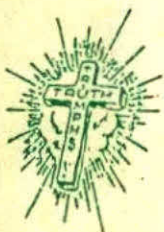
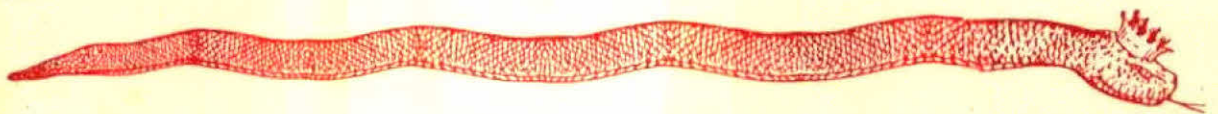


APOLOGETICS 30



Adam's "help" became a "goddess"



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

Adam's "help" became a "goddess"

Gen. 2: 18, 20

We today are witnessing the gradual bringing together of all religions. On what basis is this possible?

MATTHEW 12 CT

26 And if the Satan is-casting-out the Satan, he-was-parted upon himself. How therefore will his kingdom be-made-to-stand?

Satan has a very real Kingdom. We study some concerning God's Kingdom, but the average person has little or no knowledge of Satan's Kingdom. There is a teaching common to all religions. This common teaching is expressed very well by the Roman Catholic, "Baltimore Catechism."

The Hail Mary

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Hail, Holy Queen

Hail, Holy Queen, Mother of Mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee we do send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

Regina Coeli

(Said during Eastertide, instead of the Angelus)

Queen of heaven, rejoice, Alleluia.

For He whom thou didst deserve to bear, Alleluia.

Hath risen as He said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Because Our Lord is truly risen, Alleluia.

↪ In these underlined titles the basis for all idolatry lies hidden. Let us return to Genesis where Satan began his Kingdom. Keep in mind a very important scripture. ↲

ROMANS 6

16 Are-YOU not knowing-absolutely that to-whom YOU-are-devoting yourselves slaves with-reference-to obedience, YOU-are slaves to-whom YOU-are-obeying, either-indeed of-sin with-reference-to death or of-obedience with-reference-to righteousness?

GENESIS 2.

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

וַיִּצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיְנַפֵּשׁ
and the from dust the God Jehovah And
blew ground (of) man became into nostrils

19 And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. 20 And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

בְּאֶפְסוֹ נִשְׁמַת חַיִּים וְיָדוּ הָאָדָם לְנֶפֶשׁ חַיָּה:
.soul living a man the and life breath his into
became of nostrils

וַיִּצַר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַי הַשָּׂדֶה וְאֵת
and field the beast every the from God Jehovah And
of ground formed

Note the word

כָּל־עוֹף הַשָּׁמַיִם
the bird every
heavens of

"formed." It is written two ways.

In the case of animals this word

is written with one yod (י). In the case of man

The Pentateuch and Haftarahs

he was not mortal, that is, subject to death. Neither was he immortal, that is, not subject to death. Adam had the ability to turn toward good or toward evil.

7. formed. The Heb. וַיִּצַר is from the same root, vatzar, as is used of the potter moulding clay into a vessel, possibly to remind us that man is 'as clay in the hands of the potter'. The Rabbis point to the fact that in this verse the word for 'formed' (vavvitzer) is written with two yods, whereas in v. 19, when relating the creation of animals, it has only one yod (וַיִּצַר). Man alone, they declare, is endowed with both a Yetzer tov (a good inclination) and a Yetzer ra (an evil inclination); whereas animals have no moral discrimination or moral conflict. Another explanation is: man alone is a citizen of two worlds; he is both of earth and of heaven.

Adam was created in the image and likeness of God. (Gen. 1:26) Adam named the beasts and birds. (Gen. 2:19,20)

Adam could evolve in only one direction - down, away from God. In Genesis 2:7,19,20 above God left no room for teaching "evolution", a Satanic doctrine.

GENESIS 2

21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: 22 and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. 23 And the man said, 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 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

☆ προσκολλάω (proskollaō)
Gen. 2:24 "cleave,"
"to-be-very-
united" LXX
and Matt. 19:5,
Mark 10:7,
Eph. 5:31
An area
Satan can
enter. →

MATTHEW 19 CT

4 But the-(one) having-answered said to-them, Read-YOU not that the-(one) having-made from beginning he-made them male and female, 5 And said, On-account-of this (a) MAN will-leave-behind the father and the mother, and he-will-be-very-united to-his wife, and the two will-be with-reference-to one flesh? 6 So-that they-are no-more two, BUT one flesh. What-(thing) therefore the God paired-together, let not MAN be-separating.

I CORINTHIANS 7 CT

5 YOU-be not depriving one-another, if not something out-of agreeing toward (a) season in-order-that YOU-might-be-unoccupied for-the prayer and YOU-might again be on the same (relationship), in-order-that the Satan might not try YOU because-of YOUR no-self-control.

Sex is not a "dirty" word. By the very fact that Eve was taken out of Adam there was built in to this pair an intense desire to be again very-united. On the other hand animals have no interest in sex for sex itself as do people.

In the study of the record of the creation of man as recorded in the book of Genesis, we will encounter many difficult statements. Many opinions exist in regards the statements. I will do my best to give you the most accurate information that I possibly can. Scripture is, of course, the final authority. However, the English translation of the Hebrew Old Testament is sometimes very inaccurate and sometimes misleading. It will be necessary to sometimes show Hebrew or Greek interlinears. This is not a study of Genesis but rather of the start and progress of Satan's Kingdom.

From page 2, Gen. 2:19,20, we learned that Adam had an extremely high IQ. We learned also that Adam was formed in sort of a neutral position, capable of turning right to good, or left to evil. Adam was now placed in a garden in Eden and given specific instructions to see what Adam would do.

Inter-
linear
Bible
Jay Green



GENESIS 2

[8] And Jehovah God planted a garden in Eden, to the east, and He put the man whom He had formed there. [9] And out of the ground Jehovah God caused every tree that is pleasant to the sight and good for food to grow. The tree of life also was in the midst of the garden, and the tree of knowledge of good and evil.

[15] And Jehovah God took the man and put him into the garden of Eden to work it and keep it. [16] And Jehovah God commanded the man saying, You may freely eat of every tree in the garden; [17] but of the tree of knowledge of good and evil you may not eat, for in the day that you eat of it, dying you shall die.



4 Let us consider what takes place when Satan enters this garden and approaches Eve.

Jay Green

I TIMOTHY 2

[14] And Adam was not deceived; but the woman having been deceived has become in transgression;

EPHESIANS 6

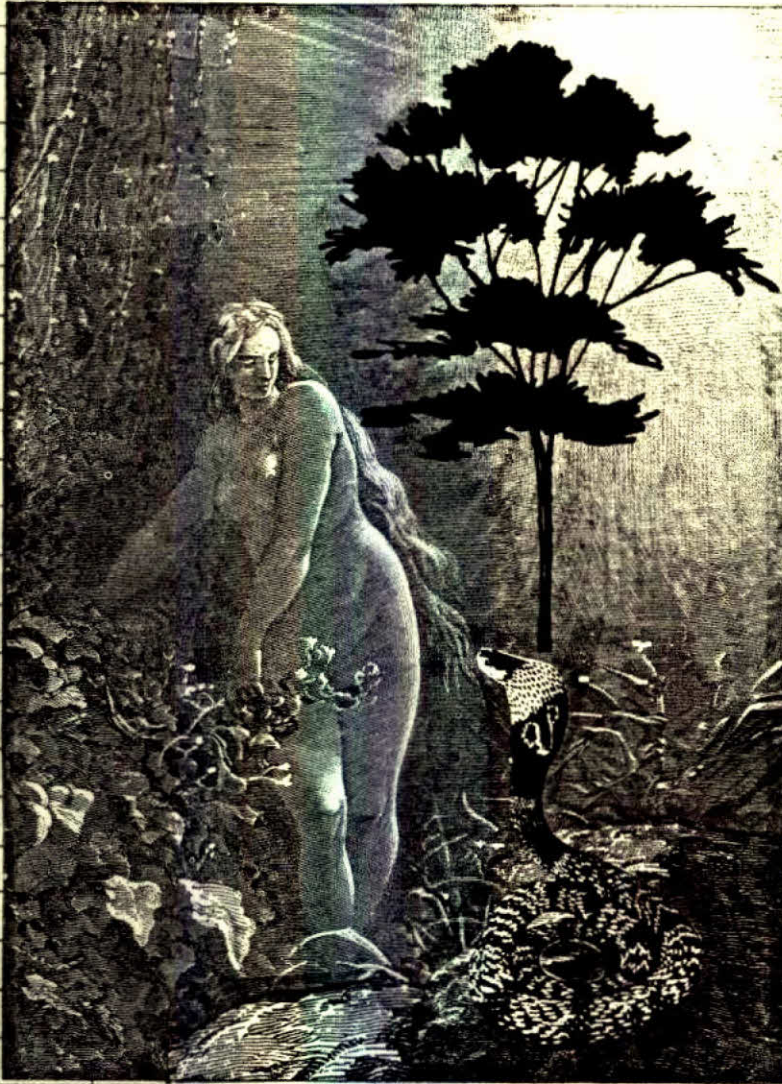
[11] Put on all the armor of God, for you to be able to stand against the wiles of (the) Devil;

JOHN 8

[44] You are of the devil (as) father, and the lusts of your father you desire to do. He was a murderer from (the) beginning, and has not stood in the truth, because there is no truth in him. Whenever he may speak the lie, he speaks from his own; for he is a liar and the father of it.

REVELATION 12

[7] And war occurred in Heaven, Michael and his angels making war with the dragon. And the dragon warred, and his angels, [8] and did not prevail, neither was place found (for) them still in Heaven. [9] And the great dragon, the old serpent being called Devil, and, Satan, he deceiving the whole habitable world, was cast onto the earth, and his angels were cast with him.



GENESIS

3 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? 2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat; 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. 6 And 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 to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

In order to answer the many questions that will be asked, it is important to consider every word very carefully. The meaning of "satan" is "adversary"; in the N.T. he is often called "devil," διαβολος (diabolos), "slandereous."

REVELATION 12

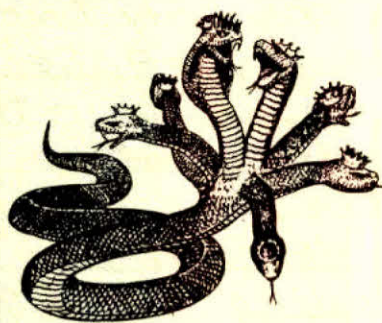
7 And it-came-to-pass (a) war in the heaven, the Michael and his angels to-war with the dragon. And the dragon warred and his angels,

8 And he-was not strong-enough, neither was their place still found in the heaven.

9 And the dragon namely-the great (one) was-cast, the serpent namely-the ancient, the (one) being-called Devil and the satan, the (one) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.

Is Satan a physical dragon?

The dragon is described in Rev. 12:3 and is just a figure of Satan's activity throughout 7 world powers.



Rev. 12:3 CT

3 And another sign was-seen in the heaven, and behold, (a) great dragon red-as-fire, having seven heads and ten horns and on his heads seven diadems,

Neither is Satan a lion.

1 Pet. 5:8

8 ☆ YOU-be-sober, ☆ YOU-watch. ☆ YOUR opponent Devil is-walking-around as (a) howling lion seeking whom to-swallow;

In 1 Peter note the words YOU ☆, and the word "opponent" ἀντίδικος (antidikos), literally: "against-that-which-is-just" (See L+S -from δίκη). To whom is 1 Peter written?

1 Peter 1:1

To Jewish believers of the dispersion. →

1 Peter (an) apostle of-Jesus Messiah to-chosen resident-alien of-dispersion of-Pontus, of-Galatia, of-Cappadocia, of-Asia and of-Bithynia,

Pentateuch and Haftorahs

14. the serpent. As the tempter and instigator of the offence, sentence is passed upon it first; and as the tempter, the serpent is cursed, and not its dupes and victims.

shalt thou go . . . shalt thou eat. Better upon thy belly thou goest and dust thou eatest. 'Till the eighteenth century it was the general belief that the serpent had been walking upright and was now reduced to crawling. This is quite un-Biblical. The meaning is, Continue to crawl on thy belly and eat dust. Henceforth it will be regarded as a curse, recalling to men thy attempt to drag them to the dust' (B. Jacob).

All the days of thy life. As long as thy species lasts.

→ We can clearly conclude that it was not a literal serpent that confronted Eve in the garden. In what form did Satan appear? Scripture records just how far Satan can "transfigure" himself in his outward form. Scripture further states that Satan has his ministers

2 Cor. 11 CT

13 For the (ones) such-as-these (are) false-apostles, treacherous workmen, transfiguring-themselves into apostles of-Messiah.

14 And no marvel, for the Satan is-transfiguring-himself into (an) angel of-light. ☆ ←

15 Therefore (it-is) not (a) great-thing if his ministers also are-transfiguring-themselves as ministers of-righteousness; of-whom the finish will-be according-to their works.

→ who "are-transfiguring-themselves" as ministers of righteousness.

☆ Satan appeared to Eve in this way. John warns us that Jesus is "the light" and he is

"the authentic (one)." (See also 2 Cor. 11:3)

Now consider Ephesians 6:11 in the CT.

John 1 CT

7 This-(one) came with-reference-to (a) witness, in-order-that he-might-bear-witness concerning the light, in-order-that all might-trust through him.

8 That-(one) was not the light, BUT in-order-that he-might-bear-witness concerning the light. ☆

9 The light was the authentic (one), which coming into the world is-enlightening every MAN.

6

Ephesians 6 CT

11 YOU-clothe-yourselves-in the full-armour of-the God toward YOUR being-able to-stand to the methods of-the devil;

Ephesians 4 CT

14 In-order that we-might no-longer be infants, being-tossed (by-waves) and being-brought-around by-every (strong) wind of-the-teaching in the dice-playing of-the MEN, in craftiness toward the method of-the leading- astray,

1 Timothy 2 CT

13 For Adam was first moulded, afterward Eve.

14 And Adam was not deceived,* but the woman having-been-deluded* has-become-and-still-is in transgression;

Webster

SYN.—deceive implies deliberate misrepresentation of facts by words, actions, etc., generally to further one's ends.

delude is to fool someone so completely that he accepts what is false as true;

➔ "Methods" not "wiles" as KJ, page 4. This and Eph. 4:14 are the only two

uses of μεθοδεία (methodeia) in the NT.

Let us examine Satan's "method" in his "deceiving" or "deluding" of Eve. (page 4)

* ἀπατάω (apataō), "to-deceive". (See page 3 KJ- this word occurs twice)

* ἐξαπατάω (exapataō), "to-delude" in Nestle.

↳ There is a slight difference in the meaning. (Webster)

First: he surprised Eve. Eve must have thought herself very special to have an angel show interest in her. There was no way Eve could tell that Satan was in rebellion against God.

Second: he caused Eve to doubt God's word. "Yea hath God said."

Third: he quoted God or almost "seemed" to quote God. God said, "You may freely eat of every tree in the garden---". But God did not stop here. Satan took this part of a sentence and said, did God say, "You shall not eat of every tree of the garden?" This made it necessary for Eve to respond. Eve corrected Satan on this "part" of God's command. Eve seemed very interested in "the tree of knowledge of good and evil." She quoted God as saying, "Ye shall not eat of it, (neither shall ye touch it, lest) ye die." Eve had made God's command a little more intriguing.

Fourth: Satan now contradicts God: "Ye shall not surely die."

Finally: Remember, Eve trusts Satan as a messenger from heaven. Satan explains that God knows that when you eat it, you will be like gods, your eyes will be opened, and you will know good and evil.

Galatians 1 CT

6 I-am-marvelling that thus quickly YOU-are-transferring from the (one) having-called YOU in Messiah's favor into (a) different*good-news,

7 Which is not another; unless there-are some, the (ones) disturbing YOU and willing to-turn-differently the good-news of-the Messiah.

8 BUT even if we or (a) messenger out-of heaven might-be-bringing-good-news to-YOU beside what good-news-we-brought to-YOU, let-him-be anathema.

9 As we-have-said-before-and-still-say, even just-now again I-am-saying, if anyone is-bringing YOU good-news beside what YOU-took-along, let-him-be anathema.

2 Corinthians 11 CT

3 But I-am-fearing lest by-any-means as the serpent deluded Eve in his craftiness, thus YOUR thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to Messiah.

4 For if on-the-one-hand the (one) coming is-preaching another*Jesus whom we-did not preach, or YOU-are-taking (a) different*spirit which YOU-did not take, or (a) different*good-news which YOU-did not receive, YOU-are-tolerating well.

"Messenger" is also the word "angel." (KT)

A repetition of the events in the garden seems to be a very real possibility even since the cross.

* "different" ἕτερος (heteros)

"different and inferior." Gal. 1:6 and 2 Cor. 11:4

• "another" Jesus ἄλλος (allos)

"another" exactly alike. 2 Cor. 11:4

Return now to learn more of what took place in the garden. It is very clear, Gen. 3:6 p. 4, that Eve believed Satan rather than God. Eve was now serving Satan. Reread Rom. 6:16 page 1.

Satan's promise (Gen. 3:5 p. 4) that Eve would become like gods or God was too good a thing to resist. Eve gave of the fruit to Adam. Adam was immediately faced with a choice; either reject the fruit and listen to God or eat the fruit because of Eve's persuasion. He chose to eat the fruit; he was not deceived. (1 Tim. 2:14 page 6) Note in Romans 5:19 Adam's "unwillingness

Romans 5 CT

19 For as-altogether through the unwillingness of-the one MAN to-hear the many were-established sinners, thus also through the obedience of-the one (MAN) the many will-be-established just (ones).

↳ --- to-hear, hence in KT "disobedience"

Gen. 1:28

28 And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it;

The Hebrew scholar Rashi has an interesting comment on this verse.

(28) וַיְבָרֶכְהוּ אֱלֹהִים אֶת-הָאָדָם וְאֶת-חַוָּה וַיֹּאמֶר אֱלֹהִים בְּרָכְוּ וּרְבוּ וּמְלִאוּ אֶת-הָאָרֶץ וְשָׂבוּ אֶת-הָאָדָם — The word lacks a ך after the ם so that it may be read as meaning: and subdue her (i. e. the woman),

In any event Adam chose

to eat the fruit because of Eve. Eve was now serving Satan; and Adam by choice, was serving Satan through Eve.

8 The fact that many pagan nations have a record of the "fall" in the garden does not turn these things or happenings into a myth. Quite the contrary, these records are all proof that the Bible record is true. There is no way so many nations would have such a mythological story. How would it be possible for all nations to invent the same "story". On the other hand, if the Bible record of the tower of Babel is true, it explains the presence of this "story" everywhere. If the various records differ in some details, it may indicate that we who have a Bible have not studied enough to have learned all the facts. Let me give you two such records quoted in, *Bible Myths and their Parallels In Other Religions*, by Doane, 1882. Let me also give you a picture from this book, "representing one of these ancient Pagan sculptures."

Mr. Franklin, in his "Buddhists and Jeynes," says:

"A striking instance is recorded by the very intelligent traveler (Wilson), regarding a representation of the Fall of our first parents, sculptured in the magnificent temple of Josambul, in Nubia. He says that a very exact representation of Adam and Eve in the garden of Eden is to be seen in that cave, and that the serpent climbing round the tree is especially delineated, and the whole subject of the tempting of our first parents most accurately exhibited."

Nearly the same thing was found by Colonel Coombs in the South of India. Colonel Tod, in his "Hist. Rajapoutana," says:

"A drawing, brought by Colonel Coombs from a sculptured column in a cave-temple in the South of India, represents the first pair at the foot of the ambrosial tree, and a serpent entwined among the heavily-laden boughs, presenting to them some of the fruit from his mouth. The tempter appears to be at that part of his discourse, when

— his words, replete with guile,
Into her heart too easy entrance won:
Fixed on the fruit she gazed."

"This is a curious subject to be engraven on an ancient Pagan temple."



In the picture: the tree, the fruit, the serpent are all clear. There is not much doubt that the woman is Eve. Notice Adam is fully clothed. Adam is small, and a head shorter than Eve. It appears that "Adam?" is reaching for a bowl of something that Eve has. Eve is holding the bowl out of his reach as though the bowl contained something "Adam?" wants. Note the expression on Eve's face. Eve is quite at ease with the serpent; note her crossed legs. The serpent has become her god. To "Adam", Eve is his goddess. Or is this not Adam, but Cain her first-born?

Let us ask another question: Why was Satan in the garden? Remember, ancient records vary from one another, even contradicting one another. I am showing here some ancient records which may or may not be true, but can we arrive at any kind of conclusion?

THE BOOKS OF ADAM AND EVE

The Fall of the Devil, xii-xvii.

- xii. 1 And with a heavy sigh, the devil spake: © Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens
2 in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost
3 thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast
received no harm or injury from us, why dost thou pursue us?'
- xiii. 1 The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled
2 from that place. When thou wast formed, I was hurled out of the presence of God and banished
from the company of the angels. When God blew into thee the breath of life and thy face and
likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the
sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and
likeness.'
- xiv. 1 And Michael went out and called all the angels saying:
'Worship the image of God as the Lord God hath commanded.'
2 And Michael himself worshipped first; then he called me and said: 'Worship the image of God
3 the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept
urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and
younger being (than I). I am his senior in the Creation, before he was made was I already made.
It is his duty to worship me.'
- xv. 1, 2 When the angels, who were under me, heard this, they refused to worship him. And Michael
saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath
3 with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and
will be like the Highest.'
- xvi. 1 And God the Lord was wrath with me and banished me and my angels from our glory; and on
2 thy account were we expelled from our abodes into this world and hurled on the earth. And
3 straightway we were overcome with grief, since we had been spoiled of so great glory. And we
4 were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and
caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven
out of my glory.'

xii. 1. expelled I. III + *et alienatus sum*. Story closely parallel to Al Koran Suras vii-xi, Codex Nazaraeus 67: 'The highest kings of light declared: "Let the kings of fire serve Adam." But one, the author of ill, did not follow the commands of the Lord and was hurled in chains.' Cf. Rabbi Moses-Hadarschan: 'When God made Adam, he said to the higher angels, "Bow yourselves down!"'

THE BOOK OF THE SECRETS OF ENOCH 29. 1-30. 1

Here Satanail with his angels was thrown down from the height.

- 4 And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds above the earth, that he might become equal in rank to my power.
- 5 And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless.

Luke 10 CT

18 But he said to them, I was observing the Satan as (a)-beam-of-light having-fallen out-of the heaven.

Ephesians 2 CT

2 In which (sins) at-one-time YOU-walked-around according-to the age of this world, according-to the ruler of-the authority of-the air, of-the spirit namely-the (one) now operating among the sons of-the disobedience;

Note Jesus' statement in past tense, "having-fallen." Ephesians indicates that Satan has "authority of-the air."

11 Moreover the word of Jehovah came unto me, saying, 12 Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. 14 Thou wast the anointed cherub that covereth: and I set thee so that thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. 16 By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire.

As far as I know this passage has long been taught as referring to the devil. Here are Tertullian, abt. 200 A.D. Tertullian's comments. →
Tertullian also refers to Luke* (p.9)

Isaiah 14

12 How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! 13 And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: and I will sit upon the mount of congregation, in the uttermost parts of the north; 14 I will ascend above the heights of the clouds; I will make myself like the Most High. 15 Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. 16 They that see thee shall gaze at thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

If you turn to the prophecy of Ezekiel, you will at once perceive that this angel was both by creation good and by choice corrupt. For in the person of the prince of Tyre it is said in reference to the devil: "Moreover, the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, perfect in beauty" (this belongs to him as the highest of the angels, the archangel, the wisest of all); "amidst the delights of the paradise of thy God wast thou born?"

This description, it is manifest, properly belongs to the transgression of the angel, and not to the prince's: for none among human beings was either born in the paradise of God, not even Adam himself, who was rather translated thither; nor placed with a cherub upon God's holy mountain, that is to say, in the heights of heaven, from which the Lord testifies that Satan fell; nor detained amongst the stones of fire, and the flashing rays of burning constellations, whence Satan was cast down like lightning. * No, it is none else than the very author of sin who was denoted in the person of a sinful man: he was once irreproachable, at the time of his creation, formed for good by God, as by the good Creator of irreproachable creatures, and adorned with every angelic glory, and associated with God, good with the Good; but afterwards of his own accord removed to evil.

You might call Isaiah 14:12-14 Satan's declaration of war. It is not surprising that Satan would begin by causing Adam and Eve to sin; but he must have also thought of trying to turn them away from God to himself.

Not all of the confusion in such a study as this is caused by variations in ancient records. Some problems are caused by those who translate from Hebrew and Greek scriptures into English. Because of a translator's own opinions and many times a disbelief in the word of God, he inserts opinions of his own into the text. This has been a common problem in recent times. Let us now consider a very important and difficult passage in our Hebrew manuscripts.

Genesis 4

4 And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah. 2 And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

→ The words "the help of" are not in any Hebrew text. These words are usually added. The reason! The translators can not bring themselves to believe that Eve really said what the text says she said.

It is necessary to first understand two letters in Hebrew as explained by some grammars.

Exodus 3:1

וַיִּקְרָא יְהוָה אֶל מֹשֶׁה מִן הַבְּרִיחַ וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה
 he and ;Midian the his Jethro the tending was And
 led of priest ,father-in-law of flock Moses
 :הַרְבֵּה הַיְהוָה אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֲחֵינוּ אֲחֵי
 .Horeb to ,God the to and the behind flock the
 of mountain came wilderness

Read Hebrew, right to left. Note et is not to be translated.

"Old Testament Hebrew" by Edward J. Young

In the above text we find the word et, which is not to be translated. It is placed before the object of a verb when that object is both direct and definite.

"The Interlinear Hebrew / Greek English Bible," Jay P. Green

Untranslated Words. There are some Hebrew words which are not translated in this Interlinear Bible. For instance, an untranslated sign defining the direct object of a verb,

et

1898

"Bible Commentary"

"Commentary on the Old Testament," Keil-Delitzsch, 10 Vols. 1861 (Repr. 1976)

I have gotten a man from the LORD] LXX.
 "by means of the Lord;" Onk. "from
 the Lord." Syriac "for the Lord;" Pseudo-
 Jonathan "a man, the angel of the LORD."
 Following the latter paraphrast, Luther,
 Munster, Fagius, Schmidt, Pfeiffer, Baum-
 gart, and others, have rendered "I have got-
 ten a man, even JEHOVAH," as though
 Eve understood that the seed, who was to
 bruise the serpent, should be incarnate Deity,
 and supposed that Cain was that seed. We
 can, however, scarcely see ground enough to
 believe that Eve's knowledge was so advanced,
 or her faith in the Messiah so lively as to
 have called forth such an exclamation. It is
 more probable that the particle rendered in
 our Version from is a preposition (it is in the
 next chapter (v. 24) rendered *with*), and that
 it signifies, as the LXX. has it, *by means of*,
 or, as Gesenius, *by the help of*. There is,
 however, little doubt that her words had
 some pregnant meaning, and that she looked
 on Cain as at all events one of that race
 which was destined to triumph over the seed
 of the Serpent.

—At the birth of the first Eve exclaimed with joy, "I have
 gotten (קָנִיתִי) a man with Jehovah;" wherefore the child received
 the name Cain (קַיִן from קָנָה = קָנָה, κτῆσθαι). So far as the gram-
 mar is concerned, the expression with Jehovah might be rendered, as
 in apposition to "a man," "a man, the Lord" (Luther), but the sense
 would not allow it. For even if we could suppose the faith
 of Eve in the promised conqueror of the serpent to have been
 sufficiently alive for this, the promise of God had not given her
 the slightest reason to expect that the promised seed would be of
 divine nature, and might be Jehovah, so as to lead her to believe
 that she had given birth to Jehovah now. with is a preposition
 in the sense of helpful association, as in chap. xxi. 20, xxxix. 2,
 21, etc. That she sees in the birth of this son the commence-
 ment of the fulfilment of the promise, and thankfully acknow-
 ledges the divine help in this display of mercy, is evident from
 the name *Jehovah*, the God of salvation. The use of this name
 is significant. Although it cannot be supposed that Eve herself
 knew and uttered this name, since it was not till a later period
 that it was made known to man, and it really belongs to the
 Hebrew, which was not formed till after the division of tongues,
 yet it expresses the feeling of Eve on receiving this proof of the
 gracious help of God.

These three examples will give you some idea how little so-called "scholars" believe the scriptures.

"The use of the name (JEHOVAH) is
 significant, though we cannot think that Eve
 already knew this name of God, which was
 first revealed to man at a later period of his
 history, and which is of Hebrew origin,
 whereas that language probably did not exist
 until the time of the dispersion at Babel.
 Yet, doubtless, the historian expresses the
 true meaning of Eve's speech which she spoke,
 inspired by that help which had been gra-
 ciously given her of God" (Keil, 'Bibl. Com-
 ment.').

"The Interpreter's Bible," 1952 (Methodist) Abingdon-Cokesbury Press, Nashville.

Cain seems originally to have been the ancestor of the Kenites. The implications
 of his appearance in this tale will be considered below. The meaning of the name is
 "metalworker" or "smith"; here, however, it is represented as a derivation of a word
 meaning "acquire." "get"—one of the popular etymologies frequent in Genesis—hence
 the mother's words I have gotten a man. From the LORD (KIV) is a rendering, following
 the LXX and the Vulg., of with Yahweh, which is lit., "with Yahweh," and so unintel-
 ligible here (the help of [RSV] is not in the Hebrew). It seems probable that with should
 be 'oth—so, "the mark of Yahweh"—and that the words are a gloss referring either to
 the new Yahweh cult mentioned in vs. 26b, which immediately preceded this verse in J,
 or to the mark set on Cain (vs. 15).

lieve the scriptures. Cain lived before the flood, the Kenites after. ???

Now look at the Hebrew Interlinear on Genesis 4:1.

← Read →

וַתֵּדַע אֵת הַיְהוָה אִשָּׁתוֹ וַתַּהַר וַתֵּלֵד בְּנֵי אֱדֵם וַתֹּאמֶר
 ,said and ,Cain and she And .wife his Eve knew the And
 bore conceived man
 וַתֵּלֵד אֶת אָחִיו אָבֶל וַתִּשָּׂא אֶת יְהוָה וַתֵּלֵד בְּנֵי אֱדֵם
 .Abel brother his to ☆ she And (help the with) man a have I
 bear continued .Jehovah of gotten

There are 5 ets in these two lines. Is it not strange that the only one they want to translate is #3?

With all the effort made by the three examples on page 11 to avoid the fact, the fact, if you believe the scripture, remains, Eve said in Hebrew; "I have gotten a man, Jehovah." On the other hand I must agree with the 3 examples on page 11, that Eve's statement did not in all likelihood have any connection with prophecy of a Messiah. Why then did she say, "I have gotten a man, Jehovah?" *

There is an event of history noted in Genesis 6:1-4 that is very firmly established in world history.

Genesis 6

6 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. 3 And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh; yet shall his days be a hundred and twenty years. 4 The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

Angels had sex with human women.

I have given a great number of facts recorded in history to support the Bible record. See 29 pages of this proof in the 29-page course entitled "Fallen Angels."

There are many questions which must be considered at the same time as the one above. *

Why on page 2, Gen. 2:25 do we read that Adam and Eve were not "ashamed" and yet on page 4, Gen. 3:7, "they sewed fig-leaves together"?

Theological Dictionary of the OT

Vol. II, p. 52 (ashamed)

בֹּשׁ bōsh 27 By

way of contrast, bosh expresses the idea that someone, a person, a city, a people, a professional organization, or the like, underwent an experience in which his (or its) former respected position and importance were overthrown. Someone risked something to a power, whether it be to another person, a country, or a god, and thus undertook a daring venture. Now he receives the consequences of that venture so that he must suffer the opposite of what he sought, viz., dishonor, and be put to shame, not because of some subjective act but because of something that was inherent in the risk he took. In short, bosh always has a passive connotation even in its causative forms; a person endures it. It is also worthy of note that this root is in no way oriented to sexual shame—Gen. 2:25 (hithpa'el) seems to mean, "they (the man and his wife) were not found in a state of shame as far as their nakedness was concerned."

This fact is extremely important because we today are so sex conscious.

Adam and Eve were ashamed before God after their sin because they lost their "glory" covering.

The following shifts back and forth between literal and figurative. Note especially the *.

THE BOOKS OF ADAM AND EVE

From the Pseudepigrapha, R. H. Charles, p. 146

- xvii. 1 And instantly he hung himself from the wall of paradise, and when the angels ascended to
 * 2 worship God, then Satan appeared in the form of an angel and sang hymns like the angels. And
 I bent over the wall and saw him, like an angel. But he saith to me: "Art thou Eve?" And I said
 3 to him, "I am." "What art thou doing in paradise?" And I said to him, "God set us to guard and
 4 to eat of it." The devil answered through the mouth of the serpent: "Ye do well but ye do not eat
 5 of every plant." And I said: "Yea, we eat of all, save one only, which is in the midst of paradise,
 concerning which, God charged us not to eat of it: for, He said to us, on the day on which ye eat
 of it, ye shall die the death."
- xviii. 1 Then the serpent saith to me. "May God live! but I am grieved on your account, for I would not
 have you ignorant. But arise, (come) hither, hearken to me and eat and mind the value of that tree."
 2. 3 But I said to him, "I fear lest God be wroth with me as he told us." And he saith to me: "Fear
 * not, for as soon as thou eatest of it, ye too shall be as God, in that ye shall know good and evil.
 4 But God perceived this that ye would be like Him, so he envied you and said, Ye shall not eat of
 5, 6 it. Nay, do thou give heed to the plant and thou wilt see its great glory." Yet I feared to take
 of the fruit. And he saith to me: "Come hither, and I will give it thee. Follow me."
- xix. 1 And I opened to him and he walked a little way, then turned and said to me: "I have changed my
 2 mind and I will not give thee to eat until thou swear to me to give also to thy husband." (And) I said.
 "What sort of oath shall I swear to thee? Yet what I know, I say to thee: By the throne of the
 3 Master, and by the Cherubim and the Tree of Life, I will give also to my husband to eat." And
 when he had received the oath from me, he went and poured upon the fruit the poison of his wicked-
 ness, which is lust, the root and beginning of every sin, and he bent the branch on the earth and I took
 of the fruit and I ate.
- xx. 1 And in that very hour my eyes were opened, and forthwith I knew that I was bare of the right-
 * 2 eousness with which I had been clothed (upon), and I wept and said to him: "Why hast thou
 3 done this to me in that thou hast deprived me of the glory with which I was clothed?" But
 I wept also about the oath, which I had sworn. But he descended from the tree and vanished.
 4 And I began to seek, in my nakedness, in my part for leaves to hide my shame, but I found none,
 for, as soon as I had eaten, the leaves showered down from all the trees in my part, except the fig-
 5 tree only. But I took leaves from it and made for myself a girdle and it was from the very same
 plant of which I had eaten.
- xxi. 1 And I cried out in that very hour, "Adam, Adam, where art thou? Rise up, come to me and
 2 I will show thee a great secret." But when your father came, I spake to him words of transgression
 3 [which have brought us down from our great glory]. For, when he came, I opened my mouth and
 the devil was speaking, and I began to exhort him and said, "Come hither, my lord Adam, hearken
 to me and eat of the fruit of the tree of which God told us not to eat of it, and thou shalt be as
 4 a God." And your father answered and said, "I fear lest God be wroth with me." And I said to
 5 him, "Fear not, for as soon as thou hast eaten thou shalt know good and evil." And speedily
 I persuaded him, and he ate and straightway his eyes were opened and he too knew his nakedness.
 6 And to me he saith, "O wicked woman! what have I done to thee that thou hast deprived me of
 * the glory of God?"

Zohar, Vol. 1, p. 168

when Adam sinned, God took from him the armour of the bright and holy letters with which he had been encompassed, and then he and his wife were afraid, perceiving that they had been stripped, so it says AND THEY KNEW THAT THEY WERE NAKED. At first they had been invested with those glorious crowns which gave them protection and exemption from death. When they sinned, they were stripped of them, and then they knew that death was calling them, that they had been deprived of their exemption, and that they had brought death on themselves and on all the world.' [53b]



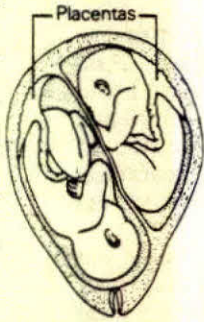
The Zohar gives some further information indicating that Cain and Abel were twins.

➔ The Zohar gives us similar information.

Zohar, Vol. 1, pp. 171, 172

Adam clave to that unclean spirit, and his wife clung to it at first and received defilement from it. Hence when Adam begat a son, that son was the son of the impure spirit. Thus there were two sons—one from the unclean spirit, and one after Adam had repented. Thus one was from the pure side and one from the impure.' R. Eleazar said: 'When the serpent injected his impurity into Eve, she absorbed it, and so when Adam had intercourse with her she bore two sons—one from the impure side and one from the side of Adam; and Abel bore a resemblance to the higher form and Cain to the lower. Hence it was that their ways in life were different. It was natural, too, that Cain, coming from the side of the angel of death, should kill his brother,

14 Rashi; Genesis 4:1 Explains from the Hebrew text that Cain's birth took place before leaving the garden. Let us see what we can learn in regards to the possibility that Cain and Abel were twins.



Twin pregnancy

Twins occur as the result of either the splitting of a single egg or the parallel development of two eggs. Seven out of ten pairs of twins are binovular, which means that two eggs were fertilized by two sperms. These are "fraternal" twins. Fraternal twins each have a placenta.

Fraternal twins each have their own placenta.

The Interlinear Literal Translation of The Hebrew Old Testament, by George Ricker Berry, 1943.

Genesis 4

"And the man knew Eve his wife; and she conceived, and bore Cain; and she said: I have acquired a man Jehovah, and she[☆] continued to bear his brother Abel."

The AMA Family Medical Guide, 1982

I have corrected this phrase as shown above. (p.12)

Note ☆ "she continued to bear" --- Abel. The same also in Jay Green's Interlinear page 12. But only once "the man knew Eve."

The question of course; is this figurative or literal? →

12 Not according-as Cain was out-of the evil (one) and he-slew his brother; and for-sake-of what slew he him? Because his works (were) evil, but the (ones) of-his brother just.

John 8:44 CT

44 YOU yourselves-are out-of the father namely-the devil, and the desires of-YOUR father YOU-are-willing to-be-doing. That (one) was MAN-killer from (the) beginning, and he-has not stood-and-is-(not) standing in the truth, because truth is not in him. At-the-time-that he-might-be-speaking the lie, he-is-speaking out-of (his) own-(things); because he-is (a) liar and the father of-it.

→ The fact of Satan being a liar is literal; but is his being a "MAN-Killer" literal? See Zohar, Vol. 1, pp 171, 2. (p.13)

Consider Genesis 4:25 - 5:5 → This is only the 2nd time that the scripture says that "Adam knew his wife." The first time is in Gen. 4:1. (p.10) At that time Cain and Abel were born. It is not said in scripture that Cain or Abel were in Adam's "likeness." This part of events in Adam's life is passed by almost as though it was a "bad dream." "The book of the generations of Adam" (Gen. 5:1) begins with Seth (vs. 3) "in his own likeness." Cain and Abel are not mentioned.

Gen. 4

25 And ⁴Adam knew his wife again; and she bare a son, and called his name "Seth": For, said she, God "hath appointed me another seed instead of Abel; "for Cain slew him. 26 And to Seth, to him also there was born a son; and he called his name Enosh. Then began men to call upon the name of Jehovah.

5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 'male and female created he them, and 'blessed them, and called their name 'Adam, in the day when they were created. 3 And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth; 4 and the days of Adam after he begat Seth were eight hundred years: and he begat sons and daughters. 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

From Gen. 5:3 the Rabbis teach that Adam lived apart from his wife for 130 years. From Gen. 4:25, it may be that only Abel and not Cain was regarded as Adam's seed. There is no proof that Abel did not have children. In Gen. 4:26 we read, "Then began men to call upon the name of Jehovah." In Appendix 21 of *The Companion Bible*, Ethelbert W. Bullinger gives a very good summary of how this statement is to be understood.

21 ENOS. (GEN. 4. 26.) "CALLING ON THE NAME OF THE LORD."

● "Then began men to call upon the name of Jehovah." If this refers to Divine worship it is not true: for Abel and Cain both began, and their descendants doubtless followed their example.

What was really begun was the profanation of the Name of Jehovah. They began to call something by the Name of Jehovah. ● The A.V. suggests "themselves", in the margin. But the majority of the ancient Jewish commentators supply the Ellipsis by the words "their gods"; suggesting that they called the stars and idols their gods, and worshipped them.

The Targum of Onkelos explains it: "then in his days the sons of men desisted from praying in the Name of the Lord."

The Targum of Jonathan says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the Name of the Word of the Lord."

Kimchi, Rashi, and other ancient Jewish commentators agree with this. Rashi says: "Then was there profanation in calling on the Name of the Lord."

Jerome says that this was the opinion of many Jews in his days.

Maimonides, in his *Commentary on the Mishna* (a constituent part of the Talmud), A.D. 1168, in a long treatise on idolatry, gives the most probable account of the origin of idolatry in the days of Enos.

The name Enos agrees with this, for his name means frail, weak, sickly, incurable. The sons of men, as "Enōsh", are so called for a similar reason (Job 7. 17; 15. 14. Ps. 9. 20; 103. 15. Dan. 2. 43). See Ap. 14.

If Jonathan, the grandson of Moses, became the first idolatrous priest in Israel (see notes on Judg. 18. 30), what wonder that Enos, the grandson of Adam, introduced idolatry among mankind.

▲ Moreover, what "ungodliness" did Enoch, "the seventh from Adam" have to prophesy about in Jude 14, 15, if purity of worship was begun in the days of Enos, instead of profanation in calling on the Name of the Lord?

Surely this is sufficient evidence that this profanation of the Name of the Lord was the reason why Enoch was raised up to prophesy against it.

◀ Jude CT

14 But Enoch, seventh from Adam, prophesied also for-these (men) saying: Behold Jehovah came among his holy myriads,

15 To-make judgement down-upon all and to-reprove all the impious concerning all the works of-their impiety of-which they-acted-impiously and concerning all of-the hard-things (of-)which impious sinners spoke down-upon him.

● The KJ has in the margin --- or, "call themselves by the name of Jehovah." If these explanations are true it would not show

Seth's line to be any better than Cain's. In any event only 8 persons came through the flood. The KJ marginal note has quite good support in my opinion; for Eve really called Cain by the name of Jehovah if you recall she said, (p. 12) "I have gotten a man Jehovah." If Eve believed Satan, and she obeyed him, and her eyes were opened, and she believed she had become as gods (Elohim), she of course was a goddess and the Mother of God, even Cain, even Jehovah.



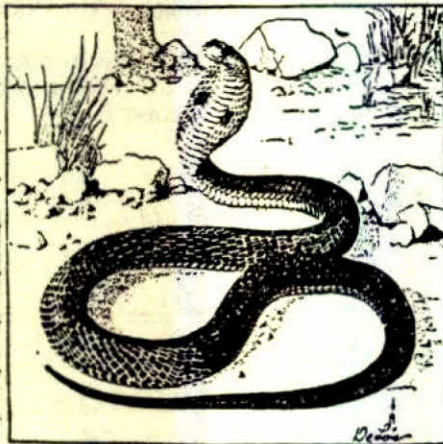
Look again at our picture from p. 8. The serpent becomes "god"; Eve the "goddess" and "mother of god"; and Cain becomes the "son of god." This is the idolatrous representation of the "trinity" idea of all mythology.



Is it surprising that this is the "determinative" for "goddess" in Egyptian hieroglyphic writing?

Remember animals are used in scripture in a "figurative" way in many cases. Jesus is "the lamb" of God. The "goat" is used as a picture of a sin offering for Israel. See the "frog" in Apologetics 17. Animals were created by God to have certain characteristics that make them fit for God's use in these figurative ways, I wish to take time to show you some characteristics of serpents so that we will understand the figurative use better.

Encyclopedia (Vol. 5) The Book of Knowledge, Vol. 15 p. 5409
 Britannica, 1929 p. 937 ▼ This article starts with Genesis.



BY COURTESY OF NEW YORK ZOOLOGICAL SOCIETY

THE COBRA, WHOSE BITE CAUSES THOUSANDS OF DEATHS YEARLY IN INDIA. WHEN IT IS ABOUT TO STRIKE THE NECK IS DISTENDED AS SHOWN

The snakes, however, have few friends, and there is no outcry because snakes are growing fewer around the homes of men.

Perhaps some of this attitude comes from the lessons learned in childhood. In the Book of Genesis, toward the end of the story of Eden we find the following:

And the Lord God said unto the serpent: Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Apparently mankind has always done its utmost to bruise the head of the serpent, and some species have bruised our heel. The snakes, or some of them, do do us harm, but some of them do a great deal of good.

Naturalists tell us that the ancestors of the snakes in the long ago had four limbs.

↪ Satan's poison also kills many.

Satan is the true god of all idolatry.

Consider →
 Exodus 7: 8-12
 (p. 17)

Some snakes feed on other snakes. The King Cobra will eat nothing else, and the King Snake destroys many of other species. Where religion or custom forbids killing snakes, as in some parts of India, they may become a real plague.

Satan has a great appetite.

A SNAKE THAT SOMETIMES GROWS TO BE THIRTY FEET LONG

These monsters have keen sight and great teeth in both upper and lower jaws, and have fronted life with audacity since long before man, in the warmer parts of Asia, Africa, America, Australia and the West Indies.

We do well to doubt unconfirmed reports of the size of wild things killed and measured in haste far from the aids to scientific accuracy; but it is well established that India and Malacca have a python thirty feet long, and that the great Anaconda, or Water Boa, of tropical America may reach nearly the same size.

No wonder these reptiles can crush deer, sheep and men. Appetites are naturally keener in the wilds than in a cage at a zoo; but even under unfavorable conditions a boa fourteen feet long ate four dead lambs, each between twelve and nineteen pounds in weight, and each having horns several inches long. That was a meal consumed within twenty-four hours, and sufficed for only ten days, when a fifth lamb was eaten. Another boa is said to have swallowed a goat weighing ninety-three pounds in an hour and a half; while a third, after eating a thirty-one-pound goat, swallowed a forty-three-pound deer the same day.

Exodus 7

8 And Jehovah spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Show a wonder for you; then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. 10 And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. 11 Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments. 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

The King Snake is a handsome cannibal which attacks any other snake it meets, no matter if poisonous, and, if bitten, seems to suffer little harm. It is gentle toward man and makes an interesting pet.

Snakes live long and grow continuously, and in order that they may do so, they cast their skins several times a year.

← In this case
God's serpent
swallowed
Pharaoh's
serpents.

But Satan
as a serpent
can "swallow"
all idolatry to
bring the
world into his

power, as
we shall
see.

Satan can
blind. →

← Satan
has time?

A CANNIBAL MEMBER OF THE GREAT FAMILY OF SNAKES

So far we have not described any of the poisonous snakes, and now we come to the cobras, with their striking hoods, ten species in all, confined to Africa and Southern Asia with the adjacent islands. Six feet may seem small for a typical cobra, but it is the deadliest six feet in the world. The Spectacled Cobra, or Cobra-de-capello, of India is the most striking. It is the most vicious of all snakes. And, as we must have giants, here we have them in the King Cobra, or Hamadryas—twelve feet or more of it, and not wholly evil, for it gorges on other snakes as it can catch them. The Egyptian Cobra, or Asp, is smaller but equally deadly. They are all dangerous, capable of killing the healthiest man in half an hour if their poison is introduced into a blood-vessel. Australia's Death Adder is a villain in the same tragic cast.

It is bad enough to be poisoned by contact, but an African cobra, the Ringhals, can injure at a distance. It has the power of squirting out venom and striking an object several feet away. This cannot kill, but the fluid is said to cause temporary injury to the eyes, and the reptiles have a gift of marvelous accuracy in reaching the eye of a man or an animal at which they aim.

Cain's line "went out from the presence of Jehovah."
(Gen. 4:16) Adam's line through Seth doesn't prove to be much better. Many angels took human women.
(See Gen. 6 p. 12 and "Fallen Angels" course.)

Gen. 6

5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. 7 And Jehovah said, 'I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. 8 But Noah found favor in the eyes of Jehovah.

9 These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth. 11 And the earth was corrupt before God, and the earth was filled with violence. 12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

Nothing is said about the Seth line being righteous, but quite to the contrary. "The wickedness of man was great." (Gen. 6:5) "All flesh had corrupted their way upon the earth." (Gen. 6:12) Only Noah found favor in the eyes of Jehovah." (Gen. 6:8)

It seems that after 1656 years, Satan's influence had won the first round. The "serpent" was to continue after the flood. Keep in mind two facts. The "mother of God" idea was firmly planted in man's mind. The effect of the eating of the tree of Knowledge of

good and evil was not yet overcome. Romans 5:19 (p. 7) was still nearly 2500 years away. No wonder Satan feels that he still has time to complete his plan, Isaiah 14:12-16. (p. 10)