

## AN ASSESSMENT

From preceding discussions we can now come to some reliable conclusions.

A divine planetary administration started on this world about 500,000 years ago. The Sumerians were attempting to trace that history through their lists of divine kings. The great cycles of the earth, and the ice ages of the Quaternary epoch, are related to that history. That administration began a new world era, with use of a universal Semitic language, and name patterns we witness yet today. Human groups preserved social habits and record of those days of long ago through cultural memory.

Adam lived about 35,000 years ago. He was assigned a task of rehabilitating the earth, but Eve was led into seduction by the rebel planetary Prince, a spirit personality who was intended to be a Brother to mankind. Partially, Adam's blood came down through the Caucasoid races. More concentrated portions of that blood were preserved by the Semites of the Near East, at least into historic times, and the institution of a new era with Abraham and Moses.

The program beginning with the Planetary Prince was predominantly cultural. The program beginning with Adam was predominantly genetic. Adam was intended to provide biologic uplift for the mortal races, to build upon the previous cultural improvements. His genetic contribution was intended to ennoble the spiritual and physical state of mankind.

The failure of both of these programs led to a new planetary regime. Now our Creator takes a personal hand in the flow of events. That new regime began with Melchizedek in historic times and his recruiting of Abraham for dispersion of that remaining concentration of Adamic blood. In order to provide for spiritual rehabilitation, Jesus personally began a fresh program of planetary enlightenment. This led to the Christian conversion of Europe, and those who had racial benefit from both Adamic blood and Abrahamic blood. The apostle Paul was the instrument for bringing that new spiritual blessing and the hope of personal salvation to the pagan populations of Europe.

In the preceding sections of this work we considered various items from the religious history of our world. We saw how evidence on Adam and Eve demonstrated the reality of that unique pair. We reviewed planetary mythological and physical records to show that our world has been subject to cyclic upheavals — marks of the dispensations of divine rulers. We briefly surveyed planetary linguistic evidence to show the ancient names for the Creator, for the Father, and for the fallen Brother. We also scanned evidence from ancient Egypt to show that the

birth, life, death and resurrection of Jesus was known long before historic times, and that a record of that knowledge, although highly distorted, was transmitted through Egyptian religious writings.

All of this evidence points to an underlying theme of planetary supervision and guidance — subject to the will of God. Somewhere, in the long ages of the past, our world was caught in a heavenly rebellion that led to an erratic and irregular history. Adam and Eve were sent here to salvage the world from the repercussions of celestial rebellion but they failed their mission. Since the time of their departure the world has drifted mostly unguided, at least in terms of human social evolution. The degraded folk memories, distorted tales, and pagan practices are all symptomatic of the world's condition. Men everywhere substituted for the loss of divine contact and heavenly guidance. Whether it was temple prostitution, human sacrifice, mythical stories, worship of human kings, or faith in priestly oracles — men desperately clung to a hope of heavenly purpose.

In this swamp of pagan darkness a few weak candles glowed. Here and there a few small groups held fast to the high principles of those former days. Among them were Semitic people, closely descended from the Adamic race.

God did not forget this world. Our Creator has plans for it:

1) He chose it as the site of his human incarnation. It certainly must hold a special place in his regard.

2) He selected a people who had potential for strong dedication to eternal values. Into that group he experienced his human birth.

3) He chose that group as a vehicle for light in the darkness of a pagan world. But they, in the recurrent weakness of human kind, also failed their mission. They worshiped idols of wood, metal and stone; they reverted to the Ashteroth, and temple prostitution. They sought human kingship rather than divine guidance; they sought worldly glory and power. As a consequence, they were judged; their later prophets brought a different message. They subverted righteousness and truth; now they experience the intervention of God himself in a great purging and cleansing.

4) He chose that group also for their larger Adamic genetic endowment. Through that seed he would provide additional genetic uplift for the people of Europe.

In the remaining portions of this book I shall develop data which shows how that Abrahamic program influenced the heritage of our forefathers, and ourselves.

## Some Further Thoughts on Linguistics

The preceding presentations provide an astounding view of our planetary history. Modern godless minds, especially among linguists, would emphatically reject both the data and the world milieus which gave rise to it. They believe that we rose up from raw animals, lived through untold ages of primitivism, slowly developed into civilization, and now have reached the zenith of our social expression.

Early linguistic studies, going back two hundred years, developed theories about the origin of languages and words. New discoveries have opened new vistas. But most linguists still cling to those elementary and erroneous views of how modern languages grew.

Consider the theories still espoused. The *American Heritage Dictionary* provides the following for the assignment of the Don river names<sup>AHD</sup>:

A river of western Russia flowing about 1,963 km (1,220 mi) generally south then west into the northeast Sea of Azov. It is linked with the Volga River by a canal near Volgograd.

Word History: The Don River in Mother Russia is well known, as are the unruly Cossacks who dwelt there, defying khan and czar. But there are also six Don Rivers in the United Kingdom! Were there Cossacks in Shropshire? Hardly. All these Don Rivers flow from one Indo-European source. The Indo-European root \*d- means "to flow, flowing," and its suffixed derivative \*dnu- means "river." In Avestan, the earliest Iranian language we know, dnu- means "river, stream." In modern Ossetic (the language of the Ossets, descendants of the Scythians, an Iranian tribe of the Russian steppes), don means "river, stream." The Don River of Russia (and the UK) therefore simply translates as "the River River." The Russian rivers Dnieper and Dniester (earlier Danapris and Danastius, respectively) come from Scythian Dnu apara and Dnu nazdya ("the river in the rear" and "the river in front," respectively). The six Don rivers in Britain come from the Celtic version of the "river" word, also dnu-. This survives more or less intact in the name of the Danube, which was called Dnuvius by the Romans. The presence of Celtic river names both in Britain and in central Europe attests to the Celts' earlier glory as one of the most important peoples of ancient Europe.

We can easily recognize that the horizon of such derivations rests within historic limits. The scholars cannot see beyond the Indo-European language family, or the connections to a more ancient Semitic influence.

As I showed earlier, *danu* shows up in the Hebrew Don verb tabulation, the plural form of the Kal present tense, "they judge."

Several principles are espoused by linguists concerning the history of our languages and place names.

1. All words drift with time in pronunciation and meaning. Therefore, we could not possibly have original human words from the earliest days of man, perhaps a million years ago.

This view is now denied by such men as Merritt Ruhlen, who provides simple lists of words he and his co-workers believe came down from early man<sup>01</sup>. One of the outstanding words they list is *aqua*.

A group of linguists have united in formal organization at Harvard University to explore these discoveries. According to their statement:

The Association for the Study of Language In Prehistory (ASLIP) is a nonprofit organization, incorporated under the laws of the Commonwealth of Massachusetts. Its purpose is to encourage and support the study of language in prehistory in all fields and by all means, including research on the early evolution of human language, supporting conferences, setting up a data bank, and publishing a newsletter and a journal to report these activities.

ASLIP was founded in 1986 to encourage international, interdisciplinary information sharing, discussion, and debate among biogeneticists, paleoanthropologists, archaeologists, and historical linguists on questions relating to the emerging synthesis on language origins and ancestral human spoken languages. According to the founder of ASLIP, Harold C. Fleming, "All known human spoken languages [probably] are genetically related to each other as descendants of the first invention[s] — Ur-Human or Proto-Language. One test of that is to show a taxonomy of human languages — convincing to linguists — which makes possible a universal family tree and ultimately the reconstructions of major cultural events associated with the evolution of modern people. Another corollary is that the complex evolution of physical humans — population movements and shared mutations — can be figured out and related to a universal family tree which can be dated and located to its roots. Finally, tests of these theories can be made through archaeological discoveries . . ."

Finally, linguists are coming to the realization that they do not know many things about the evolution of language or of man.

2. Semitics roots are conservative in preservation of meaning but this structure is not regarded as intelligently designed, nor could this structure have preserved meanings over vast stretches of human time.

The Encyclopedia Britannica provides a summary statement:

In the Semitic languages word formation is achieved by an intricate system of vowel infixation, sometimes accompanied by a few suffixes or

prefixes. Each pattern of inflection (“scheme”), in combination with a consonantal root, plus the affixes, has its own peculiar type of meanings. The Arabic noun *ma-KTaB-*, for example, means “place of writing, school,” and *KaTTaB-* means “writer, scribe”; *KaTiB-*, a participle, means “writer, [the one] writing”; *ya-KTuB-u*, the imperfective form, is “he writes”; *yu-KaTTiB-u*, another imperfective, is “he writes, he teaches to write”; and *KaTaBa*, the perfective, means “he wrote.” (The capital letters indicate the sounds of the consonantal root.) The need to correlate these diverse patterns with the basic meaning of the root resulted in the absence of important positional changes in the Semitic consonant sounds as well as in the comparative scarcity of borrowed terms, especially of verbs.

The last sentence explains why the Semitic roots are so conservative. People could not alter the basic root without losing meaning in the language. So the roots held solid for many thousands of years. This also explains why the Semitic languages did not borrow foreign elements. Such elements, as we now find in modern Hebrew to assimilate many technical terms, had to be reshaped to meet the Semitic inflectional system.

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