

AN ARCHAIC CREATION COLLAGE

Submitted to
Stephen D. Ricks
By John Gee
December 8, 1986



In the past scholars have sought to ridicule the archaic creation accounts as "primitive creation tales or myths" and somehow as being less than "genuine" or scientific (1). This scholarly condescension will no longer suffice. The ancients seem to have had a very "scientific" outlook on the creation and a scientific accuracy that science has only recently returned to. This paper hopes to demonstrate that certain ancient accounts have a consistency, a remarkable scientific accuracy and a *raison d'être* that science cannot provide us with(2).

The creation accounts we will use come principally from the following sources (3): The creation account in Genesis (4) is our standard text as it is not only the most scientific (5), but also has been the most maligned of the

1. See for example Morris Jastrow Jr., "Bumerian and Akkadian Views of Beginnings," *Journal of the American Oriental Society*, 36(1917): 278.

2. See Hugh Nibley, "Before Adam," *Old Testament and Related Studies* (Salt Lake City: Deseret Book and Provo, Utah: Foundation for Ancient Research and Mormon Studies, 1986), pp. 49-85.

3. We will be using our own translation for these accounts unless otherwise noted.

4. Genesis 1:1-2:25, in *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1983). Reference will also be made to the Greek Septuagint and other versions which may be found in *Septuaginta*, ed. Alfred Rahlfs, 2 vols. (Stuttgart: Deutsche Bibelgesellschaft, 1935) 1:1-4; and *Patrologie Graecae*, ed. J. P. Migne, 161 vols. (Paris: J. P. Migne, 1857), 16:143-178.

5. This can be seen by noting the scientific footnotes throughout this paper.

creation texts in spite of it being one of the oldest Northwest Semitic cosmogonies. The prologue in the Gospel of John (6) is used because it is the council account (7) most people are familiar with. The creation account of the Bushongo (8) is a short African account which very closely parallels the Theban creation account; we use it in the latter's place because there is no single source for the Theban cosmogony. We use the Theogony of Hesiod (9) sparingly to provide Greek parallels. The Ba'al and 'Anat

6. John 1:1-18, Either *Novum Testamentum Graece*, 26th ed., (Stuttgart, Deutsche Bibelgesellschaft, 1979); or *The Greek New Testament*, 3rd ed., (New York: United Bible Societies, 1975).

7. A small word on terminology: We are using the terms 'cosmogony' and 'creation account' to refer to ancient accounts of the creation of this world. The term 'council account' refers to the old accounts of the council of the Gods before the foundation of the world.

8. E. A. Wallis Budge *Osiris and the Egyptian Resurrection* 2 vols. (New York: Dover Publications, 1973 reprint of 1911 ed.). Unfortunately we are reduced to using Budge's rendering.

9. Either from *Hesiodi Carmina*, ed. Aloisius Rzach (Leipzig: B. G. Teubneri, 1902; reprinted Athens: Demetrios N. Papadimas, n.d.) or *Hesiod: The Homeric Hymns and Homeric Epics*, ed. Hugh G. Evelyn-White (Cambridge, Massachusetts: Harvard University Press, 1970).

cycle (10) are the oldest Northwest Semitic religious texts known and provide one of the best council accounts. The Discourse on the Abbaton (11) is an old Coptic document which combines both council and creation accounts. The Shabaka Stone (12), also known as the Memphite theology, besides being called the oldest book in the world and is the most complete Egyptian council account. Among the Philo of Byblos fragments are some fragments of the Phoenician cosmogony (13). The accounts in Job (14) and

10. 'Anat III:AB.B this is text 137 in Cyrus H. Gordon *Ugaritic Textbook*, (Rome: Pontifical Biblical Institute, 1965), pp. 197-198. References to the Ugaritic text will be given by UT (text number):(line number) whereas the English text will be given by UT (page number). There has been much dispute on the ordering of the tablets or whether there they are even connected so we here will concentrate on only one tablet. There has been some debate that the Ugaritic myths are really only theogonic and the Genesis accounts are cosmogonic (See Loren R. Fisher, "Creation at Ugarit and in the Old Testament," *Vetus Testamentus* 15(1965):331-324.) but since we possess a few accounts which are both we can safely weave them together.

11. In E. A. Wallis Budge *Coptic Martyrdoms* (London: British Museum, 1914 reprinted New York: AMS Press, 1977.), pp. 225-249. References to the text are by folio in the original.

12. From James Henry Breasted, "The Philosophy of a Memphite Priest", *Zeitschrift für Ägyptische Sprache und Alterthumskunde* 39(1901):39-54; or Kurt Sethe, *Dramatische Texte zu altaegyptischen Mysterienspielen* part 1, (Leipzig, J. C. Hinrich's, 1928.).

13. The fragments have been collected by Harold W. Attridge and Robert A. Oden Jr. in *Philo of Byblos: The Phoenician History* vol. 9 of *The Catholic Biblical Quarterly Monograph Series* (Washington, DC: Catholic Biblical Association of America, 1981).

14. Job 1, 2, 38-39 in *Biblia Hebraica Stuttgartensia*. My thanks to Dr. Hugh Nibley for pointing this out to me.

Psalm 82 (15) round out the Biblical accounts both being council accounts and the Job account also containing a cosmogony.

Since the texts we are working with harmonize reasonably well we will operate on the premise that the texts all describe basically the same phenomenon for the parallels in these texts are "more than superficial resemblances which have caught the eye of the investigator in a hasty survey," as each of the text has been generally acknowledged in the role we have noted (16). We have noted that some accounts are creation and others council accounts but there are a few that are both and by using them we may feel justified in working both into a harmonious narrative. Furthermore, our accounts are contiguous either in time or in space being restricted principally to the Near-Eastern mediterranean seaboard.

Although they seem to take place at the beginning (Heb. *bereshit* (17); Gr. *en archē* (18); *ta t' essomena pro t'onta . . . prōton . . . ex archēs* (19)) there is no definite fixed time (it is not Heb. *bereshit*, or

15. Psalm 82 in *Biblia Hebraica Stuttgartensia*.

16. Hugh Nibley, "The Roman Games as a Survival of an Archaic Year-cult," (Berkeley: Unpublished University of California Ph.D. thesis, 1939), p. ii.

17. Gen. 1:1.

18. John 1:1.

19. Theogony 32, 38, 44-45.

Gr. *en tē archēs*), possibly because they were ritually repeated (20).

The scene is set in an indeterminate place somewhere hovering between heaven and earth which is shrouded in dark mists. Genesis sets it above the surface (Heb. *'al-pney*) of the waters (21) John places it in the presence of the great God (Gr. *pros ton theon*, (22)). The Ugaritic text sets it "with the assembly of the gods (Ug. *phr m'd* (23)) in the midst of the mountain of Night at the feet of El;" (24) while for the Egyptians it is in the presence of Ptah on his throne (25).

20. Theogony 1-52; Shabaka Stone 2. See also Stephen D. Ricks, "Liturgy and Cosmogony: The Ritual Use of Creation Accounts in the Ancient Near East," *Foundation for Ancient Research and Mormon Studies Preliminary Report Series*, 1982, pp. 1-7.

21. Gen. 1:2.

22. John 1:1-2.

23. UT pp. 435, 468.

24. UT 137:14, 20.

25. Shabaka Stone 3-6.

26. Shabaka Stone 6, taking the arrangement of the nine as a grammatical peculiarity, of which this text is replete (Sethe, pp. 2-5.), for many many, numberless concourses (See the parallel in Aramaic in Alger Johns, *A Short Grammar of Biblical Aramaic* (Berrien Springs, Michigan: Andrews University Press, 1972), pp. 30-31; and *The New Brown, Driver, and Briggs Hebrew and English Lexicon of the Old Testament*, hereafter BDB (Lafayette, Indiana: Associated Publishers and Authors, 1981 reprint of London: Oxford University Press, 1907), p. 1112.).

Council in Heaven.

At the meeting to organize the numberless gods who have been born to the great God and gathered together by him (26), a plan (Gr. *logos*) is presented (27). The purpose is to organize the gods who will then organize the heavens and the earth (28) so that men may live on it (29) as men require special atmospheric and planetary surfaces to live (30). "The Gods stand in the council of God; he judges (makes decisions, decides controversies, acts as a law-giver) in the midst of the Gods" (31) who are gathered

27. Gen. 1:1; John 1:1-2; Psalm 82:1; Shabaka Stone 6-7.

28. Gen. 1:1; John 1:2-3; Job 38:4-7.

29. Abraham 3:24.

30. A. Henderson-Sellers, *The Origin and Evolution of Planetary Atmospheres* (Bristol: Adam Hilger, 1983), p. 202.

31. Psalm 82:1; Shabaka Stone 7; Eg. *wp* = "open up," "judge," "distinguish," "inaugurate," "discern," "part," "separate," "consecrate," "make holy," "*heilig werden*," (cf. Raymond O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford: Griffith Museum, 1981), p. 59; Adolf Erman and Hermann Grapow, *Wörterbuch der Aegyptischen Sprache*, 5 vols. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1926), 1:297-301, cf. 280-284; Walter C. Till, *Koptische Grammatik* (Leipzig: VEB Verlag Enzyklopädie, 1978), p. 336; Wolfhart Westendorf, *Koptisches Hand Wörterbuch* (Heidelberg: Carl Winter Universitätsverlag, 1977), pp. 275, 267; W. E. Crum, *A Coptic Dictionary* (Oxford: Clarendon Press, 1939), pp. 487-488; J. Cerny, *Coptic Etymological Dictionary* (Cambridge: Cambridge University Press, 1976), p. 214. We have chosen a different etymology than these scholars have, having Copt. *ouop* come from Eg. *wp* as well as being related to Eg. *w'f.b.*); cf. Job 1:6; 2:1.

at his feet (32) for a feast (33). The instructions to the assemblage are "Judge the poor and the orphan and sanctify the meek and the poor" Cause the poor and the needy to escape! Snatch them away from the hand of the wicked!" (34) But some of those present "do not know, neither do they understand; they walk to and fro in his darkness." (35) Thus the adversary walks on the scene whether he be the devil (Copt. *pdiabolos* = "the slanderer"), Satan (the accuser), Seth, or Yamn (the chaotic waters). He and his followers (36) are against the plan and thus "shake the foundation (laying) of the earth." (37) The adversary claims lordship over all the assembly telling them that he is "your master" (Ug. *b'lk*) and "your lord" (Ug. *adnk*) (38), thus splitting a once united realm (39). One by one the spirits will be sent down and tabernacled in flesh (40). If the plan is followed the great God promises

32. UT 137:14.

33. UT 137:20-21.

34. Psalm 82:3-4; cf. Job 1:8; 2:3.

35. Psalm 82:5; cf. Job 1:6-7; 2:1-2.

36. UT 137:13-19; Abbaton 13a-13b.

37. Psalm 82:5; Abbaton 16a.

38. UT 137:17, 33-34; Abbaton 13b; Moses 4:1.

39. Compare Shabaka Stone 4, with lines 8-9, 10a-12a.

40. John 1:4, 6, 14; Shabaka Stone 60-61.

"I said you are Gods and all of you sons of the Most High."

(41) "He who does that which is loved will be given life among those in peace." (42) Those who reject the plan are told, "Surely you will die as men, and as one of the princes you will fall." (43) "He who does that which is hateful will be given death under accusation." (44)

Periodically messengers would be sent from God to witness to the people and remind them what they are there for (45) and many of them are appointed "blessed and annointed" to this end (46). "How long will you decide for evil? and lift up your faces of evil?" is the big question (47). The council however is deadlocked (48) and it seems as though everything is going to go in favor of the adversary (49) until one of the Sons of God volunteers to act as advocate and expiate the sins of mankind (50) Finally the great God

41. Psalm 82:6; cf. Abraham 3:25-26.

42. Shabaka Stone 57.

43. Psalm 82:7; cf. Abraham 3:26.

44. Shabaka Stone 57.

45. John 1:6-8.

46. UT 137:5 restoring [b]rkk as[h]tk but this part of the text is fragmented and this is interpolated.

47. Psalm 82:2.

48. UT 137:24-36; Abbaton 9b-11b, 13a-14a.

49. UT 137:36-39; Abbaton 14a.

50. Abbaton 12a, 19a-20b; Moses 4:2; Abraham 3:27. Mainly in Judeo-Christian accounts but our Ugaritic text breaks off here.

stands and decides for the plan to create the earth which will be inherited by his followers among all nations. (51) The adversary is expelled for refusing to go along at this point (52). Then everyone breaks out in rejoicing and singing (53)

The Creation Process.

It should be noted here that these creation accounts are never *ex nihilo* but rather an ordering process of already existing material. The word used throughout the Hebrew accounts (54) is *bâra'* which means to shape, fashion, transform, craft, build, bring forth, set apart, organize (55) Also, "we find the keynote of the Akkadian creation-myth to be order rather than creation -- order in place of the

51. Psalm 82:8; Shabaka Stone 10b-12b.

52. Moses 4:3-4; Abraham 3:26, 28; Abbaton 13b-14b; UT 68:1-30.

53. Job 38:7; Shabaka Stone 61.

54. Gen. 1:1, 21, 27; 2:3; 5:1-2; 6:7; Deut. 4:32; Ps. 89:12, 47; etc.

55. BDB, p. 135, Hugh Nibley, "Before Adam," *Old Testament and Related Studies*, p. 78, Joseph Smith, *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith, (Salt Lake City: Deseret Book, 1976), p. 348, *The Words of Joseph Smith* comp. Andrew F. Ehat and Lyndon W. Cook (Provo, Utah: Religious Studies Center Brigham Young University, 1980), p.359. This is still disputed by some.

preceeding lawlessness." (56) This notion of *creatio ex nihilo* is a relatively recent development (57).

The process of creation is carried out in accordance with the previously discussed plan, for we are told that "everything came into being in accordance with it (Gr. *di' autou*) and without its approbation (Gr. *chōris autou*) not even one thing came into being." (58) This phenomenon is also called "the concept of the creative word". Cyrus Gordon points out that "the Creation was effected neither by work, . . . nor by tools. God simply says, 'Let there be x,' and x comes into existence." (59) That the creation was planned out before hand is indicated by the fact that the entire creation is supposed to have been completed by the Gods yet none of the plants grow until man is forced to "work the soil" (60). Another indication of

56. Jastrow, p. 278, cf. Gen. 1:2.

57. Jastrow, p. 278; Fisher, pp. 315, 321; and Keith Noreen, "Ex Nihilo: The Development of the Doctrines of God and Creation in Early Christianity," *BYU Studies*, 17(1977): 292-298. See Fisher, p. 315 for references to the opposite view.

58. John 1:3.

59. Cyrus Gordon, "Canaanite Mythology," *Mythologies of the Ancient World*, ed. Samuel Noah Kramer (New York: Anchor Books, 1961), p. 217. Gordon says that this is parallel to the Ugaritic smith god Kothar-wa-Hasis in UT 68.

60. Gen. 2:4-5; Note that some experts regard agriculture (i.e. working the soil) as a requisite sign of civilized man (William W. Hallo, and William Kelly Simpson, *The Ancient Near East: A History* (New York: Harcourt Brace Jovanovich, 1971), p. 188.).

planning is the fact that the earth is "a strange and beautiful anomaly in our solar system." (61)

State of the Earth.

The surface of the earth is covered by water (62). "In the beginning there was nothing but darkness, and on the earth there was nothing but water," according to the Bushongo creation legend (63). "In fact, if the earth's land surface were absolutely smooth, all of it would be 2.5 kilometers under water." (64) The "picture of the earliest stages" includes "a rapidly cycling thin oceanic crust. . . before continental crust was evolved." (65) and the earth is shrouded in mists (66). High winds (67) add to the chaos (Heb. *tohu wabohu*, Gr. *chaos tholon*, *erebōdes* (68)).

61. A. Henderson-Sellers, p. 128 quoting J. E. Lovelock, *Gaia, A New Look at Life on Earth* (Oxford: Oxford University Press, 1979).

62. Gen. 1:2, 6-7, 9-10.

63. Budge, *Osiris*, 2:364.

64. Helena Curtis and N. Sue Barnes, *An Invitation to Biology* (New York: Worth Publishers, 1985), p. 27.

65. Henderson-Sellers, pp. 130-131.

66. Gen. 1:2, 6-7; Job 38:9; Theogony 1-9; Philo, p. 36.

67. Gen. 1:2; Philo, p. 36.

68. Gen. 1:2; Philo, p. 36.

Divisions.

There is a division between light and darkness (69), a sign that the mists around the earth had condensed enough to allow outside light to come in. For the Bushongo, Bumba, their god, one day "vomited, and the sun, moon, and stars were the result." (70) How did the ancients know to start with atmospheric developments following the formation of the Earth which the scientists are now telling us are "critical" (71), so much so that "any discussion of the origin . . . of life on Earth must consider composition of the atmosphere. This is because the atmosphere plays a major, and often dominant, role in shaping the chemical and physical environments found on Earth." (72)

The mists of water condense to form, instead of thick mists of water vapor, water and a cloud cover. An expanse of air comes between the two (73). The scientists tell us that when "the Earth's surface fell to between 373 and 100 C. . . . we do not know precisely when this occurred," that "the Earth probably experienced its first rains and formed its earliest oceans. . . the earliest sediments were laid

69. Gen. 1:4-5.

70. Budge, 2:364.

71. Henderson-Sellers, p. 126.

72. Henderson-Sellers, p. 129.

73. Genesis 1:6-8; Job 38:10.

down with liquid water." (74) This expanse separating the two waters means that the earth has "water in its liquid state on the surface and, at the same time, in its vapour state in the atmosphere," a fact which makes the earth "different from all the other planets." (75) "The presence of liquid water has permitted the removal of CO₂ from the atmosphere and its deposition, in the form of carbonaceous sedimentary material, into the crust" (76) showing how "the type of surface is . . . a result of atmospheric processes." (77)

The land is brought up out of the water (78) which even the scientists say it was once covered with (79). This is also reflected in the world-wide myth of the primordial

74. Robert Hutchinson, *The search for our beginning*, (sic.) (London: British Museum, and Oxford: Oxford University Press, 1983), p. 153. Cf. Job 38:24-26; Philo, p. 36.

75. Henderson-Sellers, p. 125.

76. Henderson-Sellers, p. 125.

77. Henderson-Sellers, p. 129. This would be the *ilyn* or the *hydatodous mikros sēpsin* of Philo, p. 36. The *sēpsin* being rotted material implies organic compounds as does *ilys*, "mud" or "silt" which plants grow out of; cf. Herodotus 2: 12, 2; 2: 93, 6; Plutarch, *De Iside et Osiride* 33.

78. Gen. 1:9-10; Job 38:11.

79. Henderson-Sellers, p. 130

mound (80). Plate tectonics cause the land masses to move making mountains, valleys and other inequalities of elevation (81) possibly started by a heavenly force, a comet (82). The water runs to the lowest elevation thus causing "the waters underneath the heavens [to] gather to one place (the ocean) and cause the dry ground to appear." (83) "The water ran off the sand and left it dry, but there was neither vegetation nor animal life upon it." (84)

80. The classic study is Maurice A. Canney "The Primordial Mound," *Journal of the Manchester University Egyptian and Oriental Society*, 20(1936):25-40; additional information can be found in John Lundquist, "The Common Temple Ideology of the Ancient Near East," *The Temple in Antiquity*, Truman G. Madsen, ed. (Provo, Utah: Brigham Young University Religious Studies Center, 1984), pp. 60-66; idem. "What is a Temple? A Preliminary Typology," H. B. Hoffman, F. A. Spina, A. R. W. Green, eds., *The Quest for the Kingdom of Gods: Studies in Honor of George E. Mendenhall* (Winona Lake, Indiana: Eisenbrauns, 1983), p. 208; Mircea Eliade, "Sacred Architecture and Symbolism," Diane Apostolos-Cappadona, ed. *Symbolism, the Sacred, and the Arts* (New York: The Crossroad Publishing Co., 1985), p. 110; John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book and Provo, Utah: Foundation for Ancient Research and Mormon Studies, 1985), pp. 59-60. Cf. Herodotus 2: 4, 2-3; Plutarch, *De Iside et Osiride* 33.

81. Scientists put most of the earth's crust formation in the last few billion years as contrast with most of the planets. See the charts in Henderson-Sellers, pp. 26, 34 as well as the discussion on p. 131.

82. Hutchison, p. 152. Cometary impacts are also discussed in relation to the development of the Earth by Henderson-Sellers, pp. 126-128.

83. Gen. 1:9.

84. Budge 2:364.

All of these steps serve to underscore the complexity of the picture and the interrelatedness of many factors. The earth is "the result of the complex interplay of processes acting throughout geological history. If the picture is more complex than previously thought, "in the light of the most recent data," we are told that it "seems more worthwhile." (85) The pattern seems to be an atmospheric change causing a geological change and vice versa (86). It is a picture that we cannot get away from as well as one which disturbs the scientists because "it depends on appropriate timing" (87).

Angiosperms are caused to spring up. First grass, then other flowering plants, and finally fruit trees (88) appear on the scene apparently suddenly and violently (89). This first indication we have of life is presented in simplified and essential form for "the complexity of the process is staggering . . . but, perhaps surprisingly, life [appeared] ." (90) The experts accord that the plants had to come

85. Henderson-Sellers, p. 22.

86. Henderson-Sellers, p. 21.

87. Henderson-Sellers, pp. 127, 131.

88. Gen. 1:12; Job 38:27.

89. "Vomitted" is the word used in Bushongo accounts (Budge, 2:364.). Compare to the recent scientific views: "It is possible therefore that life may have risen quickly." (Henderson-Sellers, pp. 151, 201.)

90. Hutchinson, p. 154.

first in order to produce the necessary free oxygen which was not present in the atmosphere at that point (91). Because "photosynthesis and respiration depend directly upon the chemical composition of the atmosphere" (92) our texts hit right on the mark by showing us what is happening in the atmosphere. If the texts indicate that life may not have started on Earth, many experts also concede that life need not have originated on Earth (93).

The appearance of plant life (94) and thus atmospheric oxygen causes the cloud cover to be completely broken up (95) which causes the appearance of the "lights in the expanse of heaven to cause a distinction between day and night." (96) From this the reckoning of time can be made (97) but is not made at this point (98).

91. Hutchison, p. 152; Henderson-Sellers, pp. 133-134.

92. Henderson-Sellers, p. 129.

93. Henderson-Sellers, p. 126.

94. "Possibly the most important environmental upheavals on the Earth have been a direct consequence of the evolution of life." (Henderson-Sellers, p. 150.)

95. The net-oxygen gain causes only negligible climatological change but drastic upper atmospheric change. "This perturbation also could affect cloud cover through changing the amount and nature of convective activity." (Henderson-Sellers, p. 150.) Cf. Job 38:34-38.

96. Gen. 1:14; Job 38:27-32; cf. Philo, p. 36.

97. Gen. 1:14-18; Job 38:31-33.

The next development is the appearance of general life forms in the waters and the air: aquatic "swarming things", birds, large sea creatures (99). Other accounts are more specific: the raven, the peacock, the ostrich, the hawk, the eagle, the crested eagle, the crocodile, the levithian, a little fish, the tortoise, a white heron (100).

Then land creatures are brought forth: pasturing creatures, and creeping things, the beasts of the field (101). Specifically mentioned are the leopard, the lion, a scarab, a goat, the wild goat, the wild ass, the bison, the horse, white ants, the grasshopper, the behemoth, the ox (102).

Finally man comes on the scene in the form of the Gods, and to govern the rest of creation (103). God then blessed them, and gave them the same commandment he had given the

98. The unspecified generic time units, which are used before the mechanisms for measuring time are available, continue to be used throughout the creation story in Genesis and we don't pick up any more time references until Gen. 5:3. It is interesting to note that the experts still cannot decide "precisely how or at what rate" these processes took to occur (Henderson-Sellers, p. 134.).

99. Gen. 1:20-22; Henderson-Sellers, pp. 155-156.

100. Job 38:41; 39:13-17, 26-30; 41:1-39; Budge, 2:364.

101. Gen. 1:24-25; Job 40:20; Philo, p. 38.

102. Job 38:39-40; 39:1-12, 18-25; 40:15-24; Budge 2:364.

103. Gen. 1:26-27; Abbaton 9b-10a.

animals (104), namely to multiply, and fill the earth (105). Additionally, they are told to shepherd and govern the rest of creation (106). Yoko Lima, the primal man of the Bushongo account, is made "god on earth" by Bumba, the creator god, who then ascends to heaven (107). Then they are instructed in dietary matters: Men may eat angiosperms (108) and animals may eat green plants (109).

We are then told that the Gods finished the heavens and earth and all their armies (or organized hosts (110)).

What follows is a genealogical introduction to the lineage history of a specific family (111). This serves to introduce a new scene in the story and place it into historical context (112). The following passage would be a

104. Gen. 1:22.

105. Gen. 1:28.

106. Gen. 1:28.

107. Budge, 2:364.

108. Gen. 1:29.

109. Gen. 1:30.

110. Gen. 2:1.

111. Gen. 2:4; cf. Gen. 4:17-19; 5:1-32; 6:9-10; 10:1-32; 11:10-27; 25:12-19; 36:1-43; 37:2; 1 Chr. 1:1, 28-29; 5:1, 7 (actually chapters 1-9 serve this purpose); Matt. 1:1-17; Ether 1:6-32; Moses 3:4, 5:42-43, 6:8-22.

112. So all the examples cited in note 111.

separate story woven into our account (113). However, there is no way of knowing whether this is an enlargement on the theme of creation of the earlier chapter or a later story. We treat it as the former.

Man is formed from dust from the ground (114). The verb (Heb. *yâtzar*, Copt. *tasio*) refers to a potter forming a vessel on the wheel (115). Then the Gods infuse a living spirit into the man through the nostrils to make him become a living soul (116). In this way, those who participated in the council are tabernacled in flesh in accordance with the plan (117). Likewise, the woman is formed from the man who has undergone the sleep of forgetfulness, by taking "one from his closest friends (*tseja'* (118)) and encased her in flesh and the Lord God built the close friend which he took from the man into

113. However, there is no reason to consider them the work of separate redactors. Moses could have simply combined two accounts revealed by two earlier prophets.

114. Gen. 2:7-8; Abbaton, 9b-11b where there is a long discussion about the sort of man to be formed.

115. See BDB p. 427.

116. Gen. 2:7; Abbaton, 12b.

117. John 1:14.

118. Hugh Nibley, "Patriarchy and Matriarchy," *Old Testament and Related Studies*, (Salt Lake City: Deseret Book and Provo, Utah: Foundation for Ancient Research and Mormon Studies, 1986), pp. 87-88.

a wife and brought her to the man." (119) Whereupon the man remarks how much she is like him (120), making her truly "a helper similar to him" (121) one who corresponds to him and thus is his equal (122), one of the same general race, species, or family (123).

Conclusion.

At this point space must halt our study into these ancient documents. The documents have much to say about the space of time between the creation and the foundations of the current civilizations. The creation of man is merely a convenient stopping point.

For the individual who still holds to the evolutionary notion that the ancient accounts were merely the primitive superstitious mutterings of ignorant savages the question that remains to be answered is how did the ancients come by these detailed scientific descriptions of the Earth's creation? The ancients claimed that they received this

119. Gen. 2:21-22.

120. Gen. 2:23; Abbaton, 15a.

121. LXX Gen. 2:20, Abbaton, 15a *kataro* "in Vergleich zu" See Till, p. 111.

122. MT Gen. 2:20, BDB p. 617; cf. Abbaton, 15a.

123. LXX Gen. 1:11-12, 21, 24-27; 2:18-21. This race is the same as God's. See Acts 17:28; cf. Genesis 1:26; 5:1-2; Abbaton, 9b-10a, 11a; cf. John 20:17.

knowledge from God (124). As long as one refuses to accept this explanation he will have to account for how the ancients achieved such scientific accuracy and communicated it without all the technical jargon which modern scientists use. As well, he will have to account for the purpose behind the creation which modern science cannot provide and which has disappeared from most modern worldviews.

124. Job 38:1-6; John 1:6-8, 14-16; 1 John 1:1-2; Moses 1:1, 6-8, 27-36, 39-40; Abraham 3:22-23; Theogony, 29-35.