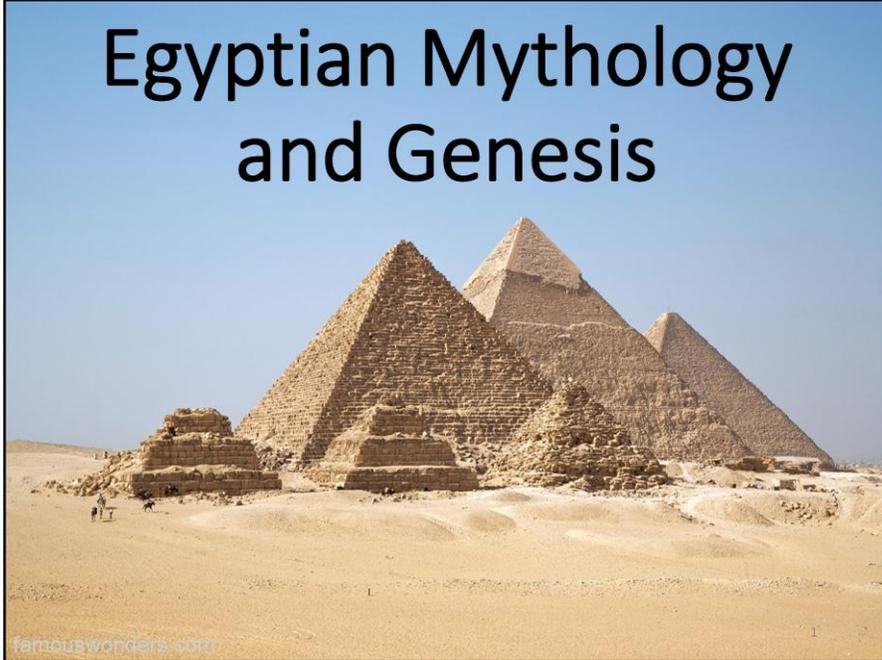


# Egyptian Mythology and Genesis



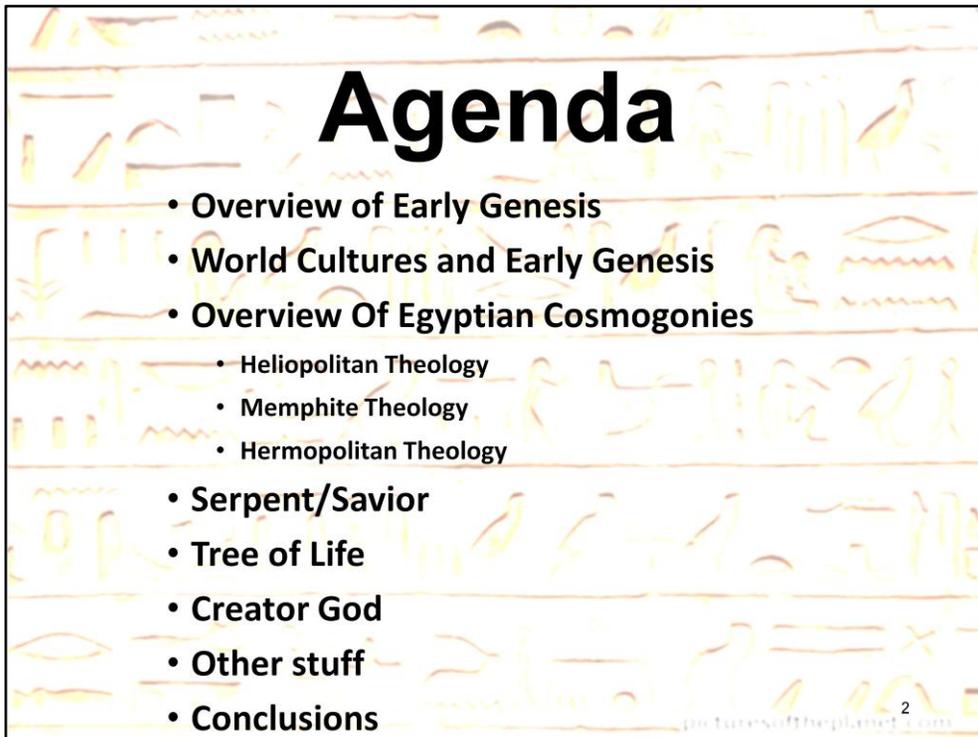
My lecture this evening is really a continuation of my previous lecture about Greek mythology and the Bible.

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

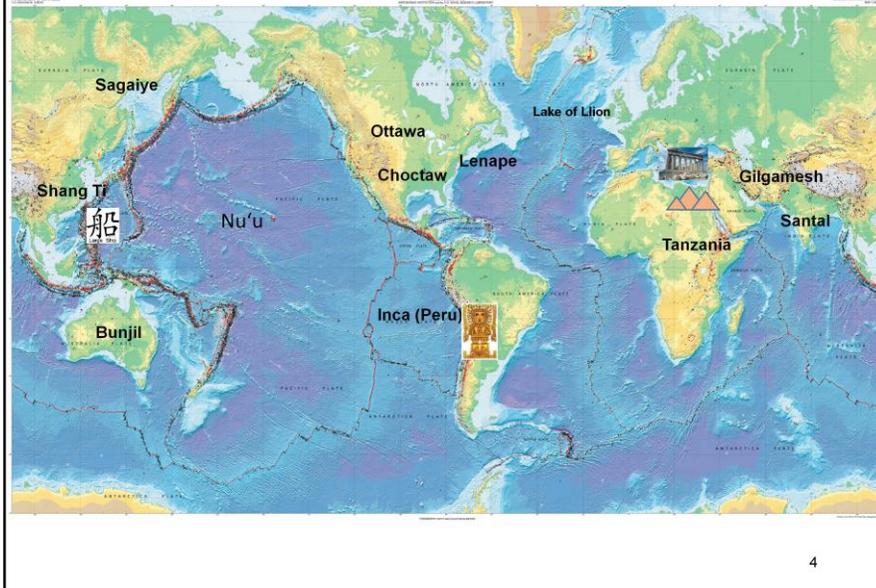
<http://en.wikipedia.org/wiki/Cosmogony>

**Cosmogony** is any theory concerning the coming into [existence](#) (or origin) of either the [cosmos](#) (or [universe](#)), or the so-called [reality](#) of [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 in Cultures from Around the World



[http://en.wikipedia.org/wiki/Walam\\_Olum](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



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-

# HELIOPOLITAN THEOLOGY

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



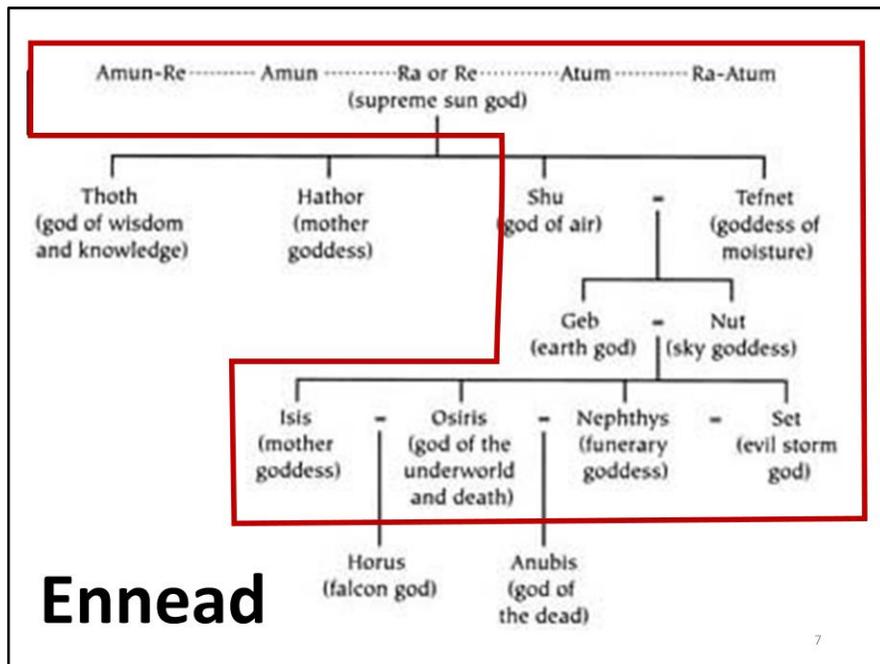
## HELIOPOLITAN THEOLOGY

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?**

**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.

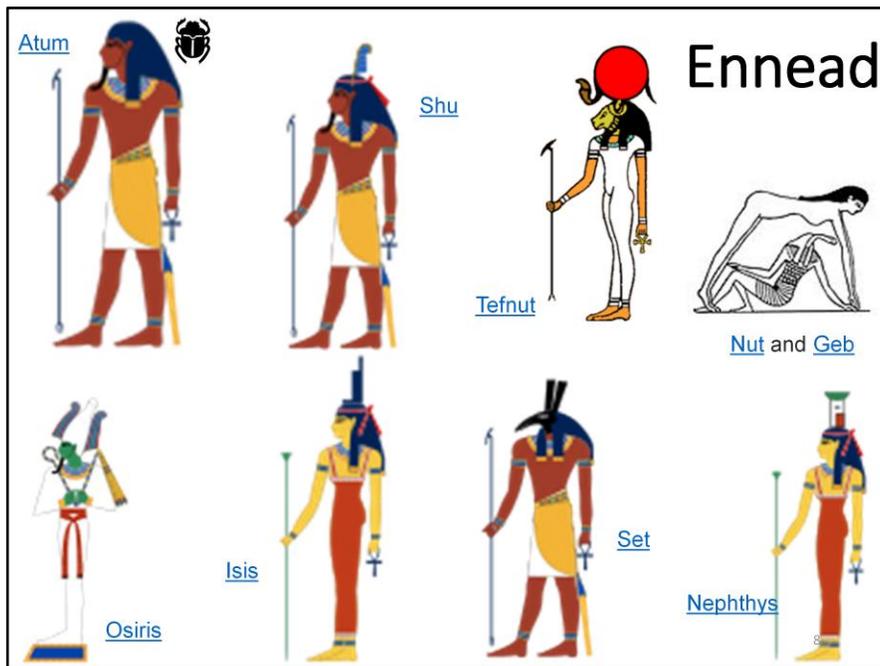
Seth or Set has the same name as in Genesis (notice that in scripture Seth is the righteous lineage of the messiah, both the Greek mythology and in (apparently) Egyptian mythology Seth is a negative god (evil storm god)). I believe this is because Seth was a righteous man, therefore, others (non believers) 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 **Iusaaset**, 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.

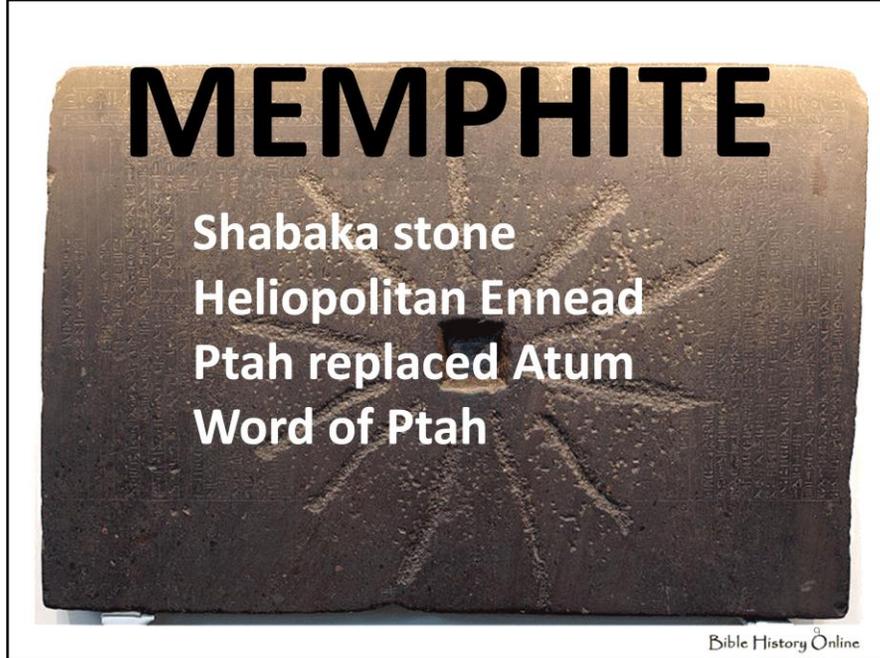
Geb (Adam) with the serpent head is a representation, I believe, of Adam gaining knowledge from the serpent in the garden of Eden.

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

<http://www.egyptartsite.com/symlst.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. The Egyptian ankh is also used with the same meaning.

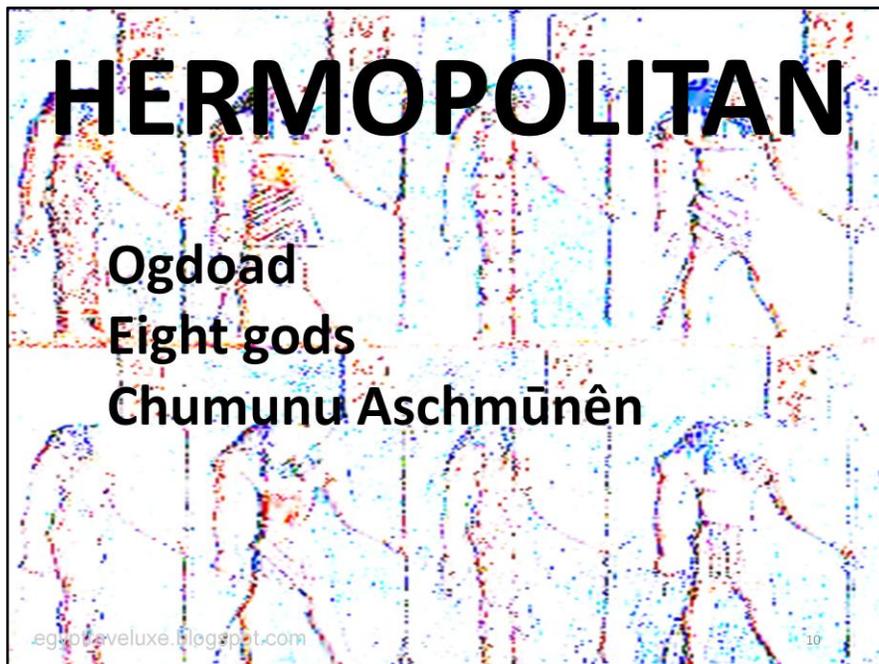


2013\_ICC\_Cox\_Flood

### **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 grindstone 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..... 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.'

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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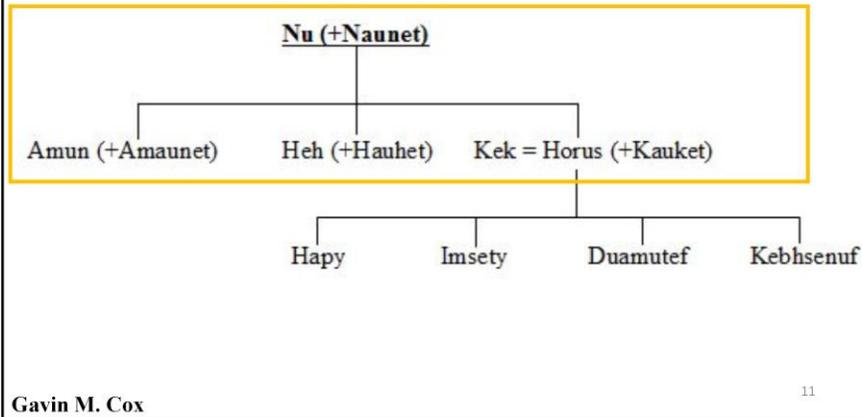
### HERMOPOLITAN THEOLOGY

The eight gods of the **Ogdoad** were **worshipped 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,

# Ogdoad



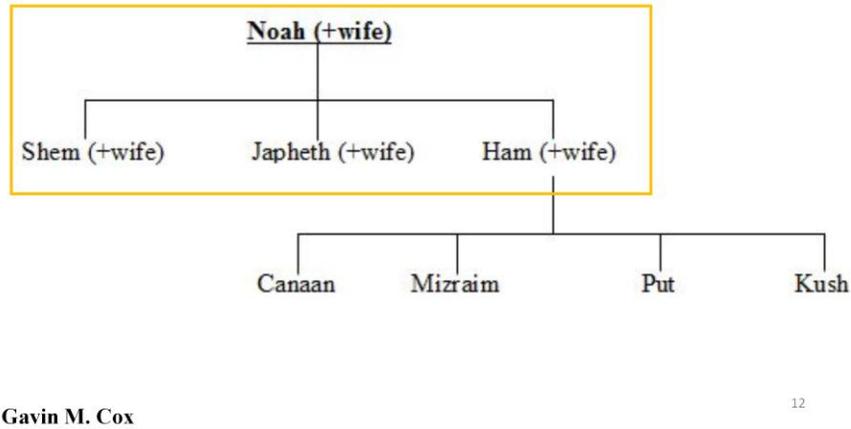
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The Hermopolitan creation theology\*, may well be Egypt's Flood myth. I have shown that the Ogdoad family tree including Nu and his three sons Amun, Kek, Heh, and their wives, share strong semantic parallels with Noah, Shem, Ham and Japheth. Egyptian 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

# Noah's family



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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)**

# Hieroglyphs

SHEM old



JAPHETH  
old age



HAM  
The Old One, divine name



Amun



Noah  
Aged Divine



Ogdoad



Gavin M. Cox

13

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## 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

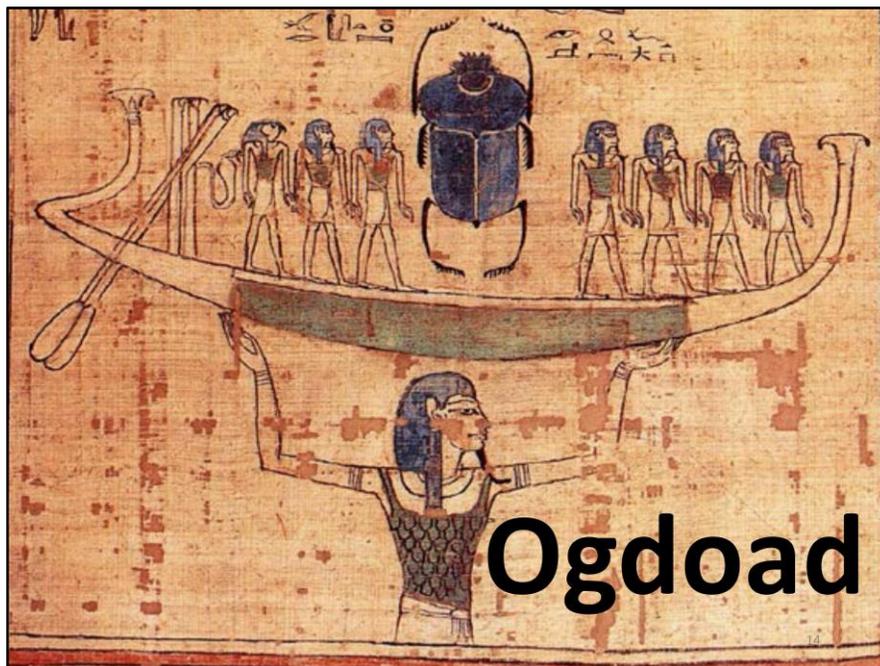
As has already been discussed *nw* is the Egyptian Flood god Nu. The root *nw* also occurs in words for age, with a determinant depicting an old man leaning on a stick, and as aged divine names.

*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'



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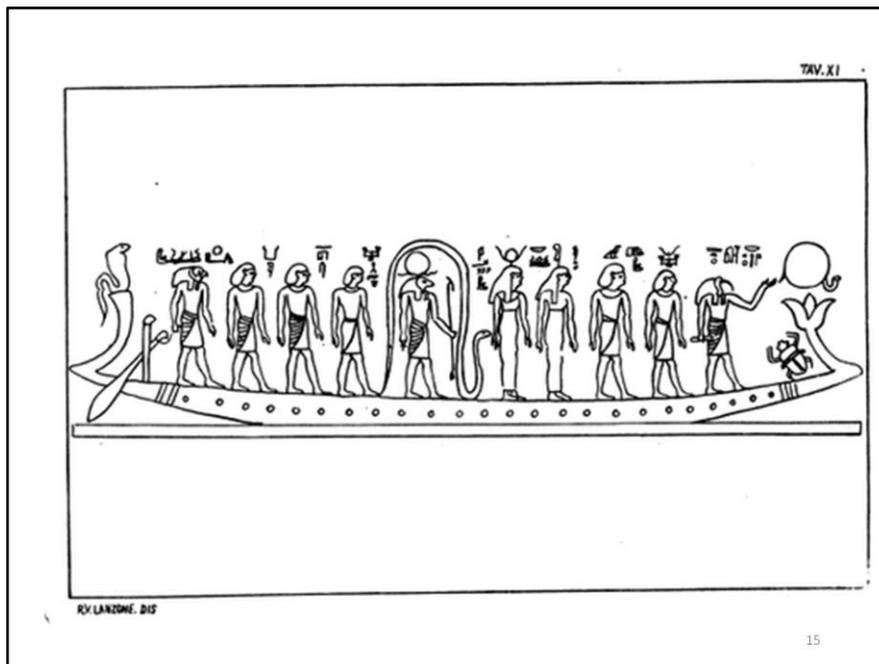
**Nu holding up the 'solar-bark' containing the Ogdoad is an image seen on temple walls and is depicted in the Book of the Dead (Wilkinson, 2003, p. 117). Could this image be depicting the Egyptian theological understanding of Noah and his family of eight in the Ark? Noah is seen deified as Nu, upholding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

[http://middleoftheearth.com/atum\\_osiris.htm](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)."**



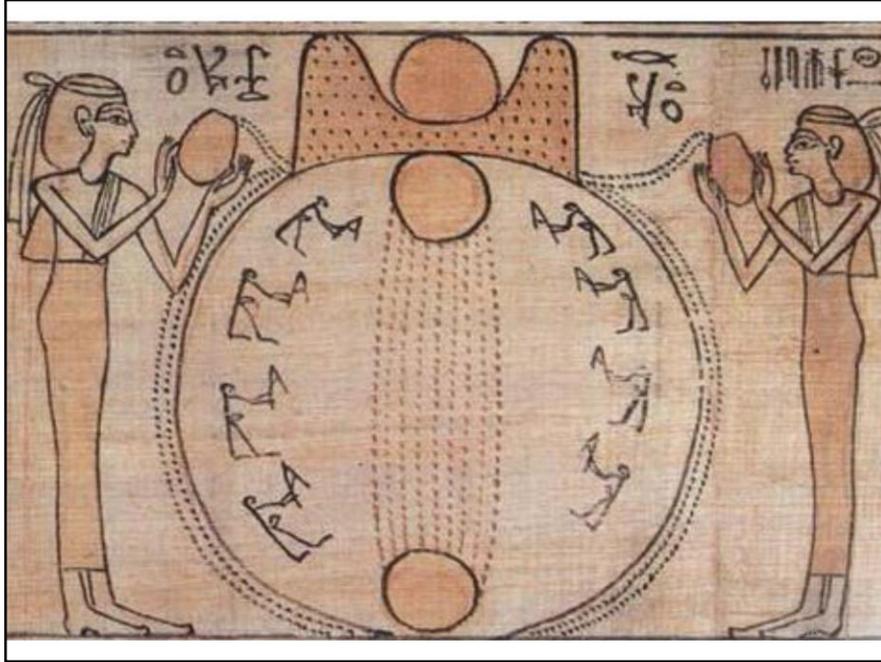
Dizionario di mitologia egizia, per Ridolfo V. Lanzone ...

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).**

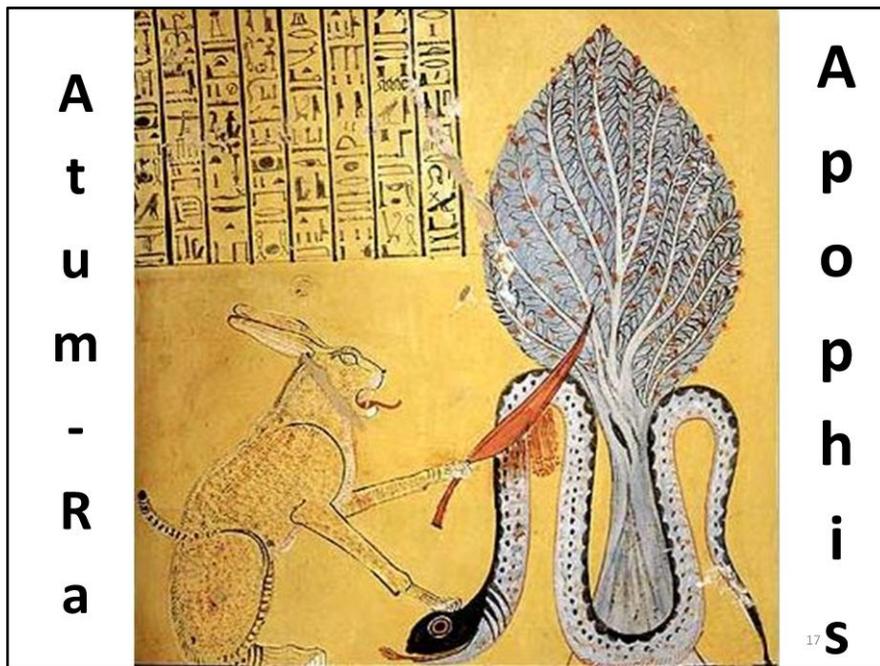


2013\_ICC\_Cox\_Flood.pdf

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**

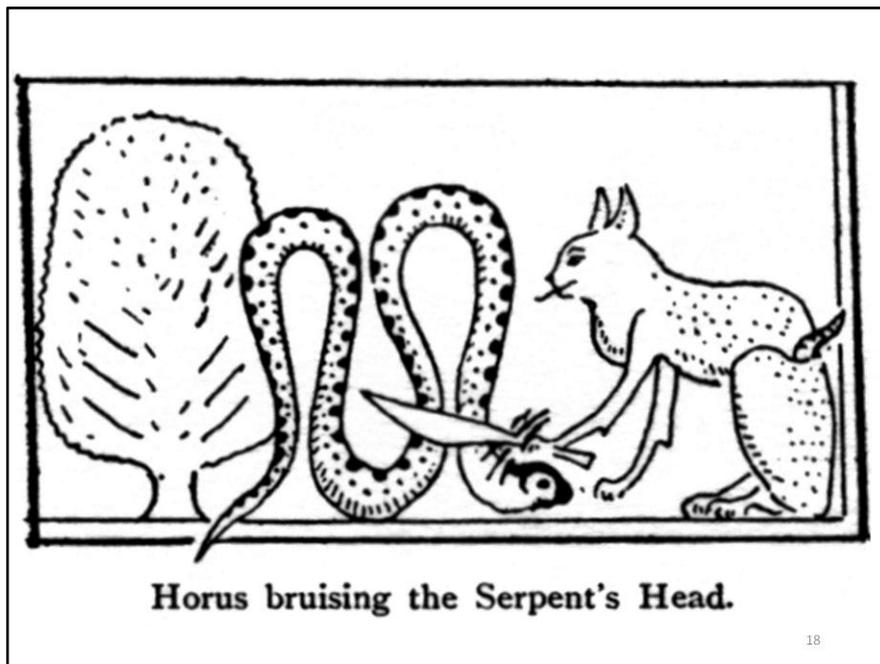
**The Apophis Ished is the remembrance of the serpent from Genesis 3 who tempted Eve,**

**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.

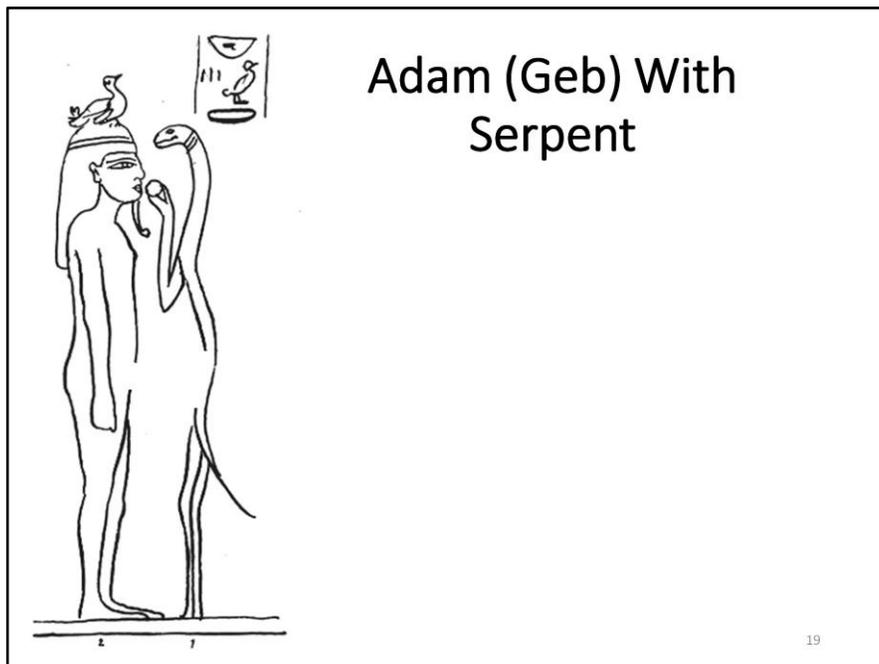
After Adam and Eve ate from the fruit of the tree of the knowledge of good and evil, God cursed the serpent to crawl on the ground.

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

Also Gavin Cox article



Adam (Geb) With  
Serpent

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

<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...

This pic is p 632 on the web site not necessarily in the book

<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.**

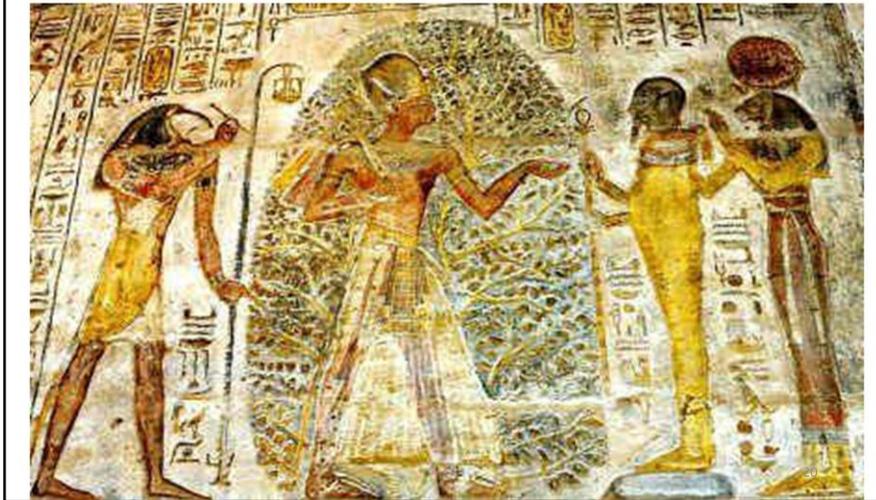
<https://www.bing.com/videos/search?q=rameses+ii+%22discovery+channel%22&qpv+=Rameses+II+%22discovery+channel%22&FORM=VDRE>

Find interesting picture from this video – didn't find

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

# Holy Tree of Life

(Sacred Ished Tree)



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

**Picture of the Tree of Life .....Eating 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**

21

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

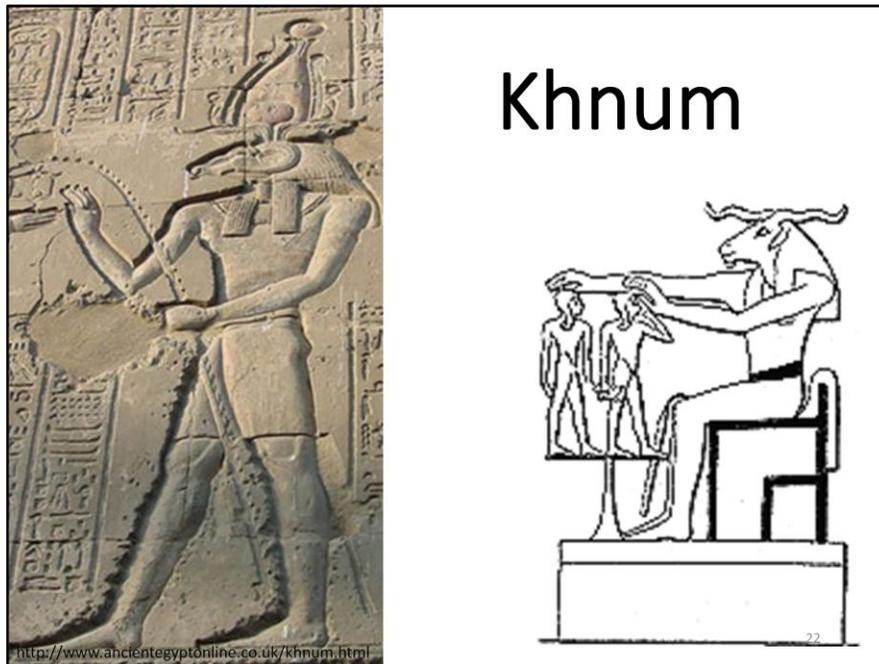
Pg 27 of The True Story of Man

**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 breath 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.**



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/](http://en.wikipedia.org/wiki/Mastaba), <sup>[1]</sup> [/ˈmaːstaːbaː/](http://en.wikipedia.org/wiki/Mastaba) or [/maːˈstaːbaː/](http://en.wikipedia.org/wiki/Mastaba)) 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 Noah's 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.

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

# Khufu's boat

Built largest Pyramid

Six boats

148 feet long



UTPharaohs p46

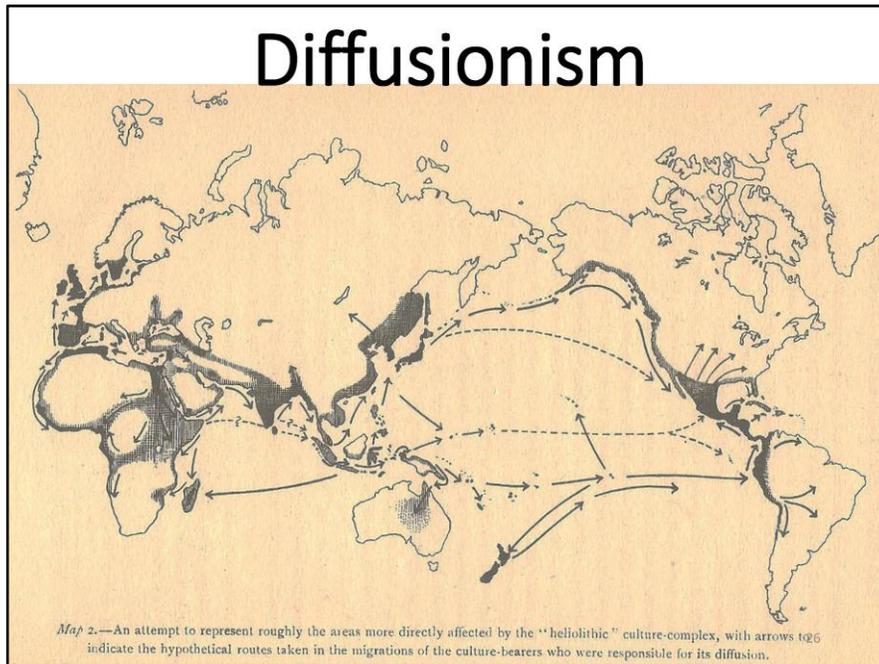
Khufu is of the 4<sup>th</sup> Dynasty

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 19<sup>th</sup> Century BC.

# Diffusionism



**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/egyptaustalia.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.