

My lecture this evening is really a continuation of my previous lecture about Greek mythology and the Bible.

Before I read about Greek mythology and Egyptian mythology and the Bible, I would have never thought that Egyptian or Greek mythology had anything to do with the Bible.

I think, a case can be made for Egyptian mythology and Genesis of the Bible being directly related to each other.

However, the relationship between the Genesis and Egyptian mythology is a bit more confusing than the relationship between Greek Mythology and Genesis. When it comes to Egyptian mythology; various locations in Egypt had a different story for Egyptian cosmology and the different Pharaohs would change their beliefs to suit their own preferences and/or whether or not they agreed or disagreed with the previous pharaoh's religious beliefs.

I'll be flashing back to my other lectures once or twice. I'll point out where things get split-up and/or combined. I'll jump around in history, so try and pay attention.

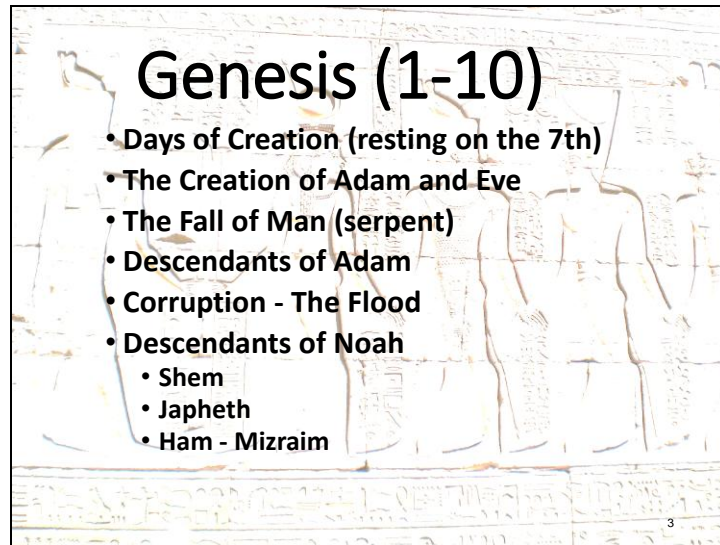


Go thru chart

<http://en.wikipedia.org/wiki/Cosmogony>

Cosmogony is any theory concerning the coming into existence (or origin) of either the cosmos (or universe), or the so-called realityof sentient beings.

Cosmology (from the Greek κόσμος, *kosmos* "world" and -λογία, *-logia* "study of"), is the study of the origin, evolution, and eventual fate of the universe.



Genesis 1

The Creation

1(A)In the beginning (B)God (C)created the heavens and the earth.

2The earth was [a](D)formless and void, and (E)darkness was over the surface of the deep, and (F)the Spirit of God (G)was [b]moving over the surface of the waters.

3Then (H)God said, "Let there be light"; and there was light.

4God saw that the light was (I)good; and God (J)separated the light from the darkness.

5(K)God called the light day, and the darkness He called night And (L)there was evening and there was morning, one day.

6Then God said, "Let there be an (M)expanse in the midst of the waters, and let it separate the waters from the waters."

7God made the [c]expanse, and separated (N)the waters which were below the expanse from the waters (O)which were above the expanse; and it was so.

8God called the expanse heaven. And there was evening and there was morning, a second day.

9Then God said, "(P)Let the waters below the heavens be gathered into one place, and let (Q)the dry land appear"; and it was so.

10God called the dry land earth, and the (R)gathering of the waters He called seas; and God saw that it was good.

11Then God said, "Let the earth sprout (S)vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so.

12The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

13There was evening and there was morning, a third day.

14Then God said, "Let there be (T)lights in the (U)expanse of the heavens to separate the day from the night, and let them be for (V)signs and for (W)seasons and for days and years;

15and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so.

16God made the two great lights, the (X)greater light to govern the day, and the lesser light to govern the night; He made (Y)the stars also.

17(Z)God placed them in the expanse of the heavens to give light on the earth,

18and to (AA)govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

19There was evening and there was morning, a fourth day.

20Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

21God created (AB)the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

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

23There was evening and there was morning, a fifth day.

24(AC)Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

25God made the (AD)beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

26Then God said, "Let (AE)Us make (AF)man in Our image, according to Our likeness; and let them (AG)rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

27God created man (AH)in His own image, in the image of God He created him; (AI)male and female He created them.

28God blessed them; and God said to them, "AJ)Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

29Then God said, "Behold, (AK)I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

30and (AL)to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.

31God saw all that He had made, and behold, it was very (AM)good. And there was evening and there was morning, the sixth day.

Genesis 2

The Creation of Man and Woman

1Thus the heavens and the earth were completed, and all (A)their hosts.

2By (B)the seventh day God completed His work which He had done, and (C)He rested on the seventh day from all His work which He had done.

3Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

4(D)This is the account of the heavens and the earth when they were created, in (E)the day that the LORD God made earth and heaven.

5(F)Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, (G)for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

6But a mist used to rise from the earth and water the whole surface of the ground.

7Then the LORD God formed man of (H)dust from the ground, and breathed into his nostrils the breath of life; and (I)man became a living being.

8The LORD God planted a (J)garden toward the east, in Eden; and there He placed the man whom He had formed.

9Out of the ground the LORD God caused to grow (K)every tree that is pleasing to the sight and good for food; (L)the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10Now a (M)river flowed out of Eden to water the garden; and from there it divided and became four rivers.

11The name of the first is Pishon; it flows around the whole land of (N)Havilah, where there is gold.

12The gold of that land is good; the bdellium and the onyx stone are there.

13The name of the second river is Gihon; it flows around the whole land of Cush.

14The name of the third river is (Q)Tigris; it flows east of Assyria And the fourth river is the (P)Euphrates.

15Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

16The LORD God (Q)commanded the man, saying, "From any tree of the garden you may eat freely;

17but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it (R)you will surely die."

18Then the LORD God said, "It is not good for the man to be alone; (S)I will make him a helper [a]suitable for him."

19(T)Out of the ground the LORD God formed every beast of the field and every bird of the sky, and (U)brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.

20The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for [b]Adam there was not found (V)a helper suitable for him.

21So the LORD God caused a (W)deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

22The LORD God [c]fashioned into a woman (X)the rib which He had taken from the man, and brought her to the man.

23The man said,

"(Y)This is now bone of my bones,
And flesh of my flesh;

She shall be called Woman,
Because she was taken out of Man."

24(Z)For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

25(AA)And the man and his wife were both naked and were not ashamed.

Genesis 3

The Fall of Man

1Now (A)the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

2The woman said to the serpent, "(B)From the fruit of the trees of the garden we may eat;
3but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

4(C)The serpent said to the woman, "You surely will not die!

5"For God knows that in the day you eat from it your eyes will be opened, and (D)you will be like God, knowing good and evil."

6(E)When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

7Then the eyes of both of them were opened, and they (F)knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

8They heard the sound of (G)the LORD God walking in the garden in the cool of the day, (H)and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9Then the LORD God called to the man, and said to him, "(I)Where are you?"

10He said, "(J)I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

11And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

12(K)The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate."

13Then the LORD God said to the woman, "What is this you have done?" And the woman said, "(L)The serpent deceived me, and I ate."

14The LORD God said to the serpent,

"(M)Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
On your belly you will go,
And (N)dust you will eat
All the days of your life;

15And I will put (O)enmity
Between you and the woman,
And between your seed and her seed;

**(P)He shall bruise you on the head,
And you shall bruise him on the heel."**

16To the woman He said,
"I will greatly multiply
Your pain in childbirth,
In pain you will (Q)bring forth children;
Yet your desire will be for your husband,
And (R)he will rule over you."

17Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';

(S)Cursed is the ground because of you;
(T)In toil you will eat of it
All the days of your life.

18"Both thorns and thistles it shall grow for you;
And you will eat the plants of the field;

19By the sweat of your face
You will eat bread,
Till you (U)return to the ground,
Because (V)from it you were taken;
For you are dust,
And to dust you shall return."

20Now the man called his wife's name [a](W)Eve, because she was the mother of all the living.

21The LORD God made garments of skin for Adam and his wife, and clothed them.

22Then the LORD God said, "Behold, the man has become like one of (X)Us, knowing good and evil; and now, he might stretch out his hand, and take also from (Y)the tree of life, and eat, and live forever"--

23therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

24So (Z)He drove the man out; and at the (AA)east of the garden of Eden He stationed the (AB)cherubim and the flaming sword which turned every direction to guard the way to (AC)the tree of life.

Genesis 4

Cain and Abel

Genesis 5

Descendants of Adam

1This is the book of the generations of Adam. In the day when God created man, He made him (A)in the likeness of God.

2He created them (B)male and female, and He (C)blessed them and named them [a]Man in the day when they were created.

3When Adam had lived one hundred and thirty years, he [b]became the father of a son in his own likeness, according to his image, and named him Seth.

4Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters.

5So all the days that Adam lived were nine hundred and thirty years, and he died.

6Seth lived one hundred and five years, and became the father of Enosh.

7Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters.

8So all the days of Seth were nine hundred and twelve years, and he died.

9Enosh lived ninety years, and became the father of Kenan.

10Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had other sons and daughters.

11So all the days of Enosh were nine hundred and five years, and he died.

12Kenan lived seventy years, and became the father of Mahalalel.

13Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had other sons and daughters.

14So all the days of Kenan were nine hundred and ten years, and he died.

15Mahalalel lived sixty-five years, and became the father of Jared.

16Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had other sons and daughters.

17So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

18Jared lived one hundred and sixty-two years, and became the father of Enoch.

19Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters.

20So all the days of Jared were nine hundred and sixty-two years, and he died.

21Enoch lived sixty-five years, and became the father of Methuselah.

22Then Enoch (D)walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters.

23So all the days of Enoch were three hundred and sixty-five years.

24(E)Enoch walked with God; and he was not, for God (F)took him.

25Methuselah lived one hundred and eighty-seven years, and became the father of Lamech.

26Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters.

27So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

28Lamech lived one hundred and eighty-two years, and became the father of a son.

29Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from (G)the ground which the LORD has cursed."

30Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters.

31So all the days of Lamech were seven hundred and seventy-seven years, and he died.

32Noah was (H)five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

Genesis 6

The Corruption of Mankind

1Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

2that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

3Then the LORD said, "(A)My Spirit shall not strive with man forever, (B)because he also is flesh; nevertheless his days shall be one hundred and twenty years."

4The (C)Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

5Then the LORD saw that the wickedness of man was great on the earth, and that (D)every intent of the thoughts of his heart was only evil continually.

6(E)The LORD was sorry that He had made man on the earth, and He was (E)grieved in His heart.

7The LORD said, "(G)I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for (H)I am sorry that I have made them."

8But (I)Noah (J)found favor in the eyes of the LORD.

9These are the records of the generations of Noah. Noah was a (K)righteous man, (L)blameless in his time; Noah (M)walked with God.

10Noah became the father of three sons: Shem, Ham, and Japheth.

11Now the earth was (N)corrupt in the sight of God, and the earth was (O)filled with violence.

12God looked on the earth, and behold, it was corrupt; for (P)all flesh had corrupted their way upon the earth.

13Then God said to Noah, "(Q)The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.

14"Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.

15"This is how you shall make it: the length of the ark three hundred [a]cubits, its breadth fifty cubits, and its height thirty cubits.

16"You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.

17"Behold, (R)I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

18"But I will establish (S)My covenant with you; and (T)you shall enter the ark--you and your sons and your wife, and your sons' wives with you.

19"(U)And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female.

20"(V)Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive.

21"As for you, take for yourself some of all (W)food which is edible, and gather it to yourself; and it shall be for food for you and for them."

22(X)Thus Noah did; according to all that God had commanded him, so he did.

Genesis 7

The Flood

Genesis 8

The Flood Subsides

1But (A)God remembered Noah and all the beasts and all the cattle that were with him in the ark; and (B)God caused a wind to pass over the earth, and the water subsided.

2Also (C)the fountains of the deep and the floodgates of the sky were closed, and (D)the rain from the sky was restrained;

3and the water receded steadily from the earth, and at the end (E)of one hundred and fifty days the water decreased.

4In the seventh month, on the seventeenth day of the month, (E)the ark rested upon the mountains of Ararat.

5The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

6Then it came about at the end of forty days, that Noah opened the (G)window of the ark which he had made;

7and he sent out a raven, and it flew here and there until the water was dried up from the earth.

8Then he sent out a dove from him, to see if the water was abated from the face of the land;

9but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

10So he waited yet another seven days; and again he sent out the dove from the ark.

11The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.

12Then he waited yet another seven days, and sent out (H)the dove; but she did not return to him again.

13Now it came about in the (I)six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

14In the second month, on the twenty-seventh day of the month, the earth was dry.

15Then God spoke to Noah, saying,

16"Go out of the ark, you and your wife and your sons and your sons' wives with you.

17"Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may (J)breed abundantly on the earth, and be fruitful and multiply on the earth."

18So Noah went out, and his sons and his wife and his sons' wives with him.

19Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

20Then Noah built (K)an altar to the LORD, and took of every (L)clean animal and of every clean bird and offered (M)burnt offerings on the altar.

21The LORD (N)smelled the soothing aroma; and the LORD said to Himself, "I will never again (O)curse the ground on account of man, for (P)the intent of man's heart is evil from his youth; (Q)and I will never again destroy every living thing, as I have done.

22"While the earth remains,

Seedtime and harvest,

And cold and heat,

And (R)summer and winter,

And (S)day and night

Shall not cease."

Genesis 9

Covenant of the Rainbow

1And God blessed Noah and his sons and said to them, "(A)Be fruitful and multiply, and fill the earth.

2"The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

3"Every moving thing that is alive shall be food for you; I give all to you, (B)as I gave the green plant.

4"Only you shall not eat flesh with its life, that is, (C)its blood.

5"Surely I will require (D)your lifeblood; (E)from every beast I will require it. And from every man, from every man's brother I will require the life of man.

**6"(F)Whoever sheds man's blood,
By man his blood shall be shed,
For (G)in the image of God
He made man.**

**7"As for you, (H)be fruitful and multiply;
Populate the earth abundantly and multiply in it."**

8Then God spoke to Noah and to his sons with him, saying,

9"Now behold, (I)I Myself do establish My covenant with you, and with your descendants after you;

10and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

11"I establish My covenant with you; and all flesh shall (J)never again be cut off by the water of the flood, (K)neither shall there again be a flood to destroy the earth."

12God said, "This is (L)the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

13I set My (M)bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

14"It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,

15and (N)I will remember My covenant, which is between Me and you and every living creature of all flesh; and (O)never again shall the water become a flood to destroy all flesh.

16"When the bow is in the cloud, then I will look upon it, to remember the (P)everlasting covenant between God and every living creature of all flesh that is on the earth."

17And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

18Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and (Q)Ham was the father of Canaan.

19These three were the sons of Noah, and (R)from these the whole earth was populated.

20Then Noah began farming and planted a vineyard.

21He drank of the wine and (S)became drunk, and uncovered himself inside his tent.

22Ham, the father of Canaan, (T)saw the nakedness of his father, and told his two brothers outside.

23But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

24When Noah awoke from his wine, he knew what his youngest son had done to him.

25So he said,

"(U)Cursed be Canaan;
[a](V)A servant of servants
He shall be to his brothers."

26He also said,

"(W)Blessed be the LORD,
The God of Shem;
And let Canaan be his servant.

27"(X)May God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant."

28Noah lived three hundred and fifty years after the flood.

29So all the days of Noah were nine hundred and fifty years, and he died.

Genesis 10

Descendants of Noah

1Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

2(A)The sons of Japheth were (B)Gomer and Magog and (C)Madai and (D)Javan and Tubal and (E)Meshech and Tiras.

3The sons of Gomer were (F)Ashkenaz and Riphath and (G)Togarmah.

4The sons of Javan were Elishah and (H)Tarshish, Kittim and Dodanim.

5From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

6(I)The sons of Ham were Cush and Mizraim and Put and Canaan.

7The sons of Cush were (J)Seba and Havilah and Sabtah and (K)Raamah and Sabteca; and the sons of Raamah were (L)Sheba and (M)Dedan.

8Now Cush became the father of Nimrod; he became a mighty one on the earth.

9He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD."

10The beginning of his kingdom was [a](N)Babel and Erech and Accad and Calneh, in the land of (O)Shinar.

11From that land he went forth (P)into Assyria, and built Nineveh and Rehoboth-Ir and Calah,
12and Resen between Nineveh and Calah; that is the great city.

13Mizraim became the father of (Q)Ludim and Anamim and Lehabim and Naphtuhim

14and (R)Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.

15Canaan became the father of (S)Sidon, his firstborn, and (T)Heth

16and (U)the Jebusite and the Amorite and the Girgashite

17and the Hivite and the Arkite and the Sinite

18and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad.

19(V)The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward (W)Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha.

20These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

21Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born.

22(X)The sons of Shem were (Y)Elam and Asshur and (Z)Arpachshad and (AA)Lud and Aram.

23The sons of Aram were (AB)Uz and Hul and Gether and Mash.

24Arpachshad became the father of (AC)Shelah; and Shelah became the father of Eber.

25(AD)Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

26Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah

27and Hadoram and Uzal and Diklah

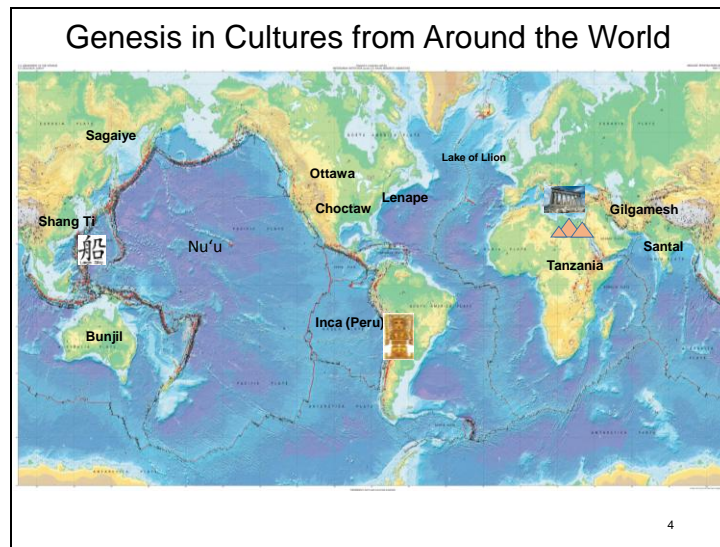
28and Obal and Abimael and Sheba

29and Ophir and Havilah and Jobab; all these were the sons of Joktan.

30Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east.

31These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.

32These are the families of the sons of Noah, according to their genealogies, by their nations; and (AE)out of these the nations were separated on the earth after the flood.



http://en.wikipedia.org/wiki/Walam_Olum

The **Walam Olum** or **Walum Olum**, usually translated as "Red Record" or "Red Score," is purportedly a historical narrative of the **Lenape** (Delaware) Native American tribe. The narrative begins with the formation of the universe, the shaping of the Earth, and the creation of the first people, by the Great Manitou

Ottawa:

A deluge covered the whole earth. A lone man named Nanaboujou escaped by floating on a piece of bark. [Frazer, p. 308]

Victoria Australia:

Bunjil, the creator, was angry with people because of the evil they did, so he caused the ocean to flood by urinating into it. All people were destroyed except those whom Bunjil loved and fixed as stars in the sky, and a man and a woman who climbed a tall tree on a mountain, and from whom the present human race is descended. [Gaster, p. 114]

Southwest Tanzania:

The rivers began flooding. God told two men to go into a ship, taking with them all sorts of seed and animals. The flood rose, covering the mountains. Later, to check whether the waters had dried up, the man sent out a dove, and it came back to the ship. He waited and sent out a hawk, which did not return because the waters had dried. The men then disembarked with the animals and seeds. [Gaster, pp. 120-121]

The **Santal** of India, believe in Thakur (genuine) Jui (god). A Santal elder named Kolean told of their oral tradition of creation, the fall of man, the Great Flood, the dispersion of mankind, and how they strayed away from worshipping Thakur Jui.

The **Chinese** believe in **Shang Ti** the Lord of Heaven (Shang Ti may be linguistically related to the Hebrew term Shaddai, as in El Shaddai, the Almighty). The Chinese writing system has symbols that are ironically similar to the stories from early Genesis. **The Chinese character for a boat combines vessel with person and the number 8. There were 8 persons in Noah's ark.**

Choctaw (Mississippi):

A prophet was sent by the high god to warn of a coming **flood**, but nobody took notice. When the flood came, the prophet took to a raft. After several months, he saw a black bird. He signaled it, but it just cawed and flew away. Later, he sighted and signaled a bluish bird. The bird flapped, moaned dolorously, and guided the raft towards where the sun was breaking through. Next morning, he landed on an island with all kinds of animals. He cursed the black bird (a crow) and blessed the bluish one (a dove). [Gaster, p. 116]

Sagaiye (eastern Siberia):

God told Noj to build a ship. The devil tempted his wife to find out what he was building in the forest. When the devil found out, he destroyed by night what Noj built by day, so the boat was not completed when the _____ came. God was forced to send down an iron vessel in which Noj, his wife and family, and all kinds of animals were saved. [Holmberg, p. 362]

Welsh:

The lake of Llion burst, flooding all lands. Dwyfan and Dwyfach escaped in a mastless ship with pairs of every sort of living creature. They landed in Prydain (Britain) and repopulated the world. [Gaster, pp. 92-93]

http://www.6000years.org/frame.php?page=noahs_grandsons

Some of the Gomerites migrated further to what is now called **Wales**. The Welsh historian, Davis, records a traditional Welsh belief that the descendants of Gomer 'landed on the Isle of Britain from France, about three hundred years after the flood'.² He also records that the Welsh language is called Gomeræg (after their ancestor Gomer).

Viracocha from the _____ was seen as the creator of all things, or the substance from which all things are created, and intimately associated with the sea.[1] Viracocha created the universe, sun, moon and stars, time (by commanding the sun to move over the sky)[2] and civilization itself.

Hawaii <http://www.sacred-texts.com/pac/hm/index.htm> <http://www.sacred-texts.com/pac/hm/hm24.htm>

(a) *Fornander version*. **Nu'u builds "a large vessel and a house on top of it" called Wa'a-halau-ali'i-o-ka-moku. In this he is saved from the flood and after its subsidence Kane, Ku, and Lono**

enter the house and send him outside, where he finds himself on the summit of Maunakea on Hawaii at a place where there is a cave named after his wife Lili-noe. He worships the moon with offerings of awa, pig, and coconuts, thinking this is the god who has saved him. Kane descends (some say on a rainbow) and explains his mistake and accepts his offerings. In this version, as told on the island of Hawaii, he has three sons and his wife is named Lilinoe. Others say her name is Nu'umealani. Some think he lands in Kahiki-honua-kele, "a large and extensive country." 1

Greek The Greeks remembered stories from Genesis, however, it is from an Athiest point of view. They have their Adam and Eve and the Garden of Eden. They also remembered Noah and Nimrod.

Some 270 flood stores have been recorded around the world. There are other stories of belief in God the creator from around the world also.

In the same way (and consistent with the others) the Egyptians also had their story of the ancient past. It can be confusing to understand but it is there.



2013_ICC_Cox_Flood

Define cosmogony

A BRIEF OVERVIEW OF EGYPTIAN COSMOGONIES

Shetter (2005, p. 20) summarizes **Egypt's three main cosmogonies which arose in Heliopolis, Memphis and Hermopolis** stating **'they all feature similar concepts of a primordial ocean, a primeval hill, and the deification of nature.'** These three creation accounts do not discuss the creation of humanity, but a fourth theology did, which described *Khnum* as the creator god (Pinch, 2002, pp. 153-155).

HELIOPOLITAN THEOLOGY

The Pyramid Texts discuss the Great Ennead of Heliopolis, typically understood as a group of nine gods, however (Silverman, 1997, p. 123) points out 'Quite often, the traditional Ennead includes a tenth god, usually Horus...or Re (the sun).' Atum functioned as the creator god from whom the others descended. PT 1655 lists these gods 'Atum, Shu, Tefēnet, Gēb, Nūt, Osiris, Isis, Seth and Nephthys.' Atum emerges or 'self-evolves' (p. 123), from the primordial waters (Nun), ascends the primordial hill and starts creation by an act of 'self-copulation' (see PT 1248). However PT 1652 and 1653a describes Atum as the Scarab who 'sneezes and spits out' Shu and Tēfnut, from these the other gods are descended by natural procreation. Are we being reminded of the creation of Adam and his descendants, the ten pre-Flood patriarchs?

MEMPHITE THEOLOGY

This version of cosmogony originally traced from the 5th Dyn., and was later preserved on the Shabaka stone (716-702 B.C.), which unfortunately, was later used as a grind-stone and was much damaged (Johnston, 2008, p. 181). **The Memphite theologians borrowed the Heliopolitan Ennead, where Ptah replaced Atum.** Pinch (2002, p. 32) discusses how Atum became the word of Ptah, reconciling both Memphite and Heliopolitan theologies, emphasizing creation by thought and word, which '...has often been compared to the famous opening of St. John's gospel 'In the beginning was the Word, and the Word was with God, and the Word was God.'" Brandon (1982, p. 38) summarizes Ptah's role in creation as one who 'first conceived in his mind that which should be created to form the world, and then brought it into being by pronouncing the necessary command for it to be.'

HERMOPOLITAN THEOLOGY

The eight gods of the Ogdoad were worshiped at their chief cult-centre 'Chumunu Aschmūnên,' meaning 'eight-town', **later named Hermopolis Magna by the Greeks, but preserved in Coptic as *Shmounein*, from which the modern city El Ashmunein is named** (Shaw, 1995, p. 125). Silverman (1997, p. 121) explains the Ogdoad as a group is ancient, 'the name 'Eight-town' goes back to the 5th Dynasty (ca. 2500-2335 BCE) and two of its divine pairs (Nun and Naunet, Amun and Amaunet) appear in the Pyramid Texts from ca. 2350 BCE.' The other pairs were Keku and Kauket and Hehu and Hauhet. The Ogdoad were known from CT Spells 76, 78-80, and PT 301, sometimes represented in human form, or as amphibians, representing chaos from which the creator-god brought order (Pinch, pp. 175-7). Edfu Text I, 289 states the Ogdoad were, 'the august ones who came into being before the Gods... were engendered in the Nun, and born in the flood'.

HELIOPOLITAN THEOLOGY

**Ennead
Nine (10) gods
Atum emerges
Primordial hill
Atum sneezes/spits out
Shu and Tefnut
Other gods come from
them**



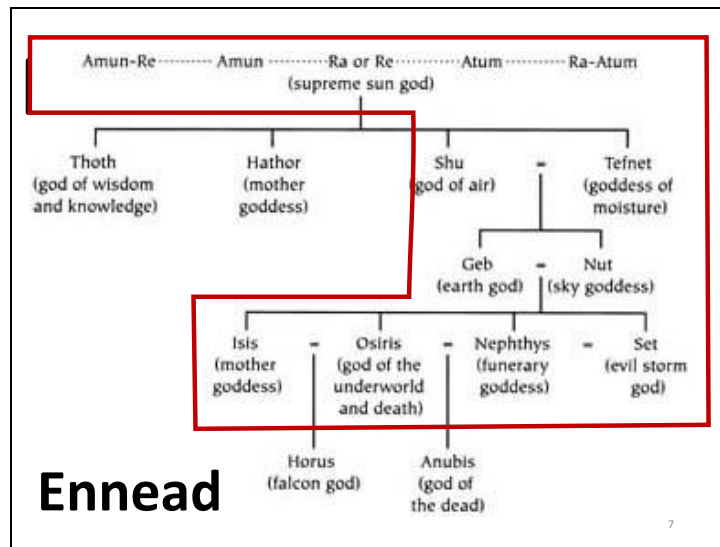
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Nun is the flood waters or the primordial waters from which life comes from; Nu is the god associated with the (flood) waters. 0

Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah

Pyramid Text (PT)



egyptian+gods+family+tree.JPG

Ennead

Similarity between Atum and Adam. Just as in Greek mythology, Adam is deified. Adam is the one who became knowledgeable (and should be deified) because he ate from the tree of the knowledge of good and evil. Here as in Greek mythology; God is removed and a deified man is put in his place.

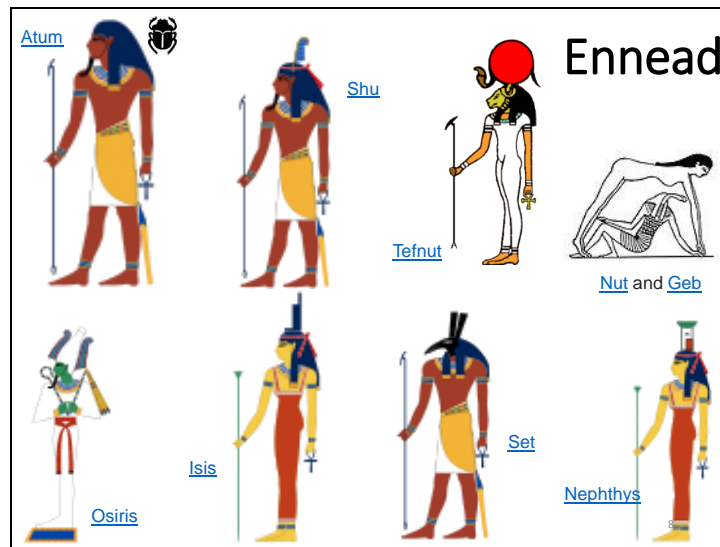
Adam is in two places (possibly) Atum and Geb. I've also read that Thoth is the Biblical Enoch. Seth or Set has the same name as in Genesis (notice that in scripture Seth is the righteous lineage of the messiah, both the Greek mythology and in (apparently) Egyptian mythology Seth is a negative god (evil storm god)). I believe this is because Seth was a righteous man, therefore, others (non believers) saw him in a negative light. Seth may have also fought with non believers because they wanted to forget the true God of creation.

Shu and tefnut – I believe this is a remembrance of God creating the expanse and the water above the expanse (**Genesis 1:7**)

Geb – earth god – Adam made from earth

You see Horus and Amun here, however, they also show up later in a different context.

Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah



Accounts of the Ennead[[edit](#)]
<http://en.wikipedia.org/wiki/Ennead>

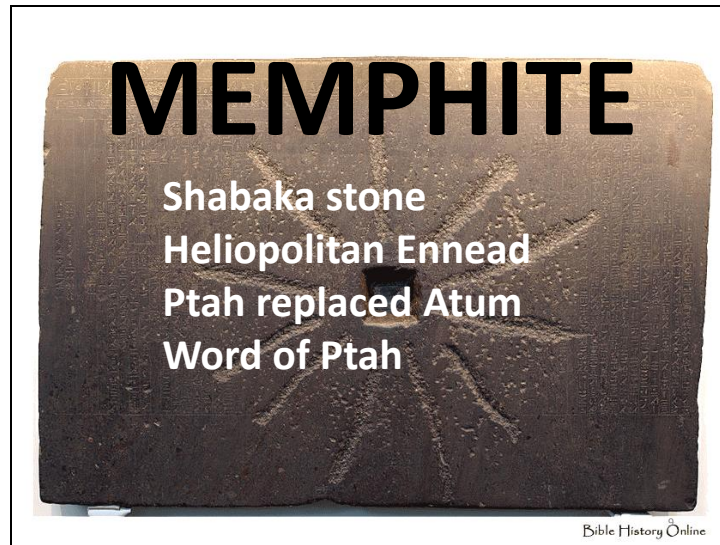
The creation account of Heliopolis relates that from the primeval waters represented by Nun, a mound appeared on which the self-begotten deity Atum sat. Atum is symbolized by the scarab beetle because the Egyptians believed that these beetles self generated themselves. Bored and alone, Atum spat or, according to other stories, masturbated, producing Shu, representing the air and Tefnut, representing moisture. Some versions however have Atum—identified with Ra—father Shu and Tefnut with Lusaaset, who is accordingly sometimes described as a "shadow" in this pesedjet. In turn, Shu and Tefnut mated and brought forth Geb, representing the earth, and Nut, representing the nighttime sky. Because of their initial closeness, Geb and Nut engaged in continuous copulation until Shu separated them, lifting Nut into her place in the sky*. The children of Geb and Nut were the sons Osiris and Set and the daughters Isis and Nephthys, which in turn formed couples.

Geb (Adam) with the serpent head is a representation, I believe, of Adam gaining knowledge from the serpent in the garden of Eden.

* A possible reference to God commanding Adam and Eve to have a lot of children

<http://www.egyptartsite.com/sym1st.html>
Ankh

Symbol of eternal life. The gods are often seen holding an ankh to someone's lips this is considered to be an offering of "The Breath of Life". The breath you will need in the afterlife. Another reference to Genesis; Genesis 2:7 speaks of God breathing the breath of life into Adam. Here the Egyptians have changed the story to have people (who have been deified) made into gods who can impart the breath of life to others.

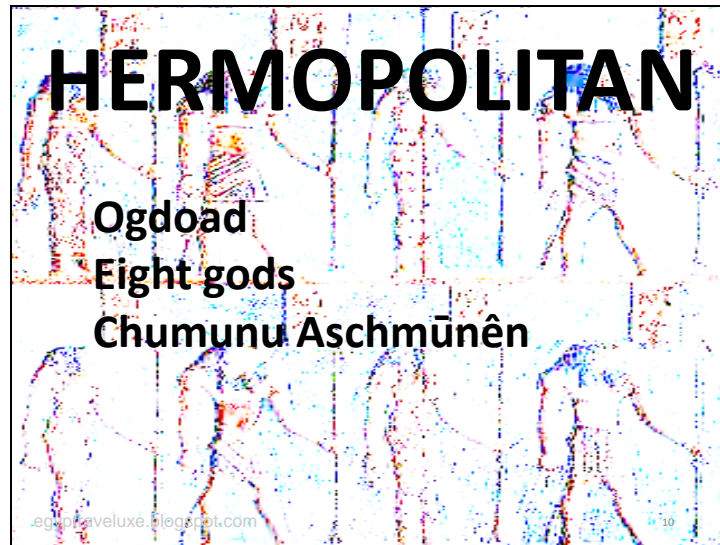


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MEMPHITE THEOLOGY

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This creation by the spoken word is, course, very reminiscent of Genesis 1 where God says and then it happens. So again, there is a remembrance of Genesis even though the story has been changed as it is passed down by word of mouth.



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HERMOPOLITAN THEOLOGY

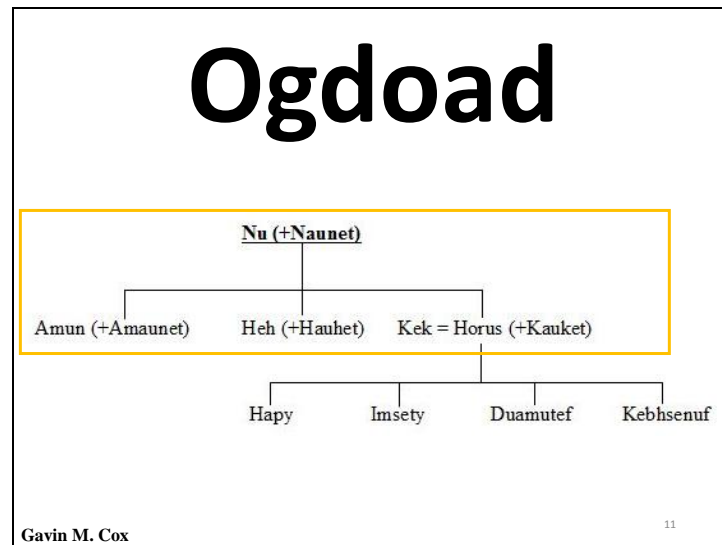
The eight gods of the **Ogdoad** were **worshiped at their chief cult-centre 'Chumunu Aschmūnên,' meaning 'eight-town',** later named Hermopolis Magna by the Greeks, but preserved in Coptic as *Shmounein*, from which the modern city El Ashmunein is named (Shaw, 1995, p. 125). Silverman (1997, p. 121) explains **the Ogdoad as a group is ancient, 'the name 'Eight-town' goes back to the 5th Dynasty (ca. 2500-2335 BCE) and two of its divine pairs (Nun and Naunet, Amun and Amaunet) appear in the Pyramid Texts from ca. 2350 BCE.'** The other pairs were Keku and Kauket and Hehu and Hauhet. The Ogdoad were known from CT Spells 76, 78-80, and PT 301, sometimes represented in human form, or as amphibians, representing chaos from which the creator-god brought order (Pinch, pp. 175-7). Edfu Text I, 289 states the Ogdoad were, 'the august ones who came into being before the Gods... were engendered (give rise to) in the Nun, and born in the flood'.

It is absolutely fascinating that the use of eight town or eight city is used here because it is also used at a town located near mount Ararat in Turkey.

<http://ancienthistory.about.com/od/egyptsitesandcities1/g/051010Hermopolis.htm>

The chief god of Hermopolis was Thoth, whom the Greeks associated with their god Hermes; hence, the name. There was an important temple of Thoth there, which made it a religious

center. At Hermopolis, Greco-Roman and Egyptian culture mixed, resulting in temples to a variety of gods,



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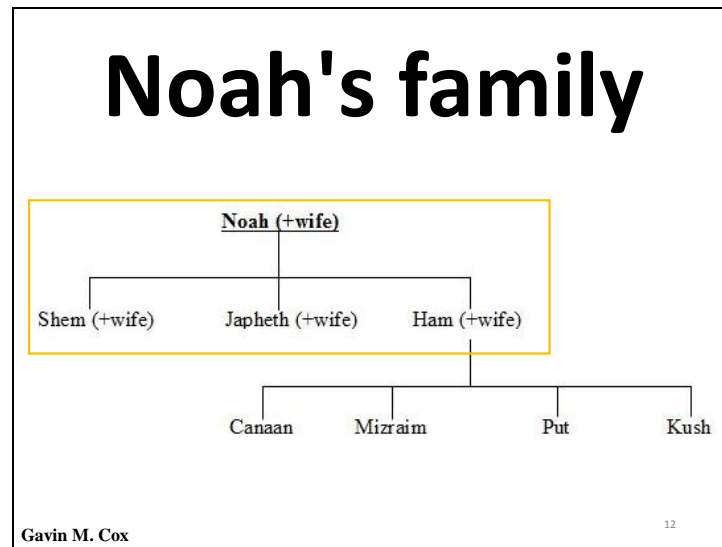
The Hermopolitan creation theology*, may well be Egypt's Flood myth. I have shown that the Ogdoad family tree including Nu and his three sons Amun, Kek, Heh, and their wives, share strong semantic parallels with Noah, Shem, Ham and Japheth. Egyptian Ogdoad iconography includes images of Nu holding his Solar bark aloft out of the Primaeval Waters holding the other Ogdoad members, strikingly reminiscent of Noah and his Ark of eight persons. That Nu becomes Osiris is certain within Egyptian mythology, and Osiris' son is Horus. Horus seems to replace Kek within the Ogdoad. Horus had four sons Hapy, Imsety, Duamutef, Kebhsenuf which share semantic parallels with Ham and his four sons; Canaan; Mizraim; Put and Cush. I have also shown the Biblical names of Noah and his sons and Ham and his sons are all thoroughly Egyptian names. It is my contention that their names, character, and experiences affected the very building blocks of the Egyptian language.

* One can see the confusion here in remembering the flood story as a creation account.

Egypt's hieroglyphs can be seen to testify to the historical accuracy of Genesis' account of Creation including Adam and the Fall, and Noah and the Flood, and his descendants through Ham as they populated the earth post-Flood, and founded Egypt. When presented with the correct Biblical glasses, Egyptian mythology, though hopelessly corrupt and pagan, may come into sharper focus and be shown to reflect shards of truth, even if ever so dimly. However liberal scholarship wedded to the DH will by no means take up the idea that Genesis is a re-

hash of Egyptian (rather than Babylonian) mythology. That is far too near the bone, as it comes too close for comfort to an historic Moses and Israel in Egypt.

Documentary Hypothesis (DH)

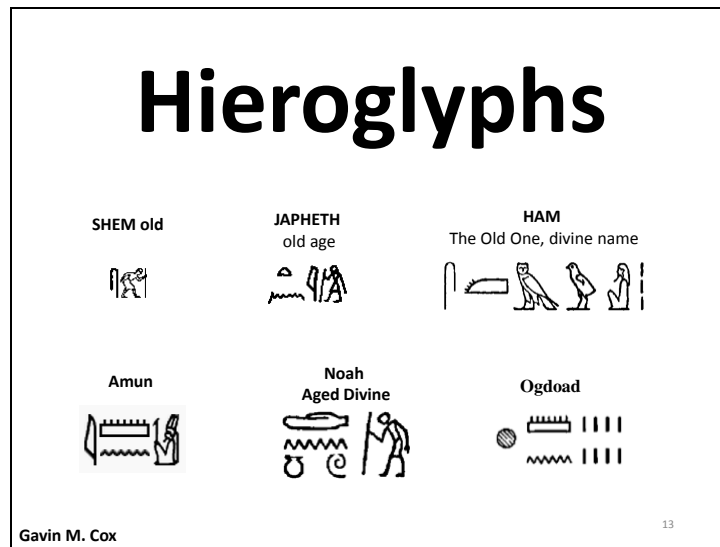


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When Noah's family tree through Ham is compared to Nu's family tree through Horus the relationships are the same. The semantic range of each Hebrew name maps onto its Egyptian counterpart in an almost perfect cognate match. This is powerful evidence that the Biblical account of the Flood and its Patriarchal family is witnessed in the Egyptian hieroglyphs and creation myths. It seems that the Hermopolitan theology is a recasting of the Flood story, but due to theological compression of the first creation with the Flood account due to pagan degeneration the links at first may not have been obvious. It is this author's hope that this research paper will break wide-open Egypt's earliest mythology and language to further the creation-Flood model and spur other creation researchers to find more links and evidence in Egypt supporting the Genesis Creation and Flood/Post-Flood accounts.

The flood story becoming a creation story and the replacement of Nu with Osiris and Kek with Horus (from the previous page) are more examples of how the real stories from Genesis have become altered as they have been passed down by word of mouth.

cognates (related words)



2013_ICC_Cox_Flood.pdf

NOAH

Summary: Noah and *nw* possess the same semantic range and are phonetically equivalent, so by any linguistic standard they are the same. Noah is associated with the Flood, and *nw* is associated with the Primaeval waters by multiple Flood descriptions, Noah is a Patriarch, *nw* is a deity, so thematically, they are also equivalent. Therefore *nw/nu* is Noah. Nu's female counterpart was Naunet (Pinch, 1991, p. 172) *nn.t* 'goddess of darkness, as a primeval force' Wb 2, 274.8; LGG

As has already been discussed *nw* is the Egyptian Flood god Nu. The root *nw* also occurs in words for age, with a determinant depicting an old man leaning on a stick, and as aged divine names.

wn wnw 'old age, old man; distinguished great nobleman, divine name' Wb 1, 328; BVII, 882; *nw* 'of the poor, weak, limp (as a sign of age)' Wb 2, 217; *nw* 'time, moment, to spend time' Wb 2, 219.1-16; *nw* 'condition of the mouth with age' Wb 2, 220.4; *Tennu* 'old age, old man' BVII

HAM

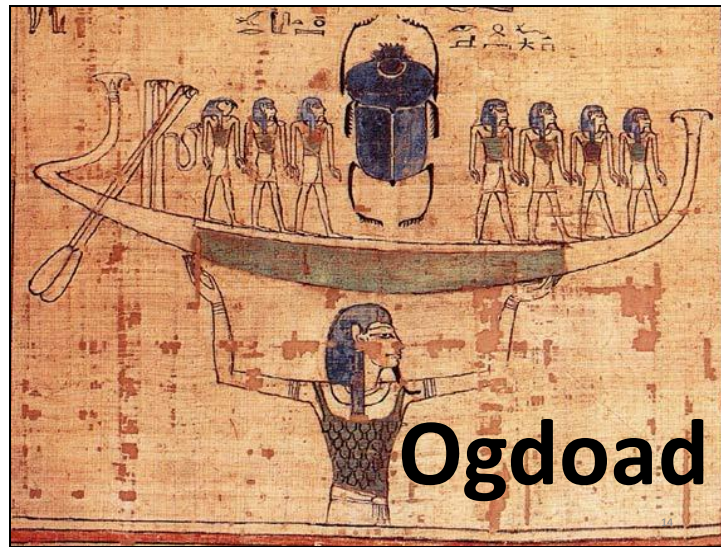
The Egyptian *hm/km* shares the same semantic range as the Hebrew Ham and is phonetically equivalent, and also possesses a Flood epithet, and divine name.

The phonetically equivalent root *km* occurs with elder titles and aged divine names:

skm 'grow old, be wise; turn gray' Wb 4, 317; *skm* 'balding; greying (of the hair)' Wb 4, 318.1
skm.yw 'The Old One, divine name' Wb 4, 318.5; *skm.w* 'Gray Haired, divine name' Hornung, Amduat III, 826; *Skami*; *Skam* 'the gray haired god'; 'to be old and gray haired, old man, the aged' BVII, p. 626.

Noah = Nu; Shem = Amun; Japheth = Heh; Ham = Kek (= Horus)

Art artifact artisan artist



2013_ICC_Cox_Flood.pdf

Nu holding up the 'solar-bark' containing the Ogdoad is an image seen on temple walls and is depicted in the Book of the Dead (Wilkinson, 2003, p. 117). Could this image be depicting the Egyptian theological understanding of Noah and his family of eight in the Ark? Noah is seen deified as Nu, upholding his Solar bark with the other seven members of the Ogdoad, a striking image, in deed.

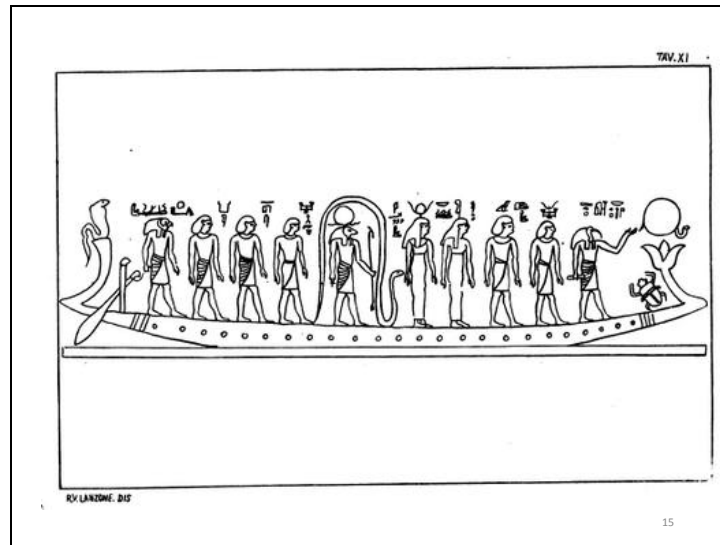
http://middleoftheearth.com/atum_osiris.htm

Noah was commanded to put Adam's body in the middle of the Ark during the flood. Egyptians used the iconic scarab to represent Atum because of its apparent self-generating power. In other words, the scarab was a symbol of Atum's power to create the Ennead, just as the Patriarchs descended from Adam. This graphic is a perfect depiction of Noah's Ark. Noah is seen guiding the Ark with Adam's body in the middle of the Ark.

<http://www.biblesearchers.com/ancients/noah/noah4.shtml>

The tradition that Noah put Adam in the ark comes from "Second Book of Adam and Eve." There is an Egyptian version in the Book of the Dead Tablet XII. "The Divine body of Ra (Adam) is in the Divine (Sacred) Boat (Ark) of Nu (Noah)."

Slide 15



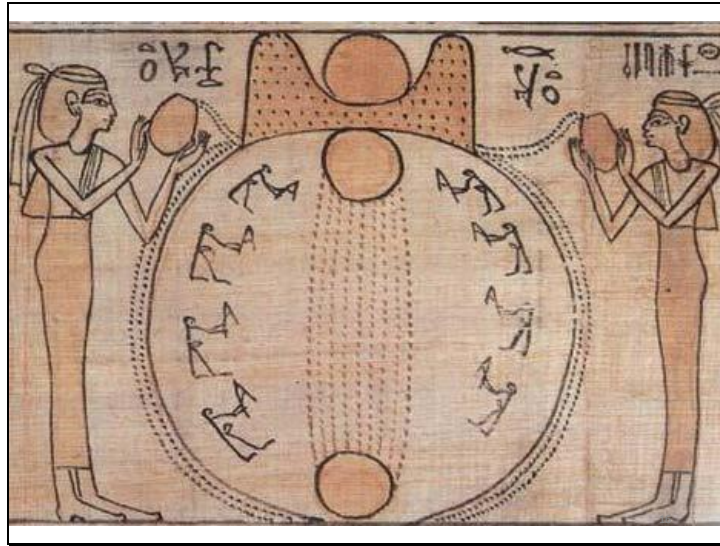
Dizionario di mitologia egizia, per Ridolfo V. Lanzone ...

This web site appears to have all three volumes in one location; you can scroll through all three volumes

<http://babel.hathitrust.org/cgi/pt?id=mdp.39015010572330;view=1up;seq=618> this has many pictures of snakes in it from the middle to the end... several pics of the solar barque

This pic is p 117 on the web site not necessarily in the book

Barque of Noah and his kids and wives with Adam and Eve; notice the scarab; notice the snake with Adam ?? We can see how Adam is associated with the snake; In this case the serpent is good and enlightened Adam (at least in the minds of the Egyptians).

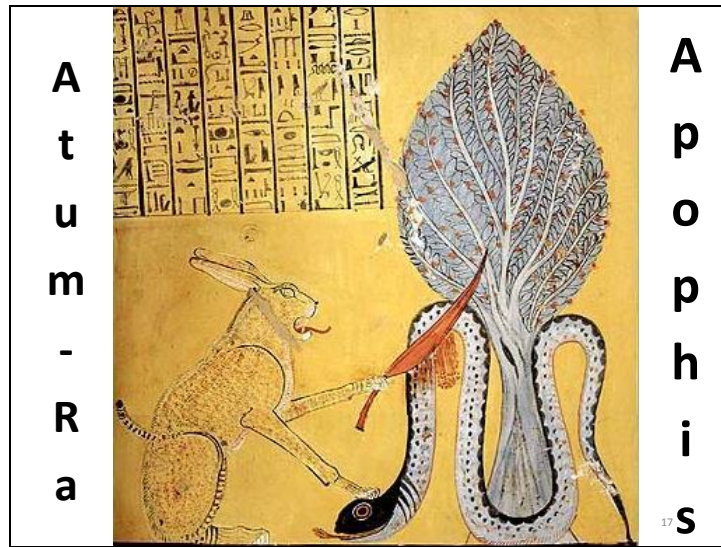


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An example of the post Noah's flood becoming a creation story in and of itself as was done at Hermopolis.

Silverman, (1997, p. 121) describes the 'creation of the world, from the Book of the Dead of Khenumose, a priest of Amun. On the first day of creation, the sun rises in three stages and finally appears above the horizon of the primeval mound, which is surrounded by waters dispensed by two goddesses associated with the North (right) and the South (left). On the mound itself are eight creator divinities- the Ogdoad- represented as figures hoeing the soil, symbolizing the first acts of creation. Third Intermediate Period, 21st Dynasty (ca. 1075-945 BCE)'.

Noah, along with his three sons and their wives were the recipients of YHWH's new covenant to 'be fruitful and multiply; Bring forth abundantly in the earth And multiply in it'. (Gen. 9:7 NKJ). The above image may well depict Noah's family of eight, tilling the earth after their disembarkation from the Ark, in response to YHWH's covenant; a striking possibility. Interestingly a fundamental glyph meaning 'to plough' contains the *mn* radical, for 'eight' and the 'Ogdoad'.



<http://gipsoteca.livejournal.com/42469.html>

Atum-Ra (who is sometimes referred to as Horus), in the form of the Great Cat of Heliopolis, called "Cat from which there is no escape" under the sacred tree kills Apophis Ished (also called Apep).

From the tomb of TT359 Inherkhau - Dynasty XX

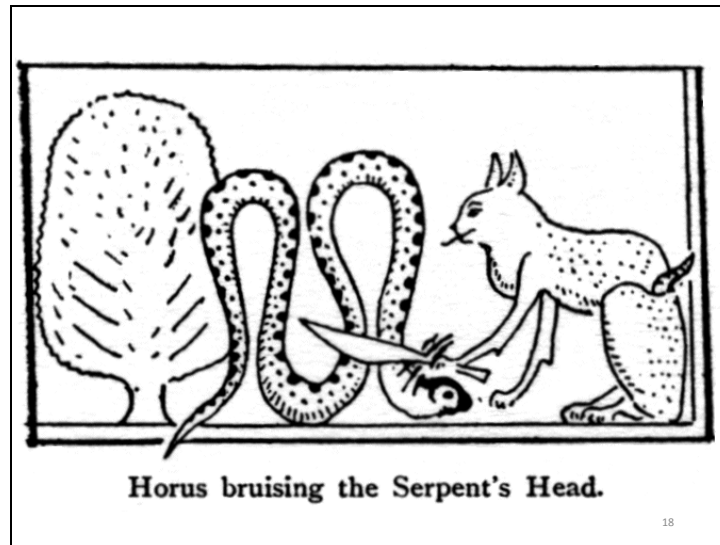
The Apophis Ished is the remembrance of the serpent from Genesis 3 who tempted Eve,

Horus the cat is a remembrance of the seed of Eve crushing the head of the serpent

Make note of the berries (fruit) on the tree (tree of life).

<http://www.gks.uk.com/Apophis-Apep-Serpent/> good link for Apep

Also Gavin Cox article



Here again we have a picture of Horus (Atum - Ra) the Great Cat of Heliopolis. Horus is the great grandson of Atum – Ra and must somehow be elevated to the role of Atum – Ra (a god) in Egyptian mythology.

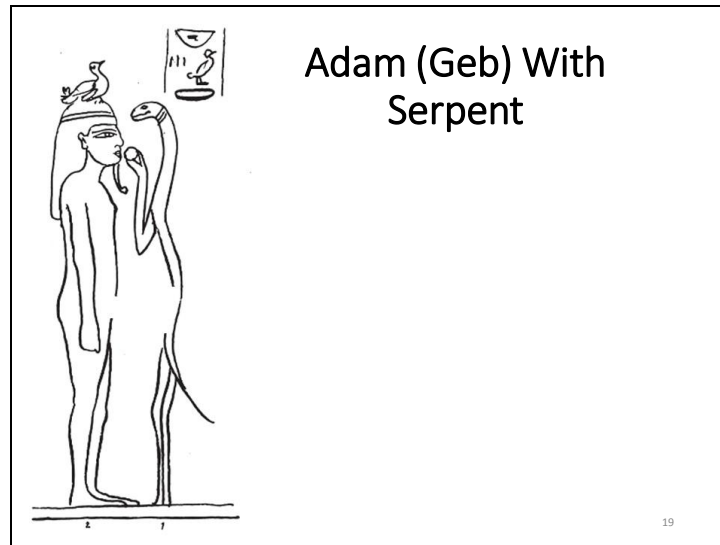
After Adam and Eve ate from the fruit of the tree of the knowledge of good and evil, God cursed the serpent to crawl on the ground.

The similarity between this story and Genesis 3: 14 is obvious where God tells the serpent that (in the future) Eve's seed shall bruise the serpents head.

<http://gipsoteca.livejournal.com/42469.html>

<http://www.gks.uk.com/Apophis-Apep-Serpent/> good link for Apep

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Ridolfo V., Dizionario di Mitologia Egizia, Torino: Litografia Fratelli Doyen, 1881, vol. 1, pl. clxxii (bet. pp. 432-433). This book has at least 3 volumes; they have interesting pictures with snakes in them and what look like seraphim. Ridolfo Vittorio Lanzone

This web site appears to have all three volumes in one location; you can scroll through all three volumes

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<http://creativityandhealing-kalina.blogspot.com/2011/07/snakes-serpents.html>

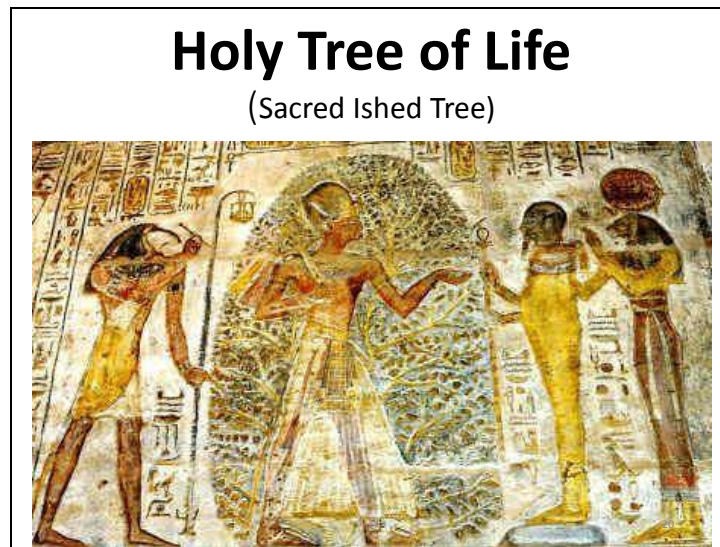
Coffin of Penpii, The Lord of Food, 9th-8th cent. BC

in a painting on an Egyptian sarcophagus, a two-legged snake, called "the lord of food", feeds the god Geb a red fruit. Notice that the serpent has legs and arms (in Genesis It is implied that the serpent has legs); Adam (Geb) is naked. Just like Genesis states in Chap 3.

<https://www.bing.com/videos/search?q=rameses+ii+%22discovery+channel%22&qpv+=+Rameses+II+%22discovery+channel%22&FORM=VDRE>

Find interesting picture from this video – didn't find

Dendera Ceiling Gallery – looked at; there are some interesting artwork on it.



<http://landofpyramids.org/tree-of-life.htm>

Picture of the Tree of LifeEating the fruit of the sacred Ished tree of life was a guarantee of eternal life...

The picture of the Tree of Life depicts a scene from the tomb of Ramses II in which his name is recorded and inscribed on the leaves of the tree of life.

The ever youthful figure pictured in the Tree of Life is the Pharaoh Ramses II, depicted with his symbols of kingship: crown, flail and scepter.

The figure to the left is the ibis headed god Thoth who was the god of wisdom, magic, and the measurement, and regulation, of events, and of time. He was the secretary of the sun god Ra and scribe of the Underworld and inscribed the name of the Pharaoh on the Tree of Life.

The first god on the right of the picture is Ptah, the lord of truth and master of justice who was present at the ceremony of justification in the Hall of the Two Truths.

The goddess on the right of the picture is Tefnut, the lion headed goddess of water, is often depicted on the coffins of the deceased pouring drink from a pitcher, to sustain the souls journeying through the Underworld. She was also one of the 42 judges present at the ceremony of justification.

The picture here again is an amazing remembrance of the tree of life found in Genesis 2:9. However, here in Egyptian mythology the story has been added to and one has to have his name written on a leaf of the tree in order to make it to paradise.

Nebertcher

(AKA Neter)

Rarely Used
Exact Meaning Unknown
One True, Mighty and Eternal God
Created and Sustains Everything
Caused Shu and Tefnut to bring forth man and woman
Existed Forever In The Past

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<http://www.sacred-texts.com/egy/tut/tut12.htm> a good description of God Neter Nebertcher

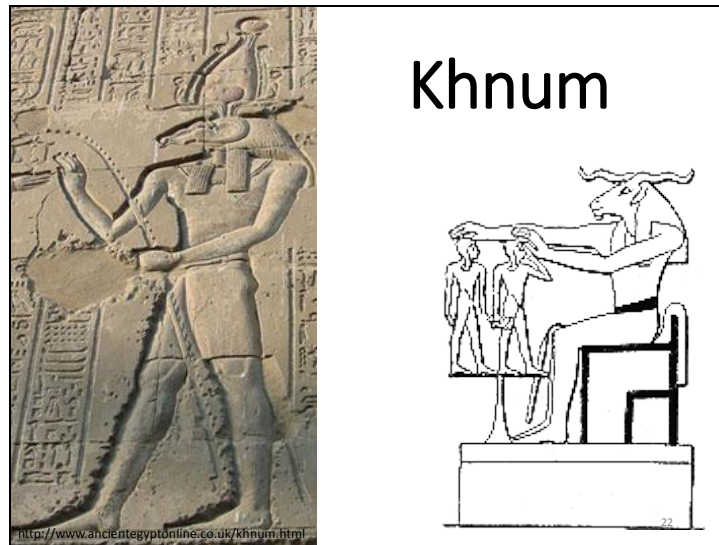
Pg 27 of The True Story of Man

This name of god is rarely used in Egyptian writing, however, you do see it once in a while. The exact meaning of his name is unknown. It is a reference to the one true and mighty, eternal, self produced, self existent God who created and sustains everything. This god caused Shu and Tefnut to bring forth man and woman (Geb and Nut). This, of course, is different from the Heliopolitan view of creation that I spoke of before. The Egyptians believed that he existed forever in the past. This is a remembrance of the true God of creation found in Genesis. The God who created Adam and Eve (Geb and Nut).

When I learned of this, I was reminded me of how in Greek mythology, the God of creation is completely forgotten. Here in Egyptian mythology, He is somewhat forgotten.

<http://egypt.annourbis.com/EgyptianLiterature/chapter6.html> read; good overview of creation and trinity in god.

I thought it was interesting that I could not find a picture of the Egyptian god Nebertcher



Gavin Cox article

ADAM

Regarding Adam's creation Gen. 2:7 states he was 'formed', a word which frequently applies to a potter making a vessel from clay (cf. Isa. 29:16; Jer. 18:2-6). *yicer* 'form, fashion, potter' BDB-4093, from the 'dust of the ground' *`äpär min-hä'ädämâ*, where the earthy-clay nature of Adam, who's name means 'red', and *ädämâ* 'earth', is together emphasized. God is then said to breathe life into Adam's nostrils, imparting life to him. The Egyptian creator god, Khnum, is a 'potter god' (Pinch, 2002, p. 154), who forms man and boats PT 445, 522; CT II:43, spell 80, 1130; (cf. PT 524 describes Khnum 'modelling Teti'). Currid (1997, p. 56) mentions the 'Great Hymn to Khnum' which portrays him everything on his potter wheel 'He made mankind, he made gods, he fashioned flocks and herds. He made birds, fishes, and reptiles all'. Shetter (2005, p. 36) discusses Kknum whose name means 'to create,' also citing (Wilson, 1969), the 'Instruction of Amenemope' (25:13-14) states 'For man is clay and straw, and the god is his builder'. Shetter concludes 'In summary, the tradition of Khnum, the potter-god, creating through the means of clay and a potter's wheel is very old and widespread,' (p. 38). Hoffmeier (1994) points out that the 10th Dyn. *Merikare* wisdom text states 'He made the breath of life for their nostrils. They are his images (*snnw*) which came forth from his body'. (Where *snnw* means 'second, likeness, image' and written using the determinative of a statue).

Which again is very similar in concept and very much in deed the same as the creator God of the Bible. It is exciting (I think) to see another glimpse back to Genesis from Egyptian mythology.

<http://www.ancientegyptonline.co.uk/khnum.html>

http://egyptianchristianity.com/creation_world_man_egyptian_myths.htm



Unwrapping The Pharaohs p11

It is believed that **Menes** (believed to be the first Pharaoh of Egypt) is Mizraim the grandson of Noah. This is at least according to Eusebius Pamphilus (the Bishop of Caesarea in Palestine).

It is fascinating that the most ancient Pharaoh appears to tie directly back into the lineage of Noah and his family.

<http://en.wikipedia.org/wiki/Mastaba>

A **mastaba** (/ˈmæstəbə/^[1] /ˈmɑːstɑːbɑː/ or /mɑːˈstɑːbɑː/) or "**pr-djt**" (meaning "house for eternity" or "eternal house"), is a type of **ancient Egyptian tomb** in the form of a flat-roofed, rectangular structure with outward sloping sides, constructed out of mud-bricks (from the Nile River) or stone.

<http://www.nemo.nu/ibisportal/0egyptintro/2aegypt/index.htm> **Hieroglyph.** Note that **Menes Hieroglyph** contains that same root for Noahs ark, eight and water as do other names associated with Noah's flood.

<http://www.touregypt.net/featurestories/aboaat.htm>

The ancient Egyptians once again reached out of the past to awe the world with another of their buried secrets - the Abydos ships. In 1991 in the desert near the temple of Khentyamentiu, archaeologists uncovered the remains of 14 ships dating back to the early first dynasty (2950-2775 BC), possibly associated with King Aha, the first ruler of that dynasty.

No one knows exactly when the first ship was built, but we do know that the ancient Egyptians were creating ships with technological skills far beyond their time, well before the invention of the wheel.

The time period of Menes (1st Dynasty) is considered to be (by David Downs) in the 21st Century BC. FYI Noahs flood is around the 23rd Century BC.

Great Lawgivers of History - South Wall Frieze of United States Supreme Court Building



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Flash-forward

<http://www.snopes.com/politics/religion/capital.asp>

Menes is on the left; it is thought that Menes is the grandson of Noah (Mizraim).

<http://harris-greenwell.com/HGS/MenesFirstToWriteTheLaw>

Traditionally, as a result of the testimony of the Greek-writing historians who wrote hundreds of years after his reign, King Menes is accorded the honor of being the unifier of Egypt, Egypt's first lawgiver—indeed—the first in the history of the world to undertake to *write* the law. Thus Menes has been seen as the inseminator or progenitor of the Rule of Law among the various tribes of men. It is for that reason that he was chosen to be among the great lawgivers of history in the South Wall Frieze of the United States Supreme Court. Menes is carved there, the first in the procession of ancient lawgivers. In confident stride, Menes approaches the symbol of Fame, holding the ubiquitous Egyptian symbol of life, the *ankh*. If Menes was the first to write the laws of men, surely he deserves such a place in the Law's iconography.

Menes would have heard the story of his Grandfather Noah and the words of God saying "Surely I will require (D)your lifeblood; (E)from every beast I will require it. And from every man, from every man's brother I will require the life of man." Gen 9:5-6.

**6" (E) Whoever sheds man's blood,
By man his blood shall be shed,
For (G) in the image of God
He made man.**

This is the first written law from God, so it makes sense that someone in Noah's family (ie Pharaoh Menes) would be the first to write down the laws of man.

Menes, Hammurabi, Moses, Solomon, Lycurgus, Solon, Draco, Confucius and Octavian



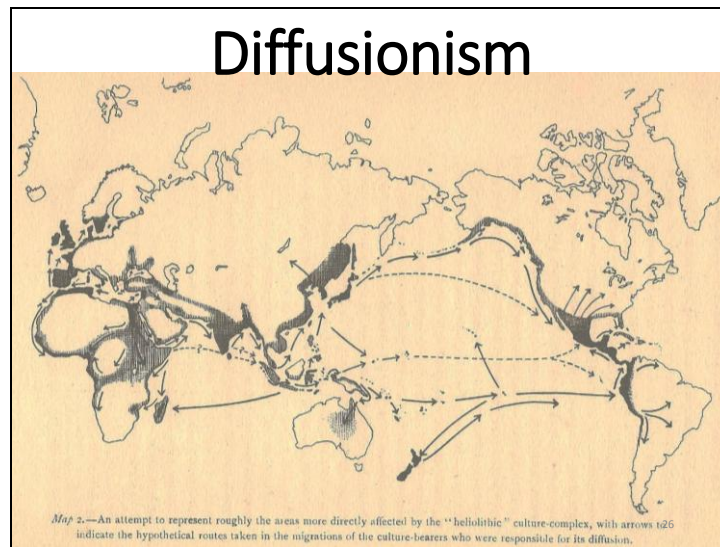
UTPharaohs p46

Khufu is of the 4th Dynasty

The boat had 651 separate pieces. The beams were cedars from Lebanon and up to 75 feet long. The boat was found in pieces neatly bundled together.

<http://www.touregypt.net/featurestories/greatpyramid5.htm>

According to David Down, this would have been in about the 19th Century BC.



The ancient Pharaoh's (of Egypt) great interest in boats (and astronomy/navigating) and God's command (again) to fill the earth (Gen 9) I think is consistent with the evidence that maybe they did (the Egyptians) circumnavigate the earth.

I also talk about ancient man circumnavigating the globe in my other lecture having to do with the archeology and anthropology associated with the Ararat region of eastern Turkey. So I would recommend that you look up my other two lectures concerning the Ararat region on our website.

<http://www.sociologyguide.com/anthropology/main-approaches-to-the-study-of-society-and-culture/diffusionism.php>

Diffusionism

Diffusionism refers to the diffusion or transmission of cultural characteristics or traits from the common society to all other societies. They criticized the Psychic unity of mankind of evolutionists. They believed that most inventions happened just once and men being capable of imitation, these inventions were then diffused to other places. According to them all cultures originated at one point and then spread throughout the world. They opposed the notion of progress from simple to complex forms held by the evolutionists. They also held that primitive or modern is also a relative matter and hence comparative method is not applicable. They looked specifically for variations that gradually occurred while diffusion took place.



Evidence of Egyptians in NSW is found on some rocks:

<http://www.crystalinks.com/egyptaustralia.html>

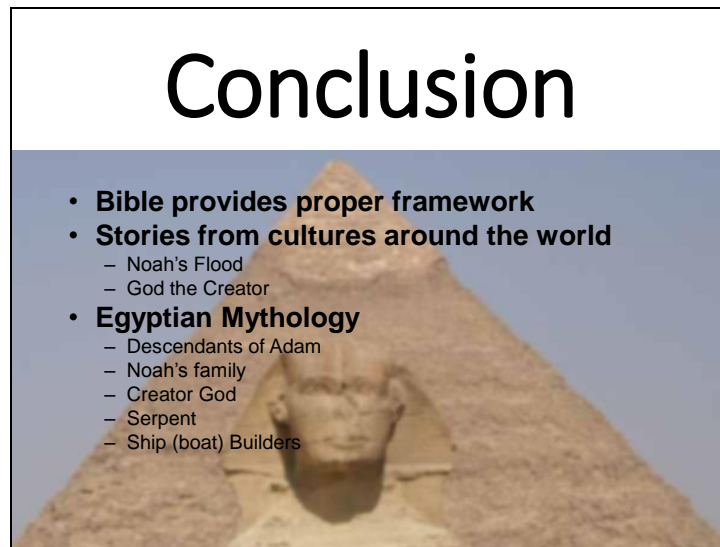
A group of three cartouches (framed clusters of glyphs) record the name of "RA-JEDEF" as reigning King of the Upper and Lower Nile, and son of 'Khufu' who, in turn, is son of the King 'Sneferu'. This dates the expedition just after the reign of King Khufu (Cheops) alleged builder of the Great Pyramid. Lord Djes-eb may have actually been one of the sons of the Pharaoh Ra Djedef, who reigned after Khufu. Egyptian Dynasties

Here is the last phrase of the hieroglyphs:

Here is inscribed the extraordinary story of the death and burial of 'Lord Djes-eb' one of the sons of the Pharaoh Ra Djedef. He was bitten by a snake and killed.

The God Anubis. Notice hieroglyph of boat and scarab.

There is also evidence that the Egyptians made it to Mexico (and South America); the evidence being in the form of pyramids and figurines found there.



Conclusion

- **Bible provides proper framework**
- **Stories from cultures around the world**
 - Noah's Flood
 - God the Creator
- **Egyptian Mythology**
 - Descendants of Adam
 - Noah's family
 - Creator God
 - Serpent
 - Ship (boat) Builders

Go through chart

As I went through this study, I became convinced that the best way to view Egyptian mythology is through the lens of Genesis (the accurate version of ancient history).

It is only natural that when people pass down stories through history by word of mouth, that the story will become confused. Peoples names will change. Some Pharaohs will change the story to their liking. Stories will become combined. Some people will be shown in two different places.

But in the end it is Genesis's accuracy that is shown here. It is Genesis that brings to focus the worlds mythologies; it is not man's faith in evolution that brings clarity and understanding.

I hope that you too will trust Genesis (and the whole the Bible) more and more in your own life.