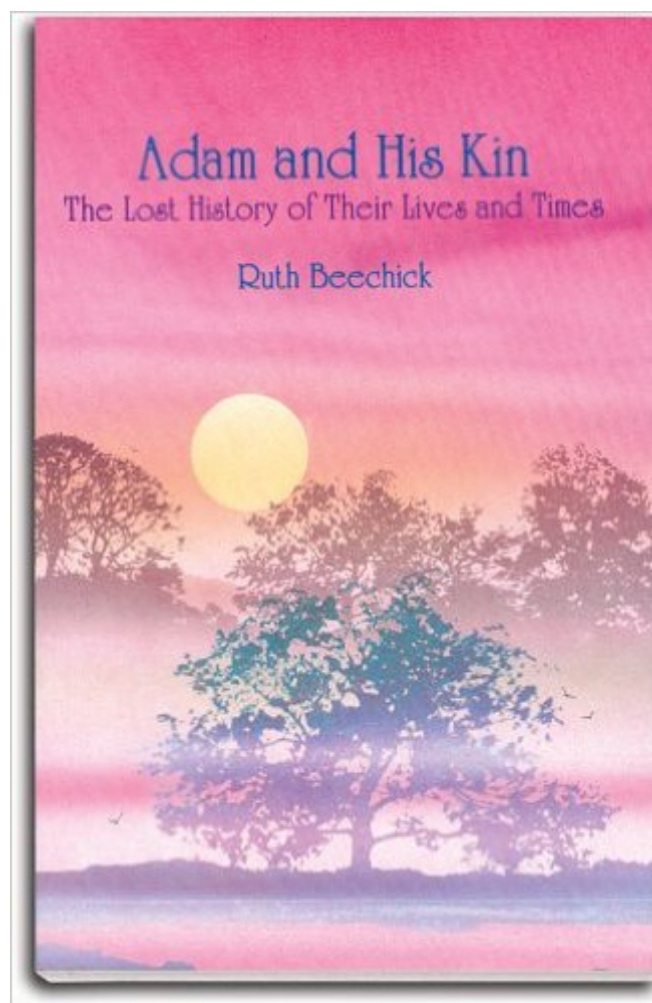


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# Adam And His Kin: The Lost History Of Their Lives And Times



## Synopsis

A rare blending of the Bible account with information from sciences, archeology, ancient traditions and other sources. Reads as easily as a story, yet teaches actual history. Narrates from creation to Abram, encompassing the whole period usually called "prehistoric". Charts, maps and illustrations help to give a clear picture of times and places. Gives insights into the world before the great flood and into the rebuilding of civilization afterward. Shows the sources of all pagan beliefs. Used as supplementary reading with the course above on Genesis. For the whole family.

## Book Information

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## Customer Reviews

I wanted to like this book. I really wanted to like it. But...Okay, in my opinion, taking a Biblical event and making a clearly fictional story out of it is a perfectly fine thing. It can be fun, add depth and dimension to an otherwise difficult to visualize story, and even draw people in to reading the original (more people interested in reading the Bible for themselves is a very good thing!). So I like the concept a lot. I also have no problem with the Young Earth perspective the author uses. In fact, I'd whole-heartedly approve, but that's beside the point. Except for the very beginning of the book, that issue doesn't really come into play in any way. So if you disagree with 'it was all made in 6 literal days', that's not a good reason for not reading this. However, there are several other problems that combined to make this book...well, un-readable. First, I picked this up thinking it would delve into the characters from Genesis. I thought the author would give us a personality for Adam and Eve, dialogue with their children, make us perhaps identify with their temptations, conflicts, and world.

Instead, it was simply wooden and dry. I was not impressed. The familiar characters are all touched on, but briefly, as if the author is afraid to give any of them personality in case it offends someone's world view. But then it goes and adds a type of culture that seems a bit, um, weird. Which leads me to my second problem with this book. Multiple times uses astrology as a means of giving the people knowledge. My thought is 'where did this come from?'. It just seems so out of left field! So the author wanted to have the pre-Noah people aware of God's plan - fine. She wants the preachers (like Enoch) to have something to preach about - sure, why not? But astrology?

The book reads like a narrative, starting with Adam and Eve in the Garden, ending with Abram leaving Ur. It was a refreshing way to read the unfolding of Adam, Eve, Abel, Cain, along with Noah and his son's lives. The author spices things up by inserting what she believes these people felt and thought. "You won't die," the serpent said. "God knows that when you eat the fruit your eyes will be opened and you will be as gods, knowing good and evil." The woman contemplated the tree. Its fruit looked pleasant and good to eat. Would it really make her wise like God, knowing good and evil? She stepped in for a closer look. Then she picked a fruit. Turning it around in her hand, it seemed a small matter if she should taste it. Just one little bite. And so she did. At that moment, the spirit within her died. Its radiance faded, and she stood beside the tree feeling helpless and naked. The serpent quickly disappeared. He was not going to help her. "That deceiver!" she exclaimed. She did know evil. That much of the serpent's words came true. And how terrible it was! Evil was inside her. Could she throw away the fruit? Could she cough up the bite and spit it out? Could she undo her act in any way? No, it was done. She couldn't restore her innocence. Adam must eat the fruit too. He must not leave her alone in this condition. Frightened and distraught, she ran to Adam, the remains of the fruit still in her hand. Seeing her pitiful state, Adam needed no explanation. Her confused words, her crying, her begging tore at his heart. Though not EXACTLY what may have happened, it's not impossible something to this magnitude did occur. With Cain and Abel, Ruth Beechick writes: As he shouted at his brother, a terrible idea came into his mind. "Come into my field," he said.

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