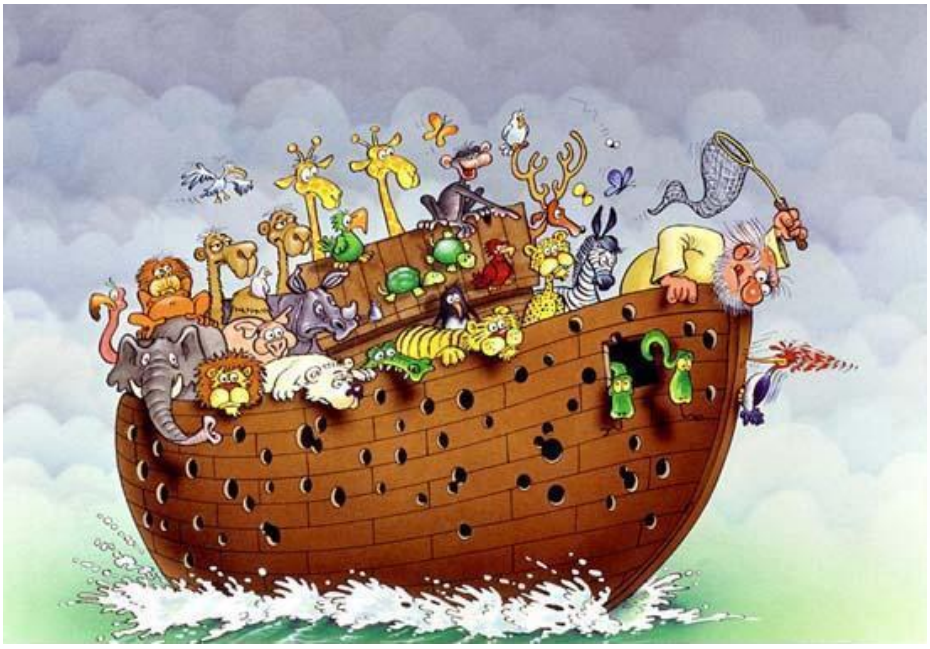


נוח ***Noach*** **Noah**
Genesis 6.9—11.32
Isaiah 42.5—43.10
Matthew 3—4

Early Gospel נח/נוח is the 10th generation in a direct line from Adam. By looking at the meanings of these names, we can see God's plan for salvation from the beginning:

אדם	*Adam*	Man
שת	*Set*	Appoint "God has appointed me another…"
אנוש	*Enowsh*	Mortal, weak, sick, frail (root)
קינן	*Cainan*	(see root) Nest (root: a comfortable abode)
מהללאל	*Mahalalel*	Praise of God
ירד	*Yehred*	Descend (root)
חנוך	*Khanokh*	To train up (root)
מתושלח	*Metuselah*	Man and (weapon/missile/sprout) Send forth (root)
למך	*Lehmekh*	ל To + Blow/wound/slaughter (root)
נח	*Noach*	Rest

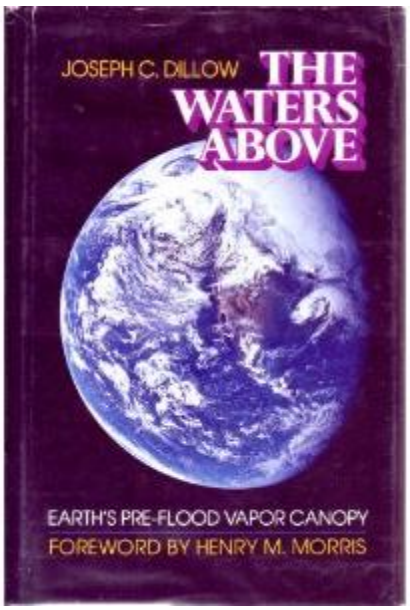
"Man is appointed mortal, frail, and a comfortable abode. Praise of God descends to train up, as a Man sent forth to blows, wounds, and slaughter, bringing rest."

This תורה *Torah* Law/Instruction portion also includes in Genesis 11.10-26 the genealogy of Shem, son of נוח, to Terah, the father of Abram (Abraham). By adding these 9 names to the 10 generations of Adam given above, the 1st letter of each name spells out the Gospel in a different way:

Name	Hebrew	Acrostic
Adam	אָדָם	I will endure אשא v. to carry/lift/bear/endure/suffer
Set	שֵׁת	
Enowsh	אֱנוֹשׁ	
Cainaan	קֵינָן	My enemies קמי *komi*
Mahalaleel	מַהֲלַלְאֵל	
Yehred	יֶרֶד	
Khanokh	חֲנוֹךְ	having compassion חמל *khamal*
Metuselah	מְתוּשֶׁלַח	
Lehmekh	לֶמֶךְ	
Noach	נֹחַ	forgiving/bearing up נשא *nasa*
Shem	שֵׁם	
Arpakhshad	אַרְפַּכְשַׁד	
Shehlakh	שֶׁלַח	those of dust שעפר *sha'aphar* ש as a prefix: that/who
Aver	עֵבֶר	
Pehleg	פֶּלֶג	
Reh-oo	רְעוּ	
Serug	שְׂרוּג	a second time. שנת *sheneet* see Gesenius' Lexicon, שנית
Nakhor	נָחוֹר	
Tehrakh	תֶּרַח	
Avram	אַבְרָם	Exalted Father א is symbolic of God, like a signature at the end of this Gospel

ישוע *Yeshua* Jesus/salvation gives the Gospel, but He is also the Lamb slain from the creation of the world, Revelation 13.8. The Gospel is preached to ישראל *Yisra'el* Israel as they leave Egypt, Hebrews 4.1-2. The New Covenant is promised in Jeremiah 31.34 (Hebrews 8.8-12): the תורה written not on tablets of stone or skins of animals, but the skin of our hearts. תורה is the Written Word of God. ישוע is the Living תורה of God. God is the same yesterday, today, and forever, and this acrostic is one way of seeing that.

120 Years Just before this portion, God says in Genesis 6.3 that He will limit man's days to 120 years. One interpretation of this is no more 500-900 year life spans like before the Flood. Since the Flood, life spans drop considerably. Now we think of someone reaching 100 as very old. There may be a reason why the Flood would shorten life:



Before the Flood, there may have been a vapor canopy around the earth that shielded people from the harmful rays of the sun and also created a greenhouse effect to keep the earth tropical and lush from north to south poles. Since the rain falls and the shield dissipates, we get bombarded regularly with x-rays and other radiation that wear out our bodies. The rays punch holes in all our tissues. Our bodies continually repair the microscopic holes. After a lifetime of 100 years or less, most bodies give up. But before the Flood, life spans of hundreds of years are reasonable.

Radioactive waves from the sun combine with plants to make carbon-14. Animals eat the plants, we eat the animals and the plants, and every living thing gets saturated with carbon-14. Since the Flood, fossils all have much higher levels of carbon-14, since there is no water shield to block the rays. Fossils from before the Flood are very low in carbon-14. Carbon-14 has a half-life of about 5,000 years, so a fossil having 1/8 of what is normal today would be aged by scientists to be about ½ (5,000) x ½ (5,000) x ½ (5,000) = 15,000 years. When scientists date pre-Flood fossils, thinking carbon-14 has been uniform for millions of years, fossils from before the Flood have only miniscule percentages of carbon-14 and can be aged by scientists to be millions of years old.

Another explanation is that 120 years after God says this, נוח will finish the ark, the rains will fall, the springs will open up, and only eight people will be left alive on earth.

נוח Walked with God Genesis 6.8, says that נוח found grace in God's sight and verse 9 that נוח was righteous, wholehearted, and walked with God. Amos 3.3 asks, "Will two walk together, except they have agreed?" נוח and God are in agreement. Hebrews 11.7 puts נוח in the "Hall of Faith," because of his "holy fear." We too, should work out our salvation with "fear and trembling," Philippians 2.12. God is both just and merciful.

חמס Then and Now Genesis 6.11 says that the earth before the Flood is filled with חמס *chamas* violence, which word is shared by Hamas, a modern-day Islamic terror group.

Clean Animals God tells נוח in Genesis 7.1-2 to take two of every unclean animal and seven of every clean animal into the ark. The term clean applies to more than what Leviticus 11 describes as edible animals. God allows only a vegetarian diet in Genesis 1.29, and it isn't until Genesis 9.3 that the diet changes to include meat. So clean in chapter 7 refers to animals appropriate for sacrifice, and נוח knows that somehow.

Ark Like the picture at the beginning of this article, there are many unbiblical ideas of what the ark looks like. The picture above is based on the dimensions given in this portion, which works out to about 450 ft long x 75 ft wide x 45 ft high. Two of these arks side by side would crowd the length of a football stadium, including the stands! So it is big enough to hold all the animals. Some would say not big enough, however, for dinosaurs. But reptiles, unlike mammals, don't have a stop-growing mechanism. They continue to grow as long as they are alive. Before the Flood, with men living nearly 1,000 years, reptiles would grow huge and become the fossils we know today as dinosaurs. Look at the variety of reptiles in any pet shop, add 1,000 years of never-stop-growing, and you have dinosaurs. All נוח would have to do is be sure to bring a small pink one and a blue one of each! (Thanks to Dr. Kent Hovind for that quip).

Gopher Wood Genesis 6.14 prescribes גפר *gopher* wood for the ark. Many commentaries suggest this is cypress or cedar, but there are separate words for those. Squared beams or planed beams of wood are other explanations. But considering the enormous length of the ark and the value of 450-foot-long beams in making it rigid end to end, another explanation is probably the best. The Concise Oxford Dictionary, 1954 edition, adds *wafer* to the definition of *gofer*. And גפר is very similar in both spelling and pronunciation to כפר *kaphar* price of a life/ransom/bribe/asphalt/pitch, another word used twice in the same verse. In fact it's pronounced *kopher* at the end of the verse. The wood intended could be wood that is glued together like a wafer—laminate. Just as today glue-lams are used in architecture when spans of unusual strength are needed in lengths and thicknesses not practical in one-piece beams, so God may have ordered glue-lams for the construction of the ark! The fact that כפר involves the use of glue-like pitch adds to this theory. Some think the similarity between the ג and the כ, both of which look like a backwards c, resulted in a copyists error and כפר-wood/pitch-wood/laminate was intended all along.

Water and Fire Judgment for Sin In 2 Peter 2, the Flood waters are an example of judging false teachers, in contrast to נוח, a preacher of righteousness. נוח warns others about the coming judgment of God, but no one outside his family listens. In the same way, Lot grieves over the sin of Sodom, but no one outside his family listens. God uses fire to destroy Sodom. In each case, Peter points out that God is able to save the righteous while destroying the wicked. Later, God will prescribe fire and water for cleansing, Numbers 31.23.

Comfort נוח is given this name in hope that he will bring נחם *nakham* comfort, Genesis 5.29. The book of Isaiah is 66 chapters and, like the 66 books of the Bible, is divided into two sections. The first 39 chapters are primarily the groaning of men and the next 27 are primarily the glory of God. The first chapter of the second section begins with נחמו נחמו *nakhamoo nakhamoo* Comfort, comfort My people, says your God, Isaiah 40.1. In Lamentations 1.16, the prophet cries because his מנחם *menakhem* comforter is far away. This is the same as Menachem Begin, prime minister of ישראל from 1977 to 1983. Consistent with the theme of judgment and mercy, Begin was known both for leading the ruthless Irgun and later establishing the peace treaty with Egypt, for which he and Anwar Sadat won the Nobel Peace Prize.

The apostle John calls ישוע our παράκλητος *paraklētos* comforter/advocate in 1 John 2.1. And ישוע Himself promises us another παράκλητος, John 14.16, the Spirit of truth. If God considers us righteous, then even in the midst of a corrupt generation we have His promise of נחם.

Saved from Death In the time of נוח, Tishri in the Fall is the first month of the year. About 1,500 years after נוח, God frees His people from Egypt with the 10th plague, Passover, and God in Exodus 12.1-2 changes the first month of the year to Nisan/Abib in the Spring. So when נוח is 600 years old and the rains fall and the deep opens up on the 17th day of the 2nd month, that would be the 17th of Cheshvan in the Fall, Genesis 7.11. In verse 16, it is יהוה who shuts in נוח and his family to seal the ark from the Flood.

The Flooding continues for 40 days until it's above the tops of all the mountains and every living thing with breath on earth is dead. The waters prevail for 150 days.

In Genesis 8, the waters recede and by the 17th of the 7th month, the ark comes to rest in the mountains of Ararat. At this time, the 7th month is Nisan. 3,000 years later, ישוע our Passover Lamb dies on the 14th of Nisan and rises on the 3rd day, the 17th of Nisan. נוח is saved from the Flood and ישוע rises from the dead on the same day!

Dove, Act I In Genesis 1.2, the Spirit of God hovers over the waters—like a dove.

Dove, Act II In Genesis 8.6-12, נוח releases a dove from the ark to see if the judgment of the Flood is over. The first time, the dove finds nothing and returns to its place of rest—נוח and the ark. The second time, the dove returns with an olive leaf. The third time, the dove does not return—it has found salvation from the Flood and no longer needs the protection of the ark.

Dove, Act III Where does the dove find salvation? The only other time a dove appears as an actor in Scripture is in the Gospels, as in Matthew 3.16, when ישוע rises from the waters of baptism and the Spirit descends like a dove and rests on Him. The dove is searching for salvation for 3,000 years and finally finds it in ישוע, whose Name is Salvation!

One root of תורה is תור *tor* turtledove. תורה is the schoolmaster that brings us to faith in ישוע, Galatians 3.24, salvation from judgment.

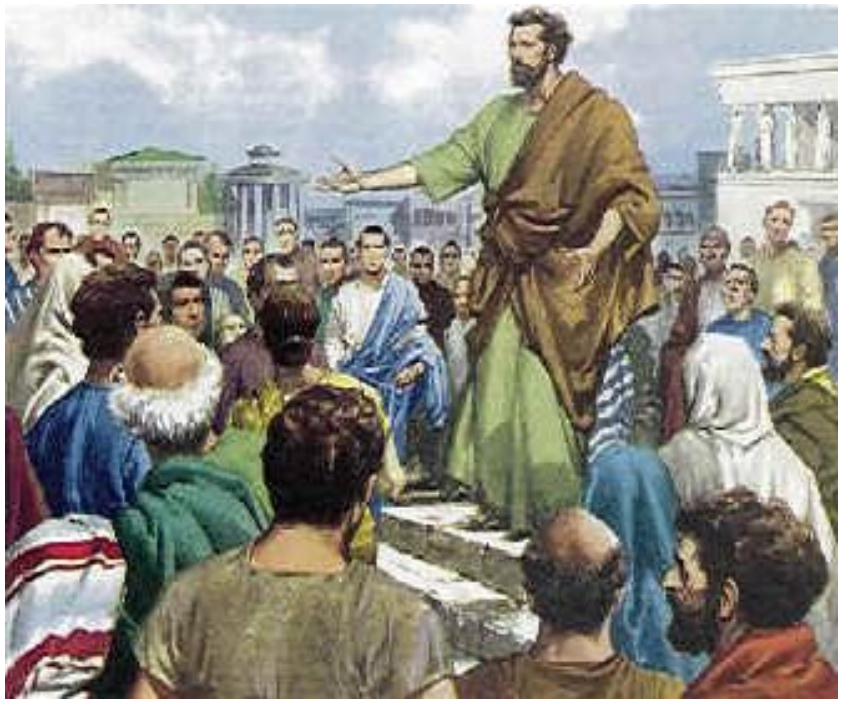
Dove, Act IV ישוע promises another παράκλητος in John 14.16. Then in Acts 2.2-4, the Spirit rests on the disciples like tongues of fire.

Olive Branch Why would the dove pluck an olive leaf and not just eat it but bring it back to נוח/rest in the ark? The olive tree is a symbol of ישראל, and the נצר *netser* Branch is a symbol of Messiah, Isaiah 11.1. In Romans 11.17-21, Paul says that olive branches are broken off to allow the Gentiles into the family of God. The dove is like the Spirit of God with a message of encouragement of salvation for נוח, not a Jew, but in the line of the promised Seed, ישוע the Branch.

Long Judgment We think of the Flood lasting 40 days, and the rains and springs did last that long. Genesis 7.11 says that it is in the 600th year of נוח, the 17th day of the 2nd month, that the Flood begins. But it is not until the 27th day of the 2nd month, just over a year later, that it is safe for נוח and his family to disembark the ark onto dry ground.

Rainbow Covenant God promises a rainbow in Genesis 9.8-17 as a token of the covenant that He will never again destroy the earth with water. Ezekiel falls on his face when he sees a rainbow like in a cloud on a rainy day around the throne in heaven, Ezekiel 1.26-28, with the likeness of a Man sitting on the throne. ישוע alludes to this in Matthew 24.30, when He says that the Son of Man will come in the clouds of heaven with glory, and again in Matthew 26.64, when He tells the Sanhedrin that they will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven. This statement leads directly to the conviction and execution of ישוע.

Noah's Three Sons There's an out-of-print book by this title by Arthur Custance about the three families to rise from Noah, Shem of the Middle East, Ham of Canaan, Africa, and East Asia, and Japeth of India and Europe. I've included a link to and a reproduction of chapter 3 at the end of this article. Mr. Custance makes a strong argument that the Table of Nations in Genesis 10 leads to three distinct characteristics of these people groups: Shem produces religion, Ham produces technology, and Japheth produces philosophy. Separately, they concentrate on their individual pursuits. But put the three minds together and civilization advances rapidly. The list of technology firsts attributed to Ham is humbling. Japheth's philosophy combines with technology to create science. And because of Shem we can know the one true God. For example, when the Shemite Apostle Paul uses philosophical arguments with Japheth's descendant's in the Greek empire to prove that ישוע is the Promised Redeemer of Judaism, we get theology.



Canaan is Cursed In Genesis 9.21-27, Ham sees Noah naked and tells his brothers, who "cover the nakedness" of Noah without looking. When Noah awakes, he knows what Ham "had done to him" and curses Ham's son Canaan. Later in Leviticus 18, "uncover the nakedness" is a euphemism used repeatedly in the chapter to describe prohibited sexual relationships. And in verse 3, the land of Canaan is specifically identified as a place that practices these things. Verses 24-30 emphasize that ישראל will also be torn from the Land like the Canaanites if they practice these things. That Ham "uncovered the nakedness" of Noah in this sense is not certain, but implied. Possibly the expression evolved into its ultimate meaning later.

In the Table of Nations, Genesis 10.15 lists one of Canaan's sons as חת *Chet* terror, founder of the Hittites/terrorists. This is the family Esau marries into, Genesis 26.34-35, greatly upsetting Isaac and Rebecca. Isaac later specifically instructs Jacob not to marry into the line of Canaan, Genesis 28.1.

The Table of Nations in Genesis 10.19 goes on to say that Canaan's borders go as far as Sodom and Gomorrah, adding weight to the meaning of "uncover the nakedness."

Fact or Fiction? Most think the story of Noah and the Flood is just myth. The fact that the Africans, native Americans, Babylonians, Chaldeans, Chinese, Greeks, East Indians, and Incas all have Flood stories means to most that the myth is widespread and the Bible's version is just another story. It is useful to be able to look at facts from different perspectives. For example, another way of looking at all the Flood stories is that, if there were a world-wide Flood, everyone would have a story!

Paleontology is the study of "prehistoric" life. Prehistoric means events before written records, or continuous oral records that became written records. So right away, the study of paleontology assumes the biblical record is flawed. According to the Bible, there is no prehistory—it's all recorded. According to paleontology, the earth is more than 4 billion years old. According to the Bible, the earth is about 6,000 years old and doesn't have much longer left before we get new heavens and a new earth!

A critical element of paleontology is the study of fossils. Fossils are found all around the world and primarily are the preserved remains of people, animals, plants, and organisms. But normally when an animal or plant dies, it disintegrates because of being eaten and decaying until there is hardly a trace left—isn't that our experience? Why would fossils be found in abundant quantities around the world? A reasonable explanation is that only the people and animals aboard the ark lived through the Flood and most everything else was buried under mud, eventually becoming rock, locking in the fossils for us to find.

Another element of paleontology is the geologic column, which leads to dating fossils in millions of years depending on in which layer of rock they are found. What you won't learn in science class is that the only place in the world the geologic column exists is in textbooks. It's never been found anywhere else. In the real world, everything is mixed up, to the point that sea creature fossils have been found on mountaintops—exactly what you would expect with a worldwide Flood.

In Matthew 24.36-51, ישוע uses the suddenness of the Flood to underscore the importance of being ready to stand before God. Does ישוע need to use myths to relate truth? Is ישוע mistaken in thinking the Flood really happened?

ישוע isn't mistaken and He doesn't need to use myth to teach truth. The Flood really happened. The Bible is a trustworthy record.

Rather than being numbed into casual lack of concern by secular education that would have us all think we are "goo to you by way of the zoo," we should take seriously the warnings of ישוע and live soberly.

Glossary, in order of appearance:

נח/נוח	*Noach*	Noah/rest/comfort
אדם	*Adam*	Man
שת	*Set*	Appoint
אנוש	*Enowsh*	Mortal/weak/sick/frail
קינן	*Cainan*	Nest
מהללאל	*Mahalalel*	Praise of God
ירד	*Yehred*	Descend
חנוך	*Khanokh*	To train up
מתושלח	*Metuselah*	Man/weapon/missile/sprout/send forth
למך	*Lehmekh*	To + Blow/wound/slaughter
תורה	*Torah*	Law/Instruction
שם	*Shem*	Name
ארפכשד	*Arpakhshad*	I Shall Fail as the Breast
שלח	*Shehlakh*	Sprout
עבר	*Aver*	The Region Beyond
פלג	*Pehleg*	Division
רעו	*Rehoo*	Friend
שרוג	*Serug*	Branch
נחור	*Nakhor*	Snorting
תרח	*Tehrakh*	Station
אברם	*Avram*	Exalted Father
ישוע	*Yeshua*	Jesus/salvation
ישראל	*Yisra'el*	Israel
חמס	*chamas*	violence
גפר	*gopher*	a type of wood
כפר	*kaphar*	price of a life/ransom/bribe/asphalt/pitch
נחם	*nakham*	comfort
מנחם	*menakhem*	comforter
παράκλητος	*paraklētos*	comforter/advocate

תור	*tor*	turtledove
נצר	*netser*	branch
חת	*Chet*	terror

Noah's Three Sons, Chapter 3
Arthur Custance
http://custance.org/old/noah/ch3n.html

The Characteristics of Shem, Ham, and Japheth

THAT THE PRESENT POPULATION originated from the sons of Noah, spreading throughout the world after the Flood, is obvious. What is not so obvious is that Civilization and Culture have been the result of the combination of the particular traits peculiar to the descendants of each son. Although the interaction of these contributions has at times obliterated their specific nature, a careful analysis of history can still separate them, allowing each to be traced back to its original source in one of the three brothers. It is these particular characteristics that we now wish to delineate.

Shem: The Worshipper

It is fortunate for us that Shem comes first in the list. Certainly, as far as Western Civilization is concerned, the three most important religions are Judaism, Islam (Mohammedanism), and Christianity. The picture is more confused toward the Far East because in those countries it is difficult to know where "philosophy" ends and religious belief begins. Many authorities, for example, point out that Confucianism is not in any sense a religion and only in a limited sense a philosophy. Its founder did not concern himself with God at all, nor was he vitally interested in pure philosophy - only in a kind of practical wisdom. It seems desirable to make some effort at this point to distinguish between philosophy and religion. There is plenty of room for disagreement here, but I think that certain points of vital distinction can be noted to which there will be general assent.

In the first place, revelation is essential for religion but for philosophy it must be rejected, human reason being the only justifiable tool. Religion is concerned with morals, philosophy with ethics: the difference between the two is essentially this: morals have to do with man's relationship to God and ethics with man's relationship to man. Morals are absolute, ethics are relative. If we may substitute meta-nature for meta-physics, we may say that the subject matter of philosophy is meta-nature (whereas the subject matter of science is Nature), but the subject matter of religion is super-nature. In religion, miracle is, in a sense, an essential adjunct, but in philosophy miracle is simply of no concern. The end object of all religion is to find God, but the end of philosophy is to find the truth. This does not mean that religion does not have the discovery of truth as an object, but only that it is a secondary one.

With this very brief explanation of how we are using the terms we can go one step further and observe that while Semitic people have tended to lay the emphasis on the search for *righteousness*, the Japhetic or Indo-European peoples have laid the emphasis on the search for *understanding*, and the Hamitic people have searched for *power*. All men are religious to some extent and the nature of their gods tends to reflect something of their own personal goals. The gods of the Semites, and preeminently the God of Israel, rewarded conduct that was righteous. This is true of Judaism, Islam, and, of course, Christianity. But to a large extent it is also true of that form of paganism which, deriving its source of inspiration from the Babylonians and Assyrians (both of whom were Semitic), subsequently spread in modified forms far beyond the confines of its original home in Mesopotamia. The extent to which this pagan religion underlies the religious beliefs of many non-Christian people is remarkably revealed by A. Hislop in his well-known book *The Two Babylons.* (16) The gods of the early Indo-Europeans were gods of light, but this light was not moral light but rather the illumination of the mind or understanding. The gods of the Hamites were gods of power, in fact - in the absence of the moral component - were gods of ruthlessness, demanding appropriate sacrifices.

To sum up thus far, it seems clear that from the Semites have come all the religions, rightly so-called, both false and the true. The contribution of Shem has been fundamentally to the spiritual life of man.

Japheth: the Philosopher

To preserve the characteristic order of these three names, it would be proper to deal next with Ham. But there are reasons for considering Japheth first. One feels somewhat at a disadvantage here because, to avoid misunderstanding, the ideal approach would be to state the whole case at once! Of course this is impossible, so we have to take it a step at a time and trust that the reader will be patient until he has heard the end of the matter.

First, we should state the proposition. If philosophy is defined as strictly rational speculation, concerned with the ultimate nature and meaning of reality, apart from revelation, to satisfy a purely intellectual need - then the family of Japheth has been responsible for the world's philosophies. Older peoples have produced works dealing with "successful behaviour." Such men as Solomon, Ptah-Hotep, Pachacutec, Confucius, etc., have written their books of Wisdom. These are not philosophy as philosophers understand the term, because they had a purely practical purpose.

Only Indo-Europeans have continually returned to the fundamental problems of metaphysics: the Aryans in India (giving rise to Hindu Philosophy), the Greeks in Greece, and much later European and New World Philosophers. This does not mean that non-Indo-Europeans have never produced philosophers, though this observation is so nearly true that it could be argued very forcibly. Popular opinion is contrary to this view, but informed and authoritative opinion supports it almost unanimously. A few notable exceptions such as Paul Radin, for example, can be quoted as holding the opposite view. But for every authority who would support the latter, one can find dozens who will agree that philosophy has been the unique contribution of Indo-Europeans.

Jacques Maritain made this observation: (17)

All the great Indo-European civilizations on the other hand, manifest an impulse which no doubt took widely different forms, towards rational and in the strict sense philosophical speculation.

In this quotation the words, "on the other hand," are used by the author because he has just made a broad sweep of all other civilizations of non-Indo-European origin, ancient and modern, and shown that they were not characterized by any particular interest in this kind of speculative thought. As we shall see, it was not until the philosophizing aptitude of Japheth was brought to bear upon the pabulum of technology provided by the Hamitic peoples that science became possible.

Before we turn to the positive contribution which the Hamites have made to world civilization, we should perhaps give a few authoritative statements to bear out the observations made previously that they have not produced philosophers. The Chinese are Mongols and therefore derive from Ham. Thus, a good place to begin is with Confucius whom almost everyone thinks of as a philosopher. Epiphanius Wilson, an authority in this field put the matter this way: (18)

The strangest figure we meet in the annals of Oriental thought, is that of Confucius. To the popular mind he is the founder of a religion, and yet he has nothing in common with religious teachers of the East. The present life they despised, the future was to them everything in its promised satisfaction. The teachings of Confucius were of a very different sort. Throughout his whole writings he has not even mentioned the name of God. He declined to discuss the question of immortality. When asked about spiritual beings he remarked, "If we cannot even know men, how can we know spirits?"

The influence of Confucius springs, first of all, from the narrowness and definiteness of his doctrine. He was no transcendentalist. His teaching was of the earth, earthy. He died almost without warning in dreary hopelessness. For Confucius in his teaching treated only of man's life on earth, and seems to have had no ideas with regard to the human lot after death.

Even as a moralist he seems to have sacrificed the ideal to the practical - the slight emphasis he places on the virtue of truth (of which indeed he does not seem himself to have been particularly studious in his historic writings) places him low down in the ranks of moralists.

In view of the fact that philosophy must be added to technology if science is to emerge, it is striking to find A. L. Kroeber, no mean authority on patterns of cultural interactions, making the following remarks: (19)

It is significant that the Chinese have made many important inventions, but not one major scientific discovery. They have sought a way of life but neither an understanding nor a control of nature beyond what was immediately useful.

They are of course not abnormal in their attitude: most cultures have done the same. It is, with minor exceptions, only the few civilizational growths that have at one time or another been under the influence of Greek example which really tried to develop science.

It may be argued that these are prejudiced views. We may, however, quote a Chinese scholar, Liu Wu-Chi, writing specifically on this question: (20)

The distinguishing features of Confucianism are many. First of all it is a moral system which is both practical and practicable. Without any trace of the metaphysical (philosophy) and the supernatural (religion), its contents are readily understood by the man in the street; and its ethical teachings, replete with wisdom and common sense, can be applied to daily life.

In view of the concept that Buddhism in China created a genuine system of philosophy the following observations made by Alan Watts are important: (21)

Although Buddhism was originally an Indian religion, emerging from the traditions of Hindu philosophy, it did not attain its full vitality until the T'ang Dynasty in China - about the eighth century A.D. Philosophy, Buddhas, Bodhisattvas, and religious rites are far less significant in China. Chinese Buddhism ceased to be a matter of other worldly mysticism

When Buddhism first came to China the method used for attaining spiritual illumination followed the lines of Indian Yoga: it was concerned with the practice of Dhyana - a profound state of consciousness obtained by sitting for hours, days, months, or even years in solitary meditation. But this did not really appeal to the practical spirit of the Chinese, who wanted a Dhyana that could be applied to every day life.

We may thus speak of the wisdom of China but scarcely of their philosophy, though this is in no way intended to challenge their intellectual capacity. The Chinese who adopt to some extent Western modes of thought and forms of speech are every bit as capable as we of philosophical abstraction of the purest kind. It should be noted that the same is true of Semitic people. But as Jessie Bernard has pointed out, (22) it is not the Jewish people who remain true to their religion who make this contribution. The great Semitic philosophers were unorthodox Jews who, culturally speaking, had turned their backs upon their unique Semitic heritage.

Another Hamitic people who are commonly supposed to have been great philosophers were the Egyptians. This, too, is a false impression. Martin Engberg says, (23) "Nowhere is there any indication that Egyptians were interested in theoretical problems." Sir Alan Gardiner, an authority on Egyptian language, puts it even more strongly: (24) "No people has ever shown itself more averse from philosophical speculation, or more whole-heartedly devoted to material interests."

William Hayes, another authority, remarked in the same connection: (25)

Though intensely devout, the ancient Egyptian had neither the mental nor the spiritual equipment necessary to the creation or even the adaptation of a great religion.

Though intelligent and quick to learn, he had a mind of the practical unimaginative type. He was a materialist and not given to deep speculative thought and seems to have been unable either to evolve or to express a purely abstract idea.

In spite of the great contribution they rendered in the field of medicine, James Newman, (26) speaking of one of their best known medical texts, remarked:

The Egyptians were practical men, not much given to speculative or abstract enquiries. Dreamers were rare among them.

The Rhind Papyrus, though it demonstrated the inability of the Egyptian to generalize and their penchant for clinging to cumbersome calculating processes, proves that they were remarkably pertinacious in solving everyday problems.

Frequent reference is made by various authorities to the fact that the science of mathematics was not developed by these highly practical people. Their methods of calculation were clumsy in the extreme, their tables were empirically derived, and though they achieved considerable practical skill in the manipulation of figures, yet there is no evidence of the discovery, or even the search for, connective theories.

But the moment we come to a consideration of Hindu philosophy originated by that branch of the Indo-European (Japhetic) family which penetrated into India in the second millennium B.C., we are in a new atmosphere altogether. Robert Lowie points out that "the Hindus made their contribution in the field of *pure* mathematics, to which they added the concept of negative numbers." (27) Kroeber (28) observed that "Hindu civilization is not only other worldly, but mystical, rationalizing and extravagant in its ethos." An earlier edition of *Everyman's Encyclopedia*, under "Philosophy," had this to say: (29)

It was not until man sought wisdom *for its own sake* [their emphasis] and with no religious or other motives, that he philosophized in the true sense, and the previous theogonies, cosmogonies, etc., cannot strictly claim the title of philosophy.

The beginnings of Philosophy are as a rule attributed to the Greeks, but the Indian ideas of the sixth century B.C. and later, form an interesting parallel philosophic development.

On the other hand, these same Japhetic people, until comparatively recently, have shown a remarkable indifference to technology. As Ralph Linton pointed out: (30)

The Hindus have always been highly receptive to new cults and new philosophic ideas as long as these did not come into too direct conflict with their existing patterns, but have shown an almost complete indifference to improved technique of manufacture. The

material world was felt to be of so little importance that minor advances in its control were not considered worth the trouble of changing established habit.

Those who are acquainted with the views of the Greek philosophers in this matter will recognize the close kinship of sentiment, for to the Greeks it was almost a sin even to be tempted to seek any practical application of their ideas. In passing, it may be noted that both the Greeks and Aryans claimed Japheth as their ancestor. Sir Charles Marston (31) points out that in the Clouds, Aristophanes claims Japetos as the ancestor of the Greeks, and in the Institutes of Menu (dated about 1280 B.C., one of the ancient Aryan histories), it is said that a certain individual named Satyaurata had three sons, the eldest of whom was named Jyapeti. The others were named Sharma (Shem?) and C'harma (Ham?).

Japheth's "Enlargement"

To conclude this brief discussion of the descendants of Japheth, we may say that their scientific enthusiasm has strangely proved most fruitful where the objective has been pure understanding without regard to subsequent practical usefulness. This is Japheth at home. It may also be said, though the statement will undoubtedly be challenged at once, that Indo-Europeans have scarcely a basic invention to their credit. W. J. Perry (32) says "The Celts like The Teutons, never invented anything." Lord Raglan said, (33) "The old Roman religious ritual gave little encouragement to inventiveness, and the later cults were imported ready-made from the East. As a result the Romans invented almost nothing." Joseph Needham, speaking of another branch of Japheth, said, (34) "The only Persian invention of first rank was the windmill. Unless the rotary quern be attributed to them, the ancient Europeans of the Mediterranean Basin launched only one valuable mechanical technique, namely, the pot chain pump." Carleton Coon (35) reminds us that "the linguists tell us that the Indo-European speakers did not initially domesticate one useful animal or one cultivated plant." Grahame Clark, speaking of New World origins and referring to the inventiveness of the American Indian in developing his natural resources, says, (36) "during the four centuries since the Discovery (of the New World) the white man has failed to make a single contribution of importance."

The Sumerians (Hamitic by our definition) were highly inventive, but when the Babylonians (Semitic) succeeded them, V. Gordon Childe says, (37) "in the next 2000 years one can scarcely point to a first class invention or discovery." Similarly, speaking of the Semites, St. Chad Boscawen says, (38) "There is a powerful element in the Semitic character which has been, and still is, a most important factor in their national life: it is that of adaptability. Inventors they have never shown themselves to be."

At the risk of boring the reader, one more statement regarding another segment of the family of Shem may be in order. Lord Raglan says: (39)

Much the same can be said for the Moslems. There was a period of mild inventiveness while their religion was settling down into its various sects but since that process was completed, about 900 years ago, no Moslem has invented anything.

This is concurred in by Rene Albrecht-Carrie who points out that the Arabs were not so much innovators as collectors and carriers of the contributions of other times and other peoples. (40) He adds, "This is not to deny or minimize the crucial importance of their role or ignore the fact that they made some valuable contributions of their own." Finally, to quote Professor R. F. Grau, (41) speaking of the pure Arabs:

No science was developed; no new industry or even trades sprang up; the political unity, which religious enthusiasm and the Prophet had created crumbled away.

The Arabian Empires became the medium for the communication to the West of the knowledge of ancient philosophy and natural science, without making any independent progress in them.

Again and again in the history of Indo-European civilization, men have been on the verge of great practical discoveries but have failed to clinch them because they failed to recognize them - because they were not interested. The contribution of Japheth has been in the application of philosophy to technology, leading to the consequent development of the Scientific Method.

As the application of Japheth's philosophy to the technology of Ham produced science, so the application of his philosophy to the religious insights of Shem produced theology. The Hamitic people never developed science and the Semitic people did not develop theology, until the influence of Japhetic philosophy was brought to bear. In keeping with this thought and the remark made previously by Jessie Bernard, it is striking to realize that the theology of Paul was addressed to the Gentiles by a man who had deliberately turned his back upon contemporary orthodox Judaism.

Ham: The Inventor

Most of us have been brought up to believe that we Indo-Europeans are the most inventive people in the world. It is exceedingly difficult to escape from this culturally conditioned prejudice and take a fresh objective look at the origins of our technological achievements. One may take almost any essential element of our highly complex civilization - aircraft, paper, weaving, metallurgy, propulsion of various kinds, painting, explosives, medical techniques, mechanical principles, food, the use of electricity, virtually anything technological in nature - and an examination of the history of its development leads us surely and certainly back to a Hamitic people and exceedingly rarely to Japheth or Shem. The basic inventions which have been contributed by Shem or Japheth can, it seems, be numbered on the fingers of one hand. This seems so contrary to popular opinion, yet it is a thesis which can be supported - and has been documented - from close to a thousand authoritative sources. Almost every new book dealing with the history of science (frequently confused with technology) adds its own confirmatory evidence in support of this thesis.

It is quite impossible, within the compass of this paper, to attempt to do justice to the contribution made by the children of Ham toward the development of civilization in its

more material aspects. It may serve as some indication of this contribution to simply list, under rather obvious but convenient headings, things the invention of which, or the first application of which, or the development of which, must be credited to Ham.

A mere list without comment can be most uninteresting. But in this case it seems the only way to put the idea across. In this list, for the sake of brevity, we have not discriminated between the principles of operation (Gimbal suspension, for example) and actual products or techniques (like rubber or the electroplating of metals, for example). Documentation for each entry is available but obviously could not possibly be given here. It is, however, provided in Volume III.

Accomplishments of the Hamitic Peoples

Mechanical Principles and Applications

Block and Tackle
Gimbal suspension
Domes and arches
Whiffletrees
Suspension bridges
Lock gates and lifts
Windlass
Cantilever principle
Fire pistons
Gears Chain drives
Lathes
Pulleys Catapults
Clockwork
Steam engine principle mechanism

Materials

Copper
Bellows systems of all types
Bronze
Glass (including possibly a malleable glass)
Iron
Pottery, china and porcelain
Cast Iron
Lenses of several types
Steel
Charcoal and carbon black
Cement
Glues and preservatives

Dyes and inks
Shellacs, varnishes and enamels
Rubber
Casting methods of all kinds including
Case hardening hollow casting
Gold and silver working including beading, repoussé, sheet, wire and the plating of metals.

Building Techniques, Tools and Materials

Nails
Window materials, including glass
Saws
Door hinges and locks
Hammers
Protective coatings
Brace and Bit
Street drainage systems
Sandpaper
Sewage disposal on a wide scale
Rope saws
Running water in piped systems
Carborundum
Piped gas for heating
Stoves
Central heating systems
Plans and Maps
Surveying instruments
Drills (including diamond drills)
Buildings of all types, including genuine skyscrapers and earthquake proof construction

Fabrics and Weaving, etc.

Linen
Voile
Ikat or tie-dyeing
Cotton
Tapestry
Feather and fur garments
Silk
Batique
Tailored clothing
Wool
Needles
Double-faced cloth
Felt

Thimbles
Knitted and crocheted materials
Lace
Parchment
All types of thread
Netting
Guaze
Dyes of all kinds
Mechanical looms
Silk screen methods of decoration
Invisible mending
Ropes up to 12 inches in diameter
Flying shuttles
Netting shuttles

Writing, Printing, etc.

Inks
Textbooks
Chalks
Encyclopedias
Pencils and crayons
Libraries and cataloguing systems
Block printing
Literary forms (fables, etc.)
Movable type
Envelopes and postal systems
All kinds of paper
Paper of all kinds, including coated stock.
Scripts (Sumerian, Cuneiform and its successors, Egyptian, Hittite, Minoan, Chinese, Easter Island, Indus Valley, and Mayan)

Foodstuffs

Aloes
Chickle gum
Tomato
Pears
Cascara
Sweet Potato
Kidney beans
Pineapple
Prickly pear
Cereals
Chili pepper
Squash

Cocoa
Cashew and peanut
Corn
Coffee
Manioc
Beans
Tea
Artichoke
Strawberries
Tobacco
Potato
Arrowroot

Animals Domesticated

Pigs
Dogs
Llama
Horses
Cats
Alpaca
Fowl
Camels
Cows, sheep, etc.

Foodgathering Methods

The use of countless fish poisons and animal intoxicants
The use of other tamed animals to catch 'game':
dogs and cormorants for fishing, cats for hunting,
various birds of prey such as eagles, falcons, etc.

Elephants for labour and land clearance
Traps and nets of all kinds

Travel Conveyances, etc.

Compass
Canals and locks
Road Rollers
Skis
Sternpost rudder
Wheelbarrows
Toboggans
All types of water craft
Stirrups

Snowshoes
Cement paving
Wheeled vehicles
Travois
Surfaced Roads
Wheels: solid, spoked, rimmed and tired
Watertight-compartment construction for boats
Harness for domestic animals
Use of birds for navigation
Bridges of all types: suspension, cantilever, arch, etc.

"Aircraft"

Balloons
Gliders
Helicopters
Kites
Parachutes
Jet Propulsion
Weather-signalling and forecasting

Cosmetics, etc.

Mirrors
Nail polishes
Toothbrushes
Wigs
Scissors
Shaving equipment
Combs
Powders and ointments
Jewelry of all kinds

Mathematics

Geometry
A kind of logarithms
Trigonometry
Concept of zero
Algebra
Use of place *system*

Trade and Commerce

Paper money and coinage
Systems of inspection

Banking houses
Trade regulations and price-fixing
Postal systems
Wage regulation and compensation systems
Loans with interest
Accounting systems and formal contracts
Weights and measures

Medical and Surgical Practices and Instruments

Gargles
Anaesthetics
Lotions
Snuffs
Soaps
Ointments
Inhalators
Splints
Plasters
Enemas
Quinine
Adhesive tapes
Fumigators
Poultices
Tourniquet
Suppositories
Decoctions
Surgical stitching
Insecticides
Infusions
Bandages
Truth serums
Pills
Curare
Cocaine
Troches
Trephination
Caesarian operations
Vaccine for smallpox
Cascara and other emetics
Tranquillizing drugs
Animal-stupefying drugs
Surgical instruments of all kinds; knives, forceps, tweezers, etc.
Identification and treatment of, hundreds of common diseases and injuries including brain and eye operations and surgery in general.

Household Furnishing

Hammocks
Gas cookers
Fans
Rocking stools
Rotary querns
Clocks
Folding beds
Lamps
Running water
Oil stoves
Space heaters
A form of "telephone"
Whistling pots and kettles
Go-carts and other toys for children

Games

Wrestling
Revolving stages for theaters
Rubber ball games
Lacrosse
Numerous board games (chess, checkers, etc.)

Warfare

Weapons of all types
Bows and crossbows
Bolas
Rifled weapons
Guided missiles
Body armour
Aerial bombardment
Poison gases and toxic agents
Flame throwers
Gun powder
Bows and crossbows
A repeating bow, a form of machine gun
Heavy artillery (catapults of several kinds)

Musical Instruments

Wind instruments (organ, pipes, horns, flutes, etc.)
Stringed instruments (various modifications of the harp)

Percussion instruments (tubes, bars, stones, bells, and diaphragms)
Tuning forks of various kinds

Miscellaneous

Umbrellas
Safety pins
Straws for drinking
Spectacles
Calendars
Telescopes (?)
Snow goggles
Cigar holders
Finger printing for identification

For many readers this list will be entirely unsatisfactory. However, a word of further explanation about it may help to clarify things. Many of the items, in fact the majority of them, could be called Hamitic "firsts." Some of them bear no relationship historically to their western counterparts as far as we can ascertain from a study of the transmission of culture traits. Still, they had the idea before we did. The ingenuity of many of these devices and techniques is truly extraordinary, particularly in view of the paucity of natural resources. It is no exaggeration to state that primitive people have done marvels with their natural resources as they found them.

The difficulty for us is that we are deceived by their very simplicity. Whether highly civilized or of primitive culture, the Hamitic people have shown an amazing ability to exploit the immediate resources of their environment to the limit. It is only recently that we, in our culture, have become aware of our indebtedness to non-Indo-European people for practically all the basic elements, simple and complex, of our own technological civilization. The only purpose of this list here is to draw attention to the fact that in each of these elements of culture Hamitic peoples got there first and independently, and in most cases were our instructors. As we have already said, this aspect of the subject is elaborated in Volume III.

Conclusion

We may sum up what has been said thus far by setting forth the following propositions.

First, the Table of Nations in Genesis 10 is an historic document indicating how the present population of the world has been derived from Shem, Ham, and Japheth.

Secondly, this threefold division is more than merely a genetic variation of certain "racial" types: there is evidence that it is intended to indicate that each of the three branches of the race was divinely apportioned a characteristic capacity which has been

reflected in the unique contribution each branch has rendered in the service of mankind as a whole.

Thirdly, the contribution of Shem has been a spiritual one, of Ham a technological one, and of Japheth an intellectual one. In the process of history, these contributions were made efective in that order.

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