

PART II:

Chapter 9:

THE NATURE OF THE EARLIEST WRITTEN RECORDS

With knowledge of the spiritual abilities of the members of priesthoods during the Golden Age of Man, it is apparent that these people needed neither detailed written records nor illustrations, as we do. In prehistory systems of recording were applied that were very different from ours. Carvings on animal bones or rocks and cave walls, which were durable and did not need to be copied to be preserved, pottery sculptures, petroglyphs, or groups of hieroglyphics as in picture writing served as records. These were focal points of concentration for gifted sensitives, who could "read" (sense) the thoughts of the creator of such records and understand the stories or messages contained in the symbolic terminology. There was another advantage in using such systems of recording. One did not need to be familiar with a particular language, or style or writing. Every sensitive could "read" pictures as long as he was familiar with the universal system of symbolism.

Other methods of recording were used also. For instance, the Incas developed the quipu which consisted of strings knotted at certain intervals with specific types of knots, each having its own meaning. Then so-called necklaces consisting of common minerals served recording: each type of mineral had a meaning, its size, colour, purity, shape, (natural shape or cut to a desired size or shape) represented a known concept.

After 6000 B.C., then, as spiritual ability weakened among the members of priesthoods and was rare by about 4000 B.C., prophets foresaw that future priesthoods would not be able to read traditional records. Therefore, beginning in the 6th and 5th millennia B.C. --in some priesthoods earlier, in others later-- writing systems were introduced that did not require spiritual abilities for reading. The earliest written records were therefore something like bridges from earlier systems to later more elaborate ones, for as long as symbolism and the wisdom of the ages were taught in priesthoods. The earliest written texts consist, consequently, of condensed symbolic terms and significant phrases, which require careful analysis, evaluation and interpretation to be understood in our terms. We

shall see shortly how this must be done, when we interpret Genesis 1 to 5. Irene Nicholson, who authored "*Mexican and Central American Mythology*", (Part II of "*Mythology of the Americas*")¹, wrote:

"The symbols are few and concentrated, manipulated with such economy that each is made to serve a wide range of philosophical and religious ideas; and this device helps to stress the underlying unity of all knowledge, the relativity of subjective truth against the permanence of the objective..."

This statement coincides with our findings. Furthermore, ancient texts were not written for the general public. Common people were illiterate, anyway, until a couple of centuries ago. Spiritual leaders and authorities in philosophy recorded contemporary history, their spiritual experiences, and their wisdom for their successors who were initiates, that is, graduates of their native priest schools and the most gifted among students. They were familiar with the system of symbolism and with the natural and spiritual sciences of their teachers. An author therefore did not need to indulge in lengthy, detailed reports. He wrote much in the manner of today's scientists who write for their colleagues in the terminology typical of their discipline. The authors of sacred texts and philosophical writings --both were concerned with the sciences of life and of spiritual life-- wrote in symbolism, which was their scientific terminology.

Although the majority of European and Western people is literate now, when today's scientific texts are read they cannot be understood unless one studies the terminology typical of the faculty whose material is read. Likewise, the lack of the interpretation of the symbolism in, for instance, Genesis 1 to 11, has led to the traditional, unbelievable stories of creation, Adam and Eve, Noah's Flood, and others. Thus patriarchal history and major scriptural events have remained a mystery to us, so that even a number of experts state that they are but myth, not history. The discoverer of Troy, Heinrich Schliemann, said, "*Myth is shorthand; it is condensed history...*" and we agree with him. The following scriptural information shows that sacred texts were not written for the general public.

¹Nicholson, Irene. "*Mythology of the Americas*". Part II: *Mexican and Central American Mythology*. Feltham, England. Hamlyn. 1970. Page 138.

In the Book of Enoch (Apocrypha), a number of chapters commence with the written words, "Now, hearken, my son Methuselah..." Methuselah became patriarch (head of the priestly family of the sons of Adam) after Enoch in 3485 B.C. according to my calculation of the genealogies. At that time written records were generally produced on tablets of stone and/or clay, which were passed on from generation to generation of spiritual leaders. When Noah and his sons spoke about written records, Noah carried them in the inner pocket of his garment. This suggests that he did not use tablets of stone or clay any longer but scrolls either of cloth or other material. (Book of Jubilees.....Apocrypha). No one would carry tablets of stone or clay in the inner or outer pockets of a garment...

When Terah, Abraham and their followers left Ur of the Chaldees, they took the books of the fathers with them. Since they lived nomadic lives it is not likely that they carried crates filled with tablets of stone or clay with them, records of about 2,000 years. Later we read that Jacob, prior to his death in Egypt, gave the books of the fathers to Levi, his son. (Book of Jubilees.....Apocrypha.) Moses charged Joshua and after him the Levite priesthood with reading the books of the law to the people of Israel. Jesus Christ taught mainly his disciples who traveled the land, taught and interpreted his teachings to common people, and authored the Gospels. It is still the same today, where the hierarchies of religious denominations are the keepers and the givers of the law, and they establish the interpretations that are taught at seminaries. The local priests, then, pass on these interpretations to their congregations.

Thus only a condensed form of texts served the purpose of preserving and teaching the law of God, but there may still be a very practical reason for the often condensed form of sacred texts of later times. The authors of sacred records, who were also prophets, knew that about 4,000 years of history, in all, had to be recorded before a Messiah would fulfill the Scriptures. The authors could therefore not afford to produce lengthy reports because, if they had written but one book of 500 pages per year, we would now be confronted with 4,000 of them. Studying all of these would require more than one of our short life-times.

For these various reasons every element recorded in sacred texts was carefully selected to yield the most important information. For instance, the life-spans given in the Bible for the patriarchs --which are doubted from

a modern viewpoint but people forget that the most enlightened people were able to control life-forces serving the body-- reveal that almost all prediluvian patriarchs, and almost all postdiluvian patriarchs were contemporaries. Each lived in his own home, away from the seat of the office of the patriarch. Since each is said to have had "other sons and daughters" (priestly sons and daughters) according to Genesis 5 and 11, apart from those mentioned by name in the genealogies, they formed a remarkably large priesthood of many gifted or blessed people (sensitives) that spread throughout southern Iraq during the 4th and 3rd millennia B.C. This example shows that an interpreter of sacred texts has to consider every detail, including time elements, dates, and also seemingly unimportant or insignificant verses, phrases, or terms, to arrive at the knowledge hidden in these.

The translation of names is another important aspect in the interpretation of ancient records. The ancients named people, places, mountains, rivers, and things according to their unique, descriptive characteristics. Names must therefore be translated when we are involved with comparative studies of several civilizations and in different languages. This becomes especially important when biblical history is compared with that of contemporary peoples. For instance, Joseph, the eleventh son of Jacob, was "the Revealer of Secrets" (or Dreams) to the Israelites. To the Egyptians, however, he was "The Saviour of the Land" because he saved the Egyptians from starvation during the seven years of famine. When people's relationships to their fellowmen or to the Lord changed, their names were changed accordingly. For example, Abram, the "father of height" (higher consciousness), became Abraham, the "father of a multitude" after his covenant with the Lord. The name Jacob, meaning "supplanter" because he replaced Esau who sold his birthright to him, became "Israel", which translates as "prince of God" or "he who rules with God". In many verses in Genesis the reason for giving a particular name is stated in the context. Most other biblical names have been translated in dictionaries or concordances of the Bible.

In the case of place names, the same rule applies. When we compare the historical records of, for instance, battles between biblical and other peoples or nations, battlefields or then nearby cities often have two names:

what is a place of victory for one is a place of sorrow and defeat for the opponent. When such names are translated identities become evident.

History was also recorded in the form of poems for good reason: the general audience was illiterate but was taught history. The Greeks, for example, wrote their poems in classical styles or rhythms, such as the hexameter or pentameter. And the rhymes were perfect. This style of writing had various advantages. When properly pronounced in Greek the rhythm is like the beat of music and flows beautifully. It is therefore easier to learn by heart than any other text. Moreover, when such historical records in poem form were repeated or passed on verbally, they could not be changed and expressed in individual terms. Rhythm and rhyme would have been lost and, along with these, perhaps, knowledge of the truth.

The descendant of this style of recording historical events or heroes' deeds of bravery is the form of the ballad still used in medieval Europe. However, at that time, personal opinions of authors praised kings or heroes, or added nice thoughts, so that ballads often lacked objective truth. This experience with medieval ballads, then, has initiated a general distrust in the historical validity of ancient poems in modern historians. Evidently, with this attitude we lose knowledge of some of our collective history. Heinrich Schliemann ignored this sort of attitude, took the Greek poem "*The Iliad*" literally as far as the location of Troy is concerned. He discovered this long-sought ancient city, including one of the greatest treasures of antiquity. Schliemann thus proved the historical value of Homer's "*The Iliad*".

By the way, when I became accustomed to translating names and learned, that no one has yet established any identity nor found any biographical dates of Homer, the author of the classical poems "*The Iliad*" and "*The Odyssey*", I traced the Greek meaning of this name. The Greek word, from which the name was translated, is "omeros" which means, "a pledge for the maintenance of unity". This is definitely not the name of an individual author; it states the purpose of the record contained in these works. Who, then, would plead with his fellowmen for the maintenance of unity? At that time, many individual kingdoms --of which ancient Greece consisted-- had pledged to assist each other in times of dangers or wars. This existing pledge had forced all to support King Agamemnon in his war against the

Trojans which lasted about ten years. After this war a number of ships and their crews were lost at sea on their journey home. Odysseus' fleet went several times off course until he, eventually, lost all ships except his own. Then he lost the greater part of his crew until his own ship sank and he became the only survivor on the island of Calypso, a sorceress, who detained him for seven years. By the time Odysseus was able to return home to his kingdom of Ithaka, he had been absent from it for 20 years.

Now, when one reads Homer's works in search of who their author might have been, it becomes obvious that every detail of Odysseus' personal experiences, his deepest feelings or fears, and so on are contained in them. (He learned of the fate of other kings and comrades on his return home.) Who could have been familiar with such personal detail but Odysseus himself who, after his ordeal of 20 years, pleaded with other kings "for the maintenance of unity"? Then, too, the name "Odysseus" was given to him after he returned home, for it translates as "to be wroth against" (Greek: "odyssomai"), because the god Poseidon hated him for blinding Polyphemus, the one-eyed giant. But Odysseus survived Poseidon's violence. In other words, the name "Odysseus" is not the official name of the king of Ithaka of that time, and there has never been an author by the name of "Homer".

This example shows how important the translation of ancient names is to today's seekers of truth.

Finally, in their structure, sacred texts such as the Bible are similar to all other books published today. In the beginning the main characters, their natures and their relationships to each other are described (Genesis 1 and 2). Then the problems in their relationships are explained (Genesis 3), followed by the subsequent developments in history. In the final chapters, then, all earlier problems are being solved (New Testament). Yet today's Christian educational system consists of Old Testament and New Testament colleges, each placing major importance on either one or the other. Many Christian ministers focus solely on the New Testament. How do they know what purpose in history Christ fulfilled, if the Old Testament is not important to them? Did Christ not teach that a scribe who is appointed for the kingdom of heaven is like a householder, who brings out of his treasure (of knowledge) what is new and what is old? (Matt. 13:52). This means that the oneness of the Good Book must be studied to be understood. It is the same with any

other book in existence, whether romance, suspense, fiction, science or whatever. We don't start in the middle or with the last chapters but from the beginning.

Thus, when we study historical or religious literature, it is vital to familiarize oneself beginning with page 1. As far as the Bible is concerned, the traditional Adam and Eve story truly does not do much for us but the forthcoming interpretation of the symbolism will.

Let me point out one more characteristic of ancient records. Since every priesthood of antiquity produced its own written records or oral heritage, it was not necessary for the biblical authors to write detail about neighbouring contemporaries. These were mentioned only after encounters that threatened the physical or spiritual survival of the biblical people.

For this reason, there is a great advantage in accumulating information on global or local events from a number of independent sources. In this way, an overall view of an event, or early historical developments, becomes available.

Another aspect of the nature of ancient records must be considered. The authors could not afford to, for instance, write a complete book (judging according to the sizes of today's booklength) per year. If they had done so, we would now have to read about four thousand books to obtain knowledge of four thousand years of biblical history. To avoid that, the authors of sacred texts chose very significant terms or phrases that require analysis and evaluation to their potentials, in addition to symbolic terms.

We should now attend to a so-called "age-old" question that is posed by a number of today's Bible scholars. When we allow the Bible to speak for itself, and also the inspired books contained in the Apocrypha, accurate answers are at hand.