

will lodge" to refer to the current journey homeward to Bethlehem, and this verb to have its usual sense of "stay the night." Our story-teller is up to his old trick of using a word twice at crucial points; see 3:13f

Your People become my people; / Your God is now my God. The Hebrew is as succinct as it can be: "Your people my people, your God my God." With this couplet, however, something decisive is said; note again the verbal correspondence to what is said of Orpah in verse 15.

17. *Thus may Yahweh do to me, / And thus may he add, / If even death will separate / Me from you.* This solemn oath formulary appears only here and in eleven passages in Samuel and Kings. The first part of it was presumably accompanied by a symbolic gesture, something like our index finger across the throat. Deep behind this lay, in all probability, a ritual act involving the slaughter of animals, to whom the one swearing the oath equated himself. The best indications that this is so are the portrayals of elaborate covenant ratifications, containing solemn oaths, in Gen 15:7-17 and Jer 34:18-20. The slaughtered and split animals represent what the oath-taker invites God to do to him if he fails to keep the oath.

Note several interesting things about the formulary. First, the basic form probably ran: Thus may God (or the gods: *'lōhīm* can mean both; the verb's number determines the choice) do to me and thus may he (they) add, if/if not (*'im/'im lō'*) a specified future condition occurs. When the speaker used *'im*, "if," the subsequent words expressed what he was determined would *not* happen (I Sam 3:17, 25:22; I Kings 20:10; II Kings 6:31); when he used *'im lō'*, "if not," he was determined that what followed *would* happen (II Sam 19:14). Second, only here in Ruth and at I Sam 20:13 is Yahweh, instead of Elohim, the name of the deity; in both these passages there is a purpose for this shift from the basic form, in that there is an important emphasis on Yahweh in these passages. Third, seven of the formulary passages in Samuel, Kings, and Ruth use neither *'im* nor *'im lō'* to introduce the concluding clause; they all use the conjunction *kī* (I Sam 14:44, 20:13; II Sam 3:9; I Kings 2:23, 19:2; and Ruth 1:17) or *kī 'im* (II Sam 3:35, although many read *lī 'im* here). In this group of seven there is a variety of syntax in the concluding clause; several appear to use *kī* with the same effect as *'im lō'*, that is, *kī* is followed by what the speaker was determined would happen (I Kings 19:2; I Sam 14:44; II Sam 3:9; and II Kings 2:23 are all ambiguous). There is enough variation in this group which employs *kī*, however, for other considerations to play a part in determining the precise meaning.

Two proposals about our passage are warranted. First, since Ruth has just said in verse 17a, "Where you die, I shall die and there be buried," the oath comprising verse 17b should bear at least some relation to this assertion, especially to its last word. Sufficient archaeological data is now available concerning burial practices in Palestine in biblical times to show how it can be said that people are not separated even by death. Family tombs were the dominant feature, and after decomposition of the flesh was complete, bones were gathered in a common repository in the tomb, either in an ossuary or in a pit cut out of the rock in the floor of the tomb. A body might be placed in the tomb to decompose, or, if the family member died at some distance from

home, the body could be interred at the distant spot and then the bones gathered up several months later for transport to the family tomb and deposit in the repository (cf. II Sam 21:10-14). Following Eric Meyers (*BA* 33 [1970], 10-17), we can see in this practice the background for the concept of being "gathered to one's fathers." In this sense, but not in the sense of a blessed reunion after death, Ruth's final and climactic sentence promises loyalty to death and to the grave, including the adoption of Israelite burial custom. This interpretation opposes the position of most recent commentators, who tend to find the idea "only" implied in the word order (which places the noun "death" ahead of the verb, thus emphasizing the noun): "for death alone will separate me from you." Our translation also sees the noun as emphasized. See further P. W. Lapp, *Pittsburgh Perspective* 19 (1968), 139-56; and E. F. Campbell, Jr., *ibid.*, 22 (1971), 105-19.

The second proposal is that the story-teller purposely altered the standard form here by using the name Yahweh instead of Elohim. This is the only time the name occurs on Ruth's lips, while Naomi, Boaz, and the citizens of Bethlehem use it quite frequently in a variety of blessing and complaint forms. This final part of Ruth's dramatic avowal is climactic in another sense then: with no particular fanfare, she joins the people whose God is Yahweh.

19. *the two of them*. Again the feminine dual (cf. last NOTE on 1:8). It should be noted, however, that the infinitive construct used to say "until they came" in this verse has a feminine plural suffix, although with an unusual form (cf. Jer 8:7).

When they arrived in Bethlehem. Two good LXX witnesses, B and the Lucianic group, omit this clause; even more striking, the Hexapla, while having it, did not mark it with an asterisk, as it usually does when something is to be added to the Greek to bring it into conformity with the Hebrew tradition (see R. Thornhill, VT 3 [1953], 240, n. 1). Is the clause after all purely redundant? The answer must be emphatically in the negative. This sentence begins a new episode, as the opening *wayhî* (which I have not reflected in the translation as such) clearly indicates. Quite probably the Hebrew text lying behind the two shorter Greek witnesses had undergone a haplography, the scribe's eye jumping from the first Bethlehem to the second one. See the COMMENT.

was excited. Masoretic pointing makes the verb a *Niphal* of the root *hwm*; the same form of the same verb expresses the excitement in the Israelite camp when the ark of the covenant was brought in I Sam 4:5 and the rejoicing at Solomon's anointing which dismayed Adonijah in I Kings 1:45. The Greek approaches the same sense in all three places with "resound," and the Syriac captures it better with "rejoice." The reaction is certainly one more of delight than of pity; hence, the question which follows, "Is it Naomi," is not to be taken as expressing shock at what time and suffering have done to Naomi, but rather delighted recognition.

the women. It is only the feminine plural verb form which shows that it is the townswomen who surround the returning pair; at 4:14, when this "chorus" returns, they are specifically identified as "the women." Apparently, the absence of any identifying noun here is original; the LXX and OL translate the verb as plural, but their languages do not show gender distinction, so the nice touch

OATHS. The security of a society demands that its members speak the truth in crucial situations and keep their promises in matters of serious import. The oath is an ancient and universal means of impressing this obligation on the responsible parties in an agreement or an investigation. The obligation is fortified by holy words and holy acts which create confidence and afford a sense of security that serves to hold the community together.

The oath was an important part of the cult life of the Hebrew community, as it was among other peoples. The legal procedure of which the oath was a part was closely associated with the shrines and

the priesthood, because the oath as a holy act was properly pronounced in a sacred place or administered by a holy person, in contact or connection with holy objects. Perjury and the violation of an oath were serious matters, the profanation of the name of the Lord (Lev. 19:12), which could not go unpunished (Ezek. 17:13, 16, 18-19). An oath must be kept, though to one's hurt (Ps. 15:4), and even rash oaths (Lev. 5:1-4). The covenant between Isaac and Abimelech was backed by mutual oaths at the sacred well of oaths, Beer-sheba (Gen. 26:28-31). The oath for the suspected adulteress was administered with a drink of holy water containing dust from the tabernacle floor (Num. 5:17). Jephthah, when he became chief of the Gileadites, "spoke all his words before the Lord at Mizpah" (Judg. 11:11). These words were probably promises of exploits which he swore to carry out on behalf of the people, and it is likely that both parties sealed their agreement with oaths. The old sanctuaries at Gilgal and Beth-aven were places where oaths were administered and taken (Hos. 4:15). At the time of the composition of Solomon's prayer of dedication of the temple, oaths were administered before the temple altar (1 Kings 8:31-32; 11 Chr. 6:22-23).

The oath is validated by the invocation of a deity, which for the Israelite should be none other than "the Lord, the God of heaven and earth." The Third Commandment (Exod. 20:7) forbids the invocation of the Lord's name for evil intent, which would include a false oath, black magic, or the like. The psalmist (Ps. 16:4) declares that he will not take the name of another god on his lips. Oaths by the god Ashimah of Samaria, and heathen gods at the shrines of Dan and Beer-sheba, are condemned by Amos (8:14). The Jews of Elephantine in Egypt took oaths by the deities Anathyahu, Harnambethel, and the Egyptian goddess Sati. In later time one swore by heaven, earth, Jerusalem, the temple, or one's own head. The oath by one's head, common in Arabic, was also apparently frequent in Jesus' day (Matt. 5:36). In 1 Chr. 12:19 the Philistines swear by their heads.

The oath is accompanied by symbolic acts. The gesture of the oath was to raise the hand toward heaven (Gen. 14:22; Deut. 32:4; Dan. 12:7 [both hands]; Rev. 10:5-6 [the right hand]). To lift the hand, therefore, means to swear, and even God swears thus (Exod. 6:8; Ezek. 20:5). It is by his right hand that the Lord swears (Isa. 62:8; cf. the Arabic oath by the right hand of Allah and the meaning "oath" for the word *yamin*, "right hand"). In Ps. 144: 8, "whose right hand is a right hand of falsehood" refers to those who swear falsely.

The swearer may lay hold of some sacred and potent object, as the genitals of the patriarch (Gen. 24:2; 47:29). The rabbis understood the placing of the hand under the thigh as an oath by Abraham's circumcision (cf. Midrash Rabba, Palestinian Targum, and Rashi); but in view of the importance of the divine gift and attribute of fertility which the male organ symbolized, it seems unlikely that this form of oath had originally anything to do with circumcision. The later Jewish custom of taking hold of the Scriptures or phylacteries in a judicial oath furnished the model for the present-day procedure of swearing on the Bible.

Sacrifices accompanied the oath in connection with a covenant. The Hebrew idiom for making a covenant is "to cut a covenant with" someone. In Arabic the verb *qasama*, "cut," in the causative stem, *aqasama*, means "to swear," and the noun *qasam* means "oath." In the sacrifices of the covenant the animals were cut in two, and one or both parties passed between the pieces (Gen. 15:10, 17). In Jer. 34:18 those who break the covenant with the Lord are told that they will be made like the calf which they cut in two and passed between its parts. This suggests that the oath which bound the parties to a covenant may have stipulated in the conditional curse that the violator should be treated like the sacrificial animal. The Lord's covenant with Israel was conceived as having been sealed by mutual oaths, so that the promises of the covenant are referred to as things that the Lord swore to do (Gen. 24:7; 26:3; 50:24; Exod. 13:5, 11; 33:1; Num. 14:16, 30; 32:11; Deut. 1:8, 35; 6:10; etc.).

There are two varieties of oaths in the OT. The generic term שְׁבוּעָה designates the simpler form. The root of the word is the same as that of the number seven, and the verb "to swear" is the reciprocal verbal aspect (*Niphal*) שָׁבַע, which indicates that the swearer in some way enters into a relationship with the magical number seven. In the oath between Abraham and Abimelech at Beer-sheba (the well of seven, or well of the oath), Abraham set apart seven ewe lambs as a witness that he dug the well (Gen. 21:22-31). According to Herodotus (3.8), in Arab covenant oaths seven stones were smeared with blood. The second term, נֶסֶךְ, often translated "oath," properly means "curse." The two terms are used jointly (Num. 5:21; Neh. 10:29; Dan. 9:11). The oath for the suspected adulteress is termed the "oath of the curse," שְׁבוּעַת הַנֶּסֶךְ (Num. 5:21). The curse is pronounced by the priest, and the woman accepts it by saying: "Amen, Amen." The terror of the curse is calculated to extract a confession from the guilty in advance of the administration of the oath, and was doubtless successful in many cases. When, e.g., Mirah heard his mother's curse on the thief who had stolen her eleven hundred pieces of silver, he promptly confessed the theft (Judg. 17:2). For the suspected adulteress it was not sufficient simply to have her accept the curses by saying "Amen" to the priest's words; the curses were written down and the words washed off into the bitter water which the woman was made to drink; thus she took the poison of the curses into her body. If she were guilty, the curses would surely take effect; and if innocent, she would be immune. A fanciful example of a written curse with magical power is given in Zech. 5:1-4, where the prophet sees a vision of a large flying scroll inscribed with a comprehensive curse for every thief in the land; the scroll enters the house of the thief and the one who swears falsely by the Lord's name, and destroys the house. This vision was apparently called forth by the prophet's suspicion that there were many thieves in the land who had taken the oath of innocence falsely.

The full, unexpurgated oath includes a conditional curse intended to carry the conviction that the swearer is speaking the truth. The more serious the issue at stake, the more terrible would be the curses that are designed to enforce the oath. Because of the

fear which the curse induces, the actual content of the curse is ordinarily suppressed, leaving only an eviscerated form of the oath. A common oath formula of the OT is: "May God the Lord do so to me and more also, if" I do, or do not, thus and so (Ruth 1:17; I Sam. 3:17; 14:44; II Sam. 3:35; I Kings 2:23). This formula may be varied and made more emphatic by the swearer's pronouncement of his own name (I Sam. 20:13; 25:22; II Sam. 3:9). When this formula is used by the pagan non-Israelites Jezebel (I Kings 19:2) and Ben-hadad (I Kings 20:10), it has a polytheistic turn, with the verb in the plural: "So may the gods do to me, and more also." As God is the guardian of the oath and fulfils or nullifies the curses in accordance with justice, one may make his asseveration an oath by calling God to witness (Gen. 31:50; I Sam. 12:5; 20:23 [reading 'ēdh instead of 'adh]; II Cor. 1:23; Gal. 1:20; Phil. 1:8) or to watch (Gen. 31:49) or to judge (Gen. 31:53). Since the validity of the oath depends ultimately on the deity who sanctions it, the most common asseveration is: "As the LORD lives" (Judg. 8:19; I Sam. 14:39, 45; 19:6; 20:3, 21; 25:26, 34; 26:10, 16; 28:10; 29:6; etc.), to which one may add a like asseveration by the life of the persons to whom he is speaking (I Sam. 20:3; II Sam. 11:11). The Lord swears by his own life (Ezek. 17:16; Zeph. 2:9) or by himself (Gen. 22:16).

The reluctance to pronounce the full oath replete with imprecations, for fear that, even though divine agency is assumed, the words themselves might inflict harm, led to the suppression of the conditional curse and the further reduction of the formula until only a vestige of the protasis remained: "if," and "if not." With the omission of the curse in the apodosis, the positive conditional protasis becomes a negative asseveration (if I do thus and so, may I be accursed—i.e., I surely will not do it), and the negative condition becomes a positive asseveration (if I do not thus and so, may I be accursed—i.e., I surely will do it).

In a few cases we have the full form of the oath with elaboration of the curses (Num. 5:19-28; Pss. 7:4-5; 137:5-6). These are exceptional cases, where the issue is grave and the emotion is very strong. The classic example is Job's apology for his life (ch. 31), which consists of a sort of negative confession in the form of a series of oaths complete with curses, which call down on himself such calamities as loss of property, alienation of his wife, the mutilation and maiming of his body, etc. In extremity of desperation and in his anxiety to impress both God and his hearers with his sincerity and innocence, Job breaks the taboo and calls down on himself the most terrible curses he can conceive. Here we see the oath in all its force as a kind of ordeal and spiritual combat. The swearer puts his whole soul and all that he has into the oath and exerts himself to the utmost to prove his integrity. The tension is extreme, but the just man will bear up under it, while the unjust man will break under the strain. In more ancient times it is probable that the families and households of the opposing parties stood behind the principals and gave their support and placed themselves in jeopardy. In Deut. 21:1-10 the elders of the city nearest the place where a slain man is found take responsibility for the whole city and affirm the city's innocence and ignorance of the killing before the Lord.

According to the NT, Jesus' attitude toward the prevalence of the oath in everyday Jewish life resembled that of the Essenes, who, as Josephus tells us (War II.viii.6), esteemed swearing on ordinary occasions as worse than perjury. Jesus urged that all oaths be omitted (Matt. 5:34; cf. Jas. 5:12). His own use of "Amen, Amen," however, while not strictly an oath, is a solemn asseveration akin to an oath and goes beyond the simple "Yes" and "No" which he recommended (Matt. 5:37). His strictures against oaths by the temple, the temple gold, the altar, or heaven (Matt. 23:16-22) are aimed at the casuistry which attempted to classify oaths according to degrees of validity. Nevertheless, at the trial he deferred to custom in some measure: when the high priest asked simply if he had no answer to the testimony against him, he remained silent; only when the high priest adjured him by the living God to say whether he was the Christ, did he give answer (Matt. 26:63). This is in accordance with the Mishna (Shebu. 4.13), that if one adjures another by heaven and earth, it is not binding, but if one adjures another by one of the divine names, it is binding.

Peter's denial at the trial (Matt. 26:69-75) covers all three modes of Jewish asseveration. First, he simply denied, then he denied with an oath, and lastly he invoked a curse on himself and swore that he did not know the man.

Paul uses a form of oath attested in the OT when he calls God to witness his asseveration (II Cor. 1:23; Gal. 1:20; Phil. 1:8).

Oaths had an important place among the sectarians at Qumran. An oath of strict and complete allegiance to the law was required of every candidate for membership in the order. The text of the oath is not given, but it was certainly reinforced with curses, which are several times referred to in the Manual of Discipline as the "Curses of the Covenant" (אלות הברית), and similarly in the Damascus Document.

See BLESSINGS AND CURSINGS; COVENANT; VOWS.

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M. H. POPE

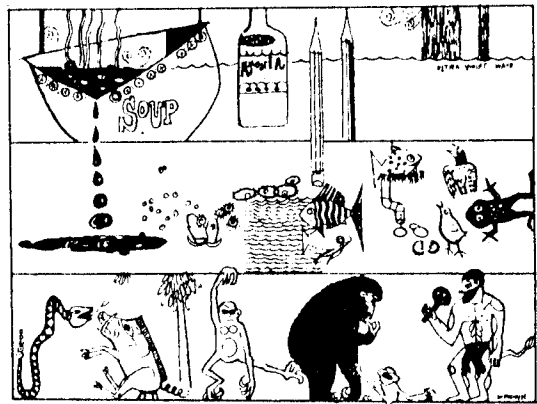
OBADIAH עֲבִיָּה (עֲבִיָּה, servant of Y).

1. The chief of King Ahab's household, and a devout follower of Yahweh (I Kings 18:3-16).
2. A descendant of David (I Chr. 3:21).
3. A chief of the tribe of Issachar, and a son of Izrahiah (I Chr. 7:3).
4. A Benjamite, son of Azel (I Chr. 8:38; 9:44).
5. A Levite who was among the first exiles to return to Jerusalem (I Chr. 9:16). He is called Abda in Neh. 11:17.
6. A Gadite chief who joined David's army and became an officer (I Chr. 12:9).
7. The father of Ishmaiah, one of the chiefs of Zebulun in the last days of David (I Chr. 27:19).
8. One of the princes whom King Jehoshaphat sent to teach the "book of law of the LORD" to the people in all the cities of Judah (II Chr. 17:7-9).

The First Book of Moses Called GENESIS

as
Corrected and Interpreted
by
Charles Darwin, T. H. Huxley,
and
an eminent group of modern biologists

Illustration by Richard Brown



1. In the beginning, there was soup.
2. And the soup was of carbon, and ammonia was also in it. And an ultra-violet wave did play upon the surface of the soup.
3. And the ultra-violet wave was a polymerizing agent, and there was polymerization.
4. And the soup became thick, and it became known as the primeval fluid.
5. And the thin soup was called non-reacting residue, and the thick soup was called organic slime. And the thick soup and the thin soup were the first ten billion years.
6. And we hypothesized that amino acids did appear in the midst of the thick soup, and they did autocatalytically polymerize.
7. And we hypothesized that the aminoic slime did separate from the thin soup; even the compounds that were organic from those that were inorganic: and we know this was.
8. And the organic and the inorganic were the second ten billion years.
9. And we hypothesized that the aminoic slime did strive mightily, and it became virus: and we know this was.
10. And we called the virus living, and it did thrive: and we know that this is true.
11. And we hypothesized that the virus brought forth plankton, and protozoa, and their seed did seek status; and this seeking of a higher status than their fathers is evolution, and we know this was.
12. And the plankton brought forth fish, and the fish brought forth fowl, each generation ranking higher than its father, evolving progressively, and we know that this is good.
13. And the fish and the fowl were the third ten billion years.
- 14-18. And we hypothesized that many things did occur in verses fourteen through eighteen, even things concerning stones and earth, which is geology, and things concerning suns and stars, which is astrophysics; and these things we know not of, nor can we mention them, for behold, we are biologists, and hyperspecialization is sacred to our nature.
19. And the stones and the stars were the fourth ten billion years.
20. And we have hypothesized that the waters brought forth slime, and the slime did bring forth life, and the life did commence its evolution in the waters of the earth.

21. And we hypothesized that the life did fling itself upon the land, and did evolve mightily, bringing forth small protozoa and great mammals. Thus we guessed, and we say that guess is good.
22. And they did mutate, with an exceeding great mutation, and many did become frogs and reptiles.
23. And the frogs and the reptiles were the fifth ten billion years.
24. And we hypothesized that snakes became cows, and rats became birds; each crawling creature became great in mind and stature.
25. And we hypothesized that things that swim did change to things that creep, and things that creep changed to things that walk. And we say this guess is good.
26. And we hypothesized that the great ape became man, and man is made in the image of an ape, and he is brother to the monkey, cousin to the cow, and son of nothing.
27. So as apes became men, they evolutionarily divided, male and female divided they them.
28. But God did look down from his heaven, and did speak with anger; saying, "Is this the man to rule the earth? A monkey's brother? A half ape? Lucifer, Son of the Morning, what mischief thou hast wrought upon by world."
29. And God said, "Lo, ape-fraction, upon thee is my anger kindled, and upon thee shall I place a curse to divide thee from my creations." And the Lord waxed wroth, and the earth did tremble in the heat of His anger.
30. And He spake a curse upon the ape-man, and upon all his seed forever. "Behold, upon thee shall I set a mark, and all men shall know thee by thy speech, and ye shall use great words for small things, great Latin words for tiny creatures, and this is thy mark and thy curse.
31. "And ye shall be called biologists, which is to say, those who know much, and understand nothing, and you must ponder the guts of frogs all of your days, knowing muscles and glands, but knowing not man, nor even frogs, as a whole." And this curse did end the sixth ten billion years, which is the end of this record, and the beginning of the record of God's creation, which is in THE FIRST BOOK OF MOSES, CALLED GENESIS.

—Kent Peterson

THE EARTH AND MAN

Address Delivered in the Tabernacle, Salt Lake City, Utah
Sunday, August 9, 1931, by
DR. JAMES E. TALMAGE
Of the Council of the Twelve Apostles

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"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Gen. 1:1,2.)

Any question as to when that beginning was is largely futile because unanswerable. In the first place we have no time unit by which to measure back through the ages to the time at which, so far as the earth is concerned, time began.

Years are as inadequate in any attempted survey of the stages of earth development as are miles to the astronomer who would span the distances of interstellar space. He speaks in terms of light-years, such unit being the distance traversed by a ray of light speeding on at the rate of approximately 186,000 miles per second throughout a year.

Secondly, we are without information as to what stage of earth development is indicated by "the beginning." And what is a beginning in nature? At best it is but a new start in advance of what had passed up to that point of time; and every beginning is an ending of what went immediately before, even as every consummation is a commencement of something greater, higher, and therefore superior to the past.

THE EARTH OLDER THAN MAN

To the thoughtful mind there can be no confusion of the beginning spoken of in the opening verse of Genesis with the advent of man upon the changing earth; for by the scriptural record itself we learn of stage after stage, age after age of earth processes by which eventually this planet became capable of supporting life--vegetable, and animal and human in due course.

Whether or not scientists have been able to see, however dimly, the way by which the earth as an orb in space was formed, matters little except as a subject of academic interest. For many years it was very generally believed that the earth, once formless and void, passed through stages of cooling of superheated gas to liquid, thence to the solid state, as the Nebular Theory assumed; but this conception has given way to the later thought that the earth as a solid spheroid has resulted from the bringing together of particles once diffused in space--this

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According to the conception of geologists the earth passed through ages of preparation, to us unmeasured and immeasurable, during which countless generations of plants and animals existed in great variety and profusion and gave in part the very substance of their bodies to help form certain strata which are still existent as such.

From the fossil remains of plants and animals found in the rocks the scientist points to a very definite order in the sequence of life embodiment, for the older rocks, the earlier formations, reveal to us organisms of simplest structure only, whether of plants or animals. These primitive species were aquatic; land forms were of later development. Some of these simpler forms of life have persisted until the present time, though with great variation as the result of changing environment.

What a fascinating story is inscribed upon the stony pages of the earth's crust! The geologist, who through long and patient effort has learned at least a little of the language in which these truths are written, finds the pages illustrated with pictures, which for fidelity of detail excel the best efforts of our modern engravers, lithographers and half-tone artists. The pictures in the rocks are the originals, the rest at best but copies.

In due course came the crowning work of this creative sequence, the advent of man! Concerning this all-important event we find that scientists and theologians are at hopeless and irreconcilable variance. However it be, as an exaggeration. Discrepancies, however, our knowledge of pertinent facts is extended. The trouble us now will diminish as our knowledge of pertinent facts is extended. The Creator has made record in the rocks for man to decipher; but He has also made record in the Bible directly regarding the main stages

of progress by which the earth has been brought to be what it is. The accounts can not be fundamentally opposed; one can not contradict the other; though man's interpretation of either may be seriously at fault.

ADAM A HISTORIC PERSONAGE

So far as the history of man on the earth is concerned the scriptures begin with the account of Adam. True, the geologist does not know Adam by name; but he knows and speaks of man as an early, continuing and present form of earth-life, above and beyond all other living things past or present.

We believe that Adam was a real personage, who stands at the head of his race chronologically. To my mind Adam is a historic personage, not a pre-historic being, unidentified and uncertain.

If the Usher chronology be correct, or even approximately so, then the beginning of Adamic history as recorded in scripture dates back about 4000 years before the birth of Christ. We as a Church believe that the current reckoning of time from the birth of Christ to the present is correct, namely 1931 years--not from last New Year's day, January 1, but from the month that came to be known among the Hebrews as Nisan or Ahib, corresponding with our late March and early April. So we believe that we are now living in the 1931st year since the birth of Christ, and therefore 5931 years since the beginning of the Adamic record.

This record of Adam and his posterity is the only scriptural account we have of the appearance of man upon the earth. But we have also a vast and ever-increasing volume of knowledge concerning man, his early habits and customs, his industries and works of art, his tools and implements, about which such scriptures as we have thus far received are entirely silent. Let us not try to wrest the scriptures in an attempt to explain away what we can not explain. The opening chapters of Genesis, and scriptures related thereto, were never intended as a text-book of geology, archaeology, earth-science or man-science. Holy Scripture will endure, while the conceptions of men change with new discoveries. We do not show reverence for the scriptures when we misapply them through faulty interpretation.

PRIMARY AND SECONDARY CAUSES

There has been much discussion over the alleged conflict between the teachings of science and the doctrines of the revealed word concerning the origin of man. Let it be remembered that the term origin is almost invariably used in a relative sense. The mind of man is unable to grasp the fundamental thought of an absolute or primary origin. Every occurrence man has witnessed is the result of some previously acting cause or purpose; and that cause in turn was the effect or result of causes yet more remote. Perhaps we have never been able to trace an effect to its primary or original cause. Man may say that he understands the origin of an oak in the acorn from which it sprang; but is not the acorn the fruit of a yet earlier oak, and so in reality rather a continuation than a beginning? Yet there is something fascinating in the thought of a beginning; the persistence of a process once started is far less mysterious than its inception.

It is not enough to refer effects to the FIRST GREAT CAUSE; it is unsatisfying and

not always reverent to answer questions as to how things came to be what they are by the easy statement that God made them so. With such an answer the scientific man has little patience. The fact that all created things are the works of God and that all processes of nature are due to Him as the administrator of law and order is to the scientific mind an axiom requiring neither argument nor demonstration. The botanist knows that God makes the plant grow; but he, weak mortal, is devoting time and the energy of body, mind and spirit, to a study of the way in which God works such a marvelous miracle. The geologist knows that God created the earth; but the best effort of his life is put forth in the hope of finding out in some degree, however small, the method by which the Creator wrought this wondrous world. The astronomer gazing into the starry depths sees in their orderly procession the Lord Eternal walking in His majesty and might; and in humility the student of the heavenly bodies spends days and nights striving to learn a little of the way in which God worked out the marvel of the universe.

In proportion as any one of these may learn of the ways of God he becomes wise. To be able to think as God thinks, to comprehend in any degree His purposes and methods, is to become in that measure like unto Him, and to that extent to be prepared for eventual companionship in His presence. The scientist is busily engaged in the study of secondary causes--the ways and means by which God works and through which He accomplishes His miracle, ever beginning, never ending--and in his search for the truth the student of science scarcely dares lift his eyes to look toward the First Great Cause, the Eternal Power that stands and operates behind and above all the secondary causes, or what we call the processes of Nature.

THE ORIGIN OF MAN

The question involved in the origin of man therefore, is not raised as a challenge to the belief and declaration that he came to earth through Divine direction, but is in the nature of an inquiry as to the conditions under which he came. There are many who claim that man's advent upon the earth was effected through processes of evolution from lower forms, processes that had been operative for ages, processes by which man is made kin to the brute and a development from the lowest type or organism. Others affirm that he differs from all mortal creatures of lower rank, not only in degree but in kind; in short, that he is not one with the animal creation and that therefore his coming was in no sense a natural and necessary result of earlier animal life. Discussion on this question has developed intense animus, and too often the quest for truth has been lost sight of in the strife for triumph.

In speaking of the origin of man we generally have reference to the creation of man's body; and, of all the mistakes that man has made concerning himself, one of the greatest and the gravest is that of mistaking the body for the man. The body is no more truly the whole man than is the coat the body. The man, as an individual intelligence, existed before his earthly body was framed and shall exist after that body has suffered dissolution. Let it not be assumed that belief in the existence of man's spirit is a conception founded upon scriptural authority only; on the contrary, let it be known that it is in accordance with the best and most advanced scientific thought and philosophic belief of that day to hold that man consists of spirit and body; and Divine revelation makes plain that these together constitute the soul.

We have difficulty in comprehending processes for which we find no analogy in things familiar. Even were it possible for us to know in detail the way in which the body of man was formed and then endowed with the power of procreation, insuring the perpetuity of

the race, it would throw but little light upon the subject of the ultimate origin of man. We know but little of things beyond the sphere upon which we live except as information has been revealed by a power superior to that of earth, and by an intelligence above that of man. Notwithstanding the assumption that man is the culmination of an evolutionary development from a lower order of beings, we know that the body of man today is in the very form and fashion of his spirit, except indeed for disfigurements and deformities. The perfect body is the counterpart of the perfect spirit and the two are the constituent entities of the soul.

BY WHAT STANDARD?

Much depends upon the standard by which we judge as to whether any particular organism shall be pronounced of high or lower rank. By the standard of powers of flight, in which the bird excels, man is a very inferior being; if judged by fleetness of foot he is far below the deer; by gage of strength he is inferior to the horse and the elephant; and yet man holds dominion over these and all other living things of earth. In certain important points of body-structure man stands low in the scale if he be graded strictly in accordance with the accepted standard of mammalian anatomy.

In the course of creative events the earth came to a condition fitted for the abiding place of the sons and daughters of God; and then Adam came forth upon the earth. But the beginning of man's mortal existence upon the earth was not the beginning of man; he had lived before, even as he shall live after the earth has passed away and its place taken by a new earth and a new heaven.

MAN AND THE APE

It has been stated by certain extremists that evolution affirms that man is in the line of posterity from the ape. But scientists today discredit this view. The most that even radical evolutionists assert is that the similarity of structure between man and certain apes indicates the possibility of a common ancestor of the two; but between man and the ape there are more essential differences than resemblances.

True, man does not excel in strength of limb, agility, or speed, but in the God-given powers of mind and in the possession of superior ambition and effort. Hear the words of one who until his death was regarded as among the foremost of American geologists, James D. Dana:

"Man's origin has thus far no sufficient explanation from science. His close relations in structure to the manapes are unquestionable. They have the same number of bones with two exceptions, and the bones are the same in kind and structure. The muscles are mostly the same. Both carry their young in their arms. The affiliations strongly suggest community of descent. But the divergencies . . . especially the cases of degeneracy in man's structure, exhibited in his palmigrade feet and the primitive character of his teeth, allying him in these respects to the Lower Eocene forms, are admitted proof that he has not descended from any existing type of ape. In addition, man's erect posture makes the gap a very broad one. The brute, the ape included, has powerful muscles in the back of the neck to carry the head in its horizontal position, while man has no such muscles, as any one of the species can prove by crawling for a while on 'all fours'. Beyond this, the great size of the brain, his eminent intel-

lectual and moral qualities, his voice and speech, give him sole title to the position at the head of the kingdoms of life. In this high position, he is able to use Nature as his work-mate, his companion, and his educator, and to find perpetual delight in her harmonies and her revelations . . .

"Whatever the results of further search, we may feel assured, in accord with Wallace, who shares with Darwin in the authorship of the theory of Natural Selection, that the intervention of a Power above Nature was at the basis of man's development. Believing that Nature exists through the will and ever-acting power of the Divine Being, and that all its great truths, its beauties, its harmonies, are manifestations of His wisdom and power, or, in the words nearly of Wallace, that the whole universe is not merely dependent on, but actually is, the will of one Supreme Intelligence, Nature, with man as its culminant species, is no longer a mystery." James D. Dana, *MANUAL OF GEOLOGY*, 4th edition, page 1036.

These lines were written shortly before the death of the writer--and constitute his last testament and testimony as to the origin of the species to which he himself belonged.

MAN'S PLACE IN NATURE

In the work already cited, the same author wrote:

"Man stands in the successional line of the quadrumana, at the head of the animal kingdom. But he is not a primate among primates. The quadrumana are, as Cuvier called them, quadrumana from the first to the last. They are brute mammals, as is manifested in their carnivore-like canines and their powerful jaws; in their powerful muscular development; in their walking on all fours, and the adaptation thereto exhibited in the vertebrae, producing the convexity of the back; and also in other parts of the skeleton. Man, on the contrary, is not quadrumanous . . .

"Man was the first being, in the geological succession, capable of an intelligent survey of Nature and a comprehension of her laws; the first capable of augmenting his strength by bending Nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from truth and goodness; of apprehending eternal right; of reaching toward a knowledge of self and God; the first, therefore, capable of conscious obedience or disobedience of a moral law, and the first subject to debasement of his moral nature through his appetites.

"There is in man, therefore, a spiritual element in which the brute has no share. His power of indefinite progress, his thoughts and desires that look onward even beyond time, his recognition of spiritual existence and of a Divinity above, all evince a nature that partakes of the infinite and divine. Man is linked to the past through the system of life, of which he is the last, the completing, creation. But, unlike other species of that closing system of the past, he, through his spiritual nature, is more intimately connected with the opening future." -- Dana, pages 1017-18.

A LATER AUTHORITY

Let me cite a later authority than Dana. Among the living no anthropologist has been more pronounced in upholding the theories of Darwin and Lamarck than Dr. Henry Fairfield Osborn.

By the theories mentioned man was said to have risen from tree-climbing ape-like ancestors. In his address as retiring president of the American Association for the Advancement of Science, December, 1929, Dr. Osborn affirms the untenability of the views he had so long and aggressively advocated. He regards the human bones unearthed at Piltdown, Sussex, England, as typical of the "Dawn Man," who was in every distinguishing characteristic, a man, not part man and part ape, but as to brain capacity and other evidences of mentality equal to some races now living. Yet Osborn holds to a communal origin of man and anthropoids related in structure, away back in the late Tertiary age of geologic history.

Thus theories come, endure for a season and go, like the fungi of the night; nevertheless they serve their purpose as temporary aids in human thought and endeavor.

THE TIME ELEMENT

The outstanding point of difference between those who take the opening chapters of Genesis and cognate scriptures as the whole and only reliable record of the creation of earth and man, and the students of earth-science who fail to find an adequate record in scripture, is the point of time during which man in some state has lived on this planet.

Geologists and anthropologists say that if the beginning of Adamic history dates back but 6000 years or less, there must have been races of human sort upon earth long before that time--without denying, however, that Adamic history may be correct, if it be regarded solely as the history of the Adamic race.

This view postulates, by application of Dana's affirmation already quoted: "that the intervention of a power above Nature" brought about the placing of, let me say, Adam upon earth.

It is but fair to say that no reconciliation of these opposing conceptions has been effected to the satisfaction of both parties. We have not yet learned how to correlate geologic time-periods with terms of years, except as estimates, for which no absolutely dependable foundation may be found.

NOBILITY OF ADAM'S RACE

I do not regard Adam as related to--certainly not as descended from--the Neanderthal, the Cro-Magnon, the Peking or the Piltdown man. Adam came as divinely directed, created and empowered, and stands as the patriarchal head of his posterity--a posterity, who, if true to the laws of God, are heirs to the Priest-

hood and to the glories of eternal lives.

Were it true that man is a product of evolution from lower forms, it is but reasonable to believe that he will yet develop into something higher. While it is a fact that eternal progression is a characteristic of man's Divine birthright, as yet we have learned nothing to indicate that man shall develop physically into any other form than that in which he now appears.

Many attempts have been made by those who regard man as an animal to frame some definition by which he may be distinctively described among his fellow animals; but of such attempts none have been satisfactorily successful. The difficulty lies in the fact already stated, that man differs from the animal creation not only in degree but in kind: he is the only being who has any conception of a preexistent state or an existence beyond the grave; the only being whose thoughts turn toward God and who feels in his soul the inspiring impulses of kinship to Deity. Believe not those who would make man but little above the brutes, when in truth he is but little below the angels, and if faithful shall pass by the angels and take his place among the exalted sons of God. The spirit of man is the offspring of the Eternal Father, and his body, if unmarred, is in the very form and fashion of that spirit.

THE ANTE-MORTAL STATE

We have been told that Jesus Christ is in very truth our Elder Brother, and as to His preexistence in the spirit state there is little room for question. That His spirit was in the form of the earthly body with He afterward took, and which body was slain, buried, and resurrected, and with which body He ascended into heaven, is attested by scripture. Going back to the time immediately following the dispersion from Babel, we read of a prophet to whom the unembodied Lord revealed Himself, saying: "Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Book of Mormon, Ether 3: 16)

It is evident from this scripture that in His preexistent state, that is to say in the state in which He existed prior to His earthly birth, Jesus Christ had the same form and stature that He afterward presented in the flesh. By natural processes His spirit shaped for itself a body from the material of earth, which body underwent a course of graded development until it reached maturity, in which state that body was the counterpart of the spirit whose material tabernacle it was. As with Jesus, so with all the sons and daughters of God; each had a spiritual existence before he entered upon this stage of mortal existence, and in each case the body is formed and fashioned by the power of the immortal spirit. In this process of body-shaping, the spirit may be hindered, hampered, and interfered with, through influences of heredity, through prenatal defects, or through accident and disease.

As to how were formed the bodies of the first human beings to take tabernacles, the revealed word gives no details while science has practically nothing to offer by way of explanation. As Dana so positively declares in the work already cited, "Man's origin has thus far no sufficient explanation from science."

Man's mortal existence is but temporary to this earth; he came hither from another realm, in which he lived in an unembodied state and to which, in the natural order, he shall return in a disembodied state, following the change known as death. After

the body of the first man had been made ready through the direct operation of the creative power, the spirit of man entered that body. Note the sublimity of the scriptural declaration; "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7)

A POWER ABOVE NATURE

In the study of all the created things over which he has dominion, man has found it possible to investigate with some degree of success the secondary causes, or natural processes through which the creative power has operated to bring about the system that we designate as Nature; but in the study of his own eternal self he is brought at once to the contemplation of the First Great Cause as to his origin. The power that lies at the basis of man's development is "a Power above Nature." That is to say, man, as a mortal being, exists as the result of a special and particular creation. Through graded stages the earth was brought into a state suited to the support of life. In orderly sequence plants and animals appeared; and when at last the world was prepared for its royal ruler, he came, even as had been declared:

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1: 26-28)

Such is the declaration of scripture regarding Adam's advent upon earth; and such is a fair summary of our knowledge upon the subject.

EVOLUTION, TRUE AND FALSE

Evolution is true so far as it means development, and progress, and advancement in all the works of God; but many of the vagaries that have been made to do duty under that name are so vague as to be unacceptable to the scientific mind. At best, the conception of the development of man's body from the lower forms through evolutionary processes has been but a theory, an unproved hypothesis. Theories may be regarded as the scaffolding upon which the builder stands while placing the blocks of truth in position. It is a grave error to mistake the scaffolding for the wall, the flimsy and temporary structure for the stable and permanent. The scaffolding serves but a passing purpose, important though it be, and is removed as soon as the walls of that part of the edifice of knowledge have been constructed. Theories have their purpose and are indispensable, but they must never be mistaken for demonstrated facts. The Holy Scriptures should not be discredited by theories of men; they can not be discredited by fact and truth. Within the Gospel of Jesus Christ there is room and place

for every truth thus far learned by man, or yet to be made known. The Gospel is not behind the times, on the contrary it is up-to-date and ever shall be.

It is natural for the young and immature mind to think that what to it is new must of necessity be new to the world. Comparatively inexperienced students are discovering from time to time apparent discrepancies between the faith of their fathers and the development of modern thought; and these they are apt to magnify and exaggerate, when as a matter of fact, their great-grandfathers met the same seeming difficulties and yet survived. Believe not those who assert that the Gospel of Jesus Christ is in any way opposed to progress or inconsistent with advancement.

IN THE LINEAGE OF DEITY

Man is the child of God, he is born heir to boundless possibilities, the inheritor of the eternities to come. Among mortal beings, the law holds true that the posterity of each shall be after his kind. The child therefore may become like unto the parent; and man may yet attain the rank of godship. He is born in the lineage of Deity, not in the posterity of the brute creation.

I cite my words of an earlier day, with a quotation.

MAN'S RELATIVE LITTLENES

The insignificance of man in comparison with the earth on which he dwells, and even with limited topographical features of his world, has oftentimes been dwelt upon. Draw to scale a towering mountain and a man standing at its base or on its summit--what does the man amount to? But then the earth as a planet is small compared with some others of its own system, to say nothing of the relative sizes of earth and sun. In turn, our entire solar system, in the measurement of which miles cease to have meaning--so vast it is--ranks low in dimensions as we gaze if with other families of worlds in the great galaxy of stars to which it belongs, and that immeasurable galaxy is but one among many, and not the greatest of them all.

DREAM VISION OF THE INFINITE

This hour is not well suited to the presentation of mathematical data relating to the extent of the universe; though it may permit us to indulge the contemplation of thought-pictures, bewildering though that indulgence may be. John Paul Richter's DREAM VISION OF THE INFINITE has been brought to English readers through several renditions; and I ask you to follow or accompany me through one of these, generally worded along the lines of the version given us by Thomas De Quincey:

"God called up from dreams a man into the vestibule of heaven, saying 'Come thou hither and I will show thee the glories of my house.' And to the servants that stood around the throne He said 'Take the man and strip from him his robes of flesh; cleanse his vision and put a new breath into his nostrils; only touch not with any

change his human heart--the heart that fears and trembles.'

"It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage. Then, from the terraces of heaven, without sound or farewell, they wheeled away into endless space. Sometimes, with solemn flight of angel wing, they fled through Zaarrahs of darkness, through wildernesses of death that divided the worlds of life. Sometimes they swept over frontiers that were quickening under prophetic motions from God.

"Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film. By unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

"Then came eternities of twilight, that revealed, but were not revealed. To the right hand and the left towered mighty constellations, that by self-repetitions and answers from afar, that by counterpositions, built up triumphal gates, whose architraves whose archways--horizontal, upright--rested, rose--at altitudes, by spans--that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates!

"Within were stairs that scaled the eternities above, that descended to the eternities below; above was below, below was above, to the man stripped of gravitating body. Depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite, suddenly as thus they tilted over abysmal worlds, a mighty cry arose--that systems more mysterious, that worlds more billowy, other heights and were coming, were nearing, were at hand!

"Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears; and he said 'Angel, I will go no farther; for the spirit of man ache with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide myself from the persecutions of the infinite; for end, I see, there is none!'

"And from all the listening stars that shone around issued a choral chant, 'The man speaks truly; end is there none that ever yet we heard of.' 'End is there none?' the angel solemnly demanded. 'Is there, indeed, no end? And is this the sorrow that kills you?' Then the angel threw up his glorious hands to the heaven of heavens, saying 'End is there none to the universe of GOD! Lo, also, there is no beginning!'

THE SPIRITUAL GRANDEUR OF MAN

What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious according to the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is His son! In this world man is given dominion over a few things.

"The heavens declare the glory of God; and the firmament showeth His handiwork." (Psa. 19: 1.) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as means to an end, necessary to the realization of the supreme purpose, which in the words of the Creator is thus declared:

"For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." (Pearl of Great Price, page 4.)

It is decreed that this earth shall become a celestialized, glorified sphere; such is the revealed word. Science has nothing to say on the matter; it can neither refute nor prove. But the Lord, even God, hath spoken it--and so shall it be! Amen.

Figure 2-A
Accounts of the Creation From Genesis, Moses, and Abraham

The First day of Creation

Genesis 1

IN the 'beginning 'God 'created the 'heaven and the 'earth.

2 And the earth was without 'form, and void; and 'darkness was upon the face of the deep. And the 'Spirit of God 'moved upon the face of the waters.

3 And God 'sald, Let there be 'light: and there was light.

4 And God saw the light, that it was 'good: and God divided the light from the darkness.

5 And God called the light 'Day, and the 'darkness he called Night. And the evening and the morning were the 'first 'day.

Moses 2

AND it came to pass that the Lord spake unto Moses, saying: Behold, I 'reveal unto you concerning this 'heaven, and this 'earth; 'write the words which I speak. I am the Beginning and the End, the 'Almighty God; by mine 'Only Begotten I 'created these things; yea, in the beginning I 'created the 'heaven, and the earth upon which thou standest.

2 And the earth was without 'form, and void; and I caused 'darkness to come up upon the face of the deep; and my 'Spirit 'moved upon the face of the water; for I am God.

3 And I, God, sald: Let there be 'light; and there was light.

4 And I, God, saw the light; and that light was 'good. And I, God, divided the 'light from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the 'word of my power, and it was done as I 'spake; and the evening and the morning were the first 'day.

Abraham 4

AND then the Lord sald: Let us go down. And they went down at the beginning, and they, that is the 'Gods, 'organized and formed the 'heavens and the earth.

2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and 'darkness reigned upon the face of the deep, and the Spirit of the Gods 'was brooding upon the face of the waters.

3 And they (the Gods) sald: Let there be light; and there was light.

4 And they (the Gods) comprehended the light, for it was 'bright; and they divided the light, or caused it to be divided, from the darkness.

5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called 'night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

Figure 2-C
The Second Day of Creation

Genesis 1

6 ¶ And God sald, Let there be a 'firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the 'waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament 'Heaven. And the evening and the morning were the second 'day.

Moses 2

6 And again, I, God, sald: Let there be a 'firmament in the midst of the water, and it was so, even as I spake; and I sald: Let it divide the waters from the waters; and it was done;

7 And I, God, made the firmament and divided the 'waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament 'Heaven; and the evening and the morning were the second day.

Abraham 4

6 And the Gods also sald: Let there be an 'expanse in the midst of the waters, and it shall divide the waters from the waters.

7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.

8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second 'time that they called night and day.

Figure 2-B
Reflections on the First Day of Creation

Genesis 1

Moses 2

Abraham 4

1. A terse account.
2. "'Without form and void' . . . should be read, empty and desolate." (*Teachings*, p. 181.)
3. God identified in the third person singular.
4. Light is provided, probably not from our own sun.
5. Day and night are divided.
6. The day is identified as starting in the evening and ending in the morning. Jewish customs reflect this belief even today. Their Sabbath begins at sundown.

1. Things were created by "mine Only Begotten."
2. "I, God," is spoken in first person. More authoritative.
3. God *caused* darkness to come upon the face of the deep.
4. Account reflects Joseph's revision of Genesis. Much of the wording, however, is the same as in the Genesis account.
5. Light is provided before the sun and the moon are created.
6. Day and night are divided.

1. Abraham wrote his account in view of the *plans* that were made in the grand council of the Gods.
2. Gods are identified in the third person plural.
3. Light is provided.
4. Day and night are divided.
5. Beginning of the first time that they called day and night.

Figure 2-D
Reflections on The Second day

Genesis 2

Moses 2

Abraham 4

1. The waters are separated, those above from those beneath.
2. The firmament appears to be the atmosphere, the skies, or the heavens.
3. The heavens are prepared so that rain may fall later.

1. Few changes made by Joseph Smith regarding the second day's activities.
2. God continues to speak in first person.
3. The waters are separated, those above from those beneath.

1. Abraham's account uses the term *expanse* in place of *firmament*.
2. Events are completed as ordered on this day.
3. The waters are separated, those above from those beneath.

Figure 2-E
The Third Day of Creation

Genesis 1

9 ¶ And God said, Let the *waters under the heaven be gathered together unto *one place, and let the dry land appear: and it was so.

10 And God called the dry land *Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth *grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth *brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his *kind: and God saw that it was good.

13 And the evening and the morning were the third day.

Moses 2

9 And I, God, said: Let the *waters under the heaven be gathered together unto *one place, and it was so; and I, God, said: Let there be dry land; and it was so.

10 And I, God, called the dry land *Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

11 And I, God, said: Let the earth bring forth *grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his *kind; and I, God, saw that all things which I had made were good;

13 And the evening and the morning were the third day.

Abraham 4

9 And the Gods ordered, saying: Let the *waters under the heaven be gathered together unto *one place, and let the earth come up dry; and it was so as they ordered;

10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, *Great Waters; and the Gods saw that they were obeyed.

11 And the Gods said: Let us prepare the earth to bring forth *grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

12 And the Gods organized the *earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

Figure 2-G
The Fourth Day of Creation

Genesis 1

14 ¶ And God said, Let there be *lights in the firmament of the heaven to divide the day from the night; and let them be for *signs, and for *seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the *greater light to rule the day, and the lesser light to rule the night: he made the *stars also.

17 And God set them in the *firmament of the heaven to give light upon the earth,

18 And to rule over the *day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

Moses 2

14 And I, God, said: Let there be *lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;

15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16 And I, God, made two great lights; the greater *light to rule the day, and the lesser light to rule the night, and the *greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

17 And I, God, set them in the firmament of the heaven to give light upon the earth,

18 And the *sun to rule over the day, and the moon to rule over the night, and to divide the light from the *darkness; and I, God, saw that all things which I had made were good;

19 And the evening and the morning were the fourth day.

Abraham 4

14 And the Gods organized the *lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;

15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

16 And the Gods organized the two great lights, the *greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;

17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the *darkness.

18 And the Gods watched those things which they had *ordered until they obeyed.

19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

Figure 2-F
Reflections on the Third Day of Creation

Genesis 1

1. The land emerges from the water and becomes dry.
2. The land mass was probably in one piece, not fragmented as continents and islands are now. (See D&C 133:23-24).
3. God commands the earth to bring forth the vegetation.

Moses 2

1. God is still speaking in first person.
2. The land is separated from water, as in the Genesis account.
3. Plant life is brought forth.

Abraham 4

1. Land and water are separated, as in Genesis and Moses accounts.
2. Different point of view is introduced in this account. Here the earth is *prepared* to bring forth plant life but vegetation is not placed on the earth.
3. The earth was organized *to bring forth* vegetation.

Figure 2-H
Reflections on the Fourth Day of Creation

Genesis 1

1. Two great lights are made, the sun and the moon, and also the stars.
2. This is after the events of the first day when "light" was created.
3. These heavenly bodies are to be for signs, seasons, days, and years.

Moses 2

1. No significant changes on this day from the Genesis account.
2. God speaks in first person.
3. Some greater detail. The greater light is identified as the sun and the lesser light as the moon. Things were made according to God's word.

Abraham 4

1. The gods organize the lights in the "expanse" of the heavens.
2. The sun, moon, and stars may have been organized away from where the earth was first organized.
3. The earth at this point in the Lord's time was yet near Kolob, not yet receiving its light from our present sun and moon (see Abraham 5:13).

Figure 2-I
The Fifth Day of Creation

Genesis 1

20 And God said, Let the "waters bring forth abundantly the moving creature that hath life, and "fowl that may fly above the earth in the open firmament of heaven.

21 And God created "great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and "multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

Moses 2

20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.

21 And I, God, created great "whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.

22 And I, God, blessed them, saying: Be fruitful, and "multiply, and fill the waters in the sea; and let fowl multiply in the earth;

23 And the evening and the morning were the fifth day.

Abraham 4

20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

21 And the Gods prepared the waters that they might bring forth great "whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.

22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or "great waters; and cause the fowl to multiply in the earth.

23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

Figure 2-K
The Sixth Day of Creation

Genesis 1

24 ¶ And God said, Let the earth bring forth the living creature after his "kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.

26 ¶ And God said, Let "us "make "man in our "image, after our "likeness: and let them have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own "image, in the image of God created he him; male and "female created he them.

28 And God blessed them, and God said unto them, Be "fruitful, and "multiply, and "replenish the "earth, and subdue it: and have "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for "meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for "meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very "good. And the evening and the morning were the "sixth day.

Moses 2

24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;

25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

26 And I, God, said unto mine "Only Begotten, which was with me from the "beginning: Let "us "make man in our "image, after our likeness; and it was so. And I, God, said: Let them have "dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And I, God, created man in mine own "image, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, and said unto them: Be "fruitful, and "multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for "meat.

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every green herb for meat: and it was so, even as I spake.

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very "good; and the evening and the morning were the "sixth day.

Abraham 4

24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

26 And the Gods took "counsel among themselves and said: Let us go down and "form man in our "image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So the "Gods went down to organize man in their own "image, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their "meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

31 And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the "sixth time.

REFLECTIONS ON THE FIFTH DAY OF CREATION
Reflections on the Fifth Day of Creation

Genesis 1

1. God commands the waters to bring forth life.
2. The fowls are created to fly in the firmament, or skies.
3. All life is commanded to multiply after its own kind.

Moses 2

1. God is still speaking in first person.
2. God creates the fish of the sea and the great whales.
3. Winged fowl are created.
4. All fish and winged fowl are commanded to multiply after their kind.

Abraham 4

1. The gods *prepare* the waters for life.
2. They also *prepare* for every winged fowl.
3. The gods state they will bless the fish of the sea and the winged fowls to multiply (future tense.)

Figure 2-L
Reflections on the Sixth Day of Creation

Genesis 1

1. God made the beasts, cattle, and creeping things.
2. God creates man and woman.
3. Man and woman to have dominion over all other life.
4. They are commanded to multiply.
5. They were given every herb bearing seed and the fruit of trees to be used for meat.
6. Herbs are given as meat for the beasts.
7. Things were pronounced "very Good" before the Fall.

Moses 2

1. God creates the beasts, cattle, and creeping things.
2. Man and woman are created.
3. They are commanded to multiply, subdue the earth, and have dominion over the animals.
4. They are given plant and tree seeds. Fruits and herbs are to be used for meat.
6. All things pronounced "very good" before the Fall.

Abraham 4

1. The gods *prepare* the earth to bring forth the living creatures, cattle, creeping things, and the beasts.
2. The gods take counsel to go down to form man (future time).
3. The gods go down to organize man in their own image.
4. Male and female go down to form man and woman. (Note verse 27.)
5. The gods *will* bless them.
6. The gods *will* give them seeds of edible plant life.
7. The animals *will* be given life.
8. The gods say they *will* do everything as they had planned.

Figure 2-M
The Seventh Day of Creation

Genesis 2

THUS the heavens and the ^eearth were finished, and all the ^host of them.

2 And on the seventh day God ended his work which he had ^made; and he ^rested on the seventh day from all his ^work which he had made.

3 And God blessed the ^seventh day, and ^sanctified it: because that in it he had ^rested from all his work which God ^created and made.

Moses 3

THUS the ^eheaven and the earth were finished, and all the ^host of them.

2 And on the seventh day I, God, ended my work, and all things which I had made; and I ^rested on the ^seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, ^blessed the seventh day, and ^sanctified it; because that in it I had rested from all my ^work which I, God, had created and made.

Abraham 5

AND thus we will finish the heavens and the earth, and all the ^hosts of them.

2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will ^rest on the ^seventh time from all our work which we have counseled.

3 And the Gods concluded upon the seventh time, because that on the seventh time they would ^rest from all their ^works which they (the Gods) counseled among themselves to form; and ^sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

Figure 2-O
The Recapitulation Statements

Genesis 2

4 ¶ These are the generations of the heavens and of the earth when they were ^created, in the day that the ^LORD God made the earth and the heavens,

5 And every ^plant of the field ^before it was in the ^earth, and every herb of the field before it grew: for the ^LORD God had not caused it to rain upon the earth, and *there was* not a ^man to till the ^ground.

6 But there went up a ^mist from the earth, and watered the whole face of the ground.

7 And the ^LORD God ^formed ^man of the ^dust of the ground, and breathed into his nostrils the ^breath of life; and ^man became a living ^soul.

Moses 3

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were ^created, in the day that I, the ^Lord God, made the ^heaven and the earth,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the ^Lord God, ^created all things, of which I have spoken, ^spiritually, before they were ⁿaturally upon the face of the earth. For I, the ^Lord God, had not caused it to rain upon the face of the earth. And I, the ^Lord God, had ^created all the children of men; and not yet a man to till the ^ground; for in ^heaven ^created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

6 But I, the ^Lord God, spake, and there went up a ^mist from the earth, and watered the whole face of the ground.

7 And I, the ^Lord God, formed man from the ^dust of the ground, and breathed into his nostrils the ^breath of life; and ^man became a living ^soul, the ^first flesh upon the earth, the first man also; nevertheless, all things were before created; but ^spiritually were they created and made according to my word.

Abraham 5

4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the ^Gods formed the earth and the heavens,

5 According to all that which they had said concerning every plant of the field before it was in the ^earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the ^Gods formed man from the ^dust of the ground, and took his ^spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living ^soul.

Figure 2-N
Reflections on the Seventh Day of Creation

Genesis 2

1. God *ended* his work on the seventh day.
2. He rested from all his work.
3. God blessed and sanctified the seventh day.

Moses 3

1. God *ended* his work on the seventh day.
2. He *rested* from all his work.
3. He blessed and sanctified the seventh day.

Abraham 5

1. The gods *will end*, or complete, all their work on the seventh day--all that they *had counseled* to do.
2. They will *also* rest from all their work.
3. These were their *decisions* in the premortal councils.

Figure 2-P
Reflections on the Recapitulation Statements

Genesis 2

1. The statement "and every plant of the field before it was in the earth, and every herb of the field before it grew" is not connected in this account. Its meaning is unclear.
2. All things were prepared, but no man is on the earth.
3. Man is formed of the dust of the earth.

Moses 3

1. All things were prepared; man not yet on the earth.
2. Verse 5 appears to be in interpolation. This verse is inserted here to explain that although the earth was prepared for life, there was none yet placed on it. Reference is made to the fact that all things to be placed on the earth had a spirit body creation in the premortal existence. We have no day-by-day account of this creation, only this statement that it happened. Jesus, not Adam, was the firstborn of the spirit children of God.
3. A *mist* from the earth waters the whole face of the ground for the first time.
4. Man is placed on the earth. He is the *first flesh* and the first man.
5. The animals come after Adam is placed on the earth.
6. Life is placed on the earth on the *seventh day*.
7. The seventh day is, therefore, *blessed* and *sanctified* because God had rested from all his work.
8. The "rest" of the Lord is defined as a "fulness of his glory" (D&C 84:24).

Abraham 5

1. The gods do as they had said they *would do*.
2. No rain, no man.
3. A mist waters the ground.
4. The gods finally form man and give him life.
5. "We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, *and also formed man* out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth" (D&C 77:12).

IV. A Theological Treatise

"THE MEMPHITE THEOLOGY"

British Museum No. 498 (Shabaka Stone)

The text is carved on a rectangular slab of black granite, which measures 92 × 137 cm. It consists of two horizontal lines, written at the top across the entire width of the stone, and sixty-two columns which begin on the left side. In addition to numerous lacunae, the middle portion of the text, columns twenty-four to forty-seven, has been almost completely obliterated owing to the slab's reuse as a nether millstone.

As shown by its introduction, the text was copied onto the stone by order of King Shabaka of the Twenty-fifth Dynasty (ca. 710 B.C.), because the original, written on papyrus or leather, was found to be worm-eaten. The text is a work of the Old Kingdom, but its precise date is not known. The language is archaic and resembles that of the Pyramid Texts.

The present translation is based on the studies of Sethe and Junker, which have achieved an overall understanding of this difficult work. In matters of detail many obscurities remain. According to Sethe, the text was a dramatic play accompanied by explanatory prose narrations, and comparable to medieval mystery plays. Junker, however, saw in it an expository treatise, written partly in explicatory and partly in narrative prose and interwoven with speeches of the gods in dialogue form. These speeches would have been derived from dramatic performances of the sacred myths with which the text is concerned.

If the text is viewed as essentially a treatise rather than a drama, it is implied that it has an inner unity and cohesion, and Junker has striven to demonstrate that this is the case, and has pointed out that it treats consecutively of three interrelated topics: (1) Ptah is the king of Egypt and the unifier of the land. (2) Memphis is the capital of Egypt and the hinge of Upper and Lower Egypt. (3) Ptah is also the supreme god and the creator of the world.

Publication: J. H. Breasted, *ZAS*, 39 (1901), 39-54 and pls. I-II. K. Sethe, *Das "Denkmal memphitischer Theologie," der Schabakosteine des Britischen Museums*, Unters. z. Gesch. u. Altertumskunde Ägyptens, Bd. X, 1 (Leipzig, 1928; reprinted, Hildesheim, 1964). H. Junker, *Die Götterlehre von Memphis*, APAW, 1939, Phil.-hist. Kl. no. 23 (Berlin, 1940). H. Junker, *Die politische Lehre von Memphis*, APAW, 1941, Phil.-hist. Kl. no. 6 (Berlin, 1941).

Discussion and excerpts: A. Erman, *Ein Denkmal memphitischer Theologie*, SPAW, 1911 (Berlin, 1911), pp. 916-950. J. H. Breasted, *The Dawn of Conscience* (New York, 1933), pp. 29-42. J. A. Wilson in *Intellectual Adventure*, pp. 55-60. S. Sauneron and J. Yoyotte in *Sources Orientales*, I (1959), 62-64.

Translation of excerpts: J. A. Wilson in *ANET*, pp. 4-6.

(1-2 horizontally) The living Horus: Who prospers the Two Lands; the Two Ladies: Who prospers the Two Lands; the Golden Horus: Who prospers the Two Lands; the King of Upper and Lower Egypt: Neferkare; the Son of Re: Sha[baka], beloved of Ptah-South-of-his-Wall, who lives like Re forever.¹

This writing was copied out anew by his majesty in the House of his father Ptah-South-of-his-Wall, for his majesty found it to be a work of the ancestors which was worm-eaten, so that it could not be understood from beginning to end. His majesty copied it anew so that it became better than it had been before, in order that his name might endure and his monument last in the House of his father Ptah-South-of-his-Wall throughout eternity, as a work done by the Son of Re [Shabaka] for his father Ptah-Tatenen, so that he might live forever.

(3) ---- [King of Upper and Lower Egypt] is this Ptah, who is called by the great name: [Ta-te]nen [South-of-his-Wall, Lord of eternity] ----. (4) ---- [the joiner] of Upper and Lower Egypt is he, this uniter who arose as king of Upper Egypt and arose as king of Lower Egypt. (5) ----- (6) ---- "self-begotten," so says Atum: "who created the Nine Gods."²

Horus and Ptah Are One

(7) [Geb, lord of the gods, commanded] that the Nine Gods gather to him. He judged between Horus and Seth; (8) he ended their quarrel. He made Seth king of Upper Egypt in the land of Upper Egypt, up to the place in which he was born, which is Su. And Geb made Horus king of Lower Egypt in the land of Lower Egypt, up to the place in which his father was drowned (9) which is "Division-of-the-Two-Lands." Thus Horus stood over one region, and Seth stood over one region. They made peace over the Two Lands at Ayan. That was the division of the Two Lands.

(10a) Geb's words to Seth: "Go to the place in which you were born." (10b) Seth: Upper Egypt. (11a) Geb's words to Horus: "Go to the place in which your father was drowned." (11b) Horus: Lower Egypt. (12a) Geb's words to Horus and Seth: "I have separated you." (12b) ---- Lower and Upper Egypt.

(10c) Then it seemed wrong to Geb that the portion of Horus was like the portion of Seth. So Geb gave to Horus his inheritance, for he is the son of his firstborn son.³

(13a) Geb's words to the Nine Gods: "I have appointed (13b)

Horus, the firstborn." (14a) Geb's words to the Nine Gods: "Him alone, (14b) Horus, the inheritance." (15a) Geb's words to the Nine Gods: "To this heir, (15b) Horus, my inheritance." (16a) Geb's words to the Nine Gods: "To the son of my son, (16b) Horus, the Jackal of Upper Egypt ----. (17a) Geb's words to the Nine Gods: "The firstborn, (17b) Horus, the Opener-of-the-ways."⁴ (18a) Geb's words to the Nine Gods: "The son who was born ---- (18b) Horus, on the Birthday of the Opener-of-the-ways."

(13c) Then Horus stood over the land. He is the uniter of this land, proclaimed in the great name: Ta-tenen, South-of-his-Wall, Lord of Eternity. Then sprouted (14c) the two Great Magicians upon his head.⁵ He is Horus who arose as king of Upper and Lower Egypt, who united the Two Lands in the Nome of the Wall, the place in which the Two Lands were united.⁶

(15c) Reed and papyrus were placed on the double door of the House of Ptah. That means Horus and Seth, pacified and united. They fraternized so as to cease quarreling (16c) in whatever place they might be, being united in the House of Ptah, the "Balance of the Two Lands" in which Upper and Lower Egypt had been weighed.

This is the land (17c) ----- the burial of Osiris in the House of Sokar. (18c) ----- Isis and Nephthys without delay, (19) for Osiris had drowned in his water. Isis [and Nephthys] looked out, [beheld him and attended to him]. (20a) Horus speaks to Isis and Nephthys: "Hurry, grasp him ----." (21a) Isis and Nephthys speak to Osiris: "We come, we take you ----."

(20b) ----- [They heeded in time] and brought him to (21b) [land. He entered the hidden portals in the glory of the lords of eternity]. ----- [Thus Osiris came into] the earth (22) at the royal fortress, to the north of [the land to which he had come. And his son Horus arose as king of Upper Egypt, arose as king of Lower Egypt, in the embrace of his father Osiris and of the gods in front of him and behind him.]⁷

(23) There was built the royal fortress [at the command of Geb ----]. (24a) Geb speaks to Thoth: ----- (25a-30a) Geb speaks to Thoth: ----- (31a-35a) ----- (25b-26b) [Geb] speaks to Isis: ----- (27b) Isis causes [Horus and Seth] to come. (28b) Isis speaks to Horus and Seth: "[Come] ----." (29b) Isis speaks to Horus and Seth: "Make peace ----." (30b) Isis speaks to Horus and Seth: "Life will be pleasant for you when ----." (31b) Isis

speaks to Horus and Seth: "It is he who dries your tears --
(32b-35b) ----- (36-47) -----.

Ptah the Supreme God

(48) The gods who came into being in Ptah:

(49a) Ptah-on-the-great-throne -----.

(50a) Ptah-Nun, the father who [made] Atum.

(51a) Ptah-Naunet, the mother who bore Atum.

(52a) Ptah-the-Great is heart and tongue of the Nine [G-]

(49b) [Ptah] ----- who bore the gods.

(50b) [Ptah] ----- who bore the gods.

(51b) [Ptah] -----.

(52b) [Ptah] ----- Nefertem at the nose of Re every d

(53) There took shape in the heart, there took shape on the the form of Atum. For the very great one is Ptah, who gav to all the gods and their *kas* through this heart and throu tongue, (54) in which Horus had taken shape as Ptah, in which had taken shape as Ptah.

[*Alternative rendering:* (53) Heart took shape in the form of Tongue took shape in the form of Atum. It is Ptah, the very who has given [life] to all the gods and their *kas* through thi and through this tongue, (54) from which Horus had come f Ptah, from which Thoth had come forth as Ptah.]⁸

Thus heart and tongue rule over all the limbs in accordanc the teaching that it (the heart, *or:* he, Ptah) is in every body (the tongue, *or:* he, Ptah) is in every mouth of all gods, all n cattle, all creeping things, whatever lives, thinking whatever it (wishes and commanding whatever it (*or:* he) wishes.⁹

(55) His (Ptah's) Ennead is before him as teeth and lips. Th the semen and the hands of Atum. For the Ennead of Atum can being through his semen and his fingers. But the Ennead is th and lips in this mouth which pronounced the name of every from which Shu and Tefnut came forth, (56) and which gave b the Ennead.¹⁰

Sight, hearing, breathing—they report to the heart, and it every understanding come forth. As to the tongue, it repeats wh heart has devised.¹¹ Thus all the gods were born and his Enne completed. For every word of the god came about through wh heart devised and the tongue commanded.

(57) Thus all the faculties were made and all the qualities

mined, they that make all foods and all provisions, through this word. <Thus justice is done> to him who does what is loved, <and punishment>¹² to him who does what is hated. Thus life is given to the peaceful, death is given to the criminal. Thus all labor, all crafts are made, the action of the hands, the motion of the legs, (58) the movements of all the limbs, according to this command which is devised by the heart and comes forth on the tongue and creates the performance of every thing.¹³

Thus it is said of Ptah: "He who made all and created the gods." And he is Ta-tenen, who gave birth to the gods, and from whom every thing came forth, foods, provisions, divine offerings, all good things. Thus it is recognized and understood that he is the mightiest of the gods. Thus Ptah was satisfied after he had made all things and all divine words.

(59) He gave birth to the gods,
 He made the towns,
 He established the nomes,
 He placed the gods in their (60) shrines,
 He settled their offerings,
 He established their shrines,
 He made their bodies according to their wishes.
 Thus the gods entered into their bodies,
 Of every wood, every stone, every clay,
 Every thing that grows upon him
 (61) In which they came to be.
 Thus were gathered to him all the gods and their *kas*,
 Content, united with the Lord of the Two Lands.¹⁴

Memphis the Royal City

The Great Throne that gives joy to the heart of the gods in the House of Ptah is the granary of Ta-tenen, the mistress of all life, through which the sustenance of the Two Lands is provided, (62) owing to the fact that Osiris was drowned in his water. Isis and Nephthys looked out, beheld him, and attended to him. Horus quickly commanded Isis and Nephthys to grasp Osiris and prevent his drowning (i.e., his submerging). (63) They heeded in time and brought him to land. He entered the hidden portals in the glory of the lords of eternity, in the steps of him who rises in the horizon, on the ways of Re at the Great Throne. (64) He entered the palace and joined the gods of Ta-tenen Ptah, lord of years.

Thus Osiris came into the earth at the Royal Fortress, to the north of the land to which he had come. His son Horus arose as king of Upper Egypt, arose as king of Lower Egypt, in the embrace of his father Osiris and of the gods in front of him and behind him.¹⁵

NOTES

1. The titulary of the king is repeated with Sokar substituted for Ptah.
2. This much damaged section appears to be a summary of Ptah's claims to supremacy: He is identical with the old Memphite earth-god Ta-tenen. He is king of Egypt because Horus is a manifestation of Ptah. And he is the self-begotten creator of all the other gods.
3. This section narrates, and enacts, the division of the rule of Egypt between Horus and Seth, which had been decided by the earth-god Geb. The division is viewed as a temporary settlement, subsequently replaced by the union of the Two Lands under the sole rule of Horus who now appears as son of Osiris and grandson of Geb. By viewing the origin of kingship as a two-stage process, the narration blends two distinct traditions: that of Horus and Seth as the original rulers of Lower and Upper Egypt, respectively; and that of Osiris, son of Geb and sole ruler of Egypt until slain by Seth, after which event the kingship over all of Egypt was awarded by the gods to his son Horus.
4. The jackal-god Wep-waut ("Opener-of-the-ways") was often identified with Horus.
5. The crowns of Upper and Lower Egypt.
6. This section stresses the identity of Horus and Ptah, an equation essential to the claim of Ptah's kingship. The "Wall" is the "White Wall," i.e., Memphis.
7. The body of the slain Osiris had floated downstream and was brought ashore at Memphis, thereby making Memphis the most sacred spot, and rightly cast as the place in which the Two Lands were joined. The restorations of the lacunae are made from lines 62-64, where this narrative is repeated.
8. The first rendering of this difficult passage is based on Sethe's translation; the alternative rendering reflects that of Junker. The difficulty centers on the two parallel phrases: *hpr m hsty m tit Tm*, *hpr m ns m tit Tm*, in which the use of *hpr m* is ambiguous. Sethe's interpretation seems to me less strained. In any case, the passage expounds the central doctrine of this Memphite theology: Ptah, the god of Memphis, outranks Atum of Heliopolis and all the other gods.
9. Junker's rendering of this passage, to which I have given preference, differs from that of other scholars in that he took *wnt:f* to refer to heart and tongue respectively rather than to Ptah. In his view, this section embodies a "Naturlehre" which was not originally a part of the theology of Ptah.
10. Though not phrased as an outright repudiation of the Heliopolitar doctrine, according to which Atum created the gods through onanism, the Memphite theology attempts to supersede it by teaching that Ptah created the gods through commanding speech.
11. These two sentences have perhaps been misplaced by the copyist, for they seem to belong more naturally at the end of line 54.

12. Some such restoration is usually inserted here, for it looks as if the scribe omitted something.

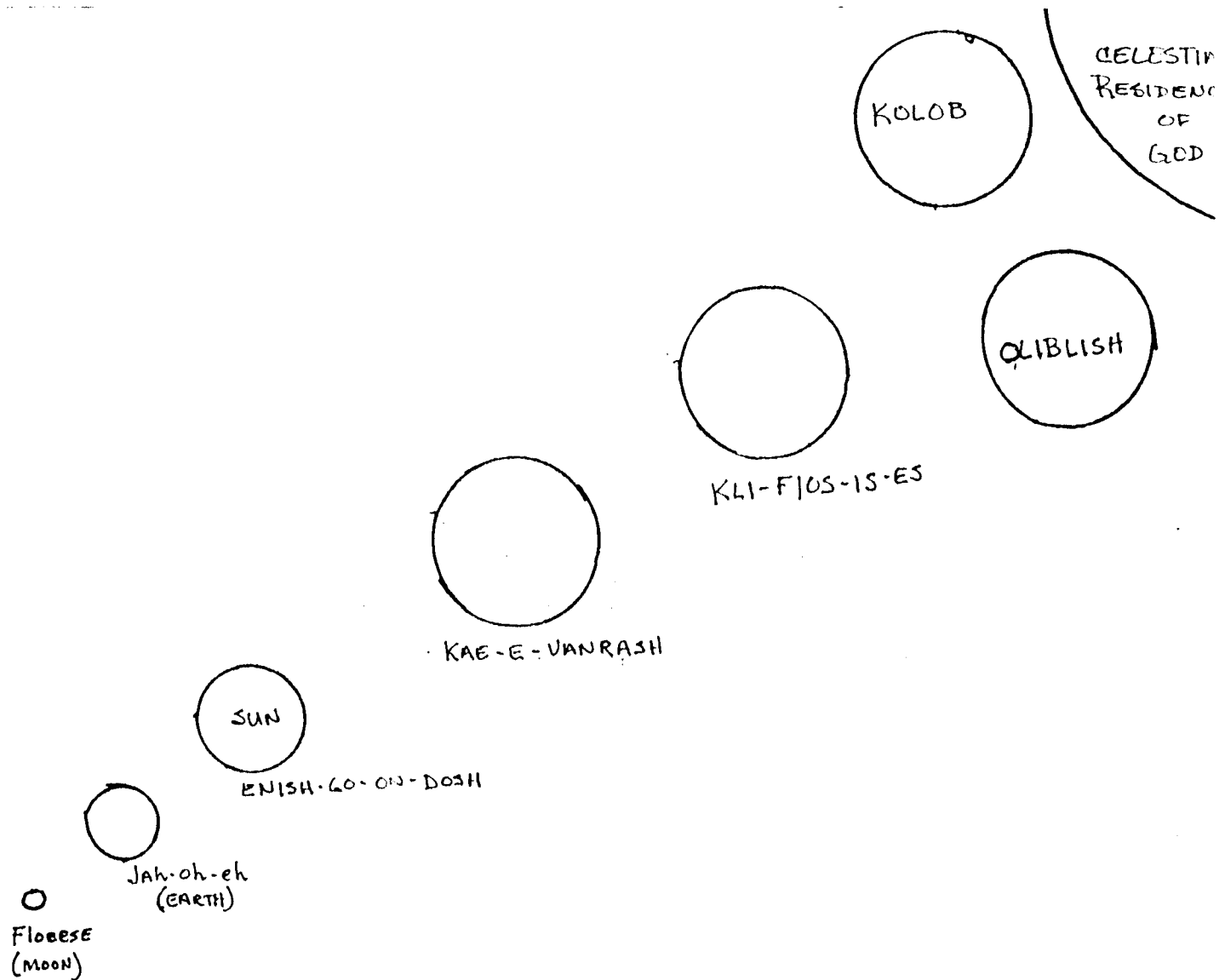
13. The correct reading of *irrt sm n ht nb* was given by Grdseloff in *Arch. Or.*, 20 (1952), 484-486.

14. To Sethe and Junker this section appeared incongruous because, with the account of creation just completed, the text reverts to certain details of creation. It seems to me that the incongruity disappears if one realizes that this section is not a continuation of the narrative but a celebration of creation by means of a poetic hymn. The poem of praise, by which the narration of an action is summed up, makes an early appearance in the *Autobiography of Weni*, and becomes a major feature of Egyptian literature.

15. Since "in front" and "behind" also mean "before" and "after," the sentence has been variously rendered. Reasons for preferring the temporal rendering were adduced by R. Anthes in *ZAS*, 86 (1961), 83.

WORLDS WITHOUT NUMBER

- MOSES 1:4-5 - Worlds without end
Cannot behold all works unless behold all my glory.
- MOSES 1:10 - "Man is Nothing"
- MOSES 1:33-35 Worlds without number (Moses 7:30)
Many have passed away.
- D&C 88:5-13 - Light and power emanate from God
- D&C 88:36-38 - There is no space in which there is no kingdom



Men have placed gadgets between us and nature (ie.God) - We cannot determine time, dates and directions on our own.

Ancient man believed (M.A.) that the earth was the center of the universe. As it became apparent man was not at the center, it radically changed man's view of himself.

Then it was realized the sun was not the center but a + - average member of a family of 100,000,000,000 (100 billion) stars that make up our Milky Way Galaxy.

Photons of light take time to reach us, consequently the farther out in space we look, the further back in time we look. We then are able to look directly back into the past.

Some telescopes can look back over a billion years ago - we cannot observe what is happening at the present time.

Therefore, we cannot attempt to picture the universe or human drama as it now is unless we have a complete picture of how it evolved in time. We must chart the past and future in order to picture the universe and human drama as it now is.

The light from the Sun is over 8 minutes old. The stars in Orion we see as they were @3600 years ago. Light and radiation we see from the other side of our own galaxy left over 50,000 years ago.

Unlike everyone else we believe God is tangible and real and Abraham tells us by his vision (Fac.#2) that not only is God Material but Locatable.

Distances in space are now reasonably accurate to about 4 billion light years.

Alpha Centuri is @ 4.3 light years - approximately 27 million million miles away.

Approximately 1 star in 10 cubic par secs (1) per size par sec is about 3.3 light years or 19 million million miles away)

Our sun is in one Spiral arm

Our Galaxy completes one revolution in @ 200 Million years.

The Universe began expanding about 20 billion years ago

The age of the moon and earth @ 4.5 billion years.

Planets around star occur commonly rather than rarely. The question is - Are they habitable?

A SIAR to support a planet with life must meet 3 major requirements.

1. Must be a single rather than cluster 1+
2. Must be hot enough so radiation will sustain life.
3. Must have a long enough life stable enough to allow a planet to evolve.

The FIRST limits the possible candidates to about 1/2.

The SECOND limits the possible candidates even more. Only about 1/5 of all the stars would be hot enough and not too hot.

The THIRD brings down the possibilities even more. To have the time required at a constant heat to sustain life only 1/10 of all the stars is suitable to sustain a planet with life 1/10 = 10"

For a planet to sustain life, it must be -

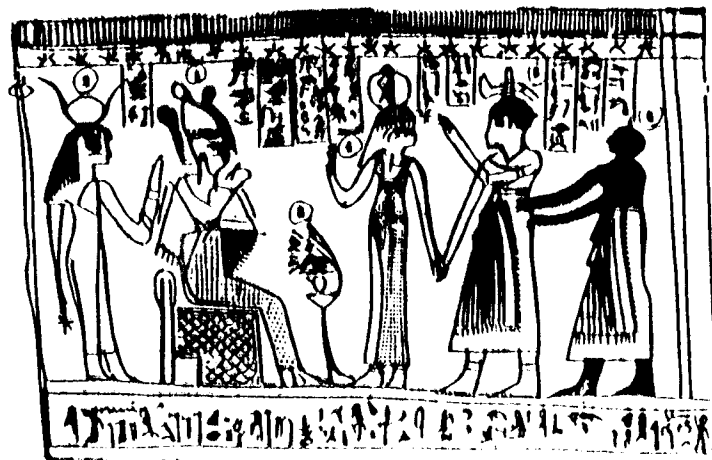
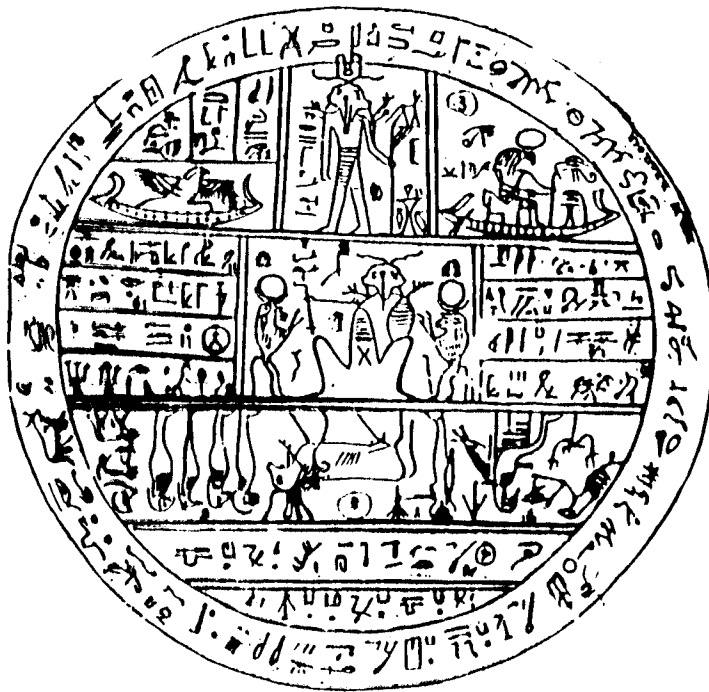
1. Old enough for stable continents and breathable atmosphere.
2. It must be within a fixed distance where life, as we know it, is possible.
3. The orbit must be circular.
4. Night & day must be of reasonable length.
5. The spin (ie.rotation) must be at such an angle, that most of the area must experience day and night.
6. Gravitational pull must be within certain bounds.

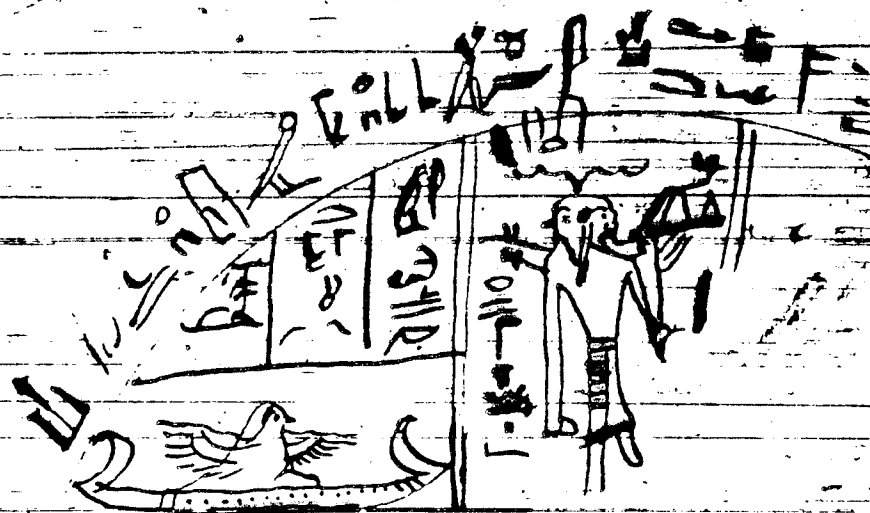
Of the stars that could maintain a habitable planet, only 1 out of 100 could expect to have 1 habitable planet. So 1 star out of 1,000 could probably have 1 planet with life.

In our galaxy of 10" stars, we would expect to find 10^8 planets like ours.

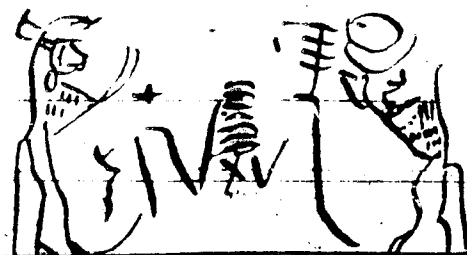
If we have over estimated by a factor of 2, there would be about 200,000 habitable planets in our galaxy.

If the number of galaxies in the range of our observation is 10^{10} that makes the number of planets like earth in our observable universe @ 10^{17} or 10^{18} . If there was an error by a factor of 1000, there would be 10^{15} , or 10,000,000,000,000,000 planets that could sustain life.

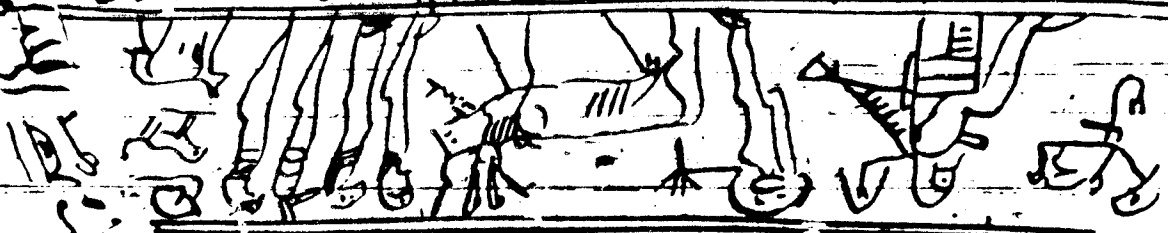




Handwritten text in a script, possibly Hebrew or Arabic, arranged in a list-like format. The text is written in a cursive style and includes several lines of characters.



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Here, then, we find, after the description of the mystic embrace in the first four lines, a statement of three lines which might have been recited in exactly this form in the Mystery Play, "being ill" being a euphemism for "dying." Later in the play the Children of Horus actually carry Osiris, thereby magically effecting his ascent to heaven. The last two lines of our pyramid text imply that this ascent has been completed.

The Mystery Play, being a ritual text, is obliged to bring in many details which are interspersed among the embrace (scene 33), the carrying of the dead king by the Children of Horus (scene 37), and his ascent to heaven (scene 38) with an invocation addressed to Nut. The scene in which the Qeni stomacher plays its part (scene 33) comes first.

It happened that a Qeni stomacher was brought by
the recitation priest.

That means Horus embracing his father and turning to Geb.

Horus speaks to Geb: "I hold in my embrace this my father
who has become tired. May he become quite strong again."

"To be tired" often stands for "to be dead"; * the last sentence may also read "until he becomes quite strong again."

The speech of Horus is interrupted in the papyrus by stage directions which identify the Qeni stomacher unequivocally with Osiris and declare the Delta city of Pe to be the locality in which the action takes place. The scene immediately following deals, as we have said, with the bread and beer, which stand for food and drink in general and which cannot be obtained without destroying the life of the corn.

It happened that beer was brought.

This means Horus weeps because of his father and turns to Geb.

Horus speaks to Geb: "They have put this father of mine into the
earth."

(Stage directions) Osiris—loaf of bread.

Horus speaks to Geb: "They have made it necessary to bewail
him."

(Stage directions) Isis —Mistress of the house—beer.

A loaf of bread; a jug of beer.

This surely is a most remarkable scene. In the middle of a performance concerned with the accession of a new ruler, the "death" of the grain is bewailed! But perhaps we must approach the text from the opposite angle. The king bewails his father's death, but the bread and beer which serve as properties in this scene indicate that the son's loss is his people's gain. In any case, no text could illustrate better how intimately the notions of kingship and of nature's generative force were related in

* See above, p. 63 and chap. 5, n. 9.

Egypt. And the text contains further points of interest which are by no means obvious but which clarify the working of the Egyptian mind. For instance, the death of Osiris is inevitable; and there must, therefore, be those who cause death; but they remain anonymous and are referred to as "they." After the coronation of the king and the reconciliation of all discord, there can be no question of proclaiming Seth victorious. Moreover, there is the bread and beer, a boon to rejoice in, and the ineffable mystery that Osiris, though always dying in the grain, always revives and is at the very moment of this wailing immanent in the Qeni stomacher, "supported" in the embrace of his son. As principal mourner in the myth, Isis enters this scene also.

The next scene is concerned with woven materials almost certainly intended for the winding of the late king's body. One of the two types of mummy cloth used is called Seth, no doubt because it serves Osiris; but, once it is thus called, it must be made harmless, and so some threads are drawn out. This counts as the removal of Seth's legs. The other material, a purple cloth, is identified with Osiris. The whole scene is explained in the following words: "This means Horus speaks to Osiris when he embraces him who embraces him and who says that he (Osiris) must cling to him (Horus)."

A stage direction indicates that "the beautiful house," which is known as the place of embalming, was the locale for this performance. There is, consequently, no doubt about the main action involved, but the interpretation of the quotation can follow several lines; and it seems a mere matter of predilection which one appears most acceptable. One may take Horus' words to be spoken to the stomacher, which still serves as the repository for Osiris. Or one may assume that Horus puts on a new garment or cloth made of the purple material. Or one may think, as we do, that the purple material is used as mummy cloth but is first "charged" by contact with the king or with the Qeni stomacher worn by the king. The latter action might serve to transfer what is immortal in Osiris from the stomacher to the mummy cloth and so to the mummy.¹⁸

Now that the embalming of the body is completed, the Spirit-seekers start to look for Osiris. The rigid composition of our text, in which scenes of identical pattern are added one to the other, leaves open the possibility that this seeking and finding was the last part of the action described in the previous scene; in other words, that Osiris was in the embrace of his son by the Spirit-seekers. It is also poss

spirit of the late king, which they have found, to the ancestral spirits who are, as we have seen, the gods of the Dual Shrines.

A great meal, once more showing that abundance will prevail under the new king, takes place; and final purifications conclude the solemnities.

Now that we have summarized the proceedings, we must substantiate the interpretations which we have given to them and present the texts. Let us first consider the Qeni stomacher. It is known from the funerary ritual the "Opening-of-the-Mouth" (Fig. 32). A more archaic form is suggested by the determinative with which the word is written in the pyramid texts and also in our coronation play. Such objects, apparently used in actual life, are shown on the reliefs of the Old Kingdom being fabricated by herdsmen or dwellers in the Delta marshes; and, though their use is not indicated, they are of the same type as the reed capes and the reed shelters which those men manufactured.¹⁵ Thus the Qeni stomacher, like the oldest shrines of Egypt, points back to the early times when the Nile Valley was largely swamp land and its earliest settlers used the pliable reeds to fulfil their needs for shelter and protection.

The use made of the Qeni stomacher in the "Opening-of-the-Mouth" ritual is significant; it suggests, in fact, a close parallel to the interpretation we have given of its use in the Mystery Play of the Succession. In the funerary rites of Seti I the Sem priest is shown donning the Qeni stomacher instead of his usual dress of panther skin at the moment when the finishing touches are given to the king's statue, which served as a substitute for the mummy. This statue had to undergo a dangerous treatment. It was "beaten." Possibly this means that the sculptor applied the finishing touches which established it as a true image of the king. Or perhaps the "beating" refers to the act of the "Opening-of-the-Mouth" if this was felt to be a forcible interference with the statue. In any case, this "beating" was a ceremony which could not be evaded but which was as hazardous as the making of bread and beer was for Osiris, the dead king. In the "Opening-of-the-Mouth," the Sem priest, wearing the Qeni stomacher, said repeatedly: "Do not strike my father." We have met this same theme in an earlier part of the play where barley was threshed, but there the seed corn emerged undamaged. It is only in the scene we are discussing, when bread and beer are made, that the grain must die. It is then that the stomacher is "embraced" by the king.

The "embrace" is no mere sign of affection, but a true fusion, a communion between two living spirits, *unio mystica*. In the pyramid texts it

occurs once as a one-sided act in which Atum pours life (namely, his own Ka) into the gods Shu and Tefnut whom he had created.* It is similarly used when Ramses II is embraced by Ptah, who endows him with the splendor of divine life, symbolized by gold, "the flesh of the gods." Ptah spoke: "When I see thee my heart rejoices and I receive thee in an embrace of gold, I enfold thee with permanence, stability, and satisfaction; I endow thee with health and joy of heart; I immerse thee in rejoicing, joy, gladness of heart, and delights—forever."¹⁶

An act of vitalization as efficacious as that of Atum is mentioned in the "Tale of the Two Brothers"¹⁷ when the elder, Anubis, found and replaced the heart in the breast of the dead Bata. At the supreme moment, when life was imparted to Bata, he did not remain passive; there was a fusion of life and a mutual act: "Thereupon one embraced the other." This is precisely what happens also in the case of Horus and Osiris. The mutual character of their embrace is made clear in the pyramid texts, where Osiris is addressed as follows:

Ⓢ || Thou hast closed thine arms round him, round him;
His bones stretch themselves, his heart becomes great.
O Osiris, move thyself to Horus; go to him; do not go away from him.
Horus has come that he may acknowledge thee:
He has beaten and bound Seth for thee;
For thou art his Ka [Pyr. 585-87].

Another pyramid text comes so close to the Mystery Play that we shall quote it first. We translate the third sentence tentatively, using a pregnant sense of the verb *akh* rather than accepting the usual colorless and somewhat inappropriate "It is pleasant for him near thee."

Ⓢ ~ O Osiris, this is Horus within thine arms.
- He will support thee.
There is further transfiguration (*akh*) for him with thee
In thy name "He of the Horizon (*akhret*) from which
Re goes forth."
Thou hast closed thy arms round him, round him;
He will not go away from thee.

Horus does not allow thee to be ill.
Horus has put thy enemy under thy feet.
And thou livest (again).

Horus has given thee his children that they may get under
thee—without one of them withdrawing—to carry thee.

Thy mother Nut has spread herself over thee in her name
"(She of) Sherpet." She has caused thee to be a god
[Pyr. 636-38].

* See above, p. 66.

APOCALYPTIC LITERATURE HAS TEN MAJOR CHARACTERISTICS

1. DUALISM: The good and evil, the light and darkness, and the bliss and woe.
2. TWO WORLDS: The spiritual and physical, and life on earth and life before and after death.
3. THE DISPENSATION: Apocalyptic literature is given in regard to a particular time, or prophet of a given dispensation.
4. MESSIAHS: The Messiah's coming is prophesied.
5. HISTORICAL REALITIES: The prophet writing or speaking has a time and place in history.
6. MILLENNIUM: The millennial reign of peace is prophesied, a time when "the earth shall rest from her labors."
7. MORAL TEACHINGS: Revelations concerning man's relationship with his God and fellow man.
8. ATTITUDE: Toward the "Sacred," the Temple and its ordinances, instructions to the "elect."
9. NATURE OF MAN: Where did he come from? Why is man here on earth? Where is he going after death?
10. UNRAVELS OF NATURE: The judgements of God upon man.

APOCALYPTIC THEMES THAT ARE COMMON AMONG ALL DISPENSATIONS

1. The situation, or social iniquity.
2. The "hero's" reaction to the situation.
3. The Lord's reply to the "hero's" reaction in the form of a revelation.
4. The visions from the Lord, these visions usually in the form of a Theophony, and Cosmology.
5. The "hero" returns from vision to give a "testament and will" to his posterity and mankind.
6. The "hero's" mission, the preaching of the word of God.
7. The death of the "hero."

Even this which is to be created: and there is nothing altogether new under the sun. Who shall speak and declare, Lo, this is new? It hath already been in the ages which have been before us.¹ By these testimonies it is established both that there were ages² before our own, and that there will be others after it. It is not, however, to be supposed that several worlds existed at once, but that, after the end of this present world, others will take their beginning; respecting which it is unnecessary to repeat each particular statement, seeing we have already done so in the preceding pages.

4. This point, indeed, is not to be idly passed by, that the holy Scriptures have called the creation of the world by a new and peculiar name, terming it *καταβολή*, which has been very improperly translated into Latin by "constitutio;" for in Greek *καταβολή* signifies rather "deicere," i.e., to cast downwards, — a word which has been, as we have already remarked, improperly translated into Latin by the phrase "constitutio mundi," as in the Gospel according to John, where the Saviour says, "And there will be tribulation in those days, such as was not since the beginning of the world;"³ in which passage *καταβολή* is rendered by beginning (*constitutio*), which is to be understood as above explained. The apostle also, in the Epistle to the Ephesians, has employed the same language, saying, "Who hath chosen us before the foundation of the world;"⁴ and this foundation he calls *καταβολή*, to be understood in the same sense as before. It seems worth while, then, to inquire what is meant by this new term; and I am, indeed, of opinion⁵

that, as the end and consummation of the saints will be in those (ages) which are not seen, and are eternal, we must conclude (as frequently pointed out in the preceding pages), from a contemplation of that very end, that rational creatures had also a similar beginning. And if they had a beginning such as the end for which they hope, they existed undoubtedly from the very beginning in those (ages) which are not seen, and are eternal.⁶ And if this is so, then there has been a descent from a higher to a lower condition, on the part not only of those souls who have deserved the change by the variety of their movements, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones, although against their will — "Because the creature was subjected to vanity, not willingly, but because of Him who subjected the same in hope;"⁷ so that both sun, and moon, and stars, and angels might discharge their duty to the world, and to those souls which, on account of their excessive mental defects, stood in need of bodies of a grosser and more solid nature; and for the sake of those for whom this arrangement was necessary, this visible world was also called into being. From this it follows, that by the use of the word *καταβολή*, a descent from a higher to a lower condition, shared by all in common, would seem to be pointed out. The hope indeed of freedom is entertained by the whole of creation — of being liberated from the corruption of slavery — when the sons of God, who either fell away or were scattered abroad,⁸ shall be gathered together into one, or when they shall have fulfilled their other duties in this world, which are known to God alone, the Disposer of all things. We are, indeed, to suppose that the world was created of such quality and capacity as to contain not only all those souls which it was determined should be trained in this world, but also all those powers which were prepared to attend, and serve, and assist them. For it is established by many declarations that all rational creatures are of one nature: on which ground alone could the justice of God in all His dealings with them be de-

¹ Cf. Eccles. i. 9, 10. The text is in conformity with the Septuag.: *Τὸ γὰρ γεγονός; αὐτὸ τὸ γενησόμενον. Καὶ τί τὸ πεποισμένον; αὐτὸ τὸ ποιηθήσόμενον. Καὶ οὐκ ἔστι πᾶν πρόσφατον ὑπὸ τοῦ ἡλίου. Ὅς λαλεῖται καὶ ἐρεῖ, Ἰδε τοῦτο καὶ οὐκ ἔστιν, ἤδη γεγονός ἐν τοῖς αἰῶσι τοῖς γενομένοις ἀπὸ ἐμπροσθεν ἡμῶν.*

² *Sæcula.*

³ Matt. xxiv. 21.

⁴ Eph. i. 4.

⁵ The following is Jerome's version of this passage (*Epistle to Avitus*): "A divine habitation, and a true rest above (*apud superiores*), I think is to be understood, where rational creatures dwell, and where, before their descent to a lower position, and removal from invisible to visible (worlds), and fall to earth, and need of gross bodies, they enjoyed a former blessedness. Whence God the Creator made for them bodies suitable to their humble position, and created this visible world, and sent into the world ministers for the salvation and correction of those who had fallen: of whom some were to obtain certain localities, and be subject to the necessities of the world; others were to discharge with care and attention the duties enjoined upon them at all times, and which were known to God, the Arranger (of all things). And of these, the sun, moon, and stars, which are called 'creature' by the apostle, received the more elevated places of the world. Which 'creature' was made subject to vanity, in that it was clothed with gross bodies, and was open to view; and yet was subject to vanity, not voluntarily, but because of the will of Him who subjected the same in hope." And again: "While others, whom we believe to be angels, at different places and times, which the Arranger alone knows, serve the government of the world." And a little further on: "Which order of things is regulated by the providential government of the whole world: some powers falling down from a loftier position, others gradually sinking to earth; some falling voluntarily, others being cast down against their will; some undertaking, of their own accord, the service of stretching out the hand to those who fall; others being compelled to persevere for so long a time in the duty which they have undertaken." And again: "Whence it follows that, on account of the various movements, various worlds also are created; and after this world which we now inhabit, there will be another greatly dissimilar. But no other being save God alone, the Creator of all things,

can arrange the deserts (of all), both to the time to come and to that which preceded, suitably to the differing lapses and advances (of individuals), and to the rewards of virtues or the punishment of vices, both in the present and in the future, and in all (things), and to conduct them all again to one end: for He knows the causes why He allows some to enjoy their own will, and to fall from a higher rank to the lowest condition; and why He begins to visit others, and bring them back gradually, as if by giving them His hand, to their prime state, and placing them in a lofty position" (*Ramus*).

⁶ [According to Haenrich (*History of Theology*, vol. i. p. 162), "Origen formally adopts the idea of original sin, by asserting that the human soul does not come into the world in a state of innocence, because it has already sinned in a former state. . . . And yet, subsequent times, especially after Jerome, have seen in Origen the precursor of Pelagius. Jerome calls the opinion that man can be without sin, *Origenis insanabilis*." S.]

⁷ Cf. Rom. viii. 20, 21.

⁸ *Dispersi.*

points connected with this subject. And so far, indeed, as the credibility of Scripture is concerned, the declarations on such a matter seem easy of proof. Even the heretics, although widely opposed on many other things, yet on this appear to be at one, yielding to the authority of Scripture.

Concerning, then, the creation of the world, what portion of Scripture can give us more information regarding it, than the account which Moses has transmitted respecting its origin? And although it comprehends matters of profounder significance than the mere historical narrative appears to indicate, and contains very many things that are to be spiritually understood, and employs the letter, as a kind of veil, in treating of profound and mystical subjects; nevertheless the language of the narrator shows that all visible things were created at a certain time. But with regard to the consummation of the world, Jacob is the first who gives any information, in addressing his children in the words: "Gather yourselves together unto me, ye sons of Jacob, that I may tell you what shall be in the last days," or "after the last days."¹ If, then, there be "last days," or a period "succeeding the last days," the days which had a beginning must necessarily come to an end. David, too, declares: "The heavens shall perish, but Thou shalt endure; yea, all of them shall wax old as doth a garment: as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end."² Our Lord and Saviour, indeed, in the words, "He who made them at the beginning, made them male and female,"³ Himself bears witness that the world was created; and again, when He says, "Heaven and earth shall pass away, but My word shall not pass away,"⁴ He points out that they are perishable, and must come to an end. The apostle, moreover, in declaring that "the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God,"⁵ manifestly announces the end of the world; as he does also when he again says, "The fashion of this world passeth away."⁶ Now, by the expression which he employs, "that the creature was made subject to vanity," he shows that there was a beginning to this world: for if the creature were made subject to vanity on account of some hope, it was

certainly made subject from a cause; and seeing it was from a cause, it must necessarily have had a beginning: for, without some beginning, the creature could not be subject to vanity, nor could that (creature) hope to be freed from the bondage of corruption, which had not begun to serve. But any one who chooses to search at his leisure, will find numerous other passages in holy Scripture in which the world is both said to have a beginning and to hope for an end.

2. Now, if there be any one who would here oppose either the authority or credibility of our Scriptures,⁷ we would ask of him whether he asserts that God can, or cannot, comprehend all things? To assert that He cannot, would manifestly be an act of impiety. If then he answer, as he must, that God comprehends all things, it follows from the very fact of their being capable of comprehension, that they are understood to have a beginning and an end, seeing that which is altogether without any beginning cannot be at all comprehended. For however far understanding may extend, so far is the faculty of comprehending illimitably withdrawn and removed when there is held to be no beginning.

3. But this is the objection which they generally raise: they say, "If the world had its beginning in time, what was God doing before the world began? For it is at once impious and absurd to say that the nature of God is inactive and immoveable, or to suppose that goodness at one time did not do good, and omnipotence at one time did not exercise its power." Such is the objection which they are accustomed to make to our statement that this world had its beginning at a certain time, and that, agreeably to our belief in Scripture, we can calculate the years of its past duration. To these propositions I consider that none of the heretics can easily return an answer that will be in conformity with the nature of their opinions. But we can give a logical answer in accordance with the standard of religion,⁸ when we say that not then for the first time did God begin to work when He made this visible world; but as, after its destruction, there will be another world, so also we believe that others existed before the present came into being. And both of these positions will be confirmed by the authority of holy Scripture. For that there will be another world after this, is taught by Isaiah, who says, "There will be new heavens, and a new earth, which I shall make to abide in my sight, saith the Lord;"⁹ and that before this world others also existed is shown by Ecclesiastes, in the words: "What is that which hath been? Even that which shall be. And what is that which has been created?

¹ Gen. xlix. 1. The Vulgate has, "In diebus novissimis;" the Sept. 'Εν ταῖς ἡμέραις των ἡμερῶν;" the Masoretic text, בְּיָמֵינוּ.

² Ps. cii. 26, 27.

³ Matt. xix. 4.

⁴ Matt. xxiv. 35.

⁵ Rom. viii. 20, 21.

⁶ 1 Cor. vii. 31.

⁷ Auctoritate Scripturæ nostræ, vel fidei.

⁸ Regulam pietatis.

⁹ Cf. Isa. lxvi. 22.

PRIMAL MYTHS

Creating the World

BARBARA C. SPROUL

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INTRODUCTION

THE MOST PROFOUND human questions are the ones that give rise to creation myths: Who are we? Why are we here? What is the purpose of our lives and our deaths? How should we understand our place in the world, in time and space? These are central questions of value and meaning, and, while they are influenced by issues of fact, they are not in themselves factual questions; rather, they involve attitudes toward facts and reality. As such, the issues that they raise are addressed most directly by myths.

Myths proclaim such attitudes toward reality. They organize the way we perceive facts and understand ourselves and the world. Whether we adhere to them consciously or not, they remain pervasively influential. Think of the power of the first myth of Genesis (1-2:3) in the Old Testament. While the scientific claims it incorporates, so obviously at odds with modern ones, may be rejected, what about the myth itself? Most Westerners, whether or not they are practicing Jews or Christians, still show themselves to be the heirs of this tradition by holding to the view that people are sacred, the creatures of God. Declared unbelievers often dispense with the frankly religious language of this assertion by renouncing God, yet even they still cherish the *consequence* of the myth's claim and affirm that people have inalienable rights (*as if they were created by God*). And, further, consider the beliefs that human beings are superior to all other creatures and are properly set above the rest of the physical world by intelligence and spirit with the obligation to govern it—these beliefs are still current and very powerful. Even the notion that time is properly organized into seven-day weeks, with one day for rest, remains widely accepted. These attitudes toward reality are all part of the first myth of Genesis. And whether people go to temple or church, whether they consider themselves religious, to the extent they reflect these attitudes in their daily behavior, they are still deeply Judeo-Christian.

But the power of a specific myth is not as important to realize as the power of myth itself. Indeed, each of the claims made by the first Genesis myth has been attacked from some quarter. What is essential to understand is that they have been challenged not by new facts but by new attitudes toward facts; they have been challenged by new myths.

Patterns of even matter give astronomers something to ponder

Clumps of galaxies defy current creation theories

By John Noble Willford
New York Times News Service

Astronomers have discovered more than a dozen evenly distributed clumps of galaxies stretching across vast expanses of the heavens, suggesting a structure to the universe so regular and immense that it defies current theories of cosmic creation and evolution.

In a report published Tuesday in the journal *Nature*, scientists said the newly found pattern of clumped galactic matter, if confirmed by further observations, dwarfs the extremely long sheet of galaxies, the "great wall" reported last fall to be the largest structure in the universe.

The great wall, in fact, is merely one of the closest of these clumps, or regions, that contain very high concentrations of galaxies.

Astrophysicists said the discovery could lead to a fundamental rethinking of theories about the early universe.

The discovery raised further doubts about concepts that try to explain how, over time, gravity alone could have produced a universe marked by conglomerations of galaxies.

Two teams of astronomers in the United States and Britain shared more than seven years' data before they felt sure enough of what they were seeing to publish the results.

They were surprised by so many big clumps rather than a more uniform distribution of matter over such a large scale, and to find the

clumps so evenly spaced, each either 400 million or 800 million light-years apart, depending on assumptions of how rapidly the universe is expanding.

"The regularity is just mind-boggling," said Dr. David C. Koo, an astronomer at the University of California at Santa Cruz and an author of the *Journal* report.

"It's as if we pierced an extremely narrow needle through the universe and hit one wall after another."

'It's as if we pierced an extremely narrow needle through the universe and hit one wall after another. The clumps should be randomly distributed and they're not.'

— Alexander S. Szalay,
Johns Hopkins University astronomer

er," said Dr. Alexander S. Szalay, an astronomer at Johns Hopkins University.

"The clumps should be randomly distributed and they're not. That's the biggest surprise."

In a commentary on the report, also published in *Nature*, Dr. Marc Davis, an astrophysicist at the University of California at Berkeley, said the distribution could be a statistical fluke, not a real pattern.

But he concluded that if the galaxy distribution is regular, "it is safe to say we understand less than zero about the early universe."

Koo said in a telephone interview that he, too, remained skeptical, but the evidence "got so strong

we had to publish what we had."

The other authors of the report are Dr. Thomas Broadhurst and Dr. Richard Ellis of the University of Durham in England and Dr. Richard Kron and Dr. Jeffrey Munn of the University of Chicago.

The scientists said it was too early to speculate on the cause of such a pattern and the theoretical implications.

The survey, of only a small patch of the sky, did penetrate structures about halfway back to the beginning of time.

"If similar patterns appear elsewhere," Koo said, "theorists will have a lot of hard work before them to figure out how the universe could generate bubbles or shells or honeycombs of galaxies and imprint them on such large scales."

A honeycombed universe is the picture that some astronomers draw from these observations.

Each dense clump of galaxies is about the same distance from the next, and in between is a region of equally uniform size that has only a sparse population of galaxies.

Confirmation of these observations, astrophysicists said, would deal a heavy blow to the "cold dark matter" hypothesis for the formation of galaxies.

This postulates that it is the gravitational force of invisible matter, so far undetected, that has caused the universe to be transformed from its initially smooth state to the clumpiness of galaxies and clusters of galaxies.

The observations, Koo said, suggest that the universe may have "an inherent roughness" imprinted a fraction of a second after the Big Bang.

Oblong object is modern stomach stone, not fossil egg

ALBUQUERQUE, N.M. (AP) — An oblong object that officials last year proclaimed to be a fossilized egg up to 16 million years old has turned out to be a stomach stone from a modern mammal, possibly a cow.

"Mother Nature fooled us," said Mike O'Neill, a U.S. Bureau of Land Management fossil expert.

O'Neill said he concluded after

FINAL REDUCTION SHOE SALE

- SELBY
- COBBIE
- MAGDESIAN
- PENALJO
- JOYCE
- HUSH PUPPIES FOR WOMEN
- FLORSHEIM FOR WOMEN
- CHEROKEE
- ENNA JETTICKS
- AUDITION

YOUR CHOICE

\$19⁸⁸



THE CREATION ACCORDING TO REVELATIONS TO ABRAHAM AND MOSES RESTORED THROUGH JOSEPH SMITH

by C. Edward Jacob

INTRODUCTION

Abraham and Moses were mighty seers to whom the story of the creation was revealed. The account written by Abraham lay hidden for centuries in an Egyptian tomb, wrapped on the body of a mummy. Finally brought out as archaeological treasure, through the wisdom of God it fell into the hands of Joseph Smith, the first latter-day seer, who translated it by the gift of God. The history written by Moses has come down to us through Hebrew prophets and Gentile scribes. "The things which were written were plain and pure, and most precious and easy to the understanding of all men." (1 Nephi 14:23) But through wicked design "many plain and precious things [were] taken away from the book" (1 Nephi 13:26) so that a "great many do stumble." (1 Nephi 13:29) Through the Prophet Joseph Smith these plain and precious things were restored to this history of the creation.

Surely the Lord would not have taken care to restore these things if he did not expect his people to be guided by them in preference to the deficient account in Genesis. In fact, it would seem that much of the debate that has raged and now rages around Genesis might have been spared if the world had had the record of Abraham and the original version of Moses' writings. For, the first two chapters of that book have received more attention perhaps than any other scripture and at the same time have been given more varied interpretations.

Many have taken the theories of men as a frame over which to stretch the scriptures. But "man should not counsel man, neither trust in the arm of flesh." (D.C. 1:19) Rather he should trust in the arm of God and in his revelations. Nor should we "seek * * to counsel the Lord, but * * * take counsel from his hand." (Jacob 4:10) It should be our purpose first to hear what the Lord has to say about the creation, casting aside all our preconceptions and refraining from useless speculation. Then, having taken counsel from his hand, who made all things, we shall understand why men stumble and see where they fall without the light of truth.

Abraham's Record

Before going down into Egypt, Abraham "talked with the Lord, face to face, as one man talketh with another," (Abraham 3:11) and the Lord told him of "the works which his hands had made." Some of these things Abraham recorded; much, no doubt, he left unrecorded. But toward the end of his account of these visions he writes, "Now the Lord had shown me, Abraham, the intelligences that were organized before the world was" (3:22a); and then he continues with a brief account of the council in which it was determined to make an earth. One among them (Jehovah) like unto God said: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (3:24b) After concluding the account of the council, Abraham tells (in chapters 4 and 5) the story of the creation

without a break in the sequence of events recounted. Evidently he is relating a vision of the creation. Note that earlier, to explain what Abraham was being shown, the Lord said, "Abraham, thou art one of them [the noble and great ones]; thou wast chosen before thou wast born." (3:23b) Later quotations of God in that chapter are his words in that great council, leading right into the account of the creation.

Parts of Abraham 4 are in the past tense or past perfect tense. It should be clear that these recount things that were accomplished during the six "times" covered by that chapter. On the other hand, other parts of Abraham 4 are in the imperfect tense, in the infinitive form, or where quoting Deity, often in the future tense with determination. An example of the imperfect tense is found in the statement "the Gods saw they would obey." (4:25) There are many places where the infinitive is used to indicate future events, e.g., "organized the earth to bring forth grass." The expressions "we will" and "they shall" are frequently used by Deity to foretell what should take place. The latter we might designate "future tense with prophetic determination." These parts recount things that were planned to be done later, for which preparations were being made, or actions that were impending during the first six "times" of the creation.

In the following pages (1 to 7d) the fourth chapter of Abraham and parts of the fifth chapter are arranged in parallel columns according to the tense of significant verbs in each phrase or sentence. On the left are given the things that were accomplished; on the right, the things that were planned to be done later, or things that were impending. The significant verbs are underscored for emphasis. For example, in verses 11 and 12:

And the Gods said:

Let us prepare the earth to bring forth grass, etc.

And the Gods organized the earth to bring forth grass, etc.

The significant verbs that are underscored on the left are "said" and "organized." These refer to completed actions--the saying and the organizing. The action which was impending at the end of the third time--and, in fact, still impending at the end of the sixth time--was the bringing forth of grass, etc., for which preparations were being made during the third time. Hence the words "to bring forth" are underscored in the middle column of verses 11 and 12. The words "let us prepare" are not underscored nor are they found in the middle column, because they are followed, right in the next verse, by the verb "organized" which applies to the same action, expressed by the infinitive "to bring forth."

This method of presentation is followed--and with consistency, it is believed--throughout the literal transcript of Abraham 4 and of the first part of Abraham 5. Further comments on the different verses will be found in the notes that follow the text of the scripture. Although much stress is laid on Abraham's account, attention is also given to Moses' record.

Moses' Record

Moses was "caught up into an exceedingly high mountain," (Moses 1:1) "the name of which shall not be known among the children of men," (1:42) and he "stood in the presence of God, and talked with him face to face."

(1:31) God told him that he had created "worlds without number" and that, "as one earth shall pass away, and the heavens thereof even so shall another come." (1:38) He said, "Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak. And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men--among as many as shall believe." (1:40,41)

As said before, Joseph Smith was the one raised up through whom these words were restored. In June 1830 the visions of Moses were revealed to him, as now recorded in Moses, chapter 1. In December 1830 there were revealed the writings of Moses, comprising chapters 2 to 8. Joseph, the Prophet, was instructed to "show them not unto any except them that believe." He restored the words of God spoken to Moses, which had been written by Moses but which had been taken from the book that Moses wrote by men who esteemed those words as naught.

On the following pages (1 to 7d) the second chapter of Moses and parts of the third chapter are given in the right-hand column. The significant words that were removed from or changed in Moses' account, which are not found in the corresponding verses of Genesis (King James version), are underscored.

The Creator said to Moses, "write the words which I speak." (2:1) As he thus transcribed those words, his version is almost entirely in the past tense. For, he was told the story long after it all happened, whereas Abraham recorded a vision in which he had seen the creation as it was being carried out, or at least an enacting of the same. Accordingly, not only do we find differences in the tenses of verbs between the two accounts, but we find Moses' account given in the first person--"I, God"--and Abraham's in the third person--"they, the Gods."

With the settings in mind under which the two parallel accounts were recorded, the differences in tense do not appear discordant. In the four places where Moses 2 is exceptional as to tense it agrees with Abraham, as will be shown in the notes that follow the texts of scripture.

PARALLEL ACCOUNTS OF THE CREATION

[Pages 1 to 7d]

ABRAHAM, Chapter 4

THINGS ACCOMPLISHED

(Verbs underscored are in past tense.)

1. And then the Lord said:
Let us go down.
And they went down at the beginning
and they, that is the Gods,
organized and formed
the heavens and the earth.
 2. And the earth, after it was formed,
was empty and desolate,
because they had not formed
anything but the earth;
and darkness reigned
upon the face of the deep,
and the Spirit of the Gods was
brooding upon the face of the waters.
 3. And they (the Gods) said:
Let there be light;
and there was light.
 4. And they (the Gods) comprehended
the light, for it was bright;
and they divided the light,
or caused it to be divided
from the darkness.
 5. And the Gods called the light Day,
and the darkness they called Night.
- And it came to pass that
from the evening until morning
they called night; and
from the morning until the evening
they called day;
and this was the first,
or the beginning, of that
which they called day and night.

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE(Verbs underscored are either
infinitive, imperfect, or future
with prophetic determination.)

MOSES, Chapter 2

(Words underscored are those not
in the corresponding verses of
King James version of Genesis.)

- 1b. yea, in the beginning
I
created
the heaven, and the earth
upon which thou standest.
2. And the earth
was without form, and void;

and I caused darkness to come up
upon the face of the deep;
and my Spirit
moved upon the face of the water
for I am God.
3. And I, God, said:
Let there be light;
and there was light.
4. And I, God, saw the light;
and that light was good.
And I, God, divided the light

from the darkness.
5. And I, God, called the light Day;
and the darkness, I called Night;
and this I did by the word of my
and it was done as I spake,

and the evening

and the morning

were the first day.

THINGS ACCOMPLISHED

ABRAHAM, Chapter 4

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

6. And the Gods also said:

Let there be an expanse
in the midst of the waters,

and it shall divide the waters
from the waters.

7. And the Gods ordered the expanse,
so that it divided the waters

which were under the expanse
from the waters

which were above the expanse;
and it was so, even as they ordered.

8. And the Gods called the expanse,
Heaven.

And it came to pass that
it was from evening until morning
that they called night;
and it came to pass that
it was from morning until evening
that they called day;
and this was the second time
that they called night and day.

MOSES, Chapter 2

6. And again, I, God, said:

Let there be a firmament
in the midst of the water,
and it was so, even as I spake;
and I said:

Let it divide the waters
from the waters;
and it was done;

7. And I, God, made the firmament
and divided the waters,

yea, the great waters
under the firmament
from the waters

which were above the firmament,
and it was so even as I spake.

8. And I, God, called the firmament
Heaven;

and the evening

and the morning

were the second day.

And it came to pass that they called night and it was from morning until evening that they called day and this was the second time that they called night and day.

ABRAHAM, Chapter 4

THINGS ACCOMPLISHED

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

9. And the Gods ordered, saying:
Let the waters under the heaven
be gathered together unto one place,

and
let the earth come up dry;
and it was so as they ordered;
10. And the Gods pronounced
the dry land, earth;
and the gathering together
of waters,
pronounced they, great waters;
and the Gods saw that they were obeyed.
11. And the Gods said:
Let us prepare the earth

and it was so, even as they ordered.
12. And the Gods organized the earth

and the Gods saw that they were obeyed.
13. And it came to pass that
they numbered the days;
from the evening until the morning
they called night;
and it came to pass,
from the morning until the evening
they called day;
was the third time.

MOSES, Chapter 2

9. And I, God, said:
Let the waters under the heaven
be gathered together unto one place,
and it was so;
and I, God, said:
Let there be dry land;
and it was so.
10. And I, God, called
the dry land Earth;
and the gathering together
of the waters,
called I the Sea;
and I, God, saw that all things
which I had made were good.
11. And I, God, said:
Let the earth bring forth grass,
the herb yielding seed,
the fruit tree yielding seed,
after his kind,
and the tree yielding fruit,
whose seed should be in itself

upon the earth,
and it was so even as I spake.
12. And the earth brought forth grass,
every herb
yielding seed
after his kind,
and the tree
yielding fruit
whose seed should be in itself,
after his kind;
and I, God, saw that all things
which I had made were good.
13. And the evening

and the morning

THINGS ACCOMPLISHED

14. And the Gods organized the lights
in the expanse of the heaven,
and caused them to divide
the day from the night;
and organized them to be
for signs and for seasons,
and for days and for years;
15. And organized them to be for lights
in the expanse of the heaven
to give light upon the earth;
and it was so.
16. And the Gods organized
the two great lights,
the greater light to rule the day,
and the lesser light
to rule the night;
- with the lesser light
they set the stars also;
17. And the Gods set them
in the expanse of the heavens,
to give light upon the earth,
- and to rule over the day
and over the night,
and to cause to divide
the light from the darkness.
18. And the Gods watched those things
which they had ordered
until they obeyed.
19. And it came to pass that
it was from evening until morning
that it was night;
and it came to pass that
it was from morning until evening
that it was day;
and it was the fourth time.

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

14. And I, God, said: Let there be light
in the firmament of the heaven,
to divide
the day from the night,
and let them be
signs, and for seasons,
and for days, and for years.
15. And let them be for lights
in the firmament of the heaven
to give light upon the earth;
and it was so.
16. And I, God, made
two great lights;
the greater light to rule the day,
and the lesser light
to rule the night,
and the greater light was the sun,
and the lesser light was the moon;
and the stars also were made
even according to my word.
17. And I, God, set them
in the firmament of the heaven
to give light upon the earth,
18. And the sun to rule over the day,
and the moon to rule over ~~the~~ night
and to divide
the light from the darkness;
- and, I, God, saw that all things
which I had made
were good;
19. And the evening

and the morning

were the fourth

THINGS ACCOMPLISHED

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

20. And the Gods said:

Let us prepare the waters

to bring forth abundantly
the moving creatures that have life;
and the fowl,
that they may fly above the earth
in the open expanse of heaven.

21. And the Gods prepared the waters

that they might bring forth
great whales,
and every living creature that moveth,
which the waters were to bring forth
abundantly after their kind;
and every winged fowl after their kind.

And the Gods saw
and that their plan was good.

that they would be obeyed,

22. And the Gods said:

We will bless them, and cause them
to be fruitful and multiply,
and fill the waters in the seas
or great waters;
and cause the fowl to multiply
in the earth.

23. And it came to pass that
it was from evening until morning
that they called night;
and it came to pass that
it was from morning until evening
that they called day;
and it was the fifth time.

20. And I, God, said:

Let the waters bring forth abundantly
the moving creature that hath life
and the fowl
which may fly above the earth
in the open firmament of heaven.

21. And I, God, created

great whales,
and every living creature that moveth,
which the waters brought forth
abundantly, after their kind,
and every winged fowl after his own kind.

and I, God, saw that all things
which I had created were good.

22. And I, God, blessed them, saying:

Be fruitful, and multiply,
and fill the waters in the sea,

and let fowl multiply
in the earth.

23. And the evening

and the morning

were the fifth day.

THINGS ACCOMPLISHED

24. And the Gods prepared the earth

and it was so, as they had said.

25. And the Gods organized the earth

and the Gods saw

26. And the Gods took counsel
among themselves and said:

27. So the Gods went down

28. And the Gods said:
And the Gods said:

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

to bring forth
the living creature after his kind,
cattle and creeping things,
and beasts of the earth,
after their kind;

to bring forth the beasts
after their kind,
and cattle after their kind,
and every thing that creepeth
upon the earth after its kind;

they would obey.

Let us go down and form man
in our image, after our likeness;

and

we will give them dominion
over the fish of the sea,
and over the fowl of the air,
and over the cattle,
and over all the earth,
and over every creeping thing
that creepeth upon the earth

to organize man
in their own image,
in the image of the Gods
to form they him,
male and female to form they them.

We will bless them.
We will cause them
to be fruitful, and multiply,
and replenish the earth, and subdue it,
and to have dominion
over the fish of the sea,
and over the fowl of the air,
and over every living thing
that moveth upon the earth

24. And I, God, said:

Let the earth bring forth
the living creature after his kind,
cattle, and creeping things,
and beasts of the earth
after their kind,
and it was so.

25. And I, God, made the bests of the earth
after their kind,
and cattle after their kind,
and everything which creepeth
upon the earth after his kind;
and I, God, saw
that all these things were good.

26. And I, God, said

unto mine Only Begotten,
which was with me from the beginning
Let us make man
in our image, after our likeness,
and it was so.

And I, God, said:

Let ~~them~~ have dominion
over the fishes of the sea,
and over the fowl of the air,
and over the cattle,
and over all the earth,
and over every creeping thing
that creepeth upon the earth

27. And I, God, created man

in mine own image,
in the image of mine Only Begotten
created I him;
male and female created I them.

28. And I, God, blessed them,
and said unto them:

Be fruitful, and multiply,
and replenish the earth, and ~~sub~~
and have dominion
over the fish of the sea,
and over the fowl of ~~the~~
and over every ~~living~~
that moveth upon the earth

ABRAHAM, Chapter 4

THINGS ACCOMPLISHED

29. And the Gods said:

Behold, we will give them
every herb bearing seed
that shall come
upon the face of all the earth,
and every tree
which shall have fruit upon it;
yea, the fruit of the tree
yielding seed
to them we will give it;
it shall be for their meat.

30.

And to every beast of the earth,
and to every fowl of the air
and to every thing
that creepeth upon the earth,
behold, we will give them life,
and also we will give to them
every green herb for meat,
and all these things
shall be thus organized.

31. And the Gods said:

We will do everything
that we have said, and organize them;
and behold, they shall be very obedient.

And it came to pass that
it was from evening until morning
they called night;
and it came to pass that
it was from morning until evening
that they called day;
and they numbered the sixth time.

MOSES, Chapter 2

29. And I, God, said unto man:

Behold, I have given you
every herb bearing seed,
which is
upon the face of all the earth,
and every tree
in the which shall be
the fruit of a tree
yielding seed;
to you
it shall be for meat.

30. And to every beast of the earth,

and to every fowl of the air,
and to everything
that creepeth upon the earth,
wherein I grant life,
there shall be given
every clean herb for meat;
and it was so
even as I spake.

31. And I, God, saw everything

that I had made,
and, behold,
all things which I had made
were very good;

and the evening

and the morning

were the sixth day.

ABRAHAM, Chapter 5

THINGS ACCOMPLISHED

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

1. And thus we will finish
the heavens and the earth
and all the hosts of them.
2. And the Gods said among themselves: On the seventh time
we will end our work,
which we have counseled;
and we will rest on the seventh time
from all our work
which we have counseled.
3. And the Gods concluded
upon the seventh time,

because that on the seventh time
they would rest from all their works
which they (the Gods) counseled
among themselves to form;
and sanctified it.
And thus were their decisions
at the time that they counseled
among themselves to form
the heavens and the earth.

MOSES, Chapter 3

1. Thus the heaven and the earth
were finished,
and all the host of them.
2. And on the seventh day
I, God, ended my work,
and all things which I had made;
and I rested on the seventh day
from all my work,

and all things which I had made
were finished,
and I, God, saw that they were good;
3. And I, God, blessed
the seventh day,
and sanctified it;
because that in it
I had rested from all my work
which I, God, had created and made

THINGS ACCOMPLISHED

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

4. And the Gods came down
and formed these the generations
of the heavens and of the earth,
when they were formed
in the day that the Gods
formed the earth and the heavens,
5. According to all that
which they had said
concerning every plant of the field
before it was in the earth,
and every herb of the field
before it grew;
- for the Gods had not caused it
to rain upon the earth
when they counseled to do them,
- and had not formed a man
to till the ground

4. And now, behold, I say unto you,
that these are the generations
of the heaven and of the earth
when they were created,
in the day that I, the Lord God,
made the heaven and the earth;
5. And every plant of the field
before it was in the earth,
and every herb of the field
before it grew.
For I, the Lord God, created all this
of which I have spoken, spiritually
before they were naturally
upon the face of the earth.
For I, the Lord God, had not caused
to rain upon the face of the earth.
- And I, the Lord God, had created
all the children of men;
and not yet a man
to till the ground;
for in heaven created I them;
and there was not yet flesh
upon the earth, neither in the water
neither in the air;

THINGS ACCOMPLISHED

6. But there went up a mist from the earth,
and watered the whole face of the ground.

7. And the Gods formed man
from the dust of the ground,
and took his spirit
(that is, the man's spirit),
and put it into him;
and breathed into his nostrils
the breath of life
and man became a living soul.

8. And the Gods planted a garden,
eastward in Eden,
and there they put the man,
whose spirit they had put
into the body which they had formed.

9. And out of the ground made the Gods
to grow every tree
that is pleasant to the sight

and good for food;

the tree of life, also,
in the midst of the garden,
and the tree of knowledge
of good and evil.

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

6. But I, the Lord God spake,
and there went up a mist from the ear
and watered the whole face of the gro

7. And I, the Lord God, formed man
from the dust of the ground,

and breathed into his nostrils
the breath of life;
and man became a living soul,
the first flesh upon the earth,
the first man also;
nevertheless,
all things were before created;
but spiritually were they created
and made according to my word.

8. And I, the Lord God, planted a garden
eastward in Eden,
and there I put the man

whom I had formed.

9. And out of the ground made I, the Lord
God, to grow every tree, naturally,
that is pleasant to the sight of man
and man could behold it.
And it became also a living soul.
For it was spiritual
in the day that I created it;
for it remaineth in the sphere
in which I, God, created it,
yea, even all things which I prepare
for the use of man;
and man saw that it was good for food.
And I, the Lord God, planted
the tree of life also
in the midst of the garden,
and also the tree of knowl
of good and evil.

ABRAHAM, Chapter 5

THINGS ACCOMPLISHED

THINGS PLANNED, FOR WHICH
PREPARATIONS WERE MADE

* * * * *

12. And the Gods commanded the man,
saying; of every tree of the garden
thou mayest freely eat,

But of the tree of knowledge
of good and evil,
thou shalt not eat of it;

for in the time that thou eatest thereof,
thou shalt surely die.
Now, I, Abraham, saw that.
it was after the Lord's time,
which was after the time of Kolob;
for as yet the Gods had not appointed
unto Adam his reckoning.

* * * * *

10. And out of the ground the Gods
formed every beast of the field
and every fowl of the air,
and brought them unto Adam
to see what he would call them;

and whatsoever Adam
called every living creature,
that should be the name thereof.

* * * * *

MOSES, Chapter 3

* * * * *

16. And I, ~~the~~ Lord God, commanded the man
saying; Of every tree of the garden
thou mayest freely eat,

17. But of the tree of the knowledge
of good and evil,
thou shalt not eat of it,
nevertheless,
thou mayest choose for thyself
for it is given unto thee;
but remember, that I forbid it,
for in the day thou eatest thereof
thou shalt surely die.

* * * * *

19. And out of the ground I, the Lord God,
formed every beast of the field,
and every fowl of the air,
and commanded that they should come un-
to Adam, to see what he would call them;
and they were also living souls;
for I, God, breathed into them
the breath of life,
and commanded that whatsoever Adam
called every living creature,
that should be the name thereof.

copy for
the garden
so
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good
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NOTES ON ABRAHAM 4 AND MOSES 2

(Underscoring is added for emphasis.)

Verse 1. "They went down at the beginning, and * * * organized and formed the heavens and the earth." In council they had said, "there is space there, and we will take of these materials, and we will make an earth * * *" (Abraham 3:24) The materials of which the earth was organized were composed of elements that are eternal. (D.C. 93:33) Joseph Smith said, "The word created should be formed, or organized" (Teachings of the Prophet Joseph Smith, p. 181), as it is in Abraham's version. "Created" is not incorrect, but that word is more easily misinterpreted than the other two.

Verse 2. After the earth was formed it "was empty and desolate, because they had not formed anything but the earth." According to the Prophet Joseph again, "In the translation 'without form and void' it should read, empty and desolate." (Teachings, p. 181) The former expression ("without form", or "formless") suggests the "chaos" or nebula that some mistakenly suppose existed at that time, but evidently the earth was then solid for it was covered with water, upon the face of which the Spirit was brooding. Though solid, the earth was yet devoid of life.

The Creator told Moses, "I caused darkness to come up upon the face of the deep." Of course light existed before that. But the light was not that of the sun, for it was not "set * * * to give light upon the earth" until the fourth time.

Verse 4. They caused the light "to be divided from the darkness." Note that on the fourth time they set the sun and moon "to divide the light [day] from the darkness [night]!" Before that time the dividing of light from darkness upon the earth was accomplished otherwise, no doubt by other luminaries.

Verse 5. "And this [singular] was the first, or the beginning, of that [singular] which they called day and night." However, this first day—comprising a night, "from the evening until morning," and a day, "from the morning until the evening"—was not measured by the revolution or rotation of the earth with respect to the sun, for that great light was not yet set "to rule the day."

Verses 6-8. During the second time they ordered the expanse so that it divided the waters under it from the waters above it. The King James Bible says "firmament" for expanse, but this comes to us through the Latin "firmamentum," which is a mistranslation. Some have wrongly attributed to the Hebrews the peculiar notion entertained by other ancient peoples that the sky is a vaulted, solid canopy supported on pillars. But we can see from Abraham that this idea is just as foreign to the original account as is the idea of "formlessness," mentioned previously. Another word for expanse as used in verses 7 and 20 might be air or sky. The exact significance of the division of waters above and beneath it may not be clear—unless it refers to the clouds above and the seas beneath—but surely if we could behold the vision seen by Abraham we would understand it.

Verses 26, 28, and 29. Note they said, "We will give them dominion." "We will cause them to be fruitful and multiply." "We will give them every herb * * * every tree * * *. It shall be for their meat." All future!

Verse 30. "To every beast, * * * every fowl, * * * and every thing that creepeth," they said, "we will give them life." Still future! They were given life when they became "living souls," when "God breathed into them the breath of life" on the seventh time. (Moses 3:19)

Note that in verse 29 Moses reads, "and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat." And verse 30: "there shall be given every clean herb for meat." Here the future tense is used with prophetic determination as in Abraham.

"All these things shall be thus organized," meaning every herb, every tree, every beast, every fowl, and every thing that creepeth, all of which had just previously been mentioned.

Verse 31. "They shall be very obedient," meaning the living things previously mentioned. Note that the sun, moon, and stars had already obeyed (v. 18), as had also the waters and the dry land (v. 10), and indeed all inanimate nature.

NOTES ON ABRAHAM 5 AND MOSES 3

Verse 1. "Thus we will finish the heavens and the earth, and all the hosts of them." The hosts of heaven and earth include plant life of all kinds (verse 12 of preceding chapter), marine life and birds (v. 21), land animals (v. 25), and man (v. 27).

Verse 2. "On the seventh time we will end our work which we have counseled." Their work was still unfinished at the beginning of the seventh time. On the sixth time they had taken "counsel among themselves and said: Let us go down and form man * * *." Earlier they had counseled to form the land animals, the birds, marine life, and plant life. Preparations had been made for all of these, but as yet none of them had been formed (in the flesh).

"And we will rest on the seventh time from all our work which we have counseled." Only after finishing all the hosts of the heavens and the earth could they rest from all their work.

Verse 3. They "concluded [i.e., finished] upon the seventh time, because [they had decided] that on the seventh time they would rest from all their works which they had counseled among themselves to form; and sanctified it [i.e., the seventh time]. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth." That is, their decisions were "that on the seventh time they would rest," etc. Even before "they went down at the beginning" they had taken counsel among themselves to "go down * * * and * * * make an earth" and its heaven. Their determinations at that time included the decision to finish their work within seven times so that they could rest from their work on the seventh time.

That the word "concluded" means "finished" and not "decided" or "determined" is clear from what follows.

Verses 9 and 10. On the third time they ordered that the waters "be gathered together unto one place." Therefore they had covered the entire earth, it would seem, for at this time the dry land was made to appear.

Verse 11. They said, "Let us prepare the earth to bring forth grass, the herb * * *, the fruit tree * * *, and it was so, even as they ordered." What was so? the bringing forth of plants? No, merely the preparation of the earth to bring them forth, as will be seen later.

Verse 12. They "organized the earth to bring forth grass * * *, the herb * * *, the tree * * *; and the Gods saw that they were obeyed." Obeyed by what? by plant life being brought forth at that time? No, obeyed in the preparations that were then being made. Note that in verse 31 it is said, "We will do everything that we have said, and organize them; and behold, they shall be very obedient." The actual bringing forth was yet to happen.

Note that in verse 12, as well as in verse 11, Moses says "whose seed should be in itself," using the imperfect tense. Abraham says "whose seed could only bring forth the same in itself, after his kind."

Verse 18. They "watched those things which they had ordered until they obeyed." The sun, moon, and stars obeyed the Creator as he organized the heavens of this earth.

Verse 21. On the fifth time they "prepared the waters that they might bring forth great whales, * * * every living creature, * * * and every winged fowl. And the Gods saw that they would be obeyed." In other words, they would be obeyed later on in the bringing forth of marine and bird life, but that bringing forth did not occur until the seventh time, for we read in Moses 3:5 that at the beginning of that time "there was not yet flesh upon the earth, neither in the water, neither in the air."

Verse 22. They said, "we will bless them, and cause them to be fruitful and multiply." But this—the being fruitful and multiplying—was to come later, in the seventh time.

Verse 24. They "prepared the earth to bring forth the living creature * * *, cattle and creeping things, and beasts of the earth, * * * and it was so, as they said." What was so? the bringing forth of land animals? No, merely the preparation for their bringing forth at a later time. Referring again to the beginning of the seventh time, Moses says "there was not yet flesh upon the earth." (Moses 3:5)

Verse 25. "The Gods saw they [the land animals] would obey." They would obey by bringing forth "after their own kind," but could not do that until they were made flesh in the seventh time.

Verse 27. On the sixth time they "went down to organize (form, v. 26) man in their own image." It does not say they formed him in the sixth time; they merely went down preparatory to doing it on the seventh time. For again we read that afterward "there was not yet flesh upon the earth," "and not yet a man to till the ground." (Moses 3:5)

Verses 4 and 5. Abraham says "the Gods came down and formed these [foregoing] the generations of the heavens and of the earth, when they [i.e., the generations] were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew." That the word "these" means "foregoing" and not "following" is clear from the explanation beginning "according to all that." "Generations" means, in this connection, "races" or "families" of living things and not "origination" of inanimate nature, which had already been accomplished. Thus, they came down at the beginning of the seventh time and formed the foregoing generations of the heavens and of the earth, according to all that which they had said concerning not only every plant, but--we may appropriately add--concerning every animal, every bird, every fish, and everything else that was to have life.

Moses says "these [foregoing] are the generations of the heaven, and of the earth, when they [the generations] were created in the day that * * * God made the heaven and the earth; and every plant of the field before it was in the earth, and every herb of the field before it grew." To explain in what sense "God made the heaven and the earth; and every plant of the field before it was in the earth, and every herb of the field before it grew," he adds: "For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth." In other words, although the earth was there to receive them, having already been created itself "naturally" or "physically", the living things that were to come upon it had at that time only been created "spiritually."

In section 77 of the Doctrine and Covenants, verse 2, we read concerning the beasts, the creeping things, and the fowls of the air, that "that which is spiritual [is] in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." Man, we know, was created spiritually before that "beginning" at which the Gods came down to organize and form the heavens and the earth. An earlier beginning is spoken of by God thus: "I came down in the beginning in the midst of all the intelligences" ("intelligences that were organized before the world was"), and Abraham said of God, "he stood among those that were spirits." (Abraham 3:21,22,23) The Lord told Moses: "I * * * had created all the children of men [before the seventh time]; and not yet a man to till the ground; for in heaven created I them." (3:5)

"And there was not yet flesh upon the earth, neither in the water, neither in the air." The earth was there, with its water and its air, but there was no flesh of any kind upon it--neither man, nor the animal, nor fish, nor fowl.

In the way of further explanation that he had created every plant before it was in the earth, the Creator adds the significant statement that he "had not caused it to rain upon the face of the earth." No rain upon the face of the earth during all the six times of creation! Plants in the spiritual state would need no rain, but plants in the natural state could not be brought forth from the ground without it.

Verse 6. "But, I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground." The Lord ordered it to be so, and he was obeyed. Before this command was given he "had not caused it to rain upon the face of the earth."

As certain things happened on the seventh day of creation, even so other, parallel things are to take place in the beginning of the seventh thousand years. The Lord sanctified the seventh day of creation; he will sanctify the earth. On the seventh day he formed man out of the dust of the earth; in the seventh thousand years he will complete the salvation of man.

Verse 13 of Abraham 5. When Adam was placed in the Garden he was told that he could eat of every tree except the tree of knowledge of good and evil, "for," said the Gods, "in the time that thou eatest thereof thou shalt surely die." Abraham parenthetically remarks, "Now, I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." Here "time" is used in two senses: "the Lord's time" or "the time of Kolob," meaning "the reckoning of the Lord's time according to the reckoning of Kolob;" (3:4) and "the time," meaning a definite period of time. How long was this time in which Adam should surely die? (for he partook of the forbidden fruit). In other words, how long is a time in the Lord's reckoning? We should be able to tell from the record of Abraham alone.

By the Urim and Thummim the Lord had told Abraham "that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto [the earth]." (Abraham 3:4) Again, in explaining Figure 1 of Facsimile No. 2, page 35, Abraham wrote: "One day in Kolob is equal to a thousand years according to the measurement of this earth * * *." One day with the Lord is a thousand years, but how long is one time with the Lord?

The answer is given in the passage that refers to the third time. It says "they numbered the days, from the evening until the morning they called night, and * * * from the morning until the evening they called day; and it was the third time." They numbered the days: "one, two, three;" or, "first, second, and third;" and it (the night and day combined) was the third time. "Time" and "day," both used in this specific sense, are thus seen to be synonymous. At the end of the second night and day it is recorded that "this [singular] was the second time that they called night and day." The word "that" is a relative pronoun, singular; it might be replaced by "which." At the end of the first night and day, for comparison: "this was the first, or the beginning, of that which they called day and night." Also, later, "they numbered the sixth time." They numbered it 6.

Verse 17 of Moses 3. Here it says "in the day thou eatest thereof thou shalt surely die." In this passage the "day" of Moses corresponds to the "time" of Abraham, as it does also in verses 5, 8, 13, 19, 23, and 31 of the preceding chapter, comparing Moses 2 with Abraham 4. For example, in Moses 2:5 we read "the evening and the morning were the first day." The Hebrew Bible reads "the evening was, and the morning was, one day;" or, in smoother English, "there was evening and there was morning, one day."

In Genesis 5:5 we read that "all the days of Adam * * * were nine hundred and thirty years." This alone would suggest that the "day" of Moses 3:3 must be at least 930 years. But we have already seen that Abraham's "time" or "day" is 1,000 years, and the "day" of Moses must be the same.

Some may say that each of the six days of the creation is longer than 1,000 years. But according to the revelations of the Lord they were measured by the revolutions of Kolob, "the first creation, nearest to the celestial,

or the residence of God. First in government, the last pertaining to the measurement of time." (Fig. 1, Facsimile No. 2, p. 35.) The meaning of this is clear from the Lord's words to Abraham: "And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time." There is no planet whose reckoning of time is longer than that of Kolob; Kolob is the last pertaining to the measurement of time.

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* **COVENANT.** A solemn promise made binding by an oath, which may be either a verbal formula or a symbolic action. Such an action or formula is recognized by both parties as the formal act which binds the actor to fulfil his promise. Covenants may be between parties of different socio-political groups, in which case the covenant creates a relationship between them regulated by the terms of the covenant; or a covenant may take place within a legal community, in which case obligations are assumed which the law does not provide for—i.e., it makes new obligations binding.

Since the covenant usually had sanctions of a religious nature (an appeal to the gods to punish any breach of covenant), it was closely connected with religion. It also had close connections with law, since the obligations assumed by covenant tended to become legal obligations enforced by political means, and there is some reason to believe that, in late times at least, the covenant was simply a form of legislation.

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 - B. Covenant terminology in the Bible
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A. COVENANTS IN THE ANCIENT WORLD.

In the long time span covered by ancient history there is a great variety of forms and situations in which covenants appear, and much is yet to be learned of the history of covenants. It may be an exaggeration to speak of every relationship other than kinship as a covenant relationship, but it is nevertheless true that covenants were an exceedingly important means for the regulation of behavior, so that some measure of trust and predictability could be introduced into social and political life. The oath (verbal or symbolic) seems to have been the constitutive element which made covenants binding, though it is possible that other formal actions, such as a common meal, did not involve an appeal to the divine world to punish violation of the promise. Not every oath, however, was a covenant, for not all oaths in ancient law involved promises concerning future action. Ancient terminology clearly designated covenants as "oaths and stipulations" in international relationships, and this gives a working definition of ancient covenants. *See* OATH.

The covenants which are of greatest importance for OT history are those which regulate relationships between two distinct social or political units,

international treaties. Evidence for the existence of such treaties goes back to the mid-third millennium B.C. in Sumerian sources, and to Old Akkadian texts two centuries later. Though too fragmentary for a satisfactory juristic analysis, they nevertheless prove that there were already at that time well-formed patterns for the regulation of international affairs, usually associated with the subjection of the party which was defeated in war. Though the Mari archives (ca. 1700 B.C.) contain very frequent references to covenants, they do not describe the content and procedure in sufficient detail to be entirely satisfactory. By far the most useful and extensive body of material comes from the Hittite Empire of the Late Bronze Age (ca. 1400-1200 B.C.), which had far-flung relations from Mesopotamia to Egypt, as well as suzerainty over various city-states of N Syria.

The Hittite suzerainty treaties have been preserved in abundance, and can be taken as an illustration of a highly developed form known throughout the ancient Near East. These covenants were the formal basis of the Empire; it was on them that depended the relationship between the Hittite state and the vassals which owed it allegiance. They placed the vassal state under the protection of the Hittites, and at the same time placed the military resources of the vassal state at the disposal of the suzerain. There can be little doubt that the military alliance so formed was a primary intent of the treaties, but in addition, they were a means of preserving the peace within the Empire by regulating in advance the obligations of the vassal. Since it was the suzerain who stipulated the obligations of the vassal, the latter was, in effect, protected from arbitrary action on the part of the vastly more powerful overlord. The form of these treaties has been carefully analyzed, and the following characteristic elements of a treaty in this period may be isolated.

a) The preamble. The treaty text frequently opens with the statement: "These are the words of . . .," followed by the identification of the king who gives the treaty, his titles, appellatives, and genealogy. The treaty is thus a message from the suzerain to the vassal.

b) The historical prologue. This consists of a description of the previous relationships between the two parties, frequently in the "I-Thou" form of address, emphasizing particularly the acts of benevolence which the suzerain has performed for the good of the vassal. Often it is actually the Hittite power which placed the vassal on his throne. These preceding acts of the suzerain are evidently regarded as the foundation of the vassal's obligation, and therefore the historical prologue seems to be carefully composed; these prologues are actually most important sources for the history of the Hittite Empire.

c) The stipulations. This section contains the obligations to which the vassal binds himself in accepting the covenant, defined by the suzerain. The content varies widely, but military obligations are, as expected, treated in detail. First, the vassal must not enter into alliances with other independent kings, and he must be a friend to the suzerain's friends and an enemy to his enemies. The vassal must answer any summons for military forces, and

engage wholeheartedly in any military campaign commanded by the suzerain. Second, regulations for the treatment of refugees are so frequent that it is necessary to conclude that this was an important issue during this period. Third, war booty is often regulated in advance; this also was evidently a fertile source of discord. In addition to these most common stipulations, many other types of actions are prescribed or prohibited. Most interesting is the frequent prohibition of "murmuring," the utterance of "unfriendly words," against the suzerain, and the obligation to report such words uttered by others. With this is often combined an exhortation to trust the suzerain, even in spite of appearances to the contrary. Finally, a stipulated tribute is imposed.

d) The deposit and public reading. Typically there is a provision for the deposit of the treaty document in the sanctuary of the vassal, and a requirement that it be read in public at stipulated intervals, from one to four times a year.

e) The list of witnesses. Ancient legal documents normally ended with a list of witnesses, and the international treaties are no exception. Here however, the gods of both states are named—in fact, some of the lists seem to attempt exhaustiveness in making all known gods of the cultural area witnesses to the covenant. In addition, however, important features of the natural world are included, such as mountains, rivers, springs, the great sea, heaven and earth, winds and clouds. It seems reasonably certain that the gods as witnesses were expected to punish breach of contract, and thus religious awe was appealed to as a ground for future obedience. Though the Hittite king certainly did act against a rebellious vassal with military force, the treaties mention only religious sanctions.

f) The blessings and curses. This consists of a list of goods and calamities which the divine witnesses were called upon to bring upon the vassal for obedience and disobedience respectively. The curses usually precede, and consist of the misfortunes usually attributed to the wrath of the gods in antiquity: destruction, sterility, misery, poverty, plague, famine. The blessings, conversely, are divine protection, continuity of the vassal's line, health, prosperity, and peace.

The foregoing analysis of the treaty form is schematic, more so perhaps than the treaties themselves, but is useful as a description of that which was evidently felt to be important in a valid treaty. This written document is, however, not all that is involved in a covenant. The text of the treaty frequently refers to the oath of the vassal, but the description of the words or forms by which the oath was sworn seems to be completely lacking and unknown. It is conceivable, but unlikely, that the mere existence of a written document was sufficient to put the covenant into effect. The description of the "soldiers' oath" in Hittite texts points to the probability of some formal ceremony for the ratification of the covenants as well.

So far as the validity of the covenant is concerned, it seems clear that the oath was binding only upon the one who swore, and therefore the death of the vassal and accession of his heir required the drawing up of a new covenant. The same was true evidently

in the case of the death of the suzerain. It is true, of course, that the terms of a previous treaty were generally respected by a new king of a vassal state, but it is difficult to say whether or not changes of ruler tended to result in rebellion because the old covenant was no longer regarded as valid. There seems to be no evidence of any concept of a covenant binding in perpetuity.

The normal form of covenants was thus a treaty in which only the vassal is bound by oath. Parity treaties existed at this time, but are best regarded as the same form in which both parties are bound to identical obligations.

In comparison with the material from the Hittite Empire, relatively little is known of covenants from the Assyro-Babylonian periods. Enough treaties have been recovered to indicate that considerable change had taken place in the intervening dark ages. In contrast to the Hittite covenants which gave in the historical prologue the grounds upon which the vassal should willingly give up his freedom to become an ally of the Hittite king, so far nothing analogous has been found in these later treaties, but the fragmentary state of the later treaties warns against much confidence in this argument. So far it would be rather difficult to describe any consistent pattern to which all these later treaties conform, and there are very numerous differences (as well as similarities) between the two groups.

It is not only empires which produced treaties in the ancient world. Perhaps equally important were covenant alliances for the purpose of obtaining a concerted action against empires. There is unfortunately very little direct evidence of the form and content of such alliances, but a respectable body of material to prove that they existed. Already in the Mari period, there were several kings each of whom had ten to fifteen kings in his following, but in addition there were smaller social, tribal, or political groups which joined forces to resist their more powerful neighbors. The Egyptian kings of the New Empire had to fight coalitions of Syro-Palestinian kings, and one of the Amarna Letters (Knudtzon, No. 74) quotes what purports to be the message of an alleged rebel to other dissident groups, exhorting them to gather in a temple (or city containing a temple) to form a defensive coalition by covenant, so that they might drive out the (Egyptian) regents and establish peace in perpetuity. In the Iron Age as well, such coalitions were standard forms of organizing resistance to the Assyrian Empire, the most famous being that which fought Shalmaneser III at Qarqar in 853 B.C. We have no direct evidence that this or other coalitions condemned by the Hebrew prophets were bound together by a covenant, but it is difficult to see any other basis for them.

B. COVENANT TERMINOLOGY IN THE BIBLE. 1. In the OT. The most frequent word for "covenant" (286 occurrences) is ברית, but there are numerous references to covenants and covenant relationships where this term does not occur. The etymology of the term is uncertain. Most generally accepted is the derivation from Akkadian *biru*, "fetter," or a cognate root. The word is used as a direct object of a number of verbs to designate the establishment or breach of covenant. The phrase