

one of many revered by the nations who had forgotten God. At these temples dedicated to idols, there were usually statues made of wood, stone, silver, or gold, fashioned in the likeness of men or women or animals.

In the fable of Deucalion, in response to this prayer, a mysterious voice then bade them go down the mountain, throwing their mother's bones behind them. They were very much troubled when they heard this, until Deucalion said that a voice from heaven could not have meant them to do any harm. In thinking over the real meaning of the words he had heard, he told his wife that, as the earth is the mother of all creatures (as those who rejected God at Babel believed), her bones must mean the stones.

Deucalion and Pyrrha, therefore, went slowly down the mountain, throwing the stones behind them. The Greeks used to tell that a sturdy race of men sprang up from the stones cast by Deucalion, while beautiful women came from those cast by Pyrrha, and that the children of these men soon peopled the country. Thus Javan's descendants believed they sprang from the people which owed their birth to this miracle. However, we can see bits and pieces of the true history in the fairy tale: that a great flood wiped out all mankind, and the Greeks were descended from the only family which was spared.



IV. MORE GREEK FAIRY TALES.

THE Greeks remembered only pieces of their true history as descendants of Ad'am through Noah, and some of those pieces they kept alive in the stories they told. For example, in the Greek creation tale, the first being in the universe was Cha'os, from which emerged Eur-y-no'me, the waters, and Gai'a, the earth, as well as Ab'yss, the pit, and Er'e-bus, overwhelming darkness. Gaia then birthed Ur'a-nus, the sky, and together the earth and sky birthed their twelve children, the Ti'tans, who were a race of giants.

Thus the first things of the universe recorded in Gen 1:1-3, are also the first things of Greek myth, with only the Creator absent, and the Greeks making the elements of the universe into persons. Genesis even mentions giants which proliferated before Noah's Flood (Gen 6:4), and the Greeks preserved this snippet of true history in their own tales, although greatly embellished.

In another fairy tale, a god of the Greeks was named I-ap'e-tos, from whence comes the English name Ju'pi-ter, who is the most important of the gods of the Greeks. The

Greek name “Iapetos” is the same as the Hebrew name “Japheth,” so we can see that the first Greeks must have elevated their ancestor Japheth, Javan’s father, to a divine position after they rejected God their Creator. They forgot that Japheth was their human ancestor, and, as Jupiter, often confused him with the God who had created all mankind, or with one of the false gods.

Now Iapetos was said to have two sons, Pro-me´the-us, which means “forethought”, and Ep-i-me´the-us, which means “afterthought.” Their father gave them a woman as a gift, fashioned out of the clay of the earth. To the woman, Iapetos gave a sealed box, beautifully adorned, but with the admonition never to open it. Prometheus advised his brother not to accept the gift of the woman, thinking it a subtle strategy of their father to harm them; however, Epimetheus was charmed by her beauty and grace, and received her when Prometheus was away. The woman, Pan-dor´a, in order to appease her curiosity, opened the box, out of which immediately flew every evil. Too late, she snapped shut the lid, preventing only hope from escaping.

In this tale, the Greeks preserved the first family’s two brothers, one wise, one foolish; the first woman; the first prohibition; and the first transgression at the hands of the woman, by which evil entered the world. Even the promise of hope, which God gave to

Eve upon the occasion of her sin (Gen 3:15), remains in the Greeks’ story of Pandora.

In another tale, the goddess A-the´na is said to have sprung full-grown from her father Jupiter’s head, just as Eve was created fully-grown from the side of her husband. In the old Greek tales, Athena is the goddess of wisdom, and is most often accompanied by a serpent at her side. We can see that Athena was modeled upon Eve; but among the Greeks, who rejected God, she was adored as a heroine for receiving wisdom (as they so thought)—the fruit of the tree of the knowledge of good and evil—from the serpent. The serpent who accompanies her in art, does not crawl on his belly in the dust of the earth, but is depicted in an upright position, in rebellion against the decree of God (Gen 3:14).



Athena, National Museum of Rome.