

The Creation Accounts of Moses

by

Max B. Frederick, AnOldScientist

Believe the bible because of science not in spite of science...A fresh new look at science in scripture, overlooked by theologians, re-discovered by scientists.

Note: As of today, February 22, 2009, This article is a work in progress.

When Moses wrote the history of the Hebrew people, the book of Genesis, under the influence of the God of the universe, he drew from several pre-existing accounts of the origins as he edited and compiled the first few pages of that book.

That compilation included or rejected each source as was appropriate.

The collection of Mosaic origin accounts contains at least five that were included in the compilation. Each one that was included was to serve a different purpose. One introduced that collection of independent accounts. Another, organized into six days of creation labor, and one day of rest, was to illustrate the commandment concerning the Sabbath that Moses had just received in a direct encounter with God. A third summarized the chronology and events of the origins into one day. Still another gave a snapshot in time of the ancient past.

The Mosaic origin account legacy is not limited to those found in the first few pages of the bible. One, giving details of pre-historic chronology events comes to us as the 90th Psalm.

It may be surprising to many scholars of today, but much more of the history of the origins was understood by Moses than theologians have ever noticed. That understanding continued at least through the time of King David, about five hundred years later, when he wrote the chronology of the origins that contains over four dozen details of origin chronology that have only recently been re-discovered by modern science.

It is after this that the understanding of what is recorded in the ancient scriptures fell into decline of understanding. As time progressed, that understanding was overwhelmed by interpretation in the light of the "wisdom" of the antique science of the ancient Greek era, human religious imagination, and tradition.

That decline into lack of understanding culminated in the writings of the first century historian Flavius Josephus¹ when he wrote his Greek language commentary, "Antiquities of the Jews." That lack of understanding has been perpetuated in the traditional interpretation of the bible origin accounts that academia currently refers to with derision as the "Judeo-Christian Creation Myth."

¹ The first chapter of "Antiquities of the Jews - Book I" by Flavius Josephus as translated from the Greek by William Whiston, Edited by the hard working men and women at Sage Software. And found on the internet at <http://www.ccel.org/j/josephus/JOSEPHUS.HTM>

If you would like the works of Josephus on CD, along with hundreds of other ancient and modern authors, contact Ages Software at <http://www.ageslibrary.com>.

A fresh new look at science recorded in the ancient scripture of the bible, overlooked by theologians for centuries and rediscovered by scientists allows one to believe the bible because of science rather than in spite of science.

Introduction:

The year was about 1445 BC. That is close to three thousand five hundred years ago.

Moses was over eighty years old.

Moses had been up on the side of an active volcano where he had an encounter with God. By direct revelation he had received The Ten Commandments².

To Moses, those ten commandments were mighty important.

Moses was there encamped at the foot of Mt. Sinai in Arabia³ with thousands of God's people he had just led from the land of Egypt.

It came time to write down what had happened so God's people would not forget.

Moses, a Connoisseur of Fine Creation Accounts:

Now, Moses was a connoisseur of fine creation accounts. History does not tell us whether he carried a library of them out of Egypt, or he simply had them memorized. Either is possible.

Being a Hebrew, it is obvious Moses had a passion for the history of the Hebrew people. Moses had quite a collection of creation accounts. We conclude this for several reasons. Even though for the past forty years Moses had been in the wilderness of Midian where he had plenty of time to meditate, before that, he had been educated in the palace of the ruler of the great civilization of Egypt. And he recorded an edited version of this collection of creation accounts in his history of the Hebrew people.

One of those creation accounts had been given to Job many years⁴ earlier in a direct encounter with God. That account is the one that describes the history of the universe from its first beginning, from the time when God performed a great blast, to the time of the development of the support for the dry land that was to emerge from below sea level. That revelation to Job was in two parts. The first part was concerning the creation of the universe. The second was concerning the creation of the dry ground on which land life forms were to flourish. In that second part, God described a great event in the early history of the beginnings where the dry land broke forth from below sea level to become the dwelling place for land dwelling life as we know it today.

In another account found in the book of Job, the origins are recounted in two major divisions, the origins of the heavens and the origins of the dry land that emerged from below the sea.

² You know, the ones that were to guide God's people for future generations, the ones that are now in the throws of being outlawed in public places in the United States, a country founded upon the principles found in those same ten commandments.

³ Gal 4:25 For this Agar is mount Sinai in Arabia,...

⁴ Maybe even many centuries or even millenniums.

An ancient Egyptian account, also describing the origin of the earth (continents) as rising up out of the sea⁵ has a striking similarity to the details first published in that account of Job. The existence of that [what is considered to be] Ancient Egyptian mythical account first appeared in Egyptian culture only a few hundred years before the first five books of the Old Testament were written at the foot of Mt. Sinai. Therefore, academia has concluded that myth to be the origin of what they consider to be the Judeo-Christian Creation Myth. However, the actual chronology puts the origin of that Egyptian myth after the origin of the Job accounts and about the time of the early interaction between the Hebrews to the Egyptians, about the time of the beginning of the four-hundred year era of the Hebrews dwelling in the land of Egypt, immediately before the escape of the Hebrews from the Egyptian bondage. Therefore, Moses was well aware of that creation account, and also that it may have been a degradation of the pre-existing⁶ Job origin accounts.

Another of those accounts known to Moses, described six major essentials of life, or major events in the history of the development of the food chain. The first three were related to the plant, or botany side of the food chain. The second three were related to the animal, or zoology side of the food chain⁷. Included in that account were many origin related details of the chronology of the events we associate with the beginning times.

Yet another creation account included chronology from eternity past, before the beginning of the universe when God planned, designed, and constructed the universe, when the conditions were set up to start the universe, to the era of sustained ecology when the human species first appeared on earth and became a living soul. Included are mentions of the forming of the universe, the development of the planet earth, the development of the atmosphere, the

⁵ This myth has been traced be, in a humanly degraded form, the origin of the firmament myth re-introduced into the bible over a thousand years later by the science of the ancient Greek Era wherein the first major translation of the bible into an emerging universal language was accomplished. ⁵ See, *The Story Behind the Legend of the Firmament*
http://www.scienceandthebible.net/domain/scibib_inf/reports/art1216firmamentlegend.pdf

⁶ The dating of the origin of the book of Job has been almost universally accepted by bible scholars to be after the flood of Noah. However, that consensus is based upon erroneous interpretation of the description of the event of the emergence of the continents to be a mention of a much later event, the flood of Noah. Before the publication of *Eyewitness to the Origins*, in 2008, most bible scholars concluded that the book of Job had to have been written after the flood of Noah because they assumed Noah's flood is referred to in the book of Job. However, it is this very description of the emergence of the continents dictated directly to Job by the creator of the universe that is mistakenly interpreted to be a mention of the flood of Noah. Just like, the mention of the dinosaur in the book of Job, it is God, not Job, describing such things that existed long before there were humans to witness such things.

There is nothing in the internal evidence of the book of Job to prevent it from having been written before the flood of Noah. Even the internal literarily evidence indicates it was originally written in another language and translated into the language of the ancient Hebrews. This would reasonably have to be the case if it were written earlier, before the Hebrew language developed.

⁷ On the botany side were the 1) Creation of light to be energy for life, 2) Preparation of the atmosphere and filling of the oceans, and 3) Emergence of the continents and the genetic engineering of the food chain land plants, emphasizing the importance of photosynthesis to convert solar energy into hydrocarbon. On the Zoology side were (starting over in time), 1) the creation of light to control cycles of life, 2) The era of the magnificent megafauna, and 3) the era of the magnificent mammals. Finally, all the food chain was dedicated to humans.

development of the oceans, the emergence of the continents, the development of the cycles of nature as the basis of enduring ecology, the eon of complex life forms, the peak of habitability of the ancient past and the reduction of habitability as the earth went through periods of global cooling. Many more details are mentioned.⁸

The Pinnacle of Ecology account found in Job 39-42 describes the ancient era of megafauna revealed by God to Job.

Still another described an ancient ecology of perfection where humans lived in the luxurious rainforest of yesteryear, where clothes were not required due to the warm climate, before the devastating ice ages.

Others described origin of the human race and described people as the “reddish ones”

Yes, Moses had quite a collection of creation accounts. Some we have recorded elsewhere in the bible, others come to us through Egyptian mythology, still others are only known by the fact that edited versions of them show up in the first few pages of the book of Genesis.

Moses had even penned one himself earlier, before this great encounter with God on Mt. Sinai. It was written about the time Moses turned eighty years old. Now, Moses had turned eighty years old before he had the encounter with Pharaoh. So this account was written before the great exodus, the escape into the wilderness of Arabia where he received The Ten Commandments on Mt. Sinai.

This earlier creation account by Moses, the “*Everlasting to Everlasting Creation Account*,” being written before the giving of The Ten Commandments, makes no mention of six days. But it does mention many things most theologians have completely overlooked. The chronology in this account starts during the era of Eternity Past. It mentions the emergence of the continents from below sea level as in the second verse of the bible. It mentions several mass extinctions, at least two survived by humanity in the past and one to be survived in the future. Moses did not include this account in the collection assembled up front in the bible, but it is included in the bible as Psalm 90.

The Hebrew people had been in the land of Egypt for four hundred years. During that tenure they and their belief system had an impact⁹ on the people of Egypt, but as the years passed, their status fell into decline until they were the slaves of the land.

When Moses compiled the history of the Hebrew people into what eventually became the first book of our bible, there were two events foremost in his mind. One was the giving of The Ten Commandments, the other was the emergence of the continents from below the ocean that at one time had completely covered the planet earth.

The receiving of the Ten Commandments was a very recent event.

The emergence of the continents had been common knowledge for a long time.

Yes, when Moses edited and compiled the collection of pre-existing accounts of creation, he had to have been fully aware of the scientific fact that the planet we live on was at one time

⁸ See “*One-Day Creation Account*”, in *Eyewitness to the Origins* www.EyewitnessToTheOrigins.com

⁹ See, *The Story Behind the Legend of the Firmament*
http://www.scienceandthebible.net/domain/scibib_inf/reports/art1216firmamentlegend.pdf

completely covered with ocean, and the origin of the dry land included emergence from below sea level. The direct revelation of that fact was ancient history.

It is no wonder that event of the emergence of the continents dominated the second half of the introduction to the collection of accounts concerning the origins as mentioned in the second verse of the bible.

The Compilation of Creation Accounts into the Bible:

In this series of creation accounts strung end-to-end, Moses, under the inspiration of the creator of the universe, compiled and edited at least four different pre-existing accounts. At least two of the pre-existing accounts known to Moses are omitted from this compilation. One, known to us as an ancient Egyptian myth¹⁰, contains some detail as the one here used to introduce the topic of creation of the universe. It had to have been well known to Moses as he was educated in the most academic center of the most academically advanced civilization of the known world at that time, the palace of the Pharaoh. However, that account had degraded from the original version given to Job directly from God. The degradation included the detail that human forms were present when dry land emerged from below sea level to become continents. Scholars biased that way will be quick to point out that it is probably because of the influence of the God of the Hebrews that Moses did not make the mistake of including this false information.

Introduction to the Mosaic Collection of Origin Accounts:

¹¹*In the beginning God created the heavens[skys] and the earth [dry land, continents.] And the earth [dry land,] was not formed. There was none. And darkness covered the panorama of the ocean. And a powerful wind blew across the panorama of the waters.*

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters. Gen 1: 1, 2 (KJV)

This introductory account is an edited version of the pre-existing account recorded in Job 38. That unedited account is in two parts. Each of the two parts is in the form of a question. The first question mentions details of the creation of the universe from the big blast (Big Bang) to the formation of the mantle layer around the planet earth before the oceans developed to cover the earth. At that time the mantle was the outer layer. Now it is under the oceans and continents. The second question mentions details concerning the event that occurred after the mantle layer was covered by oceans, and at the end of the era when there were no continents. This is when the continents first appeared, emerging from below sea level in a catastrophic event. It is therefore understandable that the opening remarks would be divided into those two categories. Even though most scholars lump them into the same event, it is clear from the account from which this phrase is edited, that, even though they are both described as

¹⁰ See, *The Story Behind the Legend of the Firmament* www.ScienceAndTheBible.net/

¹¹ Following the pattern of the King James Version, where each words is traceable to a meaning in the original Hebrew, or there is overt indication that the meaning was added as the translators made assumptions, the translation here is modified from the King James Version as the original meanings of ancient Hebrew words has become increasingly evident. Where radical departure from the KJV is employed, the official KJV is included for your convenience, often offset to the right with no additional comment.

having taken place during the beginning times, the creation of the heavens and the emergence of the continents are two distinctly different events.

In the beginning God created the heavens and the earth [dry land, continents.]

Continuing the introduction, skipping forward in time to the emergence of the continents, Moses goes right into the details of the second event mentioned above. Just before the emergence of the continents, Moses describes the planet earth as follows:

And the earth [dry land, continents] was not formed. There was none. And darkness covered the panorama of the ocean. And a powerful wind blew across the panorama of the waters.

Note: The Hebrew word translated spirit is equally translated wind. The Hebrew word translated God is equally translated mighty powers. Therefore, in the context of this account being an edited version of a known source, the most likely translation should be, “a wind of mighty powers blew...,” or at least, “the wind of God blew...”

The word here traditionally translated face is in fact an ancient Hebrew word, the plural of “pana” meaning to turn and look [or face] in another direction. This ancient Hebrew word has the exact meaning as the modern English word, panorama: many faces, many views, views in many directions.

The Details:

With that introduction completed, Moses starts the chronology over again at the very beginning of the currently existing universe, to when light first appeared.

And God said, Let there be light: and there was light.

As both science and the bible agree, the first appearance of the universe was accompanied with a blinding flash of light. Of course, at that time there was no such thing as matter to transmit the vibrations of sound with which we associate the meaning of “word” or “said” instead, the Ancient Hebrew word translated “said,” is more correctly translated intelligenced, inferring “planned.” It is the meaning of what is said rather than the vibrations which carry the information. Therefore, we can assume that God pre-existed light and planned for it to come into existence. After it was planned, the power form of God caused it to happen. More than one aspect of God was involved. As Jeremiah said, ¹²*He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his intelligence.*

The *Creation Accounts of Moses* continue below with outline headings¹³ to emphasize the scientific reality of the included detail.¹⁴

¹² Jer 10:12 *He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. (KJV)*

¹³ The Seven Day Creation Account is here presented with outline headings to emphasize the underlying chronology rather than emphasize the hyperbolic seven days superimposed on the original account. We conclude that the seven day outline was superimposed on that pre-existing account edited by Moses for the purpose of illustrating the fourth commandment (similar to Jesus using parables to illustrate unrelated principles by illustration from principles of science such as seeds and dirt,) because it is only by emphasizing the underlying original chronology rather than the six-day superimposed chronology that *The Seven-day Creation*

A Creation Account to Illustrate the Sabbath Commandment:

Alternate Introduction/Context (Written contemporaneously, recorded in Exodus 20:4-7):

Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates:

For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (KJV)

The Days of the Sabbath Illustrated in the Creation (Genesis 1:3-2:3)

Theme: The Provision of Energy for Physical Life to Exist.

The First Three Days: The Botany (Photosynthesis) Side of the Food Chain.

Light (Creation of Energy)

And God said, Let there be light: and there was light. And God saw the light, that [it was] good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night.

And the evening and the morning were the first day.

Atmosphere and Ocean

And God said, "let there be an atmosphere between the waters, and let it separate (set apart) water [onto the surface of the earth] from water [in outer space.] And God made this atmosphere and gathered (set apart) the waters [of the oceans] from the water above the atmosphere [in outer space.] And it really occurred. And God called the atmosphere sky.

And the evening and the morning were the second day.

Emergence of the Continents

And God said, Let the waters under the sky be gathered together unto one place, and let the dry [land] appear: and it was so. And God called the dry [land] continents; and the gathering together of the waters called he oceans:

and God saw that [it was] good.

Photosynthesis to Convert Solar Energy into Hydrocarbon

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

Account comes into agreement with all the other creation accounts of the bible. (And is verified by recent discovery of the facts by modern science.)

¹⁴ For continued detailed commentary see *Eyewitness to the Origins, Third Edition*, August 2008
www.EyewitnessToTheOrigins.com

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

And the evening and the morning were the third day.

The Second Three Days: The Zoology Side of the Food Chain

The Circadian Cycle

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.

And the evening and the morning were the fourth day.

Reign of The Magnificent Megafauna

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

And God created great whales (sea monsters), and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

Note: At this point, where Moses inserts a change of day, other bible accounts insert a mass extinction that eliminates the more ancient ecology dominated by reptiles in preparation for the more recent ecology dominated by mammals.¹⁵

The Reign of Mammals

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.

Genetic Engineering Humankind

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

¹⁵ Frederick, 2008, Eyewitness to the Origins, Third Edition, p. 215, 218, 363, 359, www.EyewitnessToTheOrigins.com

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

Commissioning of Man

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

Commissioning of the Food Chain

And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.

And God saw every thing that he had made, and, behold, [it was] very good.

And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them.

The Seventh Day, Present Era of Stable Ecology

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

Summary and Conclusions (Abbreviated Version 2, Exodus 31:15-17):

Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel for ever:

For [in] six days the LORD made heaven and earth,

and on the seventh day he rested, and was refreshed.

Moses, c. 1445 BC, Creation Account: *Seven-Day Creation Account*,

The Bible: Exodus 20:4-7, Genesis 1:3-2:3, Exodus 31:15-17

Notice: The completion of the seventh day is not recorded. We are presently living in this era of relative stability where species are going extinct at a greater rate than they are being created (or evolving as an evolutionist would say.)

This is the end of the Seven Day Creation Account. At this point, the vocabulary changed indicating this is another, completely different account from the collection of creation accounts from which Moses compiled these first few pages of the bible.

The One-Day Creation Account, Genesis 2:4-7

This is the third creation account found in the book of Genesis, and the fourth¹⁶ creation account we have recorded by Moses. In it Moses describes the condition of the planet earth prior to the filling of the oceans and emergence of the continents. This correlates extremely well with the discoveries of modern science concerning events, conditions and chronology of the early earth during the early Pre-Cambrian era of the geologic column.¹⁷

An erroneous interpretation can be made by insisting on a literal, non-fictitious, interpretation of the word “day” indicating the actual schedule of creation—as some do concerning the six days of the Seven-Day Creation Account.

If that erroneous interpretation is made, this account insists that the following all occurred in one twenty-four hour period:

- The creation of the universe, including the Sky, the atmosphere, and the continents
- The creation of every shrub of the ecology
- The creation of all of the herbage of the ecology
- The forming of man of the dust of the ground
- Breathing into his nostrils the breath of life, and
- Man becoming a living soul

Simultaneously, this day had to have occurred when the continents already existed, before there was any hydrologic cycle on the earth, yet there were volcanoes spewing water vapor all over the continents from inside the earth that had not yet been created.

Rather, a careful interpretation of the original language of the scripture will reveal a chronology that is in agreement with all the other creation accounts of the bible. (and in agreement with the recent discoverird of modern science.)

Comparing this account with all the other biblical accounts of the origins, the student comes to realize this account is saying that at some time in the past, before humans existed, before any ecology existed, before the hydrologic cycle existed, [before the earth was covered with ocean,] there was vapor erupting from the interior of the earth. That vapor (atmosphere) caused the whole surface of the planet earth to be covered with water. It was after that that God created humans.

The One-Day Creation Account

- ^{4a} *This is the chronology of the origins of the heavens (sky/atmosphere) and of the earth (continents including ecology)*
- ^{4b} *when creation occurred in the day that the LORD God made the earth (continents including ecology) and the heavens (sky/atmosphere), and*

¹⁶ This is the fourth creation account by Moses counting the one written by Moses before he wrote the creation accounts in the book of Genesis and that comes to us as Psalms 90.

¹⁷ Detailed commentary can be found in *Eyewitness to the Origins, Third Edition*, August 2008 www.EyewitnessToTheOrigins.com

- 5a *every shrub of the ecology*
before it grew in the ground and
- 5b *all of the herbage of the ecology*
before it started sprouting.
- 5c *[When] the LORD God had not yet made the rain on the earth*
(hydrologic cycle),
before any shrub of the ecology grew in the earth and
before any of the herbage of the ecology started sprouting, and
- 5d *[when]there existed no human to work the ground,*
- 6a *[When] vapor spewed up from the earth,*
- 6b *and caused water*
- 6c *on all the panorama of the ground (whole surface.)*
- 7a *And [before] the LORD God formed man [of] the dust of the ground,*
- 7b *and breathed into his nostrils the breath of life;*
- 7c *and man became a living soul.*

Moses, c. 1445 BC, Creation Account: *One-Day Creation Account,*
The Bible: Genesis 2:4-7

Immediately following this short chronology of pre-historic events, another account of the beginning times is added to the compilation.

This account is from another unknown¹⁸ source. It describes a snapshot of a time in the past when the climate and ecology of this planet was much more suited to human habitation than it is today.

According to the geological record, before the first appearance of humanity, the ecology of the earth had been restored from the devastation of a catastrophic mass extinction event. That restoration was in the form of a tropical rainforest of lesser habitability than the one that had been the pinnacle of ecology—the ecology dominated by the dinosaur and other megafauna of which God was so proud. According to this biblical account, the first appearance of humanity was in an ancient era of mild tropical rainforest ecology, in a luxurious ecological setting that had been recently planted. In that detail, the accounts of the geological record agree perfectly with the ancient scripture.

This account may possibly be a blending of the early history of man in the luxurious tropical climate into which he was created, and an allegorical anthropomorphism of God's experience in creation of the earth and its successive ecological systems and God's progress toward creating compatible companionship.

Possibly both literal and allegorical interpretations are to be considered.

The Ecology of Paradise, Genesis 2:8-3:24:

¹⁸ This account appears to be edited from an unknown source, but displays many similarities to the mythical legends concerning cupid. The mythical legend of Cupid contains many details that are not in accord with reality and are not included in this account. Only the similarities that are in accord with reality are included here. That realization bears great similarities to *The Story Behind the Legend of the Firmament*. But that is another study.

Part I: Preparation of a Luxurious Ecology of the Past, The Arrival of Humanity: Gen 2:8-25

Introduction:

⁸*Beyond the rising sun, the LORD God established an ecology of perfection and there He placed the man whom He had formed.*

The Phrase “beyond the rising sun” is a literal translation of the ancient Hebrew. The controversy over exactly where the Garden of Eden was located is compounded when one realizes the question may not be where, rather when. The where puzzle is already compounded by the realization that the Garden of Eden existed before that voyage around the world in Noah’s Ark. There is no way of knowing that the rivers that were called by the same names were actually the same rivers of that name before the flood.

But the realization that the Hebrew phrase, “beyond the rising sun” meant a direction in two realms, one in space the other in time makes this account fit the chronology of all the others of the bible and with reality as recently discovered by modern science. Therefore what has been traditionally translated to be east, because of the traditional interpretation that there was no past, can be now translated in the ancient past and suddenly it comes into agreement with reality according to all the creation accounts of the bible combined.

(Alternate Translation: ⁸ *The LORD God planted a garden in the luxurious [ecology] of the ancient past; (Garden of Eden = Ecology of Paradise) and there He placed the man whom He had formed.)*

(Another alternate Translation: “*The LORD planted an ecology in ancient paradise...*”)

Details of the Luxurious Ecology:

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

¹⁰ *Now a river flowed out of the luxurious [ecology] to water the garden; and from there it divided and became four rivers.*

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

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

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

¹⁴ *The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.*

The Luxurious Reign:

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

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

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

The Quest for a Companion:

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

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

²⁰ The man gave names to all the cattle, and to the birds of the sky, and to every beast of the ecology, but for Adam there was not found a helper suitable for him.

The Cloning for a Companion:

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

²² The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

²³ 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 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

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

Part II: The End of the Ecology of Paradise: Gen 3:1-24

¹ Now the hisser (occultist enchanter, or serpent) was more subtle than any beast of the ecology which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

² And the woman said unto the hisser, We may eat of the fruit of the trees of the garden:

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 hisser 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 gods, knowing good and evil.

- ⁶ *And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and 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.*
- ⁸ *And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*
- ⁹ *And the LORD God called unto Adam, and said unto him, Where [art] thou?*
- ¹⁰ *And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself.*
- ¹¹ *And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?*
- ¹² *And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat.*
- ¹³ *And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The hisser beguiled me, and I did eat.*
- ¹⁴ *And the LORD God said unto the hisser, 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:*
- ¹⁵ *And 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.*
- ¹⁶ *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.*
- ¹⁷ *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: Cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;*
- ¹⁸ *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*
- ¹⁹ *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.*
- ²⁰ *And Adam called his wife's name Eve; because she was the mother of all living.*
- ²¹ *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*
- ²² *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:*

- ²³ *Therefore the LORD God sent him forth [in time] from the Ecology of Paradise, to till the ground from whence he was taken.*
- ²⁴ *So he drove out the man; and he replaced the Ecology of Paradise with erupting volcanoes, and hot lava flowing in every direction, to guard the way of the tree of life.*

Moses, c. 1445 BC, Creation Account: *The Ecology of Paradise*,