

## [THE FIRST THOUSAND YEARS: ADAM TO YARÊD (Jared).]

[The Creation. First Day.]

In the beginning, on the First Day, which was the holy First Day of the Week, the chief and firstborn of all the days, God created the heavens, and the earth, and the waters, and the air, and the fire, and the hosts which are invisible (that is to say, the Angels, Archangels, Thrones, Lords, Principalities, Powers, Cherubim and Seraphim), and all the ranks and companies of Spiritual beings, and the Light, and the Night, and the Day-time, and the gentle winds and the strong winds (i.e. storms). All these were created on the First Day. And on the First Day of the Week the Spirit of holiness, one of the Persons of the Trinity, hovered over the waters, and through the hovering thereof over the face of the waters, the waters were blessed so that they might become producers of offspring, and they became hot, and the whole nature of the waters glowed with heat, and the leaven of creation was united to them. As the mother-bird maketh warm her young by the embrace of her closely covering wings, and the young birds acquire form through the warmth of the heat which [they derive] from her, so through the operation of the Spirit of holiness, the Spirit, the Paraclete, the leaven of the breath of life was united to the waters when He hovered over them.

[NOTES. --According to Solomon, a Nestorian bishop of Perâth Mayshân, or Al-Basrah, a city on the right bank of the Shatt al-`Arab, about A.D. 1222, the creation of the heavens and the earth has been planned from everlasting in the immutable mind of God. He created SEVEN substances (or natures) in silence, without voice, viz. heaven, earth,

water, air, fire, the angels, and darkness. The earth was plunged in the midst of the waters, above the waters was air, and above the air was fire. Water is cold and moist, air is hot and moist, fire is hot and dry, but it had no luminosity until the Fourth Day, when the luminaries were created. The angels are divided into nine classes and three orders. The upper order contains Cherubim, Seraphim, and Thrones, and these are bearers of God's throne. The middle order contains Lords, Powers, and Rulers. The lower order contains Principalities, Archangels, and Angels. (Compare the "thrones, or dominions, or principalities, or powers" of Col. i. 16.) The Cherubim are an intellectual motion, the Seraphim are a fiery motion, the Thrones are a fixed motion, the Lords are a motion which governs the motions beneath it and controls the devils, the Powers are a motion which gives effect to God's will, the Rulers are a motion which rules spiritual measures and the sun, moon and stars, the Principalities are a motion which rules the elements, the Archangels are a swift operative motion which governs every living creature, except man, and the Angels are a motion which has spiritual knowledge of everything which is in heaven or on the earth. The guardian angel of every man belongs to this last class. The number of each class of angels is equal to the number of all mankind from Adam to the Resurrection. The heaven in which the angels live is above the waters, which are above the firmament, and they minister to their God there, being invisible to bodily eyes. The angels are not self-existent beings--they were created; on the other hand, darkness is a self-existent nature (or substance). Solomon of Al-Basrah does not accept the view that the spirit which hovered over the waters was the Holy Spirit. (See Book of the Bee, ed. Budge, chapters i-vii.)]

[The Creation. Second Day.]

And on the Second Day God made the Lower Heaven, and called it REKÎA [that is to say, "what is sold and fixed," or "firmament"]. This He did that He might make known that the Lower Heaven doth not possess the nature of the heaven which is above it, and that it is different in appearance from that heaven which is above it, for the heaven above it is of fire. And that second heaven is NÛHRÂ (i.e. Light), and this lower heaven is DARPÎTÎÔN, and because it hath the dense nature of water it hath been called "Rekî'a." And on the Second Day God made a separation between the waters and the waters, that is to say, between the waters which were above [Rekî'a] and the waters which were below. And the ascent of these waters which were above heaven took place on the Second Day, and they were like unto a dense black cloud of thick darkness. Thus, were they raised up there, and they mounted up, and behold, they stand above the Rekî'a in the air; and they do not spread, and they make no motion to any side.

[NOTES. --According to the "Book of the Bee," the creation of the firmament enabled God to allot a dwelling place to the angels, where also the souls of the righteous could be received after the General Resurrection. The great abyss of water which God created on the First Day was divided by Him into three parts; one part He left on the earth for the use of man and beast, and to form rivers and seas; of the second part, He made the firmament, and the third part the place above the firmament. After the Resurrection, all these parts will return to their original state. The word Darpîtîôn is a difficulty, and I cannot explain it. The variant forms Dûrîkôn and Dertêkôn appear

in Ethiopic books, wherein it is said to be a name of the sixth heaven.]

[The Creation. Third Day.]

And on the Third Day God commanded the waters that were below the firmament (Rekî`a) to be gathered together in one place, and the dry land to appear. And when the covering of water had been rolled up from the face of the earth, the earth showed itself to be in an unsettled and unstable state, that is to say, it was of a damp (or moist) and yielding nature. And the waters were gathered together into seas that were under the earth and within it, and upon it. And God made in the earth from below, corridors, and shafts, and channels for the passage of the waters; and the winds which come from within the earth ascend by means of these corridors and channels, and also the heat and the cold for the service of the earth. Now, as for the earth, the lower part of it is like unto a thick sponge, for it resteth on the waters. And on this Third Day God commanded the earth, and it brought forth herbs and vegetables, and it conceived in its interior trees, and seeds, and plants and roots.

[NOTES. --On this day, the waters gathered together in the depths of the earth, sand was set as a limit for the waters of the seas, and the mountains and hills appeared. The sages say that Paradise was created on this day, but the Rabbis held the view that it existed before the world. Solomon of Basrah says that the earth produced herbs and trees by its own power, and that the luminaries had nothing to do with vegetable growth. Book of the Bee (chapter ix.)]

[The Creation. Fourth Day.]

And on the Fourth Day God made the sun, and the moon, and the stars. And as soon as the heat of the sun was diffused over the surface of the earth, the earth became hard and rigid, and lost its flaccidity, because the humidity and the dampness [caused by] the waters were taken away from it. The Creator made the sphere of the sun of fire and filled it with light. And God gave unto the sphere of the moon and the stars bodies of water and air, and filled them with light. And when the dust of the earth became hot, it brought forth all the trees, and plants, and seeds, and roots which had been conceived inside it on the Third Day.

[NOTES. --The cases of the sun, moon, and stars were made of aerial material, after the manner of lamps, and God filled them with a mixture of fire, which had no light in it, and with light which had no heat in it. The path of the luminaries is beneath the firmament; they are not fixed, as the ignorant think, but are guided in their courses by the angels. The Ethiopians have a tradition that when the sun was first made its light was twelve times as strong as it is to-day. The angels complained that the heat was too strong, and that it hampered them in the performance of their duties, whereupon God divided it into twelve parts, and took away six of these parts, and out of three of them He made the moon and stars, and the other three He distributed among the waters, the clouds, and the lightning.]

[The Creation. Fifth Day.]

And on the Fifth Day God commanded the waters, and they brought forth all kind of fish of divers appearances, and creatures which move about, and twist themselves and

wriggle in the waters, and serpents, and Leviathan, and beasts of terrible aspects, and feathered fowl of the air and of the waters. And on this same day God made from the earth all the cattle and wild beasts, and all the reptiles which creep about upon the earth.

[NOTES. --According to the Book of the Bee (chapter xii), beasts and animals were created on Friday evening, and they can therefore see at night as well as in the daytime. In the Book of Mysteries of Heaven and Earth, "whales" and the Behemôth are mentioned with Leviathan.]

[The Creation. Sixth Day.]

And on the Sixth Day, which is the Eve of the Sabbath, God formed man out of the dust, and Eve from his rib. And on the Seventh Day God rested from His labours, and it is called "Sabbath."

[The Creation of Adam.]

Now the formation of Adam took place in this wise: On the Sixth Day, which is the Eve of the Sabbath, at the first hour of the day, when quietness was reigning over all the Ranks [of the Angels], and the hosts [of heaven], God said, "Come ye, let Us make man in Our image, and according to Our likeness." Now by this word "Us" He maketh known concerning the Glorious Persons [of the Trinity]. And when the angels heard this utterance, they fell into a state of fear and trembling, and they said to one another, "A mighty miracle will be made manifest to us this day [that is to say], the likeness of God, our Maker." And they saw the right hand of God opened out flat, and stretched out over the whole world; and all creatures were collected in the palm of

His right hand. And they saw that He took from the whole mass of the earth one grain of dust, and from the whole nature of water one drop of water, and from all the air which is above one puff of wind, and from the whole nature of fire a little of its heat and warmth. And the angels saw that when these four feeble (or inert) materials were placed in the palm of His right hand, that is to say, cold, and heat, and dryness, and moisture, God formed Adam. Now, for what reason did God make Adam out of these four materials unless it were [to show] that everything which is in the world should be in subordination to him through them? He took a grain from the earth in order that everything in nature which is formed of earth should be subject unto him; and a drop of water in order that everything which is in the seas and rivers should be his; and a puff of air so that all kinds [of creatures] which fly in the air might be given unto him; and the heat of fire so that all the beings that are fiery in nature, and the celestial hosts, might be his helpers.

God formed Adam with His holy hands, in His own Image and Likeness, and when the angels saw Adam's glorious appearance they were greatly moved by the beauty thereof. For they saw the image of his face burning with glorious splendour like the orb of the sun, and the light of his eyes was like the light of the sun, and the image of his body was like unto the sparkling of crystal. And when he rose at full length and stood upright in the centre of the earth, he planted his two feet on that spot whereon was set up the Cross of our Redeemer; for Adam was created in Jerusalem. There he was arrayed in the apparel of sovereignty, and there was the crown of glory set upon his head, there was he made king, and priest, and prophet, there did God make him to sit upon his honourable throne, and there did God give him dominion over all creatures and