

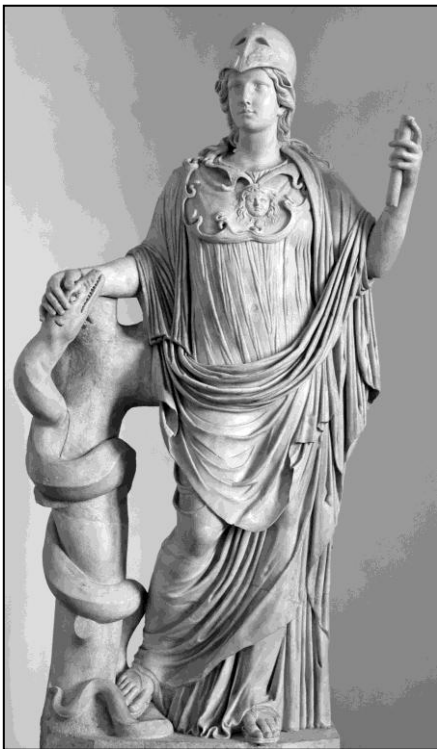
Greek name “Iapetos” is the same as the Hebrew name “Japheth,” so we can see that the first Greeks must have elevated their ancestor Japheth, Javan’s father, to a divine position after they rejected God their Creator. They forgot that Japheth was their human ancestor, and, as Jupiter, often confused 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.*

V. THE FOUNDING OF MANY IMPORTANT CITIES.

SOME time after Inachus the Egyptian had taught the Greeks the art of building, he founded the first real city in Greece, which he named Ar'gos (1856 BC). This city was eventually destroyed by a terrible earthquake, the first which the people of Greece remembered, so it earned a place in their history. The ground under the people's feet heaved and cracked, the mountains shook, the waters flooded the dry land, and the people fled in terror to the hills.

The few people who survived this devastation were now forced to build new homes; but when the waters little by little sank into the ground, or flowed back into the sea, they were very glad to find that some of their thickest walls had resisted the earthquake and flood, and were still standing firm. As this earthquake and flood occurred in the days when Og'y-ges was king, it has generally been linked to his name, and called the Deluge (or flood) of Ogyges (1796 BC).

After the destruction of Argos, another Egyptian prince came to settle in Greece. His name was Ce'crops, and as he came to Greece after the Deluge of Ogyges, he found very few inhabitants left. He landed, and decided to build a city on a promontory northeast of the ruins of Argos. Then he invited all the survivors of the earthquake to come and join him.

Under Cecrops' leadership, the Greeks learned to plow their fields and sow wheat. They also began to plant olive trees and grapevines, and learned how to press the oil from the olives and the wine from the grapes. Cecrops taught them how to harness their oxen, and soon the women began to spin the wool of their sheep and to weave it into fine woolen garments.

After building several small towns in At'ti-ca, as the country Cecrops ruled came to be called, Cecrops founded a larger one, which was at first called Ce-cro'pi-a in honor of himself (1556 BC). This name, however, was soon changed to Ath'ens to please Athena, the goddess whom the people worshiped. This goddess was said to watch over the welfare of this her favorite city.

When Cecrops died, he was followed by other princes, who continued teaching the people many useful things, such as the training and harnessing of horses, the building of