the death penalty is being declared illegal and inhuman. Now murderers are supposed to be "rehabilitated!" But this is not God's way. In a later portion of early post-Flood history we will see that Shem used this God-given authority to markedly change the course of events.

Before moving on, it is worthwhile to ask why is the shedding human blood such a serious offense? The answer is in the last of verse six: "For in the image of God made He man!" The God Kingdom, in proposing the creation of man, said, "Let us make man in our image, after our likeness" (Gen. 1:26). In the Bible, the word "image" means the stamping with character. It can also mean form of shape, and does in some passages. But here in Genesis

chapter one the word likeness refers to form and shape -- appearance and facial resemblance -- while "image" refers to God's character! Man was not then stamped with God's divine character-image, but he was made for the very purpose of acquiring -- during the course of his mortal lifetime -- the character of God. And this comes through experience! All humans, whether converted or not, go through trials, tests, and problems in life. Life is not easy -- God intended it so! Consequently, the more experience anyone can obtain, the better equipped he will be for service in God's Kingdom no matter when he is converted and then changed, whether in this age or in a later resurrection. Human experience, though not understood by carnal minds, is certainly not waste on them They will all see and understand it sooner or later! But, when a human life is terminated, the gaining of experience stops! God does not want this to happen prematurely, even though it often does. That is why murder is such a serious crime and should exact the supreme human penalty! When a murder occurs, the purpose of human existence is thwarted.

Finally, in speaking to Noah and his sons, God made a special covenant with them, all their descendants down to the present day, and with every living creature on the face of the earth. Here was God's solemn promise: "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature . . . neither shall all flesh be cut off any more by the waters of a flood . . . This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth . . . (that) the waters shall no more become a flood to destroy all flesh" (Gen. 9:9-15).

Yes, God made an "everlasting covenant" (v. 16) -- a never-ending promise -- that He would never again drown all humanity. And the rainbow became the token or symbol of this universal, everlasting promise. There, of course, had been rainbows before this time -- but now God gave this beautiful feature of His creation a special significance! It became the perpetual symbol of a promise from the Creator Himself.

A little later in history, however, people were led to doubt this promise from God -- and their lack of faith caused them to make some gigantically foolish and costly mistakes!

Relative Age of Noah's Sons

At this juncture we should note some interesting facts about the three sons of Noah, Shem, Ham, and Japheth. Needless to say, they were very important individuals because "of them was the whole earth overspread" (verse 19). They are the source from which all the earthly population has sprung!

Which of the three was the oldest? From the order in which they are listed, we might expect that Shem was. In other instances in the Bible it is often true that the eldest is listed first. But that is not so in this case. The answer is found in Genesis 10:9 here it is recorded that "Unto them also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born" -- and then the record goes on to list Shem's descendants. So here is a verse, overlooked by many, which plainly states that Japheth was the oldest of the three. There are other portions of scripture to support this passage. Look at the first part of this 10th chapter of Genesis. Here we see that Japheth's children are given first in the genealogy, not Shem's (verses 2-5). Ham's descendants are listed second (verses 6-20). And then, finally, the children of Shem are named (verses 21-31). The pattern in I Chronicles 1 is the same. These chapters illustrate plainly that Japheth was the eldest, Ham the middle son, and Shem the youngest.

Now turn to Genesis 5:32. This verse tells us that Noah was 500 years old when the oldest of his last three children was begotten, and thus that the other two boys were born some time after his five hundredth year. An interesting and little realized fact, proven by this verse, is that Noah's three youngest sons were not born until after Noah's 120-year ministry of warning was well underway! Japheth, then, was not born until one hundred years before the Flood or twenty after Noah had begun the final climactic stage of his ministry.

But it is possible to determine even further the relative age of Noah's sons. With Genesis 5:32 in mind, read Genesis 11:10. This verse supplies the unusual chronological detail that Shem was one hundred years old, two years after the Flood. This means he was born ninety-eight years before the end of the Flood or some two years after Japheth's birth. And since Ham was born between his two brothers in time sequence, we realize that Noah's three sons were born in close succession at the very start of the last century prior to the Deluge!

But, since Japheth is the oldest, why is Shem still named first when the three names are recorded in various passages? One reason is the practical matter of smooth pronunciation. It is much less awkward to say Shem, Ham, and Japheth than to say Japheth, Ham, and Shem. Putting the two syllable name before the single syllable ones is somewhat clumsy and unrhythmical. But there is a much more significant reason: Shem, though the youngest of the three, was by far the most responsible and righteous. He was, as subsequent chapters will make amply clear, a faithful servant of God and, next to his father, the most ardent champion of the truth in the centuries immediately after the Flood. Shem's great deeds greatly altered the course of history! And, finally, it is also worthy of note that Shem is given precedence because it was from him, in a direct line, that the Messiah came many generations later. Though Noah undoubtedly

had many disappointments in his post-Flood career, Shem certainly was not among them.

Ugly Human Nature Asserts Itself

And now for the remainder of the account in the ninth chapter of Genesis. Beginning in verse 20 we are given a glimpse into one phase of Noah's agricultural activities after the Flood in Armenia. Undoubtedly he had been a producer of crops before the Flood and now he was resuming this vital activity.

The implication of this is that this was the first vineyard planted after the Deluge. This would explain why Noah became drunk (verse 21). Quite a number of years had passed since he had taken any wine. Apparently Noah had simply forgotten just how potent an alcoholic beverage could be. This brief episode is in no way to be interpreted as meaning that the great Patriarch had a serious character defect. He simply made a mistake -- one he certainly did not repeat during the remainder of his life. Here is another example of the fact the Bible never covers the foibles of human nature. The fact that Noah became drunk, however, is not the main factor in this account. Rather, it is what occurred while he was unaware of his surroundings! In casually reading this portion of the Bible, people have been puzzled as to why Canaan was so horribly cursed because he happened to see Noah in a state of nakedness. But a closer analysis of this passage reveals that there was more than just looking involved in this tragic circumstance!

Notice verse 24: "And Noah awoke from his wine, and knew what his son had done unto him!" There was an illicit sexual act committed here! Noah was very drunken and did not realize what was occurring. While in a stupor, someone took advantage of Noah -- and committed an act of sodomy with him.

It appears as though Ham were the one responsible but, the truth is , he was not! When we learn what Ham actually did -- and who was really responsible for the act of sodomy -- any problems with these verses disappear. Notice again Genesis 9:24: "And Noah awoke from his wine, and knew what his younger son had done unto him." Ham was not Noah's younger son (He was his middle son as we have proven earlier in this chapter. So whoever this was in verse 24, it clearly was not Ham. Ham merely looked on or "saw the nakedness" of Noah (verse 22). He did not DO anything to his father. Instead, he immediately told his brothers and they covered him.

The difficulty is purely grammatical. As a clarifying example, notice Exodus 34:28, a scripture in which we have a similar grammatical difficulty: "And he (Moses) was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Now, from the context it appears

as though the "he wrote" refers to Moses! But from Deuteronomy 10:4 it is quite clear that God wrote the Ten Commandments! In other words, it is unclear as to whom the "he wrote" refers. This is the same problem we find in Genesis 9:24. But now, with this information in mind, we can solve this problem in Genesis.

Return to the account verse 22: "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without And Noah awoke from his wine, and knew what his (that is Ham's) younger son had DONE unto him. And he said, Cursed be Canaan ..." Notice carefully how Canaan is mentioned twice in the story. Clearly, the pronoun "his" properly defers to Ham's, not Noah's son! But can we prove from the Bible that Canaan was really the younger son of Ham? The answer is found in Gen. 10:6: "And the sons of Ham: Cush, and Mizraim, and Phut, AND CANAAN" (This verse also shows that quite a number of years had passed since the Flood before this episode took place. Ham, by this time, had already had four sons born to him -- Cush, Mizraim, Phut, and Canaan -- and the youngest of the four had himself reached early manhood.)

A Major Prophecy About the Races

Now, after this had occurred, notice carefully what Noah said as recorded in verses 25-27. He pronounced a curse on Canaan -- further proof that he, and not Ham, had been the guilty party. Canaan was not punished for what Ham did. He was punished for his own sin! But Noah, as one might conclude from a superficial reading of these passages, was not carelessly striking out against Canaan with an angry verbal attack. His words were not based on uncontrolled emotion. Rather, Noah was directly inspired by God to make these statements. He was actually giving a MAJOR PROPHECY concerning the RACES of the earth -- a prophecy which has proved true through all generations and which is still being fulfilled right now. Let's analyze this prophecy in detail.

The descendants of Shem are today mainly located among the Semitic and Northwestern European peoples. The descendants of Japheth are found among the Latin, Slavic, and Oriental peoples. And the descendants of Ham are found primarily among the dark Middle-Eastern races and Negroid tribes. (For more detailed information on the location of the races, see the article by Dr. Hoeh, "The Origin of the Nations!" (reprint 202).

In going further, notice what God said about the future status of each of Noah's three sons in world-wide terms. First, Shem: "Blessed be the Lord God of Shem ..." This expression shows that the knowledge of God would be preserved among the descendants of Shem -- a prophetic fact true to this day. The knowledge of God has been preserved among the sons of Shem while the descendants of the other two sons of Noah have received their little understanding of God through Shem's offspring! Next,

Japheth: His descendants would be "enlarged" -- spread out and increase mightily in population. The prime example of this is the fact that the greatest concentrations of earth's population exist in the Orient. Yet they would live under the influence and control of Shem -- "he shall dwell in the tents of Shem! Lastly, the descendants of Ham were destined to be "servants of servants" in this world. Throughout Asia, Africa, North and South America, as well as in Europe and Australia, the children of Ham have been reduced to the general status of servants. In nearly every nation they comprise the lowest classes.

Think of the significance and importance of this prophecy! Years before the Tower of Babel, God foretold the status of the white, yellow, and dark races for all future generations -- and this while the population of the new world was very small and only beginning to grow!

Basic Facts About Genesis Ten

Before moving into the history of the centuries immediately after the Deluge, it would be well to pause for a brief survey of the tenth chapter of Genesis. A most important fact in relation to this important chapter is that all nations and races must ultimately trace their origins to one of the three sons of Noah! Now, from Shem, Ham, and Japheth sprang Noah's sixteen grandsons -- and their sixteen family names illustrate all the general types of people found in the world today!

Since it is important to be familiar with these names, they should be listed here. Shem had five sons: Elam, Asshur, Arphaxad, Lud, and Aram. Ham had four: Cush, Mizraim, Phut, and Canaan. And Japheth had the most sons of all, Seven: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

This tenth chapter contains a total of seventy-four names. Leaving out the names Salah, Heber, Nimrod, and Philistim, it is to be noted that there are seventy basic names in this section of the Bible. And in ancient Israel, interestingly enough, seventy bullocks were offered at the Feast of Tabernacles--picturing the time when every nation would come to know God! (Num. 29:12-32).

This chapter, then, provides a brief, but basic, key summary of all the types of people that populate the earth. (Dr. Hoeh's article, "The Origin of the Nations!" (reprint 202), provides a basic study aid for better understanding of this part of scripture, especially in relation to prophecy. But the names in this chapter, particularly those of the three sons and the sixteen grandsons of Noah, are also of fundamental importance in understanding history because they keep appearing often in the accounts(rejected by modern historians) of earliest ancient times (summarized in the Compendium of World History).

So much for this brief commentary on the events immediately after the Flood as presented in Genesis 8-10. Now it is time to

trace the important activities of the great servant of God; Noah, in the decades after the Deluge as the human family began to grow and expand. This was one of the most momentous -- one of the most crucial -- periods in all human experience!

CHAPTER 9

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? The chapters that follow comprise the answer to this basic question!

The Rapid Growth of the Human Family

The first and foremost responsibility God gave to Noah's family was to populate a vacant earth. Notice: "And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth' " (Gen. 9:1). How did God

specifically bless them in this regard? Recall the possibility suggested in Chapter Three that women in the pre-Flood world could not have children as frequently as today. If that were true, God must now have changed this factor in human reproduction in order to allow much more rapid growth of the human family.

Berossus, ancient Babylonian historian and contemporary of Manetho, wrote of events immediately following the Flood. In his discussion of the family of Noah he states; "Now they knew their wives, who, on the very day expected regularly brought forth twins of different sexes; afterwards, when these twins had grown to years of puberty, and married, they also had twins at each birth."

Admittedly this could very well be an exaggeration on the part of a pagan historian, Nevertheless it seems apparent that God did bless this First Family of the new earth in a special way at this unique and crucial time in history! Another factor to consider is the fact that if the frequency of birth increased, the span of life progressively shortened in the centuries after the Flood. Note these Bible examples: Noah lived to be 950, Shem was 600 at death, Abraham 175. Jacob 147 and so on.

A final observation: Noah and his wife did not have any children after the flood. The Bible clearly indicates that of Noah's family, only Shem, Ham, and Japheth had children in post-Flood times. This is a factor regulated by the age of the female -- Noah's wife was already past the age of bearing anymore children. All the population of our world has come from Noah's three sons (Gen. 10:1).

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). Noah was God's experienced and faithful servant. He taught obedience to God. He showed his family that the only way to lasting peace and happiness was to yield to the government of God!

But God did not leave Noah alone in this great responsibility. While Noah's family was growing, God was directly working with and instructing them. In other words, the Eternal undoubtedly held Sabbath services for the small but rapidly growing human family at this early time.

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

Noah spent many years educating his children and their families. But eventually a certain point was reached -- a juncture which required the opening of a new phase in God's post-Flood program: The human family became too populous for all the people to remain in their original Armenian area of settlement -- it was time for the colonization of new areas of the world!

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! Not since the close of the seventeenth century has it been allowed to be taught publicly. This suppression of truth did not happen in a day. It took centuries of calculated plotting and ridicule to wipe the true record from the pages of history. Historians and theologians have conspired together to label the account of Noah's activities as "myth" and "legend." The result is that today Noah (along with the other Patriarchs) is regarded as a mythological hero, and not as a genuine historical person! The scholars' motive is plain, If they had allowed the history of Noah and early Europe to be taught in schools and universities,

they would have had to admit the authenticity and authority of the Bible! That they did not want to do!

So the story of Noah has been purposely hidden. But it has not at all been lost. 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. The purpose of this chapter, then, is to present a brief picture of Noah's activities from the time of original world colonization to the time of his death some three centuries later. Then after the story of Noah is completed, the account of the activities of Shem, Nimrod, and others in this same era will be brought in to make the picture as complete as possible.

Before going further, an important factor should be considered -- the factor of how Noah could determine where the various peoples should be settled and how they could be sent to their prescribed locations. 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." Recall from Chapter Three of Part One that the "Ice Ages" -- a misleading term -- occurred in pre-Flood times following the sin of Cain. And thus the warm period following these severe climatic fluctuations was actually the time of the Flood! In other words, considering this background of geological information, these ancient maps must have originated at some time during the lifetime of Noah.

The Source of the Original World Maps

If Noah could sail confidently from one place to another with his sons in an early post-Flood voyage, he certainly must have possessed the knowledge of maps, Where did Noah acquire maps? Did he explore the entire world and draw them himself based on his discoveries? This would have been impossible. Stop to consider: If God told Noah to divide up the world and distribute the various portions of the growing human family in their assigned inheritances, how would they know where to go unless they had maps to guide them? To have the nations divided properly they must not only have had an assigned place to go to, but they

must have been shown how to go!

In relation to this, it is interesting to realize that the most primitive people are found in the most scattered places. It's as if they once knew how to get there. And they are certainly incapable of making such a journey today! The Polynesians do not know what kind of ships they came on to reach their islands except for a vague description. And they no longer build any large ships; they merely use small craft for local trips. Or take the case of the Australian aborigines. They use little beyond logs in paddling around among the alligators! They too have lost all knowledge of the ships that once brought them to their homeland. Yet these and other peoples got to their far-flung areas very early and very quickly in the post-Flood world. How are these factors to be explained apart from a knowledge of maps?

Lets ask the question again: Since Noah could not explore the entire world and draw his own maps, how did he obtain the maps he of necessity must have possessed and utilized? Who alone in Noah's day could have possessed the universal knowledge necessary to draw accurate maps of the entire earth? Of course -- no one but God Himself. God did not leave Noah to himself in his vast Patriarchal duties before and after the Flood. As already stated, the Eternal appeared many times to Noah personally. He gave Noah precise instructions as how to build the Ark, and since He personally wrote the Ten Commandments in Moses' day, why should it seem strange that He would provide His servant with absolutely essential maps? As we have already stated, these ancient maps were very accurate. In other words, such ancient yet precise maps could hardly have come from any other but the Creator Himself!

Hapgood, of course, does not in any way imply that the source of these maps might have been the Creator Himself. But he does attribute them to what is now known to have been the time of Noah -- in geologic terms, the end of the Pleistocene.

Maps Before the Flood?

This placement in time would not rule out the possibility that Noah was using maps already prior the Flood. And there are definite indications that this is true.

Consider, first of all, that these extremely ancient world maps all were centered on Egypt. Back In Chapter Seven It was related how Josephus said that Noah, before the Flood, had to flee for his life. 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! And that would explain why the ancient maps were Egypt-centered.

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. How did he do this with no trains, planes, radio, or television? The logical answer is that he got there by boat!

This conclusion seems reflected in another ancient 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.

Again, how would Noah know where to sail in carrying out his far-flung, pre-Flood ministry? He did not have time to explore everything, draw up maps, and do his preaching too! God must have supplied him with maps. The Creator, then, must have drawn up the original maps on the basis that the world needed to be warned by Noah. It is worth repeating: These most ancient of maps were far too accurate, far too clearly delineated, to have come from fallible human sources! It is possible then, that Noah had maps from God before the Flood to use during, the 120 years, carried them through the Flood on the ark, and then used them (with slight modifications) in his post-Flood Patriarchal responsibility. This is possible because the Deluge of Noah's day was not nearly as violent as the one at the time of Satan's rebellion. It did not appreciably change the geography or topography of the continents. If the Flood had been this violent, the many human remains of the pre-Flood society would not have been found on or near the surface of the earth. These remains would have been too deeply buried to be discoverable (as in the case of those which were buried in the muds that came down the valleys of the great rivers such as the Nile, Tigris, and Euphrates -- where possibly the culture of the family of Seth remains entombed to this day.) It needs to be understood, however, that these most ancient of maps do not go back to the earliest days of Adam right after Eden. Remember that the world changed immensely after the sin of Cain. So these maps depict a world that necessarily existed some time after the sin

of Cain. In other words, they are not Tertiary or Upper Cretaceous maps of the world. Geologically speaking, they are not even Miocene, Pliocene, or Pleistocene. They are post-Pleistocene maps. They picture the earth at the warm period in the end of the Pleistocene -- the time which actually was the transition period from the late pre-Flood to early post-Flood when man, as Hapgood indicates, could easily have traveled by water routes -- a time when the earth was drying but had plenty of added water areas around to be used for sea travel.

A final important point. All of these early maps showed only a part of the world, not the whole world. The whole earth could have been illustrated if all the maps had been placed together. But each map illustrated only a portion of the globe. The indication of this is that each branch of the human family carried with it only that map showing the portion of the earth to which it was to go. That is, people going east did not need a map of the West, people going west did not need a map showing the East. Here, then, is more proof to show that when Noah sent out these early colonists, they had maps along to guide them to their destination.

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. Through the use of ancient historical records, summarized by Dr. Hoeh in volume two of the Compendium of World History, it is now possible to date this historic event! Exactly when did Noah begin to send various segments of the human family to their assigned geographical locations?

First consider the history of ancient Italy. Italy was uninhabited for 108 years after the Flood (2369-2261). Then, for 2261 and the years following, Noah is listed as the first ruler to exercise authority in relation to Italy. In other words, this is the time Noah originally sent people to live in that area of the world!

The history of ancient Persia dates its first king on the basis of an era of over five centuries, an era which began in 2261. And the history of ancient Scandinavia opens with the migration of Magog (Gen. 10:2) out of the region of Armenia at this very same time. (Compendium, Vol. II, pp. 127-130, 157, 195-196).

Thus we see that the histories of Italy, Persia, and Scandinavia agree in confirming the fact that 2261 was the year when Noah began to send out colonies to inhabit new areas of the world!

Now the amazing fact is, as the subsequent story will bring out, that the building of the Tower of Babel commenced just five years after this initial colonization of 2261. These two all-important historical events are directly related.

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. (It should be explained that the last part of this verse actually shows that God originally apportioned the land among the nations in relation to the population that was eventually to arise from the chosen nation of Israel. God had far reaching plans for Israel long before that nation ever came into existence!) Plainly, it was and is the will of God to give to different people different parts of the earth. As we have seen, this apportioning in post-Flood times began in 2261. Importantly, this fact is confirmed in the Book of Genesis. 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. The project began in 2261. A new era in human experience was beginning!

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 whole heartedly." 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 full story of this rebellion in the human family must wait until the next chapter. However, to reserve the continuity of the career of Noah in this period these events must be presented in the form of a preliminary summary. Here is what occurred.

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!"

So in effect, they rejected God and Noah as their leaders, rebelled against God's plan, threw away the maps that would have showed them where to go and they have been in trouble ever since!

The Significance of Babel

Volume one of the Compendium of World history proves that the building of the city and tower of Babel (Gen. 11:9) commenced in the year 2256 and that human government (in opposition to the government of God) was officially established two years later in

2254. This means that human government began just about seven years after the human family was to spread out.

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 beginning in 2261. According to the summary of Lemaire's book, the great Patriarch continued sending out regular contingents of colonists for nearly one-half century down to 2216.

Berosus 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. There was an early example of authority from the top down. This colonization project was carefully planned and systematically carried out. Noah was very familiar with God's method of administration. God is not the author of confusion, and faithful Noah did not go contrary to this principle.

Then, in 2216, 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 since 2261. 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.

The existence of a group such as this implies many other things. For example they must have had the means to travel by both sea and land. Either they had boats with them or the skills and equipment to build them when they wanted to cross a large body of water, (realize that at the time, over a century and a

half after the Flood, there must have been many more bodies of water on earth in lower lying areas than have ever existed since.) Then, when they stopped in a given area for a number of years, they must have planted and harvested crops, to maintain their food supply. This of necessity, would require an earth which was much more fertile than it is today. Arabia, for example, could not have been a vast desert area. The implications, therefore such as this are vast. They deserve our thought and consideration. And, if we do attempt to visualize the scope of this undertaking, we are provided fascinating insights into the immediate post-Flood world. Noah lived for 350 years after the Flood. He was responsible, during this period, for the conduct of the entire human family. With such a responsibility, he did not spend his time in idleness! What was he doing for three and one half centuries? The answer to this question now continues.

Noah's Itinerary

Berosus 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 Berosus, 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, which would be the year 2110. Berosus 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

Before proceeding further, The history of Italy should be reviewed briefly from the time of the Flood down to the year 2101 when Noah arrived. (For 108 years, after the Flood, Italy was uninhabited. Then, in 2261, 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, 2120-2101. 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 in 2120. 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.

Remember that he was within the Hamitic branch of the human family that rebellion against the government of God originated. Apparently Ham had never been too concerned about teaching and maintaining the way of God among his progeny. Also remember the prophecy concerning his children pronounced by God in Genesis 9:25. 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.(2101-2019) (see page 130 of volume II of the Compendium.) 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 between 2075 and 2044. Notice that these years fall within Noah's 82 years in Italy (2101-2019).

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. This is an appropriate term when we consider that here was the place where God began His plan for the human race after the Flood -- the place where the Eternal Himself was present with Noah!

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". According to the Greek dictionary of Strong's Concordance (number 4519). sabaoth means "armies ... a military epithet of God". 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!

Why in Italy?

Here, then, is apparently a case where the Eternal Himself actually appears in ancient, secular historical record under the

name "Sabatius Saga!"

In the early days after the Flood the one who became Jesus Christ was High Priest of Armenia. 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.

Why did the Eternal appear in human form as ruler in Italy? Because Noah was there administering correct patriarchal government. Consider this: God did not personally, in visible form, direct human government when the people or leaders rejected Him. For this reason we do not find any historical reference to His personal direction in Mesopotamia where Nimrod and his rebellious followers congregated. But He logically would appear in Italy where righteous Noah was obediently carrying out His directions. The Eternal would work with those who were willing to work with Him! It is not known what Noah did while the Eternal was in Italy. 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!

There is a very special reason why Italy originally became the home of religious apostasy in the West. That reason should now be obvious from the story that has just been told here. Of course! The pagan mystery religions had a very special problem confronting them in Italy -- they had to counter the teachings of Noah!

Yes, Noah, as has been made clear in this chapter, was the most influential ruler in the early history of Italy. No one on earth could match his centuries-long life-time of experience. He lived both sides of the Flood. He knew what life meant. Apart from him the whole human family would have been wiped from the face of the earth. In the years after the Flood his vigorous and widespread teaching kept the truth of God very much alive in the world. The world's religious leaders in ancient times knew that if they were to succeed in deceiving the masses they had to in

some way, especially in Italy, counterfeit the teachings of Noah! How could this be done? In the same way later apostates (inspired by the same Devil!) counterfeited the teachings of Christ. The parallel is exact. To counterfeit Christ, they took Christ's name and labeled their religious superstitions "Christian! They began to worship the name and the person of Christ -- but they rejected His teaching and message! (Mark 7:6-7).

Similarly, 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, the year 2019. Let's summarize the major stages of his post-Flood activities.

For the first century and a half after 2369, 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. Then, beginning in 2216, 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 2019 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 in 2019, 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 till 1985 when his duties called him elsewhere.

This ends the account of Noah's activities after the Flood. With this background in mind, it is necessary to back up in time and tell of other events and personalities on the world scene in this same crucial time period -- to tell of individuals who, in contrast to Noah, were very eager to disobey the Creator!

CHAPTER 10

Prelude to Babel

The people of early post-Flood times were not "primitive" even though, by modern standards, they had limited physical conveniences. Physically, these people were very advanced, far superior to present-day degenerate man. They were strong, healthy, robust, virile, long-lived. Their minds were alert and extremely intelligent. And think of it! The world they lived in was pure, clean, washed, fertile. No air pollution, no chemical fertilizers, no poison sprays, no water pollution, no population problem!

What could go wrong in such idyllic conditions? MUCH! Human nature was as powerful a force as ever -- and the spirit world had not drowned in the Deluge.

Thus far we have traced the career of Noah in the centuries after the Flood. However, in limiting ourselves to the activities of the obedient Patriarch, we have purposely left out a detailed account of the deeds of those who were concerned with dominating the world apart from God's direction and guidance. In short, we have covered, generally speaking, what Noah and Shem were doing -- but what of individuals such as Cush, Nimrod, and Semiramis? When, where and how did they go astray? When do they enter the picture in the first place?

Before answering these questions, another vital one should be considered: Does archaeology in any way reflect the earliest movements of people after the Flood?

Area of Earliest Post-Flood Settlement

The Bible makes clear that the human family, after the Flood, moved down from the mountains of Armenia on to the Mesopotamian plain. Since this is true, we should expect the archaeological record to confirm this logical direction of migration. The earliest cultural phase in northern Mesopotamia is generally called "Hassuna". (This culture, as true of most ancient cultures, is named after the site where it was first found -- see the map on page 67 of James Mellaart's "Civilizations of the Near East", New York, 1965. This and other meaningless archaeological names would really become interesting if they had been properly connected with contemporary leaders who molded the history of ancient times!) Remains of this culture reflect settlements that were extremely small, actually consisting of not much more than camp sites. They are of nomadic peoples and minor villages. Clearly, this culture existed in earliest post-Flood decades when the population was still very thin.

It should be noted here that although traces of a pre-Flood

culture may have been found in this area, the bulk of remains from the society before the Flood in the Mesopotamian region have been too deeply buried to be unearthed, a situation untrue of Europe and other parts of the world.

Where did the Hassuna originate? In discussing this question, James Mellaart made these significant observations:

The origin of the Hassuna is by no means decided, but it is difficult to believe ... that this tradition originated at the remote village of Jarmo or thereabouts in Kurdistan. The (characteristics of this cultural tradition) point, in my opinion conclusively to a more western origin ... For what it is worth, the present writer should expect the origins of the Hassuna were to lie somewhere in the hill region halfway between Mosul (near Nineveh) and Aleppo (in northern Syria), in the region of 'Turkish Mesopotamia' Here too, lies the suspected homeland of the Halaf culture and numerous other problems in Mesopotamian and Syrian archaeology may be solved by exploration and excavation in this perhaps vitally important 'third region', halfway between the 'Zagros zone' (the mountains lying east of the Tigris) and 'Anatolian-Levant region' (eastern Asia Minor and Syria-Lebanon) Whatever its origins may be, the Hassuna culture as such is known only in north Iraq ("Earliest Civilizations of the Near East", pp. 63-64).

In other words, an archaeologist who for years has worked, lived, and thought in this area -- who made it his life's work -- feels strongly that this earliest of cultures originated in Turkish Mesopotamia, . The problem is that this region in eastern Turkey has seen very little archaeological excavation. Nevertheless, this authority says that every evidence points to the conclusion that whatever early new cultural discoveries appear in Upper Mesopotamia seem to originate in that unexplored area. Consultation of a recent map shows that 'Turkish Mesopotamia' extends well into the region of ancient Armenia with its eastern border taking in both Ararat and Lake Van -- a large portion of uppermost Mesopotamia!

The archaeological background is this: Turkey was the last country of the Middle East to tolerate archaeological investigation by foreigners. The Turks would have nothing to do with Europeans for a long, long time. Even the Germans were not allowed into the country until the early 1900's. Then World War I interrupted whatever projects might have been proposed. The period between the wars saw a little accomplished, World War II brought another major interruption, and only a small amount of work has occurred since. And today, there are military zones all through this problem region because that is where Turkey borders on Russia. Because of this fear of the Russian, very little digging can be done.

However, we should also consider that even if archaeology did have a free hand in this area, its spades would probably uncover little because the post-Flood population would have been so small as to leave very few material remains. Remember that this early culture was typified by small camps. Noah was living in a tent at this time -- so says the Biblical record (Gen. 9:21). This unusual man had built a great ship and saved the human race -- but was now obliged to live in a tent! This plainly shows that early pre-Flood people had much yet to develop and were generally living a nomadic form of existence.

Nevertheless, it is interesting to realize that archaeological scholars see strong indication that this very region where the family of Noah descended from the mountains of Ararat is also the very area where the earliest known culture began! Other findings show that the subsequent cultural movement was toward the south and east. So the strong archaeological indication is that the human family began to grow in this area and then gradually spread out -- as the Bible describes!

The Human Family Continued to Spread

The Bible, modern archaeology, and Josephus coincide in their presentation of the earliest post-Flood movements of the tiny human family. Read Josephus' brief account: Now the sons of Noah ..., Shem, Japheth, and Ham ... 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 slow to come down from the higher places, to venture to follow their examples." (Antiquities of the Jews I, IV, 1.)

James Mellaart, in archaeology terms, presents basically the same picture: "One wonders whether this Hassuna (ware) ..., also found in the uppermost levels at Jarmo (the cave site in Kurdistan) and which now has (been discovered to have) a distribution from Ras Shamra (in Syria) to Susa (in Persia), is not in fact the earliest pottery of this vast lowland area ... ("Earliest Civilizations", page 67.) What this modern archaeologist is actually describing (and as he illustrates on a map also on page 67) is the gradual spread of humanity in the hill regions of upper Mesopotamia in the century after the Deluge before those two pivotal events -- Noah sending out colonies and the rebels moving to Shinar in the south. The evidence now is quite plain that the early human family was moving in all the hill area above, and adjacent to, the Mesopotamian plain for quite a few decades before they ventured further! Why did they not advance southward sooner? The answer is obvious. The lowland regions were too wet and flooded! It took years for the area to dry before it was ready to be farmed. After a flood so vast as to engulf the entire earth, there must have been large inland lakes

which took a long time to fill in and to dry out. Meanwhile the small human population reflected by the distribution of the Hassuna pottery and related wares, remained largely in the higher lands where conditions were more favorable for hunting and grazing (as indicated in Josephus' account)

To summarize: The whole implication of Mellaart's work, and other archaeological reports (besides taking into account the radio carbon dating as far as sequence is concerned), places the area of first and limited settlement after the Flood in the mountain or hill region of the upper Tigris and Euphrates; and then the population eventually spread through the Syrian and Mesopotamian plain all the way down to what is now southern Iraq. It should be pointed out that the Hassuna -- and its parallel, the Samarra culture -- represent the period from the Flood till the building of Nineveh (Gen. 10:11), shortly after the Tower of Babel. The Ellassuna and Samarra were followed by the 'Halaf' and 'Ubaid' cultures which are explained in the last chapter of (Volume one of the Compendium of World History -- chapter 20, "The Proof of Archaeology" -- and in chapter eight of Mellaart's Earliest Civilization of the Near East entitled "The Halaf and Later Cultures.")

Origins of Cush, Nimrod, and Semiramis

With this archaeological background in mind, we may now pick up the story of the famous individuals who misguided much of the early post-Flood human population. The three key personalities were Cush, Semiramis, and Nimrod. When do they enter the picture of earliest pre-Flood ancient history?

Cush was the oldest son of Ham (Gen. 10:6). Cush in the Hebrew, means black! He is the original ancestor of the East Africans. The Greek name for Cush was Aethiops, from which the word Ethiopia comes (Jer. 13:23.) In the Moffatt translation the Hebrew word for Cush in Genesis 10:8 is translated Ethiopia!"

It would appear that Cush felt discriminated against when God through Noah, began to separate the different peoples in the days of Peleg! His feelings as we shall see momentarily, were reflected in the behavior of his son Nimrod.

The story is sad but clear: Men shortly after the Flood were determined to exercise the authority which belonged to the God of heaven. They put themselves in the place of God! And it was especially the Hamitic branch of the human family, under the original leadership of Cush, that determined to go contrary to God's orders,. Recall the prophecy God had given through Noah (Gen. 9:25), about the darker peoples of the human family. They were to be the servants and the followers, not the leaders! But, of course, rebellious human nature always wants to do just the opposite of what God directs. These rebels planned a separate society established in opposition to God's government and way of

life. They were going to make a better world according to their own way of thinking.

Cush and his followers were actually not very original in their thinking, however. They were simply acting on a philosophy begun long before the Flood by Cain and Lamech. They too wanted to establish one race, one nation, one society one religion, one world!

The chronological perspective on Cush is this: He was born soon after the Flood -- that is, soon after 2369 -- and lived for a long period just about two decades short of two hundred years! Nevertheless, he still died prematurely -- a part of the story that must wait till later.

But now, early in his life, Cush began to set the pattern for his "one race-one world" philosophy. He initiated the practice of racial intermarriage! He took for a wife the strikingly beautiful white Semiramis! She was destined to become the mother of Nimrod, the greatest rebel of all!

Now to establish the background of Semiramis. The ancient Saxon Chronicle plainly records that Semiramis or Ishtar was the lineage of Japheth. The Bible shows that both whites and yellows descended from Japheth, that not all of his offspring were of oriental type by any means. Dr. Hoeh has stated that Semiramis could be characterized as a "Latin" type. Notice carefully that she is described as being of the "lineage" of Japheth -- not necessarily a daughter but a more distant descendent. Germanic tradition gives strong indication that she may actually have been the daughter of Ashkenaz, the oldest son of Gomer who, in turn, was the firstborn son of Japheth. The question then arises: could she be the great granddaughter of Japheth, be old enough to marry and also bear Nimrod several decades before the time of Babel?

We may logically deduce an answer as follows: After the Flood, men must normally have married and begun to raise families in their late twenties and early thirties, if not slightly earlier. On that basis, we may draw up figures which would indicate the approximate time of Semiramis' birth, marriage to Cush, and the birth of Nimrod in relation to the time of Babel. Bear in mind that the period in which we have to work is somewhat over a century in length. Gomer, was the first son of Japheth. He could have been born immediately after the Flood -- for purposes here we will use the date 2367. Now how much time transpired before the birth of Gomer's first son, Ashkenaz? A period of some 27 years seems logical. This would place the birth of Ashkenaz around 2340. Then if Semiramis were his oldest child, or one of his oldest children, she would have been born about 2313 -- still over a half-century before the time of Babel! Next, using the same general figure of 27 years, she could have married Cush in 2286. But remember that this union could have easily occurred some years earlier -- Nimrod could have been born around 2290 B.C. Whatever the case, all of this preliminary figuring means that Nimrod, even if his mother were the daughter of Ashkenaz,

would have been at least in his early thirties by the time of the erection of the city and tower of Babel.

Another matter should be pointed out in this connection. The Bible names six sons of Cush in all. Five of them are listed in Genesis 10:7. Then Nimrod is mentioned separately beginning in verse 8. Thus the Bible does not tell us when Nimrod was born in relation to the other sons of Cush. However, it is obvious that Semiramis could not have been the mother of all six of the sons of Cush, both from the point of view of time limitation and the racial characteristics of those sons. This means that Cush had more than one wife, that he was married and having children before the infamous Semiramis came along (because he was already around eighty years of age when Semiramis entered his life), and that the only son he had by Semiramis was Nimrod!

Evil, sinister, and dramatic things were taking place while the human family was still centered in upper Mesopotamia! The implications of the behavior of Cush and Semiramis are shocking enough -- to say nothing of the deeds of Nimrod, Asshur, and others later! Very soon after the Flood people were already departing rapidly from the way of God, the zealous work of Noah notwithstanding.

Josephus' Account

In proceeding with the story, notice Josephus' description of the period:

God 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 of Earth But they ... did not obey God. (Again later) 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 favour 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 ... their disobedience ... the suspicion that (if they did) send out separate colonies ..., being (thus) divided assunder, they might the more easily be oppressed. (Antiquities I, IV, 1.)

Here is a general account of what was occurring in Armenia and northern Mesopotamia the area delineated earlier in this chapter on the basis of archaeology, in the years just prior to Babel. Notice that Josephus uses the term "colonies" three times! Here is added proof that Noah's God-given assignment after the Flood was indeed to distribute the human family in various designated areas, a matter discussed extensively in the previous

chapter.

Josephus also emphasizes the negative attitude of the people -- their almost total subservience to their own human nature, their selfish desires, and their disobedience toward, and distrust of, God! Thus he does imply that they were openly rebelling against God and endeavoring to carry out their own plans, completely independent of Noah's instructions. Now, as we know, all the people did not rebel. Some of them did go to the areas assigned -- although probably with quite a bit of reluctance! Josephus does not deal with them in his account, except by implication, but speaks only of those who journeyed to Shinar. So there was a split in the human family. Splits, divisions, and party spirit are characteristics of human nature -- behavior patterns which are condemned in the Bible.

Remember that the Babel project was not self-motivating. It arose as a reaction against God's plan of systematically colonizing the earth with the various segments of the human family -- "Let us build us a city and a tower ... lest we be scattered abroad upon the face of the whole earth!" This distrust of God's plan is clearly reflected in the record quoted from Josephus.

In the next paragraph, Josephus gets specific about what was going on: "Now it was Nimrod who excited them to such an affront and contempt of God." Then the famous Jewish historian goes into enlightening detail describing the methods and tactics of the son of Cush and Semiramis, factors which will be presented shortly.

But first, let's notice what the Bible has to say about this man. The best place to begin learning about Nimrod is in the Book of Genesis. God gives special attention to him in the tenth chapter.

Bible Reveals Nimrod's True Character

This chapter is mainly just a genealogical list of the descendants of Noah's three sons; there is little in the way of historical details. But, when Nimrod is introduced, God devotes five verses -- a whole large section of this chapter -- in calling our attention to him. Realizing what a compact summarization much of the early portion of the Bible is, this description of Nimrod is particularly noteworthy! God had a purpose in inspiring this section of Scripture!

The description begins in verse 8: "And Cush begat Nimrod" by Semiramis in an illegal and interracial relationship. That is the real significance of this opening statement, history allowing us to read between the lines! So Nimrod, was in reality, an illegitimate child -- he obviously got a wrong start in life.

Observe that God's name for this famous individual is Nimrod -- a term which comes from the Hebrew word 'marad' meaning "to

rebel"! God calls people and things what they are! He called this man precisely what he was -- "The Rebel!"

In later history, it should be pointed out, Nimrod was given, or took to himself many names. We do not know what name his parents gave him at birth. Nevertheless, his true God-given name is the one recorded in the Bible -- the only name that he fittingly deserved. Now read the remainder of this eighth verse: "he began to be a mighty one in the earth." The words "mighty one" come from the Hebrew 'gibbor,' meaning powerful man, warrior, tyrant. Moffatt translated this verse: "Ethiopia produced Nimrod, the first man on earth to be a DESPOT ..." This small verse of the Bible, when properly understood, reveals the basic character of Nimrod in one short sentence.

God lets us know immediately what kind of man this was! Move on to 9 He is described as a "mighty hunter". After the Flood the wild animals multiplied much more rapidly than did human beings. Nimrod first gained his fame by hunting them -- and he used this fame to influence the people to oppose God's plan. Thus, as the last part of the verse states, he made popular the expression "Even as Nimrod, the mighty hunter before the Lord". In other words, from Nimrod's time onward all famous strong leaders were compared to him.

However, Nimrod hunted more than just animals, something already indicated in verse 8. He also wanted to dominate men. In his comments on this section of scripture, Adam Clarke notes that "the word 'tsayid,' which we render hunter, signifies prey; and is applied in the Scriptures to the hunting; often by persecution, oppression, and tyranny!" But there is yet more in this ninth verse. We have still to discuss what is probably the most significant phrase of all, a phrase used twice: Nimrod was a mighty hunter "before the Eternal". This expression, when properly translated, means "in place of the Eternal", or "against the Eternal," or "OPPOSED TO the Eternal!" This is the true significance of the Hebrew word 'paniyim' weakly translated "before" in the King James Version. See Strong's Exhaustive Concordance. This verse is actually telling us that Nimrod put himself in the place of God! The Bible says Nimrod was against God. He wanted his own way. He was not willing to follow God's way. He encouraged the people to break God's law, to repudiate the teachings of Noah, and to follow what they thought was right. The story that follows will show that Nimrod was actually a master psychologist. He knew how to appeal to human nature! That is why he was able to pursue a large portion of the human family to cooperate with him and Cush in undertaking the Babel project.

Jewish scholars who properly understood this portion of scripture have preserved knowledge about it in their Targums (Paraphrases of the Old Testament scriptures based on traditional Jewish teachings. See the article "Targum" in the Encyclopaedia Britannica.) Adam Clarke quotes three versions: "From the foundation of the world none was ever found like Nimrod, powerful

in hunting, and in rebellions against the Lord" A second, on I Chronicles 1:10, says: "Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord." The third is probably the most meaningful of all: "He was mighty in hunting (or in prey) and in sin before God, for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of Shem and cleave to the institutes of Nimrod."

By the way of summary then, here is a paraphrase of Genesis 10:8-9 showing the full meaning and impact of this vital passage:

And Ethiopia (Cush) produced Nimrod who was the first man on earth to be a tyrant (or despot). He was a hunter of animals, an oppressor of men, and in hostile opposition to the Eternal: hence the proverb, 'Like Nimrod, the powerful tyrant against the Eternal.'

We have just seen that Nimrod was a mighty hunter -- but in more than one sense. Actually he was a hunter of animals first; then later, as a result of his growing prestige, he became a "hunter" of men! Often did the initial animal-hunting stage of his career transpire? Obviously he must have gained a reputation for killing wild animals while a very young man in his twenties, when the human family was still concentrated on the upper edges of the drying Mesopotamian valley. Yes, Nimrod was already active BEFORE any colonies were sent out by Noah, Before the disobedient rebels ever made their move to Shinar. This is the picture derived from the foregoing archaeological and historical information. But there is yet more to learn about "The Great Rebel!"

Nimrod's Tactics

Once more it is Josephus who fills in the story. He tells in specific terms the dramatic influence Nimrod had on these crucial events in the very beginning of human civilization. Antiquities of the Jews, Book I, Chapter IV, part 3 states:

"Now it was Nimrod who excited them to ... contempt of God. He was the grandson of Ham ..., a bold man, and of great strength of hand. He persuaded them to believe that it was their own courage which procured (their physical) happiness. He gradually changed the government into TYRANNY (remember Gen. 10:3 -- "he began to be a tyrant in the earth!"), seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power."

Nimrod, the descendent of Ham and Cush, had an impressive and imposing appearance, a factor to which Josephus briefly alludes. He was a tall, powerfully built black, one source describing him as a "warlike giant". His size and strength impressed people. His physical attributes gathered people together and organized them to fight the wild ferocious beasts, Thus, at a very early time, before God's colonization plan ever went into effect, Nimrod developed his reputation as a mighty hunter in all the regions of limited human population after the Flood, the name of Nimrod was associated with might and courage. He emancipated the people from their fear of the wild animals. His prestige grew -- people began to look to him as a leader in worldly affairs instead of Noah! As his prestige grew, so did his ambition. It did not take him long to develop an exaggerated self-image replete with visions of grandeur!

The progression that ensued was logical, simple -- and tragic! Where he originally emancipated people from the fear of the wild beasts, eventually he began to emancipate them from the fear of God! He came to be regarded as the "mighty one," the acknowledged leader of the great ones or giants, who, in the original post-Flood apostasy, rebelled against heaven. Nimrod, then, established a strong reputation before Babel and continued to enhance it more and more during the time the city and tower were being built. This is clearly indicated in Josephus' history as quoted above.

It is obvious that Nimrod knew how to appeal to human nature. He knew how to play on the carnal fears, ideas, and impulses of the people. He undoubtedly told them repeatedly, as his reputation grew, that they should look to him and not God for protection from the wild animals. He found ways to give them exaggerated notions of his great physical strength and prowess -- he wanted them to look to his human attributes, not the invisible power of the Eternal! And, as people always do, they trusted in what they could see instead of trying to build faith.

In an earlier quote from Josephus, we saw one of the tactics Nimrod used in misguiding the people -- this in relation to God's colonization plan. He told them if they did go out in separate colonies, they would be divided, spread thin, and extremely vulnerable to oppression. Of course he did not mention who these imagined oppressors might be. If they had analyzed the situation a little, they would have realized that if the whole population were spread out in colonies, no one could have gathered an army strong enough to conquer any group. Also the population was too small to give any cause for such a likelihood. They should have realized that the only one interested in oppression was Nimrod himself.

As his prestige grew in the years after the Flood, Nimrod became more bold in his proclamations. He resorted to propagandist techniques that were shockingly blasphemous. Read Josephus' words: "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!"

Yes, believe it or not, in the days of Noah and only about a century after the Flood, Nimrod dared to make statements such as this. And the only reason he could get away with it was that people believed and accepted what he said.

Notice how he turned the people against God. He told them; "Think of what God did! The pre-Flood world was full of people trying to work out their affairs as best they could. The population was growing nicely. An advanced culture was soon to become a reality. But what happened? He drowned all those poor innocent people like rats! The poor creatures didn't have a chance!! How can anyone trust a God like that? You have a logical mind!

Use your reason!" He used the same approach Cain did -- he said God wasn't fair! He portrayed God as a harsh monster who was grossly cruel and untrustworthy.

The people should have realized that the untrustworthy monster was Nimrod himself. The people should have known that God had promised never to drown the world again. Noah, in the early years, had told them this many times. (read Gen. 9:8-17.) Nimrod knew this. He knew he was lying! The rainbow should have reminded everyone of God's promise. But they forgot -- they wanted to believe Nimrod! And so he succeeded in persuading them to build a high and waterproof tower in case God ever sent another Flood. So, instead of the Flood serving as a warning to them not to sin and disobey God as the Pre-Flood populace had, in their minds it became a motivation to do what Nimrod wanted. He had turned their thinking upside down! His method was nothing short of diabolical and ingenious beyond human capability.

Notice, then, what Josephus says next: "Now the multitude was very ready to follow the determination of Nimrod, and to esteem it ... cowardice to submit to God, and they built a tower bitumen, that it might not be able to admit water." (Antiquities I, IV, 2.) They fell for Nimrod's story hook, line, and sinker!

The Bible Account of Babel

The next step in constructing the story of Babel is to analyze, closely what the Bible has to say on this subject in the eleventh chapter of Genesis. The account here is comparatively extensive covering nine verses. Our intention here is to comment on the first four verses of this section, leaving the last five for later. When reading the Bible account of Babel in Genesis 11, it should be observed that 'the specific personalities who directed the rebels' project are not mentioned. The Bible, here, simply speaks of the group as a whole. Only back in the tenth chapter, verses 9 and 10, is Nimrod briefly mentioned in relation

to Babel. Notice verse one: "And the whole earth was of one language, and of one speech." The whole world -- all mankind -- had the same language and articulated the same words in the same way. There were no dialects. (Moffatt renders it "One language and one vocabulary.") Each segment of the human family could understand all the others perfectly. There was absolutely no problem in communication.

Cush and Nimrod had no difficulty whatsoever with language in influencing people to join the Babel project!

Now verse two: "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." As we have seen by now, "they" does not refer to the entire human family. Rather, it refers to the rebels under the self-seeking leadership of Cush and Nimrod who had rejected the leadership of Noah and were splitting off to start their own society! Noah and Shem were not a part of this group, we can be sure of that!

Thus this verse tells us the time of this event, at least in general terms: It was approximately a little over a century after the Flood, or around the year 2261 when Noah was first dispatching colonies to assigned areas of the world. These rebels were defying God's plan for humanity! It occurred in the days when the earth was being divided among the branches of the human family (Gen. 10:25).

The expression "they journeyed from the east" may cause some confusion. The margin notes that this may also be rendered "eastward?" However, we should bear in mind that the term "the east" can refer to a general area. That is, in the bible Assyria, Mesopotamia, and the region on the borders of, and beyond, the Tigris and Euphrates are called the east. See Adam Clarke's detailed discussion. So this verse, instead of telling us the direction in which they were moving, is showing the area in which they came. As far as directions are concerned, these misguided people were migrating southeasterly toward Shinar. Also notice the opposite here: Those who remained obedient to God and Noah tended to move principally toward the west around the edges of the Mediterranean -- toward Europe and North Africa. But here were people who, typical of human nature, were doing just the reverse of what God wanted! The last part of the verse tells us that they found a plain in the land of Shinar; and they dwelt there. We now see that the rebels had come down to the lower portion of the Mesopotamian valley. But what was their specific location? It was not Babel -- construction had not yet begun. Ancient historical sources reveal the answer. The Sumerian King List opens the story of post-Flood civilization -- human civilization now cut off from God -- with the following account: "After the Flood has swept over the earth and when kingship was lowered again from heaven, kingship was first in KISH." (Pritchard's "Ancient Near Eastern Texts", p. 265.)

"Kish is simply another spelling of Kush or Cush, the son of

Ham and father of Nimrod! Here is further proof that it was the Cushite branch of the human family which first usurped authority over men. This original place of settlement was situated near the site of ancient Babylon. Because this was where people first dwelt in the land of Shinar after the Flood, it eventually came to be regarded as sacred! Using Kish as their headquarters, Cush and his followers commenced the building of Babel nearby.

Now verse 3: "And they said one to another, Go to (Come on), let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar." Since there was a scarcity of rock or stones in that area, the people had to make bricks out of clay. For mortar they used "slime" -- that is, bitumen or asphalt. As we have already seen in Josephus, the rebels had a special reason for using bitumen as a sealant. At this point we might also observe that the ancient Babylonian account of this event (to be quoted shortly) says they spent a whole year molding bricks before they started the actual building.

The Rebels' Aspirations

Now, finally read verse four. These self-seeking insubordinates made four significant observations about their massive project:

1) "Come on, let us build us a city and a tower." Their goal was actually to erect two things -- a CITY as well as the Tower. To attain a truer picture of all the circumstances involved, we should keep both these factors in mind. Undoubtedly their goal was to create "the Eternal City."

Still, the great Tower was to be the focal point of their entire operation. This gigantic structure was to serve more than one purpose. The ancient Babylon account of this records that it was to be a "shrine" and a "sanctuary." In other words, this was to be a temple, a place of religious worship! It was to be a massive symbol of idolatry!

2) In describing their Tower, they used the words "whose top may reach unto heaven." The King James rendering could lead to misconceptions about the intended height of their central structure. They were not actually trying to reach beyond the atmosphere. The words "may reach" are italicized because in the Hebrew there really is no term such as this. The Jewish translation has "with its top in heaven." and Moffatt "whose top reaches to heaven." The Hebrew word for "heaven" may just as correctly be rendered "sky". Their goal was to erect what we might term a "skyscraper," but not a structure that would reach outer space! Thus they were really saying, "we propose to build a tower with its top in the sky" -- no small feat in itself. In other words though they were realistic enough to realize that

they could not reach the stars, they were attempting to challenge the heights of mountains!

They did have, however, what they thought was a practical reason for building high into the air. With this much altitude they could do as they wished -- disobey God and still be safe from His punishment which had drowned the inhabitants of the earth before! They actually were led to believe they could place themselves out of God's reach!

3) They also said "let us make us a Name." They wanted to be famous. They wanted to establish authority of their own. This city and tower were to be the central headquarters of mankind's authority! It was to be the focal point of human government. The necessity of their obedience to God was not going to be recognized. This was to be a glorification of man's initiative and ingenuity and a repudiation of God's prerogative to direct the affairs of man!

4) Their object, among other factors, was to prevent being scattered abroad upon the face of the whole earth." As we already know, God had a plan for the systematic settlement of the earth through an organized arrangement of colonies -- a project under the direction of Noah. This was the God-given plan these rebels were reacting against! They used carnal reasoning in coming to the conclusion that God did not know what He was doing -- that He was working against their best interests.

The Ancient Babylonian Account

The most complete secular record about Babel is found in the ancient Akkadian Creation Epic. (See pages 68-69 of James Pritchard's "Ancient Near Eastern Texts".) This account, like most from ancient pagan sources, is encrusted with myth. But that does not nullify the basic historical evidence contained in it. Following are extracts, freely translated, from the "Epic of Creation" (emphasis added) concerning the building of the city and tower of Babel."

'NOW, O Lord, thou who hast caused our deliverance, what shall be our homage to thee? Let us build a shrine ...' Brightly glowed his features, like the day: 'Like that of lofty Babylon, whose building you have requested, Let its brickwork be fashioned. you shall name it "The Sanctuary."' For one whole year they molded the bricks. When the second year arrived, They raised high the shrine equaling a great height. Having built a stage-tower a great height, They set up in it an abode for Marduk, Enlil, and Ea. 'This is Babylon, the place that is your home! ...'

The account in Genesis describes exactly what is given here in this "Epic of Creation" -- the building of a city and a tower. Both describe the same event.

It becomes apparent, as our collection of factors continues, that Cush and Nimrod had a variety of motives in carrying out this great project. They had reasons that were economic, racial, political, and religious. The religious motive is clearly reflected in the Akkadian Creation Epic.

Read the account above again. This great edifice being erected was not referred to as a tower but as a shrine and sanctuary. Seemingly, in the minds of the people, the main purpose for this great structure was religious! Apparently this was nothing less than a great pagan temple, something they regarded, or came to regard, as a holy place.

Notice what they placed inside their sanctuary -- images or statues of Marduk, Enlil, and Ea. Now we should realize that this story, for centuries, was probably just recited over and over again before it was finally inscribed in clay and that the names of these pagan gods could thus have been added later. Perhaps originally the people at Babel did not regard these statues as idols but simply as representatives of the heroes who were guiding the Babel project. Nevertheless, the leaders of the project must have been instrumental in causing them to do this and were thinking ahead to future uses of the sanctuary.

At the risk of getting ahead of our story, it is advantageous at this point to quote on this topic from Satan's Great Deception by Dr. C. Paul Meredith, chapter 2: "Nimrod kept growing in power but the inborn desire of the people to worship must be satisfied. Nimrod and his followers had turned against the true God. They wanted to glorify God in their own way! ... With the civil power he wielded, Nimrod set himself up as the priest of the things worshipped by the people, to obtain a stronger hold on them and gradually put himself in place of the true God!"

The famous commentator, Adam Clarke, under Genesis 11:4 states that two of the Jewish Targums "assert that the tower was for idolatrous worship: and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever their design might have been (originally, at the outset of the project), it is certain that this temple or tower was afterwards devoted to idolatrous purposes."

This completes the background material for Babel. Now, what about the factors and events that led up to, and brought about, God's intervention in the rebel's expanding plans? The next chapter continues the story of human experience in early post-Flood times and shows how history was miraculously altered!

CHAPTER 11

Babel: The Beginning of Man's Civilization

It has been necessary in previous chapters to make use of the fact that, the date of Babel is 2256-2254. But at the outset of this chapter, detailed proof should be given that this key and pivotal date is correctly established.

It is important to emphasize the importance of this date because it marks the beginning of this world's civilization.

The chronology of Egypt, Assyria, Babylonia, the whole Near East, and that of peoples in far-flung areas of the world, all begin at this point. It is the basic beginning date of Dr. Hoeh's restoration of ancient chronology as contained in the Compendium of world History.

Proving the Date of Babel

Volume one of the Compendium, pages 45-46, reveals the amazing fact that the correct date of Babel was preserved down to Roman times. 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! He was the special son of Semiramis through whom came the chosen line of descent, the ruling line of this world's early civilization. He was the main spring of the rebellion in the human family and came to be regarded as even far greater than his father, Cush. The Epic of Creation, when speaking of Nimrod, contains the words, "Verily, most exalted is THE SON ..." Thus Nimrod certainly qualifies as the Ninus of this quote.

Now there was a later Ninus who was also a son of Semiramis. His career will be covered in a later chapter. But the chronology of this statement from Roman history conclusively proves the individual to be "The Great Rebel" not someone else. Here are the facts: 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. The ancient historian, Julius Africanus, preserved the fact that Nimrod began his sole reign in 2192 following a joint reign with his father, Cush, of 62 years. Adding these 62 years on to the figure 2192 takes us back to 2254, a key date in the history of the Babel project. Recall from the Epic of Creation that by 2254 the followers of Cush and Nimrod had already been at work on

the city and tower for two years, 2256-2254. Why, then, is 2254 such an important date? What specific event occurred in that year to make it a pivotal juncture in human history? This will be answered shortly.

But there is yet more proof that 2254 is the correct date for Babel. Actually the most spectacular confirmation of this date comes not from the western world but from the East -- from the history of China! It is gratifying to discover that the Chinese have preserved their history back to the Tower of Babel. Amazing but true, the Chinese begin their history 2254 years before the present era.

The Testimony of Chinese History

Everyone owes a great deal of respect to the Chinese nation for being the only people whose chronological records have been preserved without the need of restoration from the time of Babel till now. The history of the Chinese is found in the "Shoo King" -- literally, the "Canon of History." Unlike the histories of ancient Egypt, Assyria, Babylonia, and others, Chinese history has not been tampered with and distorted. Unlike Manetho of Egypt and Berossus of Babylonia who were in competition with each other in trivia to prove the historical superiority of their respective nations (Compendium volume one, chapter two) The Chinese were not in competition with anyone. They did not have to make themselves appear older as a nation than they really were! If all nations had been as honest in preserving their history as the Chinese, history would never have been confused, the Bible would not have been branded as legendary, and the Compendium of World history would not have been needed to unravel ancient chronology. In other words if through all the centuries, people had been able or willing to read and believe the Chinese record, they could have known when this world's civilization began. Only China's unusual reverence for tradition could have preserved the framework of history for more than 4,200 years! Compendium, Volume one, pp. 46 and 346.)

An analysis of the Chinese record gives solid proof that it is authentic. China's first king was black! He was called "Shun." This name is an enigma. Scholars do not know what it means -- there is no book available which interprets it. In other words, the Chinese themselves do not know the meaning of this name since it is not Chinese. Thus it is derived from some other language. The Chinese admit it is a foreign name.

The second major source for ancient Chinese history next to the "Shoo King," the "Bamboo Annals" (done by the Chinese literary critics and therefore not the standard historical work -- the "Shoo King" is the standard and fits perfectly with the Biblical record), has some valuable comments on the true racial background of their first ruler. These comments plainly state

that Shun was not a Chinaman but a barbarian. Now the early Chinese records maintain that, anciently, all southeast China was inhabited by barbarians. These "barbarians" were not Orientals but black Ethiopians! And the comments in the Bamboo Annals plainly record that Shun was a man of the same race as these barbarians of the southeast!

Shun was an Ethiopian! At this point we could easily guess the identity of Shun. But there are even more concrete clues. His mother was a famous woman whose name may be variously translated as "Queen of the West land," "the mother of the king of the west," or "queen mother of the west." His father was Kusou or Chusou. (Compendium, volume one, pp. 47, 349.)

There is no doubt about who these individuals are. Kusou is Cush, the western queen is Semiramis and Shun is Nimrod! Here is remarkable confirmation of the historicity of the Bible!

A final, but important, point: Though the Bible does not give the exact date for the Tower of Babel, it does confirm the general period in a scripture already quoted, Genesis 10:25: "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided ..." You will recall that this passage was cited in chapter nine in relation to the beginning of world colonization under Noah. However, it should be realized that this verse, as is true of many other portions of the Bible, has a dual application. The phrase "in his days was the earth divided" can also be a reference to the confusion of languages! (Gen. 11:8) Thus there were two phases to the post-Flood colonization of the world -- one voluntary, the other by force! Both occurred in the lifetime of Peleg.

What Happened in 2254?

The accuracy of the date 2254 has now been established. But what specifically was it that took place in that fateful year?

Let's take another look at the ancient Creation Epic already quoted from. Another portion of it shows what was taking place at Babel after the rebels had been working on the Tower for two years. At this point the document is fragmentary, but a father and son are clearly spoken of:

He set up a throne ... Another in ... 'Verily,
most exalted is the son His sovereignty is
surpassing May he shepherd the human race'

Notice carefully that the epic at this point can be speaking of only one thing -- the establishment of Human Government! There we see two people, a son and a father, being set up on a throne. The Bible reveals these individuals to be Cush and Nimrod.

The obvious implication of this account is that the initial building phases of the Tower preceded the establishment of a

government of human beings. The Babel project reached the point where the people were willing to officially make Nimrod and Cush the rulers of this new kingdom which was being built -- just as Nimrod had been planning all along.

Although they were leading the people from the start, the picture seems to be that Cush and Nimrod were clever enough not to set themselves up as kings prematurely. But little by little their influence was increasing. And once an appreciable amount of building had been accomplished, and the people began to see what might lie ahead, they got the idea (so they thought) to put these two men in power. It was simply a matter of clever political manipulation -- the people were merely fulfilling what Cush and Nimrod had secretly planned years before. But it was made to look as if THE PEOPLE HAD DECIDED! We see these same tactics in the modern world, and the United States is no exception.

From the story outlined on the previous pages, it is possible to lay out a step-by-step progression through which Cush and Nimrod led the people who strayed from the leadership of Noah:

- 1) Nimrod originally established a reputation by emancipating the small human population from the fear of wild animals through his famous organized hunting expeditions and exploits.

- 2) As his reputation grew, Nimrod used the opportunity to influence the small but growing population to gradually reject the leadership of Noah. Cush and Nimrod undermined Noah's authority!

- 3) Hand in hand with the rejection of Noah was that Nimrod "emancipated" the people from the fear of God. He gradually led them to the point where they were no longer afraid to disobey. Though he was leading them into bondage, they thought they were being liberated into greater freedom! To carnal people God's regulations always seem restrictive.

- 4) After the people had been taken far enough away from the guidance of the Eternal and Noah, the next step was to persuade them to join together and migrate to the region of Shinar.

- 5) Along with this, Nimrod and Cush had to convince them that the city and tower of Babel were worthwhile projects. They had to make the people believe in their plan, that it was a worthwhile goal. In this they were also successful.

- 6) The next step was the principle event of 2254 under discussion here -- the official crowning of Cush and Nimrod as co-rulers of the people after the Babel project had been under way for two years.

7) But Cush and Nimrod did not stop even with this. All people want a religion, desire something to worship. So the ultimate step was for Nimrod, Cush, and Semiramis to lead the people to believe that they were actually more than human -- that they, their leaders, were really gods. This was not new. It had occurred before the Flood. It has occurred in our day in Germany, Russia, and Red China -- and it will happen again! After the death of Nimrod, Semiramis brought this device to a highly sophisticated form when she developed the Mystery System. (to be discussed in a later chapter).

From the foregoing it is easily seen that by the time the year 2254 had been reached, Nimrod and Cush had attained an advanced stage in their over-all program. This was the year in which these two leading rebels, in a special coronation ceremony, were formally declared the rulers over the portion of the human family -- that had departed from God to build a separate world culture and civilization.

With this famous event and date, the history of civilization begins. Here is where the history of our world commences -- a world cut off from God and going its own way. Historians like to think that the movement of man-made civilization has been onward and upward -- but the climax of man's rule on earth will show it to have been consistently backward.

Looking back, we can see that several significant events took place in the period 2256-2254. Recall that the Creation Epic shows the people molding bricks for a full year before they started to build. Thus, in 2256 they began the project. In 2255 they probably had their "ground-breaking ceremony," and in 2254 the coronation of the leaders took place. This is the way we may plausibly lay out the pattern of events at the site of Babel in Shinar.

Population at Babel

There are other specific factors that need to be analyzed when trying to understand the situation at Babel. We have constantly referred to the people that went to Shinar -- but how many people were there? And how many people were not there? Obviously, population was a key factor at this early time. Nimrod needed as many people as possible to carry out his "Grand Design."

On the basis of the sons listed in Genesis ten, and adding an equal number of daughters, it is possible to develop a chart showing the probable population at the time of Babel, that is, just prior to 2250 B.C. On the basis of this, Dr. Hoeh has estimated that the population of the world at this juncture would have been approaching TEN THOUSAND! But bear in mind that this

figure includes men, women, and children. This means that there were very likely actually only about 3000 adults! Thus, at the beginning, there was a comparatively small labor force for the work at Babel. On the other hand, the population was rapidly increasing so more hands were becoming available. Five years would make a big difference in the available man power.

But this question must be raised: How many of this total were at Babel and how many were not? In other words, how many had gone to the areas assigned by God through Noah. Today we live in a divided world -- but the world after the Flood was in the same condition. Already a little over a century after the Flood, the people were going basically in two different directions. How many had gone Noah's way? It might be nice to think that the split had been fifty-fifty, that only half the people had rebelled and gone to Babel. But, knowing human nature, it is much more likely that the MAJORITY went to Shinar and that only a minority were willing to colonize according to Noah's directions.

Another interesting and significant question is, what was the racial composition of the people at Babel? Mr. Armstrong (had discussed this matter in the article "The Real Cause of the Race Crisis!" which was first published in the Oct., 1963, Plain Truth. Here is a review of that material: Recall that before the Flood Japheth and Ham had married interracially. Japheth had married a yellow woman, Ham a black. Through these wives the strains of the yellow and black races were carried on over into the post-Flood world. Shem, however, had a white wife.

As we know all peoples on earth have come from the three sons of Noah. From this we might conclude that, at Babel, the three races might have been about equally represented. But, actually, biological factors would have resulted in a situation where half of Ham's descendants would have been black, and half white or brunette, or swarthy white. And half of Japheth's would have been yellow, the other half white. And, of course, all of Shem's children would have been white. Consequently, at that early time, two-thirds of the earth's population was white, and only one-third colored (non white). By contrast, today two-thirds are colored (non white) and only one-third white!

Bear in mind, however, that although the majority at Babel were white, their leaders, Cush and Nimrod, were colored (non white). Thus, at its beginning, the world's civilization was dominated by the influence of Hamitic people.

Invisible Powers Behind Babel Project

Possibly the most intriguing question about the rebels at Babel is: What was their mental and spiritual condition? Think of what these people had done. Originally they had been under the guidance and protection of God. In the earliest years after the Flood, God was very concerned about the safe-keeping of the tiny

human family. But later they rebelled! When the majority of the human family decided to follow Nimrod they voluntarily rejected God's will for their lives. They made the gravely serious mistake of actually cutting themselves off from God. As a result, they no longer enjoyed God's blessing and protection. They inevitably became the complete slaves of their own carnal nature, the dictatorial rule of Nimrod -- and the influence of evil spirits! Yes, in rejecting God, these misguided humans unknowingly yielded themselves to the will of Satan who was invisibly guiding this entire project! "Satan is "the god of this world." He is the founder of this world's civilization which originated at Babel. Babel was Satan's master project in getting the human race going in the wrong direction in the years immediately this side of the Flood.

The Bible reveals plainly that "this present evil world" is in subjection to fallen angels (Heb. 2:5). The Bible further reveals that there are millions of angels (Rev. 5:11). Now, when Satan rebelled (before the creation of man), one-third of the angels had followed him (Rev. 12:4, 9). From that time on, then, there existed a great number of fallen spirit beings. The Bible shows by many examples that those fallen spirits, or demons, like to enter the minds and bodies of susceptible human beings. It should be realized that during the Flood these disembodied spirits had been terribly frustrated because the whole human race had drowned -- and God did not let them get near the eight persons on the Ark, whom He carefully protected. But! -- as soon as people in the post-Flood world began to rebel, and take themselves outside the circle of God's powerful protection, the inevitable occurred. These frustrated and perverted spirits saw their chance -- they became frantically active! They did everything in their power to inhabit human minds and bodies. And at this early stage of history, humans were particularly susceptible to this spiritual onslaught because there were many more demons than people.

We have a specific historical example of this -- Nimrod himself! Again it is the Chinese record which provides remarkable insight into earliest history. "The Chinese Classics" by James Legge, volume III, part one, page 115, describe China's first king -- a black man proven to be Nimrod as discussed earlier as having eyes that shone with "double brightness!" In other words, here is a unique description of the facial appearance of a demon possessed person! (See vol. one of the Compendium, p. 47.) Based on the knowledge contained in the Bible, it could have been safely deduced that Nimrod was in this very spiritual condition, but here is an actual historical record providing concrete proof!

This matter is further substantiated by the fact that the Egyptian name for Nimrod was Osiris, meaning "many eyed" or "overseer." Nimrod set himself up as overseer of people and nations -- he was the world's first dictator. This term or title "Osiris" implies one having unusual powers of perception. The

traditional sense of this word is that it refers to a person who has many eyes to see that things are done right!

An example from more recent history is that of Alexander the Great, the most brilliant military strategist of this time. Descriptions of his military battles and victories give the implication that Alexander was somehow able to "see" what was behind hills, trees, and other obstructions, when this was humanly impossible to do! The analogy is that, apparently, Nimrod and Alexander had similar spiritual powers!

The Example of Hitler and the German People

A clearer picture of what was taking place in Nimrod's case may be gained by considering a dictator of more recent times, Adolf Hitler. The German leader was subject to the same spiritual influence as Nimrod -- and the personal experiences of the Fuehrer have been described in detail.

Many who knew Hitler personally said that the man had in him two contrasting personalities -- and a transitional stage. One, the normal, congenial Hitler, with pleasant voice, was a charming host. Then there was the transitional personality with glassy eyes and blank mind, who seemingly had no mind in control of the body and the facial expression. Finally, there was the other personality -- the Hitler with blazing eyes, shrill voice -- the Hitler who sent the German people into mass hysteria, promising them they could rule the world! The German nation never questioned whether this personality was really Hitler -- or Satan himself in possession of the body and mind of this man. (See page 16 of the June 1963, "Plain Truth".)

The case of Nimrod must have been parallel to that of Hitler. The human individuals were different, but the evil spiritual influence and domination was the same! Satan and the demons do not die. They continue on throughout all periods of history seeking individuals to use as their instruments in misguiding the unsuspecting masses. The times, circumstances, and individuals may vary -- but the approach and tactics remain the same! As was the case, then, with Hitler in modern Germany, Nimrod must have been "normal" at times, influenced at other times, and at other periods he was undoubtedly completely possessed by the devil. He must have yielded his mind when he wanted to at crucial times -- the way Hitler apparently did, as when he was on his way to make an important speech before a large audience. (And it should also be added that Cush and Semiramis must have been in a similar mental-spiritual state.)

Obviously, not all the German people were demon possessed. Only Hitler and high ranking officials working closely with him were subject to this condition. Instead, the masses of people became the victims of mass hysteria, a form of group insanity induced by the overpowering spiritual influence of their leaders.

A similar situation must have prevailed at Babel. To understand what this was like, we may turn to reports from Germany in the days of Hitler.

In September of 1934 William L. Shirer was in Nuremberg, Germany. In his book *Berlin Diary*, he reported what he saw. At this time Hitler was only forty-five and was just beginning to roll toward complete domination of Europe. Shirer's careful description of his observations provides some remarkable insight into what was really taking place -- into who and what it was that was really swaying the people.

Like a Roman emperor Hitler rode into this mediaeval town (Nuremberg) at sundown today past solid phalanxes of wildly cheering Nazis who packed the narrow streets ... I got my first glimpse of Hitler as he drove by our hotel ... He fumbled his cap with his left hand as he stood in his car acknowledging the delirious welcome with somewhat feeble Nazi salutes from his right arm ... His face had no particular expression at all -- I expected it to be stronger -- and for the life of me I could not quite comprehend what hidden springs he undoubtedly unloosed in the hysterical mob which was greeting him so wildly. He does not stand before the crowd with that theatrical imperviousness which I have seen Mussolini use. I was glad to see that he did not poke out his chin and throw his head back as does the Duce nor make his eyes glassy -- though there is something glassy in his eyes, the strongest thing in his face About ten o'clock tonight I got caught in a mob of ten thousand hysterics who jammed the moat in front of Hitler's hotel. Shouting: "We want our Fuehrer." I was a little shocked at the faces, especially those of the women, when Hitler finally appeared on the balcony for a moment. They reminded me of the crazed expressions I saw once in the back country of Louisiana on the faces of some Holy Rollers who were about to hit the trail. They looked up at him as if he were a Messiah, their faces transformed into something positively inhuman. If he had remained in sight for more than a few moments, I think many of the women would have swooned from excitement ... (emphasis ours.)

This should give us a much clearer idea of how and why Nimrod was able to mislead the human family into undertaking the erection of Babel. The people were completely under the sway of an evil, spiritual influence but were completely unaware of the forces at work upon them! In relation to the above quote, the observation should be made that the power behind false religion and dictatorial politics is the same -- demonism! This is the interesting connection indicated in Shirer's article. And, as the succeeding account will show, Cush, Nimrod, and Semiramis did blend politics and religion so as to make them inseparable. These demon-inspired arch-rebels did not just want to lead the people.

They wanted to actually be WORSHIPPED by them -- as was Hitler.

The Beginning of His Kingdom Was Babel!

With these factors in mind, we may once again turn to the Bible to see what light it throws on the events of the early history of civilization. An analysis of several significant verses will bring some fascinating surprises!

Consider again that significant portion of Genesis 10 which tells about Nimrod -- verses 8-12. The first two verses of this section have already been discussed. Here is where God presents Nimrod in his true colors -- as the world's first tyrant or dictator! Now, at this juncture in the story, it is time to consider the subsequent verses: "And the beginning of his (Nimrod's) KINGDOM WAS BABEL, and Erech, and Accad, and Calneh, in the land of Shinar." (It should be noted here that the name 'Shinar' refers to the same area as that of Sumer or Sumeria, terms used by historians in recent historical works.) Next: "He went out into Assyria (margin), and builded Nineveh, and the city Rehoboth, and Calah" (verses 10-11).

Realize, first of all, that these verses reveal that Nimrod was building more than a city and a tower. He was establishing a kingdom -- a domain, a realm, yes, he wanted to rule an empire! Nimrod was a man of ability. He was intelligent, clever, ambitious, persevering. True, he was evil -- but he had courage and imagination. He was a LEADER. That is why Satan could effectively use him as a human agent! Nimrod lusted for power -- and when he saw his authority growing, his ambition rose by leaps and bounds!

Notice again what the Bible records: We are told that the region of Shinar was "the beginning of his kingdom" -- and then the city of Babel is listed first. This seems to definitely imply that Babel, where human government was first organized, was indeed the center of Nimrod's realm to start with -- and from this center or headquarters there was a gradual expansion to other parts of Mesopotamia. The general picture to be derived from this is that migrations to other parts of the area were being undertaken -- other towns being built -- while the work on the city and tower of Babel was continuing. As the population grew, it became possible to carry out simultaneous projects. Nimrod had a strong desire to build his empire as rapidly as possible.

An important question is this: When did the expansion of Nimrod's domain occur in relation to the confusion of languages? In other words, What is the chronological relationship between this section in chapter 10 and Genesis 11:5-9? The logical answer seems to be that the dispersal from Babel occurred AFTER the political and geographical growth under discussion. If the confusion of languages had happened near the start of the Babel

project, it seems obvious that the plans of Nimrod and his followers would have resulted in SUCH chaos that very little expansion would have been possible. The dispersal, then, must have come some years after 2254.

Therefore these basic questions must be answered: Just how long did God allow Cush and Nimrod to rule over the people before He came down and put a stop to what they were doing? In short, how long after the establishment of human government did the dispersal occur? And what was happening in Nimrod's kingdom which made it absolutely necessary for God to intervene?

These topics will be discussed momentarily. First, however, we must examine Genesis 10:10-11 more closely. Further analysis of this vital portion of scripture will reveal some surprising information -- will, in fact, add a new dimension to our concept of the rebellious Babel enterprise.

Introducing Asshur

Look at Genesis 10:11 again. The King James reads: "Out of that land" ... (Shinar) "went forth ASSHUR" This is the correct translation according to the vowel pointing of the Hebrew text. But the consonants, without the pointing, (may be translated "he" -- that is, Nimrod (as the margin shows) -- "went forth, being strong, and builded Nineveh" as well as other cities.

This is no contradiction. The Bible is simply telling us BOTH! Nimrod and Asshur went to Assyria from Shinar. Micah 5:6. The land of Assyria or Asshur is also the land of Nimrod. The simple conclusion is that Nimrod and Asshur worked together both in Shinar and Assyria.

Ancient historical source support this fact. Notice in verse 10 that Nimrod's second city in Shinar, after Babel, was Erech. The names of the original rulers connected with this ancient town have been preserved. Their history is found in the surprising annals of the First Dynasty of Erech (or, as archaeologists prefer, Uruk). 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! The first king list for Erech has been analyzed by Dr. Hoeh in volume one of the Compendium beginning on page 243. A notation in this ancient king list after the Babylonian name of Asshur (En mer-kar -- to be explained shortly) states that "Under him Erech was built." Yet, in the Bible the Builder is Nimrod. Again, this simply means that Nimrod did not build it alone! He and Asshur were working together. The original enterprise was a joint affair. The attempt to build this original empire was a co-operative effort.

Just who was this Asshur? The Bible has relatively little to say about him. However, we are told that he was one of the five

sons of Shem (Gen. 10:22). Obviously then, from what we have seen earlier in this tenth chapter of Genesis, Asshur could not have been following in the footsteps of his father or grandfather if he was the right-hand partner of Nimrod, the God-defying rebel! Thus, if we read the Bible carefully, we quickly come to realize that Asshur too, early in life, developed ambitions and plans contrary to the way of God.

Ancient historical sources provide interesting insights into the background of Asshur. In Northwestern Europe, in ancient German tradition, the name for Asshur, the ancestor of the German (Assyrian) people, was Tuisto (see Compendium vol. II, chapters 1 and 2). And it is said that Tuisto was conceived in the Ark. Asshur, in other words, was begotten before the Flood ended and was born immediately after the Flood.

With this in mind, notice the genealogy in Gen. 10. The first three of the five sons of Shem were Elam, Asshur, and Arphaxad (verse 22). The Bible further records that Arphaxad was begotten two years after the Flood. (Gen. 11:10). There is something unusual here -- Arphaxad begotten a mere two years after the Flood and already the third in order! There could not have been two other separate births between the end of the Flood and the begetting of Arphaxad. Elam, Asshur, and Arphaxad could not have been born in normal one-two-three sequence considering this limitation in time. There is only one explanation -- Elam and Asshur must have been twins!

The Bible clearly records that eight people entered the ark and that the same eight people, and no more, emerged from it when the Flood was over, but the Bible nowhere says that children were not begotten during the Flood. And so, on the basis of the foregoing information about Asshur, we see that the population began to increase immediately after the Flood! Apparently it was a matter of weeks, not months.

The definite possibility that Asshur was a twin is supported by the meaning of the term "Tuisto". This word may have reference to the twin in the form of the German words *zwei* and *zwillling* -- "two" and "twin". The root for these words certainly has some connection with Tuisto in the minds of many philologists.

As already noted, Asshur's name in Sumeria, as given in the king list for the First Dynasty of Erech, was En-mer-kar. En-mer-kar is the source of the name Mercury. In ancient Germanic myth, Asshur was worshipped as Mercury in Central Europe! There is further proof that Asshur, En-mer-kar and Tuisto are one and the same individual. This time the evidence comes in the form of chronology. In the first Dynasty of Erech, En-mer-kar is assigned a reign of 420 years. In the list of Kings of ancient Germany given in volume two of the Compendium (Page 19), the last date for Tuisto is 1949 B.C. Going back 420 years from this date brings us to 2369 -- the year marking the end of the Flood. The 420 years of En-mer-kar are thus revealed to be the full life span of Asshur, the son of Shem and twin brother of Elam

(Compendium, volume I, page 249.)

Asshur and Nimrod

Thus, when the material about Asshur from the Bible and other sources is brought together, a fascinating and enlightening picture results! Asshur, a disobedient son of Shem, the twin brother of Elan, was born immediately after the Flood, was an important figure at Babel as a chief assistant of Nimrod, and died in 1949 at 420 years of age. But there is yet more to learn about this famous man. Turn to the list in Genesis 11 -- "the generations of Shem." In verse 11 we find Arphaxad listed next in patriarchal succession after Shem. Yet Arphaxad was the third son after Elam and Asshur (Gen. 10:22) By comparing these two seemingly uninteresting passages, we discover that the Bible is indirectly telling us something very interesting about the first two sons of Shem: They were rejected as the heirs of Shem's inheritance. God chose Arphaxad instead. The reason, undoubtedly, was that Elam and Asshur both married women of different races -- which plainly shows that neither of them were interested in obeying God or helping Noah in his great responsibilities!

Originally the two prominent personalities at Babel were Cush and Nimrod. But Nimrod gained more and more power while that of his father faded. Meanwhile, the importance of Asshur was apparently on the rise. The picture seems to be that Nimrod appointed Asshur to a top position in his organization, that he made him what could be called "The General of the General Staff."

The strong indication is that Asshur's main talents, then, were in the military field. He was responsible for the development of an expanding army as the realm of Nimrod branched out. Nimrod was the great architect of the whole system while Asshur and the Assyrians formed the army and co-operated in the over all program.

The point is that Cush, Nimrod, and Asshur were working hand-in-hand attempting to build a great empire. And they began their "Grand Design" at the most opportune time possible -- when the earth's population was still small and more easily gathered, controlled, and guided! If they could captivate the population early, they could keep control of it later when it was large! Little more can be said about the relationship of Asshur to Nimrod and the Babel project. However, the most intriguing adventures in Asshur's life took place long after this abortive venture. After Babel, Asshur was to have a great impact on both the history of the Near East and that of Europe. But these events must wait till a later chapter.

When Did God Intervene at Babel?

Now it is time to take up the basic questions raised earlier: How long after the establishment of human government (2954) did the dispersal from Babel and the confusion of languages -- occur? How long did God allow Cush and Nimrod to go on unrestrained in the expansion of their kingdom before He came down and put a stop to it?

We might assume that the dispersal took place in the same year that human government was officially established -- 2254. But this was a mere two years after the Building of Babel was begun. This would not allow enough time for the building of even part of a kingdom or empire, nor would it give the rebels time to make much progress in the erection of the tower.

The fact that Nimrod and his followers were actually at work on building an empire is reflected in Moffatt's translation of Genesis 10:10-12 which should be included here. Notice: "His -- (Nimrod's) EMPIRE at first was Babylon. Uruk, Akkad, and Kalneh, in the land of Shinar; from which he pushed out into Assyria, building the great city of Nineveh and its suburbs, also Kalah, and Resen which lies between Nineveh and Kalah."

Again, the question is, "how far along did God allow Nimrod to get with his empire?" In the space of two short years, with the population still quite sparse, Cush, Nimrod, and Asshur could not have built much of an empire, and these same two key factors -- time and man power -- also apply when considering the erection of the great Tower. Everyone is familiar with the saying, "Rome wasn't built in a day." Neither was Babel. It was to be the capital city of a world empire. No doubt it was intended to ultimately gain the reputation of being "the Eternal City." And the center of attraction in it was to be this great Tower, the epitomization of man's ambitions and civilization.

As indicated in the Creation Epic already quoted, the portion of the Tower called "The Sanctuary" was completed quite early, even before the official coronation of Cush and Nimrod. So this portion of it was soon available for whatever services or religious observances they wanted to put into effect. But this great structure was not being constructed like the Empire State Building. It did not have to be completed all at once.

This was the type of building that could be added on to or built higher over a long period of time. This tower was of such a nature that, as they expanded the foundation, they could increase its height. Archaeology shows this to be the architecture of the ancient structures in the Near East. So the rebels devised a structure which could be made to look more and more impressive over the years.

Consider the Great pyramid of Egypt as an example. This great work took twenty years to build and was accomplished only through the prodigious effort of multitudes of people -- thousands more than were available for the building of the Tower

of Babel. At Babel there were only a very few thousand people, and perhaps no more than a few hundred who worked on the Tower steadily. It was, indeed, a long-term project.

Then, in the bible, we have the example of Solomon who built both the Temple at Jerusalem and a magnificent palace for himself. The Temple of God took seven years to build. The kings residence required thirteen! Finally, consider the great Catholic cathedrals of Europe erected in the Middle Ages. These massive and costly religious edifices required from one to four hundred years to work -- and some of them have never yet been completed!

So Babel did require some years of work before anything really impressive could have been erected. The question is, how many years?

The material preserved from Berossus, which tells of the deeds of Noah, Cush, Nimrod, Semiramis, and others after the Flood, may help us answer this question. In three different instances this ancient historian mentions a date 131 years after the Flood as being significant in history. The Flood ended in 2369. One hundred thirty-one years later brings us to the date of 2238 B.C. Further simple arithmetic reveals that this year was eighteen years after the Babel project was begun -- 2256 minus 2238.

Was this the year of the confusion of languages? Berossus' history is silent on this. He nowhere speaks of the dispersal from Babel. He merely speaks of this year as being important in the reign of Nimrod whom he presents as the first great Babylonian ruler. We must realize that Berossus was a pagan Babylonian historian who was trying to make his nation appear the oldest and most important in history. You can read more about him and his motivation for writing in the first chapter of Part four of this book. In Berossus' account, Noah, Nimrod, and Semiramis were all good people! Therefore he would not mention the debacle at Babel because this would put Nimrod in an unfavorable light and this would not do for the one who founded man's civilization and was the first great Babylonian ruler! We can be thankful that God has made sure His history in the Bible places early rulers and events in their true light! Men always want to laud other men rather than presenting them as they really are -- but God deals in truth!

So the date 2238 could very well be the year when Nimrod's plans were altered by Divine intervention! This would mean that God allowed the rebels just under two decades to go ahead with their plans before He brought them to a screeching halt.

Why God Had to Intervene

Now to answer The most significant question of this entire situation: Why did God have to intervene and stop the entire Babel venture? God does everything with a definite purpose. His

action at Babel was no exception.

In leading up to the answer, the following factors should be included in the picture. A period of eighteen years may seem like a short time in which to build a massive tower and surrounding city, begin other towns, and lay the foundations of an empire. But it must be realized that though the total population was small when the project was begun -- some 10,000 in 2254 -- it did not stay that way. The main resource of Cush and Nimrod was man power, and the supply was increasing rapidly! By the time of the Dispersal, the population must have been around 25,000. Over the years Nimrod saw the increasing numbers as an opportunity to expand. That is why, after a certain period of time, he was able to "push out into Assyria!" He had the man power to accomplish the feat.

Now, all during this time, Cush and Nimrod were regarded as co-rulers of the people. But what were their individual functions? The arrangement seems to have been this: apparently Cush spent the majority of his time at Babel directing the building of the city and the Tower while Nimrod, the younger of the two, was "out in the field" expanding the frontiers of the kingdom (most likely with the increasing assistance of Asshur). In other words, Nimrod must have spent much time traveling around while Cush remained more permanently situated. After all, Nimrod was the one with the reputation as the great hunter, the one noted for daring exploits, no doubt these continued after Babel was under construction. He not only continued his hunting expeditions but led the migrations into Assyria later when the population was sufficient for such a move.

But also think of this. Noah had established colonies in many places. What was to prevent Nimrod from journeying to these settlements with the intent of luring the people to join in on the building of Babel and his empire? He must have attempted this because his original idea was to thwart God's plan. He did not want the people spread out, the human family divided. He wanted to keep the people under his control. Once he had trained them his way, they could be counted on to remain a functioning part of his growing realm.

Nimrod was a continuing threat to the work of God being carried out through Noah!

As the years passed, Nimrod's control over, and subjugation of, the people increased. As with any dictator, his mode of operation must have become more and more oppressive. From time to time during the Babel project, certain people must have come to their senses. Some must have had the realization dawn in their minds as to what Cush and Nimrod were really planning -- the merciless, dictatorial domination of the entire human race! When those people dared to think things through to a logical conclusion -- tried to tell others, they must have suddenly disappeared! Others may have tried to actually escape, and failed! Still others may have managed to gain their freedom. Yes,

a few fugitives from Babel may have sought out Noah's settlements as places of refuge. We do not have to conclude that the movement of all the people was always in the direction of Babel. It could very well have worked both ways. At Babel, then, we can well envision that all the elements of a totalitarian state were developing. Nimrod undoubtedly must have devised a spy system to keep dissident elements in check. This is the kind of freedomless regime he was building!

Now the picture is becoming clear! At the time of God's intervention, Nimrod's entire program had reached threatening proportions! The entire situation was becoming extremely serious. The whole problem boiled down to this: What was going to become of the small minority of people in other parts of the world who were still loyal to Noah?

Yes, the kingdom of Cush and Nimrod had reached the point where it threatened to take over the entire population of the earth! A WORLD DICTATORSHIP would have stamped out every vestige of the truth and God's way.

The truth cannot survive under a dictatorship!! Noah and Shem would have been EXECUTED!!!

This is why GOD HAD TO INTERVENE! He had to divide the power of the rebels' kingdom before it was too late!

The Debacle at Babel

The Bible tells how it was done. Let's notice it in Genesis 11:5: "And the Eternal came down to see the city and the tower, which the children of men builded." (Verse 5).

The words "came down" indicate that the Eternal, the one who became Christ, was above the earth. He was not down on the earth appearing in human form as He had done in other instances. Thus the account here definitely implies that the second member of the God kingdom was using this portable throne which is transported by the four cherubim as in the first and tenth chapters of Ezekiel!

From this fast-moving vantage point it was certainly possible for Him not only to observe the city and the tower, but also the empire which Nimrod and his growing organization were devising. The Eternal had not abandoned the human family. He had a clear and precise picture of what was occurring on the earth!

Notice the first part of verse 6: "And the Eternal said, Behold, the people is one, and they have all one language." This was the goal of Cush and Nimrod -- they wanted to form ONE WORLD! They wanted to blend the races ruled by one government and dominated by one religion. Their dream was to build a unified social order under their complete and dictatorial domination. And the fact that there was just one world language made this scheme more readily attainable because no communication barriers existed!

Now observe carefully what He next said to his accompanying angels: "And this they begin to do: and now nothing will be restrained from them, which they have imagined to do!" Here is a definite statement that everything Nimrod and the rest were trying to achieve was within their power to attain! Their plans, if allowed to continue, would have succeeded! They could have ruled the world!!

Here then, as Mr. Armstrong has emphasized, is the Biblical revelation of the actual potential God has placed in human intelligence. Man has mental powers that can approach even God's! Man's collective human mind can bring into reality what at first it only imagines -- "which they have imagined to do."

Man now wants to reach beyond the solar system -- he wants to reach outer space. If God allowed it, he would achieve even this goal. But God will not permit physical man to carry out his wishes. He did not allow the full fruition of man's dreams at Babel. Rather, He placed limitations on man's creative powers. He is doing the same today. (See the booklet "Who will Rule Space?" and the June 1967, "Plain Truth", pages 9-13, "How Close is the Moon Now?")

In the next two verses, the Bible records what took place at this momentous juncture in human history. The Eternal continued speaking to angelic assistants: "Come, let us go down and there confound their language, that they may not understand one another's speech. So the Eternal scattered them abroad from thence upon the face of all the earth: and they left off to build the city." (Gen. 11:7-8).

Through a collection of evidence from the Bible (Gen. 10) and various other sources, the conclusion has been presented that Nimrod and Cush were building an empire and that their numerous followers were at work on various projects in the region of Mesopotamia. In other words, at the time of God's intervention, they were not all concentrating on the city and tower which was the intended capital of the empire. This was undoubtedly the main project, but not the only one. Yet the Bible account is clear in showing that the Eternal focused His attention and intervention at the very city of Babel itself: "And the Eternal came down to see the city and the tower," and then He "scattered them abroad from thence."

A logical conclusion is that the majority of the people were gathered at Babel for some particular occasion. A special celebration must have been taking place. Possibly it was the anniversary of the founding of human government and kingship. The Bible gives many examples of the fact that God often performs acts of intervention in a climactic and dramatic way. Babel was no exception. If God had intervened on an ordinary day when the people were carrying out their routine activities, the impact would not have been nearly as great. But imagine all these people at a large festive gathering. They were all rejoicing in the growth of man-made civilization, toasting the successes in the

growth of the empire. Cush and Nimrod had made, or were making key-note addresses. Everybody was looking forward to several days of revelry before returning to their assigned tasks. To them, not even the sky was the limit -- or so they thought!

Then -- the UNEXPECTED HAPPENED! Suddenly the carnival atmosphere evaporated like mist and utter confusion took over! Nobody could understand the person to whom he or she was speaking. People became frustrated, angry -- they couldn't understand each other or what was going on!

Here was an absolutely unique occurrence in human experience. There had never been a problem with language before! Can you imagine the utter consternation of Cush, Nimrod, and the other rebel leaders? It probably took two or three days, but they finally must have accepted the bitter conclusion that their whole "Grand Design" was absolutely RUINED! And just when everything was going so smoothly too. Talk about weeping and gnashing of teeth -- here was the time for plenty of it.

The Origin of Languages

Realize this important fact: The miraculous intervention by God at Babel is the origin of differing or foreign languages. Before this time and all the way back through pre-Flood times -- no variant languages existed. There was one universal language! But, on that momentous day in the valley of the Tigris and Euphrates, God made history -- and He changed history. He did it by introducing the phenomenon of variant languages.

Philologists and scholars in related fields, have never been able to adequately explain the existence of all the languages spoken in the world. It is a mystery to them because they regard Genesis 11 as a myth.

Explanations for the origin of languages have been offered which go something like this: At first, primitive man could only grunt or bark. After a while he decided that one grunt could mean one thing, two grunts something else, while a howl would have a third meaning! Little by little, from this crude beginning he refined his means of communication until finally he had developed a vocabulary. Such are the reasonings of vanity filled intellectuals who reject the Bible as a true and accurate source of knowledge and historical truth and are left with nothing more than sheer imagination! But even if such theory were true as to the origin of spoken language, it still would not account for the many languages on the world scene!

There is no historical record outside of the Bible which serves to explain where, when, and how different languages began. Foreign LANGUAGES ARE the result of a DIRECT MIRACLE BY GOD! They originated at Babel!

Common sense would tell us that God did not give every single individual at Babel a different language. How many

languages He did use to confuse and divide the rebels is not recorded directly. However, Jewish tradition has always maintained that God gave a different language for each of the 72 basic names listed in Genesis 10. This would mean that small segments of the human family retained a common language and that when all those speaking the same tongue found each other and got together, they moved off as a group to find a new location in which to live. The indication seems clear, for example, from subsequent history, that Cush and Nimrod had a common language and remained in the area of Shinar until later activities separated them. Today, of course, there are many more than 72 languages in the world. The simple explanation is that more languages developed out of the original variations God gave. Time, circumstances, and the expansion of the earth's population have resulted in an increase in the number of languages.

The minority of the population, those who remained loyal to Noah and were not at Babel, obviously did not have any change in language. It is commonly believed that the original language of mankind was Hebrew (see under Gen. 11:1 in Adam Clarke's book). If that be true, then this is the language the colonists retained in their various places of settlement. And in subsequent centuries it is believed that Hebrew was retained in the family and descendants of Heber (Gen. 11:16-26.)

The Dispersal of the People

Read Genesis 11:8 again: "So the Eternal scattered them abroad upon the face of all the earth. These rebellious people had not wanted to spread out over the earth. But now they had no choice! Through Noah, God had tried to help mankind spread out over the earth the easy way -- through obedience to Him in following His directions. They would have been the recipients of every blessing along the way if they had obeyed. But contrary-minded man always thinks there is a better way. At Babel, then, God, in effect, said, "Well, if you won't do it the easy way, I have a little more dramatic and shocking method which will also work to the same end -- but you shall spread out, like it or not!"

Josephus has an interesting statement in this connection: "after this they were dispersed abroad, on account of their languages, and went by colonies everywhere, and each colony took possession of that land which they light upon, and unto which GOD LED THEM." (Antiquities I, V, 1,) In other words. Josephus tells us that by one means or another, through various circumstances, God caused the great majority of people to end up in the areas of the world where He had originally intended them to settle. Thus, in spite of themselves, the different families of mankind ended up doing God's will in the matter of political geography, not their own! The "scattering" from Babel, then, was not haphazard

as one at first might suppose, but by various means over the years was guided by God according to His purpose! The people ended up living exactly in that part of the world where God wanted them.

But notice the mercy and wisdom of God in this situation. These rebellious people, under the leadership of Cush and Nimrod, were committing every physical and spiritual sin imaginable in rejecting God and building their own world. They were repeating the pattern of pre-Flood man all over again, but even more quickly! They deserved annihilation. God could have used fire and brimstone -- but He didn't! He did absolutely nothing to harm them physically. Instead, He did what no human would ever have thought to do. He brought on to the world scene the unique phenomenon of various languages.

In summary, notice that there were three key purposes in the dispersal from Babel:

1) The people were divided so they would go to those geographical areas of the world sphere God wanted them for the carrying out of His purpose.

2) God separated the various segments of the human family to prevent further interracial marriage. By His act of intervention, God segregated the races!

3) The debacle at Babel divided Nimrod's kingdom. This burgeoning realm was threatening to dominate all people, but God split it to pieces! However Nimrod, as we shall see, tried to pick up as many pieces as possible and start over again.

Ultimate Fate of the Tower of Babel

So the Bible tells us that the human family was scattered over the earth and all work on the city stopped. Verse 9 continues, "Therefore, is the name of it called Babel (confusion, margin) because the Eternal did there confound the language of all the earth: and from thence did the Eternal scatter them abroad upon the face of all the earth." This famous city, then, received its true name after the miraculous intervention by God. Cush and Nimrod never called it Babel in prior years. For them, this was to be "the Eternal City" or some title akin to that. But God, as in the case of Nimrod himself, supplied the real name! "'Confusion!"

But what of the great Tower itself, that massive symbol of rebellion against the Creator? Remember that this treat edifice was to be the focal point of man's civilization. It was undoubtedly intended to be the seat of government of Nimrod's empire. It was also to be used as a great religious shrine, and it was to serve as protection against another possible Deluge

(which Nimrod knew would never come!). Would God allow this great symbol of rebellion and blasphemous idolatry to remain?

In *Antiquities of the Jews*, Josephus provides an answer to this intriguing question. He quotes this statement from an ancient Greek source: "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 everyone his peculiar language; and for this reason it was that the city was Babylon" (*Antiquities I, IV, 3*). Further ancient tradition provides more information about this destructive wind, reporting that in it there was a storm with fire (probably meaning lightning) which BURNT THE TOWER!

Recall that Nimrod had seen to it that special pains were taken to make the great Tower waterproof as protection against any possible future Flood. And so its bricks were cemented together with bitumen (pitch, asphalt or tar) -- which burns easily! Lightening would quickly ignite the bitumen and set the whole Tower ablaze!!

When that gigantic tower blazed like an immense torch it must have been visible for miles and miles over the flat and fertile Mesopotamian plane! Yes, Cush and Nimrod had made this great idolatrous temple waterproof, but they had failed to make it FIREPROOF!

Disobedience -- sin -- brings destruction from God in the area in which the sin occurred! For example, later in the story of human experience, God obliterated the cities of Sodom and Gomorrah "because their sin was very greivous" Gen. 18:29. Since His judgments are consistent, He must have done the same at Babel! However, God apparently has left enough remains of this rebellious project to serve as a witness to us even today. Right on the outskirts of ancient Babylon, on a very high place, there is a huge mound. This very area is known as the "Birs Nimrod" -- the Tower of Nimrod! On top of this massive mound is a small-tower which is probably a later addition. But it also is constructed of brick and bitumen. Observers have noted something special about this immense mound: the remains there have not only crumbled down -- they have also been burnt!

So much for the personalities and events surrounding Babel. The whole project had come to an ignominious end! Even Cush and Nimrod, hardened as they were, must have seen the hand of God in what had taken place. But that did not stop them. The story of their activities after Babel forms the contents of the pages that follow.

PART 3: ABRAHAM'S IMPACT ON HISTORY

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Introduction

The astounding evidence of history proves that Abraham actually had AN IMPACT FELT BY THE ENTIRE ANCIENT WORLD!

The account you are about to read will show that Abraham was the first key figure in the history of Austria, that he greatly influenced ancient EGYPT and that under God's guidance, he completely changed the course of ASSYRIAN history!! This is the story behind the story of Genesis eleven, twelve, thirteen and fourteen!

Modern historians, by rejecting the Bible, have thrown away one of the most fascinating historical dramas of all time and have robbed students at all ages of the truth about mankind's past. Modernist scholars regard Abraham as "a mythological hero." Dr. William F. Albright, dean of American archaeologists on the other hand, promotes the theory that Abraham was a donkey caravaner who plodded back and forth between Egypt and Canaan! In short, the picture we are asked to accept is that, if Abraham existed at all, he was backward, ignorant, and primitive.

For 4000 years the world has sought to hide the astounding fact that Abraham was an influential ruler and leader. He was a man of great wealth, and a skilled scientist, astronomer, and mathematician -- a well-known figure who had a great impact on the society of his day. When God called Abraham he was not calling someone from the "back woods" or "slums." God called a man of great personality, capability, and potential to carry out His purpose.

It is time the history errors were rewritten. It is time for the true picture to be presented.

CHAPTER 16

Abraham's Background

Where was Abraham born? 'What kind of a family background did he have? Is there any archaeological evidence on these matters? These are just a few of the important questions to be answered in this vital introductory chapter on the great Patriarch.

Abraham's Ancestry

The story begins in Genesis 11. Abraham (or Abram as he was originally named) is first mentioned in the Bible in verse 26. He was the son of Terah, a direct descendant of Noah. To explain this 26th verse, Abraham is mentioned first not because he was the oldest of the three sons of Terah, but because of his later importance. It is a matter of prominence, not age. In the same way, elsewhere in the Bible, Shem, although younger, is listed before Japheth, and Moses before his older brother, Aaron.

From other scriptures it is possible to determine when Abraham was born in relation to his brother. It is recorded in verse 32 of this chapter that Terah died at the age of 205. Since Abraham departed from the city of Haran, at the age of 75, just after the death of his father, he was born when Terah was 130 (Gen. 12:4). Going back to verse 26 it can be seen that it was Haran who has the oldest and was born when Terah was 70. Nahor was the youngest of the three brothers.

It is important to realize into what an important family line Abraham was born. Abraham was a direct descendant of Noah, Shem, and Heber. These were the servants of God responsible for keeping alive the knowledge of the truth in the world! Also consider that the line of Noah, Shem, Heber, and Abraham was the post-Flood continuation of the famous "eight preachers of righteousness" that had served God before the Flood and which includes Seth, Enos, and Enoch! God, by preserving Noah and his family, carried this line through the Flood (Gen. 5).

This was the line from which Christ was ultimately to come. Luke 3:23-38 proves that Christ's ancestry goes directly back to the famous individuals listed in Genesis 5 and 11! Abraham's life comprises a key link in this chosen line of people which God preserved unbroken from Adam.

Archaeological Proof of Abraham's Ancestors

Modernist scholars teach that the patriarchs spoken of in Gen. 11 are, nothing more than "legendary heroes" -- that they never really existed. Our archaeology proves this to be an

outright lie.

Here are the facts: During the years 1934 to 1939 excavations by highly trained archaeologists were carefully conducted at ancient Mari on the southwestern bank of the Euphrates river near ancient Mesopotamia (present-day Iraq). The amazing discovery was made THAT ANCIENT TOWNS AND CITIES IN MESOPOTAMIA WERE NAMED AFTER EVERY ONE OF THE PATRIARCHS!

These unearthed records three millenniums old spoke of the "city of Nahor." Nahor was the grandfather of Abraham (Gen. 11:24) and the city named after him is mentioned in Gen. 24: 10. Nahor was located near the city of HARAN which still exists to this day.

"Besides the definite location of the Patriarchal cities of HARAN and NAHOR in northwestern Mesopotamia, hardly less clear indications of Hebrew residence in this region appears in the names of Abraham's forefathers, which correspond to the names of towns near Haran: Serug (Assyrian Sarugi), TERAH (Til Turakhe, 'Mound of Terah,' in Assyrian times) ... REU also corresponds to later names of towns in the Middle-Euphrates valley. PELEG, for example, recalls later Paliga on the Euphrates just above the mouth of the Habur" (Unger, Archaeology and the Old Testament).

In other words, all the ancestors of Abraham listed in Gen. 11:18-26 had towns and cities named after them and records of these places have been uncovered by archaeologists. Who said these men are legends? And the city of Haran, named after Abraham's older brother, still exists to this day.

Analyzing Genesis Eleven

The eleventh chapter of Genesis is a unique portion of the Bible because of the very important topics presented and because of the length of time covered in human history.

Notice that it falls into three main sections: (1) The confusion of languages by God at Babel (verses 1-9); (2) The listing of "the generations of Shem" (verses 10-26); (3) The call of Abraham by God after the death of Haran (verses 27-32). These three divisions illustrate three important factors: (1) The spread of human population over the entire earth from the middle east; (2) The preservation of the knowledge of the true God through one basic line of people; and (3) the unbroken preservation of the line from which Christ would ultimately come.

The story of the debacle at Babel (verses 1-9) has been covered in previous chapters. At this point notice the period spanned by verses 10-26, the time of "the generations of Shem." This is one of those remarkable summaries in the Bible. It covers in the briefest possible way the centuries from the Flood to the birth of Abraham, a total of 352 years (2369 to 2017).

This is that fascinating and vital period of early post-Flood history when Noah, Shem, Heber, Cush, Nimrod,

Semiramis, and Horus were carrying on their wide-ranging activities of government and conquest as the human race was just beginning to grow. THESE CENTURIES WITNESSED A TREMENDOUS STRUGGLE FOR CONTROL OF HUMANITY!

The most crucial period in the story of human experience is neglected in most histories. Historians, in private, consider it a very controversial period still requiring much research. What part Abraham played in this over-all picture is the subject of the chapters you are now reading. He came onto the scene at a crucial juncture in human affairs, and, under God's direction, altered world history to an amazing extent.

This section of Genesis 11 illustrates the need for history to be written based upon the guidelines and clues supplied in the Bible! God did not need to put all the names, dates, events, and other facts and factors into the bible because these, by long study and research, could ultimately be gotten from other sources.

Despite the fact that all this information is not included in scripture, God DOES want us to know what happened during these crucial decades. When the entire story is finally laid out the Bible will take on tremendous new meaning. There was not only a crucial "lost century" in the history of the early true church of God -- there was also a vital period of some "four lost centuries" after the Flood. When the true history of this period is fully brought to light, the world will understand to an immeasurably greater extent where its problems really began.

Genesis 11, then, moves quickly from the tower of Babel through the generations of Shem to the life and story of Abraham, the great Patriarch. Where and when was he born, what kind of a world was he born into, and how did this affect his life's activities?

Ur of the Chaldees

Much misunderstanding has arisen over the location of Abraham's birthplace. He was born at "Ur of the Chaldees." Abraham lived among the Chaldeans. This Ur was in Mesopotamia. Ur is a shortened name for Urfa. There were two cities named Ur, one in southern Shinar and one in the north. Stephen, in his inspired sermon, made plain that it was the northern Ur in Mesopotamia from which Abraham came (Acts 7:2-3). This is where the Chaldeans first lived -- over 400 miles northwest of ancient Babylon.

A scripture in the Old Testament definitely proves this fact. Notice Joshua 24:2-3 which records God's words to the people as spoken by Joshua: "Your father dwelt on the other side of the Flood in old time, even Terah, the father of Abraham, and the father of Nahor. . . And I took your father Abraham from the other side of the Flood, and led him throughout all the land of Canaan" The expression "the Flood" means the Euphrates river, as any Bible dictionary will state. The Ur of southern

Shinar is on this side -- the Palestinian side -- of the Euphrates, thus the Bible itself makes very clear exactly where Abraham was borne!

In relation to this, here is more background of the Chaldeans and the city Urfa: the word "Chaldean" is derived from the Greek language. The actual original Hebrew is Chasdim which "the peoples of Chesed." Genesis 22:22 shows that Chesed was a common name in the family of Abraham, it there being the name of one of Nahor's sons.

Carrying this another step farther, consider the original Hebrew for the name "Arphaxad." Most Bible encyclopedias will clearly show that the original Hebrew form is Arfa-chesed -- MEANING ARFA THE CHALDEAN"! The Chaldeans came from Arphaxad, the grandfather Heber (Gen. 11:12-14). Abraham was a branch of this stock, a descendant of Arphaxad through Heber. The city of Ur, then, was named after Arfa or Urfa the Chaldean. All of this background proves the fact that Abraham was from northern Ur in Mesopotamia, not the Ur down south in Shinar near the Persian Gulf as Werner Keller and others have supposed.

Abraham a Hebrew

God wanted His plan in earliest history carried out through a certain line of people, the Hebrews. Notice again, Arphaxad the son of Shem (Gen. 11:10). He had a grandson named Eber, also spelled Heber). The name Heber means "a migrant," one who comes from the "region beyond." Shem, together with Heber, traveled far and wide in the post-Flood world to put down the government of Nimrod. These two, along with Noah, were the three most active and influential servants of God in the centuries following after the Deluge.

The descendants of Heber are properly known as Hebrews. Heber had two sons, Peleg and Joktan. From Peleg came Abraham (Gen. 11:18-26). Thus Abraham was directly descended from Heber. The ancestor of all Hebrews. Sarah, as a later part of the story will show, was also a Hebrew. God wanted his servants to come from this branch of the human family.

In Gen. 14:13 Abraham is specifically referred to as "Abram the Hebrew."

CHAPTER 17

Abraham's World

When was Abraham born? What was the world situation in his day? How was the world governed? These are the questions to be answered in the seventeenth chapter on the background of the great Patriarch.

Abraham's Birth

The date of Abram's birth is based on the following information. Egyptian history proves that the Exodus occurred in 1487. This was exactly 430 years after the covenant God made with Abraham in Gen. 17:1-8 when he was 99 years old. Exodus 12:40-41 proves it was exactly a period of 430 years because verse 41 says "and it came to pass at the end of the 430 years, even THE SELFSAME DAY it came to pass, that all the hosts of the Eternal went out from the land of Egypt." Now go back and notice verse 40. The verb is not expressed in the original Hebrew. Most bibles will insert the verb was in italics. But the correct translation should be. "Now the sojourning of the Children of Israel. Who dwelt in Egypt, (COMPLETED) 430 years." (Gal 3:16-17 adds vital information about this period of 430 years showing that it spans the time from Abraham to the Exodus.)

Exodus 12:41 states that this period was 430 years to the day. The Exodus was in the spring of 1487. Adding 430 years to 1487 gives the date 1917 for Genesis 17. At that time Abraham was 99 -- hence already into the hundredth year of his life. Using autumn to autumn reckoning -- Adam was created in the autumn -- year 99 of Abraham was 1919-1918. He did not become 100 until the autumn of 1917 -- six months after the covenant was made. One hundred years prior to 1917 is 2017, the year of Abraham's birth.

The year of Abraham's birth is important in understanding Bible chronology. Yet Bible scholars, with all their years of research and study, are still not sure of the dating for Abraham! But the correct dates for Abraham and all ancient history can be known, proven and understood.

A Brief Look at the World of Abram

When Abraham was born, what was the world like? First, a few major points of historical background. Noah, that great servant of God who had brought the human race through the Deluge under God's direction, had finally died at the age of 950 years, two years before in 2019. He died in Italy where he had been administering the patriarchal government. Shem, who had been in Egypt since 2037, had divided the power there in 2035. He left

Egypt in 2019 and sailed to Italy to take over the government when his father died. He remained there until 1986.

Meanwhile, the world's evil leaders were also busy. Nimrod, of course, had passed from the scene long ago in 2167. He had died without an heir. But Semiramis lived on. At the time of Abraham's death she was about 200 years old and still retained considerable beauty and political influence. Ancient records list her as reigning in Assyria during the period 2048-2006. In 2006, when Abraham was a child, she came to a violent and fitting end at the hands of her own son, Horus. Horus, the illegitimate son of this famous and wicked woman, was at this time waging many successful battles in his efforts to build and expand the Assyrian empire. He finally died in 1968 when Abraham was 49.

This in briefest summary is the world political situation into which Abraham was born. But a little more may be said about what kind of a world this was, 352 years after the Flood and 237 years after Babel.

For one thing, the population was still relatively small. No census was taken in that day of which we have any record. However. There are definite indications of how few people there actually were. For example, in a major battle in Egypt in 1953 B.C. One of the opposing armies lost only 60 men. Gen. 14:14 shows that Abraham had a trained army of 318 men which was probably considered quite a large force in that period. Other historical evidence indicates that the population of Egypt did not really begin to reach a considerable size until after 1700.

Another major point to bear in mind: in the world of Abraham there were no national boundaries as we know them today. There were no nation-states. When someone in that day crossed a river he did not find himself within the bounds of another nation.

Instead, that world was essentially PATRIARCHAL and NOMADIC. Its governments were mainly based on tribal or clan organization. This type of government extended only so far as people lived with no concern about national boundaries encompassing a certain fixed territory. People followed the patriarch or leader to whom they owed allegiance. It was a matter of loyalty and allegiance not nationalistic patriotism and central governments.

Cities and towns were developing but it still was predominately a world of shepherds. The nomadic way of life remained the key-note. To use a modern-day analogy of the United States, as can say this world was like the west before the coming of the squatters.

However, even though the population was low and the form of governmental organization simple and basic, this does not mean that there were no learned men in that world. On the contrary, the scientific knowledge of that time was astonishingly advanced. Scholars of that day correctly understood the structure of the solar system and knew the relative positions of the planets they understood eclipses and could predict them. And a map has been discovered from that time which pictured a round world with

Babylon near its center! And Abraham, as we shall see, was no stranger to this kind of knowledge.

Understanding Patriarchal Government

God has had His form of government in all eras of human history. God's kind of government has, of course, always been a theocratic administration from the top down. But in each period of human experience this basic pattern has had slightly different forms to fit the needs of society in which it was set up. For example, in our modern day, God administers His government through an ordained ministry, colleges and schools. In New Testament times He employed apostles (as He still does). In the later history of ancient Israel he used prophets. Prior to that he used kings (if they were willing to obey him). In the time of Moses and after, God's government was carried out through judges. And, in earliest times, God used the patriarchs.

In general, the term patriarch refers to those famous individuals whose lives the Bible records previous to the time of Moses. Noah, Shem, Heber, and Abraham are four of the best known examples to keep in mind.

The patriarchal form of government, then, best suited the early ancient world with its basically nomadic culture. It was based on the existence of the basic tribal or clan organization in that day when the population was sparse in most areas. When the eldest member of a tribal group or family died, the next oldest would take his place. Someone had to make the decisions about directing the necessary affairs of the clan such as appointing certain ones to various responsibilities, deciding when and where to build roads, necessary dwellings, and so on. These decisions had to be made and generally they were left to the oldest and the wisest. In this way the administration of responsibilities and decisions was held within the family unit itself. This form of government was possible as long as the population was not too extensive. Decisions were made by the oldest member of the family to see that all matters were kept organized and functioning smoothly. Without proper government there is chaos. The patriarchal organization met the governmental needs of that early time.

However, patriarchal government was not as small and limited as one might visualize. A prime example is that of Noah before the flood had to administer the vast project of building and provisioning the ark. Then, after the Flood, he had to direct the affairs of the entire human family. Although many followed Cush and Nimrod who rebelled against the government of God, Noah still carried out his administration for 350 years after the Flood. He traveled all around the Mediterranean area supervising the progress of the human race -- Armenia, Greece, Italy, Spain, North Africa. In this vast responsibility he was assisted by Shem

and Heber as well as, undoubtedly, many others who were appointed to various responsibilities. Thus it is seen that patriarchal authority can reach vast proportions!

God's Kind of Patriarchal Government

A most important point in relation to God's kind of patriarchal government is that it was more than just the government of a man over other men. Actually it was the direct rule of the Eternal over the chief patriarch and his loyal followers. In other words, the Eternal literally appeared in human form to the chief patriarch and guided his activities. Immediately after the Flood the Eternal appeared to Noah, He probably appeared to Shem on more than one occasion. And as Genesis 14 shows, when Abraham was the chief patriarch, the one who became Christ was ruling on earth in bodily form as Melchizedek, king of Salem. In short. God worked personally with his patriarchs in ancient times.

Now for a more precise definition of patriarchal government: the word "patriarch" means "the chief father." Patriarchal government then, meant family responsibility on the part of the oldest responsible member of the family to train the children from generation to generation how to make proper decisions based on God's will.

And bear in mind that this was possible in early ancient times because of the much greater length of life people enjoyed. If a man lived for one, two, or three centuries he certainly should have been able to gain wisdom and understanding that he could teach to his children, grandchildren, great grandchildren, and so on for quite a few generations. In our society, unfortunately, grandfathers are old, weak and tottering when they should be in their prime. (A striking example of this was Mr. Herbert W. Armstrong!) But this was not the case in the early ancient world.

God's way, is and always does involve, government. In early human history, that government was carried out through patriarchs. And it was Abraham who was the great and influential patriarch of his era! With all this background in mind, his story may be presented.

CHAPTER 18

Abraham in the History of Austria

God called Abraham to go to Canaan in the calendar year 1942-1941 when Abraham was 75 (Gen. 12:1-5). But what was happening to Abraham prior to this crucial juncture in his life?

The Bible does not tell us. But it does not need to for other historical sources do. The ancient "Austrian Chronicles" and Josephus' "Antiquities" provides us with revealing facts about the significant, tragic, and wild adventures Abraham endured prior to the year 1942-1941!

Ancient history reveals the story behind the story of Gen. 11:28 -- why Haran died prematurely. It relates that ABRAHAM WAS FORCED TO FLEE TO EUROPE!

Assyrian Persecution

Recall the significant fact that Horus, after killing Semiramis in 2006, was the chief ruler of Assyria till his death in 1968. During those years he waged many successful battles as he expanded the empire.

This Assyrian expansion would inevitably have an effect upon the life of Abraham because he lived in Mesopotamia (a key district of Assyrian control), and was 49 or 50 years old before Horus died! History supports this deduction! Jewish and Arabic tradition tell us that ABRAHAM, IN HIS EARLY YEARS, WAS PERSECUTED BY HORUS!

This is all too logical. Horus and the Assyrian Empire of that day were Satan's instruments for world-domination. Satan wanted to stamp out all knowledge of God and truth in the world. What little truth remained was preserved in the family of Abraham as well as among the followers of the aging Shem and Heber. If Satan could get rid of Abraham and the rest of the family of Terah, God's chosen line of people would have been eliminated and the light of truth extinguished from the world.

It almost happened. After the death of Horus, the persecution persisted almost continuously. The Assyrians were gaining control of the world. And like good Assyrians do, they believed in one government and one religion for all. They were imposing one false religion upon everyone.

The Austrian Chronicle

An amazing document reveals the interesting events of Abraham's life before his call. It is the fascinating old World record, the Austrian Chronicle. This ancient record, just one volume out of a great and monumental German work of over one

hundred volumes, preserves the history of the Danubian Valley -- the area of Austria, Hungary, Bohemia, Bavaria, and neighboring regions. Written in German, it has never been translated into English. A number of copies of the Chronicle are scattered throughout Europe. One copy found its way to the research library of the University of California at Los Angeles. It was completed in the early 1400's A.D. The last entry is dated 1404.

The Austrian Chronicle begins its consecutive history with a man of princely birth -- none other than the patriarch Abraham.

It is most unique that an ancient Austrian historical record should begin its list of rulers with a Hebrew name! Yet, apparently, the compilers of this record, who did their work in the 15th century, did not even realize this was the great Biblical patriarch. At least this record nowhere states that this was the Abraham of the Bible. And yet this could be no one else because, when the chronology of the Chronicle is matched with the story of Abraham in the Bible, all the dates fit exactly. There are no conflicts; the story is harmonious in every detail.

The Chronicle states that Abraham was born in an area of Mesopotamia called Aligemorum which was under the jurisdiction of the Assyrian Count Sattan, "Aligemorum" is the Latin name of a district which is now impossible to locate by any contemporary records. Several other geographical names in the Chronicle are unknown at present. Nevertheless, this district of Assyria encompassed the area of Ur of the Chaldees where Abraham was born.

Susanna

The Chronicle states that, quite a few years later, Abraham "took to wife Susanna from the land of Samamorum ..."

Who was this Susanna?

First of all it should again be noted that "Susanna," like Abraham is another Hebrew name in an Austrian historical record!

The Bible nowhere names Susanna directly. Yet it does mention her indirectly in Gen. 25:6 where it is recorded that Abraham sent his concubines -- plural, more than one -- away along with their sons, an event which occurred in 1914 when Isaac was weaned at the age of two (see Josephus). The point to consider at this juncture is the fact that the Bible speaks of only one concubine and one son, Hagar and Ishmael. Yet this verse reveals that there had been more than the one expressly named in the Bible. The Austrian Chronicle names the other one -- Susanna!

The Austrian Chronicle calls Susanna a wife -- the Bible uses the expression concubine. Sarah was Abraham's legitimate wife. The individual through whom God wanted the chosen seed to come. Susanna was a secondary wife or concubine.

Though there is no record of when these unions took place, there is no reason why Abraham could not have married Sarah first

and then taken Susanna several years later after the discovery that Sarah was barren (Gen. 11:30). Sarah died at the age of 127 (Gen. 23:1-2). Gen. 17:17 states that she was about ten years younger than Abraham.

The reason the Austrian Chronicle mentions only Abraham and Susanna, and nothing about Sarah, Hagar, Isaac, and Ishmael is that it is concerned only with the princely line of Austria which they originated! Abraham's life apart from the history of Austria is completely left out of the account.

Diodorus of Sicily gives a helpful insight into who Susanna actually was. He records that Horus had a half-sister named "Sosannes." Sosannes is simply the Greek form of Susanna! She was of Assyrian royalty. Susanna and Horus had the same father but not the same mother. Semiramis was the mother of Horus. The mother of Susanna is unknown, but, the father was Ninus II. A son of Asshur and a king in early Assyrian history. He ruled 2100-2048.

Susanna, then, was from the royal line of Assyria. Why should Abraham choose someone with this type of background? He too was heir to royalty and rulership. Genesis 23:6 describes him as a "mighty prince." And it will be made plain shortly that he has legal heir to a vast realm which he had to be willing to forsake. Thus it is only logical that royalty choose royalty.

Just prior to 1944 Abraham had a son by Susanna whose name was Achaim. From him, after 1895, the royal line of Austria continued!

Abraham Flees

Recall that Abraham. Had been subjected to persecution from the Assyrians even before the death of Horus in 1968. In 1944 this oppression became extremely serious. The Austrian Chronicle records that "Abraham of Temonaria and Count Sattan of Aligemorum had war with each other, until Abraham was driven from the land in poverty." Abraham had to leave so suddenly he was forced to let his family and belongings remain behind.

Count Sattan was a lesser Assyrian ruler who had jurisdiction of a district in Mesopotamia near where Abraham lived. He probably took his orders from Ariocho, king of Assur, the son of Horus. Ariocho ruled 1968-1938. More will be said about him in relation to Genesis 14. Interestingly enough, the name "Satan -- "Sattan" with one "t" removed -- is still found among the princely line in the regions of Austria and Bavaria to this very day.

It was in this war that Abraham's older brother, Haran -- next in line of patriarchal succession -- WAS SLAIN! This is actually the significant factor which explains what is recorded in verse 28 of Genesis 11: "and Haran died before his father Terah ... in Ur of the Chaldees." Terah was an old man at this

point -- yet Haran died prematurely when he should have easily outlived his father.

The original Hebrew for the verb "died" may be translated "fell." Thus, "Haran fell before his father" -- a definite implication that he was killed. The Bible records what the Austrian Chronicle makes plain: Haran was slain as a result of persecution upon the family of Terah!

Notice what happened to the individuals in this family. Terah was an old man and apparently the Assyrian persecutors did not think important to bother with him. Haran, however, the oldest son, resisted and lost his life as a result. Nahor, on the other hand, must have compromised, lived in the world, and adapted false religion. (Note that two generations later Rachel, a descendant of Nahor, had household gods. Gen. 31:19) Abraham, next in line after Haran, took the coward's way out. He fled!

For all his positive traits of character, Abraham also had some negative ones. He was often fearful as the Bible states in later episodes in his life. He was a coward at heart. It is interesting to notice this human element. But God wanted a fearful man so he could put him through experiences that would turn his fear to faith. If Abraham had not been of this type he would not have learned to develop faith and complete trust in God. Because Abraham did not have faith in himself he was able to build faith in God.

To the Danube

Abraham fled at the time of Haran's death. Where did he go? The Austrian Chronicle continues the story: he was driven out of Count Sattan's realm and fled to the Danube river valley in 1944. There he built a home and settled until the death of Count Sattan. Why did Abraham go to the Danube?

The most ancient Greek name for the Danube river was the River Noe. "Noe" is the Greek form of the Hebrew Noah. Of course! Noah, in his vast patriarchal duties in the centuries after the Flood, had been to this area of Europe more than once. Abraham, the descendant of Noah knew of this region before he fled there. It is very probable that he learned of it through Shem. Shem, who did not die until 1867 late in the life of Abraham, inevitably must have met with Haran, Abraham, and the family of Terah on more than one occasion. Being a faithful and responsible individual, Shem would have been in contact with those in direct line of succession after him. It is of great significance that the children of Heber through Joktan settled on the Danube. Therefore this region may certainly be classified as a Hebrew area.

The Austrian Chronicle lists Abraham as the first ruler of Austria and assigns him a 30-year rulership beginning in 1944. This great Biblical patriarch was actually the first "Archduke"

of Austria -- the cultural center of Europe -- believe it or not! The truth of history, when finally recovered, is more fascinating than any tale of fiction could ever be! The end of those 30 years brings us down to the year 1914. The significance of the date 1914 will be discussed next.

Completing the Story of Abraham and Austria

Abraham, according to the Chronicle, remained on the Danube for about three years until the death of Count Sattan. This brings the story down to the year 1914. At this point Abraham returned to Mesopotamia to get Susanna and Achaim with the intention of taking them back with him to the Danube valley where he had established a home. (The account in the Chronicle does not mention the rest of the family of Abraham because it is concerned only with the royal line of Austria.) However, this is the point at which Genesis 12 comes into the story. God now called Abraham and directed him toward Canaan instead.

Notice what God said to Abraham in Gen. 12:1: "get thee out of thy country, and from thy kindred, and from thy father's house (Ur of Chaldees), unto a land that I will shew thee." With what we know from Austrian history, God, in effect, was actually telling Abraham: "You'll have to change your plans, Abraham. I want you to go south to a land that I will show you, NOT NORTH TO THE DANUBE WHERE YOU WANT TO MIGRATE, SETTLE AND BUILD!"

Actually this is only part of the significance behind the call of Abraham. The full meaning of this re-direction of the life of Abraham by God will be presented at a more opportune place in the story. First, the movements of Abraham Susanna and Achaim must be completed.

The ancient Chronicle relates that Abraham took Susanna and Achaim to the land of Judeisapta -- the Jews land." This of course, the Bible makes plain in Genesis 12, was Palestine. But the authors and copiers of this ancient record did not realize this was the Abraham of the Bible. They assumed Judeisapta meant the Danube Valley because many Jews settled there after 710 B.C. (The story is in II Kings 18, II Chronicle 32, and Isaiah 36. Sennacherib, king of Assyria, conquered all the fortified cities of Judah. These Jews were carried captive by the Assyrians and deported to the Danubian region of Europe. Central Europe was a part of the expanding Assyrian Empire before and after 700 B.C.!

To preserve the continuity of the Austrian material it is necessary to leap ahead in the story to the year 1914. Abraham is given 30 years in the princely line of Austria according to the listing in the Austrian Chronicle -- the years 1944 to 1914. Why is Abraham's reign terminated in 1914? The answer to this question provides proof that the Abraham of the Bible and the Abraham of the Chronicle are one and the same person.

At this point Genesis 25:6 requires more detailed study.

This verse tells us that, at a certain time, Abraham sent "the sons of the concubines -- and the concubines themselves as well -- "away from Isaac his son." This event is actually out of time sequence in the chapter in which it is found. This account is actually a reference back to Genesis 21.

Genesis 21:8-14 tells us that when Isaac was weaned (at the age of two according to Josephus) Sarah wanted Hagar and Ishmael sent away. Josephus (Antiquities IV, XII, 3) tells us that Sarah was afraid Ishmael would harm Isaac since Ishmael was older by 13 years. As Gen. 25:6 shows by the plural "sons of the concubines" this was also the time when Susanna and Achaim were sent away.

Isaac was born when Abraham was 100 (Gen. 21:5). This is the date 1916. Two years later, Isaac was weaned -- the year 1914. This is when Abraham sent the concubines and their sons away. Susanna and Achaim went out of Abraham's life in 1914 and this is exactly the date when Abraham's years as a prince in the line of Austria are terminated. The chronology of the Bible and of ancient Austria match perfectly.

The departure of Susanna and her son was a significant event. As far as the history of Austria is concerned, it marks the end of the part Abraham played in the royal family of Austria. By this act Abraham repudiated his claim to Austrian royalty. He gave up totally any right to Austrian or Danubian rulership. This is reflected as his ending date of 1914 in the Austrian Chronicle.

The Early Cultures of Austria

There is one last significant point in Gen. 25:6. The words "eastward, unto the east country" definitely imply that Susanna and Achaim first went to Assyria before journeying back to the region of the Danube. Other ancient historical sources reveal that the Danubian Valley, by this time, was under Assyrian hegemony.

In the years 1944-41. During his three year stay after fleeing Sattan, Abraham established a settlement on the Danube. It was to this colony that Susanna and Achaim returned. Here they established Austrian rulership.

The next ruler after Abraham in the Austrian Chronicle is Susanna herself. She ruled the family for 19 years, 1914-1895. Achaim did not take over governmental authority until a later time because he was still relatively young for this responsibility. This fact indicates that Achaim was born just prior to 1444 when Abraham was forced to flee.

Achaim took the reins of government and ruled for 45 years to 1850. He married a Hungarian Countess and they had four children. From this family the royal line of Austria continued. (The list of rulers to 1040 A.D. is given in Dr. Hoeh' s Compendium, Vol. II.) The family of Susanna was not the first to

settle in the Danube region of eastern Europe -- but it did become the dominant one. Those who descended from Abraham and Susanna and their son Achaim, became the ruling family of this part of ancient Europe.

What other peoples were in this region? First of all there were Indians (some of whom later migrated to the new world -- American Indians) because southeastern Europe borders on Thrace and Thrace was the home of the of the Red Men. Germans (Assyrians) were also living here because they had migrated years before from Mesopotamia. Undoubtedly Slavs had come at an earlier time, people who are still there to this very day. The family of Abraham thus came to rule over a mixture of people. This, then, was actually nothing less than the first Austrian-Hungarian Empire. The Austro-Hungarian Empire in modern history always enveloped a conglomeration of peoples. Its ancient counterpart was no different.

In the history of central Europe, Germany proper has been called the Western Reich (empire or kingdom) while Austria has been termed the Eastern Reich. There has always been a division between the two and yet there has also been unity. The culture of Austria has always been distinct from that of Germany. The two may be characterized this way: the Austrians differ from the Germans in much the same way the English do (when speaking in terms of modern elements of culture). That is, the Austrians drink tea not coffee. Vienna is famous for concert halls, Munich abounds in beer Halls. The great classical music of Austria contrasts with the polkas of Germany.

In other words the Austrian people, both ancient and modern, reflect the influence of Abraham through Susanna and Achaim. They are a mixed population -- especially the ruling classes -- coming from Shem in two lines. There is the Assyrian part originating with Susanna on the one side. And then there is the Hebrew part stemming from Heber through Abraham. Undoubtedly the refinement in Danubian culture in ancient times was due to the influence of Abraham. An influence which has endured to our day!

A final significant point: there is no history of the Danubian region of Europe before the time of Abraham. When history, as recorded in the Austrian Chronicle, does open up to shed light on this region, a unique refined culture is in existence. And the first ruler, at this same general time, is none other than Abraham. In short. Austria, as a historical and cultural entity, originated with Abraham. This influence has carried forward through Susanna and the subsequent family of Achaim.

The factor to bear in mind, then, is that the name of Abraham does appear in an ancient historical source outside of the Bible -- the history of Austria. In fact, the history of Austria begins with Abraham. Again, history proves the Bible true. Once more our reading of the Biblical account takes on rich new meaning.

What was Abraham before God intervened directly in his life? It is thrilling to realize that now, at least in part, we can know the answer to this intriguing question!

CHAPTER 19

God's Call of Abraham

Abraham was not only persecuted by the Assyrians, he was also hated by the Chaldean priesthood. What did Abraham do to incur their wrath? The answer to this question provides more vital and fascinating insight into the life of the great patriarch before God sent him to Palestine.

To this point we have discovered the important part Abraham played in the history of ancient Austria. But before the real significance of God's call can be presented, another important episode in Abraham's early life must be recounted. It took place in Abraham's homeland in Mesopotamia, Ur of the Chaldees. The story involves nothing less important than the restoration of the truth in that day. The knowledge of God was at a low ebb in the world until Abraham began to publish the truth.

Abraham -- Scientist!

Josephus recorded that "Berosus mentions Abraham without naming him, when he says thus: 'In the tenth generation after the Flood, there was among the Chaldeans a man righteous and great, and skillful in the celestial science'" (Antiquities I, VII, 2). Abraham was well known in and around Ur of the Chaldees, He gained fame as a skilled astronomer and mathematician. Josephus also stated that Abraham analyzed the "phenomena that were visible both at land and sea, as well as those that happen to the sun and moon, and all the heavenly bodies . . ." (I, VII, 1).

What did Abraham do with his scientific knowledge of astronomy? He used it to prove the existence of God the Creator! "He was a person of great sagacity, both for understanding all things and persuading his hearers, and not mistaken in his opinions ... And he determined to renew and to change the opinion all men happened then to have concerning God; FOR HE WAS THE FIRST THAT VENTURED TO PUBLISH THIS NOTION, THAT THERE WAS BUT ONE GOD, THE CREATOR OF THE UNIVERSE ..." (I, VII, 1)!

Abraham began to teach the people of Mesopotamia the truth. He told them God had set physical laws in motion which regulated and controlled the universe. He dared to publish that "the creation is proof of a creator." He demonstrated to his

countrymen that a creation which was subject to law has proof a Creator -- a great Lawgiver -- had made it so.

Abraham's proof of one Supreme-ruling Creator God attracted widespread attention. There was a definite reason for this. The Chaldean priests, who controlled the education in their day, had long been teaching the common people that the sun, moon, and planets were GODS. Abraham countered with this: "If the sun, the moon, and the planets were gods, they would regulate their own motion and not have to follow laws which had been set in motion by a ruling Creator God" (Antiquities I, VII, 1). Abraham. With scientific proof, showed that the planets were nothing more than bodies of inanimate matter which reacted according to the physical laws that God had set into motion.

Thy Chaldean priesthood knew Abraham was telling the truth. Publicly they taught the people that the planets and heavenly bodies were gods . But, privately, they knew how to predict for centuries in advance just when the eclipses of the moon would occur. They also knew how to calculate where the planets could be found in the sky at any given date in the future. They knew the heavenly bodies always followed a set and harmonious pattern.

You see. If the priests had people believing that the astral bodies were gods, and yet they could predict correctly where these "gods" would appear in the sky, this would prove they were a special class favored by the deities. This would show they had contact with the supernatural. Communication with the gods was proof of their exalted priestly status. It placed them above the average person. They were simply using their advanced knowledge to gain notoriety in the eyes of the people. It was all motivated by vanity! They hid the truth from people for the sake of personal gain.

Abraham's teaching of the truth was spreading. The educated priests had to decide if they were going to keep on promoting the same old lies or admit the truth, and publicly confess the existence of one true God. The result was the same old sad story. Human nature never changes. The priests decided their status in society was too much to surrender.

They had one other alternative left: get rid of Abraham. Josephus tells what happened. The hypocritical Chaldeans "raised a tumult against him" as a result of which he determined "to leave the country." The priests would have ultimately tried to kill Abraham for publishing the truth had not God intervened. But God did step in! Josephus continues, "and at the command and by the assistance of God, he came and lived in the land of Canaan."

Before discussing God's call of Abraham, it is necessary to answer this question: What was the real significance behind Abraham's wide-spread teaching of the existence and power of the true Creator God?

An Analogy with Church History

Before Abraham came on the scene, the light of truth was almost extinguished from the world! Consider the situation that existed when Abraham was a young man. It was some four centuries after the Flood. Noah, the great patriarch, was dead. Shem, Heber, and a few others were striving to carry on his work but they were getting very old. The world as a whole was straying farther and farther from God. Even Abraham's father Terah, though a direct descendant of Shem, had drifted into a form of idolatry (Joshua 24:2). The Assyrians, as we saw. Were attempting to dominate the world and impose one false religion on everybody. in Abraham's homeland in Mesopotamia the Chaldean priesthood had the common people completely deceived about the true God and the nature of the universe which He had Created!

In Comba's "History of the Wadenses," a Waldensian record dated 1404 is quoted which sums perfectly the situation that existed in Abraham's time. This is what a true Christian who lived late in the middle ages said: "We do not find anywhere IN THE WRITINGS OF THE OLD TESTAMENT that the light of truth and holiness was at any time completely extinguished. There have always been men who walked faithfully in the paths of righteousness. THEIR NUMBER HAS BEEN AT TIMES REDUCED TO A FEW: BUT HAS NEVER BEEN ALTOGETHER LOST" (pp. 10-11, emphasis added).

In this period four centuries after the Flood the truth was heading rapidly toward non-existence on the world scene. And Abraham came into the picture and forcefully showed that God is still very much alive and that He could intervene in the affairs of men.

Abraham's case is similar to that of many instances in the history of the true Church of God. In the early Middle Ages when the truth was very weak, God raised up Constantine of Mananali to preach the truth. In the later Middle Ages the key figure was Peter Waldo in Europe. In our day, when the end of the Sardis era found the remnant of the true Church hopelessly ineffective, God brought Mr. and Mrs. Armstrong to initiate the zealous Philadelphia era of His work.

In many ways, then, the story of Abraham is similar to these examples. God needed a faithful patriarch four centuries after the Flood to carry out His purpose for that time. Abraham was the man He chose!

As in every new era in the history of God's work, Abraham had to start from the beginning. The first thing he did was to scientifically prove the existence of God as Josephus' history records! As a skilled mathematician and astronomer he was extremely well-prepared to do this. God was working with Abraham years before the call recorded in Genesis 12. Once Abraham had his proof will organized he began to "publish" it. Yes, he had a publication comparable to "Does God Exist?"

Realize the pattern in Abraham's life. He "had to start from scratch" as were and GROW in the truth. He did not learn everything at once. He learned it one truth at a time, building one point upon another. He made mistakes. He was guilty of sins. He had to admit it when he was wrong, take correction from God, and repent. He had to learn by experience and grow in faith.

Just as in the case of Mr. Armstrong, Abraham was a successful and prosperous man who had his talents and energies channeled by God into the right directions. Abraham was a wealthy man -- but he undoubtedly lost much in the Assyrian persecution when he had to flee to the Danube. He had a reputation as a scholar and astronomer in his home country but he had to give up his position to go to Canaan when the Chaldean priests organized persecution against him. He wanted to go to Europe and set up a kingdom, but instead God sent him to unsavory Canaan with its cannibals instead.

Abraham wanted to be successful in this world but God was preparing him for the World Tomorrow!

God's Call of Abraham

God's call was not a complete surprise to Abraham. Abraham was very familiar with who God really was by the time he was 75. God had put him through many serious experiences prior to the year 1941 B.C. Now it was time for the next step.

Undoubtedly God allowed the circumstance, of the tumult with the Chaldean priests in order to help set the stage for Abraham's journey to Canaan. Whether there was any connection between the Assyrian persecution and the problem of the priests we are not told. The Assyrian persecution of Count Sattan came to an end, at least temporarily, when the Count died, at which point Abraham returned to Mesopotamia. Probably the return of Abraham caused the wrath of the antagonized priests to reach the boiling point. Thus their plan to get rid of Abraham went hand in hand with God's call.

Notice the particulars of Abraham's move to Palestine recorded in the end of Genesis 11 and the beginning of Genesis 12. Gen. 11:31 tells of the beginning of the journey. Although the words God spoke to Abraham are not recorded in the Bible until chapter 12, he gave these instructions prior to Gen. 11:31. And on this important occasion the Eternal literally appeared to Abraham.

Read the words of Stephen in Acts 7:2-4: "The God of glory APPEARED unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said unto him, 'Get thee out of thy country, and from thy kindred, and come into a land which I will shew thee.' Then came he out of the land of the Chaldean, and dwelt in Haran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." It is possible

that Christ again appeared to Abraham when he was in Haran and repeated his instructions. The last verse of chapter 11 tells of the death of Terah at the age of 205. Apparently Terah, who had practiced some kind of idolatry (Joshua 24:2), did not really begin to obey God until very late in his life. But the fact that he did begin the trip to Canaan along with Abraham in obedience to God's instructions shows that he was now willing to follow God's way.

How long Abraham was in Haran the Bible does not tell us. However there is an indication in Gen. 12:5 that it might have been several months. Notice the phrase "and the souls that they had gotten in Haran." This could imply servants Abraham employed to work for him, persons he converted to a knowledge of the true God, or both. Whatever the case, Abraham's group was not tiny. As we shall see shortly, when Abraham took all his servants and property with him it was no small company

With Abraham were Sarah and Lot. Lot, remember, was the son of the slain Haran. After Haran's death Abraham took the responsibility of caring for Lot, also remember that at this time Susanna and Achaim were still with Abraham. They did not depart from Abram until 27 years later in 1914.

When God called Abraham he said, "get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great ..." (Gen. 17:1-2). In other words, God instructed Abraham to forsake his kindred, his country -- EVERYTHING! Abraham had to give up all his former plans and begin a whole new life. What had been in Abraham's mind before God rescheduled his career?

The Significance of God's Call

To answer this question we must again review Abraham's ancestral background. Noah was the patriarch of THE WHOLE HUMAN family following the Flood. His patriarchal government and authority passed on to Shem who, because of superior leadership qualifications, superseded his brother Japheth. In each succeeding generation the hereditary right of the firstborn was passed on from father to son. Thus, if the inheritance had been drawn up as a legal document, it would have said, "Shem, when he dies, wills his inheritance to Arphaxad, Arphaxad wills it to Salah, Salah, to Heber" and on down through Peleg, Reu, Serug, Nahor, Terah, and Haran (Gen. 11:11-26).

It did not work out this way, something very unusual happened. As it turned out his great patriarchal inheritance had to be revised over and over again because all the people listed in Genesis 11, including Terah and Haran, died while Shem was still alive. All these first-born sons passed from the scene while Shem, who lived 600 years down to 1867, was still active!

Haran was the oldest son of Terah. But he died in the persecution. Thus, the next oldest became eligible -- Abraham. Consequently, the inheritance simply passed from Shem to Heber to Abraham.

Abraham became heir to the great patriarchal dominion of Noah and Shem! This meant that Abraham, before God's call, WAS DESTINED TO BE THE CHIEF PATRIARCHAL RULER OVER ALL THE SEMITIC PEOPLE WHEREVER THEY LIVED IN THE WORLD!! And the descendants of Shem were migrating to the Danubian region. The children of Shem through Heber and Joktan had settled in Southeastern Europe. The children of Asshur also migrated there. Thus Abraham would have been the ruler over a vast portion of the human family -- ruler of the people intended to dominate the world. And since these Semitic people were mainly in Europe, Abraham had intended to make Austria the headquarters of his realm. In a sense, he would have ruled Europe from the Danube basin. Europe was a very attractive part of the world, a most desirable area to settle and rule in that early time.

But God said to Abraham, "I want you to give up this great inheritance and go live in Canaan. A land full of pagan religion and cannibalism." It was a great trial and test. Abraham had to be willing to give up a great realm and rule. This was a great sacrifice. Tremendous things were involved.

An Important Transition in God's Program

This can be made even clearer. When God called Abraham out of the world this, in effect, is what he was really saying: "Look, Abraham I don't want you to take over the world in the place of Shem. It was the duty of Noah and Shem to start it out right after the Flood. But humanity has rebelled -- and I'm going to permit it. I'm finished with trying to police the world through my servants! You are no longer expected to be a great patriarch to try to straighten out the world. That phase of my plan is ended."

With this in mind we can realize that God's call of Abraham marked a significant change in the direction of God's tactics in dealing with the world. God's program first called for the jurisdiction of patriarchs. Later, God used the nation of Israel, the descendants of Abraham, to be an example to mankind of His way. But again, as we know, human beings could not measure up to the test. God again and again, through history, used different ways to deal with humanity -- patriarchs, judges, prophets, His own Son, the true Church -- but all have been ignored by the majority.

Man has been permitted to learn by experience. Only in the World Tomorrow, when God uses FORCE, WILL MANKIND GO THE RIGHT WAY. Until that time obedience to God remains voluntary. Only a few, like Abraham, have volunteered. When all this is considered,

we see that the call of Abraham marked an important transition in God's great overall program.

God was also telling Abraham "Don't worry, I haven't gone back on my word. I will give you the world. You're the rightful heir, but now is not the time. For the present we'll let the disobedient do with it what they want. In the resurrection, however, it will be a different story. Meanwhile I want you to go to that land of Canaan where all those wretched cannibals are. You walk up and down in it. In doing that you'll learn to have faith in me and you'll build the character needed when you finally do inherit the earth" (Rom. 4:13).

This, then, is what was actually behind God's call of Abraham in Genesis 12! Much more was involved than most usually realize. Abraham made no small sacrifice. But he was willing to obey God in anticipation of the rewards of the World Tomorrow (Heb. 11:8-10). God, therefore, called Abraham out of the world and he went to Canaan or Palestine, the "Promised Land." A type of the kingdom of God. And the story of Abraham does not end there. Much more as still to come.

CHAPTER 20

Abraham and Sarah in Egypt

Though God called Abraham out of the world, he was still to serve God in having a great impact upon the history of the nations.

Let's notice the account in Genesis 12. Abraham, Sarah, and their group journeyed south from Haran into Canaan (verses 5-6). Once in the land, the Eternal again appeared to Abraham and spoke to him (verse 7). This was to happen quite frequently to Abraham's future life. The one who became Jesus Christ came in human form and directed his servant's activities. Then verse 8 finds Abraham near Bethel which was not far from the location of Jerusalem. And verse 9 shows him moving even farther toward the south.

Sarah

Before taking up the next major section of the story, it is necessary to learn more about Sarah. She played an extremely important role in God's plans for Abraham. Her very name is significant. In the Hebrew, the word Sarah means a "female noble -- lady, princess, queen." (See number 8282 and associated words in the Hebrew dictionary of Strong's Concordance.) Sarah must have come from royal ancestry. But this name was also prophetic because it described her role as the wife of Abraham, the mighty prince and patriarch, and the mother of the famous individuals that would later be born.

Read Gen. 17:15-16 where it is recorded that God changed her name from Sarai to Sarah. Both these names come from the same root and have the basic meaning of princess. However, as Adam Clarke points out in his discussion under Gen. 17:5, the term "Sarai" seems to refer to her government in her own family only whereas "Sarah" apparently indicates her government over the nations (verse 16) of which Abraham is called the father or lord.

It is definite that Sarah has also a Hebrew because she was Abraham's sister. This fact is revealed in Gen. 20:12. Abraham explained to Abimilech, "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." From this we learn that Sarah was actually Abraham's half-sister. In that early time in history it was legal to marry a near relative. The above verse implies that Terah actually married twice. Adam Clarke quotes this ancient tradition: "Terah first married Yona, by whom he had Abraham: afterwards he married Tehevitah, by whom he had Sarah."

Probably Terah's first wife died. In Antiquities I, VI, 4 Josephus states that Sarah was the daughter of Haran and therefore Abraham's niece, but this is erroneous. The Bible

states otherwise.

As the next portion of the Bible in Genesis 12 shows, Sarah was "very fair" in other words she was blond. The blond peoples of Israel today derive this characteristic basically from Sarah. The story also reveals that she was very beautiful -- which is why Pharaoh wanted to take her from Abraham.

Sarah was the woman, then, through whom God wanted to continue the line of which Christ would ultimately be born. He also wanted her to be the ancestor of the Children of Israel. No other woman was suitable for God's purpose. Sarah had certain qualities which God wanted passed on to future generations. Thus she, as well as Abraham was chosen for a great purpose.

Which Pharaoh did Abraham meet?

After Abraham had been in Palestine for a year or two, a famine afflicted the land (Gen. 12:10). This was due to the sins of the pagan Canaanites. But the famine also was for a great purpose! God wanted Abraham to leave temporarily and move into Egypt. The Egyptians at this very junction in their history, needed certain things that only Abraham could provide.

Verses 10-13 tell what happened before Abraham and Sarah got to Egypt. Abraham had not yet built all the faith in God he needed. He was afraid the Egyptians would kill him and take Sarah if they found out she was his wife. Therefore they agreed to say that she was his sister. This of course, was a clever half-truth. But they were to learn that cleverness is no substitute for faith.

When Abraham moved into Egypt it caused no small stir in the country. Abraham had an extensive entourage traveling with him. How many were in his group? Gen. 14:14 provides a basic clue. Here it is revealed that Abraham had a specially trained army of (318) men. Now realize that this was only the military part of his total force of servants. He had cattlemen, farmers, gardeners, artisans, weavers, and other types of servants. He had people to take care of his astronomical records and equipment. And this vast group would also include wives and children -- along with all the cattle, tents, and equipment. In short, there could have been as many as 2,000 people associated with Abraham. When this household moved into a strange country we can be sure the event made front-page headlines. Abraham was a leader and a man of means and ability!

This large a group coming into Egypt would definitely attract the attention of the Pharaoh. Abraham. Certainly requested permission to use a large area for grazing with a necessary water supply. His entourage could not be hidden in a corner. The Bible speaks of "Pharaoh" (verse 15). but the man's name is not mentioned. Who was this ruler of Egypt? Egyptian history supplies the fascinating answer. During the life of

Abraham the most influential dynasty in Egypt was Dynasty XI of Thebes. It endured for 143 years between 2035 and 1892. The most powerful ruler during the course of this dynasty's duration was Mentuhotpe II. He ruled for the lengthy period of 51 years from 1962 to 1911 (Compendium, Vol. I, p. 84). This 51 years is right during the time when Abraham moved to Palestine. Abraham came to Palestine in 1941. This is the date of Genesis 12. The date of Genesis 14 is 1938. Thus Abraham was in Egypt about 1940.

Now the famous historian, Rawlinson, supplies information showing that Mentuhotpe II was famous for having dug MANY WELLS throughout much of Egypt. What does this mean? This important fact provides expansion of the facts in the Bible. Abraham found, when he moved into Palestine, that there was a drought there. This drought, as Genesis 12:10 emphasizes, was very "grievous." It extended into Egypt also, yet Egypt had water while other areas did not. Mentuhotpe II had compensated for the lack by digging all those wells.

Why the Pharaoh Took Sarah

This is only the beginning of the story of Mentuhotpe II. Read the story in Gen. 12:14-15: "and it came to pass that, when Abram was come into Egypt. The Egyptians beheld the woman [Sarah] that she was very fair (a beautiful and intelligent blond). The princes also of Pharaoh saw her and commended her before Pharaoh: AND THE WOMAN WAS TAKEN INTO PHARAOH'S HOUSE."

What did Pharaoh want with Sarah? Answer: he was a collector of beautiful women. Mentuhotpe II was the first ruler in Egyptian history, according to all extant archaeological findings, to have had a harem. Archaeologists have been able to find the location of this harem. They have discovered mummies of some of the women along with various items such as headdresses. He was the first to send servants throughout the country to claim women for his harem.

This is why the "princes" of Pharaoh "commended" Sarah to Mentuhotpe. They were probably competing with each other to see who could please the king the most by finding the prettiest harem candidate. Sarah's light hair and complexion contrasted strikingly with the darker Egyptians.

Not only the tomb but the statue of Mentuhotpe has been found. He looks like a man who would be interested in women. He was a short little man with a "tough" appearance. He gives the impression of having much energy. He must have because he was a strong leader as our story will point out shortly. This Pharaoh undoubtedly enjoyed the pleasures of music and women -- and probably Egyptian beer.

Abraham's clever half-truth designed to save his life had backfired. He should have told the truth. But "all things work together for good" for the servants of God. Sarah's "kidnapping"

was just another part of God's purpose.

Josephus supplies this brief and fascinating account: "now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife's beauty was greatly talked of; for which reason Pharaoh, the king of Egypt would not be satisfied with what was reported of her, but wanted to see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations. By sending upon him a distemper, and a sedition against his government. (Notice how God intervened. Match this statement with verse 17.) And when he inquired of the priests how he might be freed from these calamities, they told him that this, his miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarah who she was, and who it was that she brought along with her. (This fills in what took place between verses 17 and 18 of Genesis 12.) And when he found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her. But not as incited by lust to abuse her. He also made him a large present in money, AND GAVE HIM LEAVE TO ENTER INTO CONVERSATION WITH THE MOST LEARNED AMONG THE EGYPTIANS; from which conversation his virtue and his reputation became more conspicuous than they had been before" (Antiquities I. VIII, 1)

The fact that Abraham was permitted to meet with the great minds of Egypt was a very significant event. But before this can be covered we must realize the political situation that existed in Egypt prior to and during the reign of Mentuhotpe II.

The Political Achievements of Mentuhotpe II

Shem reigned in Egypt from the city of Thinis for 18 years from 2037 to 2019. but in 2019 he had to leave Egypt and go to Italy when Noah died. When this great patriarch left Egypt, war broke out! Apparently when the controlling influence of Shem was removed from the country it fell to pieces.

Now in the same year that Shem departed Egypt, Wahankh Inyotef, a predecessor of Mentuhotpe II came to power at Thebes. He ruled for 49 years, 2019-1970. Early in his reign a tragic war broke out between the dynasties of Thebes and Heracleopolis. The fight was for control of the city Thinis (Abydos) where the first Dynasty in Egyptian history originated. In this struggle Dynasty I ended and a new dynasty arose in 1993. Thebes won out in the struggle and kept the new Thinite Dynasty under subjection.

Wahankh Inyotef was succeeded on the throne of the 11th Dynasty by a king who ruled for the 8 years to 1962. And then Mentuhotpe II came to the throne. With this event new things were in store for war-torn Egypt.

After Mentuhotpe came to power, the war with the

Heracleopolis continued intermittently. In his ninth year, 1954, a great battle was fought between Thebes and Heracleopolis. Thebes was trying to conquer this city to the north. So small was the population of Egypt in those days that only sixty men were lost by the Thebans in their attack. This, along with many other evidences. Proves that the Eleventh Dynasty was one of the earliest in Egypt. Dynasty XI was actually parallel with the end of Dynasty I and the early part of Dynasty II of Abydos or Thinis. Thebes won the battle.

Though Thebes was successful in this battle of 1954, the war with Heracleopolis persisted off and on until 1935. In that year Heracleopolis was decisively conquered. As a result, Egypt was completely united under Mentuhotpe II! He succeeded in restoring order out of political chaos!

Abraham's Influence on Egypt's Future

Now notice that Abraham came to Egypt just five years prior to the unification of Egypt under Mentuhotpe the Great. This, then, was a very crucial juncture in the history of Egypt. God wanted Abraham there at just this precise moment in history. Egypt needed the kind of guidance, direction, and education that only the great Abraham could provide.

Now to continue with the story left of in Josephus, Mentuhotpe permitted Abraham to confer with the most learned men in the country. Abraham began to speak to the most influential men in Egypt! Josephus describes what took place: "For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry with one another on that account, Abram conferred with each of them, and confuting the reasonings they made use of, every one for their own practices, demonstrated that such reasonings were vain and void of truth: whereupon he was admired by them in these conferences as a very wise man, and one of great sagacity; and this not only in understanding it, but in persuading other men also to assent to him [Abraham was a gifted speaker!] He communicated to them, ARITHMETIC, and delivered to them the science of ASTRONOMY; for before Abraham came into Egypt they were unacquainted with those parts of learning ..." (Antiquities I, VIII, 2).

Let's analyze this information. First of all Abraham helped the Egyptians get straightened out on religion -- their "sacred rites." Mentuhotpe was getting the country unified politically. But now the leaders of the country needed a solution to the religious problems to go along with that political unity. In other words this indicates that Abraham came, not at a time when Egypt was stable and unified but just at the very time when its leaders were struggling to establish stability and harmony in society and government. At this crucial time there must have been

all kinds of confusion and arguments about worshipping the cat god here, the crocodile god there, and the hippopotamus god some place else and various other gods that had been established prior to Abraham's arrival. The Egyptians had all these ridiculous religions. Abraham. Through sound logic and persuasive reasoning, helped them resolve their problems.

This is not saying that Abraham converted them all to the worship of the true God. It simply seems that he helped them to do away with enough unsound thinking that they could understand religion better.

Now notice the next major point Josephus preserved in his history. Abraham taught the Egyptians mathematics and the science of astronomy. They had not had this knowledge prior to Abraham's arrival. They had probably heard of his outstanding knowledge even before he came to Egypt and now they wanted to take advantage of the opportunity to learn from him.

Now why this knowledge about math and astronomy so necessary and valuable to the immature nation of Egypt? let's consider the astronomy first. Information on the movements of the heavenly bodies enabled the Egyptians to set up a calendar! This saved them endless confusion on how to divide their time in terms of weeks, months, and years. What society could function without a fixed calendar?

What about mathematics? It's value is obvious. It was needed for setting boundaries of different areas, building houses and other structures, planning whole cities. Engineering vast systems of irrigation, developing a system of weights and measures and regulating trade, just to name a few. Abraham supplied the Egyptians with the basic and practical knowledge they needed to stabilize their society. He gave them a practical foundation on which to build.

As a result, Egypt grew to greatness in the ancient world. By the time of Dynasty XII (1892-1680) Egypt was a world power. In the early 1700's Egypt was conducting successful military operations all over the ancient world. But that is not all!

Joseph was ruler of Egypt for 66 years during the period 1734-1668. Jacob and the rest of his sons came there after the end of the summer, 1726. They came to the leading nation of the world. This was the great and prosperous land where the nation Israel could prosper and grow to maturity and later carry out God's will before the other nations of the world. Yes, God used Abraham centuries in advance to prepare Egypt for the coming of the Children of Israel.

And notice this interesting parallel: Just as in the case of Abraham, God used a famine later to cause Jacob and his sons to move to Egypt (Gen. 41:53-57; 42:1-2). In both instances, God used the same method to get his servants down to the land of the Nile.

An Early Egyptian Historical Novel

The Egyptians preserved myths or legends much as did the Greeks. The Egyptian legends however, tended to be more historical. They were couched in the form of what we would call "historical novels" today. One of the ancient historical novels that has been found pertains to the time of Dynasty 9. This dynasty spanned the years 2035 to 1626 although it was of minor importance after 1935. Thus this dynasty was in the time of Abraham.

Now in the story of Dynasty 9 there was said to be a Semitic peasant who came into the country out of Asia riding on a donkey and communicated wisdom to the Pharaoh. What is so unusual about this account is that the only historical novel in all Egypt that pictures the Pharaoh communicating with some foreigner is in the very time of the Ninth Dynasty in the days of Abraham.

Now the Egyptians, of course, in their vanity and egotism, did not name this "peasant" and they certainly did not picture him to be wealthy and famous. What's more it is made to appear as if the Pharaoh (new this wisdom all along, but merely wanted to hear it over again from this foreigner! Nevertheless, this ancient story undoubtedly refers to this time when Abraham came to Egypt and serves as a corroboration of the account Josephus preserved.

After his important mission in Egypt has over Abraham and his vast entourage went back into Palestine. But Abraham's impact on future events was not ended. While God wanted Egypt to grow great, he wanted Assyria cut down to size. This was the next part of Abraham's commission and provides the story behind the story of Genesis 14!

CHAPTER 21

The Collapse of Assyria

While Abraham was growing up, Assyria was a great power in the world. By the time Abraham was 72, he had to flee to the Danube because of Assyrian persecution. Now our story is to the year 1939 B.C. Abraham has gone from Mesopotamia to Canaan, down to Egypt, and then back to Canaan. Meanwhile, nothing had taken place to halt Assyria's rise in power. It was inevitable that Abraham the mighty prince should once again be confronted with the advance of Assyrian domination in the ancient world. He did not have long to wait.

The Extent of Abraham's Wealth

Before going to Genesis 14, a few comments should be made about the 13th chapter. Several verses in it show the great wealth of Abraham. Notice: "and Abram was very rich in cattle, in silver, and in gold ... and Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together. There was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle ..." (verses 2, 5-7).

The chapter goes on to tell how Abraham and Lot separated because they had too many cattle and too much property. Abraham lived in a tent but that was probably the largest, most comfortable, and best provisioned tent the world has ever seen. It was probably more like a portable house with a dozen rooms.

Before going into chapter 14, notice that God repeated his promise to Abraham (verses 14-17), especially in verse 15: "For all the land which you see, to you will I give it, and to your seed for ever." The inheritance God gave to Abraham was to be an Eternal inheritance. And an Eternal inheritance of necessity involves and includes everlasting life. Other scriptures prove Abraham was actually an heir of the kingdom of God which includes the entire earth. So the promise of God to Abraham, when carried to its ultimate significance, actually meant if he obeyed God, he would receive Eternal life and the entire earth. Abraham did not have all that wealth just to look at. He had to use his resources to fulfill God's purpose. Now it is time for the exciting story of Genesis 14.

The Assyrian Empire

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 ..."

Yes, Assyria was dominating the world and trying to control everything. Let's analyze these kings and their territories more closely. First the king of Shinar is mentioned. At this time Shinar or Sumeria, in southern Mesopotamia was dominated by the city of Erech or Uruk and its famous First Dynasty. This dynasty had boasted such renowned rulers as Cush, Nimrod, and Horus. Following the death of Horus in 1968 his son Amraphel took over. As this verse shows, he was the king who was now ruling. Shinar was his portion of the Assyrian realm -- but not for much longer.

Arioch is the Assyrian king who succeeded Horus or Ninyas Zames. He ruled from the city of Ellasar. Ellasar is just another form for Asar or Asshur. Asshur was one of the royal cities of ancient Assyria; it was south of Nineveh. Thus Arioch was in control of northern Mesopotamia. His period of rule was the same as Amraphel's -- 30 years, 1968 to 1938 -- as given in Assyrian history. Chedorlaomer, the third ruler named, was king of Elam in this period. Elam was the area east of Shinar. The dates of his reign are not known. Apparently he was the main leader of this military expedition into Canaan (verse 4-5).

The last king named is Tidal. He ruled over the portion of the Assyrian realm now called Asia Minor or Anatolia, the area of Turkey. Notice that the Bible designates him "king of nations." (gowy, go'ee) is the Hebrew word for "Nations." At that time Asia Minor was composed of a variety of peoples. The history of ancient Asia Minor is the story of continuous attempts to unite the warring nations of the region into a loose confederacy. In 1938 Tidal was the ruler of this confederacy, an Assyrian king and general ruling over several different nations and peoples.

Consider that the Assyrian realm in the time of Abraham stretched from Elam and Shinar through Canaan and northern Mesopotamia into Asia Minor. But, even beyond that, it extended into Europe because Assyrians had already migrated there. How vast the ancient Assyrian empire actually was has never been fully realized. Many different kinds of people made up the population of this empire but they were all under the domination and control of these four powerful Assyrian overlords.

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, Zeboim, 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, 1952-1940. Then, "in the thirteenth year (1939) 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 4 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 in the year 1938. All the civilized world was coming under heavier and heavier Assyrian control. But God wanted this domination stopped. He decreed that the year 1938 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. But inevitably Satan would have inspired Assyrian persecution upon him again. Thus, if Abraham and his family would have been executed, ALL KNOWLEDGE OF GOD'S TRUE WAY WOULD HAVE BEEN ERASED FROM THE WORLD SCENE! Shem, though still alive, would have been too old to carry on. It would have been like the true church completely dying out in New Testament times.

But this is something God would never allow to happen. The story behind the story of Genesis 14 is that God, through Abraham, put a screeching halt to ultimate Satanic Assyrian world control. THE YEAR 1938 WAS A KEY PIVOTAL JUNCTURE IN ANCIENT HISTORY WHICH WITNESSED A CHANGE IN THE ENTIRE COURSE OF FUTURE EVENTS! 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 in 1938 change the course of future world events? Notice these points:

1) Though the Assyrian empire was very extensive in 1938 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 in 1938, 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 in 1938 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.

CHAPTER 22

Concluding the Story of Abraham

Abraham made valuable contributions to the culture of his day. In fact, the culture he originated became dominant in Palestine. Archaeology provides the evidence. What archaeologists designate as the Ghassulian Culture of Palestine is actually the remains of the society of Abraham's day. When archaeology is synchronized with properly reconstructed history, this is the inevitable conclusion.

The Culture of Abraham

The Bible tells us that Beersheba was the place where Abraham established his headquarters in southern Canaan (Gen. 22:19). Apparently Beersheba is the point from which the Ghassulian originated and spread out. In other terms, this means that Abraham established a culture which influenced and dominated the entire Palestinian area. Abraham was the cultural leader of his day in that part of the world. But this should come as no surprise, realizing his greatness as illustrated in the entire story thus far.

Here is the most fascinating feature of the Ghassulian: Before this period horses are not found as a part of human civilization! Horses, of course, existed prior to this time, but only as wild animals and not in connection with society. The earliest skeleton of a horse in society was found at Beersheba as a part of the Ghassulian Culture. This was regarded as a spectacular find because the archaeologists never thought of horses being domesticated in this early a culture. The implication of this is that Abraham was the first man, this side of the Flood, to domesticate the horse.

This is substantiated when we realize that every one of the great horse cultures has come, in one way or another, from the Turkish people, the descendants of Esau. And Esau was the descendant of Abraham and Isaac. It appears, then, that after the time of Abraham the use and breeding of horses was further developed by the families of Ishmael and Esau. Seemingly, there was no end to the skills, talents, abilities, and interests of Abraham the great prince and patriarch.

A Perspective on Genesis

Now it is time to present an important point which will provide a valuable perspective on the book of Genesis as a whole. Up through chapter 14 Genesis gives a "world view." The account recorded is concerned with affairs of many nations and peoples,

not just Israel. The Flood was universal. After it Noah was concerned with the entire human family, as was Shem. Then the life of Abraham was influential in the histories of Austria, Egypt, and Assyria.

But after Genesis 14, up to chapter 39, the story is limited to Israel. The account narrows down to the affairs of Abraham, Isaac, and Jacob with Esau down in Palestine. God, in His records concerns himself with what the world overlooks. The Bible, for two centuries, does not concern itself with the world as a whole. And the rulers of Egypt, Assyria, Babylonia, and elsewhere, were not concerned with the activities of Abraham, Isaac and Jacob.

In other words, soon after Abraham is called by God to serve him, the Bible centers on his life. Not until Joseph arrives in powerful Egypt prior to 1734 does the Bible again begin to discuss the affairs of outside nations. With the life of Joseph the people of God again begin to have a world-wide influence.

Summarizing Abraham's Later Life

With this in mind we will simply summarize, in chronological order, the remainder of the important events in the life of Abraham. Recall that the victory over the four Assyrian rulers took place in 1938. Seven years later, in 1931, Ishmael was born to Hagar when Abraham was 86 (Gen. 16). Then, in the year 1918-17 when Abraham is in his 100th year, God repeated and expanded his promise and agreement. In this same year Abraham and Ishmael were circumcised (Gen. 17)

The next five chapters of Genesis, 17 through 21, tell the events of the years 1918 through 1914: Sodom and Gomorrah are destroyed, and the incident with Abimelech, king of Gerar, takes place. Then Isaac is born in 1916. Two years later, when Isaac was weaned, Abraham sent Hagar away, and also Susannah as Gen. 25:6 proves. The significance of the date 1914 in relation to the history of Austria has already been discussed.

In 1891, when Isaac was 25 (Antiquities I, XIII, 2), God put Abraham to the ultimate test of his faith, as recorded in Genesis 22. When God had proved that Abraham was willing to sacrifice his only son he made the great dual promises of race and grace to him unconditional (verses 15-18). The death of Sarah at the age of 127 is recorded in Genesis 23. Genesis 24 describes how the marriage of Isaac to Rebekah took place in 1876 when Isaac was 40 years old (Gen. 25:20). After the death of Sarah, Abraham married Keturah and from this union came important families of the Bible (Genesis 28:1-4). Abraham died, then, at age 175 in the year 1842 and was buried by Isaac and Ishmael (verses 7-10).

More information about Abraham is available in these publications: "The United States and British Commonwealth in Prophecy" explains the far-reaching significance of the dual promises of race and grace made to Abraham by God. Reprint

article, "What is the Reward of the Saved -- Heaven?" Explains how Christians are heirs to same things promised to Abraham. Then the article, "Here's the Plain Truth About Old Testament Polygamy" ("Plain Truth", October 1963, page 13) explains the fact that Abraham never had many wives as many have mistakenly assumed. A study of these articles will lend added meaning to the life of Abraham from a doctrinal point of view. The emphasis on these pages is, of course historical.

The Four Hundred Year Prophecy

God not only made promises to Abraham. He also gave him prophecies! An important prophecy is recorded in Genesis 15:13-16. In it God reveals to Abraham what would happen to his descendants over the period of four centuries! It is important to understand this prophecy.

God told Abraham. "know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them FOUR HUNDRED YEARS; and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance" (verses 13-14).

Yes, God foretold of the Exodus out of Egypt!

But notice that this prophecy refers to more than just Egypt. The sons of Jacob did not come to Egypt with their father to join Joseph until late in 1726. The Exodus was in 1487. Thus the Israelites were actually in Egypt only a period of 239 years. Therefore the 400 years also takes in the time when Isaac, and Jacob and their families lived in Canaan (Gen. 37:1), a land which was "not theirs" yet -- they would have to wait till the coming of Christ and the kingdom of God (Heb. 11:8-10). Not until verse 14 is Egypt specifically spoken of in this prophecy.

What are the precise dates for the 400 years? They actually extend from the year of the death of Abraham to the year when the Children of Israel ended the conquest of Palestine. It is the period from 1842 to 1442. The next year they divided the land of Palestine among-the 12 tribes (Joshua 18 and 19). God not only promised Abraham that he would become a great nation. He also told him, at least to some extent, what would happen to them in the future.

The REAL Abraham

Who was Abraham? He certainly was not a myth; and he certainly was not a leader of donkey caravans who lived in a moth-eaten tent.

No, Abraham was a man of greatness and distinction. This is why God called him to be his servant. The true Abraham of history was a man of great wealth and property. He was a scientist,

astronomers and mathematician. He was an extremely intelligent and balanced personality with amazingly wide interests and activities. He was a fine public speaker, a teacher of the truth, an originator of culture. He was a prince, a ruler, and a military leader when necessary. He was also a founder of nations and princely lines of rulers.

But most important of all, Abraham was a true PATRIARCH who instructed his family and household in God's way. Notice what the Eternal said of him in Gen. 18:19: "For I know him, that he will COMMAND his children and his household after him, and they shall KEEP THE WAY OF THE ETERNAL, to do justice and judgment; that the Eternal may bring upon Abraham that which he hath spoken of him (or, promised to him)."

How did God use Abraham in history? Let's review. God used Abraham in Europe in founding the ruling family of Austria a factor which has influenced Europe to this day. He used Abraham in Egypt to influence Egyptian culture and education so that nation could become a world leader in preparation for the arrival of the Children of Israel. Then he used Abraham to fracture Assyria's rise to greatness so that empire could not dominate the world and stand in the way of the rise of God's nation, Israel.

In the fifth century after the Flood, when the peoples of the earth were just beginning to grow in population, God used his servant Abraham to markedly alter the history of the world. This is the true historical significance of the life of Abraham. But best of all, the life of Abraham is not over. In a few short years, in the resurrection, Abraham will live again, this time forever. That is when the experiences of his physical life in ancient times, will really bear fruit. Abraham has qualified to be a world ruler. (Romans 4:13).

PART 4: EGYPT AND ISRAEL TO THE EXODUS

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Introduction

Old Testament Israel had more contact with Egypt than any other ancient nation. Consequently it should be possible, with the many clues the Bible provides, to solidly harmonize their two histories.

In Part Three we have already seen the impact Abraham had on Egypt in early patriarchal times. We have also seen how Shem remarkably changed Egypt's history and governmental structure. But Joseph also went to Egypt -- and his father and brothers! Job was there also! And when Moses left the second time -- at the Exodus -- the land of the Nile was left in an absolute shambles!

All of these stories are plainly recorded in the Bible. But how are these personalities and events reflected in the Egyptians' own history? If Joseph was second in command over the whole nation, would not his name appear in some dynasty? And who was the Pharaoh who appointed him to his high position? The Bible does not name him -- does Egyptian history?

When did Israel and his children come to Egypt? Can we provide exact dates for the seven years' famine? Just how long did Joseph rule? Where does Job fit into the picture? Just exactly what territory was included in "the land of Rameses?" And who was this Rameses in the first place?

The Apostle Paul recorded that Moses was withstood by Jannes and Jambres. Who were these men? Who was the Pharaoh who enslaved the Israelites? Can we prove the date of Exodus? What was the name of the Pharaoh who drowned in the Red Sea? Who invaded Egypt after God brought upon that nation its greatest catastrophe?

Modern history books do not provide the answers to these vital questions. They either ignore them -- or confuse the issue. But the real story behind the story of these events is now becoming clear as the following pages will demonstrate!

CHAPTER 23

The Importance of Egyptian History

If the history of ancient Egypt had been preserved unperverted and unaltered, ancient history would never have been misunderstood. There would have been no conflict with Bible history and Bible chronology. But the history of Egypt was diabolically utilized to make the Bible appear false. Ancient history. Especially that of Egypt, and biblical history were made to seem irreconcilable.

Who was the Pharaoh Abraham and Sarah met? Which Pharaoh enslaved the Children of Israel? Who was the Pharaoh of the Exodus? Who was the Pharaoh when Joseph was second in command in Egypt? All these questions and others are still the source of heated controversy among scholars to this day. But the answers to all these questions can be known and proved. Egypt is mentioned frequently in the Bible. Since there are many parallels between the histories of Israel and Egypt, that it must be possible to synchronize the two.

The histories of Egypt and of Israel from the days of Joseph down to the Exodus are interwoven. The Children of Israel were in the land of Egypt for almost two and one-half centuries before Moses led them out. The events of this period will be the main topic of the following chapters.

But first: How did Egyptian history become distorted? What was the plot to confuse history? How has a correct concept of Egyptian history and chronology eluded the historians?

Manetho and Egyptian history

As explained in the introduction of this book, historians in recent decades invented "prehistory" -- that long period in the imagined evolutionary past when primitive men could not write -- to explain man's past without the use of Genesis. The next step was to tie "prehistory" to recorded ancient history. What could they use for a link?

They decided upon Egypt. There were definite reasons why Egypt seemed to provide the best solution. Because of a warm, dry climate, her earliest documents were more likely to be preserved. Unlike Mesopotamia, most monuments of Egypt were above ground. This made the task of the archaeologist much easier! And its civilization was certainly one of the oldest and earliest. Egypt, decided the scholars. Should become the historical standard of the world.

But there was a slight problem involved. Archaeologists could not always determine which Egyptian monuments and which kings' reigns came first. There were no buried cities -- no layers one above another -- as in Mesopotamia to help determine

the exact order of events. The only alternative was to adopt the traditional dynastic history of Egypt -- Egypt's past as recorded by Manetho.

Manetho was an Egyptian priest and historian who wrote the history of Egypt under thirty (or thirty-one) dynasties. The influence of Manetho on the order of events of ancient history is tremendous. Notice what Sir Alan Gardiner, one of the foremost Egyptologists of the twentieth century, wrote of him: "That I have devoted so much discussion to what survivors of Manetho ... will need no excuse for those familiar with the evolution of our science; no Egyptologist has yet been able to free himself from the shackles imposed by the native annalist's thirty Dynasties, and these are likely always to remain the essential framework of our modern expositions" (Egypt of the Pharaohs, Vol. VIII).

It should be pointed out that Manetho, in his original work, presented to the world three large volumes. He covered the history of ancient Egypt in great detail! But these books have been lost. However, before they perished, many writers copied out material that, to them, appeared vital. From these Greek versions of Manetho (for Manetho was writing for the benefit of the Greeks) ancient and medieval historians took their material. Among them were Julius Africanus (early third century), Eusebius (early fourth century) and George the Monk, known as Syncellus (eighth to ninth century).

These men contributed greatly to the transmission of ancient history. The famous Jewish historian, Josephus (1st century A.D.), also took information from these earlier Greek documents.

Now it should be understood that different writers viewed the multitude of Manetho's facts differently. Josephus considered certain events more important than did Africanus, for example. Because of this, his dates for the reign of a king might differ somewhat from Africanus. On occasion, whole reigns might be deleted as unimportant. Nevertheless, enough writers copied enough facts from Manetho, that all the essentials of his history have been preserved. They are still available today.

It should also be noted that Manetho is not the sole source for Egyptian material. Archaeology has uncovered other monuments and documents in Egypt that substantiate, confirm, and add important details to, Manetho's history. Two outstanding examples are the Turin Papyrus and the Palermo Stone.

But, with the above in mind, this should again be emphasized: the chronological framework of all ancient history is derived from Egypt, particularly through the writings of Manetho.

The Plot that Distorted History.

The dynastic history of Egypt as presented by Manetho is universally assumed to be correct! It is simply one of the assumptions he has taken for granted. The time has come to

explode this gigantic assumption! The story of how Manetho succeeded in misleading historians over the centuries from his day to ours is one of the most intriguing in all the annals of history.

The historian Jack Finegan summarizes this important information about Manetho: "In the arrangement of ... Egyptian materials within a framework of CONSECUTIVE dynasties, all modern historians are dependent upon an predecessor. This was an Egyptian priest and writer, Manetho, who lived under Ptolemy II Philadelphus (285-246 B. C.). Manetho was born at Sebennytus (now Samannud) in the Delta. Eventually he rose to be high priest in the temple at Heliopolis. Berossus of Babylon," continues Finegan, "was practically a contemporary, and the two priests became rivals in the proclamation of the antiquity and greatness of their respective lands" ("Light From the Ancient Past", pp. 65-66.)

Why this rivalry between Manetho and Berossus? Egypt and Babylonia were competing with each other for influence over the Greek-speaking world. In Manetho's time this spirit of competition reached a high point. Each land sought to be recognized as the founder of civilization, of culture and religious institutions. And of political unity. The spirit of rivalry and competition was spurred on by vanity coupled with a deep sense of inferiority, for both peoples were subject to the Greeks. It was still a Hellenistic world; Rome was only beginning to rise. To override this feeling of inferiority. Each claimed to be the first people on earth, not only in the sense of civilization. But in the sense of time. Manetho and Berossus attempted to back up these claims by providing a false, but seemingly true, historical basis for them. This required a dishonest manipulation of the facts.

To justify these claims to antiquity, Manetho and Berossus utilized their early records, the king lists of the various cities AND CLEVERLY MARSHALED THEM TOGETHER IN CONSECUTIVE ORDER. Manetho summarized the history of Egypt under the rule of thirty-one dynasties or ruling houses, from the royal cities of Thebes, Memphis, Thisis or Abydos, Heracleopolis, Elephantine Xoïs, Sais, and other cities. The history of the royal families of each city was drawn UP TO MAKE IT APPEAR THAT ONLY ONE CITY AND ONE DYNASTY AT A TIME DOMINATED EGYPT, and that Egypt was, from its beginning, under the government of only one ruler at a time. The result was that Egypt appeared to be extremely ancient and the first land to establish unity, thousands of years before the Greek city-states were united. This was a DELIBERATE FRAUD.

The INTERNAL DETAILS of the various dynasties were scrupulously correct. The length of reign of each king and the total duration of each dynasty were carefully and correctly recorded, they had to be to make the history look valid. But -- THE ORDER IN WHICH THE DYNASTIES APPEARED WAS A HISTORIC LIE! Manetho cleverly told the history of the ruling families of each

city, THEN ATTACHED THESE DYNASTIES END TO END to make Egypt appear the oldest and earliest unified nation on earth. As a result historians have assumed that the history of Egypt may be read straight through from Dynasty 1 to 31. But the truth is, for example, that Dynasties 9 and 11 are partly parallel with Dynasties 1 and 21. And Dynasties 3 and 4 are contemporary with the end of Dynasties 12 and 9 and the beginning of 13 and 14. At only two widely separated periods in Egypt's history is there just a single dynasty in existence. In all other periods there are two or more dynasties ruling simultaneously from different cities.

If Manetho had invented all the figures within each dynasty, so that none of the lengths of reign made any sense, then no one would have believed him and his hoax would not have worked. Instead. He took the facts, which no one would question because they were true, and arranged them in such a way that even the scholars would not think to doubt them. This is the manner in which he used the facts to tell a lie.

The Actual Source of the Conspiracy

The diabolical conspiracy to alter history and make the Bible look false was not limited to Egypt and Babylonia. Greece was also part of it. No poet or historian in ancient Greece was considered worthy of special honor unless he has demented. In biblical terms, Homer and all the famous Greek poet-historians were possessed of demons.

The conclusion is absolutely clear. History has purposely been perverted by the diabolical influence of fallen spirits who seized the minds of poet-historians, such as Homer and Hesiod, and through them distorted the events of antiquity. And Manetho and Berossus, who were pagan priests, were not free of this influence. Their historical distortions required inspiration beyond mere human ingenuity.

Jesus himself declared that Satan, the prince of demons, "deceiveth the whole world" (Rev. 12:9). One of Satan's clever artifices is manifest in the form of corrupted history. This diabolical plot to make God and his word appear untrue has deceived the whole world. But now this deception has been uncovered.

This deception has been so thorough because it has been consistent. Perverted history makes half the record of ancient Greece appear five centuries too early. But the successive placement of the dynasties of Egypt also makes sections of Egyptian history appear five centuries too early.

The same is true of Mesopotamia. Therefore, when later Greek, Roman, and now modern critics and historians found perverted Greek history in apparent agreement with the altered Egyptian and Mesopotamia data, they never thought to question

Homer, Manetho, or Berossus. Yes, this deception was so thorough, so clever, and so superior to human ingenuity that the whole world was deceived by it. Only through the inspiration and guidance of God could this mystery finally be unraveled in the time of the end!

The True Concept of Egyptian History!

The actual truth is that ancient Egypt was a CONFEDERATION. Its several kings exercised authority under the most powerful who was called Pharaoh. The word Pharaoh means GREAT House -- as there were also lesser houses (dynasties, Royal families) ruling.

Even the Bible preserves an account of more than one king in Egypt at the same time: "Lo, the king of Israel hath hired against us," said Arameans, "the kings of the Hittites, and the kings of the Egyptians" (II Kings 7:6). Another verse that refers to the kings of Egypt is Jeremiah 46:25. Like Egypt, the land of Assyria also had more than one king at the same time: "at that time did King Ahaz send unto THE KINGS of Assyria to help him" II Chron. 26:16). Historians falsely charge that these verses are untrue to fact. Actually they provide a major key to understanding the governmental structure of ancient nations. Subdivisions of government, not tightly centralized control under one ruler, were quite typical of the ancient world.

As an example of the strength of a great confederation we may note the case of Germany as it was organized at the beginning of the 20th century. Few are really aware that the German empire, like the ancient Egyptian empire, was a confederation governed by several kings even at the time of World War I! The supreme ruler was of the Prussian House of Hohenzollern, William II (1888-1918). Ruling with him in the German Confederation were Frederick Augustus III (1904-1918), King of Saxony; William II (1891-1918), King of Wuerttemberg; Louis III (1913-1918), King of Bavaria; and Ernest Augustus (1913-1918), Duke of Brunswick, all lost their thrones in November of 1918 at the conclusion of the war.

Ancient Egypt was like a feudal state with several rulers ruling over different districts or provinces. These districts have been termed NOMES. Each nome was under the jurisdiction of a certain Pharaoh. A map could be drawn showing specifically how Egypt was divided into these various counties.

But scholars and historians adopted the idea that Manetho wanted to put over -- the concept that Egypt was always unified with only one dynasty and one Pharaoh ruling at a time. Now this was very clever when we realize that, in a sense, Egypt was unified -- but it was diversity in unity. That is, the various sub-divisions and sub-rulers in the land of Egypt were essentially under the dominion of the leading ruler. As already stated, it was a kind of confederation. Each Pharaoh did rule

over Egypt, but only jointly with others.

In certain periods of Egypt's history it is not possible to even determine which Pharaoh was the leading ruler. Each king would brag about his own achievements (which were carved in the stone monuments) and say nothing about his greater or lesser contemporaries. Egypt, then, was a united feudalistic state with various rulers of greater and lesser importance who shared dominion over the divided area.

The Bible and Egyptian History

Because ancient Egypt had so many rulers and so many dynasties, it became a convenient vehicle for distorting the story of ancient times. By laying out the dynasties end to end in a long chain-like fashion, Egypt was made to appear very old indeed. But if the dynasties are strung out in this manner, chronology becomes so distorted that kings and dynasties have to be dated long-prior to the Flood and Babel. This, of course, is not possible since the 1st dynasty in Egypt did not begin till after Babel or 2254!

The Bible is not a history textbook. It is a guide book! Without it nothing important in ancient history can be rightly understood. But this does not mean all ancient history is recorded in the Bible. Scripture is the STARTING POINT of study. It opens up solutions to secular records that could not otherwise be understood. This is especially true in regard to ancient Egypt!

In regard to the over-all chronological framework of Egypt, the Bible provides the bounds or limits. All of Manetho's thirty-one Dynasties must be placed between the time of the conquest by Greece under Alexander in 323 and the date of Babel, 2254. This is a period of 1931 years. Yet the sum total of years of all thirty-one dynasties is some 5,137 years. The only answer to this dilemma is that many of these dynasties were parallel and ruled simultaneously. This has to be true because the Bible only allows so much time in which all these dynasties (and other minor ones for which there are no records) could exist. The key principle in understanding Egyptian history is of parallel dynasties.

In the Compendium of World History. Dr. Hoeh has proven by solid historical links which dynasties here parallel in every period of the duration of these thirty-one ruling houses as preserved through Manetho. These will be discussed on the following pages along with the fascinating events that took place.

To make the history of Egypt plain and simple it would be best to discard the numbers assigned to the dynasties by Manetho. Instead, the dynasties from each city should be renumbered from the beginning. Example: Thisis I, Thisis II; Heracleopolis I,

Heracleopolis II; Thebes I, Thebes II, Thebes III, etc. This system would remove much of the confusion perpetrated by Manetho. However, since all other historians utilize his numbering it must be retained here for the sake of uniformity when reading other books on the subject.

Satan, as we have seen, used the history of Egypt to distort the story of ancient times. Because there are so many events concerning Egypt in the Bible, this distortion made the Bible appear completely out of harmony with the history accepted in scholarly circles. But now this diabolical scheme can be completely reversed. Egyptian history, when properly reconstructed and rightly understood. Becomes and invaluable aid to a full understanding of the Bible account. The purpose of history is to enrich and enliven our understanding of the Bible and God's plan.

For example, in Genesis and Exodus, Pharaohs are mentioned, but not by name. Who were these men? Outside historical sources provide the answers! You will learn who they were in the fascinating account that follows!

CHAPTER 24

Egypt from Cush to the Days of Joseph

Five of the most famous personalities of the post-Flood world were rulers in the First Dynasty of Egypt. Cush, Nimrod, Semiramis, Horus, and Shem all left their mark in the history of earliest Egypt.

Egypt's first dynasty is certainly one of the most fascinating dynasties in all the annals of ancient history. Its events and dates will be summarized here followed by other major events and rulers of the very earliest dynasties of ancient Egypt. These include Dynasties 2, 9, 10, and 11.

All the major personalities and occurrences on the world scene down through the life of Horus have already been covered in Part 2 of this book. Therefore only a summary of the happenings specifically pertaining to Egypt down to the time of Dynasty 12 needs to be presented here. After reaching Dynasty 12 with its famous rulers and the career of Joseph in Egypt, a more detailed account will again be necessary, but first Dynasty 1 and the other early dynasties of Egypt.

Cush and Mizraim

The first ruler in Manetho's First Dynasty of Egypt was Meni or Mena -- Menes in Greek. This name means "the establisher" or "the everlasting." Menes was the first to establish himself as king in place of the everlasting God. This definition immediately reveals who Menes was. It was the rebel CUSH, the son of Ham. The husband of Semiramis, and the father of Nimrod!

The reign of Cush lasted for a total of 62 years. However. One transcriber assigns him only 30 years as ruler in Egypt. Why this difference? The answer is simple. Cush began to reign in Shinar but then spent the last 30 years of his rule in Egypt.

In brief, the story is this: Cush came to Egypt about 2222, leading a migration of people from Shinar. This marked the beginning of Cushite, or Ethiopian settlement of Africa. His supreme authority over Egypt lasted 30 years -- 2222-2192. His capital was Thinis (Abydos) in upper Egypt.

When Cush arrived in Egypt there were already certain tribes of people, some of them very primitive and savage, living along the shores of the Nile. These were descendants of Mizraim, another of the sons of Ham (Gen. 10:6). Mizraim is a term commonly applied to Egypt because it was from him that the Egyptians descended. In fact, "Mizr" is the name which the natives still apply to Egypt today. These people were distinct from the Cushites who came to Egypt under Menes and were later ruled over by the family of Cush and Nimrod.

Now it is important to realize that Mizraim actually founded

a Dynasty at Tanis or Zoan in the Delta which was entirely separate from that of Cush and Nimrod. This dynasty is not included with the 31 Dynasties of Manetho. This line of kings is preserved in the book of Sothis which contains a genuine list of Egyptian kings. However, the record of these kings of the Delta is foolishly rejected by all historians today. This Dynasty of Mizraim lasted for 955 years down to 1299. The reign of Mizraim covered 35 years -- 2254-2219. This dynasty will take on special significance when we come to the story of Joseph. (Compendium, Vol. I, pp. 94-96).

Both Cush and Mizraim, then, were rulers in separate dynasties in earliest Egypt. With this in mind, notice Psalm 105:23, which speaks of Israel, Egypt, and the Exodus: Israel also came into Egypt; and Jacob sojourned in the LAND OF HAM. It is obvious why God called Egypt "the land of Ham" -- Cush and Mizraim, Ham's sons, originally settled their tribes there and ruled over them.

But now to continue the story of Dynasty 1, the dynasty of Cush and Nimrod.

Cush, Nimrod, and Semiramis

Nimrod, the son of Cush and Semiramis, settled in Egypt 60 years after being crowned at Babel (2194). And reigned two years jointly with his father. Then, in 2192, Cush disappears from history. At this time he was about 170 years of age but, considering the length of life then, should have lived decades longer. Why was his life cut short?

The answer seems plain. It is said that when Nimrod's mother, who was white, saw him (apparently upon his arrival in Egypt in 2194), she lusted after him -- she desired him. Remember Nimrod was colored (black). Cush, his father, was the ancestor of the East African Ethiopians. Thus, when Semiramis married Cush. She was the first white woman after the Flood to marry a colored (black) man. So evil was Nimrod's mother that she later married her own son. Thus, Nimrod and Semiramis must have plotted to get rid of Cush and finally did so after two short years. Nimrod and Semiramis were guilty not only of racial intermarriage but of incest as well!

But Nimrod had to pay for his evil deed. His sole reign in Egypt lasted for 25 years (2192-2167) and then was cut short. Shem, the great patriarch, intervened to halt the growing power of the arch-rebel, Nimrod.

Most people in Egypt favored Nimrod, but not all. Shem came to Egypt and, being a very eloquent person, obtained the aid of a group of Egyptians to assist him in the execution of the evil king. Nimrod was forced to flee. He went into hiding in Italy but Shem and his followers found him there, executed him, and cut his dead body in pieces. These pieces were sent to different areas as

a warning of what would happen to others if they followed Nimrod's God-defying practices. According to ancient tradition his death took place in the summer of 2166, on the 17th day of the month of Tammuz. (Compendium, Vol. I, p. 53).

So ended the career of the infamous Nimrod. But Semiramis was still alive.

Semiramis and Horus

At the flight of Nimrod. His mother-wife also had to flee. Tradition states she went to a place in the Delta called Buto. She did not remain there, but eventually journeyed to other parts of the world including Assyria. She remained in exile from Egypt for thirty years.

Who ruled Egypt with Nimrod dead and Semiramis in exile? We must bear in mind that at this early time in history Egypt was not a nation-state. It simply consisted of tribes living in different areas ruled over by patriarchs or tribal chiefs. A national head of state occupying an elective office for the administration of everything was not necessary. The tribal ruler could handle all the needs of his group without the aid of a centralized national government.

The answer to the question can further be explained this way: In some cases Nimrod's reign is given a total of 57 years which would include the period of 30 years after his death (2167-2137) when Semiramis was in hiding. This means that, even though he was dead, the Egyptians recognized no one else as the great ruler and still counted the reign as his. In other words, the government Nimrod had set in motion perpetuated itself while the people waited for Nimrod's heir to return to again pick up the reins of government. In other instances the dating is figured in such a way that the 30 years is given to Semiramis who was regarded as the heir of Nimrod. In any case, Semiramis probably caused reports to be circulated in Egypt that she would soon return and again take over the government -- or that she would bring an heir to take over the throne. These secret reports sent into the country by Semiramis kept the populace satisfied while she was in exile. She gave them something to look forward to.

Finally, in 2137, Semiramis learned that it was safe for her to return to Egypt. She suddenly reappeared in the country bringing with her a son named Horus. She claimed he had been begotten by a "spirit." The supposed Nimrod immortally alive as the impregnating sun. Actually Horus was an illegitimate child, but because Semiramis was very beautiful and regarded as a goddess by the populace, they believed her lies.

Since the child was very young Semiramis herself took over the throne of Egypt in 2137. Then, four years later in 2133, she associated Horus with her on the throne. Eight years after that in 2125, Horus became supreme ruler as Semiramis turned the reins

of government over to him. His sole rule continued for 31 years down to 2094 at which time he journeyed to Babylonia and led a migration of people to Europe.

With the departure of Horus, Semiramis again took over the throne of Egypt and ruled 11 more years, 2094-2083. After 2083 she appeared in the history of Assyria, 2048-2006 and finally met her death in 2006 at the hands of her son, Horus!

Realize that Semiramis was the guiding force of continuity in all this early period of Egyptian history. She was the wife of Cush, the mother and wife of Nimrod, and the mother of Horus. When she was not actually on the throne, she was the power behind it. Although Cush had other children by other women, Nimrod got the throne because he was her son. She was the great queen and dignitary that everyone recognized. The same was true of Horus. He was able to come to power because this influential, and actually deified, woman was his mother. All later Pharaohs were related by blood to Nimrod, Semiramis and Horus -- the bloodline of this famous queen. They could become royalty by marrying into this bloodline!

Before this section is complete, a final point should be noted about Cush, Nimrod, and Semiramis. The tombs of these famous heroes who founded Babel are located in Egypt. The tomb of Nimrod at Abydos was the "sepulchre of the god Osiris, and, as such, became the shrine to which millions of pilgrims made their way" (Sir Arthur Weigall, "A History of the Pharaohs", Vol. I, p. 111). In Semiramis' burial place a hair piece was found. Even this great queen needed a wig in her old age. With this in mind, we can easily realize why Babylonians and Egyptians claimed to be the first people in the world and claimed their civilization was the earliest. Their original great rulers were the same individuals.

Shem Changes the History of Egypt

Following the departure of Semiramis from Egypt in 2083, two kings ruled over the period of the next 46 years down to 2037. they were Usaphais (2083-2063) and Miebis (2063-2037) who was Osiris II. This brings us to the seventh king of the First Dynasty of Egypt.

This seventh king was none other than the great patriarch, Shem, the executor of Nimrod. His original name in the Egyptian records is Semsem, meaning the great Sem or Shem. In the New Testament Greek, Shem is spelled Sem (Luke 3:36). The hieroglyphics representing Shem depict him in Asiatic, not Egyptian dress. He appears as an old man with a long beard in priestly garb. He was old indeed -- 430 years old.

Shem came to power in Egypt in 2037. Two years later he did something that altered Egyptian history for all time. He founded new dynasties or kingships at Thebes (Manetho, Dynasty XI) and

Heracleopolis (Manetho, Dynasty IX). Shem came into Egypt and purposely divided the country up into various kingships, in order to prevent the rise to power of one unified kingdom over the entire world.

Shem, in 2035, split up the country of Egypt. He wanted Egypt to be divided into various areas -- not a united area in which the royal family that had descended from Semiramis and Horus could continue to grow in power. The Egyptian leaders were probably willing to co-operate with Shem in this because it would give more of them an opportunity to hold kingly office. Notice then, for over two centuries, since the days of Cush, there had been only one dynasty in Egypt. Suddenly, in 2035, there are three dynasties. Shem changed the basic governmental structure of ancient Egypt.

From the days of Cush down to the arrival of Shem in 2037, Egypt was a united country. And this union of upper and lower Egypt under the rule of the family of Semiramis started a deception that has lasted ever since because all historians have assumed that all later dynasties must have had the country united under them.

Shem performed two great deeds in the history of early Egypt: 1) He executed Nimrod under God's direction and thereby cut short the power of this wicked archrebel; and 2) He changed the basic political structure of the country. Historians have failed completely to realize the impact this great patriarch had upon the course of events in ancient times. This is the price paid when the Bible is regarded as myth!

Egypt to the Beginning of Dynasty 12

Noah died in Italy in the year 2019. This is the same year with which Shem's reign ended in Egypt. He had to leave Egypt for Italy to take over his father's responsibilities there. With the departure of Shem significant developments took place in Egypt. As soon as the great patriarch was absent from the scene, war broke out. When the controlling influence of Shem was removed from the country it apparently fell to pieces.

This tragic war was waged between the rulers of Thebes and Heracleopolis, the new dynasties which Shem had originated in 2035. They were fighting for control of Thisis, the capital city of the first Dynasty which had been established by Cush. In this struggle the famous first Dynasty collapsed and Dynasty 2 arose in 1993. Thebes obtained control of Thisis and subordinated this new Second Dynasty. Thebes and Heracleopolis, then, were battling with each other for control of Egypt. The city of Thebes was a small semi-independent kingdom that steadily rose to power. In 1962 a ruler named Nebhepetre Mentuhotpe II or Mentuhotpe the Great. As the story will show, he was the greatest Pharaoh of Dynasty 11. His reign was destined to bring new developments to

war-torn Egypt.

In the ninth year of Mentuhotpe's reign, a great war was fought for the city of Heracleopolis. Only 60 men were lost by the Thebans in their attacks indicating how small Egypt's population was. (this, and many other evidences, indicate that the eleventh Dynasty was one of the earliest in Egypt.) The Thebans were successful in this battle. However, the war with Heracleopolis continued intermittently until the 100th year of the Theban Dynasty in 1935. In that year the struggle was brought to a halt. Thebes was victorious. Mentuhotpe succeeded in uniting Egypt completely.

This does not mean, however, that now there was only the Dynasty of Thebes (Dynasty 11) left in Egypt. In 1935 there were actually four dynasties in Egypt with Thebes being the dominant one. Dynasty 9 of Heracleopolis was allowed to continue although its actual power was gone. Dynasty 2 of Thisis also continued but it was only of minor importance. Then there was another Dynasty of Heracleopolis, Manetho's Dynasty 10. This dynasty had been set up by Mentuhotpe and the Thebans during the first conquest of Heracleopolis; it supported Thebes. Thus, from 1954 on, the government of Heracleopolis was divided. One branch supported Heracleopolis. But the other supported Thebes. With a divided house Heracleopolis was bound to collapse.

To summarize: after Shem ceased ruling in Dynasty 1 of Thisis, Dynasty 11 came to dominate Egypt militarily and politically. Dynasty 11 was the great one of the period. Dynasties 9 and 10 of Heracleopolis and Dynasty 2 of Thisis were minor in comparison.

The ruler who brought Thebes and its Eleventh Dynasty to greatness was Mentuhotpe II. His reign lasted for over half a century -- 1962-1911! This was the Pharaoh Abraham and Sarah met in the story in Genesis 12. Recall the story of Abraham in Part Three. Mentuhotpe was the first Pharaoh in Egypt to have a harem -- which is why he wanted Sarah. He was a man of energy and achievement, the greatest Pharaoh of his day.

The reign of Mentuhotpe the Great ended in 1911. With his departure the end of the Dynasty was not long in coming. Sankhkare Mentuhotpe (Mentuhotpe III) followed him for 12 years, down to 1899. Then the next seven years were years of anarchy. Nebtowere Mentuhotpe (Mentuhotpe IV) and others tried to maintain control. Confusion reigned in the land of Egypt.

What was happening in Egypt during 1899-1892? It was a time of great civil war. The power of Thebes was being challenged. This terrible war brought about the end of the 11th Dynasty. This war was the MOST IMPORTANT STRUGGLE IN THE HISTORY OF EGYPT because it resulted in the rise to power of the great 12th Dynasty of Thebes. This was the dynasty that would lead Egypt to world power and domination, in the days of Jacob and Joseph. The year of 1892 is very important. It witnessed the end of the civil war and the seven years of near anarchy. In it, the power or

hegemony of Thebes was re-established, but with a new ruling house, the famous Dynasty 12.

During the first 112 years of this great Dynasty four successive kings occupied the throne. Each one increased the prestige, power, and might of the dynasty. Then, in 1779, one of the greatest conquerors of ancient history came to the throne. His name was Sesostris (or Senwosre) III. His conquests made it possible for the Children of Israel to have influential positions in the government that dominated the ancient world.

Sesostris the Great and the Egyptian Empire

Sesostris III spent the first 19 years of his reign (1779-1760) in subjugating Ethiopia, the region south of Egypt along the Red Sea and Indian Ocean. But he did more than conquer the Ethiopians. He transported them to distant lands!

The story is in Herodotus' History, Book II. Sesostris set sail in ships with his armies from the area of the Persian Gulf. He moved his fleet along the shores conquering the various peoples. The fleet moved down the west coast of India and then up the east coast all the way to the region of Burma and Southeast Asia. Because the waters there were much more shallow than they are now (all geologists recognize there has been a great sinking in the region of the Bay of Bengal. Notice the many little islands in the area) Sesostris had to return to Egypt.

Now here is something very significant in relation to this story: southeast Asia has many black people. Where did they come from and how did they get there? The only logical answer is that Sesostris brought them from Ethiopia. Since he conquered Ethiopia he must have established colonies of Cushites along with Egyptians in Southeast Asia. The people of Southeast Asia tend to be folk who do not travel by ship. The movement to southeast Asia is also something that they would not carry out on their own. The reasonable explanation is that they were transplanted, taken as colonies by someone else!

This would also explain why the culture of ancient Egypt is found in southeast Asia. For example, the Australian Boomerang was first found in the Nile Valley! This is just one of numerous characteristics of Egyptian culture found in this far-removed area of the world. All of this also implies something very significant: if the Egyptians and Sesostris could send a great army and fleet all the way to Asia (and such expeditions certainly took place more than once), Egypt must have been the great sea power in ancient times. Egypt's greatness was not only due to military power on land but also because of control of the seas. As is true of Assyria, the greatness of ancient Egypt has never been realized by historians.

But this is only the beginning of the story of Sesostris the great conqueror. When he got back to Egypt, he gathered a great

army and set out to conquer the near east. Manetho records that "in nine years (1760-1751) he subdued the whole of Asia (this refers to Asia Minor and the near east only, just western Asia). And Europe as far as Thrace."

Just what Sesostris' time schedule of conquest was is not exactly known. However the indication is that he subjugated Assyria very early in his campaign. In the early King List of Assyria there was a king named Balaeus who ruled from 1795-1743, the very time of Sesostris. According to Syncellus, in the middle of Balaeus' reign in 1758. Another king named Sethos came to the throne. Why this unusual event? It is very probable that the year 1758 marks the date of the conquest of Assyria by the Egyptian Pharaoh and the beginning of a joint reign in Assyria to stabilize the monarchy weakened by foreign invasion. Sethos was appointee of Sesostris III. (Compendium. Vol. I, p. 321).

Sesostris occupied Palestine very early in his campaign also, probably just before the overthrow of Assyria. The indication is that he took Canaan during the time Jacob was in Mesopotamia at Haran serving Laban. This was toward the end of the life of Isaac who died in 1737 -- the period covered by Genesis chapters 27 through 35. This period will be discussed in more detail shortly.

After the occupation of Canaan and Assyria. Sesostris took Asia Minor also. Then he moved up into the Caucasus area between the Black and Caspian Seas. Next he took his armies into Scythia, Southern Russia north of the Black Sea and overcame the Scythians. Finally Sesostris and his forces moved into the region of Thrace and Macedonia north of Greece. At this point, they conquered no further but turned around, again following the northern coast of the Black Sea, and journeyed back down to Egypt.

Actually, then, the Egyptians under Sesostris came to dominate most of the civilized world. It is said that at a much later time Darius, King of the Persian Empire, was not allowed to place a statue of himself in front of a statue of Sesostris because he had not succeeded in conquering the Scythians while the great Egyptian ruler had. There is no question about it, Sesostris III was one of the greatest rulers of ancient times! Under his dominion Egypt built a world empire. God wanted Egypt to reach this pinnacle of power for the sake of the Children of Israel and the carrying out of his purpose.

After conquering the world, Sesostris returned to Egypt to concentrate on domestic affairs. In 1741 he associated his son, Amenemhe III, with him on the throne of Egypt. They ruled jointly for 11 years to 1730. As recorded by Herodotus (Book II, Sections 108-9), Sesostris was very prosperous toward the very end of his reign. This was due to the seven years of plenty when Joseph ruled in Egypt. This part of the History of Egypt will be presented in the next chapter. With this background in mind, concerning the empire of Sesostris and the greatness of Egypt the

stage is set for the story of Joseph and his brothers in Egypt.
Yes, the Bible and ancient history can be harmonized.

CHAPTER 25

Joseph's Reign in Egypt

The story of Joseph in Egypt is one of the most fascinating in all ancient history. Joseph rose to be second in command in the most powerful nation on earth. Later his brothers also held positions in the Egyptian government. Their families lived in the most fertile area of the Delta.

When did Joseph come to Egypt? When did his period of public service begin? When did the seven years of plenty and the seven years of famine occur? How did the Children of Israel gain possession of the lushest area in Egypt, the land of Goshen? Who was the great Pharaoh when Joseph ruled?

All these points, and many more, will be covered on the following pages. But before telling of Joseph's career in Egypt. It is necessary to back up in time and fill in a few points concerning Isaac and Jacob in Canaan.

Jacob in Mesopotamia

As stated in Part Three, "Abraham's Impact on History," Isaac married Rebekah in 1876 when he was 40 years of age (Gen. 25:40). Twenty years later, in 1856, when Isaac was 60, Jacob and Esau were born (verse 26).

Now move ahead quickly to the story of Genesis 27. The first verse of the chapter tells us that Isaac was now old and his eyes had become dim. At this point he must have passed the age of 100 but the exact year is not given. However, it has been suggested that Isaac was 117 at this juncture and Jacob 57. As the chronological summary that follows will show, these ages are accurate because they harmonize with all later dates in relation to the lives of Isaac, Jacob, and Joseph as well as dates in the history of Egypt in this period.

Isaac apparently felt he has going to die soon. Notice his words in verses 1 through 4. Esau also expected his death (verse 41). However, Isaac actually lived to be 180 (Gen. 35:28). So he lived 63 years after this event. At this time, then, he must have had some temporary illness or weakness which led him to believe death was near. And which also caused his eyes to dim. Apparently God allowed this to come upon Isaac because he wanted the blessing given to Jacob at this time and not later. God had a certain time schedule and this event at this time was necessary for his overall plan.

Notice the interesting story in this chapter. Jacob had gotten Esau's birthright previously. Now, with the help of his mother, he also obtained the blessing. Once it is given it could not be recalled. (Genesis 27:35-36) Though Jacob got the blessing by trickery God still wanted him to have it. Jacob was chosen

over Esau even though Esau was the first born. Read Romans 9:10-14 in connection with this.

Esau was very angry as can easily be imagined. He resolved to kill Jacob. (verse 41.) Rebekah learned of this and told Jacob to flee to her home country in Mesopotamia to her brother Laban. However, she did not tell Isaac the real reason for his journey but said it was for the purpose of finding a suitable wife (verses 42-46).

As a result of these events, Jacob traveled to Padanaram in Mesopotamia to the house of Laban. His uncle, the brother of Rebekah (Gen. 29). Jacob was born in 1856. This event was 57 years later in 1799. How long was Jacob in Mesopotamia? To find the answer it is not necessary to go through all the details of Jacob's relations with Laban. It can simply be found in verses 38 and 41 of chapter 31. When rightly understood, these verses actually speak of two separate periods of 20 years. A total of 40 years in all. Some commentators have stated that the period was only 20 years but this is not long enough to permit the birth of so many children. Actually the 40 years falls into three periods -- 14, 20, and 6. Jacob served Laban 14 years for Rachel and Leah, 20 years for nothing, and six years for wages (cattle). (Read the detailed discussion of this in Adam Clarke's commentary following Genesis 31 where an excellent chronological table is provided.)

Jacob did not return to Canaan until 1759. Now recall the events of the reign of Sesostris the Great recounted in the last chapter. He began his military campaign to conquer the world in 1760. Apparently he subjugated Assyria in 1758. Thus he must have subdued Palestine with little resistance prior to 1758 just before Jacob returned from Mesopotamia! The death of Isaac took place 23 years later in 1736. Jacob and Esau buried him (Gen. 35:27-29). With this chronological background covered, the story of Joseph in Egypt may begin.

Joseph sold into Egypt

The story opens in Genesis 37. At this time Jacob lived in the area of Hebron in southern Canaan (verse 14). Joseph was just a teenager of 17. Based upon the chronology of his reign in Egypt which will be presented shortly, the date of this chapter is 1747.

Because Jacob loved Joseph more than his other sons. And because Joseph had some unusual prophetic dreams that he did not keep to himself, he incurred the wrath of his brothers (verses 3-11). First they entertained the idea of murdering him but changed their minds and sold him to a caravan that was on its way to Egypt (verses 26-28). Once there, he was sold to Potiphar, an officer of the Pharaoh. Thus began the adventures of Joseph in Egypt.

The account continues in chapter 39. With God's protection and blessing, Joseph quickly gained a responsible position with Potiphar (verses 1-5). However, his excellent appearance and personality became a temptation to his master's wife (verse 6-7). When he resisted her advances she used trickery and lies to frame him into being cast into prison (verses 8-20). About this time Joseph must have wondered whether God was on his side or not. Things were going from bad to worse. Not only had he been sold into slavery by his own brothers but now he had been thrown in prison for being a loyal servant. But God was directing his life. This was simply the means by which he would finally come to the attention of the Pharaoh!

Time moved along to the year of 1736. Joseph was now 28 years of age. He was one of the most model prisoners in History. The keeper of the prison actually entrusted to him the care of all the other inmates (Gen. 39:21-23). God was providing Joseph with plenty of training for his future responsibilities. Among the prisoners were the former baker and butler of the Pharaoh. They had somehow offended the King and were being punished for it (Gen. 40:1-4). Joseph and these two men did not know it, but they would serve as instruments of God in ultimately bringing Joseph to fame in Egypt. The baker and the butler each had a dream. Little did they realize that God was the source of these dreams. But Joseph, as recorded back in chapter 37, had experience in these matters. He knew that God both inspired dreams and interpreted them. Notice what he said in Genesis 40:8: "Do not interpretations belong to God?" Then he heard the men's dreams and told them what they meant. The rest of this 46th chapter goes on to show how these prophetic dreams came true.

The significance of this incident is that Joseph established a reputation as an interpreter of dreams. This is what God wanted because it was the means by which he would come to the Pharaoh's attention. Joseph had asked the butler to remember him before the Pharaoh when he got his job back (Gen. 40:13-15). However, the last verse of chapter of 40 records that the butler forgot Joseph. This first verse of chapter 41 shows that Joseph had to remain in prison for two more long years. But this too was all according to God's schedule of events. It was not yet the proper moment for Joseph to come to high office in Egypt.

The first 8 verses of chapter 41 tell of Pharaoh's dream of seven fat and seven lean cattle and seven fat and seven lean ears of corn -- which the magicians and wisemen of Egypt could not interpret because God had sent it. Now was the time for the butler to remember Joseph. He told the Pharaoh how this young Hebrew had interpreted his dream and that of the baker (verses 9-13) two years before.

Joseph was summoned out of prison and brought before the leading king in Egypt. Under God's inspiration he interpreted the Pharaoh's dreams which represented the next fourteen years of Egypt's history. The first seven would be years of plenty, the

last seven would be years of famine (verses 14-32).

But God inspired Joseph to go beyond this interpretation. What Joseph said next is recorded in verses 33-36. He advised the Pharaoh to choose someone to wisely store up food during the good years in preparation for the famine period. The Pharaoh realized he was talking to an unusual and gifted individual. He did not take long in making a decision. He appointed Joseph over all the land of Egypt with authority second only to his own (verses 37-45). In one short day Joseph had risen from a dungeon to the position, of king in Egypt. When the time is right, God causes events to happen suddenly!

The Importance of Dynasty III

"Joseph was thirty years old when he stood before the Pharaoh king of Egypt" (Gen. 41:46). This was the year of 1734, a date which marks not only the beginning of Joseph's governorship in Egypt but also the beginning of the fourteen years of plenty and famine. This key date will now be proven on the basis of the dynastic history of Egypt. To do this it is necessary to briefly review the chronology of Egypt from the beginning. Dynasty I began in 2254 and lasted for 261 years to 1993. Dynasty II began in 1993 and lasted for 256 years to 1737. Then, in this year of 1737 Dynasty III commenced (while Joseph was still in prison). In short, the first three dynasties of Manetho's history go forward in logical 1, 2, 3 order. This is not the case with most other dynasties.

The first king of the Third Dynasty was Zoser I who ruled for 19 years, 1737-1718. In the 18th year of his reign the seven years of famine ended (1720-1719). Zoser preserved a written record of this calamity. No other seven-years' famine is ever reported during the entire history of the Pharaohs! This could be none other than the biblical famine under Joseph because it comes at exactly the right time. It does not conflict with any of the biblical or Egyptian chronology for this period in ancient times. Rather, it helps clear away chronological problems that previously existed.

Zoser's account of the famine has been found on the rocks of the island of Sehel, at the Nile's First Cataract. This is what he wrote:

"Year 18, ... I was in distress on the Great Throne, and those who are in the palace were in heart's affliction from a very great evil, since the Nile had not come in my time for a space of SEVEN YEARS. Grain was scant, fruits were dried up, and everything which they eat was short The infant was wailing; the youth was waiting; the heart of the old man

was in sorrow The courtiers were in need. The temples were shut up Everything was found empty." (Translation by J. A. Wilson in "Ancient Near Eastern Texts", edited by J.B. Pritchard, page 31, emphasis added.)

It must be realized that the famine was not due to lack of rain in Egypt. Rather, it came as a result of the Nile not flooding for seven years. The Nile floods lay out rich Soil along the river's shores. When the waters recede crops are planted in the rich soil left behind. The Nile usually rises in June-July and recedes in October-November. Crops are then planted in the winter and harvested in the spring before the next inundation. The Nile failed to rise in the summer of 1727 and this marked the beginning of the seven years' famine.

The fourth ruler of Dynasty Three was a man named Souphis. Variations in the spelling of this name are Saophis or Suphis (Compendium, Vol. I, pp. 64-65, 76). This same name is also found in the Fourth Dynasty as preserved by Manetho, who used the form Suphis. Those who copied from Manetho used the different Greek spellings listed above. This individual was none other than Joseph.

Joseph in Hebrew is not pronounced with an English "J" sound, but with a "Y" sound. In Manetho's Egyptian transcription of the name, only the consonants "S" and "PH" appear -- the letters at the beginning and end of the name. There are no vowels in Hebrew -- hence the Greek Suphis, Saophis, or Souphis, variant forms in which two or three vowels have been added.

The ancient historian Eratosthenes wrote that the Egyptians designated Suphis as a "money-getter" or "trafficker" (trader). Though these were meant to be uncomplimentary titles, they do describe Joseph in his responsibilities as ruler in Egypt. (Compendium, Vol. I, p. 64.) Read Genesis 41:46-48 and 47:13-26 in connection with this.)

In Dynasty III Suphis or Joseph is listed as reigning 16 years from 1684 to 1668. However, in Manetho's account of Dynasty IV he is given 66 years. The listing of Suphis in both of these dynasties makes it clear that Dynasty IV, a foreign dynasty, must have PARALLELED Dynasty III. The two records together tell the full story. Only the latter portion of Joseph's reign is preserved in the list of rulers in Dynasty III. The entire period of Joseph's public service is found in the parallel account, the list for Dynasty IV from Manetho. The 66 years of Joseph's public service, the full period of his reign, span the years 1734-1668 (Compendium, Vol. I, pp. 65, 76).

Now compare this date with the seven years of famine during the reign of Zoser. The famine ended in the year 1720. The seven years of the famine thus extended from 1727 to 1720, the previous years of prosperity from 1734 to 1727. According to the Bible, Joseph came to power at the beginning of the seven years

of prosperity when he was age 30 (Gen. 41:46-48). This would be 1734. And 1734 is the very date of the commencement of Joseph's 66 years of public office, as listed in the Fourth Dynasty. Since Joseph was 30 years of age upon entering public office and served 66 years, he was ruler in Egypt till age 96. Fourteen years later he died at the age of 110 (Gen. 50:26) -- the year 1654.

All these dates in the history of Egypt and the life of Joseph fit out perfectly. Once more it is proven that the history of ancient times and the history of the Bible can be beautifully harmonized. Now it easy to see why Dynasty III is one of the most important in all Egyptian history. It contains the records of Joseph's rulership and of the seven years' famine, thus adding much to our understanding of the Bible. It also shows the proper position of Dynasty Four which will be discussed in more detail shortly. But now it is time for another look at the great Dynasty XII.

Joseph and Dynasty XII

Who was the great Pharaoh under whom Joseph serves? The answer is contained in the history of Dynasty XII, the dynasty made famous by Sesostris the Great.

Again a review of Dynastic chronology is necessary to prove the proper placement of Dynasty XII. Its predecessors Dynasty XI of Thebes, began in the year 2035 during the reign of Shem in Dynasty I. Shem, remember, divided the power in Egypt by creating new dynasties at Thebes and Heracleopolis. Dynasty XI lasted 143 years, 2035-1892. The year 1892 climaxed seven years of civil war and near anarchy in Egypt and witnessed the rise to power of a new dynasty in Thebes, Dynasty XII.

Dynasty XII continued for 212 years to 1680. Since Joseph ruled in Egypt 1734-1668 his years in public office paralleled the last 54 years of Dynasty XII (1734-1680). Dynasty XII was also paralleled, then, with Dynasties III and IV. Strange as it may seem, Dynasties III, IV, and XII were contemporary for many years. (a good way to remember this is that 3 times 4 equals 12.)

Now it begins to become clear what Manetho did in his treatment of the dynastic history of Egypt. First he told the story of Thinis or Abydos (Dynasties I and II, then he moved to Memphis (Dynasties III, IV, V, VI, VII, and VIII), next to Heracleopolis (Dynasties IX and X), and then, after all that, he finally told the history of Thebes (Dynasties XI, XII, others)! This arrangement makes it appear as if Dynasty XII came long after dynasties III and IV, but actually they were parallel for decades.

The average historian who reads Manetho gets the following picture: the history of Egypt apparently begins with Thinis, proceeds to Memphis, and then to Thebes. In this way he has finished the stories of Dynasties III, IV, V, VI, VII, and VIII

of Memphis before getting to the 11th and 12th of Thebes. From this he deduces the false concept that Memphis had already ceased to be the center of government before Thebes became important with Dynasty XI and Mentuhotpe the Great.

But when we know that Dynasties III, IV, and XII were parallel, it becomes possible to determine who the Great Pharaoh was in Joseph's day. Remember the rise in power of the Great Dynasty XII after its beginning in 1892. Then, in 1779, the reign of the Great Sesostris III commenced. Between 1779 and 1751 his worldwide conquests made Egypt the greatest power on earth. Under his administration Egypt built an empire with colonies in areas far-removed from, Egypt. In 1741, ten years after completing his world conquests, Sesostris made his son, Amenemhe III, co-ruler with him on the throne of Egypt. They ruled jointly for 11 years till the death of Sesostris in 1730. Amenemhe III continued to rule till 1692 and thus his entire reign covered the lengthy span of 49 eventful years!

Now recall the story of Joseph in connection with this. He was appointed second in authority in all Egypt in the year 1734 -- seven years after the beginning of the reign of Amenemhe III! Though reigning jointly with his father, Amenemhe must have, by this time, been the most active and dominant figure in the government. This was the king whose dream Joseph interpreted in Genesis 41 and who made Joseph governor over all the land of Egypt!

There are many factors which indicate that Amenemhe was the leading individual at this time in Egypt's history. In Herodotus' History (book II, Section 108) it is reported of this period that many canals were dug which intersected the whole of Egypt! These canals were dug by foreign labor -- the prisoners Sesostris had brought back to Egypt from his far-reaching military campaigns! But what was the purpose of these canals? Remember that the seven years of great prosperity began in 1734. To increase this prosperity, these canals were dug so that many more acres of land could be flooded by the unusually high Nile during this seven year period. In this way the immense seven year crop could be produced that was harvested and stored under Joseph's direction. Presumably Sesostris, who died in 1730, did not see the end of this great project which continued to be carried out by his son, Amenemhe III. Until 1727 when the prosperity ended.

The Achievements of Amenemhe III

But Amenemhe did much more! Egyptian history rarely records a man who exerted so much energy in a positive direction. During his reign the famed Labyrinth was erected -- A vast building which was nothing less than the "Pentagon" of ancient Egypt. Ancient authorities say that it was built as a place of meeting for the officials of the Egyptian nones or political divisions. This extensive structure was necessary for the administration of the vast governmental affairs of Egypt and its empire. From Herodotus' (History, Book II. Section 147) we learn this

fascinating information: the entire building was surrounded by a single wall and it contained 12 courts and 3,000 rooms, 1,500 above ground and 1,500 below ground. Knowing Joseph's great impact on Egyptian affairs and his wisdom in administering them it is only logical that he would be the key individual in the planning and building of these headquarters offices.

Amenemhe's greatest projects centered around the use of water from the Nile, the key to Egyptian prosperity. One of these projects supplies important proof that Joseph's life coincided with his. Under Amenemhe, Lake Moeris was developed for the storage of water. Between the Nile and Lake Moeris, for the purpose of carrying water from the river to the Lake, was constructed a long canal or secondary river. This canal exists and is used today, but it still bears its ancient name, the "Bahr Yusuf" -- which means the River of Joseph!

To make all of this clear, more information is necessary about Lake Moeris, the Bahr Yusuf, and the Fayum where they are located. The Fayum is a province of Egypt southwest of Memphis. Much of it and surrounding regions form a vast depression which is below sea level and surrounded by the Libyan hills. Today the Fayum proper is an oasis in the Libyan desert. It is connected with the Nile by the Bahr Yusuf, which reaches the oasis through a gap in the hills separating the province from the Nile Valley. The cultivated land in this unusual Fayum oasis is formed of Nile mud brought down by the Bahr Yusuf and distributed through irrigation canals.

Within this vast depression was Lake Moeris. This body of water was a natural Lake but Amenemhe ordered it to be greatly expanded so it would hold much more! What Amenemhe said in effect was this: "We have learned from experience that we must store water. The best way to do this is to greatly expand the capacity of Lake Moeris and direct the overflow of the Nile into it. Then, when we find that the Nile is low, we can open the dams of the Lake and let the water run back the other way into the Nile again."

A careful look at a map of lower Egypt makes clear how this would work: the Bahr Yusuf is the long stream or canal that is a few miles to the west of the Nile and flows parallel to it into Lake Moeris. Since this great Lake was below sea level the Nile waters would flow into it through the River of Joseph with no difficulty. Thus, when the Nile dried up, as it had done during the famine years, the waters in Lake Moeris could be released and sent back through the Bahr Yusuf into the depleted river to supply moisture for at least some of the area. Lake Moeris, then, became the great storage area.

Both the Bahr Yusuf -- Joseph's Canal -- and the Labyrinth were constructed before the seven years of famine. Joseph supervised the construction of the canal for Amenemhe III during the years 1734-1727 to prepare for the seven years of terrible famine that were soon to arrive. And the immense Labyrinth, which

spread over many acres, served as a general headquarters for the government and as a center of administration for the distribution of government provisions. The 20% that was collected during the years of plenty to be used in the years of famine.

Dynasty XII was Dominant

With the foregoing in mind, it seems most probable that Amenemhe III of Dynasty XII was the leading ruler in Egypt in this period. And because Joseph was second in command in Egypt, and since his full 66 year reign is listed in the Fourth Dynasty, this would make Dynasty IV the second most important in the country. And, finally, Dynasty III, the Dynasty of Zoser, would take third position.

Therefore, since Dynasty XII was the dominant dynasty in Egypt at this time, the question arises: where was the government of Dynasty XII, the government of Amenemhe III being held? Obviously the center of government was not way down south at Thebes since the main activity was all centered around Memphis.

The answer is that the focal point of Egyptian government was the city of Lisht near the Fayum. The supreme government was at Lisht in lower Egypt right near Memphis. So Lisht was the leading center and Memphis was the area second in importance because Dynasty Four was centered there. Lisht and Memphis ruled jointly, but Lisht was the most important because the Pharaoh of Dynasty XII exercised the ultimate authority in Egypt.

The supreme rule over ALL Egypt, then, was exercised from Lisht under the leadership of Dynasty XII. But since it was originally Theban, Dynasty XII governed directly only Upper Egypt. However, because this dynasty of Amenemhe III was supreme in all matters of external or general overall policy -- policy that concerned the entire country -- the decisions made by its rulers (and Amenemhe in particular) were dominant, In other words, Amenemhe could intervene in any or all matters when necessary, but he did not directly administer all districts outside of the Theban area. However, when it came to gigantic projects such as developing Lake Moeris, digging the Bahr Yusuf, or building the Labyrinth. He gave the orders and they were carried out. This, then, is the way the governmental organization in Egypt in this period is to be understood.

CHAPTER 26

Israel Comes to Egypt

Everyone is familiar with the story in the Bible of how Jacob and his children came to Egypt where Joseph was. But history books do not tell when this occurred. Nor do they explain how this event fits into the history of Egypt. The coming of the Israelites had an important and lasting effect on the history of ancient Egypt and, as this chapter will show, upon the course of events in the entire ancient world.

When the Israelites came to Egypt in proceeding with the story, notice what Joseph told his brothers after revealing his identity to them in Genesis 45: "For these two years hath the famine been in the land: and yet there are five years, in which there shall neither be earing nor harvest Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph ... thou shalt dwell in the land of Goshen ... and there I will nourish thee; for yet there are five years of famine ...'" (verses 6, 9, 11). This statement indicates that the Children of Israel came into Egypt in 1726 in the autumn after the summer harvest had failed for two years in Palestine (Compendium, Vol. I, p. 65). This was 239 years before the Exodus.

On the way to Egypt, Jacob and his family stopped at Beersheba to offer sacrifices to God. There, in a night vision, God spoke to Jacob and told him that later he would again bring them up out of Egypt. (Gen. 46:1-4). So here was another important prophecy telling of major developments in the history of the Children of Israel. These promises from God became an important part of the family tradition of the Israelites.

The chapter goes on to name the sons and grandsons of Jacob who accompanied him into Egypt. This list of names totals (66) (verse 26) but, when Joseph, his wife, and his two sons, Ephraim and Manasseh, are added, the total was (70) (verse 27). In other words, the immediate family of Jacob in Egypt totaled this number. In addition, however, there were Jacob's daughters and the wives of his grandsons, as well as any servants they might have had. So the entire group that entered Egypt was well above this figure of 70! All these Israelites would require a considerable territory in which to dwell. God had provided for their needs well in advance. God promised the Israelites an inheritance in Egypt over two centuries earlier. Notice what he told Abraham in Gen. 15:18: "In the same day the Eternal made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Other scriptures in the Bible make plain that the "River of Egypt" is the Nile. (Joshua 15:4, 47 and I Kings 8:65.) Some modern critics insist this does not mean the Nile. Instead, they claim this term refers to a dry river in the midst of the Sinai

Peninsula which flows only in the winter. But the Bible plainly declares that it is the river of Egypt, not the river of the Sinai Peninsula. There is only one river of Egypt, the Nile.

If God had not given Abraham's descendants dominion to the river of Egypt, then what right have his descendants -- the British and other modern day Israelites -- had to build the Suez Canal? Why was it wrong for Nassar to have taken over the Suez Canal unless it belonged to Israel in the first place by authority from God who owns the entire earth?

The very fact that God used Israel to build the Suez Canal is in itself proof that the Children of Israel should possess the land of Egypt to the Nile!

The Land of Goshen

God, then, had told Abraham that his descendants were going to control land or territory to the river of Egypt, the Nile. How was this promise fulfilled? The answer is found in the account contained in Genesis 45-47. Notice what the Egyptians themselves promised the Children of Israel because of what Joseph did for them. At Pharaoh's command, and under his authority, Joseph told his family, "And thou shalt dwell in the land of Goshen" (Gen. 45:10).

Jacob and all the family of Israel were permitted to dwell in the land of Goshen. But where is the land of Goshen? This question merits serious discussion because this area is invariably misplaced on Bible maps today. Modern scholars think it was a small, semi-desolate area east of the Nile, halfway between the Nile and where the Suez Canal is today. This is supposed to be the land with which God blessed Jacob. Because critics have assumed this small, arid plot to be the land of Goshen, they cannot believe that there were 600,000 Israelite men, beside women and children. A total of some two to three million people at the time of the Exodus. The area they think was Goshen could not possibly support this many people with all their cattle. But, of course, the fact is that the scholars have simply not understood where the land of Goshen is.

The Bible reveals the true location of Goshen. Read Gen. 46:28-29: "And he (Jacob) sent Judah before him unto Joseph, to direct his face unto Goshen." Jacob was coming down into Egypt from Beersheba in Palestine. "and they came into the Land of Goshen. And Joseph made ready his chariot, and went up (northward) to meet Israel his father, to Goshen, and presented himself unto him." Notice that Joseph was not in the land of Goshen. Joseph dwelt near the Pharaoh in Memphis, the capital of lower Egypt. Memphis may still be visited today. It is just west of the Nile, a few miles south of modern Cairo. Joseph, then, "went up to meet Israel His father." He went up to Goshen. He was going NORTH. Therefore, as the Bible makes plain, the land of

Goshen was north of the capital of Egypt at this time.

Now move ahead to Genesis 47:5-6. "And Pharaoh spake unto Joseph, saying, thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle." Take careful note of what Pharaoh said to the Children of Israel: "the land of Egypt is before you, the BEST of the land, the land of Goshen." Pharaoh Amenemhe III was actually giving the Israelites one of the richest portions of all Egypt. God was fulfilling the promise made to Abraham.

Now since this territory was to extend all the way to the Nile, the land of Goshen could have been nothing less than the entire eastern Delta region, one of the lushest portions in all Egypt. This is where God wanted his people to settle and grow into a great nation.

The Israelites' Occupation

There is another phase of this story that should be emphasized. Pharaoh Amenemhe, in granting this area to Jacob's family, had a certain service in mind which he wanted the Israelites to render him. Turn back to Genesis 46:33-34: Here Joseph was instructing his father what to say to the king when they meet: "And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." Egyptians often hired foreigners to tend their cattle. So the purpose was to have the Children of Israel dwell in the land of Goshen to tend cattle there. Remember what Pharaoh said to Joseph in chapter 47, verse 5, about his family: "If thou knowest any men of activity among them, then make them rulers over by cattle." This was Pharaoh's fee for granting the land of Goshen to the Israelites.

Pharaoh's cattle were in the land of Goshen. He wanted the Israelites to care for them there. Amenemhe knew that if Joseph could bless all Egypt as he had done, Joseph's family would also be bound to bless his own stock. So his motive was not altogether unselfish. But, in doing this, the Egyptians granted the right of the Children of Israel to this territory. So, by command of the Pharaoh, all the land of Goshen was given to the Children of Israel as partial fulfillment of God's promise that Abraham's seed should extend to the river of Egypt, to the Nile.

The Land of Rameses

Now move ahead to Gen. 47:11. "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of land, in the land of Rameses, as Pharaoh had commanded." Back in verse 6, "the best of the land" was called "the land of Goshen." Obviously the land of Goshen and the land of Rameses were the same area.

But this name Rameses at this point in Genesis has caused problems. Perhaps the greatest difficulty in reconciling the Bible with the history of ancient Egypt has been this very reference to the land of Rameses. Puzzled scholars have assumed either that the book of Genesis was a late document which inserted the name of Rameses in place of some lost original name, or that the name is original and the account of the Exodus took place after Rameses and not in the manner described in the Bible. Neither of these explanations is correct.

Historians have been puzzled by the fact that the name of Rameses should appear on so many of the building blocks that went into the early buildings of the Third and Fourth Dynasties. Their mistaken and illogical explanation is that Rameses the Great (773-707) had his servants take time out centuries later to carve his name on all these stones. It never occurred to them that there might actually have been a Rameses who assisted in the erection of those fabulous monuments centuries earlier in the days of Jacob!

Here is the answer to the historians' problem. Long before Rameses the Great was born, there were several kings, not known by modern historians, with some form of the name Rameses. The record of these kings of the Delta, foolishly rejected by all historians today, is the key to this enigma in the Bible! These names were preserved by Syncellus in the Book of Sothis which contained a genuine list of kings from Manetho. Manetho does not include them among true Egyptian dynasties because their seat of government, though originally from Tanis or Zoan in the Delta, was early moved to the island of Crete. Zoan, however, probably remained a secondary or subsidiary site of government. This list of names may be found in Waddell's "Manetho", page 235. Dr. Hoeh has reproduced the names of these kings down to the year 1299 B.C. in Vol. I of the Compendium, pages 96-97.

In further defining the territory included in the "land of Rameses," here are some more facts. In the days of Jacob Egypt was a vast Mediterranean power. Remember the story of Sesostris the Great. From one of the earliest areas settled by the Egyptians was the island of Crete -- Caphtor in Hebrew -- came the Philistines (Jer 47:4; Amos 9:7). The Philistines descended from Mizraim, father of the Egyptians (Genesis 10:13-14). Ruling over the Egyptians and Philistines in Crete and the eastern Nile Delta was this little-known dynasty of Egyptian kings mentioned above. The first name in the king list is Mestram or Mizraim who

ruled 2254-2219.

At the time Jacob came to Egypt with his family, the Cretan king of this dynasty, who was subject to the jurisdiction of Amenemhe III, was Rameses (1774-1715)! Because of Joseph's service to the Egyptian government, the Pharaoh transferred title to the land of Rameses from the line of Rameses to the line of Israel -- and that included not only Goshen, but Crete. (Is it not significant that centuries later the title to Crete passed to the British throne on which a descendent of Jacob sits?) So, amazing as it may seem, the land of Rameses included not only the eastern Delta in Egypt but also the island of Crete.

Another factor needs to be brought in at this juncture. Ancient Egypt was a feudalistic world. In feudalism the great king, or Pharaoh, was Amenemhe III. He leased portions of land out to his princelings and lords (who, then, leased parts of their land to others of still lower rank). Thus Amenemhe, though having leased Goshen and Crete to the lesser king, Rameses and his family, still had the authority to transfer the title from one to another. And this is what he did, transferring the right to the area from Rameses to Jacob.

A "Rule of Twelve"

In Manetho's king list for Dynasty XII we discover something very interesting and significant for this period in Egypt's history. During the years 1722-1700 he lists as rulers "others" including Dodecarchy, which means "rule of twelve." (Compendium. Vol. I, p. 91)

Think of what this means: just at the very time when Joseph is in Egypt, we discover a rule of twelve men. Who could these men be? Obviously they must have been in agreement and harmony with one another since the country did not fall apart at this juncture. The logical conclusion is that these men were brothers. These twelve men could be none other than Joseph and his brothers, the sons of Jacob, the ancestors of the twelve tribes of Israel.

As stated earlier in this chapter, Joseph appears as a ruler in both Dynasties III and IV under the name "Suphis." And these dynasties were parallel with Dynasty XII. And so here, in the king list for Dynasty XII, we find another reference to Joseph in addition to the fact that the "River of Joseph" was also built at this time. Here is additional proof that Dr. Hoeh's reconstruction of ancient history is correct in every significant detail.

Now notice carefully when this rule of twelve began -- in 1722. This was two years before the end of the seven years' famine of 1727-1720. Amenemhe III not only placed Joseph in high office in Egypt. He did the same for his brothers. He already knew the wisdom and skill of Joseph. At this crucial period, with

many problems developing in the latter years of the famine, he placed the whole family of Israel into the administration of Egypt to aid in handling all the mounting difficulties that existed. The Israelites had come to prominence in the leading government of the ancient world.

Israelites and the Egyptian Empire

This information on the Dodecarchy provides a new perspective about the activities of the Children of Israel at this time and the decades following. Naturally. If these twelve patriarchs ran the country, they must have sent out individuals to serve in positions throughout the vast Egyptian empire which Sesostrius III had established. So even at this early time many Israelites were gaining experience as colonists in far-flung areas on the fringes of the civilized world. Many of these descendants of Jacob were probably sent out in the days when the twelve patriarchs ruled and never returned to Egypt to form a part of the main body of Israelites. Hence, in the years of the oppression and at the time of the Exodus, not all Israelites were in Egypt! This helps explain the many traditions of Hebrews migrating to seemingly unusual areas such as Scythia (southern Russia) later.

Many years before, Israelites had established colonies there as part of the business they were performing for the Egyptian government. One of the areas that Sesostrius the Great had brought under Egyptian dominion was the land of Canaan. This is clearly indicated in the Bible in at least two instances.

The first is found in I Chronicles 7:21-22. Read this scripture carefully. It speaks of Ephraim, the son of Joseph, and lists his children. Ephraim, remember, was the son of Joseph born in Egypt. This is where he lived. Yet this passage in Chronicles speaks of one of his sons being slain in Canaan by some Canaanites while Ephraim was still alive. So here were Israelites in Canaan centuries before the Exodus.

Undoubtedly they were there under the authority of the Egyptian government which exercised dominion in that region.

The second instance is in Genesis 50 in the story of the burial of Jacob (verses 1-15). Notice especially verses 7-9: "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it "was a very great company." The remainder of the story goes on to record the burial of Jacob near Mamre in southern Palestine. (The date of Jacob's death was 1709. See Gen. 47:28)

Here we find the story of a great company of Israelites and

Egyptians moving into Palestine with no problems involved as there might have been if this had been unfriendly territory. Apparently, to Egyptians and Israelites both, they were not really leaving Egypt at all in undertaking this journey. This account implies that the Canaanites recognized the dominion and authority of Egypt, that the land of Palestine was considered a part of Egypt. When the Canaanites saw this great company approaching, they did not consider it a foreign invasion and prepare themselves for war. They just quietly observed the proceedings (verse 10). Here, then, is another indication in the Bible of the existence of a great Egyptian empire in the days of Joseph, a factor which is confirmed by Herodotus and others.

In concluding this chapter, turn back to Gen. 46:8 and 13. Here is the account of the Children of Israel coming into Egypt, the listing of Jacob's sons and grandsons. Pay attention to verse 13. Here it is recorded that Issachar had a son named Job. Is it the same Job renowned for his trials and patience? The story of the Israelites in Egypt in this period is not over.

CHAPTER 27

Job in the History of Egypt

Opposite Cairo, across the Nile river, lies the most famous architectural wonder of the world -- the Great Pyramid at Gizeh. It is still the world's most massive building. For 3500 years it was also the world's tallest building. It is the only one of the seven wonders of the ancient world which still remains.

At the true entrance to the Great Pyramid may be seen the hieroglyphic carving containing the name of the builder of this architectural masterpiece. His name is spelled Khufu by modern writers. The Greeks spelled his name Cheops today. That is why the Pyramid is often called the Pyramid of Cheops today.

Who was Cheops? Consider the name itself. The ancient Greeks, in using the name Cheops, pronounced the letters "ch" almost as if they were an "h". In German, Job is called "hiob". The final "b" is pronounced as if it were a "p" much as the ancient Greeks did. Plainly, Cheops is but an altered pronunciation of the name Job!

Cheops Was Job

Dr. Hoeh has found numerous proofs that Cheops and Job were one and the same person. These proofs were published in the May, 1964, Plain Truth in the article, "Who Built the Great Pyramid?" As a prelude to a discussion of Job and Dynasty IV. They should be summarized here.

It is clear that Cheops was not an Egyptian. The Egyptians themselves admit this fact. Proof of this comes from two famous historians. Manetho and Herodotus. Manetho wrote that Khufu -- "was of a DIFFERENT RACE" from the Egyptians ("Wathen's Arts and Antiquities of Egypt", p. 54). Herodotus states that the builders of the Great Pyramid were SHEPHERDS (book II. Section 128). The Egyptians hated this occupation. They hired others to tend their cattle and sheep. The Bible makes this plain in Gen. 46:31-34 where it is recorded that "every shepherd is an abomination unto the Egyptians." Yet Khufu, or Cheops, the builder of the Great Pyramid, was a shepherd. The answer is obvious. Cheops was an Israelite. The Israelites brought vast herds of cattle and sheep to Egypt with them in 1726. As we saw in the previous chapters they contracted, through Joseph, to care for the Pharaoh's cattle.

What did Cheops look like? It is possible to know. A damaged but unbroken ivory statuette of him has been found at Abydos, Egypt. This is the only statue of Cheops that has ever been found. It shows that his facial features were distinctly non-Egyptian. Here is added proof of Cheops being of Israelitish ancestry.

Further proof of Cheop's true identity as Job concerns his religion. Cheops was not an idolater. He was not a Polytheist. He was a worshipper of the true God. Herodotus, in Book II of his History, section 124, wrote, "Cheops closed the temples and prohibited the Egyptians from offering sacrifices." Not only did Cheops worship the true God, he also wrote Scripture. Listen to what Manetho, the Egyptian historian, wrote of Cheops: "He was arrogant toward the gods, but repented and wrote the Sacred Book 268, and Budge's "Egypt", Vol. II, p. 31). What individual was arrogant, repented of his sin, and wrote a Sacred Book? This can only be a description of the Job of the Bible. So here, in a source outside the Bible, in the writings of an Egyptian historian, is a remarkable reference to the book of Job.

Internal Evidence in the Book of Job

Since Job is written of in Egyptian history, and since he erected a Great Pyramid in the land of Egypt, he must have held the rank of king. We find this to be true not only in secular history, but right in the book of Job itself. You probably never noticed these passages in this light before. Both Job's kingly rank and the Pyramid are mentioned.

When Job was going through his terrible plagues, he cried out that he wished he had died: "Why died I not from the womb? why did I not expire when I came out of the womb ... Then had I been at rest with kings and counsellors of the earth, which build desolate places for themselves" (Job 3:11-14).

Job buried with kings? Of course, he was of a royal family. Notice: "Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again I ... sat as chief, and dwelt as a KING in the army, as one that comforteth the mourners" (Job 29:21-25).

Job left a great monument in stone, the Great Pyramid. Much more will be added shortly about this immense edifice. It swelled Job's pride. Bildad, one of Job's friends, taunted Job: "Thou that tearest thyself in thine anger, shall the earth be foresaken of thee? Or shall THE ROCK be moved out of its place?" (Job 18:4, Jewish translation). Why would not the earth be foresaken of Job even if he died? Because the rock monument he built would remain for ages, could not "be removed out of its place." Here is a definite reference to the Great Pyramid.

WHEN Did Job Live?

The book of Job not only provides information on Job's status and achievements it also reveals the approximate time in which he lived. One clue is this: none of the conversation in the book of Job refers to the Exodus under Moses. Rather, the Flood

is still uppermost in the minds of the people. Notice Job 22:15-17, Eliphaz is speaking: "Dost thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundations was overflown with a Flood: which said unto God, depart from us; and what can the Almighty do for them?" Here was a brief comment on the wicked pre-Flood society and a recognition that its sinful course was cut short by the Deluge.

The book of Job also shows that Job lived before the Mosaic law, which permitted only Levites to sacrifice. Notice that Job sacrificed to God for his family as was customarily done in patriarchal times (Job 1:5; 42:8).

Here is even more specific indication: Job lived in the generation after Esau, for one of his friends was Eliphaz the Temanite (Job 2:11). Eliphaz was the father of the Temanites (Gen. 36:11) and the son of Esau, Jacob's brother (verse 10). Eliphaz and Joseph were first cousins.

In addition to the book of Job, Egyptian history makes it possible to pin-point the life of Job exactly. Consider the following. A noted man who helped Cheops in building the Great Pyramid was named "Souf." He was "Chief of the works of Khufu" (Rawlinson's Egypt, ch. 14). This man, long an enigma to the historians, has been proved to be Joseph. Recall the discussion of this in the previous chapter. Elsewhere he is called "Safhotep" -- meaning "saf the servant." The name given Joseph by Pharaoh was "Zaph-nathpaaneah" (Gen. 41:45). Wathen, in his "Antiquities", page 142, substantiates what we have already seen in the previous chapter -- that Yousuf or Yusuf was one of twelve brothers who built the Labyrinth, the "Pentagon" of ancient Egypt. THE EGYPTIANS STILL CALL JOSEPH, "YOUSUF." Don't forget that the "Bahr Yusuf." -- the River of Joseph -- is still in existence today.

A corrupted Egyptian story records an incident in the later life of Cheops, Khufu, or Job, in which he calls an aged Egyptian sage to his palace (Budge's "Egypt", Vol. II, p. 43). This sage lived 110 years. Joseph died at 110 years of age (Gen. 50:26). Hardly mere coincidence! The facts are too well-founded to be denied. Job was a contemporary of Joseph. They lived at the same time, talked to each other, and worked together. Job's place in history need not remain a mystery. There are facts even more specific about when Job lived. The Egyptian historian, Budge, records that king Zoser of Dynasty III built the "Step Pyramid" shortly before Cheops or Job built the Great Pyramid. As we saw earlier, Zoser, the first ruler of the Third Dynasty, reigned 1737-1718.

Now read Genesis 46 again which tells of the entrance of Jacob and his family into Egypt. "And these are the names of the Children of Israel, which came into Egypt, Jacob and his sons ... and the sons of Issachar; Tola, and Phuvah, and Job, and Shimron" (verses 8, 13). Job, as this verse plainly shows, was the grandson of Jacob. He entered Egypt the same year Jacob did. This

was 1726, the second year of the seven years' famine, a date established in the previous chapter.

Job in the Fourth Dynasty

Two fundamental points have already been established: 1) Job was contemporary with Joseph and 2) Dynasties III and IV are parallel because Joseph ("Suphis") is listed in both of them. Where does Job appear in the dynastic history of Egypt?

Job is listed in Dynasty IV under the names of Khufwey or Cheops, names we are already familiar with. On pages 75-76 of Volume I of the Compendium of World History, Dr. Hoeh shows that there are two lists of kings for this Fourth Dynasty, one from the Turin Papyrus and the other from Manetho. In the first list Cheops or Job is assigned a reign of 23 years. This period extends from 1726 when the Israelites entered Egypt down to 1703 (indicating that 1703 was an important juncture in the life of Job). The second list gives a period of 63 years' reign, 1726-1663. There is no contradiction here -- both lists are correct. They simply reflect two different versions of the life of Job.

Before discussing more of Job's activities, another point needs to be understood. In Manetho's list for Dynasty IV. Job is listed as Suphis and Cheops. Why is Job called "Suphis?" The Bible supplies the answer. In I Chron. 7:1, Job's name appears as Jashub, or Iashub: "and the sons of Issachar: Tola, and Puah, JASHUB, and Shimron, four." Since the "j" sound is not in the Hebrew, Job is actually "Iob" in one part of the Bible and "Iashub" in another. It is from Iashub that Manetho derived the name Suph or Suf. (the -is ending is simply a Greek addition: the Greeks did not like to end a name without an "s" sound.) In both cases of Iashud and Joseph (Yusuf), Manetho dropped the first non-consonantal syllable. Hence Joseph was Suph while Iashub became "Shub" or "Sub." Many languages, including Greek, do not have an "sh" sound. Thus Iashub may be "Iasub" or, simply, "Sub." Now "Sub" and "Suph" are very commonly interchanged; that is, the lip sounds of "f" and "b" can be substituted one for the other.

In short, this philological analysis demonstrates how Manetho could arrive at the name "Suph" for both Job and Joseph. And, while on the subject, it would be well to explain the use of "Khufu." Some Egyptians used "Khu" instead of "Su." In one Egyptian dialect he was referred to as Khufu while in the other he was Suf (or Suphis with the Greek ending). On the monuments his name was transcribed as Khufu but Manetho, who used another dialect as a basis, wrote it Suph or Suphis. These are all variations of the same name.

Now we can understand why Manetho lists not one but two rulers named Suphis in Dynasty IV. One is Job and the other is Joseph. Both were Pharaohs in Egypt in the days of Amenemhe III.

Suphis I is designated also as Cheops so this obviously is Job. The 63 years assigned to him are to be dated 1726-1663. Suphis II is Joseph and. As we know, his 66 years are to be dated 1734-1668 (Compendium. Vol. I, p. 76).

In Book II of his History, Herodotus, the famous Greek historian, has quite a bit to say about Cheops. However, though the name Cheops is in no way derived from Joseph, it is evident from the account that Herodotus was actually describing Joseph and not Job. Here is the explanation: The dynastic lists of Egyptian history (we have the example of Dynasty IV) differentiate two individuals but, despite this, a tradition developed which spoke of only one person. In other words, people came to think of Job and Joseph as one individual. This is easily understandable knowing that they were contemporary, had the same religion, came from the same family, had similar names, and worked together on the Great Pyramid and other projects. Their lives easily blended together in the same story. This information becomes important later in learning the identity of other individuals in this Fourth Dynasty.

Job's Domain

Since Job was a king in Egypt, over what territory did he rule? A clue to the answer is found in Egyptian records. Cheops or Job had yet another name -- called Saaru or Shaaru (Petrie's "History of Egypt", Vol. I. p. 37). Saaru is another name "for the inhabitants of Mt. Seir" (Rawlinson's History of Egypt. ch. 22).

Job, it needs to be understood, was a foreigner who became king in Egypt by marrying into Egyptian royalty. The very first ruler in the Fourth Dynasty, just prior to Job, was Snefru (1750-1726). By marrying the widow of Snefru, his predecessor, Job gained claim to Snefru's realm outside Egypt. He ruled over a domain which extended from Mt. Seir to lower Egypt during and after the time of Joseph. Petra, the famous cave-city, is located in the region of Mt. Seir. Mt. Seir was famous in history as the "land of Uz" (Vol. III of Clarke's Commentary. Preface to book of Job). Uz was a descendent of Seir the Horite (Gen. 36:28). The Arabs preserved a corrupt record of Cheops of Mt. Seir or of the land of Uz. They call him the "wizard of Oz."

In connection, notice the description of Job in the first chapter of the book of Job: "There was a man in the land of Uz, whose name was Job this man was the greatest of all the men of the East." Here the Bible alludes to the fact that Job was a great ruler with a reputation that was widely known.

To get a proper perspective on this period, it would be good to review the political arrangement in Egypt. Remember that ancient Egypt was a confederation of small city states. Amenemhe III (1741-1692) was king of upper Egypt and Pharaoh of all Egypt.

Under him were lesser kings, among whom was Zoser of Dynasty III. King Zoser ruled part of lower Egypt at the same time Joseph was Prime Minister under Amenemhe. Then, Job, as a foreign king, ruled over a domain which extended into the Delta of Egypt. All four of these rulers, Amenemhe, Joseph, Job, and Zoser, appear in one or more of the lists of the three famous parallel Dynasties, III, IV, and XII. This was a fabulous period in biblical history and in the history of Egypt.

PART 5 -- ADDED MATERIAL

ANCIENT BABYLONIA FROM 1938 B.C. TO 539 B.C.

Ancient History Study Summary
Social Studies Department
Imperial High, Pasadena, California
Prepared 22 February 1965

Key EVENTS and DATES in BABYLONIAN HISTORY
From 1938 B.C. to 539 B.C.

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CHAPTER 1

This summary covers the history of Babylonia from the death of Amraphel in 1938 to the fall of the Babylonian Empire at the hands of the Persian and Median armies in the year 539. This material is based on Volume I of Dr. Hoeh's Compendium of World History and his lectures on this portion of ancient history from the Ambassador College World History classes in November, 1963.

It is not widely realized -- but Abraham had a great impact on the history of Mesopotamia in the year 1938 B.C.!

In 1938 Shinar or Sumeria, in southern Mesopotamia, was dominated by the city of Erech or Uruk -- the famous First Dynasty of Erech. This dynasty had boasted such world-famous rulers as Cush, Nimrod, and Horus! Following the death of Horus or Gilgamesh in 1968, his son Amraphel took over for 30 years. But Amraphel's reign was cut short in 1938!

Assyrian Empire Smashed in 1938

The story is in Genesis 14. The opening verse reveals a great Assyrian Empire in the days of Abraham under four great rulers -- Amraphel, Arioch, Chedorlaomer, and Tidal. Each of the four was in control of a certain segment of this great realm.

Amraphel, as already stated, was the successor of his father, Horus or Gilgamesh, the son of Semiramis. He controlled southern Mesopotamia or Shinar from the city of Erech. The years of his reign are 1968-38. Shinar was his portion of the Assyrian realm.

Arioch is mentioned next in Genesis 14:1. He ruled from the city of Ellasar. Ellasar is the city of Asar or Asshur! So this king was in control of northern Mesopotamia. His period of rule is also the 30 years from 1968-38.

Chedorlaomer is the third king listed. He was king of Elam in this period. Elam was the area east of Shinar. The exact dates of his reign are not known.

Tidal is the last king mentioned. He ruled over the area now called Asia Minor or Anatolia! Notice in Genesis 14:1 that Tidal is called "king of nations." The Hebrew word for "nations" is "gowy, go'ee". This is a reference to Asia Minor because this area of the Near East, in that day, was composed of a variety of peoples. The history of ancient Asia Minor is the story of continuous attempts to unite the warring nations of the region into a loose confederacy. In the period up to 1938 Tidal was the ruler of this confederacy. He was an Assyrian king and general ruling over several different nations and peoples.

Notice then! The Assyrian realm in the time of Abraham stretched from Elam and Shinar through northern Mesopotamia and into Asia Minor! But even beyond that, it extended into Europe because Assyrians had migrated there as early as 2142! How vast

the ancient Assyrian Empire actually was has never been fully realized!

Now read the story in Genesis 14. The Assyrians had held the Canaanite rulers in subjection for 12 (verse 4) -- the period 1952 to 1940. But in 1939 the Canaanites rebelled and in 1938 the four Assyrian leaders and their armies came into the region to put down this rebellion (verse 5). They were successful in defeating the five Canaanite kings -- but they made the mistake of kidnapping Lot, Abraham's nephew!

Actually God wanted this to happen because Abraham was to be His instrument in halting the proud Assyrians! The story is told in verse 12 through 16. Abraham, with 318 trained retainers, pursued the Assyrians, caught up with them at Dan and slew them in the region between Dan and Damascus! The four greatest Assyrian rulers of Assyria in that day were all slaughtered in one night!

The Assyrian army was, of course, much larger than Abraham's group of 318! Abraham could not have accomplished this astounding success without the help of God. The whole picture of this time implies that the Assyrians were imposing one government and one religion which would have stamped out all knowledge of God in the world! And they would have -- but, God, through the instrumentality of His servant, Abraham, put an end to it! The Assyrians of that day were gaining too much power. God used Abraham to cut them down to size!

There is a parallel in our day: God has used Britain and America, in the First and Second World Wars, to put a stop to what otherwise would have resulted in complete control of the world by Fascism, the Assyrian Empire in modern times!

Assyria, then, met crushing disaster in 1938. It took over a century to restore the Assyrian realm to the status of a major power again. The story of both ancient and modern Assyria is one of crashing defeats and seemingly miraculous returns to power -- and its greatest triumph and final collapse lies just a few years ahead!

Few Facts for the Period 1938 to 1657

To return to the story of Babylonia. After the defeat of Assyria in 1938 the history of Babylonia or southern Mesopotamia is practically unknown till the time of Lugal-Zaggisi (1657-1632). for a period of almost three centuries no important historical events have come to light for this part of the ancient world. The ancient records have been lost. If important events had taken place which had an impact on those with whom God was working, more would have been preserved. But since this period has no actual relationship to a greater understanding of the Bible it is not necessary to know the details. In terms of chronology, all the necessary facts about the starting and ending dates of dynasties are available.

The dynasty of Hamazi is a typical example in this period. It began at a very early time in the year 2137. This is the year that Semiramis returned to Egypt 30 years after the death of Nimrod. Though she returned to Egypt her reappearance there also had an influence in Mesopotamia and Shinar. Her fame covered the entire civilized world. The implication is that, in Egypt, there was a gradual return to power during the 30 years by those who supported her. Then, by 2137, she decided that she would have sufficient support that she could dare to appear in public once more in Egypt. Thus the Dynasty of Hamazi had a connection with the return to power of Semiramis or Ishtar in Egypt. This dynasty, as well as Erech II which followed it, were dated according to "the Era of Ishtar." It was commonplace to date reigns in the "Era of Ishtar." (See pages 255-6 of Volume I of the Compendium.)

Hamazi continued till 1777 -- a total of 360 years. Chronologically the total duration of this lengthy dynasty is known. But internally -- within this dynasty -- no lengths of reign are known. They have not been preserved. The name of only one king is still extant -- Hadanish -- but the duration of his reign is unknown. What is more, the location of the city of Hamazi itself has never been found!

The point is this: Here is an apparently great dynasty which lasts for nearly four centuries -- but practically nothing is known about it! This is a prime illustration, then, of how meager records are for this time in Babylonian history.

Archaeologically speaking, Egypt presented far less difficulty than Mesopotamia. The story of Egypt's past is not buried as it has been in Mesopotamia. In Egypt the tombs and pyramids of the pharaohs have protected the relics of the past and these artifacts are readily available to the archaeologist. But Mesopotamia is different. In this region there are literally hundreds and hundreds of mounds (called tells) beneath which are to be found the remains of towns and cities. In order to find what is under these mounds the archaeologist must excavate them. This excavation is an extensive and expensive project often entailing hundreds of workers, years of time, and thousands of dollars! Thus no individual person can afford to dig up the past in these areas. Archaeological excavation requires the financing of a large university or similar institution which can put up the necessary funds. Consequently, because of the expense involved, relatively little is known about Mesopotamia as a whole. Fortunately the work of such men as Layard (Nineveh), Wooley (Ur), and Langdon (Kish) has proved very profitable. But how many secrets still lie below the soil of the Near East is anybody's guess! However, it should be emphasized that enough facts have been preserved or uncovered which make it possible to restore the chronology of ancient times since the Flood. All needed facts are available. But many names, events, and other details are still unknown.

The Year 1828

To repeat: There are very few facts known in the history of Babylonia for the period 1938 to 1657. However, a little is known about the year 1828. In 1828 "the Assyrian kings succeeded in the Babylonian Empire, and thenceforth Babylonia and Chaldea became a part of the Assyrian Empire" -- page 237 of "Jackson's Chronological Antiquities". From this it is seen that the Assyrians came to some prominence again 110 years after their defeat in Palestine at the hands of God and Abraham. But no further details are known.

The year 1828 also witnessed the defeat of the city and Dynasty of Erech by the city of Ur. In other words, the First Dynasty of Erech was greatly weakened by the death of Amraphel in 1938. Nevertheless it continued under six additional relatively unimportant and little known kings till the year 1828. But at that juncture the dynasty completely ceased and was succeeded by the kingship of Ur.

The First Dynasty of Ur

The First Dynasty of Ur consisted of four kings and spanned the years from 1828 to 1657. (The year 1657 marks the rise of Lugal-Zaggisi). These rulers were Mes-Anne-padda (1828-1748), Mes-kiag-Nunna (1748-1718), Elulu (1718-1693), and Balulu (1693-1657). The last two names are pronounced A-loo-loo and Bah-loo-loo! All four of these are Sumerian names but the last two strike one as heavily African!

This king list is illustrative of the fact that the early Sumerians were Hamitic and Cushite peoples who have since migrated to Africa! The language termed "Sumerian" by scholars was actually the language of the family of Ham living in this part of the world at this time. A German Catholic scholar did a study in the 1930's showing that Sumerian has a direct relationship to the Bantu language of the Cushites of East Africa! This writer pointed out that many words in modern Bantu have plainly been derived from the ancient Sumerian.

An additional proof of this is that the Assyrians commonly spoke of people who lived in Sumeria as "black heads." This expression was not exclusively a description of their hair but it implied that they were black men!

Though Erech's domination passed to Ur in a local sense in 1828 there were other kings on the scene in Shinar. Little is known about their activities but their existence should be noted. There were kings about their activities but their existence should be noted. There were kings from the city of Kish --

Dynasty II of Kish -- though names of individual kings and their reigns have not been preserved. There was also a line of Chaldean kings. At this early time the Chaldeans were a tribal rather than a city folk and so are not designated as reigning from any particular city. Finally there was the Dynasty of Hamazi which has already been discussed.

Just exactly what peoples lived in Shinar at this time is not known. However it is possible to gain a partial picture at least. Obviously the cities or larger towns must have been composed of many kinds of people: There were certainly Hamitic folk of more than one family, there were Elamites, Chaldeans, Assyrians, Armenian (Aramaic) businessmen, and others. In short, the cities were a mass of confused population -- which would be fitting, typical of Babylon, the originating point of chaos!

The big cities in the United States today are a prime example of this. New York is not a typical American city! If the Irish, the Germans, the Jews, the Poles, the Greeks, the Negroes, and the Puerto Ricans were removed, there would be no New York! One-third of the population of our greatest city is Jewish -- and the remainder is mainly a variety of Gentiles! Washington D.C., the nation's capital, has far more Negroes living within it percentage-wise than in any other major American city. The case of Chicago is similar. The foreign element tends to gather in the cities. Such is the case today and it was the same in ancient Babylonia.

CHAPTER 2

Queen Ku-Baba and Family

In 1748 an unusual ruler appeared on the scene in Babylonia. This ruler was a woman -- the famous Queen Ku-Baba! She ruled for a 100 years -- 1748-1648 -- certainly a lengthy reign but not impossible for that day. Her century-long reign comprises the entirety of the Third Dynasty of Kish. A year before she died, as we shall see, the famous Lugal-Zaggisi was to bring tragedy into her life, and family.

The family background of Queen Ka-Baba is unknown. No document has been found to reveal who her husband or father was. It is known that at one time she had been a wine merchant. It has been suggested that her title might better have been "bar maid" than "queen" and that she could properly be characterized as "a Rahab of Shinar!" It is more than likely that she did her best to emulate the notorious Ishtar or Semiramis in gaining political prominence. Whatever the case, Ku-Baba was a famous woman.

Little is known of her reign until the year 1680. Prior to this year the aging Queen had gained unusual reputation for her "picus deeds" during the time of the reign of king Pusur-Sahan of Akshak, a dynasty which had also begun in 1748. As a result of these deeds, when Pusur-Sahan died in 1680, the son of Ku-Baba came to royal estate. His name was Pusur-Sin. His acquisition of a throne commenced the Fourth Dynasty of Kish which paralleled the last years of his mother's reign. Puzur-Sin ruled for 25 years -- 1680-1655.

The year 1657, two years before the end of the reign of Puzur-Sin, two important events took place in Shinar. First, the Dynasty of Awan commenced in the region of Elam. Second, and of greater significance for the present story -- 1657 witnessed the beginning of the reign of Lugal-Zaggisi, in Erech!

In 1655 the son of Puzur-Sin and the grandson of Ku-Baba, Ur-Zababa, ascended the throne of Kish. His reign was to end in tragedy only six short years later. However, during his brief reign he had, as his cupbearer, a young Assyrian who was destined to become world-famous. His name was Sargon. He would become Sargon the Great of Akkad!

Now here is something important to understand for the events about to be discussed: The present Dynasty of Kish, though not an Assyrian dynasty proper, did have a very definite relationship to Assyria. It owed its prominence to the fact that it had Assyrian backing and support. Kish had an alliance with Assyria! Queen Ku-Baba probably had much to do with bringing this alliance into existence. And she named her son Puzur-Sin. "Puzur" is a common Assyrian name. An example is the later Assyrian king named Puzur-Assur. The name "Sargon" is also an Assyrian name. Except Sargon the Great, who is associated with Akkad, all other rulers named Sargon are from Assyria.

And now for the fateful year of 1649! In the winter of 1650-1649 the armies of the Assyrian Empire attacked India in an attempt to expand the Assyrian realm toward the east. Due to an apparently miraculous intervention by God through the use of weather they met a crushing defeat! This had significant effects on political conditions back in Mesopotamia!

Lugal-Zaggisi, remember, had ascended the throne of Erech (Uruk) in 1657. Now, in 1649, when word was received that Assyria's armies had been crushed in India, he saw his opportunity. Assyria was seriously weakened and could no longer support its confederate, the Fourth Dynasty of Kish and its king, Ur-Zababa, grandson of Queen Ku-baba. Lugal-Zaggisi attacked Kish, conquered the city, and Ur-Zababa was slain! The inhabitants were sent into exile! And, in addition to all this, there is archaeological evidence of a flood layer at the city of Kish which indicates that Lugal-Zaggisi and his forces actually opened the Euphrates River and caused it to flow over the city so it would be flooded and rendered uninhabitable!

The situation in Shinar: Assyria had met crushing defeat. Ur-Zababa of Kish IV was dead. The inhabitants of Kish had become a band of "Displaced Persons." Kish had been submerged by a man-made flood! Lugal-Zaggisi was in practically uncontested control of the region. And, one year later, in 1640, Queen Ku-Bababa died thus ending her reign of 100 long years! Such was the series of events in the action-packed year of 1649!

King Lugal-Zaggisi deserves some close attention at this crucial juncture. He reigned for 25 years -- from 1657-1632. His reign comprises the entire Third Dynasty of Erech (as shown on the chart). In the standard high school ancient history text Lugal-Zaggisi is always the first ruler mentioned as being important in the history of Babylonia. One junior high text of recent printing presents this discussion of him:

appears in the historical record as Lugal-Zaggisi valley. His conquests were spectacular in his own day, but seem rather small to us now. At its height, his great empire was only about the size of New Hampshire. Later, Lugal-Zaggisi was defeated and captured by another ambitious king, Sargon of Akkad. (See pages 40-41 of "Long Ago in the Old World" by Cassidy and Southworth, Columbus, Ohio, 1964.)

Lugal-Zaggisi ascended the throne in 1657. Eight years later he had become the dominant ruler of Sumeria or Shinar. But in 17 more years his reign was to end. How this occurred is the next part of the account.

Sargon of Akkad

During his short reign of six years Ur-Zababa had as his cupbearer a young Assyrian named Sargon. Sargon was destined to become one of the most famous rulers of his era! It should be pointed out that a "cupbearer" does more than serve a king wine. One who became cupbearer came directly into the king's presence often and thus knew most of the major affairs and problems of the realm. Actually he was a confidant and advisor of the ruler whom he served. In the Bible it is recorded that Nehemiah was the cupbearer of King Artaxerxes (Nehemiah 1:11). Thus the position of cupbearer was one of significant importance and only a very able individual could be entrusted with it.

Recall the events of 1649. Ur-Zababa, grandson of Queen Ku-Baba and her only heir, was slain in the attack under Lugal-Zaggisi. Consequently Ku-Baba outlived her grandson and was without someone to succeed her. She found it necessary to adopt someone in place of her heir now dead. Her choice was the young, popular, and able cupbearer, Sargon! Thus when Sargon later declared that he had a legal right to political power due to this adoption he was not just making a false, trumped-up political claim. His claim was, in fact, a real one. The chronological facts for this period, when properly restored, prove this. This is why the records also state that Sargon was "King of Kish" as well as Akkad!

Note this also: Years later, after gaining power in 1632, it is recorded that Sargon restored the displaced inhabitants of Kish to their estates: "Sargon, king of Agade, ... king of Kish their city" (Pritchard's "Ancient Near Eastern Texts", p. 267). This information fills in, then, the early background of Sargon and explains why he was on friendly terms with the people of Kish. The royal family of Kish, Queen Ku-Baba and king Ur-Zababa, had helped him lay the political foundations for later greatness.

During the period of 1648 (in which year Ku-Baba made him her adopted heir) to 1632 -- a space of 16 short years -- Sargon was at work preparing to establish himself as king and ruler. Then, in 1633, he had marshaled enough power to be able to overthrow Erech and defeat Lugal-Zaggisi, the destroyer of Kish! The date 1633 is the acceptable year of Sargon.

Thus 1633-1632 was a pivotal year in the history of Babylonia. It marked the end of the reign of Lugal-Zaggisi and the commencement of the 55-year reign of Sargon. The rise of Sargon, who was an Assyrian, also actually signifies the return of Assyrian domination in this area. The year 1649 had witnessed the loss of domination by Assyria due to the defeat in India and the sudden assault of Lugal-Zaggisi who temporarily dominated Shinar. But now the royal Assyrian line of Sumer, represented by Sargon (an Assyrian name which never appears anywhere later

except in Assyrian king lists), returns to power in Southern Mesopotamia in 1632 after a 16-year interruption.

In 1632, then, the political power passed from Lugal-Zaggisi and the city of Erech to Akkad and Sargon. The greatest name in Babylonian history in this period is unquestionably that of Sargon. He is usually spoken of as Sargon "the Great." This was not an exaggeration. He reigned for 55 long and eventful years from 1632 to 1577. (This correct dating proves Sargon to be a contemporary of Moses' father, Amram. See Exodus 6:20. Moses was born in 1567.)

Quite a bit has been learned about Sargon and his conquests. After defeating Lugal-Zaggisi he conquered all of Sumer to the Persian gulf, in which he "washed his weapons." He then extended his domain in all directions, subjugating Elam to the east and conquering the western regions along the upper Euphrates to the Mediterranean. According to his own inscriptions Sargon reached the Amanus and Taurus mountains and there are indications that his domain reached into Anatolia. As a result the new capital, Akkad, became the center of a vast empire, where ships brought riches from distant countries across the Persian gulf and up the river.

But, in addition to this, there are definite indications that Sargon had an extensive realm which extended to areas far removed from the Middle East! Two famous journeys are recorded for Sargon: At one time he made a trip west to the "Western Sea" and did not return from over the waters until three years later. Another time he made a trip to the "Eastern Sea" and did not return until seven years had elapsed! Now if Sargon only went over the Mediterranean and the Persian gulf he certainly spent an unusual length of time on board ship for such comparatively short voyages! What the evidence actually points out is that Sargon sailed over the Atlantic and the Pacific Oceans to the New World!

Here are some interesting factors in relation to this: The Peruvian Indians, as proved by Dr. Hoeh in Volume II of the Compendium, actually preserved their history back to the Tower of Babel! Now, in the period shortly after 1600, their ancient king list records the coming to power of a new line of kings with the title of "Anauta," a word signifying a priest or Magian. In other words this period, exactly in the time of Sargon, witnessed the origin of what could be called the Magian religion -- or the religion of the Middle East -- in the New World among the Indians of Peru! Right in the time of the greatness of Sargon a definite impact from the Middle East alters the type of rulership among the Peruvians!

It is also significant that, from this period on and later, there is evidence to show that corn -- or maize -- copied in the form of iron and other metals, was offered to the gods in Mesopotamia in pagan religious ceremonies. It is important to realize that maize was known only in certain areas of the world -- and primarily in the New World or the Western Hemisphere! So

here is another indication of contact between Mesopotamia and the culture of the New World.

There is no doubt that the Indians had come to the New World long before 1600. Thus, if they get here first, why should not Sargon have come across the oceans in his day? It is simply a matter of fact. It seems evident, then, that Magellan had nothing on Sargon the Great. The ancients were not so "primitive" as many modern historians would have us believe! The "Age of Discovery" of the 1500's A.D. was not the first!

These factors give us the feeling of how great the ancient world must have been in that early period. Look, for example, at Egypt. In the 1700's B.C. the great Dynasty 12 of Thebes was in existence. Its rulers took over extensive segments of the Near East. It had control of the sea power in the Mediterranean. When Joseph and Job came to power in Dynasties 3 and 4 (both parallel with 12) -- and later the 12 sons of Jacob -- they became rulers in the world's leading government! This is what God intended. This allowed the Children of Israel to multiply and prosper in Egypt -- the richest and most powerful nation in the world. Joseph died in 1654 and by 1600 or shortly thereafter the Israelites began to come under the oppression of Pepi I and II. But notice that at this period of 1600 and after there is sufficient to show what a great period of ancient history these two or three centuries were.

All historians recognize that the Dynasty of Akkad, founded by Sargon, was very influential -- but most of them fail to realize its full significance as recounted briefly here. Nevertheless, much has been written about this important dynasty and a good deal is known about it. The Britannica has an interesting section on it under the article "Babylonia and Assyria."

The Decline of the Akkadian Empire

In the year 1577 Sargon was succeeded by his son, Rimash, who reigned 15 years, 1577-1562. Rimash was followed by his twin brother, Manish-tusu, who reigned only 7 years, 1562-1555. Another king list for this period points to the conclusion that these twin sons of Sargon ruled jointly for several years. The names of these twins adds weight to the conclusion that the great Dynasty of Akkad was actually predominantly Assyrian. Rimash is certainly an ancient Assyrian name while Manish or Manis is actually an old Germanic name. Manish-tu, in fact, was the name of one of the ancient ancestors of Germans in Europe. Not much is known of these sons compared to what is recorded about their famous father.

Much more is known about Maram-sin, a grandson of Sargon the Great, who ruled for the lengthy period of 56 years, 1555-1499. He was another great conqueror, under whom the Akkadian Empire in

the Middle East was again expanded to the same dimensions it had enjoyed under Sargon. The most famous monument pertaining to Naran-sin which had been found is a stele commemorating his victory over the Lullubi, a tribe of people in the Zagros mountains on the border of Elam.

The first major blow to the Akkadian domination of Mesopotamia and the Near East took place in 1535, the twentieth year of the reign of Naram-sin. In that year a people from the east called the Gutu, led by Erridupizir, invaded the land of Shinar. They did not completely take control of the realm of Naram-sin but neither could he drive them out of the country. This is substantiated by the fact that Erridupizir usurped the title of Naram-sin. He claimed to be as great a conqueror as Naram-sin was! The Gutu are never presented as ruling from any particular city. Their initial attack, then, in 1535 was successful and enabled them to make successful inroads into Mesopotamia. But, in a few short decades their increased efforts were to meet with even greater success!

The ultimate disaster of Naram-sin struck his kingdom in 1500 -- the second and most successful attack of the Gutu hordes! Naram-sin was toppled from power. The Gutu destroyed the area of Akkad. A year later, in 1499, Naram-sin was dead. He had lived long enough to see his empire collapse. His successor, Sharkalisharri means "king of all kings" but this was an idle boast! The greatness of Akkad had passed forever!

The Gutu Dynasty lasted till 1410. Apparently this dynasty was the dominant one in Shinar during this period of almost a century's duration. But it was by no means the only one. The successors of Naram-sin in Akkad had a limited rule in the north. The Second Dynasty of Ur (1535-1427) was also in existence, as well as the dynasty of Awan in Elam in the east.

Then also, in 1472 the Fourth Dynasty of Erech came into being. Here is the background: Sharkalisharri ruled till 1475 in Akkad. but the three years after 1475 are characterized in a note in the Akkadian king list with the phrase "3 years of confusion." Three kings are listed for the three years of 1475-1472 -- Igigi, Nanum, and Imi -- followed by a fourth, Dudu (1472-51)! Clearly there is a marked change in the kind of rulers who came to leadership in this once-great dynasty! During this period it became proverbial to ask: "Who was king? Who was not?"

During this period of weakness, upheaval, and uncertainty a rival dynasty arose at Erech -- The Fourth Dynasty of Erech. The initial year of this new dynasty is 1472 -- exactly the same year as the last of the three years of confusion in the weakening Dynasty of Akkad! the rise of Erech IV, then, began in 1472. It reached its fullest power in 1436 when the Dynasty of Akkad finally died out completely.

The Collapse of the Gutti and Revival of Assyria

Recall, now, that since 1535 the Gutti had been terrorizing and oppressing much of Shinar. But their day of political reckoning was finally to come! In 1410 a ruler named Utuhegal came to power in Erech. His brief reign of seven years -- 1410-1403 -- constitutes the entire brief Dynasty V of Erech. Utuhegal was able to muster enough power to achieve something that would assure him lasting fame. He was able to overthrow the Gutti, these foreigners who had dominated the land for 125 years since 1535! The year 1410 marks the end of the Gutti Dynasty -- thanks to Utuhegal!

There are some important facts and factors to have in mind about Assyria at this point. This whole period of confusion in Shinar from 1472 onward during the time of Erech IV and V is parallel with the period of the Judge in Israel. (The Israelites had come into Canaan in 1447 under Joshua.) Here is the point: This confusion in Shinar made it possible for the Assyrians to rise to a degree of prominence again. It is a general principle of history that a period of confusion always precedes a return to power of some people or nation. In this period it was Assyrian reviving once again. This revival is clearly reflected in the history of Israel in the Book of Judges: The oppression of Chushanrishathaim king of Mesopotamia (Judges 3:8) took place in 1400 and lasted for eight years! (The last part of his name -- rishathaim -- means "double-wickedness!" In other words, he was called "Chushan of double-wickedness.") This evil "king of Mesopotamia" could be none other than an Assyrian ruler since no one in Babylonia was powerful enough to make attacks into Canaan at this time.

But also remember this: The defeat of the Assyrians by Abraham in 1938 had been so successful that, apart from this brief period after 1400, the Assyrians were never able to overcome Israel in all the centuries from 1938 to 718! During all this time the Assyrians were making attempts to rise to ultimate power but God never allowed them to achieve it. Finally God allowed them to rise to such power that He could use them as His military instrument to punish the northern ten tribes of Israel and take them into captivity. This was the pinnacle of Assyrian power -- the period of the century and one-half up to 612. And just at the time of its greatest success it also met its most disastrous collapse at the hands of the Babylonians and Medes in 612! The story of Assyrian history is the story of successive rises and falls.

CHAPTER 3

Assyrian Dominance

To return to the story of Babylonia. From this time forward, down to the fall of Nineveh, Assyria was the dominant power in Mesopotamia except for a short time during the reign of Hammurabi. Babylonia was second-rate in contrast to the predominance of Assyria.

In the year 1403 the predominant power in Shinar passed from Erech to the city of Ur. Here are the events: Utuhegal had appointed an official (called an ensi) to be director over the city of Ur. But this official, Ur-Nammu, was disloyal. He revolted, overthrew his overlord, Utuhegal, the conqueror of the Gutis, and established his rule and dynasty at the city of Ur. The year 1403, then, marked the beginning of the Third Dynasty of Ur. It lasted for 117 years down to 1286.

During its period of over a century, the Third Dynasty of Ur was the leading dynasty in the area of Shinar. But it was by no means the only one. There were contemporary dynasties at Awan in Elam, Adab, and Mari.

After the reign of Ur-Nammu (1403-1385), the founder of the dynasty, there were four other rulers. The last of these was Ibbi-Sin who reigned for 25 years, 1311-1286. During his reign the leadership of Ur crumbled! Business documents recovered by archaeology show that there was famine in Ur, prices rose, and the government had to buy grain at high prices from different regions. To add to the problems of Ibbi-Sin, two former city governors usurped authority and made themselves independent kings, Naplanum (1306-1285) in Larsa and Ishbi-Irra (1301-1268) in Isin.

The final blow to Ibbi-Sin came in 1286. In that year there was an attack from the east out of Elam. The Elamites conquered Ur. Ibbi-Sin was carried captive to Elam -- the Third Dynasty of Ur had become history!

A vital chronological matter may appropriately be discussed at this point. It concerns the fact that the Fourth Dynasty of Kish was resurrected in 1291 during the reigns of Ishbi-Irra and Ibbi-Sin. Remember that Ur-Zababa of Kish IV had been slain in the attack on Kish by Lugal-Zaggisi in 1649. From that year onward, for over 3 1/2 centuries, the Fourth Dynasty of Kish lay dormant. The family lived on but did not enjoy royal status. But in 1291 Usiwatar ascended the throne of Kish and reigned for seven years. This was, in effect, the "resurrection" to royal authority of the family that had begun centuries before with the famous Queen Ku-Baba! This second and final phase of Kish IV lasted till 1255 when the dynasty ended completely.

The fact that one king list for Kish IV assigns 400 years to Ur-Zababa while another gives him a mere 6 (which is how long he reigned -- 1655-1649) has caused no end of consternation to

historians. They label the records for Kish IV as "corrupt" and "worthless." But actually the answer to these seemingly irreconcilable accounts is very simple.

The mysterious "400 years" actually covers the period from 1655 to 1255 -- that is, from the beginning of the reign of Ur-Zababa to the end of the dynasty as a whole. The actual break in the dynasty extends from 1649 (the death of Ur-Zababa) to 1291 when Usiwatar came to power, a period of 358 years. Therefore the "400 years" is actually an era which represents a gap during which there were no kings in this dynasty. The family continued but did not have political authority. Thus there is a 358 year break in the continuity of this dynasty which the scribes rounded off to a convenient figure of 400 years. At the end of the 358 years the old royal family of Kish once more was restored to the throne.

The key to dating the last part of Kish IV is a ruler named Shu-ilishu. In the Dynasty of Isin, Ishbi-Irra (1301-1268), the first ruler of the dynasty, was followed by Shu-ilishu for ten years (1268-1258). It is known, of course, that Ishbi-Irra was contemporary with Ibbi-Sin, the last ruler of Ur III which has already been discussed. This synchronism makes Isin I dateable. Therefore it is known when Shu-ilishu ruled in Isin I. But here is the point: Among the last several rulers of Kish IV is a king named Shu-ilishu. This is the same individual. Shu-ilishu ruled in both Kish IV and Isin I! This major chronological "link" makes it possible to date the latter years of the resurrected Kish IV. The fact that Shu-ilishu is listed in both dynasties clears up the mystery of the 400 years. The 400 years begin in the days of Queen Ku-Baba and Ur-Zababa and end in the time of Shu-ilishu! The reign of mysterious Fourth Dynasty of Kish in the history of Babylonia. The end of Kish IV is contemporary with the beginning of Isin I.

Isin, Larsa, and Babylon

With the establishment of Naplanum in Larsa and Ishbi-Irra in Isin a new stage was reached in the confused history of Babylonia. From the time of the captivity of Ibbi-Sin of Ur III in 1286 to the rise of Babylon to real power in 1077 -- a period of over two centuries -- Shinar was split into a northern kingdom dominated by Isin and a southern kingdom ruled by Larsa. As far as all present knowledge is concerned, there were no ruling dynasties from any other cities until the rise of Babylon in 1174. This period, then, has been labeled the Isin-Larsa period.

How did these two dynasties arise? The answer is the repetition of an old story: they arose during a period of struggle. This struggle, as already summarized, was between Ur III's last ruler, Ibbi-Sin, and the Elamites who attacked from the east. Ibbi-Sin was finally carried captive in 1286 which

marked the end of Ur III. This left the two dynasties of Isin and Larsa which had begun in 1301 and 1306 respectively.

Isin and Larsa continued for 112 years down to 1774 as the only two cities in Shinar from which there were ruling dynasties. But, then, in the year of 1174, the First Dynasty of Babylon arose!

Babylon is universally considered to be one of the greatest of ancient cities -- and yet there was no dynasty of kings ruling from it until as late as 1174. The First Dynasty of Babylon -- the dynasty which Hammurabi made famous -- was the first actual line of kings to rule from this famous city. In other words, from the time of Cush and Nimrod and the building of the city and tower of Babel (which turned out to be a failure!) till the reign of Sumu-abum (1174-1160), the first king of Babylon, there were no political rulers exercising control from Babylon. For 1080 years -- 2254 to 1174 -- there were no kings in Babylon proper. It was not a city-state as other Sumerian cities were. Babylon had existed prior to this only as a religious center.

What made it possible for a new dynasty to arise in Babylon in 1174? The answer lies in Assyrian history. Assyria was the next-door neighbor of Babylonia in the Fertile Crescent. In 1174, at the city of Assur, king Assur-dugal was ruling. But in this his sixth year -- 1174-1173 -- chaos struck the city! This is clearly reflected in the Assyrian king list for this period: It is recorded that in this last year of Assur-dugal no less than six kings occupied the throne! In the list, each of them is described as "son of a 'nobody'" -- indicating they were non-royalty!

Clearly this was a time of strife and confusion -- internal disruption! A major revolution exploded in Assyria! Only such a major upheaval as this could make it possible for a rival power to rise in the city of Babylon. This event allowed Sumu-abum to ascend the throne at Babylon and commence its first dynasty of political overlords. In another century this line was to be the dominant dynasty in Shinar!

From 1174 forward, then, there were three powerful dynasties in existence in Babylonia -- Isin, Larsa, and Babylon. As an advance summary of what took place here is what happened between these political rivals: Rim-Sin, the last ruler of Larsa, was able to defeat Isin and thus bring the greater part of Shinar under his control. But he, in turn, easily defeated by the well-known Hammurabi of Babylon who was able to unite the whole area under his rule.

The next step is to take up the story of these events in more detail. Rim-Sin (1103-1042), the last ruler of the Larsa Dynasty, came to power in 1103 and ruled for 61 years.

Here, in more detail, is the story of this three-cornered struggle between Isin, Larsa, and Babylon. Down to 1077 none of the three dynasties was able to muster an attack against the others. But then the struggle began. The stage became set through

the rise of three rulers. Rim-sin of Larsa came to the throne in 1103. Damiq-ilushu came to power in Isin five years later in 1098. And, in 1092, Sin-muballit (father of Hammurabi) became king at Babylon.

The key events from 1077 onward may be summarized in a series of four major attacks: Babylon initially overcame Isin but, two short years later (1075), Larsa conquered Isin and drove out the Babylonians. Eight years later, however, Babylon had grown strong enough to recapture Isin. Finally, 23 years after that, Babylon, under Hammurabi, was able to conquer Larsa. Thus, in the long struggle which covered some 35 years, Babylon came out the victor.

The first of the four major attacks of the 35-year struggle took place in the year 1077-76. In that year Sin-muballit of Babylon attacked Isin and Damiq-ilushu and made them submit to his overlordship. Sin-muballit, however, allowed Damiq-ilushu to remain in the city of Isin.

Sin-muballit's dominion over Isin was short-lived. In the calendar year 1075-74 the second major attack was perpetrated. Rim-sin, not to be outdone, launched an attack from Larsa against Isin and the military occupation of Sin-muballit. The military blow was a complete success! The Babylonians were driven out, Damiq-ilushu fled to the Sealand (where he ruled till 1050), and Rim-sin incorporated the fallen city into his realm at the mid-point of his 61-year reign.

Hammurabi

Though the forces of Sin-muballit had been driven from Isin before the armed might of Rim-sin, Babylon was only just beginning its rise to power! In 1072 an important event took place. This was the year in which the famous Hammurabi began a joint reign of ten years with his father, Sin-muballit. This also marked the beginning of his entire reign of 55 years down to 1017. (Note that the famous rulers of the Akkadian Dynasty, Sargon and Naram-sin, also reigned for 55 years each.) Hammurabi, an Aramean, was to be the first ruler since the days of Sargon and Naram-sin to build an empire which reached outside of Lower Mesopotamia!

By the year 1066 Babylon, under the joint leadership of Sin-muballit and Hammurabi, had grown in strength to the extent that it was ready to challenge the power of Rim-sin. In this year Babylon attacked Isin, recaptured the city, and drove out the forces of Rim-sin. Larsa, under Rim-sin, had passed its peak and was now on the decline!

Finally, in 1043-42, the inevitable took place. In this, the 29th year of the reign of Hammurabi, the forces of Babylon attacked and defeated the city of Larsa and its aged king, Rim-sin. The dynasty of Larsa passed out of existence! Babylon,

under the ambitious Hammurabi, had become the dominant power in Shinar.

But this was not the end of Hammurabi's triumphs. He was acutally able to defeat Assyria and annex it into his expanding realm the very next year after the fall of Larsa (1041)! The domination of Babylonia over Assyria continued for 50 years down to 991. In addition, Hammurabi also subjugated Mari and the well-known Zimri-Lim (pp. 46-50 in Werner Keller, "The Bible as History"). For the last two decades of his 55-year reign, then, Hammurabi ruled over a kingdom that extended from the Persian gulf to Mari and Assur and eastward to the Zagros Mountains -- but he could not overcome the power of Israel in Palestine in the reign of David (1052-1012)!

One of the most amazing facts brought forth by the true reconstruction of ancient history is that Hammurabi was contemporary with Saul and David! Historians have invariably placed him centuries earlier. Shortly after archaeologists uncovered the history of this period it was the common practice to conclude that Hammurabi was the Amraphel of the Bible (Genesis 14). Today it is no longer believed that he was a contemporary of Abraham. The old theory has been replaced by confusion! Historians now, depending on which of three or four chronological schemes they prefer, date Hammurabi anywhere from the 17th back to the 19th century B.C.! The Britannica states that his reign began about 1800. In other words, Hammurabi is placed at least eight centuries too early by all Bible-rejecting historians.

Historians conclude that the confusion about the dating of Hammurabi is not important. But the matter takes on great significance when it is realized that historians like to believe that Moses fashioned the Ten Commandments after the famous law code of Hammurabi. This makes it vital to know if Hammurabi lived before or after Moses. The true restoration of history, based upon the chronological limits assigned by the Bible, proves that Hammurabi lived FOUR CENTURIES after Moses. If anyone was influenced by a previous law it was Hammurabi -- not the other way around.

There is clear and positive proof that Hammurabi and his successors lived during the time of the greatness of Israel. In the days of Hammurabi's son, Samsu-iluna (1092-991), and his grandson, Abi-eshuh (991-963), Babylon was famous for its proverbial literature -- literature written in the form of the Biblical Proverbs. The reason for this is obvious: In the days of Solomon (1012-972) the culture of Israel dominated the world. This is clearly emphasized in I Kings 10:24: "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." The writing of wisdom literature, then, in Mesopotamia, was the result of the direct influence of Solomon's Empire on surrounding cultures. Egypt reflects the same literary features during this identical period. As we might expect, historians have assumed that this kind of literature long antedated Solomon who

simply revived it by copying from his ancient predecessors.

Moses and Solomon did not need the help of the Babylonians. Just the opposite was true.

The reign of Hammurabi is regarded as the "classical age" of ancient Babylonia. Hammurabi's correspondence gives the impression of a shrewd politician and an able administrator who took careful pains to maintain a good government. Letters to his governors contained precise instructions for the enforcement of order and justice. His famous law code was compiled in the later years of his reign. This long list of laws was inscribed on a diorite stele discovered at Susa (Shushan), where the Elamites had carried it at a later time. Other copies of this law code have also been found on clay tablets. However, Hammurabi's law was not the first codification known from ancient Mesopotamia. Fragments of a Sumerian code of King Ur-Nammu of Ur have been found as well as a code of laws of King Lipit-Ishtar of Isin.

A large number of legal and economic documents from this period provide a good picture of the way of life. Trade flourished. The economy was based on private property and enterprise. As for religion: When Babylon rose to the status of capital of a large realm its city-god, Marduk, also rose in prominence! Marduk became the supreme god who replaced the old Sumerian god Enlil as head of the pantheon.

After Hammurabi, the First Dynasty of Babylon continued in unbroken father-son sequence through five more rulers down to 879. All five reigns were at least 21 years in length. However, these kings were not able to maintain Hammurabi's empire although the cultural and economic life of Babylonia went on along the same lines he had developed. Then, in 879, a foreign invasion brought this famous dynasty to its close.

The Sealand Dynasty

The story of the year of the year 1075 in Babylonia has already been told: This is the year in which Rim-Sin of Larsa overthrew the city and First Dynasty of Isin and drove out its last king, Damiq-ilushu. But this was not the end of the reign of Damiq-ilushu. He fled to the Sealand where he was also recognized as king and where he continued to rule for 25 more years down to 1050. The Dynasty of the Sealand continued through eight other rulers down to the year 846. It was contemporary with Hammurabi and Babylon I.

Where was the "Sealand?" The Bible mentions this area of the Near East in Isaiah 21:1 with the expression "the desert of the sea." It could also be called "the wilderness of the sea" or "the wilderness of the sealand." This extensive area was the desert region extending from southern Shinar down into southeastern Arabia adjoining the lower edge of the Persian gulf. It was an extension of the region of Babylonia which bordered on

the sea and thus derived its name.

The fact that the Damiq-ilushu of Isin is the same person as the first ruler of the Sealand Dynasty proves that Sealand I is contemporary with Babylon I. Historians recognize that this is true although formerly they theorized that Sealand I followed Babylon I.

The Sealand Dynasty had a royal house comprising two different branches. The second branch included a king named Ilumu-ilum who ruled 60 years -- 1016-956. Notice the last part of the name -- -ilum. This is just a Sumerian form of Elohim! Elohim is the word translated "God" in Genesis 1:1. In other words, here was a Babylonian king who applied to himself one of the names or attributes of God! Such is the vanity and arrogance of pagan rulers!

In the year 846 the Sealand Dynasty was overthrown by the Kassites (a warring Cushite dynasty from the east which lasted 1022-660) in a famous war which included Assyria and other peoples of Mesopotamia.

Second Dynasty of Isin

The end of Hammurabi's famous dynasty, Babylon I, in 879 brought to prominence a new line of kings from the city of Isin. This dynasty -- also often referred to as the Pashu Dynasty -- exercised government both from Isin and from the famous city of Babylon. At this time in ancient history Babylon played a role in Mesopotamia similar to that of Thebes in Egypt: Both cities were regarded as the political and religious capitals of their respective regions.

Of special note in Isin II is its fourth ruler, Nebuchadnezzar I (847-825). He was a predecessor of the Nebuchadnezzar of the Bible. The Nebuchadnezzar of the Book of Daniel, then, was actually Nebuchadnezzar II.

Historians mistakenly assume that the Second Dynasty of Isin followed the Kassite rule in Mesopotamia. Actually these two dynasties were parallel or contemporary. This is proven by the fact that the kings of Isin recorded several wars with the Kassites. And the Kassites applied the epithet "destroyer of the Kassites" to Nebuchadnezzar I due to his wars with them.

Three Small Dynasties Between 747-700

The year 747 marks the commencement of the famous Second Dynasty of Babylon, the very last dynasty in the history of ancient Babylonia. It includes the reign of Nebuchadnezzar II. But before telling the story of this long list of rulers three

other brief dynasties must be accounted for -- Sealand II, Bazu, and Elam.

Sealand II lasted for a brief 21 years from 747 to 726 under three kings, none of whom are famous. Then, in 726, the Sealand Dynasty was displaced by kings from the House of Bazu. The Bazu Dynasty continued for 20 years down to 706. It also included just three kings with long and unfamiliar names (for example, Eulmash-shakin-shumi).

The year 706 was a crucial one in the history of Mesopotamia. It witnessed an invasion of Elamites into the land of Akkad under the leadership of king Mar-biti-apal-usur. His reign of 6 years -- 706 to 700 -- comprises the entire duration of the brief but tempestuous Elamite Dynasty which, for at least part of this period, exercised authority at Babylon. The Elamites joined with the Chaldeans and Babylonians in revolting against the domination of Assyria. These six years of Elamite attack are also the last six of the reign of Shalmaneser III ("the Great") who ruled 735-700. In the ancient Assyrian record (limmu canon) each of these six years is marked by the word "revolt!" The Assyrian Empire was less than a century away from its final collapse. This period of upheaval in Mesopotamia is clearly reflected in the days of Merodach-baladan and Sargon, kings who make up part of Babylon II, who will be discussed shortly.

This Elamite incursion made possible the final rebellion of the Medes against their Assyrian overlords in 700. The Medes had been a subservient people since 1958 B.C. In 816 they had revolted and gained much progress toward ultimate triumph. But they had to wait till 700 to make their final and complete break. Then, in 612, they assisted the Chaldeans in the final and complete break. Then, in 612, they assisted the Chaldeans in the final overthrow of Assyria. Finally, in 539, they reached the pinnacle of their power when they joined with the Persians to overthrow the great Babylonian Empire in the days of Daniel.

CHAPTER 4

Babylon II -- the Last Dynasty of Ancient Babylonia

In the year 747 the Second Dynasty of Babylon began. This year marks the beginning of what is called the "Era of Nabonassar" -- named after the first of a new series of kings, native and foreign, who ruled at Babylon. From 747 onward the history of ancient Babylonia is chronologically correct! Through all succeeding centuries the reigns of Babylonian rulers from 747 on down have been known and available to the public. Dates before this year remain in controversy among Bible-rejecting historians. The classic account of these later kings of Babylonia is the famous Canon of Ptolomy. (Read pages 288-89 of Volume I of the Compendium.)

First some general observations about this dynasty. Babylon II continued from over two centuries -- 747 to 539 -- from the reign of Nabonassar to the Persian conquest. During the first 47 years of its duration there were other dynasties, the three just discussed -- Sealand II, Bazu, and Elamite. But from 700 on there were no other dynasties in Babylonia! This line from the city of Babylon was the only one in existence. The general concept to bear in mind is that the nearer one comes to the end of ancient Babylonian history the less dynasties there will be in existence. By way of contrast: In the year 1450 there were some six recorded dynasties in existence. by way of contrast: In the year 1450 there were some six recorded dynasties in existence in this area of the ancient world. In the year 699 (with the exception of the Kassites) there was only one! The rulers of Babylon II succeeded in bringing all of the Babylonian city-states under their domination. No other dynasties were able to rise to power in the region. In the over-all history of Babylonia -- the land of political and racial confusion -- this is the exception, not the rule.

And now for the names and events in the history of Babylon II: Nabonassar (747-733), the first ruler in the list, (see pp 289-290 of Vol. I of the Compendium) and the powerful Tiglath-pileser III. Nabonassar was able to keep matters under control during his reign but, after his death in 733, revolts and dynastic struggles broke forth. One ruler, Nabu-nadinzer, was able to hold the throne for two short years to 731 but his power was limited. The next ruler, Ukinzer, was able to wrest the throne in 731, but his period of royal power was also short-lived -- due to the intervention of Tiglath-pileser.

Tiglath-pileser III, to say the least, viewed the chaotic events in Babylonia with disfavor. In 729, during the third year of the reign of Ukinzer, he attacked Babylon. He seized the city and made himself king of Babylon under the name Pul. (Pul in the Bible. I Chron. 5:26) With this conquest the two kingdoms of Assyria and Babylonia were united in a personal union under

Tiglath-pileser III. But this union was not to exist very long in peace and harmony. The reign of Pul ended in 726.

The successor of Tiglath-pileser III was his son, Shalmaneser V, who reigned for only five years, 726-21. Here, then, was another Assyrian ruler who also occupied the throne of Babylonia. His Babylonian throne name was Ululai. It would be impossible to guess that Shalmaneser and Ululai were names for the same individual -- but this fact has been proven historically. This shows to what extent names in ancient history which are very dissimilar can actually be names for the same person.

Historians hold the erroneous idea that this Shalmaneser V was the Assyrian king who conducted the siege of Samaria in 721-718 and carried Israel captive. (II Kings 17:3; 18:9) But this is impossible because Shalmaneser V was already dead when this event took place. He died late in 722 in the last year of his reign. The Shalmaneser of the Bible who conducted the siege in Israel was Shalmaneser III ("the Great") who ruled out of Calah, a suburb of Ninevah. Shalmaneser V is listed among the rulers from Nineveh itself. Historians think that Salmaneser the Great lived in the time of Ahab I of Israel (915-983) -- but actually he was the contemporary of Shalmaneser V in the time of Israel's captivity. (See pages 297-301 of Vol. I of the Compendium.) As in Egypt and Babylonia, there were parallel reigns in ancient Assyria also.

Now to return to the story of the Kings of Babylon: For seven years -- 729-22 -- from the time Tiglath-pileser III captured Babylon till the death of Shalmaneser V, the Assyrians kept Babylonia in subjection. But in 721 the Babylonians, along with the Kassites and others, were able to revolt against the Assyrians. Merodach-baladan, a Chaldean, made himself king in defiance of Assyria.

The kingship of Merodach-baladan was not to go unchallenged. In the year 721, the same year he came to the throne in Babylon, Sargon II ascended the throne of Assyria at Nineveh. While Shalmaneser the Great was carrying out God's will in the punishment of sinful Israel (721-718) Sargon was making plans to bring Babylon back into the Assyrian fold. In 719 he attacked Babylonia but the Elamites, allies of Merodach-baladan continued for ten more years to 709.

Merodach-baladan is one of the few Babylonian kings mentioned in the Bible. In the second last year of his reign (710) his envoys paid a visit to Hezekiah, king of Judah (724-695). This famous visit is recorded in Isaiah 39. This is the occasion on which Hezekiah naively showed the Babylonians all the treasures in his realm. Why was Merodach-baladan so interested in courting the favor of the King of Judah? Because he had heard of the great things God had done for Hezekiah! Read the miraculous events recorded in Isaiah 38. Merodach-baladan certainly wanted the assistance of a ruler who enjoyed so much

divine favor. He needed all the allies he could get against the ever-present threat of Assyrian invasion and conquest.

The friendliness of Hezekiah did not help the cause of Merodach-baladan. For 12 years he had been able to hold out against Assyria -- but in 709 the vacation ended. In this year Sargon II mustered his forces, invaded Babylon again, and overthrew the Babylonian king. Merodach-baladan fled to Elam. Sargon took over the throne of Babylon.

Sargon reigned over Babylonia for five years, 709-704. He punished the Chaldean tribes for rebelling but he did not destroy Babylon or other cities. Rather, he took the role of restorer. He called himself "king of Sumer and Akkad" but only took the title of "governor" of Babylon. He celebrated the new year festival in Babylon and did much in the rebuilding of that city and other Babylonian towns.

The reign of Sargon was cut short. He lost his life on a campaign in Persia in 704. His son Sennacherib, who had reigned jointly with him prior to this date, began his sole rule at Ninevah.

At this point in the Babylonian king list the years 704-702 are listed as "two kingless years." With the death of Sargon trouble was again boiling in Babylonia. Here are the events: Merodach-baladan, who had fled to Elam in 709, seized power again in 703 with the aid of the Elamites. But nine short months later the powerful Sennacherib defeated the combined forces of the Babylonians, Chaldeans, and Elamites -- and again Merodach-baladan was forced to flee for his life. Sennacherib put a man of his choice on the throne of Babylonia -- Bel-ibni.

The reign of Bel-ibni, the Assyrian appointee, was destined to be short -- just three years, 702-699. In 699 the Babylonians revolted. Sennacherib immediately put down the revolt and placed his own son, Assur-nadin-shum, on the throne of Babylon. The reign of Assur-nadin-shum covered the six years from 699-693.

During the reign of his son, Sennacherib decided to punish the Elamites for the help they had provided the Babylonian insurgents. For this purpose he had ships built in Assyria and Syria which he manned with Phoenician and Ionian sailors. These sailed down the Euphrates and Tigris for an attack on Elam from the Persian gulf. In 693 Sennacherib and his forces landed in Elam and looted several towns. But the Elamites were equal to the occasion. They hurried to the rear of the Assyrian attack, occupied Babylonia, captured Assur-nadin-shum, and put a man of their choice on the throne, Nergal-ushezib.

Nergal-ushezib continued on the throne of Babylon for just one year, 693-692. He was succeeded by a Chaldean, Mushezib-Marduk, who endured for four chaotic years till 688.

During these years the war with Assyria preceded with varying success. But then, in 688, Sennacherib conquered Babylon. This famous Assyrian ruler, however, was not content with conquest alone. He decided to punish the city severely: The

statue of the god Marduk was taken to Assur, Babylon was looted and completely destroyed, and then flooded by a diversion of the river Euphrates. For the rest of Sennacherib's reign the city remained a wasteland. For eight years then -- from 688 to 680 -- the famous city of Babylon was kingless and uninhabited. For all practical purposes it was non-existent.

The "kidnapping" of the god Marduk and the destruction of Babylon was regarded by many as a grave sin. When, in 681, Sennacherib was murdered by his own sons (II Kings 19:37) it was concluded by pagan observers that the gods had taken vengeance upon him for his deeds.

The dead king was followed by his son, Essarhaddon, who ruled for 13 years (680-667). He is listed in the Second Dynasty of Babylon as Assur-akh-iddin. His length of reign in both Nineveh and Babylon is the same period of 13 years. He did not follow his father's policy in relation to Babylon. He immediately began to rebuild the city. He also did much in the way of restoring temples in other Babylonian cities. Like Sargon (709-704), he only used the title of "governor of Babylon" for himself. Essarhaddon died in 667 while on the way to Egypt to put down a revolt there. (Egypt had been conquered by Assyria in 670.)

The next ruler on the throne of Babylon was the elder son of Essarhaddon, Shamash-shum-ukin. (A younger son, Assur-banipal, 668-626, meanwhile, ascended the throne at Nineveh.) Shamash-shum-ukin carried on a comparatively long reign of twenty years, 667-647. In the year 651, however, he took a drastic and daring step which was to prove fatal. He attempted to challenge the supremacy of Assyria and his younger brother, Assur-banipal. He made this revolt because he felt he had the support to carry it off successfully -- the backing of the Egyptians, the Elamites, and Aremaeans and Arab tribes. But his calculations proved incorrect. The fighting went on for four years. Then, in 647, Assur-banipal conquered Babylon, Shamash-shum-ukin died in the conflagration, and a man by the name of Kandalanu was appointed king in his place.

Kandalanu, the Assyrian appointee, enjoyed a reign of 22 years down to 625. He was the last Assyrian ruler -- either conquering king of Assyria or appointee -- to sit upon the throne of Babylon. Thirteen years after his death the Assyrian Empire was no more.

It is time to review the king list for Babylon II down through Kandalanu. Of the fourteen rulers who held the throne between the years 747 and 625, eight were Assyrian kings or rulers appointed by Assyrian kings, five were Babylonian, and one was Elamite. This shows the close inter-relationship between Assyria and Babylon during these 122 years, with Assyria enjoying the political supremacy for at least 85 of them.

Note this major point: Whereas Babylonia had in most of its previous history, been composed of many warring city-states and

was not unified. But now, in its last years, largely due to the influence of Assyria, the land of political confusion had become UNIFIED under just one dynasty -- Babylon. This Assyrian-inspired unity actually resulted in the down-fall of Assyria. It enabled the Babylonians to marshal the strength necessary to gain the victory over the crumbling Assyrian Empire.

The Decline and Fall of Assyria Summarized

The events leading to the ultimate collapse of Assyria began in the year 700. In that year the Medes, following the death of Shalmaneser III (735-700), successfully completed a second revolt against the Assyrians. The initial revolt had occurred in 816, but not until 700 were all the Medes completely freed from Assyrian dominion.

The next great blow to Assyrian strength came in 660. In that year Semiramis III (699-657) -- the self-styled reincarnation of the original Semiramis -- personally led Assyrian troops to the borders of India. The Assyrians were attempting to spread their domination far to the east of Mesopotamia. But a great catastrophe befell the marauding Assyrian host. God, in some supernatural manner, intervened in the weather. The tide was turned against the Assyrians -- the troops of the Queen were annihilated. She fled almost alone from the battle scene. Three years later, with power and influence gone, her 42-year reign ended. This disaster in India was one form which Assyria never recovered.

From 659 to 621 it was all down hill for Assyria as the empire gradually disintegrated. Plagues ravaged the Mesopotamian homeland -- revolt flared from one end of the empire to the other! Then, in 621, a final revolt in Calah brought the Calah Dynasty of Assyrian kings to an end. And finally, of course, in 612 Nineveh fell to the Medes and Chaldeans marking the official end of the Assyrian Empire! Briefly, then, this is the picture of the descending fortunes of haughty Assyria.

CHAPTER 5

The Neo-Babylonian Empire

With this background for Assyria in mind, we may proceed with the story of the final rise and fall of Babylonia. The fifteenth ruler in the Babylonian king list is Nabopolassar (625-604), the father of Nebuchadnezzar the Great. It was during the reign of Nabopolassar, as the subsequent story will show, that the Assyrian Empire breathed its last! The reign of Nabopolassar begins what historians call the Neo-Chaldean or Neo-Babylonian Empire. This period from 625 to 539 encompasses the reigns of the last five rulers of ancient Shinar, all of them Babylonian, which may actually be viewed as a dynasty distinct from the previous fourteen rulers in the king list designated Babylon II. These 87 years mark the last period of flourishing of Babylonia.

After the death in 625 of Kandalanu, the ruler appointed by Assur-banipal, anarchy existed in Babylonia! Assyria tried to bring the Babylonians under control but had only temporary success. Out of the struggle Nabopolassar emerged to establish himself as king in Babylon. The years following 625 were filled with wars between Assyria and Nabopolassar, during which border regions were taken and retaken. The Assyrians, however, were engaged in a losing struggle.

A second enemy of Assyria was the Median army under the leadership of King Cyaxeres I (624-584). The Assyrian king, Sin-sarra-ish-kun (622-612), was able to hold Cyaxeres off for several years but could not drive his forces away. The Assyrian military no longer enjoyed the overwhelming superiority it had in the past!

The year 616 marked the beginning of the end for Assyria. In that year Nabopolassar marched up the Euphrates and Khabur valleys, defeated the Assyrians near Haran, and exacted tribute from them. In this situation the Assyrians concluded an alliance with Egypt but it proved useless. Then, in 614, the Medes besieged and conquered Assur which, along with Nineveh and Calah, was one of the three royal cities of Assyria. Nabopolassar came with his army to help the Medes but arrived only after the city had been taken. However, at this time Nabopolassar and Cyaxeres made a formal treaty of alliance. The doom of Assyria was sealed!

The fighting continued for the next two years. Then, in 612, both the Medes and the Chaldeans besieged Nineveh! The city fell in the month of August. Calah had collapsed in 621; Assur was taken in 614; and now Nineveh, the third and last royal city of Assyria, had been conquered. It was looted and completely destroyed never again to be rebuilt! The prophecy of Nahum describes the crashing fall of Nineveh! (Recall that the city of Nineveh was regarded as fictional until archaeology uncovered it in 1845, providing a great proof of the historical accuracy of

the Bible!)

The last vestiges of Assyrian power sputtered on for a few more years. Assur-uballit II (612-608) set up a final Assyrian reign in Haran far to the west of Nineveh. But in 609 Nabopolassar was able to take Haran, forcing Assur-uballit to flee. In 608 Assur-uballit attempted to retake Haran with the aid of the Egyptians but was unsuccessful. After this event he disappeared from history! Thus, after the fall of Nineveh in 612, the fall of Haran in 609, and Assur-uballit's failure at reconquest in 608, Assyria ceased to exist!

The Assyrian Empire was divided between the Babylonians and the Medes: northern Assyria and Anatolia were taken by the Medes while the south became part of Babylonia.

The Reign of Nebuchadnezzar

Nabopolassar, by successful military conquest, was thus able to elevate Babylonia to the position of top power in the Near East. In the latter years of his eventful reign he was ably assisted by his famous son, Nebuchadnezzar. During the years 607 and 606 they continued fighting the Egyptian army that had aided Assur-uballit, the battles taking place in the region of Syria. In the year 605 Nebuchadnezzar continued the campaigns against the Egyptians after Nabopolassar returned home to Babylon. In 604 (actually 605-603) the crown prince defeated the Egyptians in the famous battle of Carchemish. The remnants of the Egyptian army were pursued and annihilated near Hamath on the Crontes and, after this event, Nebuchadnezzar was eventually able to conquer all of Syria.

In August of 604 Nabopolassar died and Nebuchadnezzar returned to Babylon to officially become his successor. The reign of Nebuchadnezzar spanned 43 years from 604 to 561, and marked the peak of the Neo-Babylonian Empire. The main events during this time may be listed as follows:

1. The Babylonian captivity of the Jews.
2. The 13-year siege of Tyre.
3. The conquest of Egypt.
4. The seven years of Nebuchadnezzar's insanity.

The captivity of the Jews may be summarized as follows: Between 604 and 585 Nebuchadnezzar made war with the Kingdom of Judah. The Jews were not successful in any of their battles with the Babylonians. In the first years of this war, Nebuchadnezzar carried away the majority of the Jews from Judah to Babylon. The group which included the prophet Daniel was taken in 604 (Daniel

1:1-2). Jehoiachin, his family, entire staff, and all the leaders of Judah were taken in 596 (II Kings 24:10-16). At the end of the war, in 587-585, Jerusalem was besieged and taken, Zedekiah was captured and his eyes put out, and all the Jews, except those under Gedaliah, were finally carried to Babylon! Read the story in II Kings 25. And even those under Gedaliah finally fled Palestine. This was a complete captivity.

After the captivity of Judah was complete Nebuchadnezzar systematically turned his attention to that famous commercial city of the ancient world -- Tyre in Phoenicia! He besieged this great city for thirteen long years from 585-573. Finally he was able to take part of the city -- that part of the city located on the shore of the mainland. The population of the city, however, fled to the other part of Tyre which was situated on an island just half a mile off shore! They fortified this island part of the city and Nebuchadnezzar was never able to capture it. It was not until 332 that Alexander was able to conquer Tyre completely. Read pages 4-14 of the booklet "The Proof of the BIBLE" which explains in clear detail the prophetic fate of this famous city.

By the year 572 Nebuchadnezzar was in control of practically the entire Near East. Babylonia and Assyria were his, he had taken over Syria, Judah and Palestine had come under his power -- a great empire. But Egypt still remained. This famous ancient nation was next on the conquest list.

Nebuchadnezzar's Egyptian campaign began in 570 with the great king personally present at the front. The first skirmishes met with such brilliant success, however, that the king left the campaign in the hands of his able generals while he returned home to Babylon. The conquest of Egypt took just three full years -- 570-567. In the calendar year 567-566 the destruction of Egypt was complete. Pharaoh Amasis was sent into exile to the island of Cyprus, the Egyptian people were deported from their homeland.

This was followed by the famous 40 years' desolation as prophesied about the year 570 by the prophet Ezekiel, chapters 29 and 30. The 40 years covered the period 567-527. During this time God sent a terrible drought on East Africa. Rainfall ceased. No water flowed in the Nile. The land was so parched and dry that wild beasts could not survive there. Egypt was absolutely and completely desolate -- a non-existent nation, for all practical purposes. The prophecies of the Bible had again been fulfilled. This event marked the eclipse of Africa. From this time forward Africa has been a backward nation on the world scene!

Nebuchadnezzar had returned home before the Egyptian campaign was over. And he did not continue on the throne to see it completed. His reign was interrupted. Nebuchadnezzar became insane!

The story is told in Daniel 4. Prophecy was again to be fulfilled. The events in verses 4 through 27 apparently took place in the year 571 after the siege of Tyre and before the attack of Egypt commenced. Daniel interpreted the astonishing and

horrible dream Nebuchadnezzar had, telling him that he would be insane for seven years till he learned "that the most High rules in the kingdom of men, and gives it to whomsoever He will." (verse 25). Daniel completed his inspiring interpretation by telling the king to repent of his ways! Notice this point in verse 27.

But, of course, things were going too well for this world ruler to change his ways. In 570, as already recounted, he began his military campaign against Egypt. It was so successful that by the of the year he had returned home: "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king ... said, 'Is not this great Babylon, that I have built ... by the might of my power, and for the honour of my majesty?'" (verses 29-30). Obviously Nebuchadnezzar was not giving God any credit for his successes at this point!

Suddenly, at that very moment, the fulfillment of the prophecy came upon Nebuchadnezzar (verses 31-33). He lost his mind. For seven years the greatest ruler in the world became like an untamed beast. He ate grass, his hair grew long, his fingernails became like bird's claws.

Actually Nebuchadnezzar was a type of all Gentile rulers. His seven years of insanity illustrated the seven times (2520 years) of Gentile rule from his day till the return of Christ. Jesus called this period the "times of the Gentiles" (Luke 21:24). It includes the four great world ruling empires (Babylonian, Medo-Persian, Greek, and Roman) and the seven revivals of the Roman Empire. The Gentile rulers throughout history have behaved like beasts because they have constantly made war! They have not repented or acknowledged the power and dominion of God. But Christ will change this when He returns!

And Nebuchadnezzar did realize the power and greatness of God after he regained his senses. Notice verses 1-3 and 34-37 of Daniel 4. These sections show that Nebuchadnezzar was reporting his experiences to all the world after his period of insanity ended (562). He did come to recognize the rulership of God and he rendered Him praise and honor! This pictures the ultimate surrender of Gentile rulers to the rulership of the Almighty God at the end of the "times of the Gentiles."

The period of the reign of Nebuchadnezzar was 604-561. This span of time includes the seven years' insanity -- 569-562. Thus for seven years someone had to rule Babylonia in his place. Specifically who this was is not recorded. Notice also that the Bible account of Nebuchadnezzar ends with the conclusion of Daniel 4. Chapter five picks up twenty-two years later in the reign of Nabonidus and Belshazzar. Notice also that his reign is recorded as ending in 561, the year after he recovered his mind. Whether or not this is the year of his death is not known. However, it does not seem likely that he should die so soon after learning the great lesson he did. Nevertheless, at this point the story of the end of Nebuchadnezzar's life remains unknown.

To summarize: The reign of Nebuchadnezzar marked the pinnacle of the greatness of the Neo-Babylonian Empire. It was a period of prosperity, building, and restoration. Almost all the palaces and temples excavated by archaeologists in Babylon date from this time. In short, Nebuchadnezzar made Babylon the greatest city of the ancient world! He built the famous Ishtar Gate, with high towers on each side, decorated with figures of animals made from brightly colored, glazed tiles. Within this gate were erected tier after tier of roof-gardens filled with exotic trees and plants. These were the famous "Hanging Gardens of Babylon" -- called by the Greeks one of the "Seven Wonders" of the ancient world! Bear in mind that this is the setting in which Daniel, the servant and prophet of God, lived and worked and wrote. Just as Joseph in Egypt, Daniel was placed by God at the focal point of world power in his day.

The Final Defeat of Babylonia

The reign of Nebuchadnezzar marked the peak of Babylonian power. But, with the end of his rule in 561, the record of history shows that the fall of ancient Babylonia was only 22 years away! History amply illustrates the point that leading nations are often at their greatest just before they collapse!

Babylon was to have three more rulers before the end in 539. The first of these last three kings was Amel-Marduk who is better known by the Biblical form of his name, Evil-merodach. His short reign of two years is dated 561-559. Nothing is known of his reign outside of the fact recorded in the Bible that he pardoned Jehoiachin and restored him to an honorable status (II Kings 25:27-30 -- that last four verses of the book).

Evil-Merodach was succeeded by his brother-in-law, another little known king named Nergal-shar-usur. He reigned four years, 559-555. Archaeology has discovered a few things about Nergal-shar-usur including the fact that he conducted a military campaign in Cilicia. He is not mentioned in the Bible.

The ascent to the throne of the last Babylonian ruler illustrates the state of affairs that existed in this declining pagan realm. The lawful heir to the throne after Nergal-shar-usur was Labahi-Marduk, a minor. But he never lived to take the throne! He was assassinated in 555 and a usurper, Nabonidus, seized the throne.

Nabonidus, the final ruler in Babylonian history, reigned for 16 1/2 years from 555 to 539. However, he was not the sole ruler of the realm in its last years. In his third year (552) he made his eldest son, Belshazzar, co-regent with him. This explains why Belshazzar is presented as the last king of Babylon in Daniel 5.

After installing his son as co-regent in Babylon, Nabonidus went to Arabia where he stayed for some 13 years. (Thus he was not present at the fall of Babylon when Belshazzar was killed.

Daniel 5) In Arabia he captured Tema and established a lavish headquarters there which included a palace similar to the one in Babylon. He used Tema as a base of operations for further conquests in the Arabian peninsula.

With Nabonidus occupied in Arabia and Belshazzar at home in Babylon apparently unaware of the grave dangers that threatened the realm, the stage was set for the fall of Babylonia! Cyrus the Great, king of Persia (558-529), had been making great military conquests since the start of the reign of Nabonidus. By the autumn of 539 he was ready to take Babylon.

The events relating to the capture of Babylon are recorded in the Bible in Daniel 5. The time setting is October of 539 B.C. Belshazzar and his lords -- a thousand of them -- were celebrating a great feast (verse 1). They blasphemously dared to use the sacred vessels of God that had been taken from the temple in Jerusalem by Nebuchadnezzar in 585 B.C. (verses 2-4)! The pagan merry-making, however, came to an abrupt halt (verse 5). God miraculously caused an inscription to be written on the wall foretelling the fall of Babylonia to the Medes and the Persians (verses 5, 25-28). King Belshazzar was so terrified by this unnatural occurrence that his knees literally knocked together -- a profound manifestation of fear! This is what the psychologists would call a traumatic experience! The bulk of the chapter goes on to explain how Daniel was called in to interpret the inscription. Verses 18-23 are significant: Daniel told Belshazzar he should have known better, that he should have learned the lessons of the experience of his predecessor, Nebuchadnezzar. Daniel told him, "You have not humbled your heart, though you KNEW all this!" (verse 22). Belshazzar had no excuse. He knew that God would hold him responsible for his actions. He did not sin in total ignorance!

Daniel 5:30 records the fate of Belshazzar in concise terms: "In that night was Belshazzar ... SLAIN!"

Other historical sources reveal how the Medo-Persian army took Babylon on that fateful night in history in October of 539 B.C. Xenophon, the Greek historian, recorded that when Cyrus the Great, king Persia who was leading the army, reached Babylon in 539 he dug channels to divert the water of the Euphrates River which flowed under the gates of the city of Babylon! Then he and the Medo-Persian army carefully slipped down into the waterless river bed, crept quietly through the gates of the city, and rushed to the palace where the drunken feast was taking place. Upon reaching the palace where Belshazzar had seen the handwriting on the wall (apparently Belshazzar did not want to call off the feast and thus disappoint the thousand lords despite this miracle), they "burst in, and , pursuing those who fled, and dealing blows amongst them, came up to the king, and found him in a standing posture with his sword drawn " Xenophon then wrote: "They mastered him!" Just as Daniel said, Belshazzar was slain!

One apparent problem should be explained in this connection. History records that Cyrus and his army took Babylon. Yet Daniel 5:31 states that Darius the Mede took the kingdom at the age of 72. Xenophon supplies the answer. After Babylon had succumbed to the Medo-Persian forces, Cyrus went to Media to visit his uncle, Darius (also called Cyaxeres). While there he requested that Darius occupy Babylon during the year Cyrus was with his father in Persia, his uncle Darius was "made temporary King over the realm of the Chaldeans" (Daniel 9:1). Then, a year after the battle, Cyrus the Persian led a victory march into captured Babylon. (Read pages 307-311 of "The Bible as History".)

The downfall of the Babylonian Empire in 539 marked the end of the seventy years captivity of the Jews who had been carried away under Nebuchadnezzar. Cyrus, the king of Persia, as prophesied in Isaiah 45:1-4 some 200 years before, made it possible for the Jews to return to Palestine. He issued an edict that the captive Jews could return to Jerusalem and rebuild the Temple of God (II Chron. 36:22-23; Ezra 1:1-2).

In October of 539, then, the last dynasty of ancient Babylon came to a halt. Nabonidus, the father of Belshazzar, had rushed to the scene from Arabia with his army after Cyrus had entered Babylon -- but it was too late! He was easily defeated and his reign ended. The once-great Neo-Babylonian realm was absorbed into the Persian Empire!

Final Comments

Here are some vital points of information to bear in mind in conferring in relation to the over-all history of Babylonia:

1) The kingly lines in Babylonia differed from those in Egypt in that the Babylonian rulers did not claim to be part of the same blood line. The Babylonian rulers did not care whether they were officially related to one another or not. Babylonian kings gained power through conquest. Intermarriage was not regarded as a necessary step in attaining royal status. In Egypt, the pharaohs were very concerned about the fact that they were the descendants of the "gods" -- that is, related by blood to the original rulers Isis, Osiris (Semiramis and Nimrod) and Horus. Thus they clung to the tradition of having to intermarry to acquire royal status. This procedure was not followed in Babylonia where a conglomeration of peoples lived.

2) In ancient times there were cities other than those from which we find dynasties recorded. Besides Kish, Erech, Ur, Awan, Isin, Larsa, Babylon and the others mentioned in these chapters, there were additional cities and towns in the area which have long since been lost. Only knowledge of those cities and dynasties necessary for understanding the overall history of the area has been preserved or uncovered.

3) Drawing an analogy with a modern situation will help us

understand the situation in ancient Shinar. The wars that went on between Kish and Erech and Isin and Larsa may be compared to Monrovia warring with Arcadia or Pasadena fighting with Long Beach in the Los Angeles area! These were small city-states very close to one another and their comparatively petty struggles really did not have a world-wide impact.

4) A list of the key dynasties in Babylonia from 2254 to 539 helps clarify this portion of ancient history. The major dynasties were Erech I (2254-1828), Ur I (1828-1657), Erech II (1657-1632 -- Lugal-Zaggisi), the great Dynasty of Akkad (1632-1436), the Gutti Dynasty (1535-1410), Erech V (1410-1403 -- Utuhegal), Ur III (1403-1286), Isin I (1301-1075), Larsa (1306-1042), Babylon I (1174-879), Isin II (879-747), and Babylon II (747-539). These twelve dynasties were the dominant ones in their particular eras in Babylonia's history.

5) Italy of the 15th century is readily comparable to ancient Babylonia! A look at a map of Italy in the late 1400's shows that the area was divided into many independent city-states just like Shinar was--Savoy, Genoa, Milan, Venice, Florence, and others! And, just as in ancient Shinar, these city-states areas warred with each other. There was no unity -- no one city-state had the power to dominate the whole area. This was the same situation that had existed in southern Mesopotamia as the previous pages have shown.

6) Ancient Babylonia, then, may be compared to Italy in more recent history while Assyria may be equated with Germany! This is a key concept to bear in mind. Ancient Shinar, then, had the same impact on the world in its day as Italy has had in modern times -- comparatively little! As in modern times, Assyria has had a much greater world influence. Italy has always played a more minor role. Shinar was a small area of the world that, for most of its history, was weak, divided, and confused. Outside of Sargon and the famous Akkadian Dynasty, none of the ancient city-states had any power and control to speak of beyond the area of southern Mesopotamia before the time of Nebuchadnezzar.

7) Compared to Israel, Egypt, and Assyria, Babylonia is the least important area in the history of the ancient world. Yet historians apparently know more about and spend more time studying about Babylonia than its significance warrants. The title of a recent book illustrates this: The Greatness that was Babylon. The point is that Babylon (meaning Babylonia) had very little greatness. In the Bible God has very little to say about it except for the reign of Nebuchadnezzar. Again the scholarly world illustrates its talent for misplaced emphasis!

Why study Babylonia at all? Simply because historians do spend so much time dealing with this area and because it is important to get the story CHRONOLOGICALLY ORIENTED IN RELATION TO THE BIBLE. But, when considering ancient history as a whole, the study of areas such as Egypt and Assyria is much more meaningful and rewarding!