

STUDIES IN GENESIS

Conrad Gaard

Was Adam The First Man

The Two Seed Lines

Who Was Cain's Father

Sons Of God And The Fallen Angels



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Was Adam the First Man?

By CONRAD GAARD

The question as to whether or not there were human beings on the earth prior to the time of Adam in the Garden of Eden, has been argued pro and con through long centuries of time, but all too often these arguments have been between proponents of radically different schools of thought, who have usually been more concerned about proving the truth of their own viewpoints in the matter rather than carefully analyzing the evidence to discover the truth. While I am convinced that Adam and Eve, in the Garden "set eastward in Eden," were not the first human beings on the earth, it is not my purpose in this article to "prove" that this was the case, but rather to critically consider the facts and the evidence, without argument and then leave the reader to form his own conclusions. Of course, in an article of this nature it will be impossible to consider all of the evidence, but I shall try to give enough to show that snap judgments may lead to very erroneous conclusions.

IN THE BEGINNING GOD

The first statement in the Authorized Version of the Holy Scriptures declares that "In the beginning **God** created the heavens and the earth." The Hebrew word here translated "God" is "Elohim," which is the plural form of the noun "Eloha."

In footnote No. 1, on page 3, of the Scofield Reference Bible we are told "Elohim (sometimes El or Elah), English form 'God,' the first of three primary names of Deity, is a uni-plural noun formed from El-strength, or the strong one, and Alah, to swear, or bind oneself by an oath, so implying faithfulness."

In short, the term "Elohim" really means "the oath-bound servants of El," and since it is plural in form it indicates that there most have been more than one such servant. Many sincere believers will immediately reject the idea that more than one "Elohim" had a part in the creation, but the fact remains that the word "Elohim," used in the original text, is plural and therefore signifies more than one entity.

However, this does not mean that there is more than one Supreme Being, for as has been previously shown, the • word "Elohim" does not refer to the Supreme Ruler, or **El, the Strong One**, but rather to His "oath-bound servants" to whom "El" delegated certain specific tasks and responsibilities in carrying out His Creative Program. This in no way detracts from Jehovah's power or majesty, nor does it change any fundamental tenet of Christian Faith, as revealed by the prophets and the Messiah Himself.

THE ELOHIM CREATE "LIVING CREATURES"

In Gen. 1:21 we read, "And the Elohim (God) created great whales, and every **living creature that moveth, which the waters brought forth abundantly**, after their kind." The term "living 4 creature" is translated from two Hebrew words, namely, "Chai," which means "living, alive, lively, etc."; and "Nephesh," which Young defines as "breathing creature," but which is usually translated as "**Life or Soul**," in the A. V. of our English Bibles.

The Hebrew "Nephesh" appears about 800 times in the original and is occasionally translated in the A. V. as creature, desire, heart, mind, etc., but it is rendered 428 times as "soul," 119 times as "life," and 30 times as "person."

With two exceptions ('Nedibah,' in Job. 30:15, and 'Neshamah,' in Isa. 57:16) "Nephesh" is the only word translated as "soul" in the A. V. Old Testament. In the A. V. Version, the word "life" is translated 119 times from "Nebesh," and 132 times from the Hebrew "Chaiyim." Footnote No. 2 on page 5, of the Scofield Reference Bible says, "Creature," Heb. **nephesh**, trans. soul in 2, 7 and usually. In

itself **nephesh**. or soul implies self-conscious life, as distinguished from plants, which have unconscious life."

Now let's turn to Gen. 2:7 for a moment. We read, "And Jehovah Elohim, (Lord God), formed man (Adam) of the dust of the ground, and breathed into his nostrils the breath of life; and man (Adam) became a living soul (Heb. Chai Nephesh')." The term "Chai Nephesh" translated "living soul" in this passage is identically the same as that rendered "living creature" in Gen. 1:21, which we have been considering, showing that "self-conscious creatures or souls" were created on the fifth day, or period, of creation.

Of course, this does not "prove" that human beings were created on the fifth day when "the living creatures (Chai Nephesh) which the waters brought forth abundantly, after their kind," were created, but on the other hand there could have been human beings among these "living creatures" for the same term (Chai Nephesh) is used to identify Adam as a "living soul."

WHO WERE THE REPHAIM?

In Job 26:5 there appears a statement, which as rendered in the A. V. of the Holy Scriptures, does not make sense, namely, "Dead thing" are formed from under the waters, and (or 'together with'-Marginal rendition) the inhabitants thereof." Clearly it is the intention of the Divine Author to tell of something that was formed at the same time as "the inhabitants of the water," but there is neither rhyme nor reason in saying that "dead things" were so formed.

But let's look at this passage a little more closely. First of all you will note that the word "things" is in italics, in your Bible, and this indicates that no such word appears in the original but it was added by the translators.

If we leave out the word "things," the statement reads, "The dead are (or were) formed' from under the waters, together with the inhabitants thereof," but this does not mean anything.

However, the Hebrew word translated "dead" is the noun "Rephaim," so let's put in the original Hebrew word thus, "The Rephaim were formed (Hebrew 'chil' defined to be brought forth) from under the waters, together with the inhabitants thereof." Now we begin to get some light on the whole matter.

We know that the Scriptures tell us of a race of "giants," called the "Rephaim," ever whom Og reigned as king, and it seems quite evident that Job is merely saying that these "Rephaim," or giants, were "formed together with the inhabitants of the waters." In short they must have been among the "living creatures (Chai Nephesh), which the waters brought forth abundantly, after their kind," during the fifth Creative Day, and it seems quite certain that at least one race of human beings were created before Adam.

THE BEAST OF THE EARTH

In Gen. 1:25 we read, "And Elohim made the beast of the earth after his kind, and cattle after their land, and everything that creepeth upon the earth after his kind."

The word rendered "beast," in this verse, is the Hebrew "Chaiyah," defined as "living creature," and the word earth is from the Hebrew term "erete," meaning "land or earth."

Chaiyah comes from the root "Chai," which we have found means "alive or living," and a careful study of the use of the word "Chaiyah," in the original text shows that its use is never limited to merely the lower orders of animal life. It is a general term which can be used for any "self-conscious breathing creature," including man.

On the other hand, the word "Behemah," translated "cattle," in this verse, is nearly always used to designate quadruped animals. It is translated as "cattle" 52 times in the A. V., but it is rendered "beast" 136 times, showing that its use is not limited to animals of the bovine family.

The term "Chaiyah" is often used with "erets (earth)"; and "sadeh (field)"; and "Chaiyah erets" is translated "Beast of the earth," while "Chayah sadeh" is rendered "Beast of the field."

"Chaiyah" is translated, in the A. V., 76 times as "beast," 15 times as "living creature," 8 times as "life," twice as "living thing," twice as "living," twice as "congregation;" once as "multitude of the wicked," once as "company," once as "appetite," and once as "wild beast." The Hebrew "Cheva," from the same root, appears 20 times in the book of Daniel and it is always translated as "beast," in the Authorized: Version.

Surely it is clear that the term "Chaiyah" cannot be limited to the brute creation, and even when the word is translated "beast," both text and context show that it often must apply to beings of a very high order mentally, and this is especially true when the word is used with "erets" or "madeh" as "beasts of the earth" and "beasts of the field" respectively.

In Gen. 3:1 we are told that the "Serpent," who tempted "the Woman," was a "Beast of the field," but we shall not go into this phase of the question at this time for I shall consider it carefully in a future article in this series.

It would be folly to dogmatically postulate just who and what the "beasts of the earth" were, but an unbiased examination of the use of the term "Chaiyah erets (Beasts of the earth)" will indicate the possibility, and even a strong probability, that they were an-other race of human beings.

For instance, in Gen. 6:4 we are told that, "There were giants (Hebrew 'Nephilim') in the earth in those days," and while many Bible students held that the "Nephilim," or giants, were "sons of God (Elohim)" and "Fallen angels," such a conclusion is not warranted by the use of the word "Nephilim," which appears only three times in the entire Bible, once in the passage just quoted and twice in Numbers 13:33 where we read, "And there (in Canaan) we (the spies sent by Moses) saw the giants (Nephilim), the sons of Anak, which came from the giants (Nephilim)."

Note that the people which the spies saw not only came "from the giants, or Nephilim" but they still were Giants or Nephilim, just as they had always been.

While there is no direct statement in the Scriptures that the Nephilim were "beasts of the earth," on the other hand it is also very evident that they could not have been either "the sons of God (Elohim)" or "the fallen angels," as we shall see when we come to consider this matter more fully in future articles.

As stated previously, it is not my purpose to "prove" anything, but surely even from this hurried and sketchy study, it must be patent that there is a very strong possibility, at least, that there were other races before Adam.

While it is evident from the use of the terms that "the beast of the earth," and the "beast of the field" were two separate orders of beings, there is another aspect of the story of the creation of man that I should like to consider briefly before taking up the matter of these "Chaiyah sadeh."

THE TWO STORIES OF ADAM'S CREATION

In Gen. 1:21-28 we read, "Elohim created man (Adam) in their own image, in the image of the Elohim created they them; male and female created they them. And Elohim blessed them, and said unto them, "Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over **the fish of the sea, and over the**

fowl of the air, and every living thing (chaiyah) that creepeth (Hebrew 'ramas' to creep or crawl) upon the earth."

Note that these Adamites were (1) created "in the image of Elohim," (2) made "male and female," (3) told to "multiply and replenish the earth, and subdue it," and (4) to have "dominion over (a) the fish, (b) the fowl and (c) every living thing that creepeth."

Then in verses 1-3 Chapter Two we are told, "Thus the heavens and the earth were finished and all the host of them (by the Elohim in six days or periods). And on the seventh day 'Elohim' ended their work which they had made; and they rested On the seventh day from all their work which they had made. And Elohim blessed the severth day, and sanctified it; because in it they had rested from all their work which Elohim created and made*."

In other words, the Elohim, having completed their allotted tasks in six days or periods, rested on the seventh day and sanctified (or 'set apart') the seventh day or period as a day of rest

However, when we read the verses which follow we find that the work was not completed in so far as the Lord God (Jahweh Elohim) was concerned, for we are told in verse 4, "these are the generations of the heavens and of the earth when they were created in the day (one) that the Lord God (Jahweh Elohim) made the earth and the heavens, and then in verse 5, the sentence is continued, "and every plant of the field before it was planted in the earth, and every herb of the field before it grew; for Jahweh Elohim has not caused it to rain upon the earth, and (there was) not a man to till the ground."

Moffatt translates these verses, "At the time when God the Eternal (Jahweh Elohim) made earth and heaven, there was as yet no shrub on earth, and no plant

had sprung up; for God the Eternal had not sent rain on earth, and there was no one to till the soil."

The concluding phrase of this passage, "and there was not a man (Adamite) to till the ground," would seem to indicate that no man had yet been created, but let's look at it a little more carefully.

First of all note that beginning **with** verse 4, we are told about the generations of the heavens and the earth, "**in the day that the Lord God (Jahweh Elohim made the earth and the heavens.**"

1" Gen. 1:1 we are, told that "In the beginning Elohim created the heaven? and the earth," but in verse 4 *of* Chapter Two we read about "the generation? of the heavens and the earth in the day that Jahweh Elohim made the earth and the heavens."

Now we found that the Elohim were the oath bound servants of El and in the three first verses of Chapter Two we learned that they had completed their work, but verse 4 begins the story of the work carried out by Jaweh Elohim.

Scofield, in footnote No. 2, page 6 of his bible, says under the heading: "LORD (Heb. Jehovah). (1) The primary meaning of the name LORD (Jehovah) is 'the self-existent One.' Literally (as in Ex. 3:14, 'He that is who He is, therefore the eternal I AM.'" But Havah, from which Jehovah, or Yahwe, is formed, signifies also 'to become,' that is, to become known thus pointing to a continuous and increasing self-revelation. . Combining these meanings of Havah we arrive at the meaning of the name Jehovah. He is 'the self-existent One who reveals Himself.' "

Ferrar Fenton, in footnote No. 2, page 10 of his translation of the Bible, writes, "The word Jehovah commonly translated Lord, was originally used as a title of honour for nobles or governors as shown in Ch. iv, v. 24, where the title is given to the chief of a tribe, who attempted to murder Moses; and was not reserved a* a word for God until after the promulgation of the Law from Sinai."

In short, the term Jahweh, which the Supreme Being reserved for Himself and by which He began to reveal Himself to His People Israel after they left Egypt, really means "The Chief One or Master," and we found that "Elohim" are the oath-bound servants of El, the Strong One; consequently the term Jahweh Elohim refers to "The Chief, or Master, (Jahweh), of His oath-bound servants (Elohim)."

Thus we see that the dogmatic assertion that the names "Elohim" and "Jahweh Elohim" refer to one and the same Being is not justified by the facts in the case, and we have reasonable grounds for assuming that the two creation stories tell of the work done by Jahweh's servants and by Jahweh Himself.

But now let's look at the statement "there was no man (Adamite) to till the ground."

It will be noted that the Adamites created by Elohim (Gen. 1:26-27) were not told to "till the ground." In fact it would have been impossible for them to do so for in Chapter Two, verse 5, we are told that "Jahweh had not caused it to rain on the earth."

Note also that the words "there was" in italics in the A. V., which indicates that they were added by the translators, and if we leave them out the phrase reads, "and no man (Adamite) tilled the ground." This conveys a far different meaning than saying "there was no man to till the ground."

In verse 7 of Chapter Two, we are told, "And Jahweh Elohim formed man (Adam) of the dust of the ground, and breathed into his nostrils the breath life; and man (Adam) became a living soul, (or Chai Nephesh)." Then verse 8 continues, "and Jahweh Elohim planted a garden eastward in Eden; and there He put the man (Adamite) whom had formed."

In this Garden, Jahweh "caused grow every tree that is pleasant to t sight, and good for food; the tree life also in the midst of the Garden and the tree of knowledge of good a evil," and when He put Adam in this Garden, He told him "to dress and keep it."

Now let's compare those two stories to see if they can possibly refer to the same events and to the same race of man.

(1) Elohistic Adam was "created the Image of Elohim"; but Jahwehist Adam became a "living soul" when Jaweh "breathed out (Heb. 'Naphach' to breathe out)

from Himself the breath of life into the nostrils of Adam"; (2) Elohistic Adam was "created male and female," and they were told to "be fruitful and multiply, and replenish the earth but Jahwehistic Adam was not. It was some time after Adam had "been formed and become a living soul," that his helpmeet was made out of one of his ribs and even after she had been given to Adam as his wife, they were not told to "multiply and replenish the earth"; and (3) Elohistic Adam was given dominion over (a) the fish, (b) the fowl, and (c) every living thing that creepeth on the earth, while Jahwehistic Adam was placed in the Garden, which Jahweh had planted eastward in Eden and told to "dress and keep it." Even if we make allowance for possible allegorical and symbolic portrayal in these two accounts, it is still **impossible to reconcile them as recording the same event, and it would seem far more reasonable, and be better exegesis, to try to understand them just as they are written rather than twisting them to make them fit a pre-conceived opinion or prejudice.**

It is not my purpose to bring out any "new teaching," neither am I interested in "proving" the truth of any man-made creed or doctrine nor in championing: the cause of any "private interpretation," for my only interest and concern is to know and understand The Story the Bible Tells. I believe that the Holy Scriptures are Jahweh's revelation of His eternal plans and purposes with and for His Creation and I most "take it as it was revealed" and seek to understand that revelation rather than using; it to prove creeds, opinions and doctrines formulated by men.

And when I diligently "search for Scriptures" with that objective, I find that the Scriptures reveal not only that there were pre-adamic races and peoples but that there undoubtedly, in my opinion at least, were *two* separate and distinct Adamic creations as well.

Before closing this article, there is another phase of the matter to which I wish to call attention. In Gen. 2:23 we are told that when Jahweh brought "the Woman" to Adam, he said, "This is now bone of my bones, and flesh of my flesh," but blood is not mentioned.

If we go back to verse 7 we find that Adam became a "living soul (Nephesh)" wfcen (Jahmeh) "breathed out from Himself the breath of life (Heb. Chaiyim)." In short, Adam's "life or soul" was in the "breath of Chaiyim," which Jahweh had "breathed out from Himself" into the nostrils of Adam.

When Adam and his wife "fell" there was a great change in their being and nature, affecting their minds, bodies and lives (nephesh). From the story the Bible tells it is evident that they "fell" into a lower state.

In future articles I shall deal with this matter more fully but I do wish to point out one clue which shows what took place. In Gen. 6:3 Jahweh said, "My spirit (which He had breathed out from Himself into Adam) shall not always (or continually) strive with man (Heb Adam) for that he also is flesh (like other flesh and blood beings) ; yet his days shall be an hundred and twenty years."

That such a change had occurred is indicated in Gen. 9:4 where Noah was told, "But flesh with the life (nepesh) thereof, which is the blood thereof, shall ye not eat." That the life (nepesh) of the Adamites was in the "blood" rather than in the "breath of life (Chaiyim) that Jahweh had breathed into the nostrils of Adam," is clearly stated in the Scriptures; for instance, in Lev. 17:11 we read, "The life (nepesh) of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls (Heb. nephesh); for it is the blood that Maketh atonement for the soul (nepesh)."

In other words, the Adamites after the "fall" were "living souls (chai nephesh) in the blood," and Jahweh, in Gen. 6:3 states that His "spirit of Chaiyim" will not continue to "strive with Adam" in the flesh and blood state.

In Acts 3:21 Peter epitomizes the Divine purpose as "the restitution (or restoration) of all things . . . spoken by the mouth of all his holy prophets since the world began," and declares that this purpose is to be accomplished in and through the Messiah.

Before this program of "restitution" can be completed the Adamites, who had fallen into a flesh and blood state, must be restored to life in the "spirit of Chaiyim." In carrying out His redemptive work the Messiah took upon Himself the "body and form of sinful man, whose life (nephesh) is in the blood, and then on the cross He shed that blood never to take it up again, for after His resurrection He was a 'flesh and bone' being whose life was in the "spirit of Chaiyim" breathed out from Jehovah. In short, Adam in Him was again "restored" to the estate from which he had fallen. Speaking to His apostles, after His resurrection, the Saviour said, "Behold My hand, and My feet, that it is myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have."

Since "resurrection" is promised only to the "sons of Adam," it must be true that these orders of beings, whose life (nephesh) is naturally "in the blood," will not be "restored to life in the breath of Chaiyim," and since the Adamites, created by Jahweh, "fell" into a condition where their life was "in the blood," it follows that there must have been such "flesh and blood" human beings from the beginning

Again in Gen. 2:25 we read, "And they (Adam and his wife) were both naked . . . and were not ashamed," but after they had eaten of the forbidden fruit,

"The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

And in Gen. 3:21 we are told "Unto Adam also and to his wife did Jahweh Elohim make coats of skins and clothed them." Now there is undoubtedly a great truth allegorically told in this statement, for only by putting on the "covering" of Him who shed his innocent blood can "fallen Adamites" hide their nakedness. However, this statement tells us much more than that Jahweh killed animals to make clothing for Adam and his wife, for it informs UB that Adam and his wife became imprisoned in dense "flesh bodies, whose life was in the blood."

After His resurrection, the Redeemer's body, even though "flesh and bones," was nevertheless so highly organized that he could pass through unopened doors and even stone walls.

While there are scores of references indicating that the children of Adam must be restored to the condition they were in when they were "in the Garden in Eden," I shall mention merely one. In Rev. 16:15 the Messiah declares, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest He walk naked, and they see his shame."

"The Two Seed Lines"

by Conrad Gaard

The Story the Bible Tells deals with an age-long conflict between "The Seed of the Serpent" and the "Seed of the Woman", and if we would have a clear understanding of the Bible story we must trace this conflict from the beginning.

As the Creation came from the hands of the Creator it was perfect in every detail with peace and harmony in all realms. Adam and Eve, in the Garden in Eden, were Jehovah's supervisors over the whole visible earthly creation, for in Psalm 8:4-6 we read, "What is man [Hebrew, 'Enosh'. a mortal being], that Thou art mindful of him? And the son of man [Hebrew, 'Adam'] that Thou visitest him? For Thou hast made him [Adam] a little lower than the angels [Hebrew, Elohim], and hast crowned him with glory and honour. *Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet*".

The first rift in this creation came when Lucifer rebelled against the will and authority of the Creator, as told in Isaiah 14:12-14, "How art thou fallen from heaven. O Lucifer, Son of the Morning! How art thou cut down to the ground, which didst weaken the nations' For thou hast said in thine heart. I will ascend into heaven, I will exalt my throne above the stars of God [Hebrew, 'El']; . . . I will ascend above the heights of the clouds; I will be like the Most High [Hebrew, "Elyon"]." Again in Ezekiel 28, Jehovah indicates this same exalted being, "Thou hast said, I am God [Heb., 'El']. I sit in the seat of God [Heb., 'the Elohim'], in the midst of the seas; yet thou art a man [or mortal being], and not God ['El'], though thou set thine heart as the heart of God ['Elohim']".

That this rebel was an exalted creature, indeed, is clear from Jehovah's own words in this same chapter of Ezekiel, "Thou hast been in Eden the garden of God ['Elohim'] . . . Thou art the anointed cherub that covereth; and I have set thee so, . . . Thou wast perfect in thy ways from the day that thou wast created, *till* iniquity was found in thee".

In Rev. 12:7-9 we are also told of this rebellion. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; *he was cast into the earth*, and his angels were cast out with him".

Jesus tells of this same expulsion, in Luke 10:18, "And He [Jesus] said unto them, I beheld Satan as lightning fall from heaven".

Following his expulsion from heaven, Lucifer, whose name became Satan, which in the Hebrew means "The Adversary or the Contrary One", embarked on an ambitious program to make himself master of the whole earthly creation; and as the first act toward carrying out his plans, he set out to bring the Adamites, Jehovah's supervisors, under his control and dominion.

Using "The serpent, who was more subtle than any beast of the field" that Jehovah had created (Gen. 2:19), as his agent, Satan succeeded in inducing Adam and Eve to substitute their own "knowledge of good and evil" for the "Command or Will of Jehovah" as the highest authority or standard for life and actions, and of course. Jehovah could no longer depend upon them as His supervisors so He expelled them from the Garden in Eden.

THE SEED OF THE SERPENT

One of the most tragic consequences resulting from "the serpent's" deception of "the woman", was that the "Seed of the Serpent" race was started and from the beginning this Serpent Race has been subject to the control of Satan. Whether this "Seed of the Serpent" progeny was merely a biological accident or was produced by deliberate design is not told but the whole Bible story indicates very clearly that

such a line came into being, from which has sprung a race of beings responsible for most, if not all, of the wars, suffering and misery that have been the lot of men from the beginnings of recorded history.

It will not be possible for me in an article such as this, to go into details as to how this "Serpent Race" was started and I shall merely quote a few of the passages from the Holy Scriptures, that definitely and positively show that such a "race" does exist.

THE SEED OF THE WOMAN

Before taking up these passages, however, I wish to point out that there is also a "Seed of the Woman", which has come down through Seth, the third son of "The Woman". The descent of this "Seed" is shown in the genealogies from Adam to Noah in the fifth chapter of Genesis and in the genealogies from Noah to Abram, whose name was changed to Abraham, in Gen. 10:10-25.

From these genealogical tables it is clear that Abraham was of the "Seed of the Woman", and that the "Seed of Abraham", to which the "covenants of promise" were made, is in reality a continuance of the "Seed of the Woman".

From Adam to Abraham this "Seed" came down through "one individual" in each generation, but to Abraham, Jehovah "promised" that his "Seed" should be "multiplied until it should be numerous as the dust of the earth". This promise to the "Seed" was confirmed to Isaac and Jacob, whose name was changed to Israel.

At this point I wish to call attention to a vitally important matter, which will help us to follow the story more easily.

The Bible clearly tells us that Adam came under the sentence of death and that "in Adam" all his descendants die. However, it is equally clear that in His great program for "the restitution of all things spoken by the mouth of all His holy proph-

ets since the world began", Jehovah intends to restore all the "children of Adam" to life in Jesus Christ.

This is the "common salvation," of which Jude writes, and it is offered to all those who came under the condemnation of "death" through Adam's sin. In other words, "the free gift of life" is offered to all who die in Adam and this "free gift" can be appropriated "by faith in Jesus Christ, as the Lamb slain from the foundation of the world". "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

This "common salvation" to life should not be confused with "the faith once delivered to the saints [Gr. 'hagios,' set apart ones]," for this "faith" rests on the "covenants of promise made with the Seed of Abraham", namely, that from "the Seed of Abraham" Jehovah would call out and "sanctify" [Heb. 'Qadosh', set apart] a "family or race" which should become "A great and a mighty nation, through which all of the other families and nations of the earth should be blessed".

In accordance with His covenant with Abraham, Jehovah "called out and set apart" the "family or house of Jacob-Israel", of the "Seed of Abraham", to become this Great and Mighty Nation". In short, the "children of Israel" as a race were "sanctified" by Jehovah Himself as the "multitudinous seed of Abraham, Isaac and Jacob-Israel" to become His Kingdom on the earth.

This has tremendous significance for the Celto-Anglo-Saxon and the kindred peoples and nations, for they are literal descendants of the ancient Children of Israel, and consequently they are of the "Seed of the Woman" and the "Seed of Abraham", and have been "sanctified" by Jehovah Himself as His Servant People. As the "children of Adam" we must accept the "free gift of life in Jesus Christ", individually and personally, but as the modern "children of Jacob-Israel" we have been "called and

sanctified" collectively as Jehovah's servant Race and made "heirs by promise" to the national covenants made with the "Seed of Abraham".

It should also be remembered that there is a great difference between a "seed" line and a "blood" line. Never once did Jehovah make any promise or covenant with the "blood of Abraham", for Abraham could not pass his blood down to his posterity. Furthermore the "blood of Abraham" could not even save Abraham himself

from "death", and his only hope of life is the same "free gift of life", which all the children of Adam receive in the "common salvation", in Christ Jesus, the Saviour of the world.

But this does not alter the fact that Jehovah did make a very definite and specific "covenant of promise" with the "Seed of Abraham" and the heirs to that "covenant" can inherit the "promises" only through the "Seed" to which the promises were made.

This brings up a matter which we must consider briefly even though we shall not be able to go into it at great length.

Paradoxical as it may seem, the Bible, nevertheless, positively states that the "Seed of Abraham" should be multiplied until it should be as numerous "as the dust of the earth", and yet we are also told that it is in reality "One Seed". In Gal. 3:16 Paul writes: *"Now to Abraham, and his seed were the promises. He saith not, And to seeds, as of -many; but as of one, And to thy seed, which is CHRIST [MESSIAH]"*. Then in the next verse Paul adds, *"The [covenant of promise with Abraham] was confirmed before of God in Christ [the Messiah]"*.

These statements have confused and puzzled many sincere Bible students and at first glance there does appear to be some conflict. Even when the truth dawns it has such profound and far-reaching implications that the human mind can scarcely grasp its import, for it means that Christ was actually in Abraham. Jesus Christ must have had this fact in mind when He said, "Abraham rejoiced to see My day; and he saw it and was glad". His statement, "Verily, verily, I say unto you, Before Abraham was I am", has even more profound implications for it shows that the "Seed of Abraham" even antedated Abraham himself.

In 1 Cor. 10:1-4 Paul wrote, "Our fathers were under the cloud . . . And did all eat the same spiritual meat; and did all drink the same spiritual drink; *for they drank of*

that spiritual Rock that went with them; and that Rock was Christ [Messiah]' "

This statement takes on new and significant meaning when we realize that Christ [Messiah] was actually the "Seed of Abraham", and that the literal children of Israel were of that "Seed", which had been multiplied in them.

Christ, as the "Lamb slain from the foundation of the world", was clearly the "Seed of the Woman", which came down through the descendants of Seth through whom all the sons of Adam should be freed from the condemnation pronounced on Adam, but He was also the "Seed of Abraham" to whom the promises were made, which came down through the "sanctified" children of Jacob-Israel.

Of course, every "child of Abraham", in common with all the children of Adam, must be saved personally and individually from "sin, death, and the power or dominion of Satan", in Jesus Christ, the "Seed of the Woman" and the "Lamb slain from the foundation of the world", but in "Christ" (the Messiah) the children of Jacob-Israel collectively become heirs to the "promises made to the Seed of Abraham"

Thus we see that the "faith of Abraham, which was accounted unto him for righteousness", not salvation, was more than that "faith" by which "justification of life", is given to all the sons of Adam. While the "faith of Abraham" included justification of life in Jesus Christ, the Saviour of the world, it also included the faith, that Jehovah, through Christ, the Messiah, as "His seed", would and could fulfill His "covenant of promise" to make of Abraham a "Great Servant Nation".

Celto-Anglo-Israel, as the modern children of Jacob-Israel, are literally of the "Seed of the Woman", and the "Seed of Abraham", and they are the natural heirs of the "promises made to the Seed of Abraham, which is Christ". Christ is literally the "Seed" from which they sprang and this "Seed" has been multiplied in this chosen race. It was in Christ that they were called to become "a peculiar people and a holy

[Heb. 'Qadosh', set apart] nation" in the days of Moses. It was in Christ that Peter told the "dispersion of Israel scattered abroad" that they were "A chosen generation [Gr. 'genos', race] a royal priesthood, an holy [Gr. 'hagios', set apart] nation, a peculiar people; that ye should shew forth the praises [Gr., 'arete', excellency or virtues] of HIM who hath called you out of darkness into His marvellous light". It is in CHRIST (MESSIAH) that modern Celto-Anglo-Saxon-Israel peoples and nations are heirs to the "promises made to Abraham"; and it is through CHRIST (MESSIAH) as Redeemer, that we must claim our inheritance in these promises.

Yes, Jehovah has truly "called out a people for His Holy Name's sake" from the "Seed of the Woman" line, in the "Seed of Abraham", and we can trace this "'Seed Line" and the peoples who sprang from it right down to our time, whom Jehovah calls "the sheep of His pasture", the "children of the Kingdom".

THE SERPENT BROOD

There are literally scores, yes even hundreds, of passages showing that there are on the earth races and peoples, who are not of the "Seed of the Woman", nor of the "Seed of Abraham", and who are not "children of the Kingdom", nor "heirs to the promises to Abraham"; but who are of the "Seed of the Serpent", "children of the Wicked One" and "children of this world".

It is popularly believed that those who accept "Jesus Christ" are the "children of the Kingdom": and that those who do not accept Him are the "children of the wicked one and the children of this world"; but when we look into the matter carefully, and "search the Scriptures" diligently, we discover that this is an erroneous conclusion.

In Gen. 3:15 we read, *"And I [Jehovah] will put enmity between thee [the Serpent] and the woman, and between thy seed and her seed it shall bruise thy head and thou shalt bruise his heel"*.

Certainly no one can question the fact that there are TWO seeds here mentioned, and we have already seen that the "Seed of the Woman" came down through SETH. from whom has descended a specific "race" of peoples.

Now it is clear from the statements in the early chapters of Genesis, and particularly Gen. 4:25, that CAIN was not of the "Seed of the Woman"; and in 1 John 3:12 we are specifically told that "Cain was of that Wicked One, and slew his brother".

In short, we find that the "Seed of the Woman" came down through Seth, and the "Seed of the Serpent" through Cain. There are many, many passages in the Holy Scriptures indicating that this is true, but in this article I shall quote merely a few of them at random.

In Isaiah 57:3,4, Jehovah challenges a specific group when He says, "But draw near hither, *ye sons of the sorceress* [or, '*of deception*'], *the seed of the adulterer and the harlot*. . . . *Are ye not children of transgression, a seed of falsehood?*". This certainly indicates that there are those who are "sons of deception and children of transgression", and who are of the "seed of the adulterer and the harlot, a seed of falsehood".

To grasp the full import of these statements, we must remember that biologically "the seed" is not synonymous with "the blood", for the same kind of blood may be in two different lines which spring from different "Seed" lines.

Now if we read the story in the Bible we shall discover that Cain was a "son of deception and a child of transgression", the progeny of seed planted in adultery as a result of a "great lie".

Limitations of space prevents a detailed consideration of this whole matter, but I do wish to point out one passage in 1 Timothy 2:14, which gives us a very good clue,

when Paul writes, "*Adam was not deceived but the woman being deceived was in the transgression*".

And while we have our Bibles open at this passage we might as well read the next verse, although it does not exactly apply to the subject under consideration. However, it does have to do with the preservation of the "Seed of the Woman", and we shall therefore look at it hurriedly. In verse 15 Paul says, "Notwithstanding, she [the woman] shall be saved [preserved] in childbearing, if they [the daughters of Eve] continue in faith and charity End holiness, with sobriety". Since the Adamites had come under the condemnation of death the "Seed" could only be preserved by being passed down from father to son through a succession of "mortal" descendants, who must be "born of woman", as long as the Adamites as individuals are being subject to death.

But interesting and important as this matter is, we cannot delve into it more deeply at this time, for we must turn our attention again to the "Seed of the Serpent" line.

When explaining the parable of the sower who sowed good seed, Jesus clearly said that there are "children" of two opposing "seed lines" in the world, when He said, "He that soweth the good seed is the Son of man; the field is the world [Gr. Kosmos]; *the 'good seed' are the children of the Kingdom; but the 'tares' are the children of the wicked one*; the enemy that sowed them is the devil; the harvest is the end of the world [Gr. 'aion', age] and the reapers are the angels".

Again in the 8th chapter of John Jesus called *"those who sought to kill Him" the children of a father "who was a murderer from the beginning . . . and a liar and the father of lies"*, indicating they came from the "seed line" which the devil "sowed in the world", through the "Serpent, who was a liar", of whose "seed" came Cain, who also was a "murderer from the beginning . . . and a liar and the father of lies".

And Jesus makes the identification more positive in Matt. 23:32-35, when speaking to a specific group He said, "Fill up *then the measure of your fathers. Ye serpents, ye generation [Gr. 'Gennema', progeny or produce] of vipers, how can ye escape the damnation of hell [Gehenna]? . . . That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar"*.

Jude also, in his Epistle, gives positive testimony as to the existence of these two races" or peoples. First notice that he addresses his epistle, "to *them that are sanctified [Gr. 'hagiazō', to set*

apart] by God the Father, and preserved in Jesus Christ, and called". This can refer only to the "family of Israel", who were set apart by Jehovah Himself and redeemed and preserved in Jesus Christ.

Next let's read Jude's introduction, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you to exhort you that ye earnestly contend for the faith once delivered unto the saints [Gr., 'hagios', set apart]". Here Jude definitely differentiates between the "common salvation" and "the faith once delivered" unto these whom Jehovah had "sanctified", or set apart, as His Servant People.

And in the next verse Jude tells us why he found it needful to write these "saints" to earnestly contend for the faith once delivered, "*For there are certain men*", he writes, "*crept in unawares, who were before of old [Gr. 'paloi', long ago] ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ*".

After telling us, in verse 10, that these speak evil of those things they know not, *but what they know naturally, as brute beasts* [Gr. 'alogos', irrational, and 'zoon', living creatures], *in these things they corrupt themselves*", Jude identifies them especially in verse 11 when he says, "Woe unto them! for they have gone in the way [or are from the line] of Cain, and run greedily after the error of Balaam [the Midianite priest] for reward, and perished in the gainsaying [or rebellion] of Core". (See Numbers 16.)

Then in verse 13 he calls them "wandering, stars, to whom is reserved the blackness of darkness for ever [Gr. 'eis aiona', for the age]", and in the 19th verse he says that *they are "sensual" creatures devoid of "the Spirit"*.

Many more similar passages could be given but it must be self-evident that there is a "Seed of the Serpent", from which has sprung a "Serpent Brood", which is at enmity with the "Seed of the Woman", and the Race that Jehovah has "sanctified", and set apart, in that "seed", for His Holy name's sake.

THE SERPENT LINE CONTINUALLY

JEOPARDIZED

The line of Cain can be readily traced down to the time of the flood, but many Bible students hold that even, if the descendants of Cain were a "Serpent Brood", they all perished in that catastrophe, and it is undoubtedly true that the line was practically exterminated at that time. However, at least one member of the family of Cain went into the Ark with Noah, and it is quite possible that several others survived the flood.

In Gen. 6:9 we are told that "Noah was . . . perfect in his generations [or racial descent]", but the Bible does not tell us that the wives of Noah's sons were of the Seth seed line. In fact Ham's wife, Naamah, a sister of Tubal-Cain, was a descendant of Cain.

It naturally follows that the children of Ham and Naamah were a mixed or "hybrid" race, being half of the Seth line through Ham and half of the Cain line through Naamah. Thus we see that Ham's sons Cush, Mizraim, Phutt and Canaan were at least half Cainites and most, if not all, of their descendants were predominately of the Cain train, for Ham's descendants intermarried quite extensively with the other peoples.

It was Nimrod, the grandson of Ham who founded the Kingdoms of Babylon and Assyria from which have come all of the Kingdoms of this World, through which Satan has sought from the first to control and dominate the peoples of the earth:

and there has been warfare from generation to generation between these Satanic Kingdoms and Jehovah's Children people, just as prophesied in Exodus 17:14-16.

The descendants of Canaan were also of the line of Cain and the general term "Canaanites" includes the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Arvadites, the Zemarites, the Hamathites, and all of the other descendants of Canaan. The Philistines, descendants of Mizraim, and all other descendants of Ham and Naamah, were all at least half "Cainite" racially.

The sons of Ishmael and of Esau, together with the sons of Abraham by Keturah, as well as many others, were also mixed races, and the Cainite strain ultimately predominated among these peoples.

All of these peoples have been dominated by Satan and through them he has sought to make himself "the Master of this World". As previously pointed out, there has been continued conflict between these Satanic-ally dominated "children of this world, the sons of the Wicked One", and the "children of the Kingdom", and this is true despite the fact that the "children of the Kingdom" were exiled among the Kingdoms of this world for Seven times as a punishment for their failure to "obey the Voice of Jehovah and walk in His ways", as they had vowed to do in a solemn collective "referendum". (See Exodus 19:8.) In Amos 9:8-15 the reason is given why they retained their racial status even while among the nations, for we are told, "Behold, the eyes of Jehovah Elohim are upon the sinful Kingdom [of Israel], and I will destroy it from off the face of the earth; saving that *I will not utterly destroy the house of Jacob*, saith Jehovah. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. . . . *And I will bring again the captivity of My people of Israel. . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Jehovah*".

THE CANAANITES IN THE LAND

However, Satan has not been content to work through the nations established by his "Cainite" races but he has also sought to "mix" his "Cainite" strain with Jehovah's Chosen Seed line and for this purpose he has largely used the Canaanites, the descendants of Canaan, the son of Ham and Naamah.

Therefore I shall devote the rest of this article to the activities of these Canaanites and the consequences that have resulted, with particular emphasis on the biological issues involved in the whole situation.

First of all, we must remember that Satan is a created "mortal" being and "not the Creator" (See Ezek. 28:2), and consequently he cannot "create" a "seed line" of his own; secondly, he has no dense physical body through which he can function on the earth plane, and hence, he must work through "agents" who do have such bodies.

To start the Cain line in the beginning, he used a "beast of the field", called "the serpent", to "deceive the woman", who was an Adamite. Now the beasts of the field" were created by Jehovah (Gen. 2:19) and they had a definite place in the creation and, of course, the same was true of "the woman, the wife of Adam".

When the "serpent" seduced the woman he was an "adulterer", and the woman became a "harlot"; therefore their offspring would truly be "the seed of the adulterer and the harlot", and "children of transgression". (See Isa. 57:3, 4; 1 Tim. 2:14.)

Furthermore, the offspring of this union would be a "hybrid" race, which really has no place in the creation according to the Creator's purpose. However, Satan was not concerned with this aspect of the situation, for he was merely interested in producing a "race" which he could personally control and at the same time pull the Adamites down from their high position.

Having secured a "Seed" in Cain, Satan used this "seed" to start a "race" when Cain went into (he land of Nod and took a wife from one of the lower orders of

pre-Adamite "living creatures" (Chai Nephesh) which the Bible specifically tells us were created before Adam.

In other words, Satan established a "race" of his own through (he "Seed of the Serpent", by "mixing" the "seed" of created beings contrary to Jehovah's program, and in doing this he also succeeded in causing the "Adamites" to "fall" down to the level of the lower orders.

Following the "Flood", Satan had only the "maternal" side of the Serpent line left and if that line were to be perpetuated he must have a "paternal seed", and in Ham he found such a "seed", but since the children of Ham and Naamah were a "hybrid or mixed" race, Satan faced a serious biological problem when it came to perpetuating that race.

It is a biological fact that any "genus" can perpetuate itself, "after its kind", from its own seed, but it is also a demonstrated biological fact that a hybrid species will soon die out unless new "paternal seed" from an established species of the same genus is brought into the hybrid species because the original "seeds" from which it was started will revert to type.

The implications of this truth are far-reaching in the matters under consideration. The "Seth" line, which was a pure "Adamite" strain, could perpetuate itself indefinitely "after its kind", but the Cain line before the flood and the Canaanite line after the flood, could be continued only by the addition of new "seed" from other species because they were unstable "hybrid" lines.

Had Satan been unable to bring new seed into the Canaanite strain, the race would soon have died out completely, for the "seed of Ham" would have become naturally reverted to type and, of course, the same thing is true with regard to all of

the "races" or families which resulted from blending the "paternal seed" of the Seth line with the "maternal" Cain line which came through the flood.

This does not mean that the "original seed" which came down through Ham would itself be lost, but rather that it would ultimately revert back to type, and the "species", or "the Canaanite race", which came from the blending of the "Seth" seed with the "Cain" line, would have been left without "seed" to perpetuate itself.

When all these facts are taken into consideration, we see that Jehovah's admonitions against "mixing" seeds are not only reasonable but biologically sound; and we can also understand why His "covenants and promises" with a particular "Seed" cannot fail, for even cross-breeding cannot "destroy the seed" itself, nor can it produce a "species" which can reproduce itself permanently "after its kind". But even though such "cross-breeding" cannot destroy the "Seed" itself and can only produce a "type" which must be perpetuated by the continual addition of "pure seed", the "type or species" resulting from such "cross-breeding" is always a "biologically inferior species". This is clearly demonstrated in the case of so-called superior strains produced among animals by breeders. For instance, by cross-breeding a so-called thoroughbred strain of race horses can be produced, but these so-called superior horses are in reality weaker than the "seed" from which they were produced, being more susceptible to sickness, etc., and if left to themselves they will either die out or revert back to the original types from which they came.

Consequently the real evil which results from the blending of the "Seth Seed" with other races, such as that which produced the "Cainite" and the "Canaanite" races, and which has perpetuated these races down to the present time, does not lie in the fact that Satan might be able to "create" a stable and permanent "race" of his own. for that is biologically impossible, but rather in the fact that these "mixed"

races become "trouble makers" and "thorns in the sides" of the peoples who are of a "pure seed line".

It was for this reason that Jehovah instructed His people not to inter-marry with other races, and had the Children of Seth heeded these instructions Satan could never have succeeded in perpetuating the "children of the wicked one". Even today if Jehovah's commandments were obeyed Satan's brood would be doomed, for the various "seed lines" which have been blended would revert to "type" until each race would again produce "after its kind" taking its rightful place according to the eternal plan of Jehovah.

However, Satan can only succeed in his ambitious program if he has a people through whom he can work, and since he cannot "create" such a "race" he must *at* all cost perpetuate his "children of the wicked one". Therefore he has cleverly foisted upon humanity the wholly fallacious and unscientific theory that a super race will "evolve" from the blending and interbreeding of all races of human beings.

The fallacy of this theory, and it is merely a theory, is shown by the fact that no breeder of fine animals uses this method when developing and maintaining a "new species", nor even for improving an "inferior strain", for they know that neither can a "superior strain" be developed nor an "inferior strain" be improved by promiscuous cross-breeding. Were the proven facts of the laws and principles of genetics frankly faced, instead of being twisted and tortured 'to prove" prejudiced theories and hypotheses, the whole superstructure of the pseudo-scientific theory of Evolution would collapse and sink into the shifting sands of prejudice and conjecture on which it has been built, and evolutionary "super-race" religion would be shown up as the Satanically inspired "mythical hoax" which it really is.

It is impossible to go into these facts in this article, but one day I hope to publish a series of articles devoted to a critical analysis of this whole matter from the standpoint of "proven" scientific truth, showing that the "Evolutionary Hypothesis" is merely another Satanic delusion by which he hopes to prevent the "restoration of Jehovah's real Super-man", through Jesus Christ, (he "Seed of the Woman" and the "Seed of Abraham").

Since Satan's real objective is not the building of a Super-race, but rather the perpetuation of his own "Tare Seed" line, it is not surprising that he should seek to delude the peoples and races of the earth, and particularly modern Celto-Anglo-Saxon-Christian-Israel; but it is a strange anomaly, indeed, that so many so-called scientific authorities, yes, and even Christian ministers, should ignore and reject the proven and demonstrated laws of genetics and biology, and become "sponsors" and advocates of such a Satanicly inspired fallacy. The only answer must be that they are either conscious and willing Satanic agents seeking to delude and deceive Jehovah's Chosen People or else they have themselves been deceived by Satanic guile so that he can use them as his dupes.

In any event, the "Canaanite" in the land is directly responsible for practically all of the difficulties and problems confronting us today and no amount of inter-marriage and cross-breeding can eliminate him. Our only hope lies in returning to the "Truth of Jehovah", in Jesus Christ, our Saviour, Redeemer and King.

AGE-LONG DECEPTION OF ISRAEL

In concluding this article, I shall briefly show how the "Canaanite" strain has become attached to the children of Israel; for only when we realize that the "Canaanite" is in our midst can we understand how Satan is zealously working to sabotage and "bore from within" to prevent us from achieving our divine destiny as Jehovah's Servant People.

Up to the time of Abraham, Jehovah had preserved his chosen "Seed" line through one individual in each generation as shown in Gen. 5:1-32 and Gen. 11:10-32. Then He began to multiply the "Seed of Abraham", in the whole "family or house of Jacob-Israel" to make of them a "kingdom of priests and a holy [or set apart] nation".

From the time that He "called Abraham" Jehovah warned against inter-marriage or mixing with the "Canaanites". From Gen. 24:2,3 we learn that Abraham realized that "his seed" should not be mixed with the Canaanites, for when he sent his servant to find a wife for Isaac, he made his servant "Swear by Jehovah, the God of heaven, and the God of the earth, that he should not take a wife for Isaac of the daughters of the Canaanites, among whom he dwelled".

While the children of Israel were in the wilderness, being prepared to enter "the land promised to their fathers", Jehovah, through Moses, in Exodus 23:20-33, instructs them, "Behold, I send an Angel [Heb. 'malak', a messenger or agent] before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for My name [Heb. "Shem'] is in him. But if thou shalt obey his voice, and do all that I speak, THEN I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee unto the Amorites, and the Hittites, and the Perizzites, and the CANAANITES, the Hivites, and the Jebusites: and I *will cut them off*. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. . . . And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river; *for I will deliver the inhabitants of the land into your hand*; and thou

shalt drive them out before thee. Thou *shalt make no covenants with them., nor with their gods.* They shall not dwell in thy land, lest they make thee sin against Me; for if thou serve their gods, it will surely be a snare unto thee".

These instructions seem terrible, but when we realize that these Canaanites are a "mixed" race, sired by "a liar and a murderer", which cannot, and will not, submit to the will or law of Jehovah, and which has no place in His program with and for His creation, we can understand why they must be eliminated from the land.

In Numbers 33:55 Jehovah warns, *"If ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and they shall vex you in the land wherein ye dwell"*.

When the Israelites failed to obey Jehovah's instructions. Jehovah told them in Judges 2:2,3, "Ye have not obeyed My voice [to drive out the inhabitants of the land]". . . . Wherefore. . . I will not drive them out from before you, but *they shall be as thorns in your aides, and their gods shall be a snare unto you* .

Thus we see that the children of Jacob-Israel did not drive out the "Canaanites" and they have never since been completely eliminated. This fact is vitally significant for modern Celto-Anglo-Saxon-Christian Israel for these same "Canaanites" are still in our midst and they are still "thorns in *our sides., and their gods are still a snare unto us"*

To show how generally the tribes of Jacob-Israel failed to heed Jehovah's instructions, I shall quote a few of the many passages which tell the story.

"The children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in the land. Yet it came to pass when the children of

Israel were waxen strong, that they put the Canaanites to tribute but *they did not utterly drive them out*" (Joshua 17:12,13).

At first it might seem plausible that the Manassehites should be excused because they "could not drive out the Canaanites", but in Joshua 17:17,18 we find that this excuse did not stand up, for Jehovah said to Manasseh and Ephraim, "*Thou art a great people and hast great power . and thou shalt drive out the Canaanites though they have iron chariots, and though they be Strong*".

These instructions are as valid for us today as they were in the days of Joshua, for now Manasseh has become "The Great People", and the seed of Ephraim has grown into "The Company of Nations", prophesied in Gen. 48:18.

In the first chapter of the Book of Judges we find that all of the tribes of Jacob-Israel failed in the same way. "Judah could not drive out the inhabitants of the valley, because they had chariots of iron" (Verse 19). "The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin unto this day" (Verse 21). "Neither did Manasseh drive out the inhabitants of Beth-shean [House of Security] and her towns, etc. . . . but the Canaanites would dwell in the land" (Verse 27). "Neither did Ephraim drive out the Canaanites that dwelt in Geser" (Verse 29). "Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them" (Verse 30). "The Asherites dwelt among the Canaanites . . . for they did not drive them out" (Verse 32).

From Judges 3:5-7 it is evident that the children of Israel not only allowed the Canaanites to remain in the land but they inter-married with them, thus weakening the Israel strain and strengthening the Canaanite line, *"And the children of Israel dwelt among the Canaanites . . . and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of Jehovah, and forgot their God, and served Baalim and the groves"*.

During the time that they dwelt in the promised land, the children of Israel continued to violate Jehovah's express instructions by blending with the Canaanites and this practice has continued right down to the present. Today Celto-Anglo-

Saxon-Christian-Israel peoples are following in the footsteps of their fathers and in doing so they are bringing troubles and difficulties upon themselves.

So completely has Satan deluded us that we do not even understand why Jehovah **pleads with us to cease from our sins and transgressions. The popular idea seems to be that Jehovah has promulgated a code of so-called moral laws and that He demands obedience to these laws to gratify His own power and vanity, but the Scriptures clearly reveal that Jehovah's laws and commandments are codifications of the eternal principles of righteousness and truth on which the harmony of the whole creation depends.**

Obedience to these laws and commandments is enjoined *for our own good*, rather than to placate an offended Deity, for only on the foundation of these eternal principles can peace, security and harmony exist on the earth. In short, when we *sin* against the "Commandments of Jehovah" we are harming ourselves, and these "commandments*" cover all phases and aspects of all human relationships and not merely a few personal habits and weaknesses.

Jehovah makes this clear in Deut. 5:29-33 when He pleads, "O that there were such a heart in My people, that they would reverence Me and keep My commandments always, that it *might be well with them, and their children for ever. . . .* Ye shall walk in all the ways which Jehovah hath commanded you, that *ye may live*, and that it may be well with you, and that *ye may prolong your days in the land which ye shall possess*", and again in Isaiah 48:18. Jehovah laments, "*O that thou hadst hearkened to My commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea*".

But the Canaanites still remain in our midst, for as Jude so aptly says, they "have crept in unawares . . . denying Jehovah and our sovereign, Jesus Christ", blinding

us to our divine destiny and deceiving us so that we walk in the ways of their gods, who are in reality no gods at all. Ridiculing and even reviling Jehovah of Israel and His laws, denying Jesus Christ as the "Saviour of the World", and as the "Redeemer of His People", these "children of the wicked one" have truly become "thorns in our sides, and their gods have become a snare unto us".

Who Was Cain's Father?

By CONRAD GAARD

(This is the second of a series of articles dealing with the questions and objections received from Interpreter readers.)

Many people are loathe to believe that Cain may have been the son of a father other than Adam, and a great many are very much shocked and offended when such a possibility is even mentioned.

Our personal opinions or prejudices in the matter are of very little importance, however, for the only vital issue is the truth. The writer is not at all interested in "proving that he is right" nor in defending any personal belief about Cain's parentage; but he is very much interested in knowing and understanding the whole story of Divine Revelation, and he believes that such knowledge and understanding can come only by diligently "searching the Scriptures" without preconceived opinions, and without attempting either to prove or to disprove man-made teaching, creed or doctrine.

We know from the Bible story that "the Serpent was more subtle than any beast of the field," Gen. 3:1) and we are told in Gen. 2:19 that Jehovah Elohim made the "beast of the field."

In the article "Was Adam the First Man?" printed in the last Interpreter, I pointed out that the Hebrew term "Chaiyah Sadeh" which is translated "beast of the earth" is never used for "snake," and furthermore that the term cannot be limited to animals of the brute creation. A careful study of the use of the term shows us that it is often used to designate beings of a very high order, who could talk with the Adamites; and in fact such a study reveals that it is quite probable that the term "Chaiyah Sadeh" is never used in the Scriptures except for one or more races of mortal (Hebrew "Enosh") human beings.

We are specifically told that "serpent" who was such a "beast of the field" actually did talk and reason with "the woman," and the only logical conclusion is that he was a member of one of the several races of mortal beings, endowed with "The power of rational, contemplative and self-conscious control over their own lives and actions.

From the clear statements in the third chapter of Genesis there is no question about the fact that the serpent tempted the Woman, but there is considerable difference of opinion as to the nature of the actual act which resulted in the "Fall," bringing death to Adam and Eve and all of their descendants.

It is quite evident that a very definite change took place in the bodies of Adam and Eve. From Gen. 2:23 it seems clear that they were beings of "flesh and bone," whose lives (or souls, Nephish) were in the "Spirit of Life" (Chaiyim) which Jehovah had "breathed out from Himself" into them; in other words, they had no blood.

The other races of men (Hebrew "enosh" meaning "mortal beings"), including the "beast of the field," were flesh and bone beings whose life (nephesh) was "in the blood."

Gen. 2:25. "And they were naked, the man and his wife, and they were not ashamed." After they had "disobeyed" Jehovah the "eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together and made themselves aprons and hid themselves from the presence of Jehovah Elohim amongst the trees of the garden." (Gen. .3:7, 8). Then "Unto Adam also and to his wife did Jehovah Elohim make coats of skin, and clothed them." (Gen. 3:21).

It is not possible in this article to go into all the implications contained in these verses; but is certainly quite patent that after their "disobedience" their very nature

was changed (fallen onto a lower plane) and Jehovah Elohim clothed them with skin in dense physical bodies whose life was "in the blood."

That this change (or fall) affected the nature of their bodies and of their living, including the method of procreation, is indicated in Jehovah's words to the woman in Gen. 3:16, "I will greatly multiply thy sorrow and thy conception; in sorrow (halt thou bring forth **children; and thy desire shall be to thy husband and he shall rule over thee.**" And in His words to Adam in verse 17: "Because thou hast hearkened unto the voice of thy wife . . . and hast eaten of the tree . . . cursed shall be the ground for thy sake; in sorrow shall thou eat of it all the days of thy life, and thou shalt eat the herbs of the field." "Therefore Jehovah Elohim sent forth from the garden of Eden, to till the ground from whence he was taken." It is evident from this that, in their original perfect state, Adam and Eve were not meant either to till the ground or eat the herb of the field, so some radical change in their physical makeup made this necessary, after their disobedience. It does not require much imagination to see that their sinful act of disobedience has a sexual implication, especially when we read what Jehovah said to the woman.

Furthermore in Gen. 3:15, Jehovah declared, to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." Here we have the positive statement that there is a "seed of the serpent" and a "seed of the woman," and Jehovah's word that there shall be enmity between them until the "seed of the woman" shall "crush" the head of the serpent.

The woman had two sons, Cain and Abel, between whom there was enmity from the beginning, and finally Cain killed Abel. Then we are told in Gen. 4:25 that "Adam knew his wife again and she bare a son and called his name Seth, for God, said she, hath appointed me another seed instead of Abel whom Cain slew." This indicates that Cain was not the seed of the woman, and in Biblical genealogies the

seed line of Adam and the woman come down through descendants of Seth, not of Cain who would be the "first-born" and progenitor of the race were he the son of Adam. The Word of God nowhere recognizes Cain as the first-born of Adam and in I John 3:12 we read "Cain was of that wicked one, and slew his brother."

Many who are in doubt in this matter point to Gen. 4:1 as proof that Cain was the son of Adam, but a careful reading of verses 1 and 2 will reveal that Cain and Abel were undoubtedly twins: "And Adam knew his wife; and she conceived and bare Cain." Then, with no second conception, "and again she bare his brother Abel."

In Life Magazine for March, 1944, there appeared an article on the subject of twins in which is brought out the fact that "identical" twins are of one seed from the male, while "fraternal" (non-identical) twins are always from two seeds. These two seeds need not of necessity be from the same father, and many cases on record seem to verify that fraternal twins are often of two fathers. That is, the seed from one relationship may remain dormant until after a second relationship (which could be with a different male partner) then conception takes place and this first seed enters the ovum and produces a child; and at the same time possibly the seed from the second relationship also produces, which results in a twin birth. This is within the realm of possibility and can be verified by text-books on the subject.

This fact must have been known and recognized among ancient peoples, for when a man married a widow, the first child of that union was considered the child of the wife's former husband; and in case of a son, inherited under the first husband's name. This custom undoubtedly arose from the fact that there was a possibility of the first husband having left a seed which had not yet produced offspring.

Now, let us see if something of this nature may have occurred when Cain and Abel were conceived and born. Reading Gen. 3 we see that the "serpent" tempted only the woman directly, for there is no record that he even spoke to Adam. Note that after the serpent had broken the woman's faith in Jehovah's command she "ate of the tree."

"And when the woman saw that the tree was good for food, and that it was pleasant (margin-"desire") to the eyes, and a tree to make one wise, she took of the fruit thereof, and gave also unto her husband with her; and he did eat."

We note here that the woman first ate of the tree, THEN gave to Adam and he did eat. If this eating of the fruit had to do with sexual relations, and as have seen there are a number of clues which indicate such was the case, then she must have had such relation first with the "serpent" and later with her husband, Adam.

Let us now consider Eve's words, "I have gotten a man from the Lord" which some readers have quoted as proof that the "serpent" could not have been the father of Cain. Note carefully who made the statement; it was the woman **who said it, not Jehovah. By that method of reasoning one could "prove" there is no God, because "the fool say-eth in his heart 'there is no God' "** or that Jesus had a devil, because some of his enemies said **"this man hath a devil."**

Then, too, we must consider the usage of the term "lord" in that day; it was used to denote a man, and was not reserved as a title for the Deity. In a footnote on page 10 of Farrar Fenton translation of the Bible we find: "The word Jehovah, commonly translated 'Lord' was originally used as a title of honor for nobles and governors, as shown in Ex. 4:24 where the title is given to the chief of a tribe, who attempted to murder Moses; and was not reserved as a word for God until after the promulgation of the Law from Sinai."

Then we must consider, also, the possibility that Eve, knowing her sin and expecting the child to be of the serpent, might have said those words in the joy of discovering that another child was in her womb of whom she said "I have gotten a man-child from the Lord." Perhaps we have been taking too much for granted instead of reading carefully and properly evaluating what we read.

If the Serpent was the father of Cain (the writer is fully convinced that he was) the implications are far-reaching, indeed. First: Adam "fell" from his high estate as "flesh and bone" creature alive in the Spirit, down to the level of the mortal creatures whose "life is in the blood" hence the judgment, "as in Adam all men die."

Secondly: A hybrid race came into existence, which was neither of the pure Adamite line nor of the "beast of the field" line, but a mixture of the two. In other words, Cain was neither Adamite nor "beast of the field" but a hybrid which had not been created by Jehovah and which had no place in His plan. A hybrid line through which the "seed of the serpent" could mix with the Adamite line, generation after generation; a race of men through which Satan could work his nefarious schemes.

According to the Bible, after Cain killed Abel he fled into the land of Nod (Hebrew-"flight" or "exile") and took a wife. (Apparently from among the non-Adamic races.) The genealogy of this Cain seed line is given down to the time of the flood, and at least one of this Cainite line survived the flood. **This was Ham's wife Naamah, sister of Tubal-Cain; while the Bible does not state that Naamah was Ham's wife, the ancient records have revealed it to be true. However, this detail will be dealt with later; for the present we are concerned primarily with the question of whether or not Cain and his descendants were**

the children of the Serpent, and we shall quote a few of the many passages in Scripture which deal with this matter.

First, let us consider the fact that there are three Hebrew words of different meanings which are all translated as "man" in the English Authorized Version, and that these words lose their original and intended meaning when rendered simply "man" in English. In Hebrew they are, Adam, Ish, and Enosh.

The Hebrew "Adam" is translated as "man" about 500 times, and whenever this term is used in the original it refers to Adam the man who was in the Garden of Eden, and to his descendants.

The Hebrew "ish" applies to man as the opposite of woman; (Isha) such as "husband" or "male" and is not limited to the Adamic race but applies to husbands among any of the various races.

The Hebrew "Enosh" is translated as "man," and this word refers to man as a "mortal being," subject to death; this term cannot, be limited to the Adamites, but applies to mortal beings of either sex in all races. Until Adam "fell" into the "blood line" he was not an "enosh" at all, for he was not subject to death until after he had partaken of the fruit which brought death to him and his descendants

It is fortunate that the distinction between those terms as conveyed by the original is not carried over into the English translation, for we miss much of the real significance of many passages of Scripture. For instance, Psalm 8 takes on new meaning when we take into account the original and intended meaning of the words translated as "man." Verse 4 reads, "What is 'Enosh' (mortal man) that Thou art MINDFUL of him? and the son of Adam that Thou visitest him?" Here we are told that Jehovah is MINDFUL of mortal man, but that He actually VISITS, or talks with, the sons of Adam.

Verse 5 tells of the exalted position the sons of Adam were created to occupy. "Thou hast made him (son of Adam) a little lower than the angels (Hebrew 'elohim') and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field."

Note that even the "beasts of the field," of whom the "serpent" was the most subtle, were placed under the control of Adam. Small wonder, then, that Adam "fell" when he obeyed the counsel of the serpent. The point in this matter is that in the original plans for Jehovah there is a great difference between the sons of Adam and "enosh" or mortal man. This difference is shown in many places in the Bible when the original meanings of the words are studied.

In Psalm 82 Jehovah says to His people: "I have said, Ye are gods; and all of you are children of the Most High. But ye shall die like men (mortals)."

It is impossible to consider this matter more fully at this time, nor is it necessary for the purposes of this article. The sole reason for bringing it up at all is to show that there must have been different orders of human creatures, and that the Adamites "fell" to the level of "enosh" when they disobeyed Jahweh's Command.

It should be kept in mind that Cain, while being an "enosh" or mortal man, was in reality a "cross" between two orders of human creatures which Jehovah had made; and since he had no assigned place in the creative program, he and his descendants are doomed to destruction. We shall now consider a few of the passages of Scripture which bear out this fact.

Isa. 57:4 "Draw near hither, ye sons of the adulterer and the harlot, against whom do ye sport yourselves? Against whom make ye a wide mouth and draw out the tongue? Are ye not the children of transgression, a seed of falsehood?"

In following verses Jahweh tells them they are in a hopeless position: "When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them." "But he that putteth his trust in Me shall possess the land, and shall inherit my holy mountain (or "Nation"); and they shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of My people (Israel). The seed of the serpent is a "stumbling block" in the way of Jehovah's people and it must be removed.

In Mat. 23 Jesus, speaking to a group whom He calls "hypocrites," says, "Ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves neither suffer ye them that are entering to go in. . . . ye devour widows' houses and for pretense make long prayers; therefore ye shall receive the greater damnation." "Ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves. "... Woe unto you, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchers of the righteous Fill ye up the measure of your fathers. Ye serpents, ye generation (progeny) of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharius whom ye slew between the temple and the altar."

Can anyone consider this and doubt that Jesus is here referring to the seed of the serpent line? for He traces "ye serpents, progeny of vipers" directly back to Cain, "who slew his brother Abel."

Jesus, in speaking to the same group of people, declares, (John 8) "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, (killed his brother Abel) and abode not in the truth, because the truth is not in him."

The only logical explanation for this passage is that they who sought to kill Jesus were of the Cain-Serpent seed and were the "progeny of vipers" (of the serpent seed line), which Jesus accused (in Mat. 23:5) of "killing the prophets" from the time of 'righteous Abel whom Cain slew!"

In the epistle of Jude, "them that are sanctified (set apart) by God, the Father, and preserved (or redeemed) in Jesus Christ, and called, '(Israel)" are warned against "certain men (enosh) crept in unawares, who were before of old ordained to this condemnation, ungodly men who speak evil of those things which they knew not; but what they knew naturally, as brute beasts (Or. 'alogos'-irrational, and 'zoon'-living creature) and in these things they corrupt themselves. Woe unto them! for they have gone in **the way** (or 'are of the line') of Cain."

Correct translation coupled with logical reasoning forces the conclusion that Jude is here warning of that same "seed of the serpent" line, so often referred to in Holy Writ.

In the 13th chapter of Matthew, Jesus tells the parable of the Sower, and later in explaining it to His disciples said, "He that soweth the good seed is the Son of Man; the field is the world (Gr. kosmos); the seed are the children of the Kingdom; but the tare*, are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world (Gr. 'aion'-age), and the reapers are the angels."

In 1 John 3:12 we read that "Cain was of the wicked one and slew his brother Abel," and it seems very clear that Jesus in the parable declares that the tares, who

are the children of the wicked one, are the descendants of Cain; especially so, since in Matthew 23 He traces the ancestry of His enemies directly back to Cain, and places on them full responsibility for "all the righteous bloodshed on the earth from the time of Abel."

Limitations of space prevent more passages of Scripture being given in this article, but these given are sufficient to establish a working basis for the student who sincerely wishes to know the Biblical teaching regarding the "two seed lines." The man or woman who insists there is but one physical "seed" does not agree with Jesus, according to His Parable of the sower.

There is one implication which has troubled many sincere believers, and which may cause concern for some of our readers, namely: The seemingly hopeless position of these "children of the wicked one" who Jude says "were before of old ordained to this condemnation." This matter will be dealt with in a later article, after more careful and prayerful research in the light of Jahweh's own Revelation. This much we know: Jesus has said, "My sheep hear my voice"; in other words, none of those who turn to Him shall ever come under the condemnation pronounced upon "the children of the wicked one."

THE SONS OF GOD AND THE FALLEN ANGELS

By CONRAD CAARD

Many Bible students hold that "the sons of God" who married "the daughters of men," as related in Gen. 6:2, 4, were the "angels" who fell and "who kept not their first estate;" but a careful study of the Scriptures dealing with these matters presents problems which makes it difficult, to say the least, to justify such an interpretation.

In footnote Number 1 on page 13 of the Scofield Reference Bible, dealing with Gen. 6:4, we read, "Some hold that these 'sons of God' were 'angels which kept not their first estate' (Judge 6). It is asserted that the title is in the O. T. exclusively used of angels. But this is an error (Isa. 43:6). Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels (Mt. 22:30)."

Admittedly the events referred to in Gen. 6:1-4 are not easily explained and the writer would not attempt to give a dogmatic answer in the matter. However, the fact that the passage is difficult should not deter us from trying to understand it, for it tells of things so far-reaching in their implications that we cannot hope to understand the whole story the Bible tells until an answer is found. And the only hope for a solution to the problem lies in "searching the Scriptures," so that we can "speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

First let's read Gen. 6:1-4 carefully, "And it came to pass, when man began to multiply on the face of the earth, and daughters were born unto them, that

the sons of God saw the daughters of men that they were fair; and they took them wives of all they chose. And the Lord said, 'My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.' There were giants in the earth in those days; and also after that, when the (one of God came in unto the daughters of men and they bare children to them, the Mime became mighty men, which were of old, men of renown."

I have emphasized several words and terms in the- above passage which, in my opinion, must be interpreted in the light of the meaning of these words in the original Hebrew, in order to understand the full import of what the inspired writer tells us in these verses.

In verse one we are told that "men" began to multiply on the earth, and we must know to whom the writer is referring before we can understand the statement.

There are a number of Hebrew words in the original text which are often translated "Man" in our English versions of the Old Testament, yet the various Hebrew words so translated are not synonymous.

The Hebrew term "Adam" is sometimes rendered Adam in our English Bibles, but it is usually translated as "man or men." The word "men" in the passage we are now considering is given as "Adam" in the original.

But the Hebrew words "Enosh" and "Ish," as well as a number of other Hebrew words used in the original texts, are also translated "man or men" in the English Scriptures.

"Enoch" (plural 'Anashim') means a "mortal human being," while "Uh" means "the male or husband" as the opposite of "Una, or Ishshah" the "Woman or Wife."

In previous articles in this series I have pointed out the possibility, and even the definite probability, that there were one or more pre-adamic races of human beings in addition to two Adamic creations.

The terms "Enosh" and "Ish" could be used for such pre-adamic races; as well as for the Adamites, because they would be mortal beings and they would also be male and female (Ish and Ish-shah).

On the other hand, the Hebrew "Adam" applies only to the "men" created by the Elohim on the sixth creative day, as told in Gen. 1:26-27, and to the "man" formed by Jehovah Elohim and placed in the "Garden planted eastward in Eden, as revealed in the Second chapter of Genesis.

These two Adamic creations have been considered at some length in previous articles that have appeared in this series and I shall not go into this aspect of the matter in this article.

However, since the word "men" in the passage we are considering is from the Hebrew "Adam," it is important that we knew to which of the two Adamic creations it refers, and consequently it will be well for us to analyze the facts in the matter.

In the two first chapters of Genesis the whole creative program is concisely yet comprehensively, summarized and then in Chapter Three we read the story of the temptation and "fall" of Adam and his wife concluding with the tragic account of their expulsion from the "Garden," in which Jehovah had placed them.

It will be noted that it was only "Adam and his wife" who "fell" through disobedience. True, the whole creation was affected by Adam's fall, and as Paul says in Romans 8, "the whole creation groaneth and travaileth together in pain until now."

Adam, in the Garden of Eden, was the very apex of the entire earthly creation and was "made to have dominion over the works of Jehovah's hands, Who had put all things under his feet." (Psalm 8:0). However, when Adam, the supervisor over Jehovah's earthly creation, failed to carry out his duties and responsibilities according to the Creator's orders, naturally the whole mechanism was thrown out of gear, so today "Nature runs red in tooth and claw."

From the time of the "fall" the whole Bible story revolves around Jehovah's program for the redemption, regeneration and restoration of the "Fallen Adamites" to their original place as Jehovah's servants to have "dominion over the work of His hands, "and in the meantime the rest of creation, which Paul tells us in Rom. 8, did "not will-

ingly" bring upon itself "the present suffering," with "earnest expectation waits for the manifestation of the sons of Jehovah."

Consequently it is only logical to conclude that the "Adamites, who began to multiply on the face of the earth, and to whom daughters were born, were the descendants of Adam and Eve, after they had been expelled from the Garden in Eden, and does not include the "men" (Adamites) created by the Elohim, for these "men" did not have any part in the "transgression" which brought such tragic consequences to the whole creation, but were merely unfortunate victims.

The Sons of God

In the next verse (Gen. 6:2) we read, "The sons of God (Hebrew, 'Elohim') saw the daughters of Adam that they were fair; and they took them wives of all which they chose."

The term "sons of God (Elohim)" appears only five times in the Old Testament, namely, in verses 2 and 4 of the 6th chapter of Genesis and in Job 1:6; 2:1 and 38:7. In Hos. 1:10 we find the expression "sons of the Living God." The word here translated "God" is the Hebrew "El," and at this point it might be well to clarify the meanings of the various Hebrew words used for Deity.

The term "El" equals "strength, might, the strong one," and is used in the original text to designate the Supreme Deity, the "All-in-All."

From the context of the first chapter of Hosea, and also because the word "El" is used, it is very evident that the "sons of the Living El" cannot be the same as the "Sons of Elohim" mentioned in Gen. 6:2.

The Hebrew term "Elohim" is also usually translated "God" in our English Old Testaments and this has led to much confusion and misunderstanding. This word is a plural noun made up of "El," the Supreme Deity, and "Alah," "to be bound by an oath." Hence the word means "The oath bound servants of El."

The Hebrew terms "Jehovah," or more correctly "Jahweh," and also "Jehovah or Jahweh Elohim" also are used in the original text and these terms are translated "Lord" and "Lord God" respectively.

"Jehovah" originally was a title of honour and respect meaning "Chieftain or Master," but after the children of Israel had been brought out of Egypt the divine Chieftain of Israel reserved the name for Himself.

Since "Jehovah" means "Chieftain or Master" and "Elohim," "the oath-bound servants of El," the term "Jehovah Elohim" designates "The Chieftain or Master of the oath-bound servants of El."

Having clarified these names, we can now return to our consideration of the matter as to the identity of the "sons of Elohim," and I believe that our best clue is found in Gen. 1:26-27, where we are told, "And the Elohim said, **"Let us make man (Adam) in our image, after our likeness."** In other words, the **Adamites created by the Elohim were in fact the "sons of Elohim" for they were made "in the image and likeness of the Elohim."**

If there were two Adamie races, and I am personally convinced that there were, then the "sons of Elohim" were the Adamites created by the Elohim, the oath-bound servants of El, while the Adamites formed by Jehovah Elohim, the Chieftain or Master of the Elohim, were Adam, and The Woman, whose descendants began to multiply on the earth and from among whom the "sons of Elohim" took their wives.

These "sons of Elohim" were undoubtedly the ones who "came to present themselves before Jehovah," as told in Job. 1:6 and 2:1, and we do not need to stretch our imagination too far to believe that they were also those "sons of Elohim" who "shouted for joy when the foundation of the earth were bud," as

related in Job. 38:7. Perhaps their shouts of joy rang out on that first Sabbath when "the Elohim rested from all the work that they had made." (Gen. 2:1-3).

Summing up this whole matter, then, we find that when the "descendants of Adam and Eve" began to multiply on the earth, after the "Fall," the "sons of Elohim," created by the Elohim on the sixth day, took themselves wives from among them. In short the two Adamic Races began to intermarry.

ADAM BECOMES MORTAL

Now let's read verse 3, "And Jehovah said, 'My spirit shall not always strive with Adam, for he also (is, or has become) flesh; yet his days shall be an hundred and twenty years.'"

Adam was undoubtedly a "flesh and bone" creature (Gen. 2:23), without "blood," whose life, or soul, (nephesh) was "in the spirit which Jehovah breathed (out from Himself) into Adam's nostrils," while the life (nephesh) of all "flesh and blood" creatures, including the "sons of Elohim," were, and still are, "in the blood." (Gen. 9:4).

However, when Adam and his wife "fell," their bodies were changed and Jehovah made "coats of skin" for them. Consequently their life (nephesh) was also "in the blood," (Gen. 9:4), and when they inter-married with the "sons of Elohim" they became even more completely bound in the "flesh, whose life is in the blood."

After becoming a flesh being whose life is in the blood, Adam was in a peculiar state for he was really a dual nature. Originally Jehovah had made him "alive in the Spirit" but when he "fell" he became "flesh, whose life is in the blood." Naturally there would be a conflict between "the Spirit, which is life (Chaiyim)" and the "flesh, which is subject to death."

Therefore Jehovah says, "My spirit will not always strive with Adam." At first this may seem like a curse, but when we understand its full import we see that it was really a blessing. Had Jehovah allowed His spirit of life to keep Adam alive, then strife, suffering and misery would have become eternal, therefore Jehovah declared that the Adamites would live out merely the normal span of life for such creatures as they had become, whose "life is in the blood."

It was undoubtedly for the same reason that Adam and his wife were expelled from the Garden of Eden before they could find the secret of life "and live forever." (Gen. 8:22).

New Birth Necessary

Adam and Eve, the "children of Jehovah." were made conditionally immortal, for Jehovah had "breathed (out from Himself) the breath of life (Chaiyim) into their nostrils" and had they allowed themselves to be "led of the spirit," they would have been permitted to "remain in the Garden and eat of the fruits of the tree of life, which grew in the midst of the Garden."

On the other hand all creatures who were "flesh and blood," whose life (nephesh) was in the blood," were, and still are, mortal. Such mortal creatures must die when they have lived out their normal life span, even under ideal conditions.

Just as we found that the "man" in our English translation does not convey the full meaning of the various Hebrew words used in the original, so much misunderstanding has arisen because the English words "life and soul" as used in our English Bibles do not correctly express the full implications of the original text.

All living creatures, including Adam in the Garden, were created 'living souls (Heb, chai nephesh)," or beings with "life (Heb. nephesh)," but the source of the "nephesh (soul or life)" was not the same in all creatures.

The Hebrew "nephesh" is translated in our English Bibles both as "soul" and as "life," but it should not be confused with the Hebrew "Chaiyim," which is also translated as "life," for the terms "nephesh" and "Chaiyim" are not synonymous in the original.

Among "flesh and blood" creatures the "nephesh," (soul or life) is in "the blood," but Adam was a "flesh and bone" creature (Gen. 2:23) and his "nephesh" was "in the breath of 'Chaiyim' (life) breathed into him by Jehovah."

Since the "blood" is corruptible, the "nephesh" (soul or life), which is dependent upon the "blood," is subject to death. In other words, all "flesh and blood" creatures must die.

On the other hand, "the Breath (Spirit) of 'Chaiyim' (life) from Jehovah" is incorruptible and consequently the "nephesh" (soul or life) which "alive in the Spirit of Chaiyim (life)" is not subject to death. Such a being was Adam at the beginning (Gen. 2:23), and it was in such a body that Jesus was resurrected (Luke 24:39).

When Adam and his wife "sinned through disobedience," by acting according to the advice of a "flesh and blood being, whose life was in the blood," namely the Serpent, who was a "beast of the field." (Gen. 3:1), he obeyed the "flesh" rather than the Spirit "in which was his soul (nephesh)."

It was after they had rejected the spirit," and "obeyed the flesh" that Jehovah made 'coats of skin" for Adam and his wife. (Gen. 3:21). In other words, they became "flesh with the life (nephesh) thereof, which is the blood thereof." (Gen. 9:4).

Consequently in the verse 4 of chapter 6, which we have been studying, Jehovah says, "My Spirit (which had been breathed into Adam) shall not always (Hebrew-'olam,' for an indefinite time) strive with Adam, for he is also flesh (with the blood thereof, which is the life (nephesh thereof); yet his days shall be an hundred and twenty year." In short, Jehovah declared that the conflict between the "spirit and the flesh" should not continue indefinitely, but would end for each Adamite when he had fulfilled his life span which at most should be 120 years.

When these things are taken into consideration, the necessity for a "New Birth" becomes apparent if Adam is to be restored to "life (nephesh) in the Spirit of life (Chaiyim)."

It was to work out this restoration that Jesus Christ "took upon himself the form of "fallen man" to "shed His blood for the sins of the world." Through the atonement for sin; regeneration or "new birth" of the soul (nephesh) in the Spirit of Life (Chaiyim); release from the corruptible "blood, which is the life (nephesh) of the flesh," and the resurrection of the body, the Adamites will be restored on a purged and cleansed "new earth" to the state or condition which they enjoyed before the "Fall."

The central theme of the divine program of "the restitution of all things, which Jehovah has spoken by the mouth of all his holy prophets since the world began" is the promise that the conflict between "the spirit and the flesh" shall end when the "sons of Jehovah" are freed from "corruptible flesh and blood" and restored as "flesh and bone" creatures alive in the Spirit of Life (Chaiyim).

Giants In the Earth

The first phrase of Gen. 6:4 reads "There were giants in the earth in those days." The word here rendered "giants" is, in the original, the Hebrew word "Nephilim," and many Bible students hold that these "Nephilim," or giants, were the fallen angels who married the daughters of Adam, so let's continue our "search of the Scriptures" to see if such an interpretation is justified.

The word "Nephilim" appears only three times in the original Hebrew texts and in our A. V. it is always translated "giants." The word is first used in the verse we are now considering and it appears twice in Numbers 13:33 which reads, "And there (in the land of Canaan) we (the spies sent out by Moses) saw the giants (Nephilim), the sons of Anak, which came of the giants (Nephilim)."

From this passage it is evident that the Nephilim were still on the earth when the children of Israel were wandering in the wilderness, after coming out of Egypt, and that they were the sons of Anak. The Bible often speaks of a race of giants called the Anakim, descendants of Anak. Ahiman, Sheshai and Talmai, the sons of Anak, are mentioned in Numbers 13:22.

Anak's father Arba, a son of Heth, built Kirjath-arba, i. e., "the city of Arba," later called Hebron, and the Anakim, or "Nephilim," were still there when the spies sent out by Moses came into the land of Canaan.

Thus we see that the "Nephilim" were merely a "race of giants," later called the Anakims, and consequently the claim that they were "fallen angels" who married the daughters of Adam is merely a dogmatic speculation, without Scriptural foundation.

Furthermore, when we read the fourth verse carefully, there *is* nothing to indicate that the Nephilim ever intermarried with the Adamites.

Now let's read the entire verse, "There were Nephilim in the earth in those days; and also after that, when the sons of Elohim came into the daughters of the Adamites, and they bare children unto them, the same became mighty men (Heb. 'Gibborim'), which were of old men (Heb. 'Enosh'-mortals) of renown."

Note that this verse simply records the fact that a race of giants (Nephilim) existed on the earth "in those days," and that later, when the sons of Elohim married the daughters of Adam, another race of mighty men (Gibborim) came into existence.

The Hebrew word "Gibber" means a strong one but its use is not limited to any particular race or group of human beings. Nimrod is called a mighty (gibbor) hunter (Gen. 10:8-9), and the same word is applied to Deity itself in Isa. 9:6, "The mighty (gibbor) God (El)."

So in verse four we are merely informed that the children of "the sons of Elohim" and the "daughters of Adam" were a strong and mighty people (Gibborim).

The Fallen Angels

Despite the fact that neither the "sons of Elohim" nor the "Nephilim" can be identified as 'fallen angels,' the Holy Scriptures do tell us that certain angels did fall and the only way to find the answer to the question as to their identity is to "search the Scriptures" rather than jumping to conclusions which may fit into some preconceived theory or teaching.

Peter, in verse four of chapter Two, in his Second Epistle, says that "God spared not the angels that sinned, but cast them down to hell (Gr. 'Tartarus')," and in Jude 6 we are told that "the angels which kept not their first estate, but left their own habitation, He (Jehovah) hath reserved in everlasting chains unto the judgment of the great day."

Note that neither Peter nor Jude say anything about these angels marrying either among themselves or with other races, and, as is so often the case, we must fit these statements into the whole Story the Bible tells if we would understand them.

However, in order to do this we must lay the foundations, from the Scriptures, so that we can follow the theme of the entire story.

In Isa. 14-12 Jehovah says, "How art thou fallen from Heaven, O Lucifer, son of the morning." The word "Lucifer" means the "Morning Star," and after carefully searching the Scriptures, I can find only two Morning Stars mentioned in the entire Bible; the one is Lucifer, who when he rebelled was "cast out of heaven," becoming Satan (the Adversary), and the other, is Jesus Christ, who in Rev. 22:16 calls Himself "the bright and Morning Star."

If Lucifer and Christ were the only Morning Stars then the Song, which the Morning Stars sang together (Job 38:7) must have been a duet.

It is made very clear from the 14th chapter of Isaiah and the 28th chapter of Ezekiel that Lucifer, who became the great "Rebel," was created as a very exalted member of the heavenly hierarchies.

In the 14th chapter of Isaiah, Lucifer is addressed as the King of Babylon, and we know from the Bible story, corroborated by the ancient secular records, that he inspired Nimrod to found the Babylonian World Order as a substitute for Jehovah's Kingdom Order. Through this Babylonian System, Satan (Lucifer, the Adversary) hoped to control and dominate the earth and its peoples.

In the 28th of Ezekiel Lucifer-Satan is called the King of Tyrus, and again it is clear from the Bible that Tyre represents Satan's Counterfeit System for the distribution of the necessities and comforts of life under a merchandising and trade program based on profit and interest, which can be controlled and regulated by strong financial interests or by political and governmental dictators.

Lucifer's exalted state at the beginning is shown in Ezekiel 28, where Jehovah says to him, "Thou art the annointed Cherub that covereth; and I have set thee so Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee."

That pride and desire for power prompted Lucifer to rebel against Jehovah is shown in Isa. 14:13-14, where Jehovah brings the following indictment against him, "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of El I will ascend above the heights of the clouds I will be like the Most High (Heb. 'Elyon')."

Again in Ezek. 28, Jehovah charges, "thine heart is lifted up, and thou hast said I am El, I sit in the seat of Elohim, in the midst of the seas; yet thou art mortal, and not El. though thou set thine heart as the heart of Elohim With thy wisdom and

with thine understanding thou hast gotten thee riches . . . By thy great wisdom and by thy traffic (trading and merchandising for profit) hast thou increased thy riches."

The ultimate failure of this whole System is foretold in this same chapter when Jehovah says, "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of Elohim; and I will destroy thee, O covering cherub, from the midst of the stones of fire," and in Isa. 14 the same judgment is declared, "How are thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! . . . Thou shalt be brought down to hell, to the sides of the pit."

After Lucifer-Satan had been cast out of heaven, he continued his ambitious program on the earth. Contrary to popular belief, I have been unable to find anything in the Bible indicating that Satan has any interest whatever in the souls of men after they are dead. He is called the "Prince of this world," and he is trying desperately to get control over the "souls" (nepesh) of men while they are still on the earth.

Furthermore, the doctrine that Satan is the Master of Hell, or abode of the dead, is not Biblical, but has been borrowed from pagan religious and mythological systems.

According to the Bible, Satan is not even in Hell at the present time, but he is still trying to make himself the master of the earthly creation.

In Mat. 25:41 Jesus tells us that "hell" was prepared FOR, and NOT BY, the Devil and his angels. In Isa. 14 and Ezek. 28 we were informed that Lucifer should first be cast out of heaven and then later he was to be cast into hell, and in Rev. 20:10 John looking down through the ages of time, saw "the Devil . . . cast into the lake

of fire and brimstone," following the failure of his final attempt to conquer the "camp of the saints," at the conclusion of Christ's millennial reign of righteousness on the earth.

The story of Satan's expulsion from heaven is given in Rev. 12:7-9 as follows, "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, was cast into the earth, and his angels were cast out with him." Jesus referred to this same event when he said, "I beheld Satan as lightning fall from heaven." (Luke 10:18).

These accounts are in exact agreement with the statements in Isaiah 14 and Ezekiel 28 and Peter and Jude were undoubtedly referring to Satan and his angels when they wrote of the "angels who sinned⁷" and who "kept not their first estate."

Nowhere in the Scriptures are we told that Satan and his angels were given "flesh and bone" bodies, such as Adam had, nor even "flesh and blood" bodies like the other earthly creatures, hence it would have been impossible for them to marry with the inhabitants of the earth. However, the Bible gives many instances of demon possession and it was undoubtedly the "fallen angels," who were cast out of heaven with Lucifer-Satan, into the earth, that took possession of the bodies of mortal human beings in order to control them.

It is evident from the 10th chapter of Luke that Jesus linked up such demons with Satan's angels for when his disciples jubilantly declared that "even the devils are subject unto us in Thy name," Jesus told them that He had seen "Satan fall like lightning from heaven."

Much more could be written on these subjects and scores of additional passages could be quoted which have a bearing in the whole matter, but limitations of space

make it impossible for me to go into further detail in this article. However, I do believe that I have given enough positive evidence from the Scripture to show that neither "the sons of Elohim," nor the "Nephilim," or giants, mentioned in the sixth chapter of Genesis and elsewhere in the Bible, were the "fallen angels" spoken of in Holy Writ.

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