



The Archaeotheology of Creation

*“ In the beginning God created the
heaven and the earth. And the earth
was without form, and void; and darkness
was upon the face of the deep. And the
spirit of God moved upon the
face of the waters.”*

- Genesis 1:1-2

With the above words, the Old Testament’s book of Genesis begins. It isn’t difficult to notice a similarity between this passage, from the Hebrew Bible, and the Khemetic Heliopolitan Theology. Nun, the primeval watery mass of the unformed universe, gave birth to the sun-god Re who appeared in the shape of a primordial mound. How much had the Jewish biblical redactors been influenced by these ancient so-called pagan myths? Significantly more than the Judeo-Christian tradition has been willing to admit. The similarities are indeed quite striking since virtually all ancient religions were, at their very source, theological explanations of past cosmic catastrophes. For instance, in the Hebrew book of Genesis, the waters of the face of the deep which the spirit of God hovers over symbolises the primordial Venus-induced Great Flood of 3,114 BCE. Naturally, the world did not actually begin during the fourth millennium BCE. It would be very illusory to take the Bible literally in this, or many other, cases. The traditional story of Creation in the Book of Genesis must, for all intents and purposes, be deciphered in order to unveil its allegorical meanings.

According to the “Maimonides,” whom C. F. Dupuis describes as the wisest of rabbis:

We must not understand or take in a literal sense what is written in the book of creation, nor form of it the same ideas, which are participated by the generality of mankind, otherwise our ancient sages would not have so much recommended to us, to hide the real meaning of it, and not to lift the allegorical veil, which covers the truth contained therein. When taken in its literal sense, that work gives the most absurd and most extravagant ideas of the Deity. Whosoever should divine its true meaning, ought to take great care in not divulging it. This is a maxim, repeated to us by all our sages,

principally concerning the understanding of the work of the six days. It is possible, that somebody, either through himself, or by means of the light obtained from others, may succeed to divine its meaning; then let him be silent, or if he speaks of it, let it be done only in as veiled a manner as I do, leaving the remainder to be guessed, by those who can hear me.¹

Once again, the theme of the veil, already explored in the book's Introduction — as in Paul's (2 Corinthians 3:12-14) reference to the mystifying veil of Moses being intertwined with the secrets of the Torah, returns in connection with the Book of Genesis. The enigma of the "work of the six days" which the Maimonide sages considered sacred knowledge is the key to the decipherment of the Book of Genesis' allegories. As mentioned above, the biblical authors had purposely written the Creation account in coded jargon so that only the initiated could understand the hidden content.

One man whom the Scriptures say did possess the knowledge of the "work of the six days" is Enoch. That man is said to have "walked with God" and had not known death for he had been taken to heaven directly by the Almighty (Gen. 5:24). Enoch had been initiated to the wisdom of the seven heavens and the mysteries of Creation. In the Seventh Heaven, Enoch saw how the earth had gone through seven creations and that God had attempted to destroy the world six times following the initial Creation.

He saw fifteen myriads of angels who go out with the sun and attend him during the day, and the thousand angels who attend by night.

Each angel had six wings, and they go before the chariot of the sun, while one hundred angels keep the sun warm, and light it up ...

They showed him also the six gates in the east by which the sun goes forth, and the six gates where he sets, and also the gates by which the moon goes out, and those by which she enters. ...

In the seventh heaven he saw the seven bands of archangels who arrange and study the revolutions of the stars and the changes of the moon and the revolution of the sun, and superintended the good and evil conditions of the world.²

The symbolism of the six gates through which the heavenly bodies travel represent the six times in which the earth had nearly been destroyed following the initial Creation. The angels bear six wings because they, as the agents representing the planets, carried out the destructions under the directions of God. As a result,

¹ In Charles François Dupuis (1984 [1872]) *The Origin of All Religious Worship*, Garland: New York and London, pp. 226-227.

² The Jewish Aggada.

establishing an archaeotheological link between the biblical story of Creation and the Sun Ages is therefore the first step toward unravelling the enigmas of the Book of Genesis.

The Seven Heavens

“ God created the seven heavens in harmony.”

- Qur'an 7.15

The six destructions of the world which Enoch witnessed following the primeval Creation represent the seven Typhon Seasons. Each World Age amounted to one Creation. When God was no longer pleased with humanity, he resolved to destroy his work and start anew. From the primeval Flood, God created the First Creation and subsequently destroyed the world six times — until he became satisfied with the current Seventh Creation. In their holy book *Sidra Rabba*, the gnostic sect of the Mandaeans wrote that the history of civilization is separated into seven ages. Each one of those ages is said to have come about, as well as ended, in catastrophe.³ Ancient Jewish legend also relates that seven heavens had been created. Each of those times, the earth rose on new foundations.⁴ The earliest of these seven ages, according to rabbinical tradition, is the one in which Adam lived: the Seventh Erez. Referring to those ancient Jewish traditions, Immanuel Velikovsky writes:

Six times this earth was rebuilt — without entire extirpation of life upon it, but with major catastrophes new conditions were created after each of these catastrophes; new chances were given to men to improve their inclinations, evil from the beginning. This is the seventh creation, the time in which we live.⁵

The belief that Adam lived at the time of the First Creation, or Seventh Erez, is recorded, as follows, in the Jewish Aggada:

Several heavens were created, seven in fact.
Seven earths were created: the most removed
the seventh Erez,
the sixth Adamah,

³ M. Norberg (editor) (1815) *Ginza: Codex Nasareus, Liber Adami Apellatus*, London, Vol. III: pp. 69-73.

⁴ L. Ginzberg (1925) *The Legends of the Jews*, Vol. I: 10f.

⁵ Immanuel Velikovsky 'A Hebrew Cosmogony': unpublished material.

the fifth Arka,
 the fourth Harabah,
 the third Yabbashah,
 the second Tebel,
 and our own land called Heled, and like the
 others, it is separated [from the foregoing]
 by abyss, chaos, and waters.

As Table 3-1 illustrates, these seven Creations correspond to the seven World Ages. The ancient rabbis' firm conviction that the seven Creations of God were separated by "abyss, chaos, and waters" reveals their intimate knowledge of the cycle-ending Typhon Seasons. According to the first century CE Jewish historian Flavius Josephus, Adam had promptly forewarned his descendants 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."⁶ These two recurring catastrophes were caused, respectively, by the planets Mercury and Venus. The diluvian aspect of the planet Venus is indeed particularly relevant to the Adam narrative since the latter emerged into the First Creation, aware of the secrets of the cyclical seasons, after the Venus-induced primeval Great Flood. In learning of the mystery of recurring destructions of the world, brought about by God's displeasure with humanity, Adam and Eve lost their innocence. In essence, the Fall marked an act of "presumption which brought the Golden Age to an end."⁷ With the advent of Typhon Season #1, the imperturbable and orderly pattern of the universe came undone.

The Fifty-Two-Year Cycle

In the Book of Enoch, it is recounted how, in a vision, the righteous Enoch came to be revealed the details of how the earth became engulfed in fiery destruction at the divinely appointed time of Heaven's collapse.

I had laid me down in the house of my grandfather when I saw a vision how the heaven collapsed and was borne off and fell to the earth. ... And when I fell to the earth, I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high tress were rent from their stem, and hurled down and sunk in the abyss.
 (Book of Enoch 83:3-5)

⁶ Flavius Josephus, *Antiquities of the Jews*, Book I: 2, 3.

⁷ Norman Powell Williams (1929) *The Ideas of the Fall and Original Sin (A Historical and Critical Study)*, Longmans, Green & Co.: London, p. 51.

The Seven Creations of the Aggada

FIRST CREATION	<i>Seventh Erez</i>	• 3,114 BCE	SIXTH CREATION	<i>Second Tebel</i>	• 776 BCE
SECOND CREATION	<i>Sixth Adamah</i>	• 2,730 BCE	SEVENTH CREATION	<i>First Heled</i>	• 612 BCE
THIRD CREATION	<i>Fifth Arka</i>	• 2,130 BCE			• Present
FOURTH CREATION	<i>Fourth Harabah</i>	• 1,559 BCE			
FIFTH CREATION	<i>Third Yabbashah</i>	• 1,135 BCE			
		• 776 BCE			

Table 3-1

The Seven Typhon Seasons

TYPHON SEASON #1	<ul style="list-style-type: none"> • 3,166 BCE to 3,114 BCE - Temptation of Adam and Eve in the Garden of Eden. - Satan is symbolised by Seth, the demon of chaos. 	TYPHON SEASON #6	<ul style="list-style-type: none"> • 828 BCE to 776 BCE
TYPHON SEASON #2	<ul style="list-style-type: none"> • 2,780 BCE to 2,730 BCE - Seth, the son of Adam and Eve who replaced Abel is born. Again, name is based on Sethian god of chaos. - Noah is born in 2,780 BCE. 	TYPHON SEASON #7	<ul style="list-style-type: none"> • 664 BCE to 612 BCE
TYPHON SEASON #3	<ul style="list-style-type: none"> • 2,180 BCE to 2,130 BCE - The Great Flood of Noah in 2,130 BCE. 		
TYPHON SEASON #4	<ul style="list-style-type: none"> • 1,579 BCE to 1,559 BCE 		
TYPHON SEASON #5	<ul style="list-style-type: none"> • 1,187 BCE to 1,135 BCE 		

Table 3-2

These fiery destructions which Enoch speaks about were caused by the Typhon Seasons which terminated each Creation or World Age (see Table 3-2)⁸. According to the ancient rabbinical literature: *“The celestial light ceased, to the consternation of Adam, who feared that the serpent would attack him in the dark.”* We of course recognize here the pernicious Typhonian serpents which we discussed in the previous chapter. The Typhonian serpents came out, as the celestial light ceased, on account of the Mercury shift inaugurating the tumultuous Typhon Season. Adam had become wise in matters of the cyclical Typhonian seasons because, following the collapse of the Golden Age, he asked god: *“Grant me knowledge and understanding, that I may know what shall befall me, and my posterity, and all the generations that come after me, and what shall befall me on every day and in every month.”* Complementing Flavius Josephus, the Aggada states:

... they 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, they made two pillars 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” whom the Aggada speaks of were the children of Seth — Adam’s progeny. As followers of Seth, they were amply aware, by the time of second Typhon Season, of the fifty-two-year cycle flanked by two great catastrophes of fire and flood. In Greek mythology, these Sethian pillars are the equivalent of the Pillars of Hercules. Both the Jews and the Greeks maintained that these sacred pillars salvaged mankind’s extensive reservoir of knowledge from the imminent threat of a great natural conflagration. As Table 3-2 delineates, the children of Seth, Adam’s progeny, lived during the time of Typhon Season #2 or second Sethian rebellion. The biblical character of Seth, Adam’s second son, is therefore, archaeotheologically speaking, the namesake of the Sethian followers of the 2nd Dynasty in Upper Egypt. The name of “Seth” as Adam’s son, and replacement of Abel, was not haphazardly selected. The link between Abel and Seth was their common allegiance to the cult of Seth. Like the New Chronology Table demonstrates, Abel symbolized the first disciples of Seth: the Ta-Seti of Lower Nubia and Upper Egypt. The conquest of Qustul by Aha-Menes, whom I identify with Cain, therefore symbolized the murder of Abel

⁸ Table 3-2 tabulates all seven Typhon Seasons with all the dates corresponding to the beginning and end of each fifty-two year cycle — although the dates for Typhon Seasons #2 and #3 have been arrived to at the closest round estimation. Typhon Season #4, which lasted for an exceptionally short period of twenty years, was the only one of the seven Typhon Seasons not to have lasted fifty-two years.

by his jealous brother Cain. That is precisely why, when the second Sethian rebellion erupts, the biblical redactors recognise the leaders of the second Sethian rebellion (Seth) as the third son of Adam who comes along to replace the murdered Abel. Since the Jews were Asiatics, it is perfectly understandable how the moralistic roles of Horus and Seth have been totally reversed. From the Asiatic perspective, the aggressor was Horus (Cain). However, the knowledge which Abel and Seth had acquired from Adam, concerning the movement of the heavenly bodies and the need for the building of the great pillars, was definitely Khemetic in origin. The Greek pillars of Hercules, which represent the Sethian pillars, are intricately linked with the ancient Khemetic cult of Apis. Indeed, Hercules, in Greek mythology, is equated with the Graeco-Egyptian god Serapis — the equivalent of Apis. Since the sacred Apis bull was particularly worshipped during the cycle-ending Typhon Seasons, the association is very consequential. In fact, the mysterious ancient legends alleging that the Gizah pyramids contained a vast deposit of sacred knowledge, kept safe from the ravages of an impending great cataclysm, probably have their roots in this tale of the Sethian pillars. This is because, as I have postulated earlier, the Gizah pyramids were erected, precisely, during the second Typhon Season. Whether Pharaoh Khnum-Khufu actually did dissimulate records of a sacred science inside the Great Pyramid cannot be known for sure but at the very least the thesis of the contemporaneity of the Gizah pyramids and the 2nd Sethian Dynasty is considerably bolstered by this legend — which has survived millennia after the decline of pharaonic civilization. In the seventeenth century, a British astronomer from Oxford by the name of John Greaves collected, while in Egypt, a series of ancient traditional accounts which preserved the memory of an ancient king, presumably Khufu, who had built the Pyramids at Gizah at the eve of a great natural conflagration. He writes:

The occasion of this was because he saw in his sleep that the whole earth was turned over, with the inhabitants of it lying upon their faces and the stars falling down and striking one another with a terrible noise ... And he awaked with great feare (sic), and assembled the chief priests of all the provinces of Egypt ... He related the whole matter to them and they took the altitude of the stars, and made their prognostication, and they foretold a deluge. The king said, will it come to our country? They answered yes, and it will destroy it. And there remained a certain number of years to come, and he commanded in the mean space to build the Pyramids ... And he engraved in these Pyramids all things that were told by wise men, as also all profound sciences — the science of Astrology, and of Arithmeticke, and of Geometry, and of Physicke. All this may be interpreted by him that knowes (sic) their characters and language ...⁹

⁹ John Greaves, *Pyramidographia*. Quoted in Graham Hancock (1996 [1995]) *Fingerprints of the Gods*, p. 518.

While virtually no inscriptions have been discovered inside the Gizah pyramids, speculations continue to grow among “pyramidologists” that somewhere inside the hidden passages and inaccessible chambers of the Great Pyramid or even deep below the ground surface below the paws of the Great Sphinx, such a repository of lost knowledge exists. However, with no conclusive evidence to date, these speculations remain at the level of conjecture. Nonetheless, even if these assumptions prove to be spurious, these ancient correlation between the pyramids of Gizah and the Sethian pillars, again, go a very long way toward proving that the pyramids had indeed been erected during the second Typhon Season. The later traditions postulating that Khufu had brought doom onto his people’s land no doubt stems from the memory of the Venus shift of 2,730 BCE, at the end of Typhon Season #2, which terminated King Khnum-Khufu’s reign. Whether Khnum-Khufu’s reputation as a tyrant was warranted or not, as Immanuel Velikovsky relates below, the ancients often blamed the sitting monarch, who ruled at the time of a cycle-ending Typhon Season, for the breach in the good order of nature.

In his great fright and looking back on what did happen to a former generation, the thinking man imagined that the catastrophe must have been provoked by the iniquity of the ancestors, their vices and evils. Such thought could provide a hope for a non-repetition of catastrophes: should humankind abstain from wretched acts, it would be spared. By this, man assumed that the planetary gods could be kept at bay by his own decency — and if he already formulated for himself what is good and what is evil, or ate already from the tree of knowledge of good and evil, he needed a covenant with the outraged deity and commandments for behavior.¹⁰

Such was the legacy of Khnum-Khufu. His decision to close the temples of Edfu and Philae was a heresy which the Horus purists had likely not forgiven.

The Fall

*“The sun had grown dark the instant Adam
became guilty of disobedience.”*

- Aggada

Having identified Abel with the Sethian disciples and Cain with the proto-dynastic Egyptians, the obvious question is: who were Adam and Eve? Were they likewise akin to ancient lands and peoples? Indubitably, they were. Naturally, the birth of

¹⁰ Immanuel Velikovsky ‘World Catastrophes as Punishment’: unpublished material.

Adam and Eve must precede the Venus shift of 3,114 BCE — which corresponds with the demise of the Golden Age of innocence. It is my hypothesis that Adam and Eve are the ancient Hebrew equivalent of the Khemetic divine couple Osiris and Isis. As the great primeval civilizer of the Hebrews' homeland, the Hierakonpolite Osiris (Adam) left his mark in the earliest of Hebrew theologies. Evidently, Osiris' wife, Isis-Hathor, was symbolized by Eve. The expanse of Osiris' Asiatic conquests had given him and his wife a truly international standing. The homeland of Eve (Isis-Hathor, the august Mistress of Punt or God's Land) in the Hebrew tradition had been in Syria-Palestine. With respect to Adam, his name literally meaning: "red ground" (as in Red Land), indicates that his original dwelling place was indeed in Egypt.

The fatal temptation of Adam and Eve, induced by the arrival of the serpent on the scene, coincided with the first Sethian rebellion of 3,166 BCE in which the Typhonian serpent manifested himself for the first time. By succumbing to the Typhonian serpent's seditious advance, Adam and Eve tacitly joined into the rebellion against God. The result of their disobedience was their instantaneous expulsion from the Garden of Eden (Gen. 3:23-24). The Book of Genesis relates that a "flaming sword" was placed by God himself at the entrance of the Garden of Eden in order to prevent humanity from ever returning. As ancient Hebrew legends transmit:

When Adam was cast out of Paradise, he first reached the lowest of the seven earths, the Erez, which is dark, without a ray of light, and utterly void. Adam was terrified, particularly by the flames of the ever-turning sword.

This ever-revolving flaming sword, which darkened the skies of the nascent Seventh Erez (or the First Creation), represents the fiery conflagrations which brought about Typhon Season #1. In the excellent book *Hamlet's Mill*, Giorgio de Santillana wrote:

The theory about "how the world began" seems to involve the breaking asunder of a harmony, a kind of cosmic "original sin" whereby the circle of the ecliptic (with the zodiac) was tilted up at an angle with respect to the equator, and the cycles of change came into being.¹¹

¹¹ Giorgio de Santillana & Hertha von Dechend (1969) *Hamlet's Mill (An Essay on Myth and the Frame of Time)*, Gambit: Boston, p. 5.

Indubitably, the notion of the “original sin” corresponds with a violent shift of the earth’s axis caused by a close encounter with the planet Venus. There most likely never was an actual Garden of Eden. The real Garden of Eden was the Golden Age prior to the cataclysmic unravelling of the cosmic order. From the time of the Fall, the Typhonian serpent, albeit disabled by God for his transgression, intermittently tempted humanity to rebellion. Thus, each time the serpent would succeed, God destroyed his Creation and built it anew. Interestingly, in the Khemetic Book of Coming Forth by Day, the disrupting role of the Typhonian serpent is acknowledged and described in a very similar way as in the Old Testament:

Thoth and the goddess Maat mark out thy course for thee day by day and every day. Thine enemy the Serpent hath been given over to the fire. **The Serpent-fiend Sebau hath fallen headlong, his forelegs are bound in chains, and his hind legs hath Ra carried away from him. The Sons of Revolt shall never more rise up.**
(Book of Coming Forth by Day)

The above passage’s mention of the “sons of revolt” is a direct reference to the great Sethian rebellion which erupted with the intervention of the Typhonian serpent in 3,166 BCE. Strikingly mirroring the Old Testament text, the Khemetic Book of Coming Forth by Day reveals:

The Sebau-fiend hath fallen to the ground, his fore-legs and his hind-legs have been hacked off him ...
(Book of Coming Forth by Day)

Similarly, the Book of Genesis relates:

14 And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shall thou eat all the days of thy life:
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
(Genesis 3:14-15)

In effect, we may recall that the goddess Isis-Hedetet (Isis-Hathor), mother of Horus the Child and wife of Horus the Elder, held special repelling powers over the venomous Typhonian reptiles. Moreover, Hathor was recognized in Phoenicia as a serpent-goddess. Again, this is plainly reflected in the Book of Genesis — where

Eve, the Hebrew Isis-Hathor, is given powers to crush the head of the serpent with her heel. Quoting from ancient sources, renowned British Egyptologist Barry J. Kemp of Cambridge University writes:

... the goddess Isis (a clever woman. Her heart was craftier than a million men) schemes to discover the secret name of the sun-god Ra, depicted as an old man who succumbs to the pain of a snake bite and reveals his hidden name to Isis.¹²

In the Khemetic and Hebrew mythologies, Isis and Eve plot to uncover the secrets of the Almighty. Both of them succeeded in divining the eternal enigmas in conjunction with the evil Typhonian reptile — with whom they both subsequently developed a strong enmity. Can all this be mere coincidence? Evidently, the Hebrew story of Creation had heavily borrowed from ancient Khemetic mythology.

The Gilgamesh Epic

Another ancient source which the ancient Jewish biblical redactors largely relied upon was the Sumerian Epic of Gilgamesh. The story of Gilgamesh, a Mesopotamian king who reigned at Uruk at the time of Typhon Season #2, recounts as well the cosmic catastrophes of the first two Typhon Seasons. The chronicle is told by an unnamed narrator who states: “I will proclaim to the world the deeds of Gilgamesh.” According to the unnamed narrator, upon his return from his travels and resting from his labours, Gilgamesh engraved the entire story on a clay tablet. Therefore, the extent Epic of Gilgamesh, by the unnamed narrator, is a transcription of an oral telling of the original text carved by Gilgamesh himself. Gilgamesh was two-thirds god and one-third man but the story maintains that he was a historical king. When the epic begins, Gilgamesh is portrayed as a tyrannical ruler of Uruk who kills and rapes its citizens. Helpless, the citizens pleaded with the gods of Sumer to save them from the abuses of Gilgamesh. Hearing the laments, the gods created Enkidu, who was himself half man and half god, as a counterpart of equal strength for Gilgamesh. When Enkidu and Gilgamesh engaged in battle, neither could overcome the other — for both were of equal strength. In the heat of battle, their eyes met and, immediately, both erupted into laughter. Their anger vanished and, from that day on, they became inseparable. One night, as Gilgamesh and Enkidu were asleep, the former suddenly awoke frightened. The legend relates:

¹² Kemp, Barry J. (1989) *Ancient Egypt: Anatomy of a Civilization*, Routledge: London and New York, p. 25.

Toward morning Enkidu awoke to find Gilgamesh leaning over him. "It is I who have dreamed," he said. "Or did you awaken me from my slumber? I must have dreamed, for lo! the earth shook, and the heavens rained fire! All around me death fell from the clouds!" Enkidu listened to the dream and reassured Gilgamesh, saying that his dream surely presaged the destruction of Huwawa. Then, as they prepared for battle, Huwawa breathed.¹³

Like his contemporary Pharaoh Khnum-Khufu in Egypt, Gilgamesh's nightly vision convinced both himself and Enkidu that the World Age was coming to an end. The Huwawa monster whose imminent demise had been heralded by Gilgamesh's dream was, unequivocally, the Sumerian equivalent of the Typhonian serpent or Seth — the demon of chaos. Since King Gilgamesh reigned during a Typhon Season — perhaps explaining, as in his Khemetic contemporary Pharaoh Khnum-Khufu's case, his reputation as a ruthless ruler — his dream could only have foretold of the impending Venus shift. It is indeed evident that the Typhonian monster was already present when Gilgamesh had the dream. The approaching end of the Typhon Season, as Enkidu postulated, meant that his power was waning. So Gilgamesh and Enkidu set out to do battle with Huwawa.

Back and forth the battle raged between Gilgamesh and the monster. his dagger was soon red with blood from the gushing wounds he had inflicted. Harder and harder Gilgamesh pressed the monster. His courage and strength welled up in him as he fought. Harder and faster he swung his war club, unmindful of his own danger. Finally, the monster fell over backward; and before he could get his footing and rise again, Enkidu rushed over him and hacked off his head.¹⁴

As in Egyptian mythology where the Horus-king harpoons the Sethian beast, the Sumerian epic depicts a hero-king who ensures the safety of his people by killing the very embodiment of chaos. But all was not well for long.

After the battle the heroes cleansed themselves of blood, put on fresh garments, and made offerings to the gods. Gilgamesh was so handsome in his gold helmet and white tunic that the goddess of love, Ishtar, appeared suddenly before him. While she was congratulating him on his victory, she began to caress his face provocatively and to stroke his shoulders, asking

¹³ Norma Lore Goodrich (1960) *Ancient Myths*, New American Library: New York, p. 17.

¹⁴ *Ibid.*

him if he did not begin to love her. Gilgamesh answered her sharply, “What do you do to your loves, Ishtar? When the stallion worships you, do you not put him into the harness and condemn him to pull the heavy war cart? When the shepherds of the hills are charmed by you, do you not transform them into leopards that eat the little lambs?”¹⁵

Deeply offended by Gilgamesh’s comments, the goddess Ishtar, who represents the planet Venus, plotted her revenge.

By the time Gilgamesh and Enkidu had felled the cedars and returned to Uruk, the sultry Ishtar had planned a terrible revenge. She had persuaded her father An to send the Bull of Heaven into the city to trample the people, destroy the temples, and slaughter the warriors by the thousands.¹⁶

The destruction of Uruk by Ishtar and the Bull of Heaven incontrovertibly denotes the cataclysmic Venus shift of 2,730 BCE. The dreams of Gilgamesh and Khnum-Khufu, heralding the termination of Typhon Season #2, had come true. The goddess Ishtar, symbolizing the planet Venus in the Gilgamesh Epic, annihilated everything in her way. Therefore, it is amply evident that the plot for this great Sumerian story is a beautifully crafted metaphor explaining the various cosmological events taking place during Typhon Season #2 — in which time Gilgamesh reigned. As in ancient Israelite, Egyptian and Greek theology, the wisdom to divine the carefully concealed meanings behind those myths was reserved for an initiated elite. But the common citizen of any of these great ancient civilizations could easily relate to the tales of their national heroes.

The African Roots of the Biblical Noah

In her wrath, Ishtar had likewise imposed a curse on Enkidu, the dear companion of Gilgamesh. Enkidu was sick for twelve days and died on the thirteenth day. Heartbroken, Gilgamesh embarked on a journey to learn the secret of immortality from Ut-napishtim, in the hope of resurrecting Enkidu. To reach Ut-napishtim, the king of Shuruppak, Gilgamesh had to travel far from Uruk. It was Ut-napishtim himself who recounted to Gilgamesh the story of the Great Flood, in times past, when the god of wisdom commissioned the construction of a great ship. The tale was not foreign to Gilgamesh, for he had heard it many times on his mother’s lap. The

¹⁵ Ibid, p. 19.

¹⁶ Ibid.

gods had decreed that for six days and six nights, rain would be poured upon the earth, destroying all living things — save those who had been spared by entering the ark. When, on the seventh day, the boat finally landed on the mountain of Nizir, King Ut-napishtim, the Mesopotamian Noah, sent out a dove, a swallow, and raven that never returned. It was at that precise moment, King Ut-napishtim told his guest Gilgamesh, that he won eternal life. This Great Flood which King Ut-napishtim spoke to Gilgamesh about was the primeval Venus-induced Flood of 3,114 BCE. Ut-napishtim had managed to survive the ravages of this Typhon Season. Therefore, Gilgamesh hoped that King Ut-napishtim would transmit to him the secret for surviving the latest Typhon Season.

The story has a very familiar ring to it since it anticipates the story of Noah in the Book of Genesis. Biblical scholars generally agree that the Gilgamesh Epic served as a model for the biblical redactors. But there is also a much less, if at all, acknowledged Egyptian influence in the biblical story of Noah. This influence is to be found in the name of Noah itself. I believe that the name of Noah came from the ancient Egyptian sacred city of Thebes — the “No” or “No Amon” of the Old Testament (Jer. 46:25). More will be revealed about this ancient association in the following chapters but suffice it to say for now that the biblical redactors, having borrowed from the Gilgamesh Epic to establish the plot of the Flood story, turned to the Egyptian city of Thebes to fashion the tale’s leading character. Ascribing the birth of Noah to the year 2,730 BCE, in the new chronology, we shall find that the story of Noah’s life, as described in the Hebrew Bible, mirrors the history of the ancient Egyptian capital of Thebes during the 950 years which make up Noah’s life. But why would the biblical redactors choose the city of Thebes to symbolize the patriarch Noah? To answer this pivotal question, one must first remember that the tale of Gilgamesh served as the foundation for the Israelite story and that, in the Sumerian epic, King Ut-napishtim imparts that he was saved from the devastation of the Great Flood by building a large ark in which he and his hosts found refuge. The significant connection with Thebes is precisely through this “ark.” According to Martin G. Bernal:

... before the advent of the Extreme Aryan Model it was generally accepted that the Greek city of Theba came from the Canaanite *tebāh* (ark, chest). This itself came from the Egyptian *tbi*, or *dbt* (box) ... Hesyhios, the lexicographer of the 5th or 6th century AD, wrote that Theba ‘was a city of Boiotia’ and ‘a chest’ (*kibotos*). ***Kibotos* is used to translate the *tebāh* (ark) in the Noah story in the Septuagint.**¹⁷

¹⁷ Martin G. Bernal (1991) *Black Athena* II, p. 475; *Black Athena* I (1987) p. 51. See also David M. Rohl (1998) *A Test of Time — Vol. II: Legend (The Genesis of Civilization)*, Century: London, p. 144.

Therefore, Noah's "ark" (*tebâh* in Hebrew or *arca* in Latin — meaning "chest"), is the ancient root of the common appellation for the Egyptian sacred capital of Thebes. Since the Hebrew name for Thebes was "No," the protagonist of the Flood story, Noah, was named accordingly.

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