

## Creation and Egyptian Myth 2006: allen austin

I am literally astonished by the number of Mesopotamian creation stories and their similarities. I am convinced the stories all have their roots in the Biblical Genesis. The Egyptian creation is no exception and I have collected a substantial number of myths and compared them directly to the story as told in Genesis. Some of my theories are beyond the status quo. I have never been satisfied by the traditional explanations from Egyptologist and Archeologist. I do not pretend to have all the answers and I am quite capable of being wrong. I do believe I have struck some truths in-between all the conjecture. I am convinced the Bible is sound both historically and grammatically. Most of the problems hide in our interpretations.

The best-known and perhaps most important of the early Egyptian myths is the Heliopolitan Cosmogony. The priests of the cult of the sun-god Ra in ancient *Iunu/Annu* developed this cosmogony. This myth describes the genealogy of the Ennead, the group of nine gods according to a family tree, that is, Atum self-engendered Shu and Tefnut, who gave birth to Geb and Nut, who gave birth to Osiris, Isis, Set and Nephthys.



The ancient Egyptians believed there was a time when nothing had existed, when "*the sky had not yet coming into being, the earth had not yet come into being, the gods had not yet been born, and death had not yet come into being,*" as Pyramid Text 1466 had stated. For the Egyptians, creation was essentially an act of generation. Out of these primeval waters rose the god Atum, source of all generated being. Sitting on the primeval mound that rose above the chaotic waters (or was left behind in its wake), Atum created out of himself the deities Shu and Tefnut.

The story is illustrated in Pyramid Text 600:

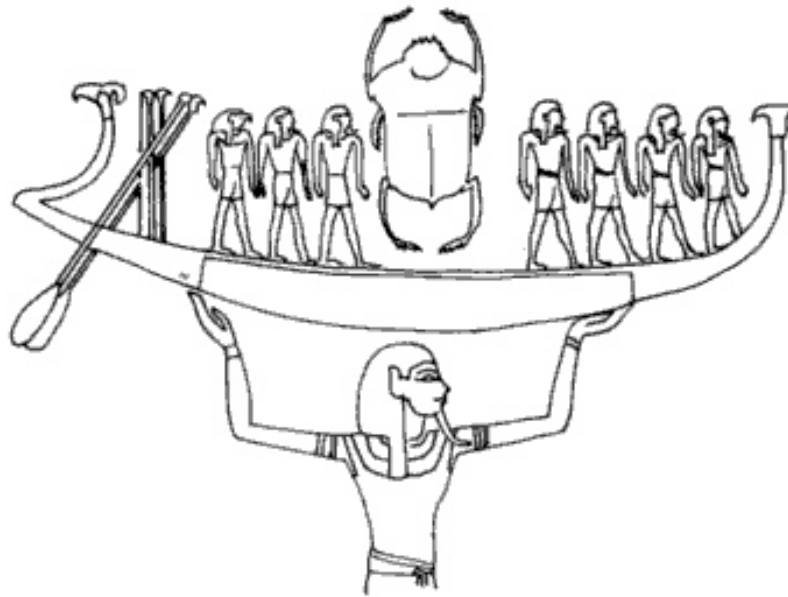
*O Atum-Kheprer, you were high on the height, you rose up as the bbn-stone in the Mansion of the bn-bird in On, you spat out Shu, you spit out Tefnut, and you set your arms about them as the arms of a ka-symbol, that your essence might be in them...*

*O you Great Pesdjat, Ennead, which is on On, namely Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Set, and Nephthys; O children of Atum, extend his heart to his child in your name of Nine Bows. Let him be turned back from you toward Atum...*

There is a direct correlation to the Genesis story of creation. God created earth from a void and then created all the elements and finally man. Adam is depicted as Atum, the source of all generated beings. Is the Ennead the Patriarchs or perhaps Noah and his family? It is easy to dismiss this idea except for the fact that the Greek myths, Sumerian myths, and Asian myths have similar stories. Some modern Scholars are claiming the Biblical story was created from these earlier myths. I believe it's the opposite. All these myths were born through the Patriarchs.

The **Ogdoad** is another story of the gods and creation, known in Memphis the second capital of ancient Egypt. Just like the Ennead there were eight gods born from Atum. Four gods were male and four gods were female. This is a parallel to Noah and his family. A hieroglyphic shows Nun holding and guiding the solar boat with the other seven gods inside. This is just like Noah who built and controlled the Ark. It is interesting to note that Noah's name in Hebrew is Nun Chet. There is also a Scarab in the center of the boat. This is a representation of Atum. Atum was often depicted as a Scarab because of its self generation. Early Jewish writing tells a story Adam's body in the center of the Ark. After the waters abated Shem took Adam's body to the center of the earth. Egyptian text says these gods grew old and died. There are inscriptions of Atum/Adam as an old man. That sounds very human to me and is exactly what happened in the Biblical Story.

Nun, the primeval waters, often was portrayed holding the solar boat, as here, when he symbolized the underworld



Anubis, god of embalming, may in origin be related to the power of the divine child as king, since the word *inp* means 'king-child' in Egyptian. Kingship is at the center of the expression of the divine, and the development of that expression. You can see the correlation to the Christ Child and Melchizedek. Many Jews believe that Shem was Melchizedek. Most Christians believe he was a representation of Christ. A great and righteous Priest. He is mentioned in the Bible within the story of Abraham (gen 14:18). Was Anubis Melchizedek? In Ancient Egypt even embalming was handed down. Adam and all the Patriarchs through Noah were embalmed with specific directions from God. It is interesting to note that Gold, Myrrh and Frankincense were an important part of this process. It was these very same gifts which the Three Wise men gave back to Christ at His birth. Several Apocryphal books tell the story and some myths say the Wise men from the east collected the gifts from Adam's original tomb. (the cave of treasures) It is said these three items were from paradise. The only thing Adam was allowed to keep when he was forced out.

## Decedents: Adam - Noah

Nut and Geb had four children named Osiris, Isis, Seth and Nephthys. However, everything was not well. Seth was jealous of Osiris because he wanted to be the ruler of the earth. He grew angrier and angrier until one day he killed Osiris. Is this a comparison to Cain and Abel? Some scholars believe this story is carried out after the flood through Shem and Nimrod (Narmer) the first Pharaoh. **Another View:** There are other stories relating Set as Shem and Osiris as Nimrod (Narmer) the first Pharaoh, creator of religion. According to the Jewish historian Josephus, Nimrod was punished for his rebellion by Shem, one of the sons of Noah. He cut Nimrod's body into many pieces and sent it to the surrounding people as a warning against idolatry. This is very similar to the Egyptian story of Osiris, Isis and Set. Nimrod's wife Semiramis, the Queen of Babylon, collected all the parts of his body except for his penis. She ordered phallic symbols or obelisks to be set up everywhere as a reminder to the people to mourn for Nimrod. Another name for Nimrod was Tammuz. The cross comes from the letter T. In Israel the women mourned for Nimrod or Tammuz. It was a kind of Lent: "Then he (God) brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz" (Ezekiel 8:14). Seth became the lineage of all the other Patriarchs similar to the Egyptian belief.

### Benben Stone as an Obelisks

Scholars believe the conical Benben stone represented the very first mound of earth and marked the point where the first rays of sunlight fell from Re. Re or Ra was a name for God the Father. The conical shape marked the Pharaoh's way to heaven by ascending the rays of the sun. The pyramid-shaped cap on an obelisk is called a Benbenet and, combined with the shaft, obelisks could represent Atum's divine phallus and his seed. Josephus tells us that the descendants of Seth built the pillar to teach astronomy to future generations.



If the Great Pyramid was created before the flood, As Josephus claims, it would have been the first object to be visible when the waters abated. This is an exact description of the BenBen stone and the Egyptian story of creation.

The bn-bird is known as the Phoenix in Egypt and later in Greece. The word phoenix is a Greek word and has become the standard. It was very much a part in the creation. Almost everyone is familiar with the story of the Phoenix from Greek myths. The Greek myth is a handed down version of the Truth. I believe the original Phoenix is the one Enoch speaks of in the Book of Enoch and is a cherubim and a representation of Adam's (Atum's) resurrection.



**The Book of Enoch** describes the phoenix and chalkydri as heavenly host: “<sup>1</sup>And I looked and saw other flying elements of the sun, whose names *are* Phoenixes and Chalkydri, marvellous and wonderful, with feet and tails in the form of a lion, and a crocodile's head, their appearance *is* empurpled, like the rainbow; their size *is* nine

hundred measures, their wings *are like* those of angels, each *has* twelve, and they attend and accompany the sun, bearing heat and dew, as it is ordered them from God.

<sup>2</sup>Thus *the sun* revolves and goes, and rises under the heaven, and its course goes under the earth with the light of its rays incessantly.”

The Phoenix is associated with the sun. The Egyptian myth of the phoenix is consumed by its own fire and a new Phoenix arose from the ashes. The Phoenix and Chalkydri are responsible for the directing of the sun and Enoch makes many references to the sun and fire. It is of great importance in the creation and how the Egyptians referred to it. There are also parallels to Ezekiel’s vision?

According to the people of Heliopolis in Egypt, the Phoenix came to that city once in five hundred years to bury his father. Historians have apparently never claimed to have seen this extraordinary creature, except in pictures, and they have found the accounts about this bird quite incredible. It is from the pictures that they have described the Phoenix, saying that it had the appearance of an eagle, both in shape and size, and that his plumage was partly golden, and partly red.

It is said that the Phoenix, carrying his father encased in myrrh, comes from Arabia to the Temple of the Sun in Heliopolis, where he buries him. In order to do this, the Phoenix first moulds an egg of the bitter tasting but aromatic plant called myrrh, and then hollows it out, putting his father into it. Having done this, he plasters over with more myrrh the hollow of the egg, and carries it to Egypt.

Yet the Phoenix has no father in the usual sense. For this bird, they say, is the only creature capable of renewing and reproducing its own being. They add that unlike other birds, the Phoenix does not feed on seeds, but on the gum of frankincense, an aromatic resin, and the juices of amomum, a herb of the ginger family.

When the Phoenix has lived for five hundred years, he builds a nest at the top of a palm-tree, which he covers over with cassia-bark, spikes of nard, cinnamon, and myrrh—all of them highly aromatic plants. Having then placed himself upon the nest, he dies; but from the dead body a little Phoenix springs up, who also lives the length of five centuries. Now, once in the course of his life, the Phoenix removes the nest from the palm and bears it to Heliopolis, where he lays it down before the doors of the Temple of the Sun.

In Egypt it was usually depicted as a heron, but in the classic literature as a peacock, or an eagle. The phoenix symbolizes **immortality**, **resurrection**, and **life after death**. In that aspect it was often placed on sarcophagi. It is associated with the Egyptian Benu, the Garuda of the Hindus, and the Chinese Feng-huang.

Judaic lore mentions the phoenix achieved its unique status as an immortal bird because it refrained from bothering the overburdened Noah during the Flood voyage. There is another interpretation which says He gained immortality because he refused to eat the

offering from Eve at the Tree of Knowledge. I believe it's a Heavenly Cherubim and represents God's promise of resurrection for Adam.

The burial of the Phoenix's father is a reminder of the relationship of Shem to Adam. Shem was to take gold, myrrh and frankincense along with Adam's body. I believe the plastering represents the embalming. Heliopolis represents the middle of the earth. The phoenix is the heavenly host which always accompanies God. The place in the middle of the Cherubim's in the holy of holies was where God communicated with the priest. God specified this requirement. The Phoenixes and Cherubims are always seen at the throne of God. It is my belief that all the models of the Phoenix originated with the presence of God on His throne. After reading Enoch's description it became evident. The Hebrews refer to it as the "Merkaba." It is the chariot of fire described by Ezekiel, the mercy seat on the Ark of the Covenant.

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**Two Cherubim** (Phoenician Winged Sphinxes) **guard the Sacred Tree**, or "Lebensbaum" ("**Tree of Life**"). The image below is a depiction from a silver plate from Curium, Cyprus.

The Phoenician version of the Tree of Life, was a hybrid of Egyptian Lotus and Papyrus blossoms, as these plants were, for the Egyptians associated with the righteous dead attaining eternal life. The Egyptians showed



themselves holding a Lotus blossom to their nose, symbolic of immortality. They believed that the Sun-god arose each day from a giant Lotus blossom, and they too would arise from death, from the same flower, for ever and ever, like the Sun-god. At times, especially in North Syrian art forms, the Phoenician tree possesses Palm branches, creating a fusion of Lotus, Papyrus and Palm tree. The Bible mentions the Temple of Solomon being decorated with Cherubim and Palm trees. The capital volutes found in Iron AGE II Israel resemble Phoenician and North Syrian Sacred Trees.

As regards to the Sphinx, Hebrew Cherub, the Egyptians understood it was a manifestation of the Sun-god, it was called Hor-em-akhet, "Horus on the Horizon," that is, the Sun at Sunrise was the Sphinx. The Sun arose each day after traveling all night in the underworld, to emerge at daybreak from a giant Lotus blossom, thus the sphinx in association with a Lotus Tree (a "fantastic creation, as Lotuses are aquatic plants), is a quite normal and understandable motif, which was reformatted by the Phoenicians, who built the Temple of Solomon and decorated it with Cherubim, flowers, and sacred trees. Or perhaps the Phoenician image was first. One also frequently sees a winged Sun over the sacred tree in Phoenician seals. The Winged sun was called by the Egyptians "Horus of Behdet," Horus assuming the shape of the Sun with wings to destroy his enemies. So, Horus the hawk god is the Sun and the Sphinx, both of whom, who emerge each day from the sacred Lotus. Malachi metaphorically speaks of Yahweh-Elohim as a **winged**

**sun disk** with righteousness in its wings (**Mal 4:2**). Egyptian Solar Imagery appears to be the same as ascribed by the Hebrews to their God.

The late Bible scholar Professor William Foxwell Albright understood that the biblical Cherubim were Winged Sphinxes found in association with Canaanite and Phoenician thrones of the Late Bronze (1520-1200 BCE) and Iron Ages (1200-600 BCE):

"...the cherub...is the winged sphinx or winged lion with human head...in Syria and Palestine it is the winged sphinx which is dominant in art and religious symbolism." (p. 95. W. F. Albright. "**What Were The Cherubim?**" G. Ernest Wright & David Noel Freedman, editors. *The Biblical Archaeologist Reader*. Chicago, Illinois. Quadrangle Books. 1961)

#### **Exodus 25:18-21 RSV**

*"And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. Make one cherub on the one end, and one cherub on the other end; of one piece with the mercy seat shall you make the cherubim on its two ends. The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. And you shall put the mercy seat on top of the ark; and in the ark you shall put the testimony that I shall give you."*

### **Cherubim in Scripture**

**Exo 25:22** And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

**Num 7:89** And when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him.

**1Sa 4:4** So the people sent to Shiloh; and they brought from thence the ark of the covenant of Jehovah of hosts, who sitteth *above* the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

**2Sa 6:2** And David arose, and went with all the people that were with him, from Baale-judah, to bring up from thence the ark of God, which is called by the Name, even the name of Jehovah of hosts that sitteth *above* the cherubim.

**1Ki 7:29** and on the panels that were between the ledges were lions, oxen, and cherubim; and upon the ledges there was a pedestal above; and beneath the lions and oxen were wreaths of hanging work.

**1Ki 8:6** And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

**Psa 80:1** Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest *above* the cherubim, shine forth.

**Eze 10:4** And the glory of Jehovah mounted up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory.

**Eze 10:5** And the sound of the **wings of the cherubim** was heard even to the outer court, as the voice of God Almighty when he speaketh.

**Eze 10:19** And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of **the east gate** of Jehovah's house; and the glory of the God of Israel was over them above.

**Heb 9:5** and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.

## Original Sphinx and Phoenix



Descriptions in the Bible vary, but in general all describe cherubim as winged creatures combining human and animal features. In the book of Genesis cherubim are described as guarding the way to the Tree of Life, east of the Garden of Eden armed with flaming swords (Genesis 3:24): "*So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.*"

*Exodus 26:1* attests that cherubim were embroidered on the curtains of the tabernacle. In Solomon's Temple, two olivewood sculptures of cherubim plated with gold, ten cubits high, stood wingtip-to-wingtip guarding the Ark of the Covenant; in the tabernacle, two smaller cherubim sculpted from solid gold are described as standing on the cover of the Ark facing each other (Ex 25:18). The Ark of the Covenant stood in the Holy of Holies, where the glory of God was said to reside; for this reason God is referred to in the Tanakh as "God who dwells between the cherubim". These were probably hybrid winged figures of a type common in the symbolism of the region, e.g. those depicted in the Megiddo Ivories carrying the throne of a nameless Canaanite king (Wright, 1957).

The story of Genesis was handed down through Egyptian generations. Its interpretation varied with each generation. It was partial evidence of the true story and you know how stories degenerate when passed down. The Pharaoh and Priest of each Dynasty would devise their own interpretation to suit their needs. The real story was in the ancient texts brought forth by the descendants of Noah. The Myths are not myths, they are second hand knowledge of the Truth. But these stories only make sense through the Spirit of God as the Apostle Paul describes:

*1Co 2:5 that your faith should not stand in the wisdom of men, but in the power of God.*

*1Co 2:6 We speak wisdom, however, among them that are full grown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought:*

*1Co 2:7 but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory:*

*1Co 2:8 which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory:*

*1Co 2:9 but as it is written, Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him.*

*1Co 2:10 But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

*1Co 2:11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.*

*1Co 2:12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God.*

*1Co 2:13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words.*

*1Co 2:14 Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.*

*1Co 2:15 But he that is spiritual judgeth all things, and he himself is judged of no man.*

*1Co 2:16 For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.*

*Below is an example of seeing from a different perspective. You see one thing and someone else sees something different. The Spirit of God is a different perspective than the spirit of the world.*



Do you see a facial profile or the rotated word Liar? This is not a gimmick but a simple illustration of understanding the Truth. It is a constant struggle to grasp the illusive Truth.

**Enoch** says: “<sup>1</sup>Then the elements of the sun, called Phoenixes and Chalkydri break into song, therefore every bird flutters with its wings, rejoicing at the giver of light, and they broke into song at the command of

the Lord.

<sup>2</sup>The giver of light comes to give brightness to the whole world, and the morning guard takes shape, which is the rays of the sun, and the sun of the earth goes out, and receives its brightness to light up the whole face of the earth, and they showed me this calculation of the sun's going.

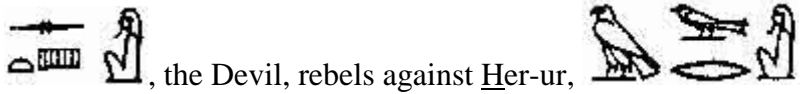
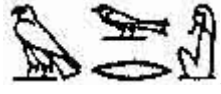
<sup>3</sup>And the gates which it enters, these are the great gates of the calculation of the hours of the year; for this reason the sun is a great creation, whose circuit *lasts* twenty-eight years, and begins again from the beginning.”


“in their midst are six Phoenixes and six Cherubim and six six-winged ones continually with one voice singing one voice, and it is not possible to describe their singing, and they rejoice before the Lord at his footstool.”

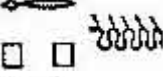
The imagery is better than any Sci-Fi book or movie. I can only imagine how the ancients felt when their eyes were upon the Phoenix and God at the throne. How would you describe it? The Egyptian phoenix has its roots in the actual advent of the Heavenly Host. As God separated the people with different languages it is reasonable to understand how the story took on many forms.


## **Fall of Satan**

The Fathers of the Egyptian and Ethiopian Churches treat the story of the Fall of Satan in great detail. According to them, Satan, or Satnâêl, was greatly astonished at the beauty and splendor of the sun and moon, and on the Fourth Day of the week he declared to himself that he would set his throne above the stars, and make himself equal to God. One week after the creation of Adam, Satan declared war on the hosts of Almighty God. The holy angels were commanded by Michael and consisted of 120,000 horsemen, 600,000 shield bearers, 700,000 mail-clad horsemen in chariots of fire, 700,000 torch bearers, 800,000 angels with daggers of fire, 1,000,000 slingers, 500,000 bearers of axes of fire, 300,000 bearers of fiery crosses, and 400,000 bearers of lamps. The angels uttered their battle cries and began to fight, but Satan charged them and dispersed them; they reformed, but again Satan charged them and put them to flight. Then God gave the angels the Cross of Light, which bore the legend, "In the Name of the Father, and the Son, and the Holy Ghost." And when they attacked the hosts of darkness under this Cross, Satan became faint, and he and his forces withdrew, and Michael hurled them down into hell. The Abyssinian legend says that Satan was 1,700 cubits high, and his hand 70 cubits long, and his foot 7,000 cubits long; his mouth was 40 cubits in width, his face was as broad as the distance of a day's journey, and the length of his eyebrows was a distance of three days' journey. (From the Book of the Mysteries of Heaven and Earth.) The prototype of the great fight in heaven between the powers of light and darkness is found in ancient Egyptian religious texts, in more than one form. In the oldest form Set,

 , the Devil, rebels against Her-ur,  , the god of heaven, whose chief symbols are the sun and moon, and is utterly defeated. In the next form Set attacks

the Sun-god R<sup>-</sup>a,  , and is destroyed by him; the great ally of Set, called

Ap<sup>-</sup>ep (Apôphis),  , and all his fiends and devils (the Sebau),

 , are defeated and burnt up daily. In another form Set makes war on Horus, the son of Osiris, and on Osiris himself, and is defeated utterly. The Coptic version of the legend was borrowed from the old hieroglyphic texts, and then Christianized.

## Who were the Shepherd Kings

### A Direct Relationship to the Pyramid of Giza and the Sphinx

In Genesis there came the ten Patriarchs, Adam through Noah. The Egyptians myths say from Atum, the nine gods were created. Are these the Shepherd Kings of Egypt?



The symbol of the Shepherd Kings is the **Sphinx** and the first Shepherd King was Adam, and the priesthood was called the Order of Melchizedek. Howard B. Rand, in *Destiny* magazine, October 1962 wrote an article “Enoch’s Mission and Shem’s Responsibility” (1962 *Destiny* yearbook pages 201-204)

Along the same line of thought, I will follow-up with another article appearing in

*Destiny* magazine of October 1955 (inside front cover), entitled “**Shem** The Powerful.” Actually, I will be quoting a quotation, which this article cites from a book *The Worship of the Dead or The Origin and Nature of Pagan Idolatry* by a Colonel J. Garnier:

*“Sphinxes were the particular form of sculpture associated with the shepherd kings, and were constructed in honor of Set [an Egyptian name given to Shem], while the Great Sphinx seems to be especially associated with the Great Pyramid built by Suphis [another name associated with Shem]. As the Tanis Sphinxes [a group of three sphinxes at Tanis, Egypt]; are unmistakably the likeness of one particular individual, it seems certain that they represent the features of the first great shepherd king. Set the Powerful [Shem]...”*

*“If, then, these heads are likenesses of the great Shepherd King Set, they represent the exact features of the antediluvian patriarch Shem, and we behold in them something of the type of primeval man as he first came from the hands of Yahweh ... In representing him, therefore, as a lion with a human head, there was a certain fitness, and the idea was probably borrowed from the Cherubim, the form which seems to have been generally known...”*

The implication is Shem built the Great Pyramid but I believe the Great Pyramid was already in place when Shem arrived. Shem was the first to arrive in Egypt after the great deluge. Josephus says the Great Pyramid was called a pillar of stone and created by the descendents of Seth before the great deluge. Shem, being one of those descendents, was ordered to take Adam’s body to the middle of the earth when all the water had abated. I believe he brought Adam’s and Eve’s bodies to the Great Pyramid accompanied by Melchizedek. Remember the Book of the Cave of Treasures states it was not only Adam’s but Eve’s body as well. The Apocalypse of Moses states that Abel was also with them. *Please refer to “the middle of the earth” portion of this article for the connection of the Great Pyramid and the middle of the earth.* Most of the ancient texts refer to Jerusalem as the middle of the earth. This has always been believed even to this day. What

the writers of those texts didn't realize was Shem was in Egypt before he went to Jerusalem. It is easy to understand how they believed so. To them Jerusalem was their center of the earth and everything else revolved around it. They assumed Adam was taken to the place of Christ's crucifixion. They were wrong both physically and philosophically. This reinforces the idea of being discerning about the ancient text, not all is the absolute truth. It is possible my own theory is wrong. This is why I phrase most of my ideas in the form of a question. I do not know, it is an educated guess. It is extremely difficult for Egyptologist to admit they do not know. In order to be an Egyptologist you must embrace the traditional mindset. They will never think outside the box.

I first believed Adam was taken to the Great Pyramid but when I read the ancient texts it was Jerusalem. This was a huge stumbling block to my idea. Then I discovered the knowledge of the Shepherd Kings which brought me back to my original premise.

Is it possible Shem was involved in the construction of the Sphinx?

**“Order of Melchizedek.** When Shem [’s] ... followers, came out of Egypt, they founded at Jerusalem the city destined to become the City of David and also the capital of the Kingdom of Yahweh (Messiah) when Yahshua, who is of the Order of Melchizedek

“The priestly Order of Melchizedek began with Adam and the Preachers of Righteousness from Adam to Noah were of this Order. Noah is recorded as the eighth Preacher of Righteousness in 2 Peter 2:5. The fifth chapter of Genesis begins, ‘This is the book of the generations of Adam’, and no one of the line of Cain is recorded there. As stated in Primogenesis:

“Noah was the tenth in generation. The reason he was but the eighth in priestly line was because Enoch was translated before his father died and did not come to the priestly office (Genesis 5:24). Methuselah, the son of Enoch, took the office directly from his grandfather Jared, the father of Enoch. Methuselah, in turn, outlived his son Lamech, so the office passed directly to his grandson, Noah, the son of Lamech (Genesis 5:27). Noah, therefore, became the eighth Preacher of Righteousness, though the tenth in generation, because these two, Enoch and Lamech, never succeeded to the priestly office.’ (Primogenesis, p. 44)

“In this line of Preachers of Righteousness, Shem, Noah’s son, became the ninth. As stated in Primogenesis: ‘The Order of Melchizedek, in its earthly representation, began with Adam as the first Preacher of Righteousness. Noah was the eighth and Shem the ninth ... ‘So also Yahshua glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek’ (Hebrews 5:5-6).

“In His ministry, He was a Prophet; in His atonement, He was a Priest. When He returns, He is to be King. Thus, in the Order of Melchizedek, He is Prophet, Priest and King’ (Primogenesis pp. 66-67).

**“Order of Master Shepherds.** The Bible also records a line of master shepherds beginning with these Preachers of Righteousness, who wore the shepherd’s garb as the insignia of office. From Abraham to John the Baptist, in each generation there were those who were members of this ancient and honorable Order. Then Yahshua associated Himself with the office, becoming the Grand Master of the Order of Master Shepherds: ‘I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep’ (John 10:14-15).

**“Ninth Preacher of Righteousness.** It is fitting, therefore, that Shem, who was the ninth Preacher of Righteousness and also a member of the Order of Master Shepherds, was entrusted with the construction of the Great Pyramid at Gizeh in Egypt ... Only a building that is pyramidal in shape is completed by placing a capstone in position...

**A Sign and Witness.** Many generations after Enoch’s day the Prophet Isaiah was constrained to write: ‘In that day shall there be an altar to Yahweh in the midst of the Land of Egypt, and a pillar at the border thereof to Yahweh. And it shall be for a sign and for a witness unto Yahweh of Hosts in the land of Egypt (Isaiah 19:19-20).’ Undoubtedly Isaiah was aware that this was the Pillar of Enoch; that to Enoch its design was committed and on Shem the responsibility was laid to build this remarkable structure in the land that had harbored the people of Israel for four hundred years and had later sheltered ... Yahshua.”

Joseph and his pharaoh (probably Amosis), Joseph’s wife Asenath and her father were all descendants of Shem. We should also be starting to realize that the Great Sphinx, a little up the road from the Great Pyramid of Gizeh, is emblematically a representation of Adam through Noah, (less Enoch, Lamech and Arphaxad who were outlived by their fathers), and Yahshua the Redeemer-Messiah Himself. And, also, that the Great Pyramid of Gizeh is a monument and emblem of Enoch, predicting Adamic-Israel’s future along with some other amazing data and revelations. Surely, Isaiah was correct when he wrote, Isaiah 19:19-20:

*“19 In that day shall there be an altar to Yahweh in the midst of the land of Egypt, and a pillar at the border thereof to Yahweh. 20 And it shall be for a sign and for a witness unto Yahweh of hosts in the land of Egypt: for they [as the Israelites formerly did] shall cry unto Yahweh because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them.”*

## IS THERE BIBLICAL SUPPORT?

If all we have read from these excerpts of *Destiny* magazine, and if Howard B. Rand is somewhere near being correct, there should be some Biblical evidence that there was a lapse of the Shepherd kings from Noah until the Messiah. Hebrews 7:12 indicates that, at the first coming of the Messiah, there was a change from the priesthood of Aaron back to the priesthood of Melchizedek. Let's take a look at it: "*For the priesthood being changed, there is made of necessity a change also of the law.*"

From this, I believe we can be reasonably sure that Rand was correct in his premise there was a lapse of the Melchizedek priesthood during the days of the Aaronic priesthood, and that the Levitical law was changed to accommodate a return to it. For further study along this line, it might be advisable to study Hebrews chapters 5, 6 & 7 along with Genesis 14:18 and chapter 110 of the book of Psalms, especially verse 4.

*The Shepherd Kings. Historical fragments set forth the fact that at this time there was a notable stranger in Egypt who remained at the site of the Great Pyramid. The priests whom Herodotus the historian consulted regarding the earlier history of Egypt described this stranger as a shepherd to whom, rather than to Cheops, the Egyptians attributed the building of the Great Pyramid.*

*The record refers to this stranger as a keeper of sheep and he is called 'Philition' or 'Philitis'...*

*"When the people of Israel left Egypt and were moving through the wilderness, in order to bolster their morale, they were told of a much earlier people who, in like manner, had been led out of Egypt. They were called Caphtorims who came out of Caphtor, to whom Moses referred in Deuteronomy 2:23. [See also Genesis 10:14]*

*"This place called Caphtor was the very region in Egypt where today the Great Pyramid stands. The Lord, through the Prophet Amos, refers to the people as Philistines whom He brought up from Caphtor (Amos 9:7). Therefore, we learn from the historian Herodotus (confirmed in the Scripture) of Philistines [Caphtorims] once living in the neighborhood of the Great Pyramid, who were the object of Divine favor and who were led out of Egypt before the Israelites left the land.*

*"These were not the Philistines of the time of the judges and David, but a much earlier people who feared and revered the true God ... Coming to Palestine from the Nile Delta, they were known in Egypt as 'The Shepherd Kings.'*

*"... after the Deluge, Shem became the first of the shepherd kings who reigned in Egypt. He was held in highest honor by the people in that land for having delivered them from the Cushite yoke ... Thus, when the idolatrous priests were again in the ascendancy, everything possible was done to blacken Shem's memory.*

***“The Reforms of Shem.** During the reign of the Shepherd King Set, or Shem, and his immediate successors, the complete overthrow of the Egyptian gods occurred; their temples were demolished and idolatry in any form was forbidden throughout the land ... This was mainly the work of Shem, the Shepherd King was also Priest of the Most High God, in his conflict with the gross idolatry of Egypt. The heathen temples were literally smashed to pieces...*

The Pharaoh, or king of Egypt, who is generally regarded as the builder of the first pyramid, is known to secular history by the name of Cheops. The statement of Herodotus, that the Egyptians so detested Cheops memory that they would not even mention his name. Hence he states, "they commonly call the pyramids after Philition a shepherd, who at that time fed his flocks about the place." Remarking upon the above statement, Mr. Proctor, the celebrated astronomer, writes: "The mention of the shepherd Philition, who fed his flocks about the place where the great Pyramid was built, is a singular feature of Herodotus' narrative. It reads like some strange misinterpretation of the story related to him by the Egyptian priests. It is obvious if the word Philition did not represent a people, but a person, this person must have been very eminent and distinguished--a shepherd king--not a mere shepherd. Rawlinson suggests that Philitis was probably a shepherd prince from Palestine, perhaps of Philistine descent. Prof. Smyth comes to the conclusion that some She-mite prince, 'a contemporary of, but rather older than the patriarch Abraham,' visited Egypt at this time. According to Smyth, the prince was no other than Melchizedek, king of Salem, and the influence he exerted was supernatural. It seems tolerably clear that certain shepherd chiefs who came into Egypt did so before Cheops reign and designed the great pyramid. It is clear also that they were men of a different religion from the Egyptians.

## **The Middle of The Earth**

Many ancient texts of the Jews describe a place called the middle (center) of the earth on an elevated plain. Noah was to place the body of Adam in the middle of the ark. When the waters abated Shem was to take Adam's body to the middle of the earth. An Angel guided him and a man from among his descendants to their destination. Later that man would be referred to as Melchizadek. Most of the Ancient texts do not mention Eve. The book of the Caves of Treasure says Noah carried the bodies of Adam and Eve and Shem carried the gold. Japheth and Ham carried the incense and myrrh and placed them in the middle of the ark. So there is indication Eve was also a part of this journey and the middle of the earth. This is also a natural conclusion because Eve was indeed considered as a part of Adam. The Apocalypse of Moses states Abel's body was with Adam and Eve.

**The book of the Cave of Treasures** “ *And when the days of his mourning had passed, Noah went into the Cave of Treasures, and embraced and kissed the holy bodies of Seth, and Ânôsh, and Kainân, and Mahlâlâîl, and Yârêd, and Methuselah, and Lamech his father, and he was greatly moved and tears gushed from his eyes. **And Noah carried the***

*body of our father Adam, and [the body of] Eve, and his firstborn Shem carried the gold, and Ham carried the myrrh, and Japhet the frankincense, and they went forth from the Cave of Treasures. [The Book of Adam does not mention Eve.]. And as they were coming down from that holy mountain they were smitten sorely with grief: and they wept in agony because they were to be deprived of that holy place, and the habitation of their fathers. And weeping painfully, and wailing sorrowfully, and enveloped in gloom.”*

**The Book of the Cave of Treasures** *"And when the waters of the Flood have subsided from the face of the earth, and ye go forth from the Ark, and ye take up your abode in that land, thou, O Noah, the blessed of the Lord, shall not depart from the Ark, from the body of our father Adam, but minister thou before God in the Ark purely and holily all the days of thy life. And these offerings shall be placed in the east. And command thou Shem, thy firstborn, to take up with him, after thy death, the body of our father Adam, and to carry it and deposit it in the middle of the earth. And let him establish there a man from among his descendants who shall minister there. And he shall be one who is set apart (nezîrâ) all the days of his life. He shall not take a wife, he shall not shed blood, he shall not offer up these offerings of wild animals and feathered fowl; but he shall offer unto God bread and wine, for by these redemption shall be made for Adam and all his posterity. And the Angel of God shall go before him, and he shall show him the place where the middle of the earth is situated. And the apparel of him that shall stand up there to minister before the body of Adam shall be the skins of wild animals. He shall not shave off the hair of his head, and he shall not cut his nails, but he shall remain alone (in his natural state ?) because he is the priest of God, the Most High."*

Shem was to appoint Melchizedek (see Gen. xiv. 18-24; Heb., chapter vii), to be the priest of the Most High; and he was to stand and minister on the mountain which is in the middle of the earth. He was to wear a garment of skin, and have a leather girdle about his loins, and his apparel was to be humble and without ornament.”

## The Great Pyramid

The great pyramid on the Giza plateau is well known as being in the middle of all land masses. It lies on the border (middle) of lower and upper Egypt. It is also considered as the middle of Egypt. **Isaiah 19:19** says “ In that day shall there be an altar to Jehovah in the **midst** of the land of Egypt, and a pillar at the **border** thereof to Jehovah.

**Josephus and Antiquities of the Jews** “ Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, but Seth in particular. As for the rest, it would be tedious to name them; I will therefore only



*endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day.”*

Is the great pyramid this pillar? Where is the second pillar of brick? Where is the inscribed knowledge? The only hieroglyphics found in the great pyramid were proven to be forgery. Some think the inscribed knowledge is within the mathematics of the pyramid. The pyramid was built with precision and perfect geometry. A theorem is a statement that can be proved. The enunciation states the theorem in general terms. The specification restates the theorem with respect to a specific figure. Is the very nature of the great pyramid calling us to prove the theorem? I have heard and read many times that we could not build it with today's technology. It is clearly set apart from the other pyramids. Seth and his descendants were determined to pass this wisdom of math and astronomy to other generations. Shouldn't it be evident? The other purpose was to let the other generations know there was a pillar of brick. I do not know of anyone who has addressed the brick pillar, and it is of great importance. Most people attribute it's loss to the Great Flood. I think there should be some evidence of it because it was part of the purpose. I read one article that states the second pyramid has a foundation of bricks. Could this have been the pillar? I do not know if it is a true statement. It does raise questions about the other pyramids and the sphinx.

Was the great pyramid and the sphinx built by the family of Seth? We have already established the sphinx with the Shepherd Kings of Egypt, who were the ten Patriarchs from Adam to Noah. Is it a monument and emblem of Enoch, predicting Adamic-Israel's future? Is the presence of the sphinx telling us the patriarchs are the builders? The ancient Jewish text explains how all the patriarchs were embalmed. Here is another piece of the puzzle. Did the Egyptians gain their knowledge of embalming from the patriarchs? In ancient Egypt the great pyramid was known as the pillar of Enoch. Did the Egyptians gain their knowledge of geometry, astronomy and engineering from the patriarchs?



I believe the Egyptologist are right, it was partly a tomb, the tomb of Adam and Eve. It is very clear in Scripture and Ancient Texts when Christ is resurrected He will also resurrect the Patriarchs starting with Adam. So why is the

pyramid empty? There has never been any evidence of a pharaoh buried in any pyramid. It is all based on ideas and conjecture from the Egyptologist and Archeologist. Was Adam in the sarcophagus of the great pyramid? Could the resurrection explain the empty sarcophagus?

## The Riddle of the Sphinx



*Your fearful form is the work of the deathless gods. To spare the flat and fertile lands they placed you in your depression. A rocky island from which they banished the sand. They placed you as a neighbor to the pyramids...Who vigilantly watches the blessed Osiris... -Inscription from the second century A.D.*

### Greek Myth

*"Why didn't the Thebans simply shoot the sphinx with arrows rather than stand by and see their fellow citizens devoured?"*

The appearance of a man-eating monster in Sophocles' *Oedipus Tyrannus* has always been a problem for me (as it was for Carl Robert, "the sphinx was the gravest problem in the logic of the narrative, one that the poets never solved"). Why does the sphinx hold such a crucial place in the story, which otherwise is focused on human feelings, and human reactions to terrible human events



After 25 centuries the history of the great Sphinx at Giza was so forgotten that many believed it had been placed in its position, as guardian of the pyramids, by the Gods. Indeed, the Sphinx is such an impressive work one, even today, might easily believe it must have been created by supernatural means. The statue, with a man's head and a

lion's body, stands 66 feet high and 240 feet long. The head measures 19 feet from forehead to chin. Each paw extends 56 feet forward of the body. The face is over 6 yards wide. The symbol wasn't limited to Egypt, but was also found in ancient Phoenician, Syrian, and Greek societies. In Greek legend, the Sphinx devoured all travelers who could not answer the riddle it posed: "What is the creature that walks on four legs in the morning, two legs at noon and three in the evening?" The hero Oedipus gave the answer, "Man," causing the Sphinx's death.

The earthly representation of the Celestial Sphinx can still be seen today to the east of the Pyramids at Giza. The word "Sphinx" is of Ancient Greek origin meaning "an enigma" or "a riddle", because to the Ancient Greeks the purpose of the Sphinx was obscure, its meaning had been lost.

To the remote Ancient Egyptians however the esoteric meaning and purpose of the Sphinx at the Giza Plateau was abundantly clear: as demonstrated by their name for the Sphinx ... Hu, God the Creator.

I believe the sphinx was created by the descendents of Seth (Shem) along with the great pyramid. Just like the Greek interpretation it has a riddle for us to answer. The Greek originally adopted the idea from the sphinx at Giza. Their fear of it was handed down through its myth. The riddle was already in place. They misinterpreted the sphinx as they did the Titans and Olympians with the fallen angels and nephilim from Genesis 6. it seemed entirely plausible that the Egyptian kings Khufu and Khafre had adopted pre-existing structures in the form of the Great Pyramid, the Second Pyramid and the Sphinx, and merely added the causeways which ran between the mortuary and valley temples.

The sphinx also had an element of Horus, the falcon-headed god of the kings: as is clear from contemporary heads of Khafre, Horus perched behind the king's head, spreading his wings protectively. Whether horus was a part the existing sphinx is not known - but may explain how the idea of a winged sphinx arose, from a misunderstanding of the presence of Horus. The derivation of the name "sphinx" is unknown (it is not Greek, or Indo-European at all, although it first appears in Greek in the 5th century BC), and we don't know what the Egyptians called him. But a widely accepted theory is that he was called *shesepankh*, which means "living image". The Greek word would then be derived from an attempt at pronouncing this the sphinx would be the living image of the (eternal) god, and the (mortal) king simultaneously.

According to Egyptology, ancient Egyptian religion was substantially a Sun cult for the latter two thirds of its four-thousand-year history. It is this view which has informed modern opinion on the significance of the pyramids, the temples, and the tombs. However I argue that Egyptian religion was in fact a cult of creation, i.e. a cult whose primary aim was to celebrate and re-enact perpetually the story of the creation of the Universe. Egyptian pyramids, temples and obelisks were thus memorials in stone to the rising of the earth and the seeding of the sky.

Ancient Egyptian religion was not a Sun cult per se, but a cult of creation, i.e. a cult whose primary aim was to celebrate and re-enact perpetually the story of the creation of

the Universe. The creation of the Universe was the one great mystery of Egypt from the beginning to the end of its mighty civilization. The true object of worship in ancient Egyptian religion was not the Sun-god but the creator-god, who personified the creation of the Universe. The story became corrupt as it passed from one generation to the other.