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GENESIS I-II.

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# GENESIS I--II:

An Essay on the Bible Narrative  
of Creation.

BY

AUGUSTUS R. GROTE, A. M.



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m. v. g. p. a. 12-31,

TO THE MEMORY  
OF  
PROFESSOR CLIFFORD.

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## P R E F A C E .

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IN my studies I have consulted the following works, which will be found useful to the student of Genesis :

Davidson's Introduction to the Old Testament, and Apocrypha; Keil, Manual of Introduction to the Old Testament; Kuenen's Religion of Israel, and Bible for Learners; Colenso on the Pentateuch; Bleek, Introduction to the Old Testament; Samuel Sharpe, History of the Hebrew Nation and Literature; Haverick, Introduction to the Old Testament; A. Geiger, Urschrift u. Uebers. der Bibel; Goldziher, Mythology among the Hebrews; George Smith, Chaldean Account of Genesis, with explanation and continuation by Frederick Delitzsch, (German); Cory's Ancient Fragments; H. C. Rawlinson, Essay on the Early History of Babylonia, in Geo. Rawlinson's Herodotus, Vol. I.; J. G. von Herder, Aelteste Urkunde des Menschengeschlechtes, and the same, Ideen zur Philosophie der Geschichte der Menschheit; Matthew Arnold, God and the Bible. For mythological facts the works of Spiegel, Simrock, Max Müller and others have been used. In this place I take pleasure in acknowledging my indebtedness to the original labors of Professor Adolf Duschak, an accomplished Hebrew scholar, and my teacher in the language.

I may give here a brief notice of the historical distribution of the Semitic languages. To the north their boundaries were the Armenian Mountains, and a line drawn through the middle of

the peninsula of Asia Minor ; to the east, the Tigris river ; to the south the Indian Ocean and the Desert of Sahara ; to the west, the Mediterranean. With a slight shifting this is the present distribution. The Arabic has spread to the south far into the interior of Africa, and Egypt speaks Arabic through the influence of Mohammedanism. Wherever the Koran is read, Arabic is spoken. The Bible is read, on the contrary, in the vernacular and it is only the Jews who everywhere read the Old Testament in the Hebrew still. The name "Semitic" was first used by Eichhorn and is derived from Shem. It is really a misnomer, because in the descendants of Shem are included races that speak Aryan languages. Shem is mythical, but the name has an ethnological sense which does not coincide with its linguistic value. On the other hand the Phœnicians and Canaanites, according to the Old Testament, are descendants of Ham, and yet speak a Semitic tongue.

The first branch of the Semitic languages comprises the living Arabic, which is a descendant of the classical Arabic, and the Ethiopian which is a descendant of the Himyaritic. The second branch is the Aramæan. Aramaic was the popular language in Palestine at the time of Christ. This branch embraces also the Syriac and the Chaldee. The Samaritan is really a mongrel of Hebrew and Chaldee. The third branch is the Hebrew. In Ezra and Daniel are passages in Chaldee and there are some Chaldee words also in Genesis. In the Old Testament are also a few words, as in the Book of Kings, which have been traced back to the Sanscrit. With these exceptions, the Old Testament is written in Hebrew.

The principal literary sources for our knowledge of these languages may be here cited. The *Mo Allakat* (i. e. the collection), the oldest collection of Arabic songs of all kinds, lyric and religious, dates a century before Mohammed. After this the Koran with its commentaries forms the chief source of our knowledge of this branch of the Semitic languages. In the Aramaic branch the sources are the Chaldee portions of Ezra

and Daniel, the former dating from the beginning of the fifth century before Christ and the latter from the time of the Maccabees, 160 B. C. For the Samaritan we have the Samaritan Pentateuch, which differs textually from the Hebrew in many points, but which has not much value, however, as a corrective of the Hebrew text, because the changes have a partisan and dogmatic origin. Then we have the Syriac translation called *Peshito*, dating from the second century after Christ. We have also the Chaldee translation of the Old Testament of uncertain date, or rather of gradual growth. When the Jews returned from Babylon, it was the custom in the synagogues for the Reader\* to read a Chapter of the Old Testament in the Hebrew, after which a regularly appointed translator rendered it into the vernacular Chaldee spoken by the people after the Captivity. These translations were in many cases far from literal, the translation giving often merely the sense of the Hebrew text. Passages which were too anthropomorphic for the then mental status of the people were softened down, or passages which implied an opprobrium upon David, or other personages whom it was in the sacerdotal interest to exalt, were slightly altered. Gradually these translations became as stereotyped as the original text which called them forth, and they were, from time to time, committed to writing. The chief of these translations is the Targum of Onkelos, corresponding to the Greek *Akilas*. Then the Targum of Jonathan, corresponding to the Greek *Theodoteon* (i. e. God given). Then the Jerusalem Targum. No one of the three embraces the entire Old Hebrew Scriptures, but the whole together cover the Canon of the Old Testament.

The sources of the third or Hebrew branch of the language are the Old Testament, the passage in Plautus in Phœnician, and

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\* Something similar is stated by Sale to have occurred with the Koran. The want of vowels in the Arabic character writing made Readers absolutely necessary. The differences in reading between these Readers occasioned variations in the later copies of the Koran as they came to be written with vowels.

Phœnician monumentalary inscriptions. Of the Canaanitish we have nothing except what few words of this dialect are found in the Old Testament. It may be stated, in concluding this brief summary, that the Semitic languages resemble each other more closely than do the Aryan.

In the following translation, the words in brackets are from King James' version, where it differs from the one here given. In the transcription the apostrophe is used, where in the Hebrew the vocal *Sh'va* occurs. The hyphen is placed between syllables where the Hebrew division of syllables differs from the English. The vowels are to be sounded as in Italian. The letter "y" is always a consonant and "ch" is to be pronounced as in German.

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## INTRODUCTION.

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THERE comes a time in the development of a Theology, when certain traditional beliefs begin to be doubted and then rejected by a constantly increasing number of its adherents. The doubt and the rejection are the result of more experience and more light. It is becoming clearly to be seen that a Theology has its phases of growth, during which it becomes greatly modified so far as extraneous points of belief are concerned. At the bottom, the recognition of a Power behind the things we perceive with our senses, underlies all Religions, the Jewish and Christian creeds included. All else in religious beliefs belongs finally to Science to investigate and to establish. In fact it is by a kind of science that dogmas arise. Far down they are built upon human experience, but once formed and hardened by time they import into a wiser generation the accumulated mistakes of the past. To recognize these errors and to endeavor to free Religion from the odium of teaching them, seems to me a plain duty of the intellect.

Far is it from my thought to commit the mistake made by the blind upholders of Religion or its equally ill-advised opponents, of considering the Bible on the one hand as solidly good, or, on the other, as solidly bad. The Bible, besides literary excellence of the highest character, contains much that is in accord with our best nature, that comforts and sustains us in our struggle to lead a noble self-sacrificing life. But we should not overlook the other sacred books entirely. It will do us good to remember that verse

in the Koran, which says : " Let there be no violence in religion," a verse we miss in the two testaments. And we should not forget that Mohammedanism has its strong side for good in its resolute denunciation of idolatry and polytheism, and that on this road which man has made through the entangling thickets of religious beliefs, Islam ranks next to Judaism and is in so far entitled to our respect and regard. Indeed, there can be no doubt that the reversion in religion to a lower type exhibited by Mormonism, is sought to be justified by the polygamous and polytheistic element in the Bible. But those parts of the Bible which teach morality and a pure conduct it seems foolish to reject. Certainly one feels like taking all one can from a book like the Bible, in which we all have a right and which has descended, a stream of ideas and experience, from a long past, the commingling of the flow of many centuries of thought. We should be tolerant of what may appear defects in the Bible in order to take a just attitude toward that book and to relieve ourselves of the charge of hasty criticism on one side or the other. All this does not prevent our studying the Bible and its origin apart from the lessons it conveys. At present we see how it lures the mass of people, setting before them bread and wine, doing them good, and then transforming them into idolaters unawares. The companions of Ulysses are fabled to have retained their human minds in the bodies of the swine into which the enchantress Circe had changed them, and something like this is seen to happen with those who have fallen under the solid sway of the Bible. We know them, tender and true, under this strange disguise. Ah, if they could only throw it off and become reasonable as well as loving ! Matthew Arnold says, that he who would read his Bible to advantage must study other books as well, and he who *only* reads the Bible cannot understand it fully.

The beautiful prayer : Lighten our darkness, we beseech Thee, O Lord ! is in reality best uttered by those who are doing something in the direction of working for light. To pray in this way and then to turn our backs to the light must be both stupid and



wrong. We can now no longer expect the light to come from anything but right-thinking and right-acting, and our test of what is best in these directions must come from the knowledge we gain from the best books and the teachings of our experience through our senses. The danger of Protestantism lies in its opposition to the light for which it prays.

Some of us seem to be contented to live less perfect lives, occupied with the task of adapting ourselves to the immediate wants and conditions which surround us. Others strive to look beyond these and to ascertain the general drift of humanity in politics, religion, art and science. Nothing can be more fatal to the individual than a mis-conception of this drift, a failure to make out clearly the actual condition of affairs and their nearer outcome. Yet these mistakes are made daily. They come from imperfect generalizations drawn from a misconception of the existing state of things. At the bottom they are the result of defective knowledge in the department in which they are made. But indeed something of *all* departments of human thought should be known by the man who attempts a generalization in any ; so many-sided are we and so wide is now the elbow-room we have forced ourselves into in this world. But every thinker works with a more or less restricted subject matter. His ability to let new light into his subject depends upon his knowledge of related affairs, and his work will be most effectual for good when he labors to bring his particular subject into a correspondence with things as they are seen to be in other departments.

If there is one subject which now seems to me more important than another, it is the bearing of our recognition of the process of Evolution upon the existing state of our religious creed. It is not that the teachings of Christ are to be rejected, or the morality of the Hebrew Bible to be condemned, but that we are to correct our views as to the way in which existing plants and animals, including man, came to be what they are to-day. For Astronomy and Geology the struggle is nearly over. Out of this struggle has sprung

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the fatal error of believing that our knowledge in these branches does not contradict Genesis or that a reconciliation is possible. But with Biology the struggle is now on, and before people will generally admit, that here too development reigns, that there is not necessarily anything more miraculous in the first appearance of life on this globe than in the appearance of a rock-formation, there will be much disputing, in which the Church and the social state must both suffer. And here too it is possible that the same mistake may arise, that the words of Genesis are taken to be elastic to fit all discoveries, and that Bible science, in matters of natural history at least, is at the bottom true and inspired, only we did not understand it. Many like contradictions have already offered themselves in human experience. It is imagined that the six days mean really periods, although from the context the meaning is shown to clearly agree with the word, since the morning and evening are given to limit the term and decide the intention. It cannot, indeed, be too often remembered, that people did not write in early times what they did not mean. The reverse is found to be the rule and, where a different intention is contended for, the burden of proof lies upon the champions of the figurative and poetical sense of the tradition. When a statement becomes an allegory it is already ceasing to be believed as fact.

It will be well then for us to place the account of Genesis where it belongs. As contradicting the process of gradual development it is well if we can view it in its real light and remove it, so far as it is an obstruction, from the path of knowledge. So long as it is taught in a bald unæsthetic way in the Sunday school catechisms, it is productive of great injury to the growing generation. To read it in the Churches as a grand poetic account of the origin of things may still be countenanced. But there is a great difference between teaching a thing as literally true and reading it for religious edification. In one sense the world, and all that therein is, is a great miracle, but as to how it was brought about, the real workings of the great Force which moves all things, of

all this *Genesis* gives an incorrect idea. When we all believed that things were suddenly and miraculously made, it could not have been immoral to teach *Genesis* as literal truth. But this is no longer so. Biology has been separated from her theological mother and she has taken her place as entitled to give her own testimony. The study of *Genesis*, or the origin of things, Religion must surrender to the Sciences because, from the very nature of things, Religion cannot come to any conclusion in the premises that can and will be fully accepted. Her kingdom is not of this world.

In the following pages I have given the original and the translation of the two first chapters of the Book of *Genesis*, together with a criticism upon them. From this I think it will be seen that those of us who have studied the matter are free to reject the story as a solid inspired account on its own merits. For us this account of the origin of things must take its rank as a fairy-tale, something that was pleasant to believe and arose naturally as the result of a limited experience, but that is no longer to be accepted as true. One reason for its being clung to is that we part with old traditions slowly, because they are easier for us to handle mentally than the newer ideas. But it seems to me that the intellectual world is progressing in this direction and that to aid it in any way, however humbly and inefficiently, is praiseworthy and is what is needed at the present time. For the scholar needs activity in which to work, but not confusion and bitter strife. He works to aid the transformation of society and ideas, so that men's minds may be modified without too much jarring. To day increasing knowledge is changing our conceptions more than ever upon once seemingly settled matters in social life and religion. And it is thus particularly a time for the exercise of tolerance and good temper so that we may offend each other as little as possible, neither make difficulties, nor disconcert the carriage of society. It is certainly in this spirit that the present criticism of the creation story of *Genesis* is written.

Probably no assemblage of the white race is so unanimously engaged in the work of making money as we are. Our prime, conceit is, that he who has the most money is the greatest man. We value wealth rather than power, and comfort rather than right-thinking and right-doing. We value science chiefly for what it will bring in money and comfort and we make an insidious distinction between that knowledge which we can patent and that which has no immediate pecuniary result, but which in its total effects on our civilization is of immensely greater import, forgetting that theories must be put forth in order to see the tendency of facts. The results are that we have a general low estimate of individual virtue, that our industrial enterprises take the form of monopolies, we are wasting our natural resources, our lands are falling into the hands of fewer owners, and our public schools into the control of ecclesiastics and politicians. We do not keep in mind that the perfection on all sides and the well-being of the individual citizen is to be aimed at, not the triumph of any one school in State or Church. But while we are so engaged in this pursuit of wealth, it is evident that we have less time for other matters, serious reading, serious observation. And so it comes to pass that in our land of political freedom there exists greater religious intolerance than in Germany or France, countries whose political institutions are less liberal than our own. For in this matter of religion we are seen to be thrown more exclusively on the different sects for advice, because we do not take time to attend to its efficient criticism ourselves. We treat religion as a matter of business to which the ministers are paid to attend, instead of a matter, the whole ground and superstructure of which we should feel bound to investigate for ourselves. And so it comes to pass that these things are relegated more entirely to the clergy, and the spectacle is presented of a nation, otherwise active and intelligent, quite dependent for opinions on very important subjects upon a profession which at the best is very conservative and at the worst very backward. The effect of this is felt on both parties. By an artificial protection it lowers the education of the clergy and helps to turn out a mass of

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preachers unfit for the ministry, and it makes the people indifferent to the real message the Church has to carry. For the last quarter of a century all religious progress in America has come from a movement in Europe. Educated Episcopalians are looking for the opinions of Dean Stanley, Canon Farrar and Canon Curteis. Those of the American Episcopal Bishops who are active in a literary way seem to belong to a past generation. They are resisting necessary changes and seem endeavoring to oppose in a futile manner the advance of light and knowledge. But the moment one touches the infallibility of religion, even remotely, that instant one is extended upon the cross of misrepresentation. One can do much in other directions and escape calumny, but speak against animistic doctrines, even if you leave animism itself untouched, and you fall by the swords of your friends. Every inducement is held out to you to join at least in appearance the oppositer ranks, and if you do not, you must be wary, indeed, not to be fatally set upon. The spectacle is over again presented, through Roman, Grecian, Alexandrian, mediæval and present time, of Science proving her case and then declaring, through the mouth of her advocate, that other evidence, never presented, still exists which throws her out of Court. All this to escape personal blame and censure and to appease the many votaries of the Supernatural. So it comes to pass that our sympathies are withdrawn from the people who surround us and the age in which we live, and are thrown out into the future, to the coming Man who will, we hope, be wiser and happier than we can ever be, and for whom we sacrifice ourselves and taste the pleasures of self-sacrifice. This seems to be the Origin of the Religion of Humanity, born because of the harshness and unreason surrounding us.

One stands perforce outside of the hopes and joys of the world when one refuses to go with it in this matter of dogmatic belief. The barren pity in one's heart is refused all sympathy and ebbs and flows unnoticed by those for whom it is excited. So at last the mind becomes filled with visions of the sweeter time when

Christ's Kingdom shall come; the great misunderstood Kingdom when purity and reason will prevail, and before which all prejudices will disappear. Before it can come, indeed, all selfishness must be banished from our souls. We must look abroad over the barriers of all beliefs, becoming, in a true sense, Catholic. For but a little while we follow the shadows about this single globe, one speck in the Universe, and shall we afford to spend our time in fighting over any mere dogma, no matter by whom propounded? These things lie deeper than any creed, the love of truth as we experience it, the desire to help each other, the happiness of clear thought. Under all is the unseen Power whom we represent as having all truth, love and intelligence. To bring about the future reign of reason we have to abjure the flattery of the present generation, in the hope that our efforts will assist to the coming consummation, and in the knowledge that we are part in the machinery of evolution which must work through greater good toward perfection.

There seems to be no accredited method of expressing the best views in art, science, and letters in America, no criterion to guide the formation of a proper public opinion. All this leads to intellectual separatism, to the forming of churches, cliques, clubs, and societies without any way of arriving at a test and comparison of their results. An appeal is made, from time to time, to the public, but the public seems to support a split on general principles and has a savage taste for personalities irrespective of the merits of the question. The surrender of ourselves wholesale to the occupation of money-getting leads to this result and the elementary education we obtain in the public schools is not enough to correct the evil. What is at this time seriously demanded is higher schools, so that the people may be liberalized. Our political constitution favors heterodoxy in religion, and it is becoming a matter of individual churches and ministers. To all this one need not object, only the new schisms do not seem to have Christ, or a truly religious principle, or reason as their basis, so much as certain peculiar views

and personalities. The strength of all the churches, outside of the Roman Catholic, is being sapped by the infidelity of the clergy to Christ's teachings and their blindness to the real progress of affairs. Instead of preaching Christ crucified, they are generally giving bad lectures on science. Perhaps the time is nearer than they think for, when they will appear (as Burke says in reference to changes in human affairs) to resist the decrees of Providence itself rather than the mere designs of men. They will then not seem resolute and firm, but perverse and obstinate. They are already losing hold of the best educated and fairest people. In consequence, there is a greater estrangement between men of science and the Protestant Churches than there need to be. Any such estrangement must be injurious to the conditions of social life in the country.

Again, a grave question comes up here for the consideration of the moralist, and more or less interested in morals we all most certainly are. We have shown elsewhere \* that our sympathy is extending beyond the narrow bounds of nationalities, races and creeds. We are entering into wider moral relations than ever before in the history of our species. Does not a fixed belief in such a statement as that in Genesis interrupt this moral progress by interposing itself as an obstacle between ourselves and those alien to it? It would seem impossible but that it should do so, and certainly a belief in it prevents perfect understanding among ourselves as a race or nation. It cannot be objected to this that all should believe in Genesis; because that is clearly impossible, and the tendency is seen to be in the other direction and that it should take its place among the mental fancies that we can no longer entertain as serious.

Thinking in this way, I have made the present criticism on the account of creation in Genesis, because I hope it may lead to

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\* An International Scientific Service, Proc. Am. Ass. Adv.-Sci. 1877.

less dogmatic assertion on the subject on the part of the clergy into whose hands it may fall and thus prevent them from giving unnecessary offence.\* Kuenen says : "People have wearied themselves in vain in the effort to reconcile the story which opens the Bible, with what men of science tell us. All kinds of crooked ways to this end have been tried, and that not only in learned books and in dry technical treatises, but in popular works : such as Hugh Miller's "Testimony of the Rocks." The more talent this and other works display and the more charmingly they are written, the more must we lament that their authors have made all their powers subservient to the hopeless task of reconciling the account of the creation in the Bible first chapter of Genesis with the results of scientific study ; for it is impossible to gain even the appearance of success without doing injustice both to the biblical narrative and to the scientific discoveries."

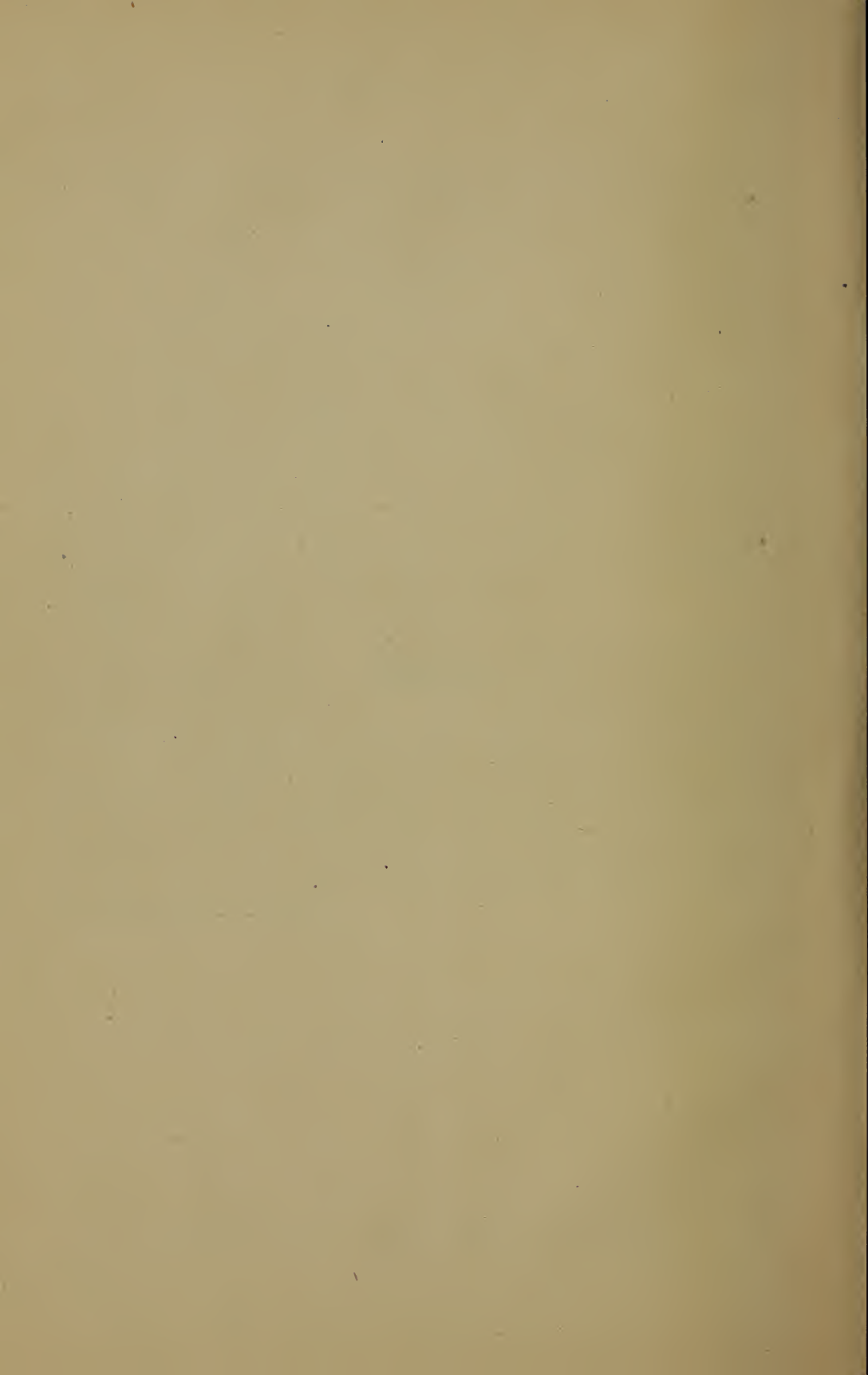
The mistake made by listening to these ill-advised writers who are forever "reconciling" the facts of Science with the accounts in the Bible, has its own fruits in the disorganized condition of most people's minds on this subject. In the nature of things, the account of Genesis could not be the true one, and if we cease to teach it as exact, but realize that it was originally intended to be so, we will be doing what we can to keep society peaceful and to ensure the healthy progress of both our religious and political institutions.

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\* Bible for Learners. Boston, Roberts Bros., page 47.



GENESIS.



# GENESIS.

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## CHAPTER I.

1. B'reshith bara Elohim eth hashshamayim v'eth ha-aretz.

2. Vh'a-aretz ha-y'thah thohu va-bhohu, v'choshech al p'nay th' hom, v'ru-ach Elohim m'rachefeth al p'nay hammayim.

3. Vayyomer Elohim : Y'hee Or vayy'hee or.

4. Vayyar Elohim eth ha-or kee tobh vayyabhdel Elohim bain ha-or u-bhain hachoshech.

1. In the beginning created Elohim (God) the heaven and the earth.

2. And the earth was empty (without form) and void and darkness (was) upon the face of the deep and the spirit of Elohim (God) hovered (moved) upon the face of the waters.

3. And Elohim (God) said : Let there be light, and there was light.

4. And Elohim (God) saw the light, that it was good, and Elohim distinguished between the light and the darkness. : (God divided the light from the darkness.)

5. Vayyikra Elohim la-or yom v'lachoshech kara lay'lah, vayy' hee airebh vayy'hee boker yom echad.

6. Vayyomer Elohim : Y'hee rakee-ah b'thoch hammayim, ve-y'hee mabhdil bain mayim lamayim.

7. Vayya-as Elohim eth-hara-kee-ah vayyabhdel bain hammayim asher mittachath harakee-ah ubhain hammayim asher may-al larakee-ah vayy'hee chain.

8. Vayyikra Elohim lara-kee-ah shamayim Vayy'hee airebh vayyhee boker yom shainee.

9. Vayyomer Elohim yik-kovu hammayim mittachath hashshamayim el-makom echod v'thaira-eh hayyabbashah vayy'hee chain.

10. Vayyikra Elohim layyab-

5. And Elohim (God) called the light day and the darkness he called night, and it was evening and it was morning, one day. (And the evening and the morning were the first day.)

6. And Elohim (God) said : Let there be an expanse (firmament) in the midst of the waters and let it be a division (let it divide) between the waters and waters (the waters from the waters).

7. And Elohim (God) made the expanse (firmament) and distinguished between (divided) the waters which (were) beneath (under) the expanse (firmament) and (from) the waters which (were) above the expanse (firmament) and it was so.

8. And Elohim (God) called the expanse (firmament) heaven. And it was evening and it was morning a second day. (And the evening and the morning were the second day.)

9. And Elohim (God) said : Let the waters under the heaven be gathered in (unto) one place and let dry (land) appear and it was so.

10. And Elohim (God) call-

bashah airetz \*ul'mikvaih ham-  
mayin kara yammim Vayyar  
Elohim kee tobh.

11. Vayyomer Elohim tad-  
shaih ha- aretz daishay, aysebh  
mazriah zerah aitz p'ree osaih  
p'ree l'meeno asher zar'oh bho  
al ha-aretz vayy'hee.chain.

12. Vattotzay ha-aretz dai-  
shay aisebh mazriah zerah l'mee-  
naihu v'aitz osaih p'ree asher  
za'ch bho l'meenaihu vayyar  
Elohim kee tobh.

13. Vayy'hee airebh vayy'hee  
boker yom sh'leeshee.

14. Vayyomer Elohim Y'hee  
m'oroth barakee-ah hashsha-  
mayim l'habhdeel bain hayyom  
ubhain halla-y'lah, v'hayu l'o-  
thoth ul'mo-adim, ul'yamim  
v'shauim.

15. V'hayu lim'oroth bara

ed the dry (land) earth and the  
gathering (together) of the  
water (s) he called seas, and  
Elohim (God) saw (that) it was  
good.

11. And Elohim (God) said :  
Let the earth send (bring)  
forth grass, (the) herb yielding  
seed, (the) fruit tree yielding  
fruit after its (his) kind whose  
seed is in it (self) upon the  
earth, and it was so.

12. And the earth brought  
forth grass (and) herb yielding  
seed after its (his) kind and  
(the) tree, making (yielding)  
fruit whose seed (was) in it  
(self) after its (his) kind, and  
Elohim (God) saw (that) it  
was good.

13. And it was (the) even-  
ing and it was (the) morning  
a (were the) third day.

14. And Elohim (God) said :  
Let there be lights in the ex-  
panse (firmament) of the  
heaven to distinguish between  
(to divide) the day and between  
(from) the night and they shall  
be (let them be) for signs and  
seasons, and for days and years.

15. And they shall be (let

kee-ah hashshamayim l'ha-eer al ha-aretz vayy'hee chain.

16. Vayya-as Elohim eth-shunay hamm' oroth hagg'dolim eth hammaor haggadol l'memsheleth hayyom v'eth hammaor hakkaton l'memsheleth halla-y'lah v'aith hakka-chabhim.

17. Vayyitten otham Elohim bir'kee-ah hashshamayim l'ha-eer al ha-aretz.

18. V'limshol bayyom ubhal-la y 'lah ul'habhdeel bain ha'or ubhaim hachoshech vayyar Elohim kee tobh.

19. Vayy'hee airebh vayy'hee boker yom r'bhee-eeh.

20. Vayyomer Elohim Yish-r'tzu hammayim sheretz nefesh chayyah v'of y'ofef alha-aretz, al p'nay rakee-ah hashshamayim.

them be) for lights in the expanse (firmament) of the heaven to give light upon the earth, and it was so.

16. And Elohim (God) made the two (two) great lights, the great (greater) light to rule the day and the small (lesser) light to rule the night, and the stars (he made the stars also).

17. And Elohim (God) set them in the expanse (firmament) of the heaven to give light upon the earth,

18. (A) and to rule over the day and over the night and to distinguish (to divide) between the light and between (from) the darkness. And Elohim (God) saw (that) it was good.

19. And it was (the) evening and it was (the) morning and (were the) fourth day.

20. And Elohim (God) said: Let the waters abound with (bring forth abundantly) creeping (the moving) creature living (that hath life) and fowl shall fly (that may fly) above the earth in the face (in the open) of the expanse (firmament) of heaven.

21. Vayyibhra Elohim eth-hattannim hag g'dolim v'eth kol nefesh ha-chayyah harome-seth asher shortzu hammayim l'meenai-hem v'aith kol ofkanaf l'meenaihu, vayyar Elohim kee tobh.

22. Vayy'bharech otham Elohim laimor, p'ru ur'bhū u-mil'u eth-hamayim bayyamim v'ha-of yirebh ba-aretz.

23. Vayy'hee airebh vayy'hee boker yom chameeshee.

24. Vayyomer Elohim totzay ha-aretz nefesh chayyah l'mee-na'h, b'haimah varemes v'chayy'tho airetz l'mee-na'h vayy'hee chain.

25. Vayya-as Elohim eth-chayyath ha-aretz l'mee-na'h v'eth habb'haimah l'meen'ah v'aith kol-remes ha-ada-mah l'meenaihu vayyar Elohim kee tobh.

26. Vayyomer Elohim na-aseh

21. And Elohim (God) created the great sea-monsters (whales) and every living creature that creeps (moveth) which the waters brought forth abundantly after their kind and every winged fowl after its (his) kind. And Elohim (God) saw (that) it was good.

22. And Elohim (God) blessed them saying, be fruitful and multiply and fill the waters in the seas and the fowl shall (let) multiply upon (in) the earth.

23. And it was (the) evening and it was (the) morning a (were the) fifth day.

24. And Elohim (God) said : Let the earth produce (bring forth) living creature after its (his) kind, cattle and creeping thing and the beast of the earth after its (his) kind, and it was so.

25. And Elohim (God) made the beast of the earth after its (his) kind and the cattle after their kind and every thing that creeps upon the ground (earth) after its (his) kind. And Elohim (God) saw (that) it was good.

26. And Elohim (God) said :

adam b'tzalmainu, kidmuthai-  
nu v'yirdu bhidgath hayyam  
ubh'of hashshamayim ubhab'-  
haimah ubhchol ha-aretz ubh-  
chol ha-remes ha-romes al ha-  
aretz.

27. Vayyeebhra Elohim eth-  
ha adam b'tzalmo b'tzelem Elo-  
him bara otho, zachar un'kai-  
bhah bara otham.

28. Vayybharech otham Elo-  
him vayyomer lahem Elohim  
p'ru ur'bhu umil'u eth-ha-aretz  
v'chibhshuha ur'du bidgath hay-  
yam ubh'of hashshamayim ubh'-  
chol chayyah haromeseth al-ha-  
aretz.

29. Vayyomer Elohim hinnaih  
nathatti lachem eth-kol-aisebh  
zore-ah zerah asher al p'nay kol-  
ha-aretz v'eth-kol-ha-aitz asher-  
bo p'ree aitz zore-ah zerah la-  
chem yeeh'yu l'achlah.

30. U'chol-chayyath ha-aretz

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 heaven and over the cattle,  
and over all the earth and over  
every creeping thing that creeps  
(creepeth) upon the earth.

27. (So) Elohim (God) creat-  
ed the man (man) in his (own)  
image, in the image of Elohim  
(God) created he him, male and  
female created he them.

28. And Elohim (God) bless-  
ed them and Elohim (God) said  
(un) to them, be fruitful and  
multiply and fill (replenish) the  
earth and subdue it, and have  
dominion over the fish of the  
sea, and over the fowl of the  
heaven (air) and over every liv-  
ing thing that creeps (moveth)  
upon the earth.

29. And Elohim (God) said :  
Behold I have given to you  
every herb bearing seed, which  
is upon the face of all the earth,  
and every tree in which is the  
fruit of a tree-bearing (yielding)  
seed to you it shall be for food  
(meat).

30. And to every beast of the



ul'chol-of hashshamayim ul'chol romes al-ha-aretz asher-bo nefesh chayyah eth-kol-yairek aisebh l'achlah vayy' hee chain.

earth and to every fowl of the heaven (air) and to every thing creeping (that creepeth) on the earth, in which there is a living soul (life) every green herb for food (I have given) and it was so.

31. Vayyar Elohim eth kol asher asah, v'hinnay tobh m'od vayy'hee airebh vayy'hee boker yom hashshishshee.

31. And Elohim (God) saw everything that he had made and behold it was very good. And it was (the) evening and it was (the) morning a (were the) sixth day.

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## CHAPTER II.

1. Vayy'chullu hashshamayim v'ha-aretz v'chol-tz'bha-am.

1. (Thus) And the heaven and the earth were finished and all their host (of them).

2. Vayy'chal Elohim bayyom hashshbhee-ee m'lachto asher asah vayyishboth bayyom hashshbhee-ee mikkol-m'lachto asher asah.

2. And Elohim (God) ended on the seventh day his work, which he had made and he rested on the seventh day from all his work which he had made.

3. Vayy'bharech Elohim eth-yom hashshbhee-ee vayy'kadesh otho kee bho shabbath mikkol-m'lach-to asher bara Elohim la-asoth.

3. And Elohim (God) blessed the seventh day and sanctified it, for on it (because that in it) he (had) rested from all his work which Elohim (God) created to make it (and made).

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End of the first or Elohist account of the creation. With the fourth verse of the second chapter begins the second or Yahvistic account.

4. Aileh thol'doth hashshamayim v'ha-aretz b'hibbar-am b'yom asos Yahveh Elohim airetz v'shamayim.

5. V'chol si-ach hassadaih terem yihyaih ba-aretz v'chol aisebh ha-sadaih terem yitzmach kee lo himteer Yahveh Elohim al-ha-aretz v'adam ayin la-abhod eth-ha-a'damah.

6. V'aid ya-alaih minha-aretz v'hishkah eth kol-p'nay ha-a'damah.

7. Vayyeetzer Yahveh Elohim, eth-ha-adam afar min-ha-âdamah vayyippach b'appav nishmath chayyim vayy hee ha-adam l'nefesh chayyah.

8. Vayyitta Yahveh Elohim gan b'aiden mikkedem vayyasem

4. These are the generations of the heaven and the earth at their being created (when they were created) on the day that Yahveh Elohim (the Lord God) made (the) earth and (the) heavens.

5. And every plant of the field was not yet (before it was) on the earth and every herb of the field had not yet sprouted (before it grew) for Yahveh Elohim (the Lord God) had not caused it to rain upon the earth and man was not yet (there was not a man) to till the ground.

6. And a mist was rising (But there went up a mist) from the earth and watered the whole face of the ground.

7. And Yahveh Elohim (the Lord God) formed the man (man) of the dust of the ground and breathed into his nostrils the breath of life and the man (man) became a living soul.

8. And Yahveh Elohim (the Lord God) planted a garden in

sham eth-ha-adam asher yatzar.

Eden towards the east (eastward in Eden) and there he put the man he had formed.

9. Vayatzmach Yahveh Elohim min ha-adamah kol-aitz nechmad l'mar aih v'tobh l'machal v'aitz hachayyim b'thoch hag-gan v'aitz hadda-ath tobh vara.

9. And out of the ground made Yahveh Elohim (the Lord God) to grow every tree (that is) pleasant to the sight and good for food and the tree of life (also) in the midst of the garden and the tree of knowledge of good and evil.

10. V'nahar yotzay mai-aiden l'hash-koth eth-haggan ummisham yippa-red v'hayah l'arbah roshim

10. And a river went out of Eden to water the garden and from thence it was parted and became into four heads.

11. Shaim ha-echad Peeshon hu hassobhebh aith kol erez hachaveelah asher sham bazzahabh.

11. The name of the first is (Pison) the Indus (that is it which compasseth) it is he that surrounds the whole land of (Havilah) India where the gold is (there is gold).

12. Uz'habh ha-arets hahee tobh sham habb'dolach v'aibhen hashshoham.

12. And the gold of that land is good there is bdellium and the onyx-stone.

13. V'shaim hannahar hashshainee Gichon, hu hassobhebh eth-kol-erez Kush.

13. And the name of the second river is (Gihon) the Nile, he it is that surround (the same it is that compasseth) the whole land of Ethiopia.

14. V'shaim hannahar hashshleeshee Chiddekel hu haholech kidmath Ashshur, v'hannahar

14. And the name of the third river is (Hiddekel) Tigris, it is he which geos (that is it which

harbhee-ee hu Prath.

15. Vayyikkach Yahveh Elohim eth-ha adam vayyanneechai-hu bhgan Aiden l'abhda'h ulshamra'h.

16. Vayytzav Yahveh Elohim al-ha-adam laimor mikkol aitz haggan achol tochail.

17. Umai-atz hadda-ath tobh va-ra lo tochal mimmennu kee b'yom achalcha mimmennu moth ta-muth.

18. Vayyomer Yahveh Elohim lo tobh he'yoth ha-adam l'bhaddo ai-esaih lo aizer knegdo.

19. Vayyitzer Yahveh Elohim min ha-adamah kol chayyath hassadaih v'aith kol of hashshamayim vayyabhai el ha-adam lir'oth ma-yikra-lo v'chol asher yikra-lo ha-adam nefesh chayyah hu sh'mo.

goeth) towards the east of Assyria and the fourth river is the Euphrates.

15. And Yahveh Elohim (the Lord God) took the man and put him into the garden of Eden to work (to dress it) and to keep it.

16. And Yahveh Elohim (the Lord God) commanded the man (saying): Of every tree of the garden thou mayest eat (freely):

17. But of the tree of (the) knowledge of good and evil thou shalt not eat of it, for in the day of thy eating from it (that thou eatest thereof) thou shalt surely die.

18. And Yahveh Elohim (the Lord God) said: It is not good that the man should be alone, I shall (will) make him an help meet for him.

19. And out of the ground Yahveh Elohim (the Lord God) formed every beast of the field and every fowl of the heaven (air) and brought (them) before the man (unto Adam) to see what he would call it (them) and what (so) ever the man (Adam) would call (called

every) a living soul (creature) that was its name (the name thereof).

20. Vayyikra ha-adam shaimoth l-chol habb' haimah u'l'of hashshamayim u'l'chol chayyath hassadaih ul'adam lo matza aizer knegdo.

20. And (Adam) the man gave names to all cattle and to the fowl of the heaven (air) and to every beast of the field, but for (Adam) man he found not (there was not found) an help meet for him.

21. Vayyappail Yahveh Elohim tardaimah al ha-adam, vayyishan vayyikkach achath mitzal othav vayyisgor basar tachtannah.

21. And Yahveh Elohim (the Lord God) caused a deep sleep to fall upon (Adam) the man, and he slept and he took one of his ribs and closed up (the) flesh in its place (in stead thereof).

22. Vayyibhen Yahveh Elohim eth hatzaila asher lakach minha-adam Pishshah vayy' bhee-aiha el-ha-adam.

22. And Yahveh Elohim made the rib, which he had taken from the man, a woman and brought her to the man. (And the rib which the Lord God had taken from man, made he a woman and brought her unto the man.)

23. Vayyomer ha-adam zoth happa-am aitzem mai-atzamee ubhasar mibhsaree l'zoth yikkaray lshshah kee mai-eesh lukkachah zoth.

23. And the man (Adam) said this time (this is now) it is bone of my bones and flesh of my flesh, she shall be called Woman, because she was taken out of Man.

24. Al kain ya'azob eesh eth

24. Therefore shall (a) man

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abheev v'eth immo v'dabhak  
b'ishto, v'hayu l'bhasar echad.

leave his father and his mother  
and (shall) cleave to his wife and  
they shall be one flesh.

25. Vayyeeh'yu shnaihem aru-  
mim, ha-adam v'ishto v'lo yith-  
boshashu.

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

THE LITERARY CRITICISM.





THE  
LITERARY CRITICISM.

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IN the foregoing translation it will be observed that the name of the Deity has been transcribed, not according to the punctuation, *Jehovah*, but according to the reading adopted by most scholars *Yahveh*; which, if not absolutely the correct form, is certainly more in accordance with Hebrew etymology than *Jehovah*, which was only adopted by the blunder of an ignorant transcriber into Greek (cf. an essay on that point at the end of Vol. II. of Ewald's History of Israel). In the translation it was thought advisable to use *Elohim* and *Yahveh-Elohim* instead of "God" and "the Lord God," because in the first place the plural termination "im" of the word Eloh-im, is lost in the English, ("Gods" would not translate it correctly), secondly, our English term "God," is not a translation of Elohim, but merely a substitute; the Hebrew word meaning "the fearful one," or, according to some etymologists, the "powerful one." In the third place the appellation of the Deity in the various parts of the Pentateuch is one of the chief indices by which to distinguish the various documents out of which it is composed. The name of Yahveh was left untranslated because it cannot be translated. It is a proper name from the ancient Hebrew root "Havah," *being*; but like Jupiter, or Zeus, it has lost its adjective power and has become stereotyped as a proper name, the name of the national God of the Israelites. The

best evidence we find of this is in Ex., VI. 14, where the verse closes with the words, "and my name Yahveh I have not made known to them," and in First Kings, XVIII., 21, Elijah addresses the people in a harangue, where he proposes to test the power of the national gods and says: "If Yahveh is the powerful one, follow him, and if Baal, follow him," and throughout the whole transaction we find *Yahveh*, and *Baal* placed in opposition as two personalities, claiming a certain title, one of which was named *Baal* and the other *Yahveh*. The English word "Lord" translates the term *Adonai*, which the Israelites substitute for *Yahveh*, as that holy name was declared by priestly authority unpronounceable. Another important deviation from the authorized version is that *ha-adam* is consistently translated "the man" throughout, whereas the authorized version, from Gen. II., 19, to the end of the history of the first man, uses the proper name "Adam," for which there is no warrant whatever, as the Hebrew word is the same as before. The reasons of King James's translators were undoubtedly doctrinal, and these can have no weight in true criticism. Other minor differences need not be specified, since they are often modernizations of the obsolete forms of the version. They have all been made for the sake of accuracy, not forgetting that, with many people, early influences have invested the antiquated English of the Version with a certain sacredness, which dims the impartial judgment and prevents the reader from applying to Holy Writ, the critical acumen, and also the candor with which books, not invested with such sacredness, are read and criticised.

If we now turn to the contents of the above text and translation, we wonder how they ever could have been conceived to be one continuous narrative. That we have there two distinct narratives of the Creation would never have been doubted, had they been found inserted in any other ancient book. They differ in almost every particular, in the arrangement, in the facts, in the name of the Deity, in their object and, lastly, in the

language used. The different arrangements of the two accounts need hardly be pointed out. In the first account we have an orderly progression, a subdivision of the whole drama into acts. After each act, occupying a day, the curtain drops; the work must have been done in the night, as the day begins with the evening, although we are somewhat puzzled to understand how the author could have imagined "evening and morning" before the creation of the sun. The author by the term "yom" meant a "day," in the common acceptance of the word and all attempts to give the term a wider significance are futile. The term "yom" is never used otherwise than to designate the 24 hours, except where it is used in contrast with "la'ylay" night, then it means the period of daylight. The plural "Yamim" is occasionally used for "times," but even in the Talmud it is laid down as a rule of interpretation, that the figurative employment of a word, does not deprive it of its natural and literal meaning. Besides we find in Ch. I., 14, the word "u'lyamim," "and for days," in contrast with the following term "v'shanim," "and years." And lastly we have that unanswerable, though almost threadbare reference to Ch. II., 3, where Elohim blessed the "seventh day," because he rested on that day from his labor. The second account, on the other hand, beginning Ch. II., 4, has no division of time at all, nor is there any orderly subdivision of events; all events are only told with reference to one central fact, the creation of man. A comparison of the facts narrated in each shows the following differences. The first account begins with Chaos, as in the Greek Cosmogony, the first differentiation being between light and darkness on the first day. The second day brings about the division between heaven and earth. On the third, land appears. The second account opens with the earth as a dry arid plain without vegetation and animal life. In the first account the earth is made to produce the herbs bearing seed and the trees bearing fruit with seed, independently of rain and

human interference. In the second account the herb of the field does not grow until it has rained and man has tilled the ground, though we are not told whence he obtained the seed to plant, nor how the uncultivated plants originated. Man, however, appears *first* on the ground, while in the first account he is the *last* object of creation. In this act itself a variety of divergencies may be noted. In the first account man is made in the image of Elohim, in the second no mention is made of his "god-likeness," on the contrary we find that it was quite against the will of the Deity that he should become so. And after he had become so by the advice of the serpent and the curiosity of Eve, he is driven from the Garden of Eden for, says Yahveh Elohim (Ch. III., 22,) "Behold the man has become like one of us to know good and evil," exactly as the serpent had foretold in the same chapter (verse 5): "for Elohim knows that on the day of your eating therefrom, your eyes will be opened and you will be like Elohim knowing good and evil." In Chapt. II., 27, man is created male and female. In the second account woman appears only after a surgical operation. In the first account the birds appear on the fifth day, the wild beast and *domesticated* cattle at the beginning of the sixth day, after which follows the creation of man, male and female. In the second account Adam is first made alone in a manner to which we find no reference in the first account. Then the "beast of the field and the fowls of the Heaven" are made by Yahveh Elohim from the ground before woman is created. Mark also, that first beasts and then fowls are made by Yahveh Elohim himself out of the ground, in the same way as Man; but in the first account the fowls are produced at command on the fifth day out of *the water*, and beast and cattle are brought forth by the earth on the sixth day. The first account knows nothing of the garden of Eden, of the four rivers, of forbidden fruit, of the naming process and of matrimony. The second does not mention the creation of heavenly

bodies, of the fishes, and "whales" and of creeping things. It knows nothing of "festive seasons" and of the Sabbath. In the first account Man is given unlimited control over the whole earth and all animal creation, in the second he is simply the gardener of Eden. The next important difference between the two accounts is the employment of different appellations for the Deity. The first account uses throughout the term "Elohim," rendered "God" in the common version, and the second uses "Yahveh Elohim," rendered "the Lord God." This fact has induced many Bible critics to call the first account Elohist and the second Yahvist and, taken together with the differences pointed out above, there cannot be the least doubt that we have here the work of two different authors of different localities. And we may also, through these names for the Deity, find the key to the motives of the two writers. The first account was probably committed to writing by an Israelite belonging to the northern tribes, of which the tribe of Ephraim was the most powerful. Among these tribes the worship of Yahveh was not introduced until the time of King Josiah, of the southern kingdom. All passages that give prominence to Joseph and his descendants are Elohist, while the passages which detail the ritual of the tabernacle or temple, the office of the priests and Levites, which give prominence to the tribe of Judah, are Yahvist, and must have had a Levite as their author. To the Yahvist account belongs the history of the Exodus and hence we find that the same writer refers all festivals of the Israelites back to that event, and in Deuteronomy V., 15, we read: "And thou shalt remember that thou wast a slave in the land of Egypt, and Yahveh, thy God brought thee out from thence with a strong hand and with an outstretched arm, *therefore Yahveh thy God commanded thee to keep the Sabbath day.*" Here we find even the Sabbath based on the Exodus from Egypt. Deuteronomy was undoubtedly composed under Josiah, 640-609, B.C.

In the first account we find the Sabbath based on the cessation of creation and it seems that it is for this very reason that the whole account was written, to give to the celebration of the Sabbath a foundation in the worship of Elohim. As was the case with most of the holy days, so also with the Sabbath. It was converted from a heathenish festival in honor of a tutelary Deity, whose day was the same that among the Romans was under the care of Saturn. The subdivision of the year into periods of seven days existed among the Egyptians, the Assyrians and among all the Zabeans or worshippers of the heavenly bodies. The Hebrews undoubtedly were such in the early stages of their development, as evidence we have the word "Shabbah" to swear, from the root "Shebhah" seven, i. e., swearing meant to call the seven stars or gods to witness. Nay, we find even the Prophet Amos, V. 26, reproaching them with worship of "Keeyun" or Saturn. The Mosaic authorship of the first account is therefore out of the question, since he was in the first place a Levite and hence a worshipper of Yahveh; and secondly, the Israelites worshipped the stars in the wilderness, their festivals there being certainly all heathenish or connected with their stellar deities. If we may be allowed to conjecture we would assign the composition of the first account of Genesis, in its present state, to a period posterior to Jeroboam, or the firm establishment of the northern kingdom of Israel with Ephraimite predominance. The source from which he derived his information, or the earliest crystallization of the six days' tradition, we shall afterwards find in the valley of Mesopotamia.

The second, or Yahvistic, account has a different object in view. When it was committed to writing, the priestly dominion must have been already very pronounced. For it is a characteristic of all those ancient races which were priestridden, as the Indians, Egyptians and Assyrians, that the sinfulness of man, the insufficiency of human reason, forms one of the fundamental doctrines of their theologies. Ordinary people were not

considered clean or holy enough to commune directly with the Deity. Hence the necessity of a priestly class to serve as mediators, or representatives of the people before the Deity and as agents of the Deity in his dealings with mankind. Hence we find in the cosmogony and anthropogony of these races a downward development from a golden age to an epoch of corruption, after which the priest steps in and saves mankind by his intercession. The account we have before us begins with "our grand parents, in that happy state favored of Heaven so highly," but ultimately we hear Yahveh declare (Gen. VI., 5,) "that the wickedness of man was great upon the earth, and the instinct of the imaginations of his heart was only evil day by day." Such a belief, accepted upon the authority of Yahveh, could only be promulgated when Yahveh had provided means for his propitiation, i.e., when there existed an organized divine service with sacrifices and attending priesthood. As evidence we have in Genesis IV., 3, 4., Cain and Abel bringing sacrifices to Yahveh. In the history of Noah, which is likewise Yahvistic, we find the distinction made between clean and unclean beasts, a distinction which we meet again only in Leviticus. In this latter book the order of the tabernacle worship is more complex and differs materially from the order mentioned by the Prophet Ezekiel, for which reason its completion or final redaction has been assigned to post-exilic times. Hence it is not unreasonable to assign to this Yahvistic account, in its present state, a time when the temple worship was developed and the priestly authority undisputably established, of which there is no evidence prior to the time of Josiah (640, 604). From the geographical notices (verses 10, 14,) we may learn that the trade with India, opened by Solomon (1015, 975) must have settled down to certain staple articles, among others gold—"the land Chavelah (India) where there is *the* gold." India had become established as the gold land *par excellence*. Among a people chiefly

agricultural, the commercial enterprises do not follow in such rapid succession as to mark out lines of trade in a very short time. We may be sure that considerable time elapsed from that first partnership of King Solomon with Hiram, King of Tyre, before India became well known and the gold of India proverbial. But not only was India well known, but the Euphrates was then the chief river, "the fourth river is the Euphrates." On this river no comment seemed necessary. It was well known, since the main troubles of the Israelites originated from thence, namely the Assyrians who overthrew the kingdom of Israel, and the Babylonians who held Judah captive. Nor is the defective geography, assigning one source to the four rivers, any evidence of early composition, for we find the same error among Greek writers of the fifth century. The tree of life shows an intimate connection with Assyrian, and even Persian notions. Internal as well as external evidence point to a close intercourse with Assyria and Persia. In the time immediately before the first destruction of the temple and during the Exile and Return, such connection is certain to have existed, and we shall not err if we place the date of the composition of the second account during the sixth century B.C., though the probability is that it is even of post-exilic origin, after the Israelites became acquainted with Persia, or through the Persian conquest of Babylonia with the dualistic system of the Zoroastrian religion, with its personification of evil in Ahriman. In the body of myths and legends, which they found existing among the Assyrians, and which were there already stereotyped in a rich literature, the Israelites recognized the elaboration of traditions afloat among themselves; they met there the gods which their forefathers had worshipped in the wilderness. But the Israelites had developed these mythological conceptions in a different direction. Elohim and Yahveh had become their national Deity, and the authors of Genesis when they began, each from his own standpoint, to write their national



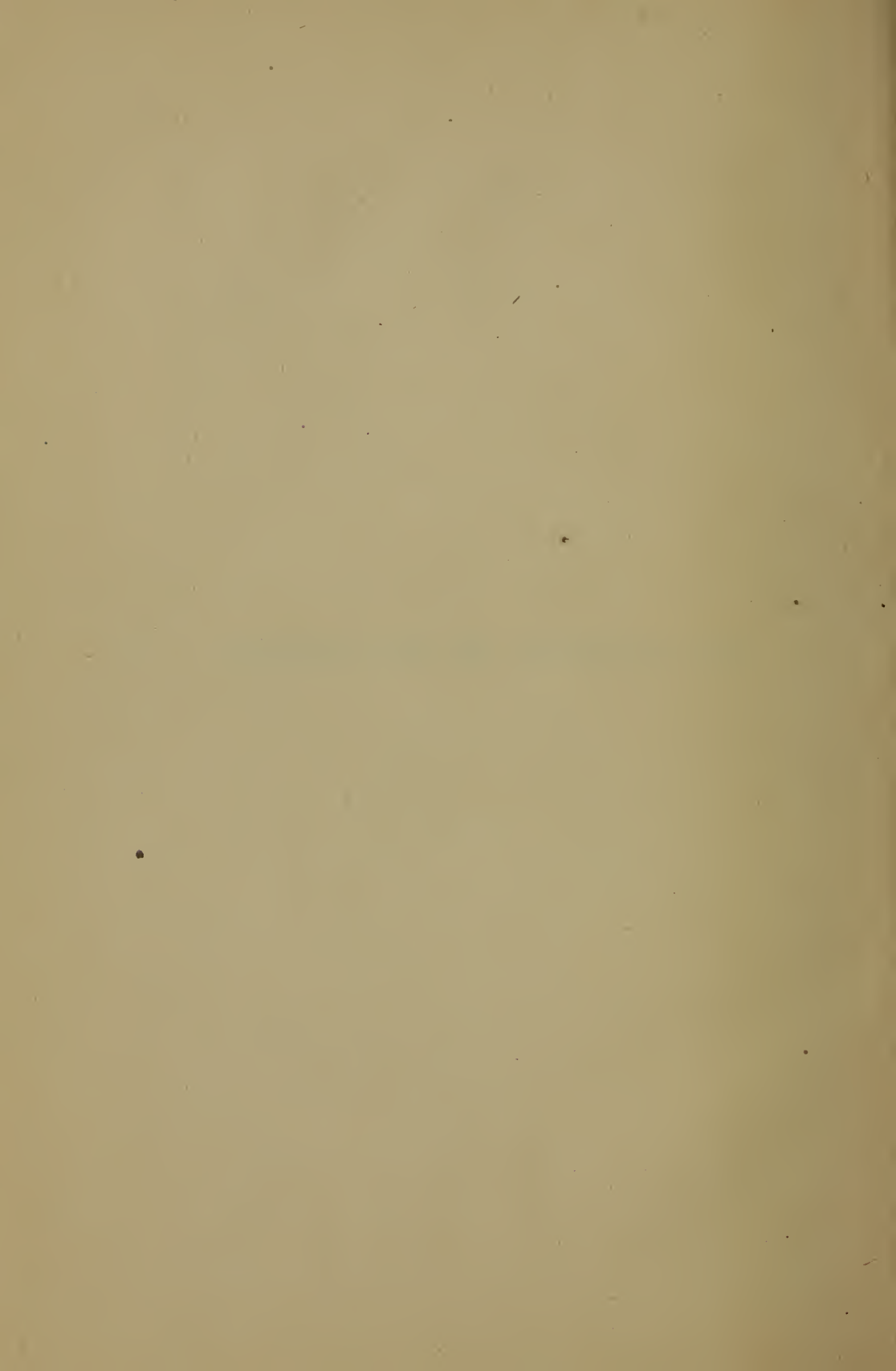
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histories, adapted these traditions to the religious and political notions prevalent among them. The northern compiler to confirm the people in the worship of Elohim, and the priestly writer to bring the legends into harmony with the theocratic constitution of the kingdom of Judah or the Restoration of the Temple worship.

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THE TESTIMONY OF ARCHÆOLOGY.



## THE

# TESTIMONY OF ARCHAEOLOGY.

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HAVING, by a rational interpretation of the texts, fixed the approximate date of their first composition in Hebrew and also of their final redaction, I shall now give what we must think to be the real sources of these biblical traditions.

That the contents of these two accounts were not the sole property of the Hebrews, but the development out of a common body of Semitic tradition, the discoveries of the lamented George Smith at Kouyunjik give emphatic and undeniable testimony. What is called the "Chaldean account of Genesis" is contained in twelve tablets, which bear on one side the text and on the other side the following inscription:—"First tablet: when above" (i. e., the first two words of the text on the other side of the tablet and so on each tablet). After this superscription follows the dedication, or rather the announcement that these tablets were prepared by the direction of King Assurbanipal and placed in his library at his palace. The first tablet opens with the description of Chaos, which reads as follows: "When above were not raised the Heavens, and below on the Earth a plant had not grown up, the Abyss also had not broken up their boundaries, the Chaos (Tiamat, in Hebrew Thomoth) was the producing mother of the whole of them—Those waters at the beginning were ordained but a tree had

not grown, a flower had not unfolded. When the Gods had not sprung up any one of them, a plant had not grown and order did not exist, were made also the great Gods." The rest of the tablet contains the creation of these Gods. The contents of the fragments of the next three tablets can not yet be united in a connected narrative, but, both from individual words which are decipherable, and from the fact that the tablet following contains the creation of the heavenly bodies, we may conclude, that the second tablet contained the description of the creation of light, the first Biblical day; the third, of the atmosphere and firmament, the second Biblical day, and the fourth, of dry land and plants, the third Biblical day. The fifth tablet opens as follows: "It was delightful, all that was fixed by the Great Gods. Stars, their appearance in figures of animals, He arranged. To fix the year through the observation of their constellations, twelve months [signs] of stars in three rows He arranged, from the day when the year commences until its close. He marked the positions of the wandering stars [planets] to shine in their courses that they may not do injury and may not trouble any one. And he opened the great gates in darkness shrouded; the fastenings were strong on the left and right. In its mass (i. e., the lower Chaos) he made a boiling, the God Uru (the moon, Yareach in Hebrew) he caused to rise out; the night he overshadowed, to fix it also for the light of the night until the shining of the day, that the month might not be broken and in its amount be regular. At the beginning of the month, at the rising of the night, his horns are breaking through to shine on the Heaven. On the seventh day to a circle he begins to swell and stretches farther towards the dawn. When the God Shamas (the sun, Shemesh in the Bible) in the horizon of Heaven, in the east, he formed beautifully to shine upon the orbit. Shamas was perfected and at the coming of the dawn, Shamas should change." Thus reads part of the fifth tablet parallel to the fourth day of the

Bible, but somewhat more poetical and indicating an already developed system of astronomy. The sixth tablet is wanting; but here again we may conclude that it contained an account parallel to the fifth Biblical day, since the following seventh of the series contains the account of the creation of land, animals and mighty monsters, corresponding to the sixth day of Genesis. The close of this tablet is badly mutilated but the word "man" is repeated with expressions of admiration, so that the conjecture, that the Chaldean account of the creation like that of Genesis closed with the creation of man in the image of God, is a very reasonable one and fully approved by French and German Assyriologists. We have thus an exact parallelism for the six days of creation, yet it by no means stops short at that. In 1869, Smith discovered an Assyrian almanac, in which each month is divided into four weeks, and the seventh days are set aside for "Days of the rest for the heart," and Dr. Frederick Delitzsch discovered lately that the very name of Sabbath was applied to those rest-days. In an Assyrian list of synonyms the expression "Um" and "Nu-uh' Lib-bi" (day of rest for the heart) is explained to mean "Sabbattuv" Sabbath. Of the fall of man we have yet no direct account, but we meet with constant allusions to the sinfulness of man caused by his first parents. We have a tablet containing the curse pronounced upon the first pair, in consequence of some transgression, and we have on an ancient Babylonian cylinder a pictorial representation applicable in all its features to the detailed account of the Bible. A man and a woman, sitting opposite each other on either side of a tree from which fruits are hanging, stretch up their hands towards the fruit and a serpent is standing on its tail behind the woman. The identity of the Babylonian province of Gan-Dunias with the biblical Gan-Eden "Garden of Eden," conjectured by Sir Henry Rawlinson, has been confirmed by Dr. Delitzsch, who

further more identified the mystical rivers of Paradise, "Gihon and Pishon." Nor are the Cherubim and the flaming sword guarding the "Tree of Life" wanting, they are found on hundreds of cylinders and signets. The parallelism of the two accounts in Genesis with the Chaldean records is complete; not a single feature is omitted. The Chaos in the beginning, the Creation in the six periods in the same sequence, man its crown, the fall and the curse, Paradise with the trees and their guardians, are all found in this remarkable counterpart of Genesis. The legend of the flood, the ark, the fate of Noah, form a second cycle of events in the Chaldean records with a very striking resemblance to the Biblical narrative. The distinguishing feature between the Biblical and the Chaldean accounts seems to be the polytheistic element of the latter and the strict monotheism of the former, but even this difference is largely reduced on a close examination of both accounts. The fundamental religious idea underlying the Chaldean legends is Zabaism, or a worship of the heavenly bodies, and which afterwards developed into a worship of Gods, each having a representation in the celestial sphere. In the Chaldean Pantheon, "*Il*" stands at the head, the fountain and origin of Deity, equivalent to the Hebrew *El*, *Eloah*, with its plural *Elohim* and of the Arabic *Allah*. The word used in the Hebrew text of Genesis, and translated God, is *Elohim*, a plural, but the verbs and pronouns agreeing with it are all in the singular, excepting in the account of the sixth day. The twenty-sixth verse of the first chapter of Genesis reads, "And *Elohim* said: Let us make man in our image, after our likeness." The twenty-seventh verse again returns to the singular by beginning, "So *Elohim* created the man in his own image, in the image of *Elohim* created he him." We see then the noun signifying the Deity is plural, but conceived as a unit in its creative power. And now let us look at the first verse of the account of the fourth day and the fifth Chaldean tablet quoted



above in full. "It was delightful all that was fixed by the Great Gods, (*Illinu*, Hebrew *Elohim*) stars their appearance in figures of Animals *He arranged.*" Exactly as in the Hebrew text, the noun is in the plural and the pronoun and verb in the singular, and this is kept up throughout the whole account. Thus under the test of the linguistic crucible this difference also gives way and the identity of the Hebrew and Chaldean accounts, not only in their incidents but even in their fundamental mythological notions must be accepted as proven. Nay, we even find that the Israelites worshipped old Chaldean Gods; to which reference is made in Amos V., 26, where the Israelites are reproached for having worshipped Saturn (*Keeyun*) in the wilderness. In the same passage the God *Sikkuth*, "Your king," is mentioned; this *Sikkuth* has been identified by Schrâder with the Babylonian *Sakkuth*, a surname of the God *Ninip* or *Adar* (this last is likewise the name of the twelfth month of the Hebrew calendar). We see then that the Israelites were, in their earlier stages of religious development, Zabaeans, using the Gods of the ancient Chaldeans, and it is therefore perfectly natural that they should have the same cosmogony with the Chaldeans and that, when it was found necessary to commit those ancient traditions to writing, they should use the old Chaldean sources. But, since the originals of these Chaldean accounts were written in a non-Semitic language, the Akkadian, their transcribers into Hebrew probably used the Assyrian translation of the original, made by order of Assurbanipal. Each transcriber would naturally take from these legends what suited the object he had in view; the Elohist would find that the detailed account of the creation in six days in orderly succession redounded to the greater glory of Elohim and, as we said above, would prefer to base the observation of the Sabbath upon the close of this grand scheme of creation by Elohim. On the other hand the Yahvistic writer would take what he could find in reference to man

in his relation to the Gods, to begin therewith his book of the Covenants for the benefit of his priestly station.

Now let us see whether the date of the composition of the Chaldean originals can be established,—not the exact year, indeed, but the period of time later than which they cannot have been committed to writing. In the form in which we have them now their near date can be fixed with absolute certainty. They were found in the Archive chamber of the palace of Assurbanipal at Nineveh, and this greatest of all Assyrian rulers was king from 668 to 626, B.C. The grandest work of his was the institution of the great library of Kouyunjik. This library consisted of clay-tablets inscribed in the Assyrian character of the cuneiform; these inscriptions contained the annals of the kingdom and letters of all sorts, public and private, and the sum and substance of the knowledge of the Assyrians in all branches of the Sciences then existing, and which included finally these legends of the Creation. These last, though written in Assyrian characters, are expressly stated to be translations of older texts. These older texts were in a different language, which is proven in the first place by the character of the proper names, most of which are not translatable nor intelligible by means of the Assyrian language, and then by the finding of a dictionary and lists of synonyms, prepared in order to make clear the meaning of different words, and embracing the features of the two languages involved. Hence we know that they were written in the so-called Akkadian or Chaldean cuneiform. The texts themselves indicate that they were written at Babylon during the time that there were flourishing kingdoms in what was afterwards called the Babylonian empire; and since that Empire was overthrown by *Tugulti-ninip*, king of Assyria in 1298 B.C., this date forms our new starting point. Next we have the concurrent testimony of Berosus, and the inscriptions that a foreign people, probably the Arabs, ruled over Chaldea for a period of 245 years. The

name of the foreign invader was *Hummurabi*, whose latest possible date is 1543 B.C., or, according to Rawlinson, 1518, and as these texts cannot have been written later than this king, we have to take a new starting point from the middle of the sixteenth century B.C. From geographical notices contained in the tablets it must be concluded that they were written at a time when there existed many large cities which were ruled by their kings, the strongest of whom always ruled over others. Such cities are the Biblical *Ur* of the Chaldees, *Erech*, the modern *Warka*, *Akkad* and *Kalneh*.

On the monuments of Chaldea the names of sixteen kings can be read with certainty and those of ten others of doubtful reading who reigned from 2200 B.C. to the Arab invasion. The first of these kings is *Uruk*, whose name is found stamped on the bricks of the ruins at Warka and Mugheir. He calls himself constantly King of the United Kingdoms of Sumir and Akkad and, since in the oldest cuneiform the whole of Chaldea is called Akkad, we may conclude with certainty that he united all the districts of the country under one rule. Now, in the tablets comprising the Genesis series, although they contain many geographical notices and speak of cities, districts and kingdoms, no mention is made of the union of all these into one kingdom, the main distinguishing feature between the time after Uruk and that antecedent to him. The natural conclusion is, therefore, that the writer of the original account lived before the time in which the Union was accomplished, consequently prior to 2200 B.C., the latest date assigned to Uruk by any historian.

According to the concurrent testimony of Kallisthenes, Aristotle, Pliny, and the Byzantine Stephen, the Union of the kingdoms took place between 2234 and 2231 B.C., a date which is accepted by all modern historians. The conclusions we have reached may then be thus briefly stated. The legends having existed for a long time as oral traditions, were committed to

writing before the union of the kingdoms or before 2234 B.C., when Abraham, according to Biblical chronology, was not yet born. The earliest date assigned to the composition of the Biblical records is the time of Moses; this date is positively established through hieroglyphical inscriptions to be that of the king Menephtah, the Pharaoh of the Exodus, who followed his father Rameses II. on the throne in the year 1245 B.C. According to this the Chaldean account of Genesis would be nearly 1000 years older than the composition of the Biblical legends.

This then is the alternative to which the advocates of the Mosaic authorship are driven. If in spite of all internal and external evidence, in spite of the critical labors of Bleek, Sharpe, Ewald, and Kuenen they insist upon it that the Pentateuch was composed by the great teacher Moses, they must either give up the claim of divine inspiration for the accounts of Genesis, or they must assume that the Chaldean compiler had a like inspiration a thousand years before Moses; or, accept the alternative, that while in Chaldea these facts—as our orthodox divines claim them to be—were known for a thousand years, it needed a special divine inspiration to convey them to Moses. But to escape the dilemma in such a manner would be clearly derogatory both to the character of Deity and the intellect of the great Lawgiver.

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PARALLEL MYTHS.



## PARALLEL MYTHS.

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We must even go further. We must claim divine inspiration for nearly all the cosmical myths of antiquity, for they all contain some of the elements of the Hebrew legends. Thus, to begin with the Greeks. Their account begins with Chaos, out of which sprang Gea, the earth, and Uranus, the heaven. Preceding this separation was the creation of Nyx, night, and Hemera, day, as well as Tartarus. The myth of Prometheus is well known, in which it is stated that he formed men of clay and gave them life with fire from heaven. In the Greek traditions we have also the myth of the Deluge with the one pair saved. Among the Hindoos we find the following version of the story of Adam and Eve. The Brahma created a man and a woman, Adima and Heva, and placed them on the beautiful island of Ceylon, surrounding them with all the splendor that the luxuriant tropical soil is capable of producing. He gave them the command to love each other, to multiply and never to leave the island. Then the devil invited the man to ascend a high cliff near the sea and there he showed him a peninsula, connected with the island by a narrow neck of land, and the magnificence of that place far surpassed the splendor of his own island. Adima and Heva were thus induced to leave their destined abode and proceed to the new land. But when they were on the neck of land, all disappeared. The land in front of them dissolved as a

mirage, and the land behind them sank with a crash, and they were left on a bare rock. Brahma then cursed Man on account of his disobedience. In fragments of the Phoenician writer Sanchoniathon, we find that all things began with Erebus (the Hebrew *Erebh*, mixture) or Chaos and a dark and condensed wind-air ("the spirit of Elohim hovered over the water," Gen. 1, 2; the Hebrew "*ruach*" means both spirit and wind). They were for a long series of ages destitute of form. The union of this wind at last with Chaos produced all creation. First came *Mot* (the Hebrew *Muttah*, expanse, Isaiah VIII, 8,) and from him the seed of all creation. He shone out with the sun and the moon and the greater and lesser stars. Then came the generation of animals "and male and female moved on the earth and in the sea." Farther on we find the enmity of *Hypsuranius* towards his brother *Usous*, who first invented a covering for the body of the skins of wild beasts. Unmistakably a jumbling together of Cain and Abel and the covering of skins, provided for Man in the Bible. We find among the first men there, the inventors of smith-craft and other useful arts. In a fragment of the same writer, preserved by Eusebius, serpent-worship is accounted for, because "this animal was held to be the most spirit-like of all the reptiles"

The myths which Berosus, the Babylonian, narrated, are essentially the same as found in the clay-tablets at Kouyunjik, and we need not dwell upon them. The following is the story of the first man and woman according to the Persian accounts: "*Mashia* and *Mashianeh* (that is "man and woman") were created in holiness, and had received commandment from the Supreme God, *Ahura*, to cherish good thoughts, to speak good words, to do good deeds and not to sacrifice to the evil spirits. But after some time their thoughts were polluted by the Evil One and they began to worship him. After that they wandered about for thirty days without food and in black clothes, and




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then they caught a white goat and drank some of its milk. This sin was followed by a still greater one, the eating of flesh, and by another still heavier yet, for when they had discovered iron they felled trees. At last they worshipped the evil spirits." The Persian mythology contains the account of the beautiful garden (*Paradeisos*, hence our Paradise) with the tree of life, where mighty rivers rise. Passing from Asia to the north of Europe, we find the following strange myth. *Ymir*, the aboriginal giant, fell asleep and began to perspire, there grew out from behind his left arm a man and woman, and out of his feet came the six-headed giant. The children killed their father *Ymir* and his blood submerged the whole earth, so that all were drowned but one. This one entered with his wife into a boat and gave rise to a new generation. The place assigned to man for his dwelling in the Edda is called *Midgard*, or *Middelgarden*, which was created out of the eyebrows of *Ymir*. The eyebrows undoubtedly refer to vegetation. However, these must suffice. They will, I hope, at least show, that a body of tradition belonging to the primitive Asiatic world, was developed by each stock separately according to its mode of life and moral conditions produced in the course of its social development. The Aryan world worked its store of myths into heroic forms, the *Mahabaratta*, the *Ramayana*, the *Iliad* and *Odyssey*, and *Shah Nahmeh* of Firdusi, the *Edda* and the *Nibelungenlied*. The Semitic world developed systems of theology to suit the bent of its mind and the impressions from the objects of nature which became *Indra*, *Hercules*, *Baldur* and *Rustem*, grew with the Semitic into gods on one hand and into attributes of the national gods on the other. The solar myths, which became heroic fables among the Hindoos and Greeks, became accounts of Genesis among the Chaldees and Hebrews. The idea that the account of Genesis is a solar myth, or rather a myth of the dawn, was advanced as early as the end of the last century by the celebrated German poet and philosopher Herder. In Germany, Herder is considered as one

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of the first who divined, as it were, the theory of Evolution. Herder suggested that this account was simply the description of awakening nature at the dawn of the day, when the darkness of night yields to morning twilight and nature gradually awakes from her slumber. And, typically, this is correct, not only so far as the story of Genesis is concerned, but as including all legends. They are all petrified descriptions of natural processes, expressed in the figurative language of undeveloped minds lacking the power of abstraction. Thus the Greek mythology is explained and the Hindoo and the rest of the Aryan legends. Why not likewise the Semitic legends? Because they contain scientific facts? Let us examine into the statements of Genesis.



**THE TESTIMONY OF FACTS.**



THE  
TESTIMONY OF FACTS.

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At the outset it will be seen to be foreign to our purpose to introduce here any evidence in proof of the reality of the process of Evolution. But the existing evidence that things have been brought to their present condition by a slow process of succession in which the more simple forms preceded the more complex, is unanimously conceded by all who have investigated any branch of natural science, and effectually contradicts the sudden and separate origin of things deducible from the account in Genesis. With this, it will be sufficient if we point out in a brief way the facts discovered by science which contradict the account of creation in Genesis, whether we accept the sequence of plants and animals revealed by a study of fossils and living kinds, as indicating a genetic connection, or as being insufficient grounds for such a conception.

From internal evidence, Genesis is not homogeneous in its composition, as we have already seen. An originally detached portion having a different immediate source, terminates with the third verse of the second chapter, and it is quite evident that in dividing the text into chapters a mistake has been committed in this instance; the second chapter should begin, if an arbitrary division into chapters is intended to help the comprehension of the

text, at its fourth verse. That these two accounts contradict each other is plain. The first account affirms that when God created man, "male and female created he them." The second account as positively declares that man was created in the person of Adam as one sex and solitary. Finding that such a creation was incomplete and useless, the Deity made woman not out of the ground or dust, but of a bone of man himself. At one time one can readily conceive that such a belief could be seriously entertained when we read the accounts given by existing savages of their own origin. But it never for one moment occurs to us to credit such conceptions. The idealists have been busy with this account of the origin of woman. It is taken as symbolical of the marriage state, of the dependence of woman upon man, "bone of his bone, flesh of his flesh." But to the uncultured races *their* fairy-stories are real, they believe them as Roman Catholics believe modern miracles and Protestants ancient miracles. Among the people who originated this fairy-tale of the origin of the first pair, the story passed for circumstantial fact. It satisfied their natural enquiry as to the origin of things, and it arose out of their mental status. But to ask us, who have gone beyond their mental condition, to still accept it as true, is unreasonable, and it is quite impossible that we should comply with such a request.

In the second account the events of creation are given in a different order from the first, and this account is throughout more circumstantial. The garden of Eden is described and this has been lately identified with the mythological center of the ancient Chaldean pantheon. Before both accounts were cast in their present fossil condition in the Hebrew Bible, they probably had a connection, as we have seen in a preceding chapter, and had undergone a development in which both had lost something of their original form, the first account more, the last less.

The first account in the first chapter of Genesis may be

now compared with the facts ascertained by science. We must believe that the text should be understood literally when it speaks of "day" and "night," because with this reading it agrees with the context. From the alternation of light and darkness sprang "day" and "night" and "the evening and the morning were one day." To take these *days* as *indefinite periods* is a proof of a want of exact thought, it is an effort to reconcile an exploded statement with the new facts, rather than cut loose at once from demonstrated error. The Hebrew word *Yom* not only means a day of twenty-four hours, but it expressly means *day* in this connection.

But even granted that we take the less natural meaning of the word "day" as the proper rendering, and that by this word "day" any conceivable measurement of time is intended, it is only on the fourth of these days that the Sun appears. Astronomy, if it shows anything, proves that the satellites of a central orb, as separate masses of matter, must have been projected from it and at one time formed a part of such a body. The relation between the earth and the sun, as we gather it from astronomical sources, is a different one from that intended by the account in Genesis. We cannot conceive that the sun or the moon were created for the benefit of the earth or its inhabitants. Night and day are not necessities in the sense that we could not have become accustomed to some other division of times, for darkness and light, as indeed the Eskimo now are. Our organs of vision have plainly adapted themselves to the light which evidently existed before eyes were developed. And as to the succession we find that the earth is the child of the sun and the parent of the moon. But, that such a succession was comprehended by the writer of Genesis, cannot be maintained. He undoubtedly believed that the sun and the moon were created for the benefit of the earth, which he did not know was round and a satellite, but imagined as flat and the center of the system. Light

is also conceived of as independent of the sun. Plants bearing "seed and fruit after their kind," are regarded as being created before the sun, whose rays, the physiological botanist now shows, alone give them health and vigor. Again, whole groups of animals of whose remains mountains are made, such as corals and rhizopods, are omitted from the account. Such an omission, if it tallied with the restricted knowledge of the times in which such an account was believed, proves conclusively that the account was not extraneous, or in any way above the level of ancient civilization. And undoubtedly it does so tally, and the most powerful argument against Genesis, for those accessible to reason, lies in the fact that it contains no information superior to a very low grade of observation in natural history. Later on, in the magnified and equally improbable story of Noah's ark, we find no mention of the rescue of the plants or how they stood the flood. At that time it was simply not known that plants breathed like animals and would drown as well as they

The record of the rocks tell us unmistakably that plants and animals have flourished through untold ages side by side, new forms succeeding old ones. But in Genesis, the creation of trees and shrubs took place in a period perfectly distinct from animals. The paleontologist must, then, reject the account of Genesis as perfectly incredible. Again the distinction between the "beast of the earth after his kind and cattle after their kind" shows a belief that domestic animals were created in a state of domestication. The Hebrew word *b'hemah* means cattle, i.e., domesticated animals, in contradistinction to wild animals. The other term *shayah* means wild beasts in contradistinction to tame animals. The use of both terms shows that both kinds were believed to have been created "after their kind" and as distinct species. There is nothing contradictory in the conclusion that the statement was at one time believed in, because savage man still believes in parallel assertions, and



this particular belief was generally current in Europe before naturalists had shown its contrary to be true and that all domestic animals were originally wild and by man's selection have been changed from their original physical condition. A vegetable diet is also assigned at first to beasts and man, but the physiologist knows that carnivorous animals have always existed and that the instincts of animals are true to their teeth.

The story of Genesis takes no account of the different races of mankind nor of prehistoric man. Its chronology is recent and special. All attempts to consider it as merely omitting to mention these facts which it could as well have given, must be rejected as defective reasoning. If it could go so far as to note the creation of cultivated races of beasts, such as cattle, it should not have failed to note the more important races of mankind. The character of the fauna of the country in which the myth originated is stamped on the face of the recital. All attempts to consider it as the true Genesis of the white, or Semitic and Aryan races, and therefore as reliable to this extent, must likewise fail. The history of the descent of man is not yet written, but, so far as we have the facts, they make for the view that the negro is a geographical variety thrown off from an ancient stock of mankind, and therefore not an older stem through which mankind has passed to become white.

Finally, at no time can it be true to say that "thus the heavens and earth were finished and all the hosts of them." Change in all nature is the well attested truth, and this change has never relaxed its endless procession.

Unessential as much of the scientific criticism directed against the ethical portions of the Scripture is seen to be, such criticism must be appropriate when directed against a portion which deals almost exclusively with statements of fact. When we concede that the story of creation in Genesis may still be counten-

## THE TESTIMONY OF FACTS.

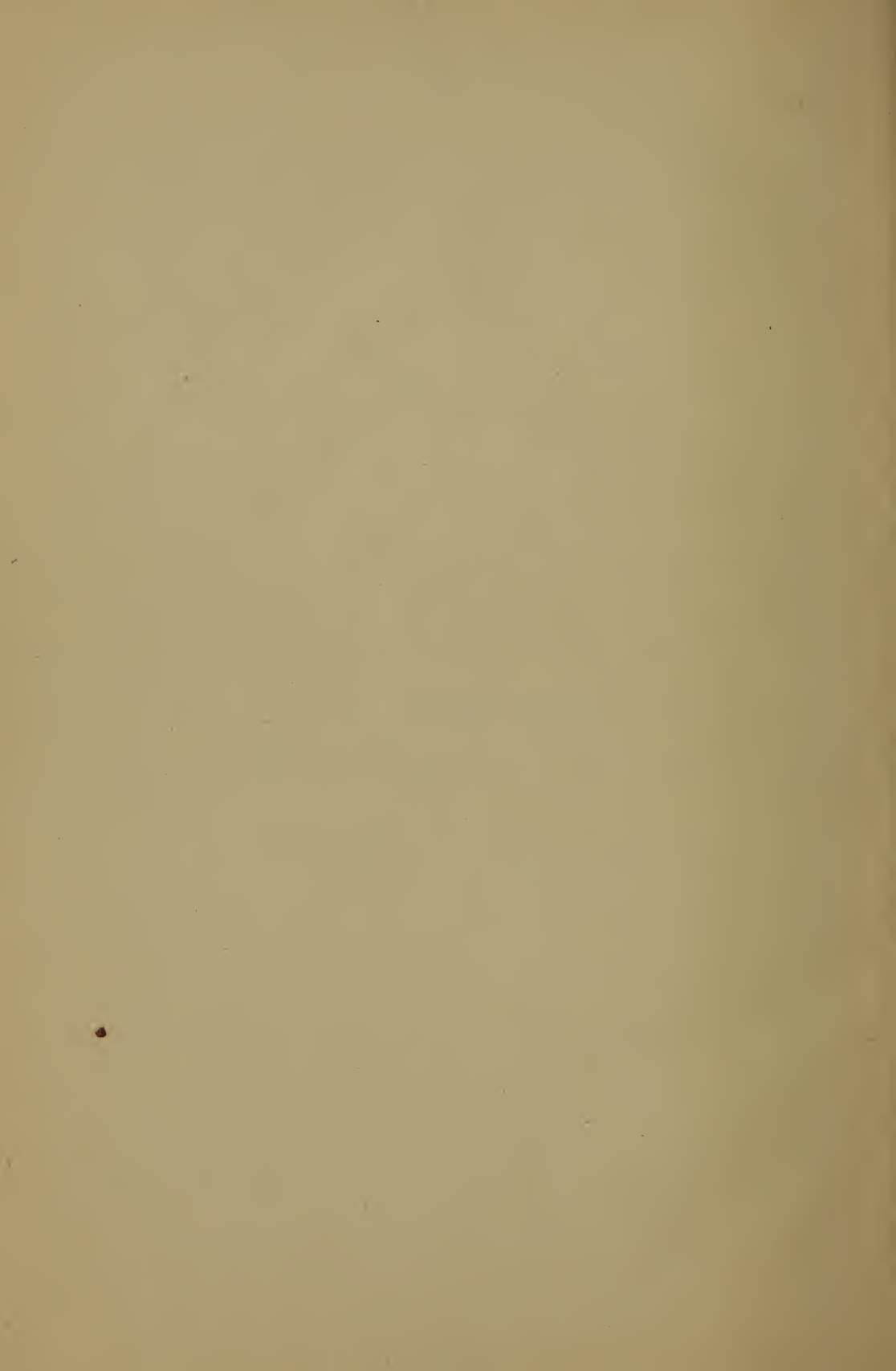
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anced as a grand poetical account of the origin of things, and as such be read in the Churches, we feel that we are conceding a great deal. But, evidently, to take out of the Bible its scientific errors throughout, is a task as yet in reserve. It must be done if we would show clearly the value of the Bible as an ethical production, but it must be left to time. At the present we are content if a reasonable ground can be shown for rejecting Genesis. Only in this way is it possible to overcome the harshness of the dispute between religion and science at the present juncture, only in this way can the Churches retain their hold upon the intellectual portion of the community. For to all serious people Genesis must seem what it really is, an incomplete and defective account of the origin of things. Its elements of ethical instruction are those of popular religion, mystery and miracle. But as a whole it contains too gross and glaring a contradiction of the evidence drawn from our experience to be of enduring value. It will be of advantage to Religion and Science to cease to teach it literally and to stop all attempts, which must be in vain, of reconciling its statements with the facts developing in the progress of human knowledge.

In the Biblical story of creation, we have to do with a myth, which had undergone many changes before Genesis was written. Since that time and when the letter could no longer change, many differing conceptions of the origin of things have found their orthodoxy in a play upon the meaning of the words and a distortion of their original intent. A lax wording, a shorter and more general statement, a monotheistic conception, gives an elasticity to the story of Genesis and a certain adaptiveness to later discoveries; but in its treatment of the heavens and the heavenly bodies, in the little bit of the Earth on which its miracles are performed, it is still akin to the notions of the Homeric ages with regard to the Universe.

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CONCLUSION.



## CONCLUSION

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THAT the literal teaching of the story of creation as found in Genesis, and which we meet preëminently in Sunday School catechisms, is injurious in its effect on the mind, we contend. It is an impediment to intellectual advancement, because much time and thought has to be expended to correct the false notion of the origin of things to which it gives rise. It has been claimed\* that the Bible nowhere opposes demonstrated science and also that the Bible is in advance of the attainments of science. As to the first, we find in this story of creation, both in its temper or idea and its details of the manner in which things appeared, that it contradicts our discoveries. As to the latter, it is said that the Bible asserted from the first that there was chaos, and that science agrees with this statement as being true. But chaos in fact we now plainly see, never existed. *Chaos* is a poetical term for *disorder*, but there never has been disorder, much more has there always existed an orderly unfolding under the operation of immutable laws which act without visible regard as to result, while there is, perhaps, no longer room for intelligent doubt that the laws which govern the Universe are themselves the properties of matter. To produce chaos, matter must be thrown out of its condition in succession

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\* The Bible and the Sunday School. Toronto, 1876.

and position, law must be suspended, and this we can see has never happened.

A Final Cause is deducible from Nature, but not any of the systems of Theology. For these latter we have to account by inherited ideas arising from a former and ancient physical condition of man and his environment and a pre-existing state of society.

In illustration of the advanced position of the Bible I find the statement in Revelations, that "the city was pure gold like unto glass," is considered as being afterwards proved to be true, because "Faraday has demonstrated that fine gold may become perfectly transparent like clear glass." Such a method of reasoning is only countenanced because the sanctity of the subject pardons the utmost absurdity in its defence.

Again it has been asserted that Isaiah (40, 22) recognised the sphericity of the earth. But the Hebrew word used in Isaiah (*chug*) means *circle*, i.e., bounded by the horizon and the imagined oceans. It is entirely inaccurate to translate it "sphere." The passage is in conformity with the erroneous cosmogony of the times in which it was written. But if in such poetical passages we are to recognize scientific observations, then in the second part of the same verse, the antithesis, the poet says: "He stretcheth out the heavens like a carpet;" a saying which completes the picture and shows its total misconception of the earth and heavens. The Hebrew word for *sphere* is *dur*, *Isaiah*, 22, 18. The Bible throughout recognizes the so-called Ptolemaic astronomy, and the assertions to the contrary are part of the grievous offence against truth committed by the popular advocates of our religion. It need not be said that a knowledge of the Hebrew language, of the genius of the people, or the history of the growth of their religious faith and of their contact with polytheistic races, are the last things with which our popular preachers concern themselves or their proselytes.

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With the ethics or morality of the Bible we have not here to contend, nor, indeed, have we any quarrel. But that the Bible contains erroneous statements of natural phenomena and that it could not be otherwise, as emanating from writers with an incorrect idea of such phenomena, we do insist. The purely poetical utterances of the Bible writers were not intended to be taken literally, and even if some of them contain a true statement of natural facts, it was not that scientific truth was the main object of such utterances which rather aimed to stir the emotions for the Hebrew conception of the might and majesty of Jehovah. But obviously the majority of such passages are metaphorical and images of speech and can never bear a different interpretation. All attempts to prove the contrary have failed and even by the most liberal use of its poetical imagery the contradictions of the scriptures cannot be explained away. But we must also insist that this is the worst use to which the Bible can be put. For out of the Bible we may construct our ethical system, but not our scientific explanation of the Universe. So far as the story of creation goes, it is a teleological exposition with man as the central point of the whole Universe, with the Sun to give light by day and the moon by night. But it is no *explanation* of the origin of the sun, moon or man. "In the beginning" is not only indefinite, and imaginative, but it is a virtual dodging of the whole question. The story that things, as they are, were miraculously made so, is only another way of stating that they are because they are. But obviously with such an answer the mind of man cannot in reason be satisfied. And with Genesis, or the origin of things, it is the office of Science to deal, and not Religion.

The serious question before the friends of education in America is that of Sunday Schools. Nowhere are such impressive scholars gathered together, nowhere such incompetent teachers as in the Sunday School. With us the Sunday School

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has outgrown the Church itself. The scenes enacted at Fairpoint and on the St. Lawrence each summer, clearly show how much of an "institution" the Sunday School has become, how it replaces the old camp-meeting and satisfies the average amount of reason which we allow in matters of Religion. Better than the camp-meeting in some respects, it is worse in its effects on the growing generation. The vulgarity, ignorance, and prejudice there exhibited is not condoned by the moralities instilled, but falls on the young mind and too often leaves its fatal impress of narrowness to be carried in the community thenceforward. What to do to reform the Sunday Schools, will soon be the clearly defined question for the Public Schools to take in hand. While these latter are improving in their methods, the former are appealing in principle to a vicious system of reasoning, and virtually doing all in their power to counterbalance the effects of our system of secular instruction. In the Bible a single text-book is found from between whose lids the Sunday School teacher declares all wisdom to flow. Text-books on Science as used in the Public Schools are either formally or by implication regarded as worthless and deceptive. So soon as a matter of scientific discovery becomes so patent that it can be no longer denied, a mystic utterance of the Bible is found which will bear a construction relating to the new facts and this sense is forthwith given to the passage. In the meantime the Sunday School teachers are drilled by pamphlet and oral instruction in a system of narrow thinking upon the widest and most important topic that there is. The best that can be said of all this, is that the sects, through their different organizations, hold each other in check and thus prevent the subversion of our civil liberties. But in the meantime the whole nation is sacrificed to illiberality and a fatal one-sidedness. Again, in the Sunday School the Protestant sects meet as on a common ground. If Genesis, and its fairy-tales of creation



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could be taken out of the Sunday School there would result an immense gain to the future intelligence of our people. No other reform in the Sunday School would accomplish so much for the cause of humanity and right reason.

And undoubtedly this would be a great reform, but the question remains, how is this reform to be brought about? It seems to me, only through an increasing reasonableness on the part of the laity which will encourage the priesthood to entertain more liberal views. To bring about such wider action, the subjects claimed by Theology as belonging to Religion, but which are equally claimed by Science, must be discussed in an earnest and yet tender spirit, trying as much as possible to avoid giving offense, remembering how many sides there are to the human mind, and surmounting the natural temptation to indulge in malice and uncharitableness. It must never be forgotten that what we are working for is, in the main, neither for nor against the Bible, or any other book, but a greater reasonableness and breadth of view which will make life, however it may have originated, happier and more useful. From our standpoint, the condition of our religion, such as it is, is the result of the average mental status of the people from whom it proceeds. To work to the betterment of the general intelligence and so at last to reach its religious expression, must be the line of action for the man of Science and of literature.

But when we write to advocate liberalism in religion, it must be clear what we intend by the term. When so pure a man as Cardinal Newman can say: "For fifty years I have resisted to the best of my power the spirit of liberalism in religion," it is quite clear that liberalism must present itself to some worthy minds as something not altogether beautiful and to be desired; and, indeed, when we turn to the writings of a certain set of liberals, both in England and America, we can well understand that liberalism bears sometimes strange

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and dead fruit. But even this best of prelates has no cure for the objectionable features of liberalism except a return to dogma, and the age for a blind belief in dogma is, as we can plainly see, passing away. Certainly, when Cardinal Newman admits that there are in liberalism both justice and benevolence, he cannot but also admit that, through experience, Society can produce right thinking and acting outside of the pale of conservative theology. His very fairness towards liberalism makes his opposition to it very strong and attractive to those who are constantly outraged by the violence of both the liberal and ecclesiastical controversialists. But who are most to blame in this matter? Certainly, in America we are suffering mostly under the infliction of a half-educated ministry. The vulgarity of the ordinary run of Protestant preaching and the insistence on the narrowest views and most untenable dogmas, fills the land with discordant clamor. The churches seem often merely to displace the theatres for one day out of seven to be more provocative of scandal than these. To hold liberalism to account for the absurdities of a few radicals, is certainly a grave mistake and it does not seem clear that their offenses are as bad, or their influences for evil as great as those of the general run of theologians. They are simply deficient in taste and knowledge and are one-sided to a great extent. They do not appreciate all the points of the liberal problem in religion, just as so many of the clergy see only one aspect of the conservative. What Cardinal Newman complains of is really the natural difference between one mind and another, and the fact that ill-balanced natures, belonging to what party they may, appear to imperil society by the extravagance of their language. But the final criterion must lie in the accumulating experience of mankind and not in any one statement put forth at any given time by any one person. And the criterion is now seen to reside outside the Church and to rest in the general judgment of mankind, which is made

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up of the opinions of individuals. Mankind cannot now go back to the surrender of private judgment ; it is even doubtful if such an action is seriously looked for anywhere in the pale of Christianity. In the mean time, the liberalism we intend is that impartiality which comes from the power of looking at a question from all sides, and which depends on knowledge and experience to balance the mind and give it fairness and flexibility. The progress and improvement of the age seem inevitable, and in so far the side-harbors that appear safest may prove dangerous and fatal to the individual whose best course is in the full stream of human thought and action. Death, as we see, is one of many changes and Life itself is only one of these.

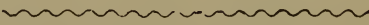
“Sleep, loosing cares of mind, fell on Achilles as he lay by the sounding sea, and there stood before him the soul of Patroklos, like to him altogether in stature and the beautiful eyes and the voice, and the garments that wrapped his skin ; he spake and Achilles stretched out to grasp him with loving hands, but caught him not, and like a smoke the soul sped twittering below the Earth.”

This fairy-tale of Genesis belongs also to dreamland and must fade away when we attempt to make it stand forth in the best light we can throw upon it. For experience is against its reality, nor can the seriousness of the narrative dispel the effect of enchantment and illusion which it carries with it. In so far as it is seriously told and seriously believed, does there seem a certain ungraciousness in revealing its falsity. The hand that banishes the dream, must be not only firm, but gentle and dear, to be welcome. For the laity, then, in general and the gentler Doctors of Divinity, it is clear that every consideration must be shown and any wanton attacks upon their feelings avoided, while the truth in the matter of Genesis should be none the less plainly brought to their notice. But

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for noisy people, like the Rev. Joseph Cook or Dr. McCosh, and the host of smaller theologians copying these models, one need feel little sympathy, letting the facts cut them (even as they themselves delight to hew Agag) in pieces. But it would be far better if these loud people would apply the saying of Demokritos: "He who is fond of contradiction and makes many words, is incapable of learning anything that is right," and so mend their ways and their thoughts.

In a time when serious facts, and the bearing of these facts upon our religious conceptions are being carefully and slowly considered, such writers as we speak of, take the opportunity to mock and falsify. In the confusion which they help to create they hope to pass themselves off not only as competent but as alone competent to deal with these questions of the times and as having fully answered them. Under the cover of loose and exaggerated statements respecting some ultimate and little understood philosophic conceptions, they keep out of sight the infirmities of the main mass of theological dogma. With Mr. Mallock they would have us accept the manifestly false, for fear that the truth will slay us and destroy for us the beauty of the world. But the Truth will make us free, and their fears are plainly either imaginary or pretended. It is seen to be really themselves and their own ends which concern them mostly and not a reasonable and peaceful outcome for Humanity from its present mental difficulties. Time, the unflinching discoverer, will assign them their proper place in the memory of the race. For though it is true that to each one of us Life is a short time in which we remember and Death a long time in which we forget, yet the universal memory of Man endures with the race and is made more sweet or bitter by each action accomplished and each thought entertained by any one of us.



PHILOSOPHY.



## PHILOSOPHY.

By philosophy we mean, after all, an explanation of ourselves and the world in which we are.\* The range of meaning in words is so great that ordinarily we conceal under this term one knows not how much that is mysterious, and that may even be held unnecessary. But something of a philosophy we all of us attain to, as the natural result of our sense impressions, and our inherited ideas. We shall find past philosophies of our own race embedded in our mythologies and for those of savage nations, we must look to their existing explanations of phenomena, physical and mental, as they are conceived of by them.

At the outset we find that the Hebrews were originally worshippers of nature. Under the name *Baal*, they personified the sun. The name *Baal* lost in time its connection with the Sun and was used as the proper name for a Deity, and one who struggled for preference in men's minds with Yahveh or Jehovah. The progress to the undivided supremacy of Yahveh has been traced by Kuenen at length. It is sufficient to note here that Yahveh was not at first the exclusive God, which he afterwards became mainly through the exertions of the prophets and preachers, who were, above all things, teachers of morals and a purer conduct. And there is this to be said that, at this earliest time, the ninth century before Christ, when we find Yahvism and Nature worship contending for supremacy in the religion of the Hebrews, there was no such contention among Aryan peoples unless we interpret the struggle between Brahminism and Buddhism as such. The early Greeks and Persians had, indeed, disputes among philosophers, but they them-

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\* Education and the Succession of Experiences. Vice-Presidential address delivered before the Am. Ass. Adv. Science, by A. R. Grote, August, 1878.

selves in their religion had not risen above Nature worship. During the religious struggles of the Hebrews, Yahvism passed through a stage in which Yahveh was the chief god, others being tolerated, to a time in which all other gods were completely degraded from their position as deities. This position of Yahveh as merely the *principal* deity, is paralleled by that of Jupiter and Zeus at a later epoch in the mythology of Indo-European nations. There is much to be said in favor of the idea that Yahveh originally personated the movements of Nature, or life, although the connection is as yet obscure. But the coloring of the conception of Yahveh by the later Prophets is one which is now indelibly affixed. Yahveh stands out pre-eminently as the rewarder of just, and the punisher of unjust actions among men. At the time when Christianity appeared, the Hebrew mind was endeavoring to free itself from the anthropomorphic conceptions which clung to Yahveh. This is quite apparent in certain of the teachings of our Saviour. Yahveh was no longer then in advanced minds among the Jews, a Being who loved and hated, was pleased and angry. These conceptions we are yet struggling with, in the progress towards abstract Theism. We have abandoned, on the Nature-side of philosophy, the idea that there is a God behind each particular object, and have arrived at the conception that there is only one God behind all objects. But we cling very naturally to the Aryan philosophy rather than the Semitic, and our God is especially a conception drawn from the outside world of Nature, although we call him Jehovah, who is especially the God of inside motive and conduct.

For this reason we are fond of *Genesis*, which portrays our God in the guise of a wholesale manufacturer of bird and beast and flower, and we flatter ourselves that he exerted the most ingenuity and skill in his creation of ourselves after his own image. Alas! embryology tells us that in one stage we



have a tail, and that we resemble the inferior animals too closely in our growth in the womb to allow of our claim to divine honors on account of our bodily form, while there is no need to deceive ourselves with the notion that mind is shared by us in no degree with the inferior animals.

But even here the accounts in *Genesis* show an incomplete idea of the various parts of organized Nature, which of itself accounts for their mechanical philosophy. The interdependence which we now plainly see to exist between plants and animals, and between these and the inorganic world, is itself inconsistent with acts of separate and special creation. Nature has evidently grown up gradually to be what is to-day through immense periods of time and an infinite number of small adaptive and progressive changes. For instance, the earliest land-plants were flowerless ; insect-loving flowers and the particular insects which assist in fertilizing them seem to have developed and grown up side by side, from simpler and more ancient kinds of plants and insects, so far as we can gather the facts from the fossil remains of both. Special discoveries, contradicting in details the accounts in *Genesis*, may be plentifully cited, but it is enough that we appreciate the general character of the myth to show its want of correspondence with the facts of Geology and Biology as we now understand them. The crust of the earth consists largely of the remains of both plants and animals, which, when alive, gathered their substance from each other, the earth and atmosphere. There is no comprehension of this fact in *Genesis*, nothing but a distinguishing of earth, plant and animal, with a mere indication of their surroundings apart from their mutual relations, or merely with reference to a vegetable food for man and animals. The writers of *Genesis* recognize the different objects as distinct pieces in a puzzle, but our better knowledge shows their interdependence and the way they fit together.

It is true that a great deal which in the Bible is stamped with the approval of Jehovah is bad morality as we now understand morals. Things were done and commanded to be done which would not now be ordered, or, if ordered, obeyed. The Old Testament shows a transitionary time of moral development, but one in which great lines of advancement for humanity and good conduct were laid out. The consequences of evil behavior we find also in the Classics as well as in our own literature, and I think often in less objectionable shape than in the Hebrew Bible. But men will be always convicted by their conscience in matters of conduct. And in this respect the Israelitic morality has been decisive and saving. Although the morality or immorality of certain specific habits and customs has changed since the Bible times, and for that matter must always be changing as we increase in light and knowledge, the direction of morality has been laid down by the Jews from of old. The hands are to be clean, the mouth void of offence and speaking good things, the feet should tread in peaceful ways ; our lives devoted to loving that which is right and to the succor of our fellowmen. There are no written words with the force behind them which the Bible words have in this connection, because they were uttered by those who had suffered from bad conduct and who early in man's history found out what cured their suffering and whose enthusiastic mission it was thenceforward to rebuke the world for sin and to point out the advantages of righteous conduct. *If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity !*

The God of the Israelites, Yahveh, was the God of the family, race, and tribe. Only later, and in the conceptions of the prophets, did Jehovah become universal. Christianity is the extension of the Hebrew conception of a moral and naturally powerful God beyond the limits of the original people who

conceived it. From one side the human mind has arrived at monotheism through a perpetual correction of its conceptions of Nature and the way in which Nature works. On the other side, the monotheistic conception has arisen from an advance in the study of humanity and moral self-education. The Semitic races have reached monotheism primarily by the latter, the Aryan by the former route. Polytheism is gradually extirpated from the region lying in Nature outside of mankind and from the domain of conduct and the play of the sensual faculties. But the workings of the moral and intellectual forces are not kept distinct in any one resultant belief. All that we can say is, that from the temper and tone of the religion, we may decide upon the prevailing direction which has called it forth. But equally behind both lies the theistic and anthropomorphic conception. And this conception has been useful to mankind in acquiring knowledge, both moral and intellectual. It cannot be expected that it should be thrown aside, so long as we obtain individual and collective benefit from its use. Certainly in the future it may be laid away as useless speculation, but this can only be when we can clearly obtain no further benefit from it, and this time is far away.

On the other hand animism and materialism, the two opposing philosophies, stand on a somewhat different footing. They are not absolutely coincident with Theism and Atheism. Subjective Theism may be entertained while the unity of Nature and the finality of form and structure under each change be completely accepted. There can be no reasonable doubt that modern spiritualism is a reversion to a low type of animism. The difference between orthodox animism and spiritualism is one of degree, and lies in the greater credulity underlying the latter belief. Logically speaking, the evidence in favor of materialism is by far the strongest, and with this philosophy in full sway, and an abandonment of the whole question between

Theism and Atheism, as impossible of proof or disproof, we seem to see the outcome of humanity on these final questions. It must be conceded that, while the question of the existence of an Unknown God is an open one, and cannot receive positive proof or disproof, Matter and Force are sufficient basis for all that we perceive with the senses, and that all of which we are conscious is brought about by Force and Matter ; whether these are essentially different, but in reality correlated, or whether their correlation must be taken as proof of their identity.

The nerve and brain forces being constantly improved and heightened by the lapse of time and the process of Evolution, there has already come a period when the understanding of both ourselves and Nature is more perfect. In one view the reason why our brain pictures of the exterior world were defective, was that they were incorrectly perceived. During the growth of the brain it could not be otherwise. The feeders of the brain, such as the eye and ear, vary in the extent of their mechanical perfection and range throughout organized beings. A little consideration will show that it must take much time and many lives before the brain of man receives the full benefit of the increased capacity of its feeders.

All history assents in a startling manner to the process of evolution. The progress in Art, and Science, and Morals is attested on every hand, so that it becomes at last self-evident. It is not surprising, then, that those who think deeply should ask the outcome of present issues, and should endeavor to place themselves in the middle stream of human thought, so that they may be carried farthest from its feeble beginnings. The incomplete, blind, and broken lives, born of ignorance and which we cannot fail to notice, should remind us that we are all more or less open to the same fate. At every winding and corner we should be careful, lest what we think is our proper course, end in a closed passage, a fatal beach on which we may be hopelessly wrecked. As we sail on, watchfully, let us cheer ourselves with the hope that beyond us lies a goal of perfect happiness for humanity, and that out of our own efforts and experiences has sprung the possibility of its attainment.







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