

a soul but little developed above the animal and they would not accept the more ancient Astrological description of the Hindu's, that male and female Adam were both created at the same time and co-equal. Gen. i., 27, v., 2.

It was for the same reason that the Israelites, in their early history, could not be told the name of their Deity, namely, *Yahweh*, *Jehovah*, because in the Hebrew language this name signifies the combination of the masculine "Essence" and the feminine "Substance" in equal proportions in the One.

During the centuries that passed before the Israelites had progressed enough to be able to accept the name *Jehovah* with the significance attached, the Deity was known by a variety of names, the most familiar to the general reader, as it was, probably, to the ancient Hebrews, was the one in use for centuries before by the Egyptian priests and borrowed from them for the Israelites, namely,

NUK PER NUK

I am the I am.

Exodus iii., 14.

There are many inspirations in the Bible, especially in the *Pentateuch* similar to that of the second account of the creation of the first pair of human beings. Attention will be called to some of the more important as occasion requires as we proceed

These Inspirations, for want of a better term, might be called

INSPIRATIONS OF EXPEDIENCY.

That all Inspiration is not from a Divine source is a well known fact, handed down from the earliest times, through those who have had much to do with direct spirit communication.

Moses would not accept the task of delivering the children of Israel from their Egyptian bondage, until it had been proven to him that the spirit messengers, or angels, operating through him were from a higher plane and possessed of greater power than those operating through the Egyptian Magicians. Exodus iv., 1-9.

The "Meekness of Moses," therefore, was not so much a matter of sentiment as of exact knowledge of the nature of the spirit forces against which he had to contend.

Zacharias required proof of the identity of even Gabriel, before he would accept his message, and it was given. St. Luke i., 18-20.

"Believe not every spirit, but try the spirits whether they are of God," 1 John, iv., 1.

That Inspiration from a source that was not divine had been incorporated into the Old Testament Scriptures was well known to the early Christian Church. One of the last acts of St. Paul, before his martyrdom, was to write from Rome his second epistle to Timothy then Bishop at Ephesus, in which he states, "all scripture, divinely inspired, *Theopneustos*, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim iii., 16.