

## CHAPTER 11

*Paradise Lost: So Where Was Eden &  
How local is local or how small is small?  
The incomplete fossil record.*

- a] *Different models agree: Eden in or near, Mesopotamia.*
- b] *Adam's dates give geological parameters.*
- c] *The Edenic rivers identify an area now under the Persian Gulf.*
- d] *The size of Noah's Ark imposes limits on the size of Eden.*
- e] *What about the "raven" & the "dove" (Gen. 8:7-12)?*
- f] *The incomplete fossil record:  
Is there a flood deposit for Noah's Flood in the Land of Eden?*
- g] *The Greek Septuagint, Eden, & the Promised Land.*

*(Chapter 11) a] Different models agree: Eden in or near, Mesopotamia.*

The quest to find where Eden was located has a long history of both agreement and diversity. There is agreement on the Tigris or "Hiddekel" "east of Assyria" and "Euphrates" Rivers in Gen. 2:14 acting to locate Mesopotamia in West Asia.

The identification of the Tigris River is made plain in Gen. 2:14 since we read that it was still in existence and went northward past "Assyria." The Bible also elsewhere refers to the well known "great river, which is Hiddekel" or Tigris (Dan. 10:4), as being geographically near the prophet Daniel. "Daniel" "was by the side of" this "great river" (Dan. 10:1,4), when he was in "Babylon" (e.g., Dan. 1:1; 5:7; 7:1), under "Cyrus king of Persia" (Dan. 10:1).

Likewise, the Bible elsewhere refers to the "Euphrates" (Deut. 11:24; II Sam. 8:3; I Chron. 5:9; 18:3; Jer. 13:4-7; 46:2,6,10), as "the great river, the river Euphrates" (Gen. 15:18; Deut. 1:7; Josh. 1:4). It is clearly identifiable as the well known Euphrates of South-West Asia, e.g., we read of "Carchemish by Euphrates" (II Chron. 35:20), or "Assyria" (II Kgs. 23:29) and "Babylon" (II Kgs 24:7) being in regions near "the river Euphrates." Hence the prophet "Jeremiah" was told to go to "Babylon," and there to "cast" a "book" tied to "stone" "into the midst of the Euphrates" (Jer. 51:61,63).

References are also found in Scripture to "Mesopotamia" (Gen. 24:10; Deut. 23:4; Judges 3:8,10; I Chron. 10:6; Acts 2:9; 7:2). In the Old Testament, "Mesopotamia" is Hebrew *'Aram Naharajim*, from *'Aram* and *nahar*, meaning, "Aram of (the) two rivers." This *Land of the Two Rivers* refers to the Tigris and Euphrates. In its English form, it comes to us through the Greek, *Mesopotamia* (Μεσοποταμία), which is a compound word from *mesos* (μεσος) meaning "middle," and *potamos* (ποταμος) meaning "river," being so found in the Greek Septuagint (e.g., Gen. 24:10; 27:43; Deut. 23:4, LXX); and it is also found in the Vulgate at e.g., Joshua 24:15, as Latin, "*Mesopotamia*." Therefore,

both the Tigris and Euphrates Rivers of Gen. 2:14, are clearly identified in other portions of Holy Writ as the two great rivers of West Asia.

On the one hand, this clear identification of the Tigris or “Hiddekel” “east of Assyria” and “Euphrates” Rivers in Gen. 2:14 has been an anchor for locating Eden in the general region of south-west Asia. But on the other hand, disagreement over the “Pison” and “Gihon” (Gen. 2:11,12) has led to some very different theories as to its exact location. E.g., Local Earth Gap Schoolman, Pye Smith (d. 1851), thought it was quite a large “part of Asia, lying between the Caucasian ridge, the Caspian Sea, and Tartary on the north, the Persian and India Seas on the south, and the high mountain ridges which run at considerable distances, on the eastern and western flank.” Local Earth Gap Schoolman, Henry Jones Alcock (d. 1915), reflected what I think is a better model when he supported a less grandiose area than Pye Smith, saying he thought it “was restricted to a comparatively small portion of Western Asia” in “a district near the river Euphrates.” And Local Earth Gap Schoolman, John Sailhamer (b.1946), has supported a different area again, namely, the Promised Land of Israel<sup>1</sup>.

Some have looked to the northern region around Armenia in Asia Minor where the Tigris and Euphrates start, with a couple of smaller water ways as the Pison and Gihon (Custance<sup>2</sup>); others have looked to Mesopotamia with channels into Eden as the Pison and Gihon; others have looked west of Mesopotamia to the area of Palestine or Israel where there was a “Gihon” Spring at Jerusalem (I Kgs 1:33,38,45; II Chron. 32:30; 33:14); others have looked west of Mesopotamia with the Gihon and Pison having links to e.g., the Ganges of India and Nile of Egypt; and others have looked south of Mesopotamia, to various locations e.g., Eridu. E.g., Henry Halley describes “Eridu” as the “traditional Garden of Eden” site, on “a ground of mounds, 12 miles [or 19 kilometres] south of Ur. ... It was the home of ‘Adapa’ the Babylonian Adam. The Weld Prism says the first two kings in history reigned at Eridu ... . And Babylonian inscriptions say, ‘Near Eridu was a garden, in which was a mysterious Sacred Tree, a Tree of Life, planted by the gods, whose roots were deep, while its branches reached to heaven, protected by guardian spirits, and no man enters.’ The ruins of Eridu were excavated by Hall and Thompson of the British Museum (1918-19). They found indications that it had been a prosperous city, revered as the original home of man<sup>3</sup>.

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<sup>1</sup> Pye Smith’s *Scripture & Geological Science*, p. 250; Alcock, H.J., *Earth’s Preparation for Man*, pp. 1,12; Sailhamer, J.H., *The Pentateuch As Narrative*, *op. cit.*, pp. 91,98-9; *Genesis Unbound*, 1st edition, 1996, pp. 70-73, 214-221; 2nd edition, 2011, pp. 76-79, 224-231.

<sup>2</sup> Custance, A.C., *The Flood: Local or Global?*, Zondervan, Michigan, USA, 1979, p. 47. He thinks the “Pison has been identified with a ... river Phasis known to the ancient Greeks, which rose in the Caucasus and flowed into the Black Sea. Havilah is perhaps” an “area” “between the Black Sea and the Caspian Sea” (*Ibid.*).

<sup>3</sup> Halley, H.H., *Halley’s Bible Handbook: An Abbreviated Bible Commentary*, 1924, 24th (revised) edition 1965, Zondervan, Grand Rapids, Michigan, USA, pp. 65-66. So too, e.g., Orley Berg says, “Eridu could be the sight of the Biblical Garden of Eden.

Or e.g., locating Eden in Israel, the Anglican clergyman and poet, John Donne (1572-1631), says in “Hymne to God my God, in my Sicknesse,”

We thinke that Paradise and Calvarie,  
Christ’s Crosse, and Adam’s tree, stood in one place;  
Look, Lord, and finde both Adams met in me;  
As the first Adam’s sweat surrounds my face,  
May the last Adam’s blood my soule embrace<sup>4</sup>.

While there is much good theology in this poem of John Donne, including Christ as the Second Adam (Rom. 5:14-21; I Cor. 15:22,45,49), I could not accept that in any geographical sense, “Christ’s Crosse, and Adam’s tree, stood in one place,” although there is a theological sense in which one can contrast Christ’s “tree” (Gal. 3:13) and “Adam’s tree” (Donne, cf. Gen. 2:9,15-17; 3:1-7). Without considering the details and respective arguments of so many rival views for Eden’s location, the only thing we can say with confidence about them all in a corporate manner with respect to geography, is that on the one hand, they generally disagree with each other with regard to the identification of the “Pison” and “Gihon;” but on the other hand, they all agree that the clear identification of the Tigris or “Hiddekel” “east of Assyria” and “Euphrates” Rivers requires that Eden was in, or near, the region of Mesopotamia in south-west Asia.

*(Chapter 11) b] Adam’s dates give geological parameters.*

In Volume 1, Part 1, Chapter 5, “The Fourth of Seven Keys to understanding Gen. 1-11,” at section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?,” *supra*, in connection with the “thousand generations” of Ps. 105:8,9 between Adam and Jacob, I find an Adamic date in the broad range of c. 52,000-158,000 B.C., i.e., c. 105,000 B.C. + / - 53,000 years. This thus acts to give us date parameters in terms of where to look in the geological layers for the Land of Eden. We will also be guided by descriptions we have of Edenic conditions e.g., the Land of Eden had weather conditions that facilitated farm animals and crops (Gen. 4:2).

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The ancient city stood just a few miles south of Ur, near the Persian Gulf. Tablets from that region speak of a garden in which there was a sacred tree. The second chapter of Genesis states that the garden was watered by four rivers, two of which were the Tigris and the Euphrates” (Berg, O., *Treasures in the Sand*, Pacific Press, Idaho, USA, 1993, p. 24).

<sup>4</sup> In e.g., Hayward, J. (Editor), *The Penguin Book of English Verse*, 1956, Penguin Books, London, UK, 1975.

*(Chapter 11) c] The Edenic rivers identify an area now under the Persian Gulf.*

“Faint not to be strong in the Lord; that he may confirm you, cleave unto him:  
 For the Lord Almighty is God alone, and beside him there is no other Saviour.  
 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.  
 He maketh the understanding to abound like the Euphrates,  
 And as Jordan in the time of the harvest.  
 He maketh the doctrine of knowledge appear as the light,  
 And as Geon in the time of vintage”  
 (Sirach / Ecclesiasticus 24:24-27, Apocrypha; emphasis mine).

The general work on identifying the Land of Eden by its rivers was first undertaken by me in academic literature in 1997<sup>5</sup>.

My preferred location for Eden and its environs is the Persian Gulf region. From *c.* 70,000-17,000 years ago continental conditions existed in most of the Persian Gulf, the sea withdrew to the Hormuz Strait, and at maximum regression the basin was a large river carrying Tigris-Euphrates water directly into the Gulf of Oman. But there was a partial return of the sea, previously thought to be either *c.* 30,000-45,000 years ago

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<sup>5</sup> Much of the work in this Part 2, Chapter 11, section c, including the diagram I use for the “Approximate Location of Eden,” replicates (often verbatim,) what I did in “Soteriology: Adam and the Fall,” *Perspectives on Science and Christian Faith* (PSCF), 1997, Vol. 49, pp. 252-263 at p. 257; PSCF, Vol. 50 1998, p. 78. But there are some changes, for instance, while I am not dogmatic on the matter, I now think what little evidence we have for “bdellium” in Gen. 2:12, tends to favour the possibility that it means the “gum” of frankincense which was burnt as a perfume. I also referred to the Arabian Peninsula also known as Arabia, incorrectly as the “Horn of Africa” e.g., on the map entitled “Approximate Location of Eden.” And at p. 260 I say, “On my model” “which I premise on theistic [macro]evolution, but which could also be used by some old earth ... creationists ...” etc. . However, by 2002 I had become an old earth creationist, and concerning my repudiation of earlier erroneous Theistic Macroevolution views in this 1997 article, see e.g., my “Intelligent Design from an Old Earth Creationist Perspective,” PSCF, 2006, Vol. 58, pp. 252-253, where I say, “I write as an old earth creationist, although I was formerly a theistic [macro]evolutionist.” My “The Gap [School View] in [Genesis 1 on] Creation,” PSCF, 2007, Vol. 59, pp. 318-319, where I say, “‘Soteriology: Adam & the Fall,’ PSCF (1997) ... was written when I was a theistic [macro]evolutionist, but I am now an old earth creationist” (and I became an old earth creationist by 2002), and starts with the words, “As an old earth creationist, I respond to certain issues ... .” And see my “Response to John Collins,” PSCF, Vol. 63, 2011, p. 71; where I say, “I would ... remind readers that some time ago now I repudiated theistic [macro]evolution in favour of old earth creationism ... .”

(Fairbridge) or *c.* 25,000 years ago (Curry)<sup>6</sup>; although later research indicated the Persian Gulf waters' regression was interspersed by a relatively short-lived transgression of sea waters *c.* 29,400-22,800 years ago (Swift *et al*)<sup>7</sup>.

Given the *prima facie* Adamic date of *c.* 52,000-158,000 B.C., based on the "thousand generations" of Ps. 105:8,9, this would be inside these parameters with an Adamic or Edenic date of between *c.* 52,000-68,000 years ago i.e., 60,000 B.C. + / - 8,000 years. Therefore this regression of the Persian Gulf from *c.* 70,000 years ago or *c.* 68,000 B.C. is clearly inside of, and at the lower end of, the permissible date range.

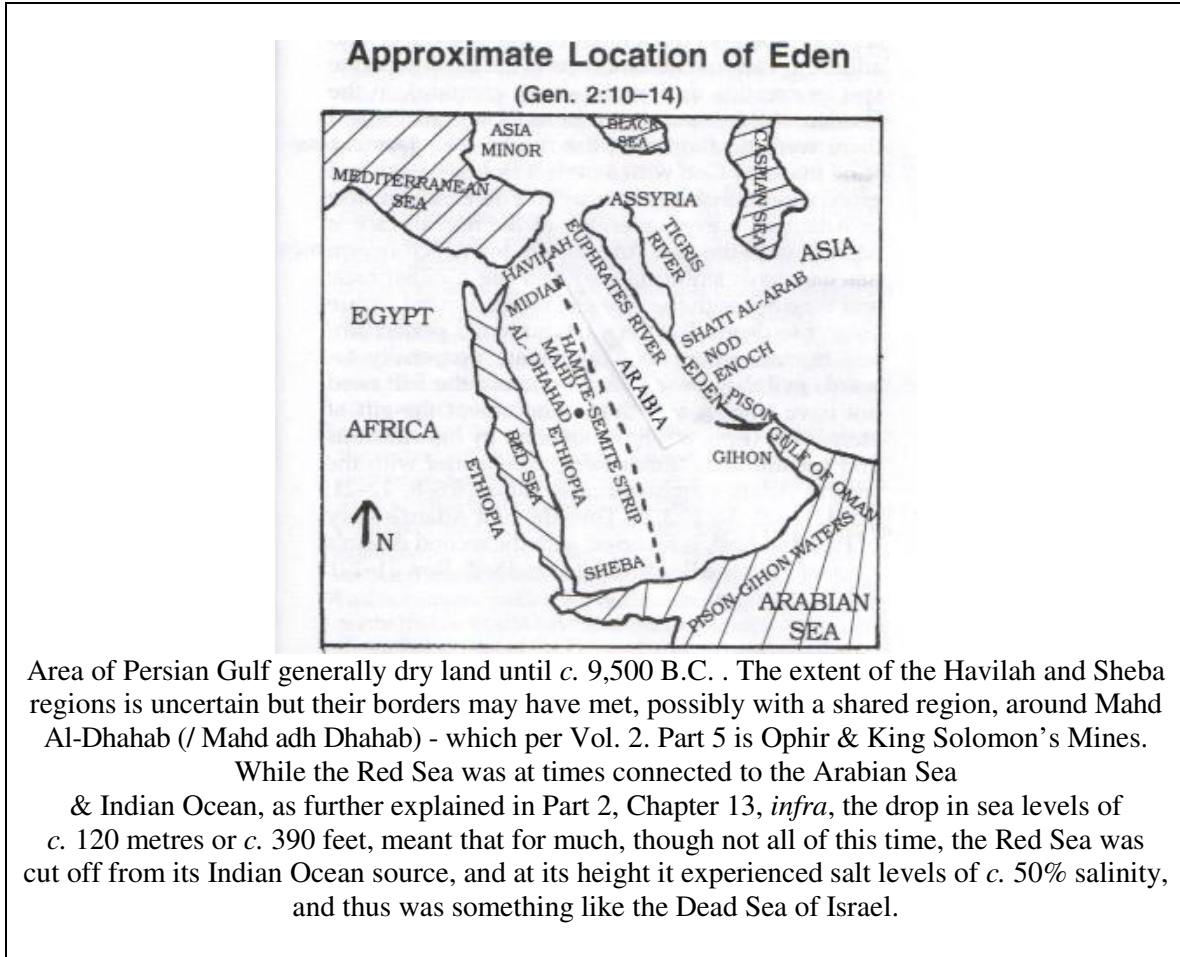
What of Eden's location relative to the description of its rivers in Gen. 2:10-14? This means Eden's entrance water-way was connected to the Shatt al-Arab. My view that the description of this water-way's parting includes both its entrance and exist water-ways, has in very broad-brush terms also been argued by, for instance, Calmet<sup>8</sup>. For these purposes I refer to the following diagram showing the topography of the area now under the waters of the Persian Gulf during most of the last ice age, which includes both the period of Adam's and Eden's creation *c.* 60,000 B.C. + / - 8,000 years, and also a much later period.

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<sup>6</sup> Kessler, P., "The Structural & Geomorphic Evolution of the Persian Gulf," pp. 11-32, at pp. 24,32; in Purser, B.H. (Editor) *The Persian Gulf*, Springer-Verlog, Berlin & New York, 1973.

<sup>7</sup> Swift, S.A. *et al*, "Gas venting and late Quaternary sedimentation in the Persian (Arabian) Gulf," *Marine Geology*, Vol. 129, 1996, pp. 237-269.

<sup>8</sup> Bailey, L.R., *Noah*, Univ. of South Carolina Press, 1989, p. 80. Calmet considered an Edenic exist water-way divided into the Gihon and Pison, and thereafter they both flowed into the Persian Gulf.



“The name of the first” Edenic river “is Pison (Hebrew *piyshown*): that is it which compasseth the whole land of Havilah, where there is gold” (Gen. 1:11). Is the Pison a southern exist route that flowed into the Gulf of Oman, Arabian Sea, and Red Sea? The Heb. *cabab* in Gen. 2:11,13<sup>9</sup>, means e.g., “compasseth” (AV), but can also be used figuratively, especially with reference to borders, to mean curve or turn round or turn about (Num. 34:4; Josh. 15:10; 16:6; 19:14). Thus the *Brown-Driver-Briggs Hebrew & English Lexicon* says its meanings include, “go partly round, circle about, skirt” e.g., “of rivers” in Gen. 2:11,13, as seen in e.g., Num. 21:4 where “they journeyed to compass the

<sup>9</sup> In 1997 I was using a different Hebrew transliteration system in which e.g., the letter samech (ס) was transliterated with an “s” rather than a “c,” but now “s” is only used for shin (שׁ = “sh”) or sin (שׁ = “s”); and the long and short Hebrew vowels were not formerly differentiated in transliteration, though now I distinguish in transliteration between e.g., the long “a” (אָ) as in “father,” and the short “a” (א) as in “hat.” Thus in the different transliteration system I now use, e.g., the root Hebrew word, סָבַב, (transliterated in 1997 as *sabab*) is now transliterated as *cabab*.

land of Edom,” or in Judges 11:18 where “they ... compassed the land of Edom,” or Deut. 2:1 where the Israelites “compassed mount Seir.” It is in this sense of “go partly around” as when they skirted past “Edom” (Num. 21:4; Judg. 11:18), rather than “circle about” (e.g., Deut. 2:1), that I think by examining the Book of Nature is the intended meaning in Gen. 2:11,13. Certainly there can be no doubt the waters from the Pison curved round the south-eastern, southern, and western sides of the Arabian Peninsula also known as Arabia, and thus round Havilah in Arabia (Gen. 25:12-18; 1 Sam. 15:7).

Havilah was on a Hamite (Gen. 10:6,7) and Semite (Gen. 10:22,29) strip along west-coast Arabia (Gen. 25:12-18; 1 Sam. 15:7). How far Havilah extended in a southerly direction on the Arabian Peninsula is uncertain. But Gen. 2:11 says “there is gold” in “Havilah,” and north of Mecca, gold has been mined at Mahd Al-Dhahab (c. 160 km or 100 miles south-east of Medina) since the 2nd millennium B.C., and so it is certainly a candidate for King Solomon’s Gold Mines at “Ophir” (1 Kgs 9:26-28). Given the phenomenon of shared border regions in this Hamite-Semite strip, the fact that “Sheba, and Ophir, and Havilah” are mentioned together in succession in Gen. 10:28,29 means that it is certainly possible that if Mahd Al-Dhahab is Ophir, it was on the southern border of Havilah, to the north of Sheba, and this would also be consistent with the more southerly Queen of Sheba hearing about Solomon (1 Kgs 9:26–10:13) who was active in the area with gold mining. Further north, gold has also been found at Sukhaybarat, which is about 300 km or 185 miles east of Medina, and once again this is thus consistent with the Biblical statement of “gold” at “Havilah” (Gen. 2:11)<sup>10</sup>. Thus both Mahd Al-Dhahab and Sukhaybarat are reasonable candidates for “Havilah ... gold; and the gold of that land is good” (Gen. 2:11,12).

Gen. 2:12 further says that in Havilah “there is bdellium and the onyx stone.” The AV’s “bdellium” is a Latin derived English form of the Hebrew *b<sup>e</sup>dolach*, which occurs in only one other Old Testament passage, where its colour is used in an analogy (Num. 11:7). Its meaning is disputed between a “gum” and “pearls”<sup>11</sup>. Using the Greek Septuagint and Latin Vulgate as ancient Hebrew Lexicons, we find that the Greek of Gen. 2:12 reads *anthrax*, and the Latin reads *bdellium*. In the Septuagint, the Greek *anthrax* is used for the green variety of beryl known as an “emerald” (AV, Exod. 28:18; 39:11 = 36:18 LXX, Hebrew *nophék*), or the “carbuncle” gem (e.g., Exod. 28:18; 36:18, LXX Brenton; Tobit 13:17, AV Apocrypha), or “stones” more precisely defined by the Septuagint “translator” as an alleged editorial “clarification” (Isa. 54:11, LXX, “carbuncle for thy stones” in Brenton); or in the sense of “burning coals of fire” (Lev. 16:12, LXX) as “coals”

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<sup>10</sup> Peterson, J.E., *Historical Dictionary of Saudi Arabia*, Scarecrow Press, USA, 1993, pp. 96-97.

<sup>11</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at “*b<sup>e</sup>dolach* (bdellium),” which says that “gum” is the general Septuagint reading, whereas “pearls” is found in e.g., the Arabic Version of Saadya.

(Hebrew *gacheleth*<sup>12</sup>, e.g., II Sam. 22:9,13; Prov. 6:28, Isa. 54:16, LXX) or “coal” (e.g., II Sam. 14:7, LXX). It can clearly move between these two broad meanings of a precious stone or a burning coal, as seen in its usage in the Septuagint’s Isaiah and Ezekiel. Thus it is used for a stone in Isa. 54:11 (LXX) regarded by Brenton as “carbuncle,” then used shortly later for “the coppersmith blowing coals” in Isa. 54:16 (LXX). And likewise in Ezekiel 10:2 (LXX) it is used for “coals of fire,” then used shortly later in Ezek. 10:10 for a stone, regarded by Brenton as “a carbuncle stone;” and thereafter used in Ezek. 24:11 (LXX) for “coals,” and in Ezek. 28:13 for a stone regarded by Brenton as “carbuncle.” It is also found in the Greek New Testament as “coals” in Rom. 12:20 as “coals of fire.”

The Vulgate only uses *bdellium*, twice, at Gen. 2:12 and Num. 11:7, and it is clearly derived etymologically from the Hebrew. Its Latin meaning is given by Stelten as “a costly gum<sup>13</sup>,” although the fact that it is left untranslated in the Douay-Rheims at Gen. 2:12 and simply transliterated to “bdellium” (from the singular genitive *bdellii*) at Num. 11:7, so both passages read “bdellium,” appears to indicate some uncertainty on these Latin translators part as to exactly what it means. Hebrew is a Semitic tongue, and it is of some interest to note that in the ancient Semitic tongue of Accadian the word *budulhi* means an “aromatic gum<sup>14</sup>.”

It seems then from comparative analysis of the Hebrew and Greek, from the Greek Septuagint’s usage as “coal” that “bdellium” in Gen. 2:12 *might* have the meaning of some kind of “gum” that was burnt, such as incense; but that it *might* also have the sense of a precious stone, and if so, arguably either the emerald or the carbuncle gem. In the Ps. 72:10 prophecy of “the kings of Tarshish” (white Japhethites, Gen. 10:4), “of Sheba” (brown Semites, Gen. 25:3), “and Seba” (black Hamites, Gen. 10:7), at the Second Advent, which finds its prophetic types in the three kings of the First Advent in Matt. 2 whom we count to be three in number because they presented three gifts; we find that they offered “gold, frankincense, and myrrh” (Matt. 2:11). If their order in Matt. 2:11 is the same as in Ps. 72:10, then “frankincense” would be from the Semite wise man from “Sheba.” While we cannot be certain about such a detail, it does mean that there is some uncertain indication that frankincense came from the area of Sheba. Given that Havilah was on the joint Hamite-Semite western strip of Arabia with Sheba to the south, there is thus some *indication, though not a definite certainty*, that there was such “gum” used in burning to be found around Havilah. Hence while we cannot be certain as to the meaning of “bdellium” in Gen. 2:12, nor certain about whether there was frankincense in the area of Sheba to the south, the combination of these facts means that it is within the bounds of reasonable possibility, and thus *might* be the meaning of Gen. 2:11,12, “Havilah, where

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<sup>12</sup> Though a masculine noun in these verses I give in this first set of brackets (and a feminine noun at e.g., II Sam. 14:7 in the following set of brackets), I give it in its standard lexicon form as a feminine noun.

<sup>13</sup> Stelten’s *Dictionary of Ecclesiastical Latin, op. cit.* .

<sup>14</sup> Miller, J. I., *The Spice Trade of the Roman Empire*, Clarendon Press, Oxford, UK, 1969, p. 69; cited in “Bdellium,” *Wikipedia* (<http://en.wikipedia.org/wiki/Bdellium>).



there is ... bdellium.” Thus while *I am not dogmatic on the matter*, and admit the argument for frankincense is based on an inferential chain-of-logic that could be wrong, I think that what little evidence we presently have *tends to favour the possibility* that “bdellium” here means the “gum” of frankincense which was burnt as a perfume.

Gen. 2:11,12 also says, “Havilah, where there is ... the onyx stone.” “Onyx” (AV) is Hebrew *shoham* and referred to elsewhere in the Old Testament (Exod. 25:7; 28:9,20; 35:9,27; 39:6,13; I Chron. 29:2; Job 28:16; Ezek. 28:13), and its identity is once again the matter of some dispute. In the Greek Septuagint, Gen. 2:12 is “o (the) *lithos* (stone) o (the) *prasinus* (green<sup>15</sup>),” i.e., the green-stone, and while Greek *prasinus* is used nowhere else in the Septuagint, the usage of *lithos* clearly identifies it as a precious “stone;” and Brenton renders it as the green-stone of the “emerald.” But other green-stones would also seemingly be possible e.g., the green “carbuncle” gem, *supra*. In the Latin Vulgate, Gen. 2:12 is “*lapis* (stone) *onychinus* (the onyx),” i.e., “the onyx stone,” and the Vulgate also uses elsewhere Latin *onychinus* (Exod. 25:7; 28:9,20; 35:9,27; 39:6,13; I Chron. 29:2) and Latin *onyx* (Exod. 30:34; Ezek. 28:13). This is sufficient to show that an ancient meaning of the Hebrew *shoham* was “onyx,” and hence the AV’s translation is certainly valid. It is also to be noted that in Job 28:16 reference is made to “the gold of Ophir, with the precious onyx;” which *may indicate, though does not definitely indicate*, that the “onyx” also came from “Ophir.” Given that in connection with the Gen. 2:11 “Havilah” “gold” is a candidate for King Solomon’s Gold Mines at “Ophir” (1 Kgs 9:26-28), there is once again some uncertain evidence in support of the proposition that at “Havilah” there was “the onyx stone” (Gen. 2:11,12, AV). Thus while *I am not dogmatic on the matter*, I think that with the clear understanding of the Greek Septuagint that this was some kind of “stone,” and the clear support of the Latin Vulgate for this being identified as the “onyx stone,” that what evidence we presently have *clearly favours the possibility* that Hebrew *shoham* here means “the onyx stone.”

Thus we see that on this model for Eden, it is reasonable to say that the waters of the Pison (Hebrew *piyshown*) curved round the south-eastern, southern, and western sides of the Arabian Peninsula, and thus round Havilah in Arabia (Gen. 25:12-18; 1 Sam. 15:7). It might also be remarked that the Hebrew *Piyshown* (פִּישׁוֹן<sup>16</sup>) which some transliterate into English as “Pishon” (which is closer to the “sh” sound of the Hebrew schin or שׁ) and others as “Pison” (AV) (which keeps the Hebrew “p” sound of Pe or פ; but is closer to the “s” sound of the Greek Septuagint’s *Phison* and the Latin Vulgate is “Phison”), has the same “P...s...n” sound as “Persia,” which is etymologically derived via the Old French *Persien* from the Latin, “*Persianus*.” The Hebrew *Piyshown* also

<sup>15</sup> Liddell and Scott’s *A Greek-English Lexicon* at *prasinus* says it can mean “leek-green,” or light green” (Aristotle’s *Meteorologica* 373; 4th century B.C.), or “the green faction” in the Circus (e.g., Matro’s *Parodius* 11:33:1; 4th century B.C.). Though referring to Gen. 2:12, LXX, unlike Brenton, they give no opinion on its meaning here.

<sup>16</sup> There should not be a gap between the last two consonants (ןן = *wn*), but my computer pallet will not allow me to vowel the “w” with “o” without creating a space.

looks like it might be related to the Hebrew “Persia” or “Persian,” e.g., in the form it is found at Neh. 12:22 it is *Parciy* (פַּרְצִי); and so if the vowels are removed one has a phonetic sound of “PS” which is like the phonetic sound of the “PiSon,” although the “s” sound of “Pison” is from a different letter to “Persian.” Thus it looks like some form related to “Pison” for this region’s name, might predate its later adoption by the Persians i.e., if so, the Persians were named after this area that previously was named with reference to the Pison. For the southern region of modern Iran to the east of the Persian Gulf now known as Fars (or Farsistan), was formerly known as Persis or Pars from which via the Latin we get the English “Persia” or “Persian.” The Aryan nomads who migrated into this region c. 1,000 B.C. were known as the Parsa, and so if there is an etymological connection between Pison and Pars, then this means the Aryans adopted the areas pre-existing name, and Aryanized it from “Pison” to “Pars,” and this may also be reflected in a later etymological connection between Pison (Hebrew first letter of פַּ = “P” e.g., ancient “Joppa,” but if repointed to פֶּ = “Ph” / “F” e.g., modern “Jaffa;” and at Gen. 2:11 Greek Septuagint is, *Phison* / Φισων & Latin Vulgate is “Phison”) and Fars, and account for the different Hebrew letters “s” in “Pison” (earlier spelling) and “Persian” (from later form filtered through Aryan tribes). It also means that the area to the east of the old Pison, (the Persian Gulf was west of the ancient Persia region), gave its name back in the modern “Persian Gulf,” which may thus continue to etymologically maintain the memory of the ancient “Pison” of Eden. Therefore on this Edenic model, I think it reasonable to conjecture that Persia and thus the Persian Gulf *probably* took their name from the “Pison,” even though this is necessarily conjectural. Thus something of the “Pison” remains with us to this very day when we refer to “Persian carpets,” or “the Persian Gulf” which is Latin, “*Gurges* (Gulf) *Persiani* (of Persia),” and in my opinion quite literally on top of the old “Pison” “river” (Gen. 2:10,11).

Furthermore, in comparison of the “Pison” which “compasseth” “Havilah” (Gen. 2:11) which in the mingled waters of the Gihon and Pison included “Elath” (AV) or “Elath” (AV) or Elat, Hebrew “Havilah” is Hebrew *Chaviylah* (חַוִּילָה), and “Elath” is Hebrew *Eylath* (אֵילָת) and “Elath” / “Elat” is Hebrew *Eylath* (אֵילָת). At Gen. 2:11 the Greek Septuagint renders “Havilah” as “*Euilat* (Ευιλιατ),” (retained in the Latin Vulgate’s “*Evilat*”). And “Elath” is then rendered in the Greek Septuagint as “*Ailath* (Αιλιαθ)” in I Kgs 9:26; although showing some manuscript variation, at II Kgs 14:22 “Elath” is rendered as either “*Ailoth* (Αιλωθ)” or “*Eloth* (Ελωθ)” or “*Ailom* (Αιλωμ),” and in Lucian (3rd century) “*Aidom* (Αιδωμ)” or “*Edom* (Εμωμ)” i.e., Edom (Rahlfsh-Hanhart’s LXX). Bearing in mind that various Jewish users of the Greek Septuagint would also understand Hebrew, making “Havilah” the Greek “*Euilat* (Ευιλιατ),” means that *it looks like* “Elat” might be derived from this as some kind of abbreviation. The implication of this seems to be that the Septuagint translators were strengthening a connection between the waters of the Pison going around Havilah, and arriving at the southern boundary of Solomon’s kingdom at “Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom” (I Kgs 9:26). This points to the Promised Land in general, and Edom in particular, as a *new Eden*<sup>17</sup>. However, the waters of the

<sup>17</sup> See also Part 2, Chapter 11, section g, *infra*.

Pison and Gihon mingled, and as we shall see, a similar view also appears to have simultaneously thought of these waters as those of the Gihon, *infra*.

What of the Gihon? I also think that it was an Edenic exit water-way. I.e., there were two exits from Eden, so that the waters of Gihon and Pison joined up in, or had already joined by the time they reached, the waters of the Arabian Sea. Thus as with the waters from the Pison, there can be no doubt the waters from the Gihon curved round the south-eastern, southern, and western sides of the Arabian Peninsula via the Gulfs of Oman, Masira, and Aden, and then into the Red Sea and Gulfs of Suez and Aqaba; and also southward at northern Somalia down the eastward side of Africa. That is, opposite Biblical Ethiopia on the east of the Gihon's waters in the Red Sea - comprising a joint Hamite-Semite western strip on the Arabian Peninsula also known as Arabia (something like Alsace-Lorraine) from "Sheba" (Gen. 10:7b,21,28) in the "south" (1 Kgs 10:1; Matt. 12:42), through "Midian" east of the Gulf of Aqaba (Gen. 25:1,2,6; Hab. 3:7 - where "Cushan" and "Midian" are placed in Hebraic poetical parallel; and Moses' wife Zipporah is described variously as Midianite or Ethiopian, Exod. 2:15,16,21; Num. 12:1), and Havilah east of Egypt (Gen. 10:7a,21,29; 25:18); and Biblical Ethiopia comprising north-east Africa south of Egypt (Gen. 10:6,7a; Ezek. 29:10) i.e., west of the Gihon's waters in the Red Sea below Egypt, and west and south of the Gihon's waters in the Gulf of Aden around north Somalia. Thus the Gihon "compassed" around (Biblical) Ethiopia.

Some have attempted to change the Masoretic vowelting and pointing of the Hebrew *Ku $\ddot{u}$ wsh* to "Kas" i.e., the Kassites of southeast Mesopotamia<sup>18</sup>. But there is no good textual reason for setting aside the Masoretic vowelting, which must therefore stand; and hence there is no Biblical warrant for this claim. Furthermore, the AV's "Ethiopia" in Gen. 2:13 is Hebrew *Ku $\ddot{u}$ wsh*, usually rendered in the Authorized Version as "Ethiopia" (e.g., II Kgs 19:9; Esther 1:1; 8:9), though also sometimes rendered in the AV as "Cush" (Gen. 10:6,7,8; I Chron. 1:8,9,10; Isa. 11:11); and also found in a similar form as "Cushan (Hebrew, *Kushan*)." Other than as a personal name on one occasion (Ps. 7, Title), Hebrew *Ku $\ddot{u}$ wsh* always refers to Ethiopia e.g., "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil" (Jer. 13:23). The natural rendering of Hebrew *Ku $\ddot{u}$ wsh* as "Ethiopia" in Gen. 2:13 is also found in the Greek Septuagint's *Aithiopia* which is also found elsewhere in the Septuagint (e.g., Esther 1:1; Isa. 11:11; 18:1; 20:4, LXX); and the Latin Vulgate's *Aethiopia* which is also found elsewhere in the Vulgate (e.g., Esther 1:1; Isa. 11:11; 18:1; 20:4, Vulgate). The Greek word for "Ethiopia" in the New Testament (Acts 8:27) is *Aithiops*, like that in the Septuagint, and means a *burnt-face*, referring to the Ethiopian's black skin, and possibly also their wide noses and everted lips. Thus this is a racial descriptor showing that the Ethiopian of Gen. 2:13 contained black Negroids, and in the case of the Hamite-Semite strip in Arabia, some admixture with Negroids.

Thus in addition to the absence of any good textual argument that would warrant setting aside the Masoretic vowelting and pointing; given that the OT elsewhere refers to Ethiopia but never Kas(s), general Biblical context also strongly favours Ethiopia.

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<sup>18</sup> E.g., see the *New International Version* footnote at Gen. 2:13.

Moreover, it means there is an Afro-Asian association of “Havilah” and “Ethiopia” with the first two water-ways, that parallels the South-West Asian association of “Assyria,” with “Hiddekel” or the Tigris and the “Euphrates” with the last two water-ways. Since Havilah was a son of Ethiopia / Cush (Gen. 10:7), but not begotten of Asshur / Assyria (Gen. 2:14, 10:22); this means that the immediate context also strongly favours an Ethiopian identification. Hence as seen by both immediate and wider Biblical context, the Masoretic vowelling and pointing of Hebrew *Ku<sup>u</sup>wsh* (כּוּשׁ) contains no textual warrant for its alteration, and other factors further verify this conclusion (not that such further factors are necessary, since without a good textual reason, the Masoretic vowelling and pointing of the Old Testament Received Text always stands,) and so it is rightly rendered here as “Ethiopia” (Authorized Version, Greek Septuagint, & Latin Vulgate).

In the ancient world of Moses’ day people sometimes called two separate bodies of water that were geographical close to one another by the same name. In fifteenth century B.C. Egypt, both the Mediterranean Sea and the Red Sea were known as the “Great Green (Sea)”<sup>19</sup>. Therefore, the Red Sea in Exod. 10:19 may refer to the Mediterranean. Whether or not this is the case in Exod. 10:19, if the Red Sea is to be identified as the “Gihon” which “compasseth the whole land of Ethiopia” (Gen. 2:13), then the fact that the Mediterranean was sometimes considered to be the same body of water, appears to apply in Gen. 2:13 since it “compasseth the whole land of Ethiopia.” Thus the Gihon also included the Mediterranean north of Arabia. On this same logic, it arguably also included the River or Brook of Egypt which flowed down from the Mediterranean Sea to form the southern border of Israel (Gen. 15:18; Num. 34:5; Josh. 15:4,47; I Kgs 8:65) i.e., the Gihon, and up from the Red Sea through the Gulf of Aqaba (I Kgs 9:26) i.e., the Gihon. Since “Sihor, which is before Egypt” is used to define a southern border of the Promised Land (Joshua 13:3) which we know to have been “the river of Egypt” (Gen. 15:18), it follows that the River of Egypt was also known as the “Sihor” (Joshua 13:3). But because the Gihon includes the waters of the Mediterranean, it was simultaneously the case that one could call the Nile River of Egypt either the “Sihor” (Isa. 23:3; Jer. 2:18) or Gihon. The River of Egypt in Gen. 15:18; Joshua 13:3 seems to best fit as the modern Wadi Al-Arish, from Al-Arish (or El-Arish, co-ordinates 31 degrees 8 minutes North & 33° 50' East; taken by the modern State of Israel in the Seven-Day-War of 1967, returned to Egypt in 1979), south of Gaza and coming off the Mediterranean Sea<sup>20</sup>. In the ancient Septuagint translation, the “Sihor” of Jer. 2:18 i.e., the Nile of Egypt, is said to be the “Geon” (or Gihon). Given that it is a body of water

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<sup>19</sup> D. Wood’s *Illustrated Bible Dictionary*, IVP, Leicester, UK, Vol. 3, p. 1324. On this basis the Red Sea may be the Reed Sea since they were geographically proximate. See Tanner’s article “Did Israel Cross the Red Sea” (50 PSCF: 211-5), and my reply in *Letters to the Editor concerning Tanner on the Red / Reed Sea in Perspectives on Science & Christian Faith* 1998-9.

<sup>20</sup> See Dowley, T. (Editor), *The Atlas of the Bible*, British & Foreign Bible Society, Swindon, England, UK, 1997 (ISBN 0564-040169) e.g., pp. 33,34; & Map at Part 2, Chapter 11, section g, *infra*.

connected to the Mediterranean, I consider the Septuagint's implication is that it is part of the "Gihon" because the Mediterranean Sea is also part of the Gihon (although other interpretations are possible). Thus God could say, "I will set thy bounds from the Red Sea" (Exod. 23:31) meaning Ezion-geber (I Kgs 9:26) at the north of the Gulf of Aqaba as this was the "Gihon" (and also the Pison, see "Havilah" and "Elath" in LXX, *supra*). And hence the Septuagint could refer to the Sihor as "Geon" in connection with the Nile (Jer. 2:18, LXX), and by extension, deem both the Mediterranean and waters off them such as the River of Egypt to Israel's south as Gihon. Thus Israel's southern border was the Gihon, both because it was north-west of those Red Sea Gihon waters at Ezion-Geber in Edom, and so near them, and also because the River of Egypt formed the border in the south of Judah and these were Gihon waters. Thus this imagery also pointed to the fact that the Promised Land of Israel was a new Eden with Gihon waters of Gen. 2:13. If so, on an extended logic, one could also argue that the "Gihon" Spring of Jerusalem was also part of the same body of water (I Kgs 1:33,38,45; II Chron. 32:30; 33:14), which is not far east of the Mediterranean Sea, and possibly this is how it got its name. (Given that the ocean waters mingle, so the Gihon waters go south around Africa and back up north towards Europe and into the Mediterranean Sea, this type of thinking is ultimately also correct even on our different conceptualizations. "For all oceans are one ocean" on one type of logic or conceptualization.)

We read in II Kings 20:20, "Hezekiah ... made a pool, and a conduit and brought water into the city;" and II Chronicles 32:30 that, "Hezekiah ... stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David." This "pool" is the Pool of Siloam at the end of Hezekiah's Tunnel. The Jewish historian, Josephus (1st century A.D.), refers to it saying, "out of the city" is "the fountain" (*Antiquities* 7:14:5)<sup>21</sup>. On my first trip to London, UK (April 2001-April 2002), I thank God I was privileged to go to Israel in February 2002. Among the many sites of great interest to me, I saw the Gihon Spring in Hezekiah's Tunnel and the Pool of Siloam<sup>22</sup>. The interested reader who looks at these photos, and likewise visits this tunnel in the future, should be warned that he will need a torch as there is no lighting. He should further be warned that the water levels in this tunnel vary depending on when it has last rained, and so they could be higher or lower than shown in these photos. It was a slow walk of about half an hour, as with trousers rolled up, and shoes hanging around my neck, I inched forward, feeling with a foot the water in front of me before I stepped forward; and so one needs "to keep one's wits about oneself" in the pitch blackness broken only by one's torchlight. But for all that, among other things, it was a valuable experience to "walk in the Gihon waters."

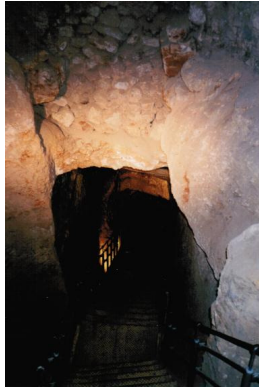
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<sup>21</sup> Unless otherwise stated, references to Josephus are from the translation of William Whiston (1667-1752). See e.g., *Josephus, The Complete Works*, Translated by Wm. Whiston (1667-1752), reprint: Thomas Nelson, Nashville, Tennessee, USA, 1998.

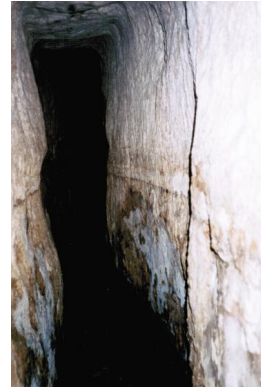
<sup>22</sup> See my sermons on "Biblical Apologetics" 4/4 (Thurs. 22 July 2010) "Biblical Archaeology," at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Officeworks in Parramatta, Sydney, Australia), Appendix 8: "A Sermons Bonus;" oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).



Entrance to Hezekiah's Tunnel, City of David, Jerusalem, Israel, 2002.



Alternative entrance is Warren's Shaft Entrance, Feb. 2002.



After c. 25 mins in this water ... & holding a torch to see ...



“Thankyou God,” ... At last! ... the light at the end of the tunnel!



The Gihon's waters at Pool of Siloam at end of Hezekiah's Tunnel.



“Wet legs Gavin,” at Pool of Siloam in Israel, Feb. 2002.

“Gihon” is Hebrew, “*Giyhown* (גִּיחֹן)<sup>23</sup>. On a revowelling of the Greek form of “Gihon” found in the Septuagint’s *Geon* (Gen. 2:13; Jer. 2:18, LXX; & Sirach 24:27, LXX Apocrypha) or “*Gion*” (I Kgs 1:33,38,45; II Chron. 32:30; 33:14); and Latin Vulgate’s *Geon* (Gen. 2:13; Sirach 24:27 = 24:37 in Vulgate’s Apocrypha) or “*Gion*” (I Kgs 1:33,38,45; II Chron. 32:30; 33:14); it is possible to argue for an etymological link to the “Aegean Sea.” The Aegean Sea refers to the arm of the Mediterranean Sea which is east of Greece or the Archipelago, and “Aegean” is on one etymological theory from Greek *Aigaion* and Latin *Aegeum* (Webster’s Dictionary). There are rival theories as to how the Greek, “*Aigaio* (= Αἰγαίο, ‘Aegean’) *Pelagos* (= Πέλαγος, ‘Sea’) i.e., “Aegean Sea” received its name. Rival theories included the idea that 1) it was named after the Greek town of *Aegae* (*Achaea*) referred to in Homer’s *Odyssey* Book 5; 2) that it was named after the father “Aegeus” the king of Athens and father of Theseus who drowned

<sup>23</sup> There should not be a gap between the last two consonants (גּוּ = *wn*), but my computer pallet will not allow me to vowel the “w” with “o” without creating a space.

to death (a theory popular among the ancient Athenians); 3) that it was named after one of the Greek mythological Amazon queens, “Aegea,” who died in the sea; and 4) it was named after “Aigaion,” the Greek mythological “sea goat” (also known as Briareus and Hecatonchires)<sup>24</sup>. These rival theories act to show that there was no clear and definitely agreed upon reason for the name of the *Aegean Sea*, and so I think it reasonable to argue that such confusion may have stemmed from the fact that the real reason had been lost i.e., it was named after the Edenic “Gihon.” If so, it is also possible that other places or people were then in turn named after the Aegean i.e., the Greek town mentioned by Homer may have been named after the Aegean, and likewise the names of the Greek king of Athens, Greek mythological Amazon queen, and Greek mythological “sea goat,” may have all *taken their name from the Aegean*, rather than given it to the Aegean Sea. If so, with reference to the Greek mythological “sea goat,” “Aigaion,” who was said to have made his home on the floor of the Aegean Sea, we may also see a carry over of a religious connotation that derived from Eden’s River of the Gihon.

Near the end of my first trip to London, UK (April 2001-April 2002), before returning to Sydney, Australia, I thank God I was privileged to go on a European trip in March and April 2002. This included seeing Greece, and among other things I saw the Aegean Sea port cities of Corinth and Thessalonica, both of which have two New Testament Epistles of the Apostle Paul addressed to them. I took the following photos at that time.

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<sup>24</sup> “Aegean Sea,” *Wikipedia* ([http://en.wikipedia.org/wiki/Aegean\\_Sea](http://en.wikipedia.org/wiki/Aegean_Sea)); *Aegae (Achaea)*, *Wikipedia* ([http://en.wikipedia.org/wiki/Aegae\\_\(Achaea\)](http://en.wikipedia.org/wiki/Aegae_(Achaea))); “Aegea,” *Wikipedia* (<http://en.wikipedia.org/wiki/Aegea>); “Hekatonkhieres,” *Wikipedia* (<http://en.wikipedia.org/wiki/Hekatonkheires>); & “Titan” “Hekatonkheir Briareos,” (<http://www.theoi.com/Titan/HekatonkheirBriareos.html>).



The Aegean sea-port of modern Corinth (sea has receded since time of ancient Corinth in the Bible), Greece, 2002.



The Aegean Sea at Thessalonica, here seen from verandah of St. Paul's Greek Orthodox Church, Greece, 2002.



The Aegean Seaside at Thessalonica, Greece, 2002.

And I thank God that on my sixth trip to London, UK (Oct. 2012-March 2013), I traveled *en route* to London via a number of places, including Asia Minor (modern Turkey). My interests included the sites of the first six general councils whose Trinitarian doctrine, including their anti-Pelagian teaching and creeds, is part of Trinitarian orthodoxy (Article 21, Anglican 39 Articles), Protestant historicism (the Ephesus Church Age, Rev. 2:1-7, Smyrna Church Age, Rev. 2:8-11, & the *Turkic Mohammedan Woe* with associated fall of Constantinople in 1453, Rev. 9:12-21), and old earth creationism. Most of my time was spent in, or near, Istanbul (preserving a form of the name of Constantinople), but I also journeyed from there further afield. E.g., I saw (on a plane trip to and from Istanbul) Ephesus (e.g., Acts 18-20; Eph. 1:1), where I also saw the Aegean as a distantly visible sea from a mountain, and Smyrna (Rev. 1:11; 2:8). A form of the name of Smyrna is preserved in the modern Turkey's name of Izmir; which is a seaport on the Aegean Sea.





The Aegean Sea at Smyrna / Izmir, at Turkey in Asia Minor, October 2012.



Gavin with the Aegean Sea behind him, at Smyrna in Asia Minor, Oct. 2012.

Thus there is a reasonable possibility that the Aegean Sea in a revowelled form took its name from the Edenic Gihon River of Gen. 2:13. And in this context, it might also be noted that Japhetic names on the *Table of Nations* such as, for instance, “Javan” (Greece), “Tiras” (Thrace, around modern Bulgaria, which has a number of Aegean islands near its coast such as Samothrace), show the general area of the Aegean civilizations was known, and to some extent focused on in Genesis 10.

The description of Gen. 2:11-14 requires the conclusion that the waters of the Gihon and Pison intermingled, and this may explain why various manifestations of the “Sihor” (Joshua 13:3 – southern border of Promised Land at Judah; Isa. 23:3 & Jer. 2:18 – Nile of Egypt) or “river of Egypt” (Gen. 15:18; Num. 34:5; Josh. 15:4,47; I Kgs 8:65 – southern border of Promised Land at Judah; I Kgs 9:26 – Red Sea waters in Gulf of Aqaba at southern border of Promised Land at Edom), are not called the Pison or Gihon in the Bible. That it *could* have been so named is seen in the fact that in the ancient Greek Septuagint translation, the “Sihor” of the Nile in Jer. 2:18 is said to be the “Geon” (or Gihon); and the Aegean Sea also seems to have been named after the Gihon, *supra*. But the Bible *possibly* remained with the name “Sihor” because it was *both* the Gihon and Pison; and possibly also to confuse the ungodly (Isa. 6:9; Matt. 13:14). If so, then the description of the Promised Land as extending “from the river of Egypt” (the Gihon and Pison) “unto the great river, the river Euphrates” (Gen. 15:18), could use three of the four rivers of Eden (Gen. 2:10-14) as boundary markers. This then would act to make the point that the Promised Land is a *new* Eden. This is also reflected in the fact that Isaiah says, “the Lord shall comfort Zion,” “and he will make her wilderness *like* Eden, and her desert *like* the garden of the Lord” (Isa. 51:3, emphasis mine), i.e., *like* the Garden of Eden (cf. Gen. 13:10; Joel 2:3). Or Ezekiel says of the Promised Land, “they shall say, This land that was desolate is become *like* the Garden of Eden” (Ezek. 36:35, emphasis mine).

That this is the right type of conceptualization gains some support from the ancient Jewish historian, Flavius Josephus (1st century A.D.). Josephus says, “Euphrates ... as well as Tigris, goes down into the Red Sea” (*Antiquities* 1:1:3). He thus evidently sees the waters of the Tigris and Euphrates going down into the Persian Gulf and around to the Red Sea. He says the “Geon runs through Egypt, and denotes what arises from the east which the Greeks call Nile” (*Antiquities* 1:1:3). This indicates that he regarded both

the Red Sea and Mediterranean as part of the Gihon, and then because the Nile River runs down into Egypt from the Mediterranean Sea, he classifies it as the Gihon, i.e., on the same type of principles that led the Septuagint to call the Sihor or Nile the “Gihon” in Jer. 2:18, *supra*.

Josephus further says, “And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges” (*Antiquities* 1:1:3). This helps to explain the statement of one of the four traditional ancient and early mediaeval church doctors of the Western Church, St. Jerome (c. 347-420), who recorded that Jewish commentators known to him, of which Josephus would be one, “believe that” the “Phison” (Greek Septuagint, *Phison* & Jerome’s Latin Vulgate, “Phison”) in Gen. 2:11, “is the River Ganges of India<sup>25</sup>.” Significantly, the heathen Hindu *Flood Story of Manu* amalgamates elements of Adam and Noah, together with local corruptions; and in what looks like a confusion with the story of Adam in Eden, there is reference to Manu and the Ganges or “Gihon”<sup>26</sup>. And certainly parts of India were known in Biblical times e.g., north-west India near the Indus River (Esther 1:1; 8:9; this part of the Indian subcontinent has been part of Pakistan since the partitioning of India in 1947<sup>27</sup>), or the area below the far south of India with the “cinnamon” trade route (Rev. 17:13) which extended from Western Europe to the island of Ceylon or Sri Lanka just south of India. Notably then, in the heathen Hindu *Rig Veda*, the “earth and sky are compared to two wheels at the ends of an axle,” and this depiction of “the earth as a wheel is the usual” Hindu “concept of the earth ... in the shape of flat circular disc<sup>28</sup>,” and Hinduism has also “conceived of the earth as a floating island<sup>29</sup>.” With such a conception in mind, one can understand that Indians leaving the Persian Gulf area and moving into India near the end of the Last Ice Age, although not reaching the eastern area of the Ganges for some time,

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<sup>25</sup> Hayward, C. (translator), *Saint Jerome’s Hebrew Questions on Genesis*, Clarendon, Oxford, England, UK, 1995, p. 31.

<sup>26</sup> See the heathen Hindu *Flood Story of Manu* in Part 2, Chapter 16, section b.

<sup>27</sup> West Pakistan 1947-1972, since 1972 West Pakistan has become Pakistan, since in the events of 1971-1972 East Pakistan became independent as Bangladesh.

<sup>28</sup> Seely, P.H., “The Geographical Meaning of ‘Earth’ & ‘Seas’ in Genesis 1:10,” *Westminster Theological Journal*, Vol. 59, 1997, pp. 231-255, p. 233; citing “Cosmology: Hindu and Jain Cosmologies,” in *The Encyclopedia of Religion*, Editor, Mircea Eliade, Macmillan, New York, USA, 1987, Vol. 4, pp. 109-110; *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Hinduism: Sacred Texts: Vedas: Vedic religion.”

<sup>29</sup> Seely, P.H., “The Geographical Meaning ...,” *op. cit.*, p. 242, citing Buddhist-Sutras, *The Sacred Books of the East 11*, Editor F M. Muller, (Delhi: Motilal Banarsidass, 1963) 45; cf. the Buddhist book, *The Questions of King Milanda* 111:5, *The Sacred Books of the East* 35, 106; “Cosmogony and Cosmology Buddhist” in *ERE* 4, 131; “Cosmology: Hindu and Jain Cosmologies” in *The Encyclopedia of Religion* 4, 108-109.

may have thought in terms of the mingled waters of the Pison and Gihon going through the Persian Gulf. These waters would then *flow east from the Arabian Sea*, then south down past Bombay (or Mumbai) on west coast India, going down between the southern coast of India and northern coast of Ceylon (or Sri Lanka), and then north up the east coast of India into the Bay of Bengal and past Calcutta (Kolkata) into the Ganges River<sup>30</sup>. This concept of the Pison and Gihon waters later mingling, may also explain why these Jewish commentators said it was the “Phison” (LXX & Vulgate) or Pison that so flowed, when clearly on this view it is the Gihon (AV) or Hebrew, “*Giychow*n (Hebrew) or *Geon* (Greek) or *Geon* (Latin) that gives its name to the Ganges.

Ganges is Greek *Ganges* (Γαγγης), found in the Hindi *GA{N dot}GA*; and Sanskrit *ganga* where it means a “swift-goer” from the verbal root,  $\sqrt{gam}$  meaning “to go,” and so the Sanskrit *ganga* is used for a “current” or “river<sup>31</sup>.” In the Greek a double gamma (“g” / γ) has an “ng” sound (e.g., αγγελος is transliterated as *angelos*, from which we get our English word “angel”); and in the Sanskrit the “n” of *ganga* comes from its declension as *ganga*, rather than its root word (of  $\sqrt{gam}$ ). The presence of the “g” would be enough for a link (as in the Aegean), although the presence of both a “g” and “n” in its final form in e.g., Greek and Sanskrit, may also reflect as desire to preserve the “n” of “Gihon” via a suitable declension. Thus e.g., in looking for a suitable word, the Sanskrit speakers may have selected “swift-goer” since its declension of *ganga* preserves the “g” + “n” sound of the “Gihon,” and thus in a derivative way Sanskrit may then have evolved, or possibly already had, the meaning of using “swift-goer” for a “current” or “river.” While this is speculative, it is certainly possible, and when taken with other relevant considerations, in my opinion, quite possible.

Josephus’s type of view was also followed by, for instance, Joachim Vadianus (1484-1551) of St. Gallen in Switzerland, who in his *Summary of the three parts of the earth* (1534/48), considered the four Edenic Rivers are the Tigris, Euphrates, Nile (Josephus’s Gihon), and Ganges (Josephus’s Pison)<sup>32</sup>. And in terms of the linguistic connection underpinning this idea, more specifically, the Ganges of India has also been identified as the Gihon. For instance, in James Gray’s *Topics For Teachers* (1869), when discussing the “Rivers of Eden,” we read that “one” of the “two main theories” for

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<sup>30</sup> Given that the ocean waters mingle, so the Gihon waters do ultimately go on this route to the Ganges, this type of thinking is ultimately defensible even on our different conceptualizations of ocean water flow. “For all oceans are one ocean” on one type of logic or conceptualization.

<sup>31</sup> “Ganges,” *Wiktionary* (<http://en.wiktionary.org/wiki/Ganges>), & “Etymonline” (<http://www.etymonline.com/index.php?term=Ganges>); *Encyclopaedia Britannica CD99, op. cit.*, “Ganges River.”

<sup>32</sup> Also known as Badian (Vadianus) von (of) St. Gallen, whose work, Latin *Trium* (of the three) *terrae* (of the earth) *partium* (of the parts) *Epitome* (Summary) = “*Summary of the three parts of the earth*,” is referred to in Sailhamer’s *Genesis Unbound, op. cit.*, 1st edition, 1996, p. 217; 2nd edition, 2011, p. 227.

the location of Eden, “places Eden south of the present sources of the Euphrates and Tigris, and assumes that the other two rivers were branches of these.” And concerning the Gihon, he says, in “searches for ... the Gihon ...,” though “many” “rivers” “have been suggested,” the “Ganges seem as likely” a possibility “as any<sup>33</sup>.”

I thank God that on my sixth trip to London, UK (Oct. 2012-March 2013), I traveled *en route* to London via a number of places, including India. My interests included Protestant missionary work and old earth creationism. Most of my time was spent in, or near, Calcutta, where I saw the Hooghley River which is a tributary of the Ganges River - a river which *quite possibly* took its name from the Gihon River.



Gavin at the Hooghley River in Calcutta, India, a tributary of the Ganges, Oct. 2012.

But I also took a trip from Calcutta to Varanasi or Banaras on the Ganges River. This river is strongly associated with heathen Hindu rituals, which are an example of those who have “worshipped and served the creature more than the Creator” (Rom. 1:25).

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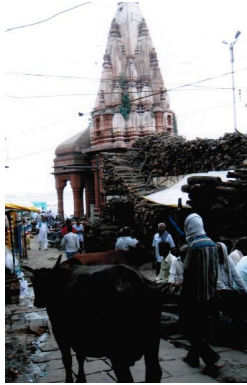
<sup>33</sup> James Comper Gray’s *Topics For Teachers, A Manual for Ministers, Bible Class Leaders, and Sunday School Teachers*, Elliot Stock, London, 1869, “Rivers of Eden” at p. 164. “The other” of these “two main theories” for the location of Eden, says Gray, “refers Eden to some point north of Ararat, and searches for the Pison and the Gihon among surrounding rivers” (*Ibid.*). A third broad theory locates Eden at various theorized places inside of Mesopotamia.



The Indian Ocean connects to the Persian Gulf through the Gulf of Oman; and like Banaras or Varanasi on the Ganges River, which comes from Indian Ocean waters up through the Bay of Bengal, so too, India's big port cities are fed from the Indian Ocean, with waters up through the Bay of Bengal to Calcutta on the east coast, and waters up through the Arabian Sea to Bombay on the west coast. And on the streets of the Ganges River city of Varanasi, the importance of these big Indian Ocean port cities of Calcutta and Bombay impact on the names of shops in the local Varanasi culture. *Photos from the streets of Banaras or Varanasi amidst the bicycle rickshaws one hires to get around town.* Above: "Calcutta Commercial Company" (left & right) with Gavin (right), October 2012. Below: "Bombay" Shoe Shop (left); & a "Banaras" Silk Shop (right) on narrow streets that lead to the Ganges River heathen Hindu Temple area, October 2012.



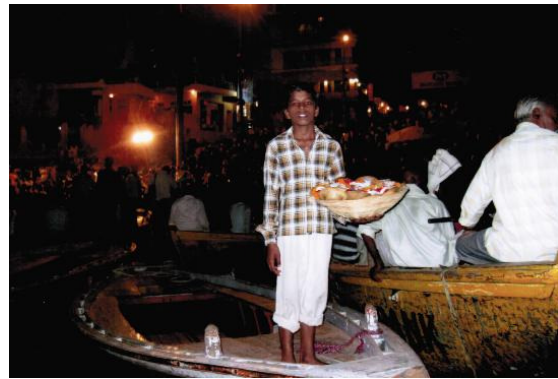
The two boat trips I took, a night-trip, and then a morning trip, started at a wood burning heathen Hindu crematorium (for more expensive cremations), and the morning trip U-turned at an electric burning heathen Hindu crematorium (for cheaper cremations). These relate to heathen Hindu rituals of casting a person's ashes on the Ganges River.



The main heathen Hindu Temple on the Ganges, “Monikarnika Ghat,” with wood burning cremations near the docks where our two Ganges River boat trips start. Oct. 2012.



Ganges River night boat-trip to see heathen Hindu fire ritual, passing one of a number of Maharaja Palaces (c. 600 years old). October, 2012.



Heathen Indian boy sells candles to float on Ganges as part of heathen Hindu ritual for they “worshipped and served the creature more than the Creator” (Rom. 1:25).



Night-time Ganges River heathen Hindu fire ritual ceremony, Varanasi, October, 2012. Is the connection of heathen religion and the Ganges River derived from the fact that it is named after the Gihon River (Gen. 2:13), but perverted to idolatrous heathenism?



Second Ganges River boat trip, just before sunrise. Varanasi, India, Oct. 2012.



The morning after the night before, idolatrous flower offerings to the Ganges.



A Maharaja Palace (right) & heathen idols on pink columns (left), c. 1 hour after first light.



Heathen Hindu ablutions in early hours. The Ganges is attributed magical qualities.



“Here comes the sun.” Sunrise on the Ganges, at Varanasi, India, Oct. 2012.



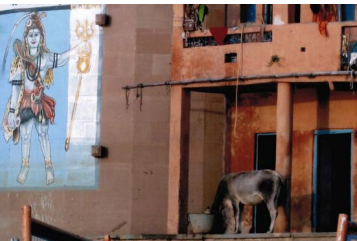
Heathen Hindu ablutions & prayer, early morning near Munshighat on Ganges River.



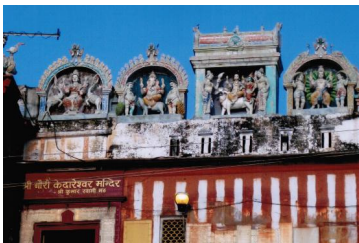
Heathen Hindu ablutions in early morning at Raja Ghat on the Ganges River.



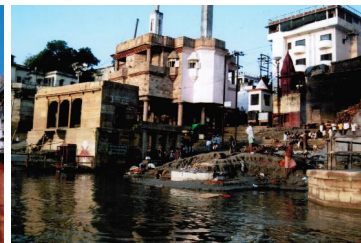
Heathen Hindu ablutions & prayer, early morning near Raja Ghat on the Ganges.



Heathen Hindu god (left) & Hindu cow (right), Ganges River, India, Oct. 2012.



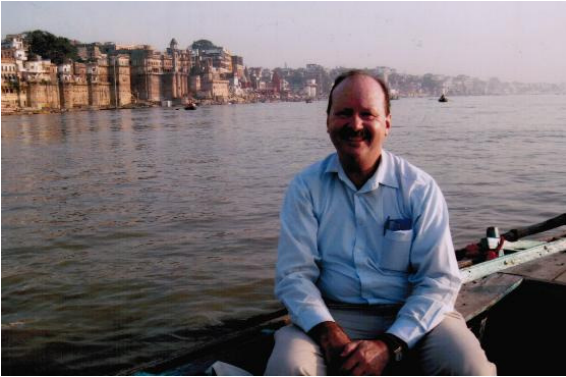
Abominable idols, they “changed the glory of God into an image” (Rom. 1:23).



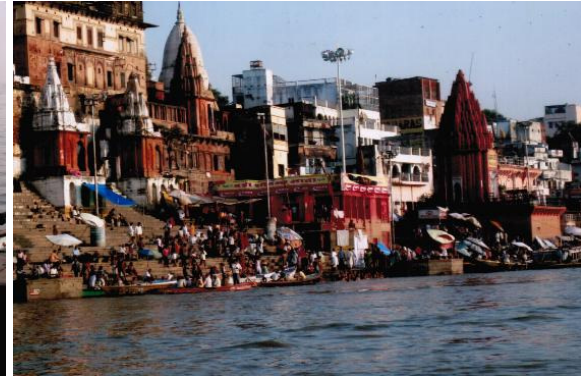
Pink building is electric fire burning pagan crematorium, where boat U-turns to return.



Looking back as current takes rowing boat back to wood fire Manikarnika Ghat crematorium.



Gavin on the Ganges River, Banaras, India, on return trip in rowing boat with oarsman.



Return trip down Ganges River, in the early morning, Varanasi, India, October 2012.



Exit Ganges River area by following this brick path design which goes past St. Peter English School. Varanasi, India, Oct. 2012.



Back on the streets of Banaras or Varanasi, in a bicycle rickshaw, Gavin's "taxi-driver" takes him past St. Thomas' Church. St. Thomas the Apostle is remembered on 21 Dec. in the 1662 Anglican *Book of Common Prayer* & according to tradition he first brought Christianity to India. Oct. 2012.

My interests on this trip to India included the work of Great Protestant Missionary Movement (e.g., Henry Martyn, Adoniram Judson, William Carey, & John Pratt), and also matters to do with old earth creationism (e.g., Henry Alcock, & the Ganges). On the one hand, these photographs from my October 2012 trip to India very clearly remind us that the heathen Hindus are in desperate need of Protestant Christian Missionary work, and the saving gospel of Jesus Christ who died in our place and for our sins at Calvary before rising again on the third day. These heathen Asiatic Indians are in desperate need of the gospel of grace, "The just shall live by faith" (Rom. 1:17). For they have "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23); and being far gone in heathenism, they have "worshipped and served the creature more than the Creator who is blessed for ever. Amen" (Rom. 1:25). But on the other hand, the two largest heathen



religions in the world are Hinduism and Buddhism, and Buddhism is a spin-off from the parent religion of Hinduism. Thus when we understand that the Ganges River quite possibly took its name from the Edenic Gihon River of Genesis 2:13, we better understand that the heathen Hindus may have perverted a religious memory of Eden and the Gihon dating back to the time of original monotheism. I.e., it became regarded by these heathens as a so called “sacred river” because it was conceptualized as coming from the Gihon River of Eden, so that in time the Gihon or Ganges River became connected with pagan religious corruptions as the heathen Hindus “changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen” (Rom. 1:25).

Therefore we see in the Ganges River of India, a possible preservation of the name of the “Gihon” to the *east of Eden*, which is now under the waters of the Persian Gulf. This compares with the preservation of the Gihon’s name *west of Eden* with the Aegean Sea of the Mediterranean, with Gihon waters flowing from the Mediterranean Sea down the Nile of Egypt which may thus be called the “Gihon” (Josephus’s *Antiquities* 1:1:3), Gihon waters flowing from the Mediterranean Sea down the Wadi Al-Arish which as ancient Israel’s southern border may thus be called the “Gihon” (Jer. 2:18, LXX), and the Gihon Spring of Jerusalem in Israel (II Chron. 32:30). To the question of “Why?” the ancient tradition evident in Josephus calls the eastward waters going to the Ganges after the Pison (“Phison” in Josephus’s *Antiquities* 1:1:3), when the name “Ganges” clearly indicates an etymological origin from “Gihon,” and the westward flowing waters “Gihon,” the answer though conjectural, strikes me as multifaceted. Firstly, by saying the Ganges was named after the Pison, Josephus is indicating that it is understood that the waters of these two rivers now intermingle as one, due to the obvious etymological link of the “Gihon” (Greek, *Geon* / Γηων) and “Ganges” (Greek, *Ganges* / Γαγγης). Secondly, this *implies* that in Eden, the Pison was considered to be an eastern side exit river from Eden, and the Gihon a western side exit river from Eden, as shown in my model’s map, *supra & infra*. And thirdly, the name of the “Gihon” was clearly used in connection with Israel (Jer. 2:18, LXX & II Chron. 32:30), to signify it was a new Eden, and this factor would surely have to give the priority to using “Gihon” for the western waters, and then as a corollary to this, “Pison” for the eastern waters.

A further matter relevant to all of the etymological connections that I have argued for between the “Pison” and “Persia” with e.g., the Persian Gulf; and the “Gihon” with the Aegean Sea in the Mediterranean Sea, and flowing from this the Nile (with Josephus’s designation of this as the Gihon in *Antiquities* 1:1:3); and the Gihon giving its name to the Ganges of India (James Gray’s *Topics For Teachers*, 1869; & understood as mingled waters from the Pison and Gihon, said to be from the Pison by Josephus’s in *Antiquities* 1:1:3); the southern border of the Promised Land as the “Gihon” (Jer. 2:18, LXX); and the Gihon Spring in the capital city of the Promised Land (II Chron. 32:30); is that *the holistically, sum of the total argument is greater than the individual addition of each argument considered in isolation*. Thus there is a *cumulative strength from these arguments when they are put together, just like the cumulative strength of a bundle of sticks is stronger than the strength of each of the individual sticks considered separately*. Therefore, in considering the four rivers of Eden, the combined effect of these place

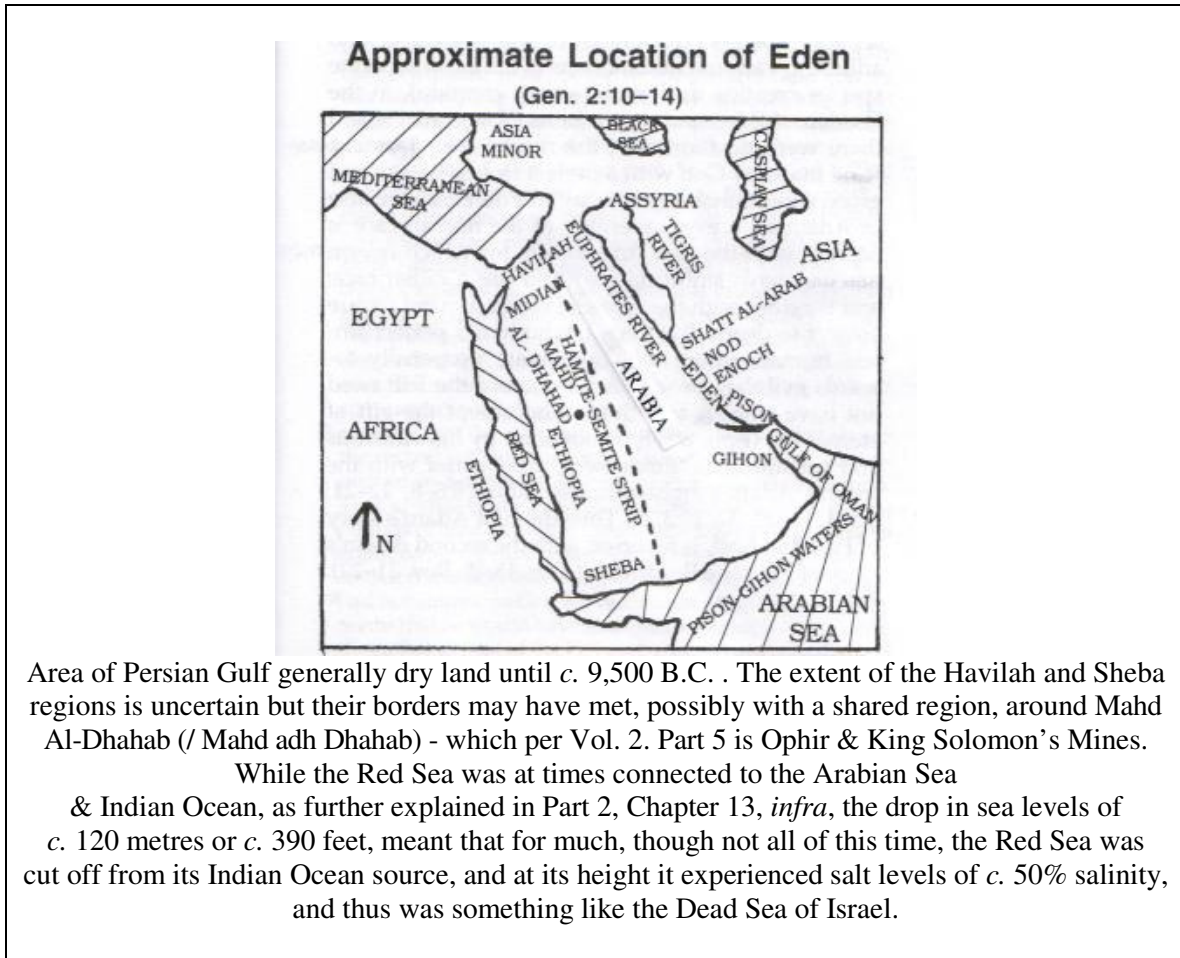
names all being at key points of civilization, with Mesopotamia in South-West Asia (Tigris & Euphrates Rivers, e.g., the Sumerians), India in Central Asia (Ganges from Gihon), and Asia Minor (Aegean Sea from Gihon), as well as Europe (Aegean Sea from Gihon, Greece), and Africa (the Nile of Egypt called the Gihon), is that it indicates that *centres of civilization spread out from the Land of Eden now under the waters of the Persian Gulf as the waters rose in the Persian Gulf in connection with the ending of the Last Ice Age, transporting civilization into South-West Asia, Central Asia, Asia Minor, Europe, and Africa.* I shall return to elements of this important insight in Volume 1, Part 2, Chapter 18, “Mesopotamia c. 4,150-2,200 BC ...,” *infra*.

It might also be remarked, that the intermingling of the waters from the Pison and Gihon to form a joint Pison-Gihon water-way that did “compasseth” what in Moses’ day were called Havilah and Ethiopia (Gen. 2:11,13); is contextually similar to the intermingling of Tigris-Euphrates waters in the Shatt al-Arab to feed the Edenic water-way. Although he was not a Christian, Edwin Brewster (1866-1960) pointed out that in Genesis, pre-Flood place names are the same as post-Flood geographical features<sup>34</sup>. E.g., the Tigris and Euphrates are both mentioned in Gen. 2:14, and we read that the Tigris or “river ... Hiddekel ... goeth toward the east of Assyria.” This is also consistent with old earth geology as seen in reference to the presence of antediluvian “pitch” (Gen. 6:14), indicating massive plant death had occurred in “the generations ... of the earth” (Gen. 2:4) in the time-gap between the first two verses of Genesis 1. Thus on the one hand, having e.g., “the same rivers,” shows that the face of the earth was not radically changed by Noah’s flood, as claimed by those of the young earth creationist flood geology school of e.g., Price (or later Whitcomb and Morris), which in Brewster’s words, “flatly contradicts the Bible.” But on the other hand, to some extent Brewster overstated his case, since there are no later Biblical references to the Land of Eden as defined by these borders (Gen. 2:10-14)<sup>35</sup>, or “the Land of Nod, on the east of Eden” (Gen. 4:16), or “the City ... of ... Enoch” (Gen. 4:17), or the Gihon and Pison *in the region of their connecting* to the Tigris and Euphrates, or their dividing point before they joined up in the Arabian Sea. Hence while I agree with much of Brewster’s point, I also qualify it by saying that clearly some topography of the area has changed since Noah’s time, specifically, the flooding of the Persian Gulf which since the ending of the last ice age is, on my model, now under water.

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<sup>34</sup> Numbers’ *The Creationists*, pp. 96,117.

<sup>35</sup> Some look to “Eden” in Isa. 37:12, which being said to be in “Telassar” which included e.g., “Gozan” and “Haran,” both of which were in northern Mesopotamia, is identified as “Beth-Eden” in north west Mesopotamia (Dowely’s *Atlas of the Bible*, *op. cit.*, p. 43; & “Possible location of the Garden of Eden” Map in: *The New Open Bible Study Edition of the New American Standard Bible* 2nd edition of 1977, Thomas Nelson Publishers, Nashville, Tennessee, USA, 1990, p. 7). But even here it is clear that this Biblical reference gives no itemization of any connected waterways to e.g., the Gihon or Pison, and so it is also reasonable to consider this was a different Eden.



Since the later Biblical focus starts from the time of Abraham (b. c. 2,206 B.C.), these facts are consistent with my theory that at, or including the time of Olson's flood c. 9,500 B.C., the area of the antediluvian's world was progressively going under the waters of the Persian Gulf. Nevertheless, the general plausibility of a Flood in this region has been shown by Olson, who demonstrated the existence of two basins in the Persian Gulf, and during the late Ice Age the western basin had rich soil and sunshine. Thus he says, "It might even be the site of the Garden of Eden." Or on my model, possibly the fertile legacy of Eden's environs. But it is also possible that Eden and its environs was somewhere else in this same general area of south-west Asia now under the waters of the Persian Gulf, and either it was totally destroyed by The Flood and / or some other environmental factor or factors, or its remains have not been discovered. But Olsen says c. 9,500 B.C. the eastern basin flooded due to glacial melting, and this caused a sudden flood in the western basin killing nearly all people and domestic animals, with a few survivors reaching the Zagros Mtns' foothills either "by ark or by land" where they re-established agriculture and housing<sup>36</sup>.

<sup>36</sup> Olson, W.S., "Has Science Dated the Biblical Flood?" *Zygon: Journal of Religion & Science*, Vol. 2, 1967, pp. 274-277.

Olson's glacial melt theory cannot be correct since it means the antediluvian's homeland remained "submerged under the waters of the Great Flood<sup>37</sup>;" but Gen. 8:3 says Noah's Flood waters "returned" after The Deluge. Moreover, his flood of c. 11,500 years ago is too late in time to be a universal flood since man spread out from South-West Asia before this time as seen by Cro-Magnon in the fossil record c. 33,000 B.C. (on my model after a Noachic Flood on a best estimate of c. 35,000 B.C., although I allow for a possible Noachic Flood date range of c. 50,000 B.C. +/- 16,000 years).

And that the Noachic Flood was indeed universal to all mankind is seen in *The Table of Nations* in Gen. 10. Bernard Ramm claims, e.g. "The Table of Nations ... gives no hint of any Negroid ... peoples<sup>38</sup>;" and Davis Young claims that it is limited to the "world of the Semites<sup>39</sup>." But this is clearly incorrect. In the eight on Noah's Ark, one has the common ancestry to e.g., the Hamitic north-east African Negroids from Cush (Gen. 10:6,7); Hamitic North African Mediterranean Caucasoids from Phut (or Put or Libya) and Mizraim (or Egypt) (Gen. 10:6), Semitic Mediterranean Caucasoids from e.g., Asshur, Arphaxad, and Aram in south-west Asia (Gen. 10:22), Shemitic Australoids from Elam (Gen. 10:22), and Japhetic white Caucasian Caucasoids from e.g., Tarshish, Spain in Europe (Gen. 10:4). This common ancestry to e.g., African Negroids, Asiatic and Australian Australoids, Mediterranean Caucasoids, and white Caucasian Caucasoids, means that in Noah's family one has certainly gone far enough back to also have the common ancestry for the rest of the human race, and thus the Flood had to have been anthropologically universal.

Furthermore, the Rainbow Covenant clearly applies globally. If the flood was limited to a portion of mankind, then the message would surely be, *It could happen again!* But the clear message of Gen. 9:8-17 is, *It cannot happen again!* Therefore "the earth" of the Rainbow Covenant in Gen. 9 (e.g., Gen. 9:14), *must* mean the human inhabited world and the animals of that world, which due to man's expansion in Gen. 9 & 10 is so geographically widespread as to be safe from a second anthropologically universal flood.

But though Olsen's model is clearly flawed, some of his Persian Gulf work remains valuable. These same contour lines which allow for "a sudden and catastrophic flooding in the area of the Persian Gulf" by natural causes around 11,500 years ago on Olsen's model<sup>40</sup>, also mean these basins may have been supernaturally flooded before this time, and with an associated downpour and flooding of west coast Iran together with parts of Iraq and the Arabian Peninsula also known as Arabia, taken Noah's Ark at maximum

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<sup>37</sup> *Ibid.*, p. 277.

<sup>38</sup> Ramm, B., *The Christian View of Science & Scripture*, Paternoster, London, UK, 1955, p. 234. Cf. Ramm's similar erroneous claim about Mongoloids not being on *The Table of Nations* discussed in Part 2, Chapter 15, "Race Creation ...," *infra*.

<sup>39</sup> Young, D., *The Biblical Flood*, Eerdmans, Michigan, USA, 1995, p. 312.

<sup>40</sup> Bailey, L.R., *Noah*, *op. cit.*, pp. 40-43, 46, 51.

extent to the present Zagros Mountains' foothills. However, given that the Zagros Mountains' foothills do not fit the description of the Ark landing on "the mountains of Ararat" (Gen. 8:4) as the flood waters went down, this type of model requires modification. Thus this requirement more likely means that an area which was formerly part of the Zagros Mountain Range, but is now under the waters of the Persian Gulf, are "the mountains of Ararat" (Gen. 8:4). But though this area formerly had such mountains, these would now have been eroded by the action of thousands of years of sea water in the Persian Gulf. Thus such "mountains of Ararat" (Gen. 8:4) were on the local "earth" under the "heavens" (or sky) on "the earth" of the antediluvian's "world" (cf. Gen. 7:19; Matt. 12:42; Heb. 11:7; II Peter 3:6,7).

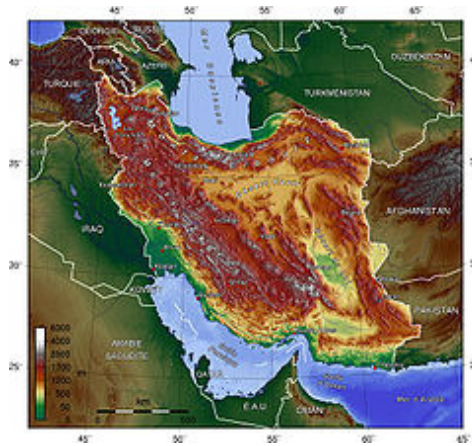
Therefore, might these basins be "the fountains of the deep"? Or might water from a number of Shatt al-Arab exists be "the fountains of the deep"? (Gen. 7:11; 8:2). Or might a combination of both be different instances of "the fountains of the deep"? These are not the only two possibilities that have been conjectured. For instance, Hugh Ross thinks "the fountains of the deep" were underground aquifers<sup>41</sup>. But *if* "the fountains of the deep" were *only* these two basins, then this seems inconsistent with the fact that we read, "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated" (Gen. 8:2,3). For how could such basins be "stopped" once they were flooded? Therefore, at the very least, this seems to require that another source of water is additionally referred to, either therefore being the sole source, or a source that continued in conjunction with the earlier flooding of these basins as some further "fountains of the deep" after these basins were flooded. Thus *if* "the fountains of the deep" were Shatt al-Arab exists, presumably being "broken up" (AV) or burst open (Hebrew, *baqa'*) at various points from a greater than usual flow of Tigris-Euphrates water, then these would have quite literally kept flowing into the flood region till they were "stopped" from having this effect by the return to normal water flow levels from the Shatt al-Arab. Given that combinations of water sources are possible, e.g., "the fountains of the deep" might have included both Shatt al-Arab exists *and* these two basins flowing from melted ice, rain water, together with Tigris-Euphrates water *until the basins were covered by The Flood waters*; and thereafter, only the Shatt al-Arab exists; other additional sources might also be possible. E.g., water from ice melting on one or more sides of the flood area *might* have constituted some temporary "fountains of the deep."

The fact the Zagros Mountains extend from the Armenian Knot, southeast along the Iraqi border, down to the Persian Gulf's more northerly shore in southern Iran; plus the fact that by the time Moses wrote Genesis the south-east "Ararat" border was the Zagros

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<sup>41</sup> Ross's *The Universal Flood* (1991), Video, Trinity Broadcasting, Reasons To Believe, California, USA, 1991. Ross here dated Noah's Flood to c. 12,000 years ago, though he has since revised his Noachic Flood date to "roughly 20,000 to 30,000 years ago" (2005) Ross & Rana, *Who Was Adam?*, *op. cit.*, p. 47; and allowed in *The Genesis Question*, *op. cit.*, p. 111, for the possibility of a Noachic date of "between 35,000 and 47,000 B.C." (2001).

Mountains south-east of Lake Urmia<sup>42</sup>; must fairly raise the possibility that Holy Moses reflects a tradition that the Ararat or Armenian Mountain Range (Gen. 8:4)<sup>43</sup> included all of the Zagros Mountains and thus its southern regions. The distinction between the Ararat mountain range ending and the Zagros mountain range beginning around Lake Urmia is one way of looking at the matter, but it is not the only way of looking at the matter. In support of my view, I note that one of the many Flood Stories further discussed in Volume 1, Part 2, Chapter 16, “Some Gap Creationist type Stories & Flood Stories from around the world,” section b, “Some Flood Stories from around the world,” *infra*, is the Gilgamesh Epic, and this says on Tablet XI, lines 140-141, “the Ark on the Mountain of Nisir grounded<sup>44</sup>.” Thus while the fact that this flood story places Noah’s Ark on the Zagros Mountains is regarded by some as a contrast to the Biblical account which says “the mountains of Ararat” (Gen. 8:4), by contrast, I would see this as a broad point of agreement between the Biblical account and the corrupted Accadian (Akkadian) account of the Gilgamesh Epic from the Royal Library of the Assyrian king, Ashurbanipal (7th century B.C.) which thus preserves a more ancient tradition that the Ararat Mountain Range includes the Zagros Mountains.



The Zagros Mountains<sup>45</sup>.

<sup>42</sup> Bailey, L.R., *op. cit.*, p. 57.

<sup>43</sup> Hebrew *har* here can mean “mountains” (AV) or convey the idea of a *hill-country* as in Joshua 17:18, or a *mountain-range* as in Ps. 68:16 (*Brown-Driver-Briggs Hebrew & English Lexicon* at *har*).

<sup>44</sup> “The Epic of Gilgamesh,” translated by R. Campbell Thompson (1928) (<http://sacred-texts.com/ane/eog/>) at “The Eleventh Tablet: The Flood.”

<sup>45</sup> “Zagros Mountains,” *Wikipedia* ([http://en.wikipedia.org/wiki/Zagros\\_Mountains](http://en.wikipedia.org/wiki/Zagros_Mountains)).

Therefore, on my model, what are now called the “Zagros Mountains” are conceptualized as part of the wider Ararat Mountain Range extending down to the Persian Gulf, and before it was flooded, into the Persian Gulf itself with mountains that have been eroded in this area, and also what are now islands of the Persian Gulf formerly being some of the mountains of Ararat. Thus what in terms of Biblical language would be “the Ararat Mountain Range,” could with some reference to the later designation of the southern part of this mountain range as the “Zagros mountains,” be also styled, “the Ararat-Zagros Mountain Range.” For the issue of exactly where the lower limit of the chain of mountains forming the Zagros Mountain range ends is also a matter of subjective assessment<sup>46</sup>. In Gen. 8:4, the Hebrew *ʾararat* is found in the Septuagint as Greek *Ararat*, and in the Vulgate as Latin *Armenia*. That some of its more northerly regions include Nineveh (the general area preferred on Ross’s model in the foothills just north of Nineveh<sup>47</sup>), is seen by the fact that in the Apocryphal Book of Tobit or Tobias, we read of how in “Nineveh,” certain “Ninevites” “fled into the mountains of Ararath” or “Ararat” (Tobit 1:17,19,21, Apocrypha). In the Septuagint, this is Greek *Ararat* or *Ararath* (Tobit 1:21, LXX Apocrypha<sup>48</sup>). Thus the Ararat mountains extend from Armenia in the north, down to the inland area of Iran; and also the more northerly shore line of southern Iran down to an area near the Persian Gulf. And so before it was flooded in connection with the ending of the Last Ice Age, on one way of looking at it, this mountain range extended into the Persian Gulf itself. Thus on this view, what are today some of the islands of the Persian Gulf, as well as any former mountains eroded by sea water during the Holocene flooding of the Persian Gulf, would have been at the time of Noah’s Flood c. 35,000 B.C., mountains at the lower southern end of the Ararat mountains.

Where then did Noah’s Ark rest? In my Persian Gulf Eden and Noah’s Flood model of 1997, I thought that Noah’s Flood “could have taken Noah’s Ark to the Zagros Mtns’ foothills i.e., one of ‘the ends of the earth’ under the ‘heavens’ / sky on ‘the earth’ of the antediluvian’s ‘world’<sup>49</sup>.” But I then came to realize that this could not be correct, since the depiction of Noah’s Flood in the context of the antediluvian’s world in which “the waters prevailed exceedingly upon the” local “earth, and all the high hills, that were under the whole heaven” of that local earth, “were covered” (Gen. 7:19), was a picture of flood waters rising over mountains, and then as the flood waters dropped down, Noah’s ark came to rest on such mountains. This means that Noah’s Ark would have had to come to rest on what was then a hilly area in the Land of Eden. Depending just where

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<sup>46</sup> See e.g., U.S. Naval Oceanographic map, Swift *et al*, *op. cit.*, p. 238.

<sup>47</sup> Ross’s *The Universal Flood* (1991), *op. cit.* .

<sup>48</sup> The Greek reading *Ararat* is found in e.g., *Codex Alexandrinus* (5th century, British Library, London, UK) and *Codex Sinaiticus* (4th century, British Library, London, UK); whereas the Greek reading *Ararath* is found in *Codex Vaticanus* (4th century, Rome, Vatican City State) (Rahlfs-Hanart’s Septuagint).

<sup>49</sup> *Perspectives on Science and Christian Faith* (PSCF), 1997, Vol. 49, pp. 252-263 at p. 259.

the flood extended to inside the present Persian Gulf, this would possibly be on either what are now Islands of the Persian Gulf, or mountains since eroded away by the waters of the Persian Gulf. In my opinion the latter is a more likely possibility on the data presently available to me, since I know of no evidence of a fresh-water flood large enough to have covered one or more relevant islands in the Noachic date range of *c.* 50,000 B.C. +/- 16,000 years, let alone at the time of my best estimate for Noah's Flood on the presently available data of *c.* 35,000 B.C. . Of course, if such evidence is forthcoming in the future, then I am prepared to consider it; but I am presently doubtful of such a possibility since it would imply a much larger flood than I think likely.

These same topographical requirements of Gen. 7 & 8 which preclude the possibility of Noah's Ark coming to rest in the foothills of the Zagros Mountains as I earlier proposed in 1997; also act to rule out any possibility of a Mesopotamian location for Noah's flood which by definition must look to some lower mountains or foothills as the resting place for Noah's Ark. Rather, there is a requirement of an area that is fairly flat relative to some high hills, with some distance to the higher parts of the Ararat mountain range, so that one can isolate a local world that was flooded in a flood basin area. Hence in 2007, in *Perspective on Science and Christian Faith* (PSCF) I criticized Hugh Ross's Mesopotamian Noachian Flood model for its idea of Noah's Ark going to simply such lower hills or foothills, in his instance, more north in the foothills of Ararat in Mesopotamia, *c.* 20-50 miles or *c.* 35-80 kilometres north of Nineveh<sup>50</sup>. Thus in support of this criticism by Seely, I said, "the picture of Gen. 7:19 requires that the mountains be covered with water, upon which the ark comes to rest." And "the Mesopotamian flood plain cannot be meant on Ross' model of the mountains of Ararat. But as I have previously shown, the flood may be placed in the Persian Gulf which was then dry land (McGrath, ... [PSCF, Vol. 49, 1997, pp.] 258-9). There are many little islands now there, which may have been the 'high hills' first covered, and then uncovered after the flood. Thus I think 'Ararat' originally referred to this region, and was probably later extended to include the Zagros mountains and present day Ararat mountains. (If anything of Noah's ark survives, and possibly it does not, these islands would be a good place to look for it)<sup>51</sup>." Though due to further research since 2007 on the size of a Noachic Flood needed in order to cover these islands, coupled with further research on a more precise probable size for the World of Eden from the time of Adam to Noah, I would no longer think the islands of the Persian Gulf are likely to be the relevant "high hills" (Gen. 7:19), *supra*, I would nevertheless continue to maintain that the basic point both Seely and I made in 2007 rules out a model that sees the Ark resting in foothills such as those of Nineveh (as argued by Ross), or the present Zagros mountain range going down to the shoreline of the present Persian Gulf (as argued by myself in 1997).

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<sup>50</sup> Ross's *The Genesis Question, op. cit.*, pp. 151 & 170.

<sup>51</sup> McGrath, G.B. (myself), "The Gap [School View] in [Genesis 1 on] Creation," *Perspective on Science and Christian Faith*, Vol. 59, No. 4, Dec. 2007, pp. 318-319 at p. 319.



And I further state in my 2007 critique of Ross's Noachian Flood model, "Ross's Mesopotamian flood theory ... lacks credibility during the last Ice Age 10,000-70,000 years ago, due to the cold inhospitable Mesopotamian conditions which would not sustain the garden of Gen. 3 or civilizations described in Gen. 4-9. In a manner something like, though not identical with, Eskimos, any human beings in Mesopotamia during the last ice age would have moved in and out of ice conditions as they journeyed around this region (Brice, W.C., *South West Asia: A Systematic Regional Geography*, Univ. of London, 1966, Vol. 8, pp. 7,11). By contrast, the Persian Gulf was a warm area full of sunshine (49 PSCF 259)<sup>52</sup>." Ross later modified his model to include *both* Mesopotamia to the north and the Persian Gulf region to the south, and this union of regions relates to his overly limiting concept of "the mountains of Ararat" (Gen. 8:4) as being in Mesopotamia, so that his model still fails to recognize that Mesopotamian conditions during the time of Noah's Flood continue to preclude it as a Land of Eden candidate<sup>53</sup>. But he has made some progress in this direction in his article, "The Location of Eden" (2014) in which in addressing a model that considers Eden was in Armenia, he says he thinks the Pison and Gihon are "the Karen and Wadi Al-Batin riverbeds flowing into the Persian Gulf." "Since most of the Persian Gulf was dry land at that time, the four rivers would have come together in what is now the southeastern portion of the Persian Gulf." (By contrast, on my understanding of the Ararat-Zagros mountain range and Gen. 8:4, I would look to a more north-eastern portion of the Persian Gulf.) "Such a warm, lush location explains why Adam and Eve did not need clothes (Armenia, by contrast, would have been quite cold). Since a large aquifer exists under the Persian Gulf, it also explains the springs mentioned in Genesis 2:6<sup>54</sup>."

However, even here, Ross's identification of these water-beds is James Sauer's identification of the Pison & Gihon<sup>55</sup>. But this is not sustainable on Sauer's model (1996) since his article says that the relevant "satellite photo" of Arabia shows "part of a river channel ... that crossed the Arabian peninsula from about 10,000 B.C. ... until 3500-2000 B.C. ..., when it dried up<sup>56</sup>." However Ross's proposed Noachic Flood date

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<sup>52</sup> *Ibid.* .

<sup>53</sup> Cf. Part 2, Chapter 13, *infra*.

<sup>54</sup> Ross, H., "Q[uestion] & A[nswer]: Four Rivers & the Location of Eden," *Today's New Reason To Believe (Reasons To Believe Email Articles*, 10 April 2014); citing Ross, H., "The Location of Eden," *Reasons To Believe*, California, USA, 10 April 2014 (<http://www.reasons.org/articles/q-a-four-rivers-and-the-location-of-eden>).

<sup>55</sup> This identification of the Pison & Gihon is James Sauer's idea in: Sauer, J.A., "The River Runs Dry – Creation Story Preserves Historical Memory," *Biblical Archaeology Review*, Vol. 22, No. 4, July / Aug. 1996, pp. 52-57,64; referred to in Hill, C.A., "The Garden of Eden: A Modern Landscape," *Perspectives on Science & Christian Faith*, Vol. 52, No. 1, March 2000, pp. 32-33,37-38.

<sup>56</sup> Sauer, J.A., "The River Runs Dry ...," *op. cit.*, pp. 53-54.

of *c.* 18,000-28,000 B.C. (2005) within wider possible parameters of up to *c.* 33,000-45,000 B.C. (2001) are a good deal earlier than this Holocene Period.

Thus in terms of the geographical requirements for Noah's Flood, on the one hand, both my Persian Gulf model, and Hugh Ross's original Mesopotamian Flood model, or following my 2007 critique his later revised Mesopotamia and Persian Gulf model<sup>57</sup>, both fit the requirements of firstly, being in a flat flood plain near the Tigris and Euphrates Rivers (Gen. 2:14); and secondly, being within proximity to the Ararat mountains (Gen. 8:4). But on the other hand, only my Persian Gulf model meets the additional requirements of firstly, an area with a warm climate capable of sustaining cattle and agricultural farming (Gen. 4:2-4) in an era before Noah's Flood, which I date at *c.* 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of *c.* 35,000 B.C., and which Ross dates to "roughly 20,000 to 30,000 years ago"<sup>58</sup>, (2005), though he has allowed for the possibility of a date for Noah "somewhere between 35,000 and 47,000 B.C." (2001)<sup>59</sup>; and secondly an area that is fairly flat relative to some high hills (Gen. 7:19), with some distance to the higher parts of the Ararat mountain range, so that one can isolate a local world that was flooded in a flood basin area in which the water first rose over the hills, and then returned to leave Noah's Ark in some mountains. That is because in both instances Ross still links the area of the Persian Gulf and Mesopotamia for Noah's Flood, and these conditions do not apply to Mesopotamia. Hence his model is too large, and he needs to "down-size" it to just a portion of the Persian Gulf. To the extent that as at 2014 he is now proposing this as a possible model of Eden, *perhaps the message is finally starting to get through to him!*

At a much later date than on my model, which puts Noah's Flood at *c.* 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of *c.* 35,000 B.C., Olson considers that *c.* 9,500 B.C. "by ark or by land," the Noachic Flood survivors ended up in the area of "Karim Shahir, in Iraq"<sup>60</sup>. Since Karim Shahir (co-ordinates *c.* 35° 33' North, 44° 58' East) is *c.* 2,600 ft above (present) sea level; this means Olson allows for a flood that may have reached around the 800-1,000 metres or the 2,600-3,000 feet contour line. Such a flood may have covered the west coast of Iran, Mesopotamia up to about Nineveh, across from there to the west of the Euphrates, down from there over about a third of the eastern part of the Arabian Peninsula, and water may have then gone around the southern and western coastal rims on the Arabian Peninsula. In broad terms, this is the same type of area that Ross has argued for on his revised model. On this type of Olsen-

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<sup>57</sup> E.g., Ross's *In the Days of Noah*, 2010, *op. cit.* .

<sup>58</sup> Ross & Rana, *Who Was Adam?*, 2005, *op. cit.*, p. 47.

<sup>59</sup> Ross's *The Genesis Question*, *op. cit.*, p. 111. This was in the context of his Mitochondrial Noah idea which he has now abandoned in favour of Mitochondrial Adam. But it still shows Ross is prepared to allow for a Noah at these type of dates, though he prefers a lower date.

<sup>60</sup> Olson, *op. cit.*, pp. 276-277.

Ross model, “the high hills” that then existed in the Persian Gulf might have been *c.* 1,000 metres. But I think this model can be safely dismissed. On the one hand, whether put by Olsen or Ross, it meets the criterion of being in a flat flood plain near the Tigris and Euphrates Rivers (Gen. 2:14) i.e., a Mesopotamian and Persian-Gulf flood; and secondly, being within proximity to the Ararat mountains (Gen. 8:4). But on the other hand, it fails other criteria, e.g., concerning temperature, it does not fit the warmer conditions of the Land of Eden in the more northerly Mesopotamian area. How e.g., could the animals on the Ark from a warmer climate, reasonably survive in these colder northerly conditions? And why is there no evidence for such a flood with a flood deposit in e.g., the region of the proposed resting place of the Ark? While this might be reasonably explained by erosion for a very small area; it is inconceivable for such a vast area of Mesopotamia as proposed on an Olsen-Ross type of model.

The same problem as found in the Persian Gulf of a hostile environment emerges for part of the area north of the Persian Gulf. Thus in *c.* 4,000 B.C., the northern shore line of the Persian Gulf extended *c.* 250 miles or *c.* 400 kilometres north of its present position<sup>61</sup>. And both the Euphrates and Tigris flood annually and have done so for thousands of years. Certainly the whole Mesopotamian region south-west of Baghdad, down to the Persian Gulf, is a well known flood region. Therefore, if one wanted regions that would preserve relics of small long lost civilizations, these south-west Asian areas would be unfortunate choices. Nevertheless, one could still reasonably expect to find something in the wider Mesopotamian area on Olsen’s or Ross’s model, but not necessarily on my Persian Gulf model.

Therefore, given Ross’s claims of a Mesopotamian society, I note in my 2007 critique in *Perspectives on Science and Christian Faith*, “that Ross’s model has ‘no evidence of’ such ancient societies,” and it “is not satisfactorily answered in Ross’s reply of ‘40,000 years of natural erosion’ in Mesopotamia.” For “a lost world is a reasonable reply to a Persian Gulf location, since the area has been under water for thousands of years in both the region of Eden and Noah’s anthropologically but geographically local flood. Researchers reasonably find it hard to investigate anything remaining under the Persian Gulf, so the model can be neither proven nor disproven by present archaeology. But while parts of Mesopotamia are under the water level in e.g., Babylon, and e.g., Sargon’s Agade has not been located, enough of Mesopotamia is sufficiently accessible to archaeology to reasonably disprove the existence of any such Mesopotamian society of the type required in Ross’s model<sup>62</sup>.”

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<sup>61</sup> Cooke, G.A., “Reconstruction of the Mesopotamian Coastline in the Holocene,” *Geological Society of America Abstracts with Programs*, 1985, p. 552; Dickinson, W.R., “The times are always changing: The Holocene saga,” *Geological Society of America Bulletin*, (1995), volume 107, pp. 1-7, at p. 3 (n.b. map).

<sup>62</sup> McGrath, G.B. (myself), “The Gap [School View] in [Genesis 1 on] Creation,” *Perspective on Science and Christian Faith*, *op. cit.*, 2007, p. 319.

So too, in terms of John Sailhamer's Promised Land Model, his Israel Model fails to consider the topography and geology of Israel. E.g., inside a width of 45 miles or 70 kilometers, Israel's altitudes vary from over 3,300 feet or 1,000 metres in the Judean Mountains, down to 1,300 feet or 400 metres at the Dead Sea<sup>63</sup>. This is a long way from being a suitable flood plain region! And even if, e.g., one isolated an area that was said to be subject to such a flood, given that one can excavate the geological layers of Israel, why is there no evidence for a very different Land of Eden in it? This criticism is reasonably answered with respect to my Persian Gulf model, as it has been under water for thousands of years, and such archaeological excavations are not possible. (Although I retain a faint hope of something turning up in a core drill e.g., evidence of agriculture from pollen, although depending on its date, this might be not from the Land of Eden, but rather, from post-diluvians who left the Land of Eden but remained inside the Persian Gulf region. And there is also a faint hope that something might turn up on the islands of the Persian Gulf, although on the presently available data the waters of Noah's Flood do not appear to have been likely to have been so high as to cover these islands, *infra*, but there is still a higher possibility that some evidence of a post-flood society might be found on one or more of them.) Where e.g., is both a flat flood plain, and high mountains in Israel on a Sailhamer type proposed model for Israel as the Land of Eden?

On the Local Earth Gap School Persian Gulf Model endorsed in this work, how could Noah's Flood occur during a period in the Last Ice Age *c.* 68,000-9,500 B.C., during which time the sea level made the Persian Gulf area dry land (even though there was a partial regression of the sea-line, dated variously, but by e.g., Swift *et al* at *c.* 27,400-20,800 B.C., *supra*)? While one might speculate a short term rise in ocean levels due to a *full-scale* glacial melt, this would surely be quite unlikely since it contradicts what is known about general planetary conditions during the ice age. A partial return of the ocean is certainly plausible, for instance, the presence of sea-shells in the middle of the Arabian Peninsula have been radiocarbon dated to 34,300 B.C +/- 2,400 years<sup>64</sup>. But if this were Noah's Flood it would have to have been a salt water flood, in which case it would have ruined the agricultural land of Eden due to saline poisoning, and we know that this did not happen (Gen. 8:21; 9:20).

It is possible, that due to the relatively flat nature of the terrain here, with only gradual contours down towards to sea level, that The Flood of fresh water could have accumulated and simply taken a long time to flow out through the Gulf of Oman. But as part of my Persian Gulf Flood model, I theorize that it is also possible, though by no means certain, that God may have created a temporary dam, if so, probably the same mechanism used in the dividing of the Red Sea, which may well have been of ice walls, although this is speculative and so we cannot be sure about whether or not these were ice walls. Depending on where any such conjectured dam wall was located, e.g., if Tigris-Euphrates Rivers water

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<sup>63</sup> Dowely's *The Atlas of the Bible, op. cit.*, p. 8, "The Geography of Palestine," "Block Diagram."

<sup>64</sup> McClure, H.A., "Radiocarbon chronology of Late Quaternary lakes in the Arabian Desert" (1976), *op. cit.*, p. 755.

was unable to flow into the Arabian Sea, it would have turned back to fill the two Gulf basins; and together with water supernaturally melted from local ice, this would then have flooded the Gulf region in a very large Noachic Flood, and all things considered, in my opinion this would probably be a model for *too large* a flood than what actually occurred. But irrespective of the issue of flood size inside the Persian Gulf, if this basic dam theory is correct, and if one or more basins were involved in the Edenic region, then this would help to explain why flood rain water fell for 40 days, but flood water from “the fountains of the deep” continued for 150 days (Gen. 7:11,12,17,24; 8:2,3). I.e., so long as the dam was in place, “the fountains of the deep” would keep flowing with Tigris-Euphrates water unable to exist from the region. But after the 150 days, the dam was partially opened and so the waters receded from the earth. Alternatively, other explanations are possible, for instance, water may have been flowing through the Gulf of Oman, but at a very slow rate.

More widely, a water wall theory, in which e.g., God may have frozen water to create water walls, is consistent with how we know God acted in the Old Testament with the crossing of the Red Sea (Exod. 14), and in the New Testament with Christ “walking on” water (Matt. 14:25; Mark 6:48; John 6:19) in the Gospel account (Matt 14:22-33; Mark 6:45-52; John 6:16-21). Of course, we do not know how this was done. Thus the proposition that e.g., God made ice walls for the crossing at the Red Sea, or that the water under Christ’s feet was iced and somehow roughened so he would not slip, is speculative, and may well be wrong. Nevertheless, it does show that God may sometimes create some kind of supernatural wall to hold back water so that a hard surface is formed in water. This means that he *may* also have done so at the time of Noah’s Flood, though this is speculative.

This has further significance when we consider that man was force segregated to live inside the Land of Eden, since his dominion mandate (Gen. 1:26-28; 2:10-14) did not extend beyond Eden to the out-of-bounds region of the King’s Royal Parklands. If there was a tangible wall, presumably this would be difficult or impossible for men to scale, and in any such effort, the angels acting as both park rangers and also security officers, would have presumably come and removed them from the high-security area, beyond which was the out-of-bounds to man region of the King’s Royal Parklands. Was this two-way enforced segregation keeping man and Edenic life in, and non-Edenic life out, by a tangible wall, or was it by cherubims with flaming swords like at the inner sanctum of the Garden of Eden (Gen. 3:23,24)? We do not know. But either way, for the purposes of Noah’s Flood, if not before, (and possibly also for the purposes of the pre-Adamite Flood), God may have made some kind of temporal wall, and if so, I conjecture an ice wall as one possibility. This also means that the Noachic Flood (and the pre-Adamite Flood), may have had more the dynamics of a swimming pool than a naturally occurring flood in the Persian Gulf would have. The ramifications of this are significant. E.g., if “the high hills” of Eden (Gen.7:19) are now some of the islands of the Persian Gulf, they could have been flooded to a depth of “fifteen cubits” (Gen. 7:20) or *c.* 22½ feet or *c.* 6.9 metres, without the waters actually reaching the area of the present Persian Gulf shore line. This would mean that geological evidence *might* yet be found on these Persian Gulf islands that tell of such a flood, without any corresponding geological evidence of such a high flood reaching the present Persian Gulf coast line. But on the presently available data the waters of Noah’s Flood do not appear to have so covered these islands, *infra*. And if these “high hills” of Eden

(Gen.7:19) are mountains that have since eroded due to the later flooding of the Persian Gulf in connection with the ending of the last ice age, then once again, because of these “swimming pool” dynamics the evidence may not be found on either the present Persian Gulf shore-line area nor these islands of the Persian Gulf. And so too, any possible physical evidence for such walls, or a supernatural dam, or “swimming pool” dynamics, like the physical evidences for the Red Sea walls (ice walls?), or Jesus’ walking on water (an underwater ice floor?), has now been washed away or otherwise removed. *While this “swimming pool” model is NOT the only possibility for my Persian Gulf model, it is ONE possibility.* Alternatively, Noah’s Flood may have followed a more normative form. *Prima facie*, we simply do not know. However, some evidence for a dam is to be found at Part 2, Chapter 11, section e, Step 1, *infra*.

The issue of “How high?” the “high hills” were (Gen. 7:19) is unclear. We do not know what the full effects of erosion have been on such “high hills” since the flooding of the Persian Gulf in connection with the ending of the last ice age progressively from about 11,000 years ago, and oscillating sea levels from this and other factors till about 5,000 years ago. Such silting and erosion mean that only a very general approximation can now be made of the height of these “high hills” from present measurements. But I note that while the Persian Gulf is generally less than *c.* 100 metres or 55 fathoms, it can go as deep as *c.* 120 metres or *c.* 65 fathoms. This, together with the fact that we do not know the exact location of Eden in the area now under the waters of the Persian Gulf, is one of the factors that makes calculation of the extent of The Flood difficult and speculative. Thus the “high hills” might e.g., have been *c.* 50 metres, or *c.* 60 metres, or more; and if as is possible, though by no means certain, and indeed most probably was not the case, *infra*, some of the present islands of the Persian Gulf were part of the Land of Eden, then they were even higher again. Once again, we simply do not know. *Thus on the one hand, we have no specific geological evidence for Noah’s Flood in the area now under the Persian Gulf waters. But on the other hand, we have a reasonable explanation for this lack of geological evidence in the fact that it was in an area now under the waters of the Persian Gulf.* And when the evidence of the Holy Bible and Book of Nature is put together, the *most likely scenario* on the presently available data is that Noah’s Flood did not extend over the present islands of the Persian Gulf or over the shore-line of the present Persian Gulf. Although as a *less likely possibility*, it is *just possible* that it did go over the present Persian Gulf shore-line, but if so, it did so only very minimally; and if it did to any major extent go over either the Persian Gulf shoreline or any of what are now the islands of the Persian Gulf, then some evidence for this should turn up in the future.

*(Chapter 11) d] The size of Noah’s Ark imposes limits on the size of Eden.*

We know that relative to the globe, the Land of Eden was small enough to fit under the waters of the present Persian Gulf which has a water surface area of about 93,000 square miles or 240,000 square kilometres. But how big or how small was it? In looking for Eden, are we talking about something around the size of the North Island of New Zealand which is about 44,000 square miles or 115,000 square kilometres? Or

something around the size of Tasmania in Australia which is about 26,000 square miles or 68,000 square kilometres? Or something around the size of Wales in the United Kingdom which is about 8,000 square miles or 21,000 square kilometres? Or something around the size of Northern Ireland in the UK which is around 5½ thousand square miles or 14,000 square kilometres? Or something around the size of Prince Edward Island in Canada which is about 2,200 square miles or 5,700 square kilometres? Or something around the size of Rhode Island in the United States of America which is around 1200 square miles or 3100 square kilometres? Or something around the size of the Australian Capital Territory which became the seat of the Federal Parliament in 1927, and was granted 911 square miles or 2,359 square kilometres of land in 1911, to which was added in 1915 a further 28 square miles or 73 square kilometres as a federal seaport? Or perhaps something around the size of the Australian Capital Territory's territorial holding of Jervis Bay in New South Wales which is about 28 square miles or 73 square kilometres?

As discussed in Volume 1, Part 2, Chapter 10, we need to be mindful of the broad fact that the only way to limit the number of animals to a size that will fit into Noah's Ark, is to limit it on the basis that the world of Noah's Flood was a local world of a relatively small geographical size. But "How local is local?" or "How small is small?" As further discussed in Part 2, Chapter 12, "Inside-Outside Distinction: Everything was rosy in the Garden ...," section c, "The creatures inside Eden ...," *infra*, in terms of the original Edenic creation and size of Noah's Ark, one would be looking at about two dozen or so larger land and air creatures, possibly a small number of others, and possibly a larger number of fowl that later went feral and mated with wild varieties of their species, together with some very small insect creatures.

As already determined in Volume 1, Part 2, Chapter 4, section vi, *supra*, using the 18 inch cubit would mean Noah's Ark was about 450 feet or 137 metres long, about 75 feet or 23 metres in breadth, and about 45 feet or 14 metres in height. The standard "Olympic swimming pool" is 50 metres long, so this would mean Noah's Ark was the length of about 2¾ or 2.75 Olympic swimming pools, the breadth of about ½ or 0.5 an Olympic swimming pool, and the height of between about ¼ to ⅓ or c. 28% the length of an Olympic swimming pool.

Noah's Ark had three decks, and I would estimate that one deck would be the most that could be used for these animals. With regard to a water supply, given that Noah's Flood had to be a fresh water flood, since if it included salt water it would destroy the earth's fertility (see also Volume 1, Part 2, Chapter 13, "The Pre-Adamite Flood and Noachic Flood," *infra*), I would allow that large amounts of water would not need to be stored on board for most of the time, as a "tap" device lower down on the Ark, even a simple "hole" in the side of the Ark that could be "plugged" and "unplugged," could have acted to replenish the water supply for much of the time they were on board. And near the end of the Ark's journey, before the water levels dropped too much, a much large amount of water could have been brought on board by virtue of the extra space available from having eaten down the food supply, if such food were in water-proof containers that could also be used as water-troughs.

The amount of food is hard to estimate. We know that before the Fall man was a fruitarian (Gen. 1:29), and the Edenic animals were vegetarians (Gen. 1:30); then after the Fall, vegetables were added to man's diet (Gen. 3:18); and after Noah's Flood, meat was added (Gen. 9:3). The space required for about 12 months food supply is thus difficult to calculate, though would have been considerable. In *Creation and Time* (1995),<sup>65</sup> Van Bebber & Taylor ask, "How many animals were involved in this lesser group? ... Henry Morris suggests perhaps 3,000 kinds ... . Ross assumes a far larger number. However, ... not all Progressive Creationists agree with Ross ... . For example, ... theologian ... Gleason Archer estimated that 'many hundreds of species must have been involved in the original creation ... ."<sup>65</sup> But Morris's 3,000 would still be too big for the Ark if thus included larger animals, as opposed to insects. Given that Morris was looking for the preservation of some originating "kinds" for species found throughout the fossil record, we cannot doubt that even these figures were too far too big.

One of the problems not given proper consideration by e.g., young earth creationist, Morris, or old earth creationist, Ross, is the need to make a genuine offer to save in the Ark all antediluvians prepared to accept the offer of temporal (as opposed to spiritual) salvation (cf. "saved" in childbirth in I Tim. 2:15), even though in the end, only "eight souls were saved by water" (I Peter 3:20). We read that "Noah" was "a preacher of righteousness" (II Peter 2:5), and so he evidently *preached* to the antediluvians "while the ark was a preparing" under as "the longsuffering of God waited" (I Peter 3:20). Therefore Noah's Ark must have had a capacity to save all the antediluvians if they accepted this genuine offer of salvation from the coming flood.

On rough estimates, it seems to me that once one deck was allocated for the animals, and together with part of the first deck for their food supply, perhaps 10-15% of the second and third decks for the food of men on a full ship, probably c. 85-90% of two decks would be left for men, if all the antediluvians were to be saved in a genuine offer. As noted in Part 2, Chapter 4, section vi, *supra*, the Titanic was about twice as long as Noah's Ark; very approximately about the same width (the Ark was about 1/6<sup>th</sup> less); and the Ark was about a third to a quarter the height of the Titanic. With food and water supplies for c. 1 week, the Titanic had c. 2,200 people on board. The Ark being half the length of the Titanic would halve this figure of c. 2,200 to c. 1,100; and being about a third to a quarter the height, taking into account the fact that the Ark would not need the Titanic's space for e.g., an engine room, or large dining halls, means that rather than divide this figure of c. 1,100 by 3 or 4, we might *about halve it* to 550 and then slightly reduce it to c. 500 people in order to get an approximate figure. But then comes the issue of space for the food supply for 12 months for the people on board the Ark. The presence of vegetables for beasts (Gen. 1:30), and both fruit (Gen. 1:29) and vegetables (Gen. 3:18) for man, would require some kind of kitchen as e.g., vegetables would at the

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<sup>65</sup> Van Bebber, M. & Taylor, S., *Creation & Time* (1995), *op. cit.*, p. 81 (italics emphasis that of Van Bebber & Taylor; underlining emphasis mine); referring to Henry Morris's *The Genesis Record* (Baker Books, Grand rapids, Michigan, USA. 1976), p. 97; & Earl Radmacher & Robert Preus (Editors) *Hermeneutics, Inerrancy and the Bible* (Zondervan, Grand Rapids, Michigan, USA, 1984), p. 326 (Gleason L. Archer Jr.).



very least, need to be boiled before human consumption. Did man eat dairy products before he ate meat in post diluvian times (Gen. 9:3)? I am not sure. But if so, he might have had fresh eggs from chickens on the Ark. To the question of *food preservation* over this length of time, the natural preservation of such fruits and vegetables for about 12 months seems hard to conceive of; and so I think it reasonable to allow that *one possibility* is that God undertook to supernaturally preserve the food supply. But *another possibility* is that the antediluvians had some food preservation techniques capable of preserving this food for 12 months. Looking at the size of the Ark, and need for food supply, I would estimate that with double bunks hung on wooden struts, each deck could probably only hold *c.* 200 +/- 50, though I would tend towards the lower end given the need to move around, rather than be “crammed in like sardines” i.e., probably about 150 per deck at what would still be “a bit of a pinch” with the food supply for 12 months.



The Titanic was more than twice the size of Noah’s Ark. Here seen in Cork, southern Ireland, after she left Belfast in Northern Ireland, on her maiden voyage in 1912, before she sunk<sup>66</sup>.

I thank God I was privileged to visit Ireland, both north and south, in October 2001, and found that the memory of the Titanic which left Belfast in the north and then docked at Cork in the south, still lives on in both the north and south.

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<sup>66</sup> “RMS Titanic,” *Wikipedia* ([http://en.wikipedia.org/wiki/RMS\\_Titanic](http://en.wikipedia.org/wiki/RMS_Titanic)).



The General Docks of Belfast, where the Titanic was built and left port in 1912. Northern Ireland, UK, October 2001.



Titanic Memorial at Belfast City Hall, Northern Ireland, UK, October 2001.



Gavin at dock at the back of Titanic Hotel, Cork. (It was used by numerous emigrants to North America; & Gavin's Irish ancestors first lived in Boston, USA, with Thomas McGrath emigrating from there to Australia in the mid 19th century.) Cork, southern Ireland, October 2001.



The Titanic moored at Cork behind this Hotel after it left Belfast. Gavin standing at the door of the Titanic Hotel & waving "Farwell," a bit like it would have been seen by those at the dock. Cork, southern Ireland. October 2001.

The titanic is one of the most famous ships of history. Due to its large size it was thought to be unsinkable, and so its sinking stands as a testimony to the folly of man's arrogant pride. Given that the Titanic was larger than Noah's Ark, she helps us get some proportionality as to what could and could not reasonably fit onto Noah's Ark.

Interestingly, in the United States of America, after (Day-Age School) old earth creationist, William Jennings Bryan (1860-1925)<sup>67</sup> went to Dayton, Tennessee for the

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<sup>67</sup> Numbers' *The Creationists*, pp. xiii,41-4,48-50,66,70,72-73,86,98-99,104,281-282.

*Scopes Trial*, Bryan College was founded there<sup>68</sup>. When he was in Dayton, Bryan expressed the wish that a school might be formed there that would be Biblical and Christian. Following his death in 1925, the “William Jennings Bryan Memorial Association” was formed to build such a college, and its members included (Global Earth Gap School) old earth creationist, Bob Jones Sr. (1883-1968), who later founded Bob Jones University in 1927<sup>69</sup>. Bob Jones Sr. thought very highly of Bryan, saying e.g., “William Jennings Bryan ... was one of the greatest and purest Christian men I’ve ever known<sup>70</sup>.” Thus William Jennings Bryan University was established (from 1930), then it became William Jennings Bryan College (from 1958), and then it became Bryan College (from 1993)<sup>71</sup>. The Assistant to the President at Bob Jones University (BJU), Theodore (Ted) Mercer, fell out with Bob Jones Sr., and was dismissed from BJU in 1953. But in 1956 Mercer became President of Bryan College for 25 years.

Mercer lacked the spiritual and moral strength of Bob Jones Sr., and his moral looseness is seen in his wicked commitment to racial desegregation<sup>72</sup>; for such persons “declare their sin as Sodom, they hide it not. Woe unto their soul” (Isa. 3:9; cf. Luke 17:26-30). This stands in sharp contrast with the spiritual and moral strength of Bob Jones Sr., who as reported in the *Birmingham News* of Alabama, USA, declared, “I still believe the Bible ... and believe the Bible still makes some things very clear.’ Elaborating on this view ... Dr. Jones said that the Bible makes it clear that there are three classes of people, the Jews, the Gentiles and the church of God” (I Cor. 10:32, thus there is e.g., a racial division in the church between Jewish Christians and Gentile Christians). “When people say that segregation is ‘unchristian’ they are slandering God, because God is the author of segregation of the races” (Gen. 9-11). Thus Jones’ biographer says, “he told the people that God had made the races as they are and that it was he who had separated them<sup>73</sup>.” Racial desegregation and racially mixed marriages

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<sup>68</sup> At the Bryan College Website, see “William Jennings Bryan” (<http://www.bryan.edu/480.html>) & “Scopes Evolution Trail” “World’s Most Famous Court Case” (<http://www.bryan.edu/historical.html>).

<sup>69</sup> At the Bryan College Website, see “College History” (<http://www.bryan.edu/history>); & “Bryan College” ([http://en.wikipedia.org/wiki/Bryan\\_College](http://en.wikipedia.org/wiki/Bryan_College)).

<sup>70</sup> Bob Jones Sr., *Word of Truth* 346 (cassette audio recording), Bob Jones University, Greenville, South Carolina, USA, [undated].

<sup>71</sup> At the Bryan College Website, see “College History,” *op. cit.* .

<sup>72</sup> Alex Green (Assistant Online Editor), “T.C. Mercer, from Bob Jones to Bryan,” April 2012 (<http://www.bryantriangle.com/features/t-c-merc-er-from-bob-jones-to-bryan/>).

<sup>73</sup> Johnson, R.K., *Builder of Bridges*, *op. cit.*, pp. 323-324; cf. Wright, M., *Fortress of Faith*, *op. cit.*, pp. 1,2.

between Cain's race and Seth's race were some of the sins of antediluvian times (Gen. 4:16-6:3). But notwithstanding Mercer's moral blemishes, he was a mix of good and bad, and some of the good he is remembered for is paradoxically remembered in Mercer Hall at Bryan College. This College Hall which is named after him, is designed to have three stories like Noah's Ark, and built to the same general size dimensions as Noah's Ark<sup>74</sup>. Hence notwithstanding Mercer's moral turpitude, the following picture of Mercer Hall, Bryan College, is of interest in helping us "get a feel" for the size of Noah's Ark. The parked cars in the photo also help us "get a feel" for its proportional size<sup>75</sup>.



Mercer Hall, at Bryan College, Tennessee, USA, a College named after old earth creationist, William Jennings Bryan (d. 1925), was built to the same dimensions as the three storied Noah's Ark.

In II Peter 2:5 we read that "Noah" was "a preacher of righteousness;" and in Heb. 11:7 we are told that "by faith Noah, ... prepared an ark ... by which he condemned the world ... ." And that "the longsuffering of God waited in the days of Noah, while the ark was a preparing" (I Peter 3:20). I consider that there is *an inference and implication* in these passages that any antediluvian who wanted to, could listen to "Noah, ...a preacher of righteousness" (II Peter 2:5), and not in terms of special grace which is

<sup>74</sup> Alex Green's "T.C. Mercer, from Bob Jones to Bryan," *op. cit.* .

<sup>75</sup> "Mercer Hall (rear facade), Bryan College ([http://www.google.com.au/imgres?imgurl=http://hcap.artstor.org/collect/cic-hcap/index/assoc/p281.dir/Mercer%2520Hall%2520\(rear%2520facade\),%2520Bryan%2520College-large.jpg&imgrefurl=http://hcap.artstor.org/cgi-bin/library?a%3Dd%26d%3Dp281.5&h=536&w=800&sz=380&tbnid=2nAPHHoBxXhrFM:&tbnh=129&tbnw=193&zoom=1&usq=\\_O2Cd0FAL91HKCWLUNxLMCdJ4UCM=&docid=CyN1hO9ehCgU0M&itg=1&sa=X&ei=Jl-JUsLyMIGAiQes\\_oDYAg&ved=0CC0Q9QEwAQ](http://www.google.com.au/imgres?imgurl=http://hcap.artstor.org/collect/cic-hcap/index/assoc/p281.dir/Mercer%2520Hall%2520(rear%2520facade),%2520Bryan%2520College-large.jpg&imgrefurl=http://hcap.artstor.org/cgi-bin/library?a%3Dd%26d%3Dp281.5&h=536&w=800&sz=380&tbnid=2nAPHHoBxXhrFM:&tbnh=129&tbnw=193&zoom=1&usq=_O2Cd0FAL91HKCWLUNxLMCdJ4UCM=&docid=CyN1hO9ehCgU0M&itg=1&sa=X&ei=Jl-JUsLyMIGAiQes_oDYAg&ved=0CC0Q9QEwAQ)).

unto salvation, but in terms of common grace unto a righteous life (Rom. 1 & 2), he could repent of his sins and get on the ark, so that to the extent that they did not, Noah thus “condemned the world” (Heb. 11:7). If I am correct in understanding this as an inference, then it means that the size of Noah’s Ark imposes limits on the size of the antediluvian population. Since this is *an inference and implication*, some may dispute it and claim e.g., that God in his foreknowledge knew that most of them would not repent and so he got Noah to build a much smaller ark than would be necessary to save them. Nevertheless, it seems to me that the *inference and implication* of these passages is that Noah built an ark that was large enough to save all and every antediluvian, so that they could look at it while he was building it, and it stood as a witness to them that they needed to repent, join up with Noah, and get on board of it when God said to.

Hence e.g., this view emerges in the works of His Grace, Thomas Cranmer (1489-1556), the first Protestant Archbishop of Canterbury (1533-1546), and Marian Martyr (m. 1556), whose 1552 Protestant prayer book is basically preserved in the Anglican 1662 *Book of Common Prayer*. Thus in a Sermon, Archbishop Cranmer said, “Our first parents Adam and Eve, after they had transgressed God’s commandment, he called them unto him, he rebuked them, he sharply punished them, to endure again to repentance. And after, when all things in the earth were corrupted by the sins of man, God commanded Noah to build an ark, to save him and all that were righteous, that only the wicked might be drowned . . . . And for what purpose was the ark so long in making, but for a long preaching and warning of the world to repent and amend?”<sup>76</sup>

Given that I consider there is *an inference and implication* in the Bible that God made an offer to save from the flood all who wanted to turn from their gross iniquity and do what God said, it follows that I consider that this was a genuine offer. Since I cannot accept that it was a disingenuous offer, this imposes limits on the size of the antediluvian population. Relative to what could fit into the Ark, with the animals, it seems to me that the antediluvian population was certainly well under 1,000. On the rough estimates I have already given, Noah’s Ark probably was designed for about 150 per deck on two decks of the Ark, *supra*.

Allowing that the antediluvians were notorious for their “violence” (Gen. 6:11,13), and this included murder as seen by God’s post-flood solution of making murder a capital crime (Gen. 9:6), allowing that in the about 100 years that Noah’s Ark was being built (Gen. 5:32; 6:11), a death rate due to murder of up to *c.* 50% (and some smaller amount due to old age, although this number would be replaced with new births); I think there would have been a maximum antediluvian population of 600 people, possibly less, and so a rough estimate would be *c.* 500 antediluvians + / - 100 people. If e.g., it was 400 antediluvians, then about 100 people or 25% would have been murdered over 100 years to get to about 300 on Noah’s Ark; or if was 600 antediluvians, then about 300 people or 50% were murdered over 100 years to get to 300 on Ark. Thus taking into

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<sup>76</sup> *Miscellaneous Writings & Letters of Thomas Cranmer, op. cit.*, p. 200 (emphasis mine) (in “A Sermon on Rebellion”).

account a small number of deaths due to old age and assuming it was largely kept in step with the birth rate, the calculation I make is on a murderer rate of between about 25% to 50% of population. So that in the 100 hundred years of Noah's preaching, I estimate there were between 100 and 400 murders, that's between 1 murder and 4 murders per annum; in a fairly small size community of between 400 and 600 people. And the implication of the words of Gen. 6:11 that "the earth was filled with violence," also indicates that bashings and other acts of violence were going on that injured but did not kill various victims. So it was a fairly dangerous society to be in. And I estimate that the population at the time of Noah's Flood was about 300 people. Clearly these figures are quite "rubbery," especially since one has to speculate on the likely murder rate (and this could be disputed,) but they give us a general idea of numbers relative to what the human population must have been for Noah, "a preacher of righteousness" (II Peter 2:5), to make a genuine offer of temporal salvation to all antediluvians from the coming flood.

But even if one argued for an even higher murder rate over 100 years than I have given of say two-thirds or about 70%, this would still only give an antediluvian population of about 1,000, with about 700 people being killed over 100 years. There is "no end" to such theoretical calculations e.g., a population of 2,000 with a murder rate of 85% or 1,300 people over 100 years. Though the matter is subjective, I think an antediluvian population figure of *c.* 500 antediluvians + / - 100 people is more likely, i.e., a murder rate of between *c.* 25% to *c.* 50% or 100 (with a population of 400) to 300 (with a population of 600), would cover the highest likely range. But given that we do not have any hard and fast figures, and a man's subjective opinion on this type of thing can vary between men, I would be prepared at its outer limits to about double my figures to *c.* 1,000 as an *absolute upper limit*, with a massive murder rate in the order of *c.* 70% or 700 over 100 years (allowing for the birth rate to approximately replace the natural death rate). It might also be remarked, that the Gen. 9:5 solution, "at the hand of every beast will I require" the "blood" of a man's life (Gen. 9:5), may indicate that some of these murders were committed by order of men to trained hunting animals. It is also possible that murder rates were increased by a variety of bad cultural practices e.g., one man challenging another man to a dual using some kind of sword or sword-like instruments, in which to refuse was regarded as "loosing honour in the community," and so men were socially pressured into accepting a dual to the death. If such dueling was occurring, one might expect an oversupply of women relative to men, and so there may have been a nexus between murder and polygamy as seen in evil Lamech (Gen. 4:19,23,24). Of course, these suggestions are speculative. We only know for sure that the local "earth" of Eden was "filled with violence" (Gen. 6:11,13) including murder, as seen in the post-diluvian solution of capital punishment for murder (Gen. 9:5,6; cf. Rev. 13:10). We do not know if this "violence" (Gen. 6:11,13) also included murder by abortion (Exod. 21:22,23), but if so, the overall murder rate would have been even higher.

Though these figures are "rubbery," I think they are good enough to give us "the big picture" on the basis of the size of Noah's Ark, coupled with a genuine offer of temporal salvation to all antediluvians from Noah's Flood. Given the evident fertility of Eden, and allowing for some population expansion in the future, with a *probable antediluvian population* of *c.* 500 + / - 100 people, and a *possible antediluvian population*

of about twice this at *c.* 1,000 people; I would therefore estimate that the Land of Eden would be unlikely to be larger than the Australian Capital Territory *i.e.*, on rounded numbers, it would be unlikely to have been larger than *c.* 940 square miles or *c.* 2,400 square kilometres.

In 1927 the *Australian Capital Territory* had a population of *c.* 6,000, although as at 2014 it now has a population of *c.* 375,000. Bearing in mind the rich fertility of Eden, something the size of this original ACT, or Rhode Island in the United States of America which is around 1200 square miles or 3100 square kilometres, looks to me to probably be the absolute upper limit size. Therefore the Land of Eden may have been smaller again, *e.g.*, something around the size of the Australian Capital Territory's territorial holding of Jervis Bay which is about 28 square miles or 73 square kilometres. *We simply do not know.* While I am *prima facie* open to the possibility that the Land of Eden was larger than something like Rhode Island, USA, or the ACT in Australia, when one takes seriously the mathematical limitations that the size of Noah's Ark imposes, I think this is the best *prima facie* model to work with. Of course, I do not claim infallibility, and if evidence comes to hand of a larger area than this under the waters of the Persian Gulf that could be shown to have been Eden, then I would accept that new evidence.

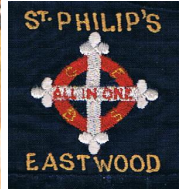
I admit that these calculations for the size of the Land of Eden are *an inference based upon a subjective assessment based upon an inference* *i.e.*, first *the inference and implication that Noah's Ark was large enough to save all antediluvians*; second, *the subjective assessment that the murder rate was probably as high as 25-50%*; and third, *the inference that a population under c. 1,000 would have a relatively small geographical and in relativistic terms since it was cursed (Gen. 3:17-19; cf. 4:11,12), a highly fertile world.* Clearly this is not an ideal way to make such estimates, but on the presently available data it is the best I can do; and I admit the possibility that my figures may be wrong. *E.g.*, one might argue there was a much larger area in order for the population to expand far more than I have allowed. But given that the Australian Capital Territory has gone from a population of about 6,000 in 1927 to a population of about 375,000 in 2014, and given that there is in my opinion a *further inference* that Eden was a very lush and fertile area; I do not see that one would need to expand the area beyond the type of size of the Australian Capital Territory whose central city is Canberra.

Therefore working on this model of a Land of Eden that was no bigger than the size of the Australian Capital Territory (ACT) of *c.* 940 square miles or *c.* 2,400 square kilometres, and may well have been smaller, means that trying to locate the Land of Eden in the area of the Persian Gulf which is about 93,000 square miles or 240,000 square kilometres, is looking for something *c.* 1% or less the size of the present Persian Gulf, and bearing in mind it has been under the waters of the Persian Gulf for thousands of years, this is something like "looking for a needle in a haystack"! *I do not say that these are impossible odds, but they are certainly "a long shot"* in terms of *e.g.*, getting pollen from a core-drill sample showing agricultural activity of domesticated crops; although depending on the date of such a sample, even this may be from the Greater Eden of the post-diluvians who spread out from the original Land of Eden but remained inside the

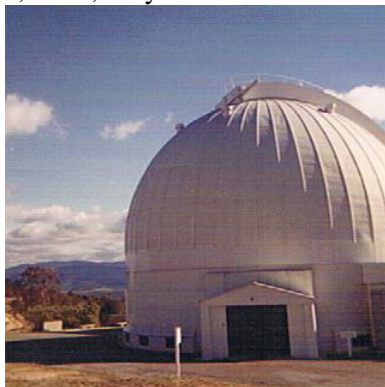
Persian Gulf region which I am calling “Greater Eden” for the purposes of my Out-of-Eden Persian Gulf model.

Even if the area of the Persian Gulf had not been flooded in connection with the ending of the last ice age, and was dry land, it would be extremely difficult to locate such a site. Of course, if I am wrong about the size of the Land of Eden, and it was something much bigger, e.g., the size of Northern Ireland, or the North Island of New Zealand, then it would be easier, and thus more probable, that some evidence for it would be found. But irrespective of its larger or smaller size, one would be largely looking for things like pollen samples showing agriculture in core-drill samples sent down into the Persian Gulf, indicating agriculture either in the Land of Eden, or from Adamites who left the Land of Eden in post-diluvian times, but remained in the Greater Eden Persian Gulf region till its flooding in connection with the ending of the last ice age. However, there is also *the faint possibility* of something turning up on one or more of the islands of the Persian Gulf if any of them they were the tops of the “high hills” (Gen. 7:19) of Eden, or part of the post-Noachic Flood Greater Eden; however, at least with respect to Noah’s Flood, it seems unlikely that the waters of Noah’s Flood were so high as to cover these islands, *infra*. Thus *while the court is still out* on this matter which *requires far more scientific investigation of the Persian Gulf* to get a better idea of *how local is local and how small is small* with regard to Eden; at this stage of the game with only the size of Noah’s Ark to go on, I think a Land of Eden around the geographical size of the ACT is probably the right sort of size for the six 24 hour day creation of Gen. 1:2b-2:3 and the subsequent Land of Eden. *But I stress, with the court still out on adequate scientific investigation of the Persian Gulf, I am not dogmatic about the matter, and I am open to revise my provisional findings if evidence comes to hand that would warrant this.* But in the absence of such evidence, I repeat that using the size of Noah’s Ark as an indicator of antediluvian population size being no more than *c.* 1,000, and probably *c.* 500 +/- 100, means that the Land of Eden seems to have been at the smaller end of possible Persian Gulf sizes, although still a considerable area of land forming a local “earth” (Gen. 1:2).





Gavin thinks on a double Bible inference and subjective assessment which he says could be wrong, that the Land of Eden now under the waters of the Persian Gulf, was not geographically larger than the Australian Capital Territory that he lived in from late 1972 to late 1975. Photos above: 1) While still living in Sydney, Gavin on a CEBS (Church of England Boys' Society) Camp (with his church, St. Philip's Eastwood, as CEBS uniform left pocket badge, shown in second photo), in front of a plane at Jervis Bay, an extra-territorial holding of the ACT, Aug. 1972. 3) Gavin on a mini-bike at Mt. Ginn, ACT, July 1973. 4) Sheep used to cross the front yard of Gavin's house "on the frontier" at Flynn, when he first moved there with his family, ACT, Feb. 1973. 5) 13 year old Gavin flies a kite in the front yard after the lawn is established, Flynn, ACT, May 1973. Photos below: 6) Mt. Stroll 74 inch (188 centremetre) dome astronomical observatory, ACT, May 1975. 7) Parliament House (now old Parliament House), Canberra, ACT, May 1975.



Though some may regard it as a melancholy fact, the somber truth is that on this model there may never be recovered any clear archeological or scientific evidence of the Land of Eden, beyond that which we already have of the rivers, and the appropriate weather conditions and topography during the time of Noah at *c.* 50,000 B.C. +/- 16,000 years, with a best estimate for Noah's Flood on the presently available data of *c.* 35,000 B.C. . This would also therefore mean the likely non-recovery of any clear geological evidence for the local Noachic Flood that covered this area since it would have to be below the shore-line of the present Persian Gulf. But as to whether this model is fundamentally correct with its sizes and corresponding conclusion that the recovery of geological or archeological evidence is unlikely and improbable, though not impossible; or whether I have missed something in the Biblical text and in fact the Land of Eden was much larger and evidence of this will turn up in the future; these are matters that as at 2014 I can simply say, ... *Time will tell! C'est la vie!*<sup>77</sup>.

*(Chapter 11) e] What about the "raven" & the "dove" (Gen. 8:7-12)?*

I refer in Volume 1, Part 2, Chapter 5, section c, *supra*, to work "undertaken by William Tanner of Florida State University, USA. On this occasion his interest was in trees, leading him to ask, 'How many trees did Noah take on the ark?' Tanner notes that trees have to 'breathe,' as they take in carbon dioxide and exhale oxygen. ... Thus this indicates the flood was geographically local. Moreover, trees which are covered by water for much less than the 'hundred and fifty days' that 'the waters prevailed upon the earth' (Gen. 7:24), would die." Tanner claims the reference to the 'pluckt' 'olive leaf' (Gen. 8:11) means 'the green olive tree could have been tens of kilometers away, or perhaps as much as a few hundred. At that distance, the land had not been covered by the Noachian deluge, because tree leaves were still green." But "Tanner's basic point can be reworked to mean that this tree *must have been at the outer perimeter* of the Noachian flood zone, and only covered for water near the end of the flood for a relatively short amount of time." Thus this would require that the relevant olive tree was not covered by the waters of Noah's flood *for very long, and so the flood had to be geographically local.*

Let us now undertake *3 steps* that may help us provide some form of either confirmation or disproving of the proposed model for the Land of Eden at a size no bigger than about the Australian Capital Territory of *c.* 940 square miles or *c.* 2,400 square kilometers.

***STEP 1: What direction did the raven and dove fly?***

The fact that Holy Noah sent out "a raven" and then "a dove" (Gen. 8:7-12) arguably implies that he was sending them in a specific direction to test the waters at that

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<sup>77</sup> French, "That's life."

point. But what direction was this? The fact that a dove returned with “an olive leaf plukt off” (Gen. 8:11), and then after another “seven days” he “sent forth the dove; which returned not again” (Gen. 8:12), requires that the dove which returned with the “plukt” “olive leaf” was going to a point that had not been covered with water during the flood, since it would have killed the olive tree. Olive trees vary in height from about 10 to 40 feet or 3 to 12 metres which means that at least 3 metres of water was traveling over this spot which had previously been dry ground during most, if not all, of the flood (which in Gen. 7:20 on an 18 inch cubit at 15 cubits, was 22.5 feet or 6.9 metres “upwards”).

*Therefore, in the first instance, these must have been exit waters going southwards, with the run off from Noah’s Flood covering the plukt olive tree that had formerly been dry. And in the second place, this olive tree could only have escaped such run-off earlier, if there was some kind of dam-wall between it and the flood, and so this indicates that the Land of Eden had been supernaturally dammed up, something like “a swimming pool,” supra.*

### ***STEP 2: How far might the “raven” and “dove” have reasonably flown?***

This is a difficult question to answer because these creatures presumably had not flown other than short distances inside the Ark for about 12 months (unless Noah let them fly to and from the boat for exercise during this time). Given that as far as we know, they had not had much exercise for 12 months, their capacity to fly a long distance was presumably diminished. With respect to “a raven” (Gen. 8:7) or a crow, outside of their breeding season, the raven has been known to fly a maximum of about 40 miles or 65 kilometres to a daytime feeding area from their evening roost<sup>78</sup>. But they have also been known to fly for 10 hours between 100 to 250 miles or 160 to 400 kilometres<sup>79</sup>. For a return flight, this would put the raven upper limit between 20 and 125 miles or 33 and 200 kilometres. But due to their lack of exercise for 12 months, this upper figure is probably too great. There is an implication that Noah thought the water may have dropped at this southern run-off exit point by this time, and so an implication that from where he was, he thought it might be somewhere between 20 and 125 miles or 33 and 200 kilometres “way down south,” i.e., *c.* 70 miles +/- 50 miles or *c.* 115 kilometres +/- 85 kilometres, and while these are big error bars, they also act to set limits that indicate the known size of Eden that Noah would have been working on as the only “earth” known to him.

A “dove” (Gen. 8:8-12) or pigeon has a greater flight distance, but it is quite variable depending on the dove’s training. A trained homing pigeon has been known to fly 1,100

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<sup>78</sup> “Living with Wildlife,” at “Facts about Crows,” Washington Department of Fish & Wildlife, USA (<http://wdfw.wa.gov/living/crows.html>).

<sup>79</sup> “Migration of Birds,” “Flight Speed & Rate of Migration,” *Northern Prairie Wildlife Research Center*, US Geological Survey, USA, (<http://www.npwrc.usgs.gov/resource/birds/migratio/speed.htm>).

miles or 1,800 kilometres, though more commonly 500 miles or 800 kilometres over about 10 hours<sup>80</sup>. Or something in between e.g., 700 miles or 1,100 kilometres<sup>81</sup>. *But these are the upper limits of trained long distance birds.* By contrast, doves or pigeons trained to return to their roosts and used commercially by persons hiring them out for usage at e.g., “weddings,” “funerals,” “memorials,” “Anniversaries,” and “reunions;” have found that, “All of our doves undergo many months of intensive training to allow them to navigate home once they are released . . . . Their ability to home depends on their breeding, excellent health and a knowledgeable trainer. Our more experienced, older doves can travel a distance of up to 150 miles [or 240 kilometres] but we only fly our doves up to 50 miles [or 80 kilometres] – at speeds between 35 mph [miles per hour] – 75 mph [or 55 kilometres per hour to 120 kph] all the way home!” “Because our doves are so special, their actual release must take place no later than one hour before sunset. This will assure our birds’ ample opportunity to return to their lofts before dark<sup>82</sup>.”

This indicates that while one can send a normal dove about 150 miles or 240 kilometres, it is best if one is looking after it, to only send it about 50 miles or 80 kilometres. It is also clear that a dove must be trained to fly to a particular place, and this may imply that these doves had a roosting place “way down south” where Noah sent them to the olive tree area. There is a possible inference that after the Fall, some antediluvians mistrained animals as hunting animals to kill men (Gen. 6:11,13; 9:5); and certainly before the Fall, the animals originally came to Adam to be named (Gen. 2:19). In both instances, the implication is that before Noah’s Flood, the Edenic animals were trainable by man. If so, it is certainly reasonable to conclude that Noah had trained this raven and dove so that e.g., either they would go either in the direction he threw them, if so, he threw them south; or to roosts that he trained them to go to in the south during the time he was preparing the Ark for the Flood.

Using this commercial pigeon hirer’s figure of “we only fly our doves up to 50 miles;” at one end of the spectrum, if Noah was only sending the dove about 25 miles or 40 kilometres each way, then this would mean he only sent the raven about 20 miles or 32 kilometres each way. But at the other end of the spectrum, using the figure of “our more experienced, older doves can travel a distance of up to 150 miles,” if Noah sent the dove at least 75 miles or 120 kilometres each way, then he probably sent the raven 50 miles or 80 kilometres each way. Though we know a raven and a dove can go further than this, bearing in mind that they had not exercised properly for 12 months; and bearing in mind the upper limit for the dove by those who do not train a dove “to the limits” as in homing pigeon races, these are *roughly speaking broadly reasonable figures to use;*

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<sup>80</sup> “Homing Pigeon,” *Wikipedia* ([http://en.wikipedia.org/wiki/Homing\\_pigeon](http://en.wikipedia.org/wiki/Homing_pigeon)).

<sup>81</sup> “Pigeon Facts,” *First Birds’ Inn*, Athens, Texas, USA (<http://www.fbipigeons.com/PIGEON%20FACTS.htm>).

<sup>82</sup> “Doves R Us” (<http://www.dovesrus.co.uk/about.htm>), & “Frequently Asked Questions,” Question & Answer 1, *Welcome Weddings Funerals Memorials*, UK (<http://www.dovesrus.co.uk/faq.htm>).

although the qualification must be made that *we do not know for sure what distances were involved.*

Therefore we can conclude that a raven or crow may have reasonably flown southwards and back to the Ark anything between *c.* 20 to 50 miles or *c.* 33 to 80 kilometres; and a dove or pigeon may have reasonably flown southwards and back to the Ark anything between *c.* 25 to 75 miles or 40 to 120 kilometres.

***STEP 3: What Edenic size does this imply?***

The issue of what Edenic size is implied by these figures is not answerable in specific terms because we are only looking at the distance of the Ark to the southern waters exit point. We do not know how wide the flood was from east to west; and we do not know how far from the Ark being so located at the north of the southern exit point, and coming to rest on “the mountains of Ararat” (Gen. 8:5), was in distance relative to the north of the Edenic flood waters. The implication of the raven and dove measurements of Noah is that he was looking at water levels at the southern exit point, and only when these were sufficiently low, was he prepared to conclude that the run off from the Flood was now so generally complete, that he would leave the Ark. *But this still means we can find a minimal north-south distance of the Ark to the south of Eden at somewhere between c. 20 to 50 miles or c. 32 to 80 kilometres.*

This is also consistent with the fact that for calculating the horizon from an observer, a general imperial measurement formula is that the distance in miles (5,280 feet) equals the square root of the height in feet, above the surface multiplied by 1.224<sup>83</sup>. Thus if one uses a Plimsoll Line calculation for Noah’s Ark being at 15 feet (or 4.6 metres) of submergence under water, i.e., the Ark was “30 feet” (*c.* 9 metres) above water-level, then  $5.4772255$  (the square root of 30)  $\times$  1.224 = *c.* 6.7 miles or *c.* 10.8 kilometres is the horizon when the Ark is in water<sup>84</sup>. Thus this would mean the flood would have to be at least twice this i.e., *c.* 13.4 miles or 21.6 kilometres in diameter. Of course, the horizon could have been a bit more or less, depending on exactly where the Plimsoll Line was; and so for our general purposes, to say the north-south distance had to be no less than *c.* 20 miles or *c.* 32 kilometres, *supra*, is a reasonable “broad-brush” calculation for when the waters were at their height and covering “the high hills.” And for ease of approximate calculation, using a square shaped flood model just to get “the big picture,” this would mean the minimal size for Noah’s Flood would be about  $13.4 \times 13.4 = 179.56 = c.$  180 square miles or about  $21.6 \times 21.6 = 466.56 = c.$  467 square kilometres.

But the fact that Noah was on the “high hills” (Gen. 7:19) of “Ararat” (Gen. 8:4), would have increased his visibility as the flood waters subsided; and he looked out “the window of the ark” (Gen. 8:6; cf. 6:16). The distance of one’s horizon in miles (5,280

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<sup>83</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Horizon.”

<sup>84</sup> See also Part 2, Chapter 13 discussion of this, *infra*.

feet) equals the square root of the height in feet, above the surface multiplied by 1.224. Thus if e.g., Noah was on a “high hill” of *c.* 165 feet (or *c.* 50 metres), in an ark of “thirty cubits” in “height” (Gen. 6:15) or about 45 feet ( $30 \times 18$  inches = 540 inches = 45 feet or *c.* 14 metres), then at 210 feet (hill of 165 feet + Ark of 45 feet = 210 feet), then  $14.491376$  (the square root of 30)  $\times 1.224 = 17.7$  miles, so *c.* 18 miles or *c.* 29 kilometres would be Noah’s horizon. Or if e.g., Noah was on a “high hill” *c.* 220 feet (or *c.* 67 metres) high that made his total height in the Ark from the ground *c.* 265 feet (hill of 220 feet + Ark of 45 feet = 265 feet), then  $16.27882 \times 1.224 = 19.9$  miles, so just under *c.* 20 miles or *c.* 32 kilometres would be Noah’s horizon. And so for our general purpose, once again, to say the north-south distance had to be no less than *c.* 20 miles or *c.* 32 kilometres, *supra*, is still a reasonable “broad-brush” calculation for when the waters had completely subsided if one was still looking out from “the high hills,” although of course, this would not have been necessary, as by this point in time it would be perfectly clear from closer observations that the flood had subsided.

If there was no water-tight wall around Eden, then I think it is unlikely that the “high hills” would have exceeded *c.* 165 feet or *c.* 50 metres; but if there was a water-tight wall surrounding Eden (including e.g., a temporary ice-wall frozen into place just for this event, and which then in time melted away), then I think “the high hills” could have been as high as *c.* 220 feet or *c.* 67 metres; and so depending on this variable, I estimate “the high hills” of Eden’s world (Gen. 7:19) to have been *c.* 50-67 metres or 165-220 feet. If so, on this higher figure of *c.* 67 metres, *it is possible that this was just under the distance to the northern border of Eden*, and if so, Eden may have been as small as *c.* 25 miles or *c.* 40 kilometres north and south out from the centre, and so *c.* 50 miles or *c.* 80 kilometres from north to south. Looking at the dove distance figures, this is a reasonable calculation. The width of the present Persian Gulf varies at different points from between *c.* 35-210 miles or *c.* 55-340 kilometres, and in terms of an approximate estimate for Eden inside this area which uses for ease of calculation an oblong shape for this approximation, and bearing in mind that the flood had to be no less than *c.* 13.4 miles or 21.6 kilometres in each direction, *supra*, if the Land of Eden had a width of about *c.* 20 miles or *c.* 32 kilometres, then this would make it about 1,000 square miles ( $50 \times 20 = 1,000$ ) or 2,560 square kilometres ( $80 \times 32 = 2,560$ ). While these are only rough approximations, this is broadly consistent with the type of size of the Land of Eden I have argued for at about the size of the Australian Capital Territory of *c.* 940 square miles or *c.* 2,400 square kilometers. Obviously, the Land of Eden might not have been such a mathematically uniform oblong or rectangular shape, but for our immediate purposes that does not matter. Of course, it is also possible that the Land of Eden was a bit smaller or somewhat larger. E.g., on these figures, it would still be possible for Eden to have been twice or thrice this size, or more. *Therefore while these figures do not act to give us a definitive size for Eden, they do show that the type of size conjectured on this model is within the bounds of that which is reasonably possible.*

(Chapter 11) *fj The incomplete fossil record: Is there a flood deposit for Noah's Flood in the Land of Eden?*

When we look at the present Persian Gulf, in most instances it is about 60 miles or 100 kilometres wide, other than in the very southern part where it is about half-as wide again. Did the Noachian Flood reach further than the present shore line of the Persian Gulf, or not? The *Cambridge Ancient History* notes that “with many ... floods” of the past, “most traces ... have long been swept away<sup>85</sup>.” From the time the Noachian Flood waters started, to the time they were completely dried up, was about a year, and Gerald Schroeder considers that, “Sediments from so brief a period” as “the Biblical Flood of Noah’s time,” “would probably not be extensive and, therefore, firm archaeological evidence may never be found<sup>86</sup>.” But having more carefully investigated Schroeder’s claims in recent years, I would have to disagree with him that something the size of Noah’s Flood would not leave flood deposits (e.g., see Jarrett, *infra* where about 200 local floods all left flood deposits, and in this context, Bailey on Mesopotamian flood deposits<sup>87</sup>). This means that only for very small floods, e.g., the annual flooding of the Nile, could we reasonably say that the tangible evidence of a distinctive flood deposit for a number of such floods may well have now gone; but we could not say this for large floods. On this basis, the absence of relevant flood deposits either over the present Persian Gulf shore line, or on the islands of the present Persian Gulf, means that it is not only possible, but probable, that Noah’s Flood did go over the present shore line of the Persian Gulf. Or if it did, any such flooding over the present shore-line would have to be *relatively small* to not leave a flood deposit. Of course, it is possible that it did and small traces of a flood deposit were left and may yet be found in the future, either here, or on one or more of what are now the islands of the Persian Gulf; and if so, this would require a revision taking into account these new facts. But *on the presently available data, there is no real reason to believe the flood exceeded the present Persian Gulf shore-line or covered what are now the islands of the Persian Gulf.*

On the one hand, it would be *prima facie* possible to argue that the presence of sea-shells in the middle of the Arabian Peninsula radiocarbon dated to 34,300 B.C +/- 2,400 years i.e., somewhere between 36,700-31,900 B.C.<sup>88</sup>, may be evidence of such a Noachian Flood that greatly exceeded the shore-line of the present Persian Gulf. Certainly if the upper range of these dates are the correct one, this would *prima facie* fit my best estimate on presently available data of Noah’s Flood at c. 35,000 B.C. . But on the other hand, quite apart from the need to then further resolve issues of how long it would take these shells to

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<sup>85</sup> *Cambridge Ancient History*, 3rd ed., Cambridge Univ. Press, UK, 1971, Vol. 1, Part. 2, p. 243.

<sup>86</sup> Schroeder, G., *Genesis and the Big Bang*, *op. cit.*, p. 28.

<sup>87</sup> Bailey, L.R., *Noah*, *op. cit.*, pp. 29-31, 33 (map), & 36 (chart).

<sup>88</sup> McClure, H.A., “Radiocarbon chronology of Late Quaternary lakes in the Arabian Desert,” *Nature*, Vol. 263, 1976, pp. 755-756 at p. 755.

form, i.e., for Noah's Flood this would have to be under 12 months; a fundamental problem with this *prima facie* possibility is that sea-shells come with sea water. Thus if this were used for a model of Noah's Flood it would require that it was a salt water flood that reached to the ocean. But if so, it would have ruined the agricultural land of Eden due to saline poisoning, and we know that this was not the case (Gen. 8:21; 9:20) i.e., Noah's Flood had to be a fresh-water flood (this factor also rules out a global flood model).

Thus on the data presently available to me, no such flood deposits have been found. Once again, this is consistent with a Land of Eden that was about the size of the Australian Capital Territory (ACT) of *c.* 940 square miles or *c.* 2,400 square kilometers. For if it was e.g., *c.* 35 miles or *c.* 56 kilometres wide, then this would be consistent with a Noachian Flood that did not necessarily reach the level of the present Persian Gulf shoreline, especially if the dam theory of a "swimming pool" type flood is correct, *supra*.

Robert Jarrett, a hydrologist of Colorado, USA<sup>89</sup>, with the *United States Geological Survey*, Denver, Colorado, USA, recently retired in April 2014. But in his observations over 42 years from 1972-2014, he undertook some fascinating research on local floods in the USA, and from this he studied correlations between flood deposits and flood heights. E.g., reporting in 2008 on the question, "What is the relation of flood deposits and flood height?," his study gave as its "Conclusion: The study of over 200 flooded rivers demonstrated that the maximum height of fresh deposits of flood sediments approximately equal maximum flood height or high-water marks. Thus, paleostage indicators (sediment deposits) of past floods can be used to estimate the approximate flood height of paleofloods and their associated discharge<sup>90</sup>." I have also been in direct contact with Bob Jarrett seeking some further detail on this finding. He advised me that the majority of his research was in higher gradient streams, "although a number of streams had lower slopes." But he says that "in any reach of channel, I was always able to find fresh flood deposits ... at / near the high-water line, although for gradients more than about 2-3 percent, the top of deposits often were above adjacent HWMs [High-Water Marks]. ... In lower gradient streams, many paleoflood [/ old flood] reconstructions have been done ..., usually for fine sands or silts (slack-water deposits, SWDs). These lower gradient channels are where the majority of paleoflood reconstructions have been done (S[outh] W[est] US[A], Australia, etc.). Few studies, like mine, have been done on actual SWD [slack-water deposits] vs [verses] HWM [High-Water Mark] height ..., but the few have shown fresh SWDs are within about 30 cm of HWMs (these are typically reported anecdotally in a few [instances] in the SWD-type

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<sup>89</sup> "WRD Retirees," Newsletter 154, Feb. 2012, An Organization of the Retirees of the Water Resources Discipline, *United States Geological Survey* (USGS), at "Central Region" listing (<http://www.wrdretirees.org/Newsletters/feb12.pdf>).

<sup>90</sup> Jarrett, R.D., "Paleoflood research to improve flood science," Paleohydrology & Climate Change Project, *United States Geological Survey* National Research Project, Denver, Colorado, USA, 2008 Lecture Series for USGS, Austin Texas, USA, 20 November, 2008 (<http://tx.usgs.gov/about/Seminars/Jarrett.insight.paleoflood.Texas.pdf>) (emphasis mine).



paleoflood papers). I found quite a few SWDs [slack-water deposits] in my documentations to be about equal to HWMs [High-Water Marks], but I wouldn't say I had enough sites to warrant a firm conclusion. Most earlier paleoflood studies used flow competence equations to estimate the depth of water above deposits for the site specific particle size, slope, etc. . . . However, they are fraught with large uncertainties for several reasons . . . . But they have strong support, thus, when my paper (Jarrett and England, 2002 . . .) came out showing flow competence was . . . wrong for higher gradient channels, the paper was attacked. My defense was I was only making interpretations on substantial data and offered them to visit my sites, or collect more data. They all refused . . .<sup>91</sup>.”

Bob Jarrett advises me that these were “all oral criticism. Mostly [claims] that I didn't collect the data properly, that my data only reflected the streams I documented and [was] not reflective of” other “streams,” since they were worried that if Jarrett was correct, then “their past work using flow comp[utations] was . . . incorrect<sup>92</sup>.” The evidence that such persons “refused” to look at included that documented by Jarrett & Tomlinson (2000) who refer to how “flood transported sediments and woody debris can scar trees . . . and also accumulate on trees and other obstructions to provide a good indicator of flood height. The height of tree scars and the top of woody debris are used as indicators of approximate flood height” in some instances<sup>93</sup>. In a paper of Jarrett & England (2002)<sup>94</sup>, they say that, “A

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<sup>91</sup> Second email of Bob Jarrett to myself of 1 May 2014 (emphasis mine), in reply to my emails to Dr. Robert D. Jarrett of 26 April 2014 & 1 May 2014 (in reply to his first email to me of 1 May 2014). He says, “the majority of my research was in higher gradient streams (focus of my career), say greater than about 0.005 m/m [= metres per metre i.e., for this slope, 0.005 metres of fall of water slope in 1 metre of stream distance or 0.5 % slope], although a number of streams had lower slopes.” Re: “focus of my career,” he refers in an email to myself of 5 May 2014 (just after his retirement in the previous month) to “what I've observed over my 42 yr career.” Thus his observations cover 42 years (1972-2014).

<sup>92</sup> Email of Bob Jarrett to myself of 5 May 2014 in reply to my email to him of 3 May 2014.

<sup>93</sup> Robert D. Jarrett (U.S. Geological Survey, Denver, Colorado, USA) & Edward M. Tomlinson (Applied Weather Associates, Monument, Colorado, USA), “Regional interdisciplinary paleoflood approach to assess extreme flood potential,” American Geophysical Union's Paper Number 2000WE9000098\$90.000043-1397/002000WR9.00 of 2000 A.D., pp. 2957-2984, at p. 2961 (cf. p. 2964). (This paper was kindly sent to me by the third email of 4 May 2014 of Bob Jarrett to myself.)

<sup>94</sup> Robert D. Jarrett (U.S. Geological Survey, Denver, Colorado, USA) & John F. England Jr. (U.S. Bureau of Reclamation, Denver, Colorado, USA), “Reliability of paleostage indicators for paleoflood studies: Ancient Floods, Modern Hazards: Principles and Applications of Paleoflood Hydrology,” American Geophysical Union's Water Science and Application Series, Vol. 5, pp. 91-109. (This paper was kindly sent to be by third email of 1 May 2014 of Bob Jarrett to myself.)

main source of uncertainty in paleoflood reconstructions is maximum flood stage inferred from PSIs [Paelostage Indicators],” and “typically, the elevation of the tops of the PSI is used as the minimum elevation of the flood that deposited the sediments, but little evidence supports this assumption.” The six types of flood deposits looked at were: overbank slackwater deposits, overbank flood bars, main channel slackwater deposits, main channel flood bars, fan apex deposits, and deltas<sup>95</sup>. On the basis of “large floods” “primarily in the western and west-central United States” of America, in 192 sites, of which *c.* 65% or just under two-thirds were in Colorado, and just under 12% were in California, so that just over 75% or just over three-quarters were in either Colorado or California<sup>96</sup>, they found “no statistically significant relation was identified with channel gradient (on streams with gradients “larger than 0.002 m/m and depths less than about 4.5 m[etres or 14¾ feet]”)<sup>97</sup>. In what was a startling finding that Jarrett says was later “attacked,” although all those who so “attacked” it then “refused” “to visit” the “sites” from which this data came, *supra*, Jarrett & England found that, “the systematic documentation of fresh sediment deposits demonstrates that by documenting several PSIs [Paelostage Indicators] in a channel reach, a reasonable estimate of maximum flood height associated with sediment ... deposition can be made. Thus, for all deposit types we documented, the data indicates that to reconstruct the flood height for those respective deposit types in an operational paleoflood study, the HWM [High-Water Mark] equals the top of the deposits plus the average value for PSI-HWM [Paelostage Indicators - High-Water Mark] for the respective deposit type<sup>98</sup>.”

There are a number of interesting facts about Bob Jarrett’s research. On the one hand, Bob Jarrett’s work is focused on western and west-central United States of America, and conditions for flooding in this part of the world possibly have some relevant differences to other parts of the world, and for our immediate purposes, specifically the Persian Gulf

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<sup>95</sup> *Ibid.*, p. 106.

<sup>96</sup> These 192 USA flood sites are given as being at: Alaska (4), Arizona (1), California (23), Colorado (126), Hawaii (1), Idaho (3), Montana (2), Nebraska (1), New Mexico (6), Oregon (16), Utah (2), Wyoming (5), and Washington State (4) (*Ibid.*, pp. 97-98). (This tallies 194 floods indicating an error at some point in these statistics, since reference is made to “192 observations,” *Ibid.*, p. 101.)

<sup>97</sup> *Ibid.*, p. 91. The abbreviated “m/m” means “metre per [1] metre” e.g., in a slope of “0.002 m/m” such as here, this means in metric measurement 0.002 metres (= 2 millimetres or *c.*  $\frac{2}{25}$ <sup>th</sup> of an inch) of fall of water slope in 1 metre (= 1,000 millimetres or *c.*  $\frac{3^3}{10}$ <sup>th</sup> feet) of stream distance (or 0.2 per cent slope in metric measurement). Or for a slope in which the calculation is put in imperial measurement of feet as “ft/ft” meaning “feet per feet” i.e., feet per 1 foot (which at least in the form known to me are then made semi-metric sounding, since one uses thousands of a foot per 1 foot, and one also states the result as a decimal number,) e.g., 0.002ft/ft (“feet per feet”) i.e.,  $\frac{2}{1000}$ <sup>th</sup> feet (=  $\frac{6}{125}$ <sup>th</sup> inch) per feet, means 0.2 percent slope in imperial measurement (since one gets percentage by multiplying by  $\frac{100}{1}$  i.e.,  $\frac{2}{1000} \times \frac{100}{1} = \frac{200}{1000} = \frac{0.2}{1} = 0.2\%$  slope).

<sup>98</sup> *Ibid.*, pp. 101-102 (emphasis mine).

and / or Mesopotamia, which *might* emerge if there were *further research*. But on the other hand, Jarrett's research *cannot be said to be narrowly based* since it covers about 200 floods over a period of about 40 years, in quite a wide geographical area of the United States of America; and hence in the absence of any such further research indicating that floods are somehow qualitatively different for these purposes in the USA as opposed to elsewhere, I consider his findings can be reasonably used in considering floods more generally, such as those of relevance to the Persian Gulf and / or Mesopotamia regions<sup>99</sup>. Jarrett (2011) notes that "Few studies ... have been done on actual SWD [slack-water deposits] vs [verses] HWM [High-Water Mark] height." And within this context he says "fresh SWDs [slack-water deposits] are within about 30 cm of HWMs [High-Water Mark height]." His research for his 2008 paper thus found that in "over 200 flooded rivers" cases he studied, it could be "demonstrated that the maximum height of fresh deposits of flood sediments approximately equal maximum flood height or high-water marks;" and in considering the possibility of using this finding to examine "past floods" on the basis of "sediment deposits," he considered it could "be used to estimate the approximate flood height of paleofloods [/ old floods] ... ." Notwithstanding the qualifications both he and I have made, *on the basis of this research, it would be reasonable to expect flood deposits at ABOUT the high-water mark* i.e., within about 30 centimetres or 1 foot of them, in the Persian Gulf for a flood as vast as Noah's Flood. The fact that no such flood deposits have ever been found, thus *indicates to me on the presently available data that it most probably either did not reach the level of the present Persian Gulf shore-line, or if it did, only went a very small distance over it. And this would also mean that it most probably did not cover any of the present islands of the Persian Gulf*, in which instance they probably are not in any instances "the high hills" of the antediluvian world (Gen. 7:19).

This thus raises the question, Is it possible that there are flood deposits over the shore-line of the present Persian Gulf, or islands of the Persian Gulf, that have not yet been discovered? In theory, it is possible. Hence to the question, did Noah's Flood go over the present shore-line of the Persian Gulf, or over what is presently an island of the Persian Gulf, on the presently available data we cannot be entirely sure. But on the basis of what we do know, it seems to me that on this presently available data that it *most probably* did not reach to either the present Persian Gulf shore-line or what are presently Persian Gulf islands. And we can be sure the flood did not reach the Indian Ocean since if it did, tidal waters would have brought in salt water and this would have ruined the fertility of the area which clearly it did not (Gen. 9:20). It is therefore notable that once again the presently available data is certainly consistent with a proposed model of a Land of Eden that is about the size of the ACT. And given the lack of evidence for a flood deposit over the shore-line of the present Persian Gulf, if it did so extend, it is unlikely that it did so for very far. Thus either way, the evidence from the presently available data seems to favour the proposition of a Land of Eden that was sufficiently small as to be covered by a local flood that either did not reach the present Persian Gulf shore line, or did but only to a relatively small geographic extent, thus leaving no trace (or only a small

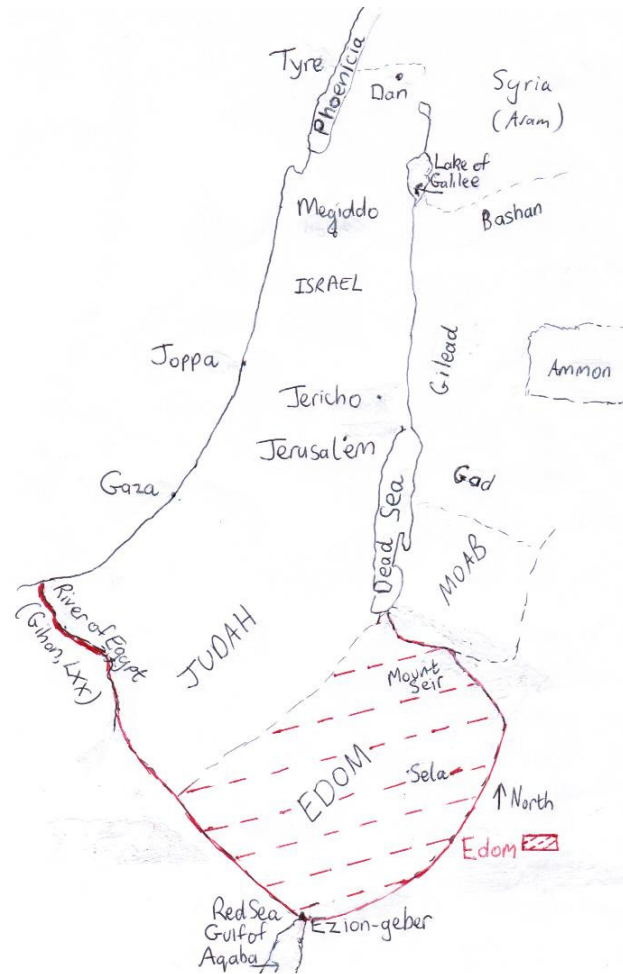
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<sup>99</sup> I also use Bob Jarrett's excellent work in connection with Mesopotamia for the Kish Flood of c. 2500 B.C. in Volume 1, Part 2, Chapter 18, section b, *infra*.

trace, not yet found). Either way, this means the data favours a Land of Eden about the size proposed of the ACT which is *c.* 940 square miles or *c.* 2,400 square kilometers.

*(Chapter 11) g] The Greek Septuagint, Eden, & the Promised Land.*

In the Greek Septuagint, the Biblical “Eden” is referred to as “*Edem* (Εδεμ)” (Gen. 2:8,10; 4:16). Thus the Hebrew “*Eden* (אֵדֶן)” has had the last Hebrew letter “n (ן)” changed to a Greek “m (μ),” so that it resembles “Edom” which in the Septuagint is “*Edom* (Εδωμ)” (e.g., Gen. 25:30; 32:3). Thus when written in just Hebrew consonants, both “Edem” (= Eden) and “Edom” would look the same as “EDM (אֵדֶם)”. Let us consider the Land of Edom in the following map.



Map showing southern boundary under King Solomon, coming down from the River of Egypt or Edenic “Gihon” waters off Mediterranean Sea (Jer. 2:18, LXX referring to the Nile, because it includes the Mediterranean and any rivers off it e.g., this one), to Ezion-geber (I Kgs 9:26) at the north of the Gulf of Aqaba (also Gihon waters of the Red Sea), which because the waters of the Gihon & Pison mingles was also the Pison in the Septuagint<sup>100</sup>; and including the Land of Edom which was c. 100 square miles or c. 260 square kilometers.

The various manifestations of the “Gihon” water (Gen. 2:13) include e.g., the southern border of the Promised Land at Judah in the “river of Egypt” (Gen. 15:18; Num. 34:5; Josh. 15:4,47), and the southern border of the Promised Land at Edom where it meets the Red Sea waters in the Gulf of Aqaba (I Kgs 9:26) (though I Kgs 9:26 also points to the Pison, see “Havilah” and “Eloth” in LXX, see section c of this Chapter 11, *supra*). This thinking is clearly endorsed in the Greek Septuagint as seen by the fact that it calls the Nile River of Egypt the “Gihon” (Jer. 2:18, LXX). That is, the Gihon waters of the Red Sea are regarded as part of the same body of water as the Gihon waters of the

<sup>100</sup> See also “Pison” and “Havilah” in the Septuagint in Volume 1, Part 2, Chapter 11, section c, *supra*.

Mediterranean Sea, and in turn, these Gihon waters flow into both the Nile of Egypt and River of Egypt to the Promised Land's south, and so both these bodies of water, plus the Red Sea at the e.g., the Gulf of Aqaba, can thus also be called the "Gihon." Therefore, it follows that in this type of *new* Eden imagery, that "Eden" is referred to as "Edem" in Gen. 2:8,10; 4:16, LXX; to indicate that "Edom" (e.g., Gen. 25:30; 32:3) is a *new* Eden or *new* "Edem."

How did they arrive at this view? This is speculative. But we read in Gen. 13:10, "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." The Hebrew word for "like" in "like the land of Egypt" is *k<sup>e</sup>* (ק) (here prefixed to 'eretz), and means "like" or "as"<sup>101</sup>. It is thus considering *resemblance*, so that the Garden of Eden was *like* the fertile areas of "Egypt" watered by the Gihon waters in the Nile, and also fertile areas from the Gihon waters in the Brook of Egypt (Gen. 15:18) northwards "as thou comest unto Zoar," which was in Moab (Isa. 15:5; Jer. 48:33,34), on the very south of the Dead Sea i.e., parts of the Land of Edom are here isolated. Given that this is only a *resemblance*, I do not think one can conclude from this that the Land of Edom was ever the Land of Eden itself. How do the Greek Septuagint translators render this part of Gen. 13:10? As Greek, "*kai* (and) *'os* ('like' or 'as') *e* (the) *ge* (land) *Aiguptou* (of Egypt), *eos* (until) *elthein* ('to come' = [thou dost] come) *eis* (to) *Zogora* (Zoar)<sup>102</sup>," i.e., I would render this as, "and like the land of Egypt until *thou dost* come to Zoar" (LXX). Since the Greek *'os* / *hos* (ως) has the sense of "like" or "as," it here replicates the meaning of the Hebrew *k<sup>e</sup>* (ק), and so takes the idea of *resemblance*. But though it was *only a resemblance*, this may have been enough for the Septuagint translators to take the view that "Edom" is in some sense a type of "Edem" / Eden.

The fact that there is a usage in the Greek Septuagint of "Edem" to indicate that "Edom" is in some sense a *new* Eden or *new* "Edem," is significant for our immediate purposes when one considers the geographical size of Edom. Today, the land of the Biblical Edom joins with the land of Moab and Gilead and Ammon to form the modern State of Jordan (cf. Dan. 11:41), which is *c.* 34,300 square miles or *c.* 89,000 square kilometres<sup>103</sup>. But the Biblical Edom by itself started in the north at Mount Seir which is a *c.* 5,000 foot or *c.* 1,500 metre mountain, and includes Sela (the later rose red Nabataean fortress of Petra). In size, Edom is about 100 square miles or about 260

<sup>101</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at "*k<sup>e</sup>*."

<sup>102</sup> For "Zoar," the Greek Septuagint uses *Zogora* (Gen. 13:10; Jer. 48:4 = 31:4, LXX – conflates the Hebrew to read, "Moab is ruined, proclaim it to Zoar), or *Zogor* (Jer. 48:34 = 31:34, LXX), or *Segor* (e.g., Gen. 14:2,8; 19:22,23,30, LXX).

<sup>103</sup> *Encyclopaedia Britannica CD99, op. cit.*, "Jordan;" & "Jordan," *Dictionary* (<http://dictionary.reference.com/browse/more+projordan>).

square kilometres<sup>104</sup>; and 15 miles or 25 kilometres north of Ezion-geber it includes the Timna Valley, which contains the oldest discovered copper mine, dating to the fourth millennia B.C. (cf. Gen. 4:22)<sup>105</sup>.

*If Edom at c. 100 square miles or c. 260 square kilometres is thus used as a representation for the new Eden of the Promised Land, then there is an implication in this imagery that the original Land of Eden was a local world that was also relatively small. I do not think one could “over-develop” this imagery to claim that the old Eden was therefore the same size as Edom at c. 100 square miles or c. 260 square kilometres. Indeed, given the fact that the Septuagint’s usage of “Gihon” in Jer. 2:18 for the Nile implies an understanding of the Gihon that extends to the River of Egypt in the south of Judah, it is clear that in alternative imagery, the Septuagint translators thought of all of the Promised Land as a new Eden, thus indicating precise size equivalents were not intended with respect to either the Promised Land or the Edom portion of the Promised Land. The description “eastward in Eden” (Gen. 2:8) raises the question, “‘Eastward’ relative to what?” And while there are different possible answers to that question, e.g., in a relativistic sense, Eden itself; another possibility would be, “eastward” relative to the Promised Land. If the latter possibility, Why? Once again, there would be different possible answers to that question, but one possibility would be, Since it is a second Eden.*

Nevertheless, I think it is significant that one finds on this type of understanding of Edom or the Promised Land, that in ancient times the Greek Septuagint reflects a Jewish tradition that regards the Land of Eden as a relatively small local world that can thus be represented in a symbolic way by Edom<sup>106</sup>. These facts are therefore consistent with the model I am using of a Land of Eden about the size of the Australian Capital Territory which is c. 940 square miles or c. 2,400 square kilometers; although they would also be consistent with a smaller Eden, or a larger Eden. They thus show that the model I am using is within the right very broad range, but given that smaller and larger proposed sizes for Eden would also be within this range, which at its minimal point would be the size of Edom, and at its maximum point would be the size of the entire Promised Land, I do not say one can demonstrate *a precision* in terms of size with this type of thinking that would do more than show my model is inside “the big range” possibilities of this type of Septuagint imagery of a new Eden.

Another matter of related interest to the Greek Septuagint usage of calling Eden “Edem” with some contextual reference to “Edom” as second Eden, is the usage of Hebrew *tohuw* and *bohuw* in both Gen. 1:2 for the destruction event of a pre-Adamite

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<sup>104</sup> *The New Unger’s Bible Handbook*, Revised and Updated Edition, 1966, 1984, 1998, 2005, The Moody Bible Institute of Chicago, Co-edition by Lion Hudson, Oxford, UK, Printed in Singapore ([www.moodypublishers.com](http://www.moodypublishers.com)), pp. 65-66.

<sup>105</sup> “Timna Valley,” *Bible Places* (<http://www.bibleplaces.com/timnavalley.htm>).

<sup>106</sup> With respect to Eden in the Greek Septuagint, see also Volume 1, Part 2, Chapter 20, “Paradise Lost a Local Earth – So Is Paradise Regained a Local Earth?”

flood; and in Isa. 34 for the destruction of Edom or “the land of Idumea” (Isa. 34:6). In the prophesy of Isa. 34, the Hebrew word *bohuw* has the idea of “emptiness” (Isa. 34:11); and as discussed in this Volume 1, Part 1, Chapter 3, section a, “The destruction event of a pre-Adamite flood in Gen. 1:2,” when *tohuw* and *bohuw* are used together, such as occurs in Isa. 34:11, the meaning is always one of a “desolation” (Hebrew *tohuw*) that *has* occurred, because the pre-existing “land” (Isa. 34:9; Jer. 4:20) or “earth” (Jer. 4:23) has been “destroyed” (Isa. 34:2), and this “destruction” (Jer. 4:20) makes it “desolate” (Jer. 4:27). The Septuagint’s usage of “Edem” for Eden as an allusion to Edom, thus also acts to heighten this imagery as both are subject to a destruction event of *tohuw* and *bohuw*, and both are local worlds.

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Volume 1, Part 2, Chapter 1, section b, *supra*; the evidence is clearly consistent with what we would expect from *Guideline 1*, “‘The fear of the Lord is the beginning of knowledge’ (Prov. 1:7) and ‘wisdom’ (Ps. 111:10). Though by God’s common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God’s grace, humbly put himself under the authority of God’s infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore ‘scoffers’ (II Peter 3:3), such as they that be far gone in an antisupernatural secularist paradigm, are to be rejected who would have Christian men to be ‘salt’ which ‘have lost his savour’ (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a political science, a biological science, or other science. For suchlike is a God dishonouring ‘science falsely so called’ (I Tim. 6:21), to be abhorred of all good Christian men.”

And it is clearly consistent with what we would expect from *Guideline 9*, “Man was created in an area of south-west Asia near the Tigris & Euphrates Rivers which are to the north of Eden (Gen. 2:14), and connecting rivers to the south down to Havilah (Gen. 2:11) in Arabia in what was later a Hamite-Semite shared border-regions western strip along the Arabian Peninsula also known as Arabia (Gen. 10:6,7,22,29; 25:18; I Sam. 15:7); and also south down to Ethiopia (Gen. 2:13) which included both the later Hamite-Semite shared western border-regions strip along Arabia with Midian (Exod. 2:15,21; Num. 12:1; Hab. 3:7), as well as parts of continental north-east Africa (Gen. 10:6; Jer. 13:23). Therefore, a suitable place should be locatable in south-west Asia near Africa. And *Guideline 10*, “There are ‘a thousand generations’ from the time of ‘Abraham,’ ‘Isaac,’ and ‘Jacob,’ of the ‘everlasting covenant’ (Ps. 105:8-10), the ‘covenant’ of ‘grace’ (Gen. 6:8,18; Heb. 11:7; 13:20), back to Adam with whom God initially made this covenant (Gen. 2:17; 3:15,22; 4:2,4). Since Adam and Jacob are separated by *exactly 1,000 generations*, from Abraham in c. 2,200 B.C. back to Adam 998 generations earlier, on the basis of the ages of time when they begot in Gen. 5 & 11 this requires an Adamic date of c. 105,000 B.C. + / - 53,000 years.”



## CHAPTER 12

*Inside-Outside Distinction: Everything was rosy in the Garden  
- A thorny issue, What about death, thorns, & thistles?*

- a] *General.*
- b] *Outside Eden: The King's Royal Parklands Out-of-bounds to man.*
- c] *The creatures inside Eden: What are the "kinds" created on the  
3rd, 5th, and 6th days?*
- d] *What got cursed in Gen. 3?*
- e] *Outside Eden: God's creatures of the King's Royal Parklands.*
- f] *Some Wonders of Creation that defy macroevolution  
from the King's Royal Parklands.*
- g] *A great piece of English literature - Wm Blake's "The Tyger."*

*(Chapter 12) a] General.*

After I first came to realize that Eden was local not global, so that in terms of an inside-outside Eden distinction, one could say the animals inside Eden were vegetarian (Gen. 1:30); a journal article of mine on this was published in 1997, and I contacted Hugh Ross at *Reasons To Believe* advising him of this. Though I was glad that he adopted the idea<sup>107</sup>, he gave no acknowledgement to my earlier journal article on it that I had brought to his attention. Since that time, by the grace of God, I have moved from being a Theistic Macroevolutionist to an Old Earth Creationist, but the work I did on both the location of Eden, the regression of the Persian Gulf about 70,000 years ago setting an upper-limit for Adam's date and also Noah's Flood, and the broad concept of an inside-outside distinction to explain harmless vegetarian animals inside of Eden, as opposed to dangerous carnivores outside of Eden, has remained. So too have a number of other details of this "big picture;" e.g., the ideas found in Mesopotamian symbols discussed in Volume 1, Part 2, Chapter 18, "Mesopotamia c. 4,150-2,200 BC ...," *infra*; even though my work on Eden was not at that time harnessed to an old earth creationist Local Earth Gap School model.

With respect to the issue of death, I maintain an inside-outside Eden distinction, elements of which I shall further consider in this Volume 1, Part 2, Chapter 12, section e, "Outside Eden: God's creatures of the King's Royal Parklands," *infra*. By "Eden" I mean the region or Land of Eden, not just simply the Garden of Eden which was inside the larger Land of Eden, and from which Adam was barred after the Fall (Gen. 3:23-25); although Adamites still lived in the Land of Eden e.g., at "east ... Eden" in "the land of Nod" (Gen. 4:16). (I only use the term "Greater Eden" for the area man went into after Noah's Flood, for those parts of this area where he built civilizations in areas now in the Persian Gulf. Thus this is a later derivative designation, since before Noah's Flood, this

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<sup>107</sup> Ross, H., *The Genesis Question, op. cit.*, p. 77.

area I am calling “Greater Eden” in a post-flood context, would have been part of the out-of-bounds to man region in the King’s Royal Parklands.)

Thus in Adam’s Garden of Eden and its Edenic environs animal and human death was unknown (Gen. 2:17). Man was a fruitarian (Gen. 1:29) and the animals were vegetarians (Gen. 1:30). This state of peace and bliss will be broadly replicated in the new Eden, though *depending on interpretation*, Ezek. 47:9,10 may indicate that fish will be sometimes eaten by glorified men, just as it was by the glorified Christ (Luke 24:42). Thus the picture in Isa. 11:6-9; 65:25 is of what are now violent animals being tame in the new Eden after the Second Advent, as they were in Eden before man’s fall. The fact that “they shall not hurt nor destroy” (Isa. 11:9; Isa. 65:25) in Eden restored after the Second Coming (Isa. 66:22; Rev. 2:7; 21:1,4; 22:2,3), shows that it is logical to argue that the original Eden of Adam had similar dynamics. That is, God made animals on the fifth and sixth days in Gen. 1:20-25, which in general looked like those simultaneously living in the world outside of Eden and its environs, but unlike them the Edenic beasts were gentle vegetarians harmless to man. He made them with a different nature to the wild ones outside of Eden, which was out-of-bounds to man in the King’s Royal Parklands, so that as with Eden restored, in the original Eden, “the lion” did “eat straw like the ox” (Isa. 11:7).

These vegetarian creatures in the Land of Eden appear to have been kept as distinctive stocks until after Noah’s Flood, and hence the propriety of preserving them on Noah’s Ark even though this was a local “earth” under a local “heaven” in a local “world,” and in relative terms to the globe, only a fairly small area of land covered by a local flood. Thus being domesticated creatures and/or vegetarian animals, they were sufficiently dissimilar to their non-vegetarian counterparts outside of this region, to be unable to live and breed with them at this stage. Even though to this I make the qualification that there is a possible, though not necessary inference in Gen. 6-9, that the wicked and evil antediluvians may have sometimes trained these creatures as hunting animals that they used to intimidate, injure, or kill men with (Gen. 6:11,13; 9:5,6). But after Noah’s Flood, things changed. Man was given a global dominion mandate as wide as the Rainbow (Gen. 9:1,11-17) as seen in *The Table of Nations* (Gen. 10), and told by God, “the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every living thing that liveth shall be meat for you; even as the green herb have I given you all things” (Gen. 9:2,3). Thus man was to no longer be a vegetarian as he became after the Fall (Gen. 3:18), before which he was a fruitarian (Gen. 1:29); and his relationship with the animal world that he was in contact with changed. But man still evidently preserved a number of domesticated beasts in the post-flood world of the Persian Gulf.

(Chapter 12) b] *Outside Eden:*

*The King's Royal Parklands Out-of-bounds to man.*

A number of factors point to a two-way enforced segregation of the Land of Eden i.e., man and the Edenic animals could not leave the Land of Eden either before or after the Fall until after Noah's Flood; and nor could creatures outside the Land of Eden enter into Eden.

The creation mandate of Gen. 1:26-28 locates the "dominion" of man on a local "earth" defined by the borders of Eden in Gen. 2:10-14; and this is not altered till its expansion after Noah's Flood to the globe (Gen. 9 & 10). The reality of an enforced segregation is clear from the nature of Noah's Flood. Given this was a local flood, the question arises, Why was an Ark necessary? Why not simply exit the area at God's command, as Lot did before the destruction of Sodom (Gen. 18 & 19)? While it has been argued by Hugh Ross in terms of Noah being "a preacher of righteousness" (II Peter 2:5), in which "the ark was his platform<sup>108</sup>," this strikes me as a distinction without merit. Noah could have been "a preacher of righteousness," and then been evacuated from the area like Lot was from Sodom. *Therefore I think the more reasonable explanation is that some form of enforced segregation existed around the Land of Eden.*

Given e.g., that the animals of Eden were, as best we can now tell, tame or domestic varieties of certain wild animals, a segregated Eden would also have been necessary to inhibit any possible confusion leading to interbreeding between a wild variety and an Edenic domestic or tame variety. Also, it would have been necessary for man's protection in Eden that wild forms of e.g., lions and tigers, did not stray into Eden.

That this enforced segregation included a temporal wall is certainly possible given that we have already determined at Part 2, chapter 11, section e (& cf. section c), *supra*, that temporal walls appear to have surrounded the Land of Eden at the time of Noah's Flood. This "swimming pool" type view of Noah's Flood seems required by e.g., the fact that the "olive leaf" tree (Gen. 8:11) could not have been long under water or it would have died, and so it must have been covered by southern flowing exit waters, which did not cover it earlier since something was retaining them. Although as also previously noted, it is possible that as with the walls of the Red Sea, these were created by God at the time of Noah's Flood, rather than before the Flood. Nevertheless, this certainly indicates that there *might* have been a temporal wall around Eden.

Another type of "No Entry" form found in Eden was that of angel guards. Thus after the Fall, God "placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). Therefore God may have used angels as guards.

God may also have used some combination of these. Thus there may have been a wall as an initial block, and then an angel guard to ensure it was not mounted. In this

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<sup>108</sup> Ross, H., *The Genesis Question, op. cit.*, pp. 163-165.

context, there is also some uncertain inferences that God may have used the angels as Park Rangers in the King's Royal Parklands. That angels may be able to in some sense "ride" animals and direct them, is implied by the fact that fallen angels devil-possess both animals and men. This is seen in Lucifer's devil-possession of the serpent in Gen. 3; and also in the story of Matt. 8:28-34, where devils go from possessing two men, to possessing "an herd of many swine." Might this be what was originally a God given capacity for angels to act under God's command as park rangers to move animals around at various times, e.g., if animals were moving towards Eden, then they were "to ride" them away? It is to be noted that these devils "besought" Christ "saying, If thou cast us out, suffer us to go away into the herd of swine" (Matt. 8:31). This may replicate something of "the old days" before the fall of angels, when Christ gave permission to angels "to ride" animals to various places, and it looks like these devils liked doing so. As park rangers in the King's Royal Parklands, with God's permission and at his command, Did they sometimes so ride e.g., dinosaurs during the *Cretaceous World* (144 to 66.4 million B.C.)? If so, Christ showed kindness to these devils by granting their request. But they then repaid his kindness in allowing them "to ride" these animals with abuse, for having gotten permission, they then rode them "violently down a steep place into the sea" (Matt. 8:32), and Christ did not give them any specific permission to do this. With respect to devil-possession of men, this is also clearly an abuse, and may be a more specific abuse of information and skills they acquired when moving around, or riding, certain satyr beasts in the King's Royal Parklands. But once again, this is clearly speculative and uncertain.

I leave the reader to ponder for himself the following question. If man had not fallen, would God have eventually enlarged Eden; or would God have kept Eden at the same size and stopped men from having any more children; or would God have first had some expansion, and then stopped man from further increasing by stopping him from having any more children?

*(Chapter 12) c) The creatures inside Eden: What are the "kinds" created on the 3rd, 5th, and 6th days?*

- Day 3;

- Days 5 & 6.

*Day 3.* With respect to the trees of Eden created on the third day, it is notable that *Eden only had fruit trees*. This is seen in the words, "And God said, Let the earth bring forth ... the tree yielding fruit, whose seen was in itself, after his kind" (Gen. 1:11,12). This requires the conclusion that all other trees were non-Edenic, and some fruit trees would also be non-Edenic, and so were made in the time gap in Gen. 1:1 & 2 in "the generations ... of the earth when they were created" (Gen. 2:4). Thus the claims of all those alleging that the six creation days are global, whether e.g., old earth creationists such as Global Earth Gap Schoolmen, or Day-Age Schoolmen, or young earth creationist

flood geology schoolmen, necessarily require a non-literal reading of the six creation days, since they go beyond fruit trees in their claims for the trees God made in the six days. But the old earth creationist Local Earth Gap School endorsed in this work takes a literal reading of the six creation days. Thus the Land of Eden had *only fruit trees*, and no other kind of trees in it.

My fellow Local Earth Gap Schoolman, John Sailhamer, also recognizes that “only ‘fruit trees’ were created” “on the third day,” saying, “Those ‘fruit trees’ were for ... man’s ... nourishment (Genesis 1:29).” Sailhamer’s big point that they “were for ... man’s ... nourishment” is right, although this would not be so for “the tree of the knowledge of good and evil” (Gen. 2:9). And he further says, “At the conclusion of the chapter, other plants are mentioned that also are for the nourishment of human beings, as well as food for the animals (Genesis 1:30). Yet the creation of those plants is not mentioned anywhere ... clearly they are not created on the third day” but rather “as part of ‘the heavens and the earth’ in Genesis 1:1<sup>109</sup>.” Sailhamer’s big point is right, although I would not say that these other “plants” are “not mentioned anywhere.”

The other plants mentioned at the end of Gen. 1 are “every green herb,” when “God said, ... And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was so” (Gen. 1:30). The Hebrew word at Gen. 1:30 for “green” is *jereq*, and the Hebrew word for “herb” is *‘eseb / ‘eseb*, and while this same Hebrew word is used for “herb” in Gen. 1:11,12, it is there qualified as having “seed” (Hebrew noun *zera’* derived from verb *zara’*) i.e., this is the “herb bearing seed (Hebrew *zara’*)” of man’s food in Gen. 1:29. But we also read of the detail of the time-gaps in Gen. 1:1,2 in Gen. 2:4, “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.” And then we read of the Edenic world in Gen. 2:5, “And every plant (Hebrew *siyach*) of the field before it was in the earth, and every herb (Hebrew *‘eseb / ‘eseb*) of the field (Hebrew *sadeh*) before it grew: for the Lord God has not caused it to rain upon the earth, and there was not a man to till the ground.” Thus we here learn in Gen. 2:4, that from the other plants created in the time-gap between Gen. 1:1 and Gen. 1:2, in the “generations ... of the earth,” God made a selection and in a fertilized form in the ground he put “every plant” in Eden not made on the third day, and put it “in the earth,” so that it still required water and man as a gardener, before it would have growth and care. And then in Gen. 3:18 we read that after the Fall man’s diet is extended so as to include not only fruit (Gen. 1:29), but also vegetables, as God says to Adam, “thou shalt eat the herb (Hebrew *‘eseb / ‘eseb*) of the field (Hebrew *sadeh*);” meaning “the green (Hebrew *yereq*) herb (Hebrew *‘eseb / ‘eseb*)” (Gen. 9:3). Therefore the plants originally forming the Edenic animals’ diet, but extended to man after The Fall, are itemized as some of those in Gen. 2:4 from the distinction prior creation in the time-gap of Gen. 1:1-2, which in Gen. 2:5 God placed in Eden in a fertilized form in the ground.

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<sup>109</sup> Sailhamer’s *Genesis Unbound, op. cit.*, 1st edition, 1996, p. 32; 2nd edition, 2011, p. 36.

This type of understanding of the Hebrew is also clearly found in the Greek Septuagint. Thus in the Septuagint's Gen. 1:11,12,29, "plant (Greek *chortos*)" is qualified as having "seed" (Greek *sperma*). Then in the Septuagint's Gen. 1:30 we read of "every green (Greek *chloros*) plant (Greek *chortos*)" as the animals' food; in Gen. 2:5 of "every green [thing] (Greek *chloros*) of the field (Greek *agros*);" and in Gen. 3:18, in the curse God says Adam shall eat of "the plant (Greek *chortos*) of the field (Greek *agros*)." Thus once again, it is clear that "the generation of the heaven and the earth" in Gen. 2:4, LXX, must include a distinctive prior creation to the six days of Gen. 1:2b-2:3, although in the context of the Septuagint this is *after* Gen. 1:1,2 which refers to an "invisible and unformed" earth as an architectural plan; and thus a time-gap which we would not detect from looking at Gen. 1:1-3, LXX; but which we can detect when it is read with Gen. 2:4,5, LXX.

By contrast, at Gen. 1:11 the Vulgate reads Latin, "*herbam* ('grass' or 'herb' or 'plant') *virenetem* (green) *et* (and / even) *facientem* (producing) *semen* (seed)," e.g., "the green herb, even [that] producing seed," or "the green plant, and [that] producing seed," or "the green grass, and [that] producing seed." Thus Jerome has here introduced an ambiguity in the Latin that does not exist in the Hebrew (or Greek Septuagint). In the first place he has combined the Hebrew "grass (Hebrew *deshe*)" and "herb (Hebrew *'eseb* / *'eseb*)," so that the earth is to bring forth "the green (Latin *virens*) grass / herb (Latin *herba*)." Then if one reads "*et*" conjunctively as "even," then in terms of explanation this means "even [that] producing seed;" but if one reads the "*et*" disjunctively as "and," this means and [that] producing seed." If one reads this as e.g., "the green grass, and [that] producing seed," then the Latin broadly agrees with the meaning of the Hebrew; but if one reads this as e.g., "the green plant, and [that] producing seed," then the Latin allows for the "green plant" created on Day 3 to be a non-seed plant. The same type of thing occurs in the Vulgate at Gen. 1:12 where once against the Hebrew "grass (Hebrew *deshe*)" and "herb (Hebrew *'eseb* / *'eseb*)" are combined as "the green (Latin *virens*) herb / grass / plant (Latin *herba*)," followed by an "*et* (and / even)" with the same ambiguities. Then in Gen. 1:31 the animals' food is described in terms of Latin, "*ut* (that) *habeant* (they may have) *ad* (to) *vescendum* ('eat' or 'feed upon')." What does, "that they may have to feed upon" mean? Does it mean they are to eat of man's food from Gen. 1:30, or something else? Once again, there is an ambiguity introduced into the Latin Vulgate that is not present in the Hebrew (or Greek Septuagint). Reference is then made in Gen. 2:5 to Latin, "*omne* (every) *virgultum* (plant) *agri* (of the field)," and in Gen. 3:18 to Adam after the Fall now eating the Latin, "*herbas* (herbs) *terrae* ('of the earth' or 'of the ground' or 'of the territory')." But in the Vulgate, Gen. 2:5; 3:18 are set against the ambiguities of Gen. 1:11,12,31.

Therefore, it looks to me as though Jerome has sought to resolve what he saw as exegetical problems with the six day creation account understood as being creation-wide, rather than a local creation. Thus in the Latin Vulgate, Gen. 1:11,12 is made so that it can read as the Hebrew does, but an ambiguity is introduced to allow for all green plants to be created on the third day, not just those bearing seed. And likewise, an ambiguity is introduced with the animals' food in Gen. 1:31, so as to allow they had either the same

diet as man or a different diet to man. Jerome has here clearly not undertaken a literal translation of the Hebrew which is what he ought to have done, but rather, it looks like he sought to “overcome the problem” that his young earth creationist model does not fit the six creation days by expanding the possible meaning of Day 3 in Gen. 1:11,12, and limiting the possible meaning of Gen. 1:31 to something which is “as clear as mud.” Thus this looks like “a fudge” by Jerome, to “resolve an exegetical problem in the text,” and he *ought not* to have resolved the matter in this way, which is a discredit to God, Jerome himself, and so much that is good in the Latin Vulgate.

We thus see that “the problem” of Gen. 1:11,12,31 for those claiming a universal creation, or what today we call a global creation in the six creation days of Gen. 1, is one that was encountered in ancient times by Jerome in the Vulgate. And sadly, “the fudges” continue, since a literal reading of the text points to a local creation in Eden which only had fruit trees, and Gen. 1:31 points to a distinctive prior creation in Gen. 1:1,2 in which some fertilized forms were placed in the ground by God in Gen. 2:5. Yet this type of literal reading of the text remains “unacceptable” to all but Local Earth Gap Schoolmen.

I have previously mentioned in Part 2, Chapter 5, section a, *supra*, that the fossil record is generally very good, with evidence that its record is missing only a relatively small percentage of between *c.* 2% and 20% species, as seen in the e.g., the fossil history of the Wollemi Pine. In this context, the fact that the fruit trees of Eden were limited to a fairly small area may indicate a much greater loss than normal from the fossil record, since if they are anywhere in the fossil record they would now be below the bottom of the sea in the Persian Gulf. That we have evidence that a variety of fruit can so “disappear” from our knowledge is seen in the amazing story of the common pear’s discovery and cultivation by a school teacher at Aldermaston in England in the late eighteenth century<sup>110</sup>. Pears have been cultivated for thousands of years, and have thousands of varieties. They are one of the fruits introduced into the New World of the Americas by Old World Britons and others from the Old World e.g., the Spanish introduced the pear to Mexico and California. However, in the Western World and elsewhere other than in Asia, the most widely grown pear, known to many as simply the common “pear,” but also known

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<sup>110</sup> There is uncertainty about the exact date in the late 18th century (the school plaque dates this to *c.* 1770, *infra*, and the following *Wikipedia* quote to *c.* 1797, *infra*), and uncertainty as to who the schoolmaster was at the time. For instance, *Wikipedia* says, “about 1797 a schoolmaster living in the village cultivated the Williams pear. The schoolmaster (either Mr. Wheeler or his successor, John Stair) was the original cultivator, but the pear ... was named after Richard Williams of Turnham Green, who grew several grafts of the original tree ... . On 5 December 1956, a plaque commemorating the tree was unveiled on the wall of the village school,” “Aldermaston,” *Wikipedia* (<http://en.wikipedia.org/wiki/Aldermaston>); citing Martin, S.A. *et al*, *Memories of Life in an English Country Village*, Aldersmaston, The Book Project, 2005 (ISBN 0-9549636-0-1), p. 3.

variously as the William Pear, or in the USA the Bartlett Pear<sup>111</sup>, was a lost variety till the late 18th century, when it was discovered by a school teacher at Aldermaston in England.



The William / Bartlett Pear<sup>112</sup>.

I thank God that on my fifth trip to London (Sept. 2008-March 2009), I visited this school at Aldermaston, Berkshire, England, UK, on a wider trip around England in Dec. 2008 & Jan. 2009.



While working as a schoolmaster (or school teacher) in London, Gavin (in left picture), visits Aldermaston in England, UK, during Christmas school holidays, Dec. 2008. To Gavin's left in the first photo is the plaque of the second photo, celebrating how in the late 18th century the Aldermaston Schoolmaster found the first recorded William Pear in an Aldermaston garden. He cultivated it, and it has become the most common pear in the Western World, known variously as simply "the pear," or the "William Pear," or in the USA as the "Bartlett Pear."

Thus on this clear precedent, we cannot doubt that various fruits of Eden may now be lost to us in a watery grave "deep down below" in the Persian Gulf.

*Days 5 & 6.* With respect to the animals of Eden created on the fifth and sixth days, (also relevant also to the size of Noah's Ark), I think one would be looking at about

<sup>111</sup> Cf. *Encyclopaedia Britannica CD99* (1999), *op. cit.*, e.g., "Pear."

<sup>112</sup> "Williams' Bon Chretien" (<http://www.thompson-morgan.com>).



two dozen or so larger land and air creatures, possibly a small number of others, and possibly with a larger number of fowl that later went feral and mated with wild varieties of their species after Noah's Flood, together with some very small insect creatures.

In reaching this conclusion, factors such as the size of Noah's Ark have already been considered in Part 2, Chapter 11, section d, *supra*. And in identifying these creatures, in general this is not from any specific detail of the relevant species in the text, although exceptions to this include the "serpent" (Gen. 3:1), "raven" (Gen. 8:7), and "dove" or pigeon (Gen. 8:8-12).

The first group of creatures I identify are by inference from their itemization in Isa. 11:6-9; 65:25, as being present in the Eden restored of "the new heavens and the new earth" following the Second Advent (Isa. 66:22; cf. Rev. 2:7; 21:1; 22:2). From this, I think that there is an inference and implication that they were in these harmless vegetarian forms in the original Eden before the Fall. Thus of the new Eden we read, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9). "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). This picture is evidently set just after the Second Advent, since it includes in this picture of new Eden "a little child" and indeed a "suckling child" (Isa. 11:6,8) brought over from the time just before the Second Coming; for no more children will be conceived after glorification (Matt. 22:30). The Hebrew *baqar* in Isa. 65:25, rendered "bullock" in the AV, can refer to a bullock or ox; and so resembles the Septuagint's reading here as Greek, *bous*, rendered by Brenton as "ox" but which can mean "ox," "bull," or "cow;" and the Vulgate's reading here as Latin *bos*, is rendered by the Douay-Rheims as "the ox," but it can mean "ox," "bull," or "cow." In terms of cattle terminology, a male is called a bull calf, and if not castrated he grows to be a bull. If the bull calf is castrated, he is called a steer, and after 2 or 3 years he is called an ox or bullock. A female is first called a heifer calf, she then grows into a heifer<sup>113</sup>, and then into a cow. Thus this is the same basic creature and refers to cattle. Thus whatever its exact meaning, it is referring to cattle, and given that cattle are covered under "the calf" (Hebrew *'egel*) in Isa. 11:6 at no. 7a, *infra*; and the ox or bullock is covered in Isa. 11:7 (Hebrew *baqar*) at no. 7b, *infra*, whatever it means in Isa. 65:25 is broadly covered already, and so I shall put it as the AV's "bullock" in brackets at 7, "cattle," *infra*. The "fatling" (Isa. 11:6) may, for instance, refer to no. 7, *infra*, i.e., "the fatted calf" (Luke 15:23,27,30). But whatever the

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<sup>113</sup> Exactly what is meant by a "heifer" is subject to some variation, it can be used to mean a young cow that has not had a calf, or it can be used to mean a young cow that has not had more than one calf.

“fatling” refers to, it seems to be covered by at least one of the creatures otherwise itemized.

Thus I think among the larger animals of Eden i.e., as opposed to e.g., insects, we can itemize:

- 1] the lion (Isa. 11:6 “young lion,” Isa. 11:7; 65:25 “lion”);
- 2] the leopard (Isa. 11:6);
- 3] the bear (Isa. 11:7);
- 4] the wolf (Isa. 11:6; 65:25);
- 5] the lamb / sheep (Isa. 11:6; 65:25 “the lamb”);
- 6] the goat (Isa. 11:6, “the kid”);
- 7] cattle:
  - 7a] the cow (Isa. 11:7 “cow,” Isa. 11:6 “the calf”) or bull (Isa. 65:25 “bullock”);
  - 7b] the ox (Isa. 11:7); &
- 8] land serpents or snakes:
  - 8a] the asp (Isa. 11:8);
  - 8b] the cockatrice (Isa. 11:8); &
  - 8c] other forms of the serpent (Isa. 65:25).

As seen by no. 8, it is clear that there will be a number of varieties of land serpents in the new Eden, and thus varieties of serpents appear to have been in the original Eden. Notably then, the serpent is the only non-flying land creature specifically itemized in Genesis 1-3 as found in the “serpent” devil-possessed by Lucifer in Gen. 3. E.g., we read, “Now the serpent (Hebrew *nachash*) was more subtle than any beast of the field” (Gen. 3:1, cf. Rev. 12:9). Therefore at least with respect to the serpent, this fact acts as a confirmation of the propriety of the methodology I am using Isa. 11:6-9; 65:25.

Furthermore, with respect to water creatures, while Rev. 21:1 says that in the “new heaven and” “new earth” “there” will be “no more sea,” bearing in mind the need to ensure we are “rightly dividing the word of truth” (II Tim. 2:15), “so” that in harmony with Christ’s teaching of Matt. 4:6,7, we do not “expound one place of Scripture, that it be repugnant to another” (see Article 20, Anglican 39 Articles), I consider Rev. 21:1 means no *major* or *large* “sea,” like the Mediterranean Sea; but does not preclude a smaller inland sea like “the Sea of Galilee” (Matt. 4:18). That is because, as further discussed in Volume 1 at Part 2, Chapter 20, “Paradise Lost a Local earth – So Is Paradise Regained a Local Earth?,” *infra*, reference is made in the new earth of Ezek. 47:6-12 to “rivers” that run into “the sea” (Ezek. 47:8,9) and to “fish” (Ezek. 47:9,10). Given then that varieties of serpents are clearly itemized in Isa. 11:8; 65:25, and the land serpent is the only creature specifically itemized in the Genesis account (e.g., Gen. 3:1); this raises the question, What is the water creature specifically itemized in Gen. 1:21?

This is rendered in the AV as “great whales” (Gen. 1:21); but the Hebrew word, *tanniyn* can mean either a “whale” or a “serpent.” Thus in Exod. 7:9,10,12 the Hebrew *tanniyn* means a “serpent;” and is rendered in the Septuagint as “serpent” (Greek *drakon*) and Vulgate as “serpent” (Latin *coluber* vss. 9 & 10, & *draco* vs. 12). Furthermore, in

the Biblical teaching of dragons, the dragon is sometimes used for a variety of creatures to convey a further layer of spiritual meaning. In this context, in Deut. 32:33 we read, “Their wine is the poison of dragons (Hebrew *tanniyn*), and the cruel venom of asps.” The Hebraic poetical parallelism tells us that the “dragons” here are represented in the temporal world by snakes, but that the spiritual force of devils is also present (cf. I Cor. 10:21,21). And so too in Ps. 91:13, “Thou shalt tread upon the lion and adder: the young lion and the dragon (Hebrew *tanniyn*) shalt thou trample under feet,” once again conveys the same idea (cf. Rom. 16:20). The idea of a “whale” is found in connection with the sea in Job 7:12, “Am I a sea, or a whale (Hebrew *tanniyn*), that thou settest a watch over me?” And this same connection with the sea indicates that the whale is being used in e.g., Ps. 74:13,14, where God’s power over the whale also bespeaks his power over devils (“the dragons”) and Lucifer (“leviathan,” concerning multiple heads, cf. Rev. 12:3,9), for here we read, “Thou didst divide the sea by thy strength: thou brakest the heads of the dragons (Hebrew *tanniyn*) in the waters. Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.”

We shall not now consider in detail the Biblical teachings of “dragons” as found in the King James Bible, Greek Septuagint (e.g., “whales” or “whale” from *ketos* in Gen. 1:21 & Jonah 2:1,2,11; & “dragons” or “dragon” from Greek *drakon* in Ps. 74:13 = Septuagint 73:13, & Ps. 91:13 = Septuagint 90:13) and Latin Vulgate (e.g., “whales” or “whale” from Latin *cetus* in Gen. 1:21 & Job 7:12; & “dragons” or “dragon” from Latin *draco* in Ps. 74:13 = Vulgate 73:13, & Ps. 91:13 = Vulgate 90:13). But the salient points are that in the Hebrew, Gen. 1:21 could mean either “whales” or “water-snakes (serpents);” and either way, a creature has been selected for naming, that is sometimes used in a symbolic way in connection with showing God’s power over devils or the Devil. For the God who can brake in pieces a great whale, can brake in pieces devils or the Devil; and the God of the universe who can empower his people to tread upon any deadly thing, such as a snake (cf. Mark 16:17,18; Acts 28:1-6), can also empower them to tread on devils or the Devil (cf. Rom. 16:20). Therefore, the basic spiritual meaning for the selection of the Hebrew *tanniyn* creature is retained in Gen. 1:21, whether one takes it to mean “great whales” (AV) or (adding italics for added word,) “great *water*-snakes.”

On the one hand, if one could show that Gen. 1:20-22 referred to the wider global seas, then as in e.g., Job 7:12 and Ps. 74:13,14, context would require that on textual grounds this is the whale. But on the other hand, if one could show that Gen. 1:20,21 referred to local enclosed seas, like e.g., the Sea of Galilee, then context would require that on textual grounds this is the water-snake. But given that in the context of the salt water sea the meaning is “whale,” we can rule out the salt water “*sea*-snakes,” which in the family, Hydrophiidae, are found mainly along the coasts of Australia and Asia, and grow to a length of about 3 to 4 feet or 1 to 1.2 metres. Although a Japanese sea-snake *Laticauda semifasciata*, which are sometimes eaten by Japanese, may grow to twice this length at 6 to 8 feet or 2 to 2.4 metres<sup>114</sup>.

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<sup>114</sup> *Encyclopaedia Britannica CD99, op. cit.*, “sea snake.”

But without such an established context a selection between these two possibilities in Gen. 1:21 of either “great whales” (AV) or “great *water*-snakes,” is not possible *exclusively* on linguistic textual grounds. Hence I consider that in Authorized Version Study Bibles, there should be a footnote at “whales” in Gen. 1:21 saying, “Or ‘[water-]snakes.’” Thus if one first concluded EITHER that the six creation days of Gen. 1 refer to the creation of a global world, OR that the six creation days of Gen. 1 refer to the creation of a local world in which at least one of the “seas” of Gen. 1:22 *was an Edenic beach-front with the open ocean*, then one would have to render Hebrew *tanniyn* as “whales” in Gen. 1:21. Hence e.g., it is clear that the Greek Septuagint, Latin Vulgate, and King James Bible translators, all understood “the waters” of “the seas” in Gen. 1:20-22 to refer to the open seas, and hence they here all rendered Hebrew *tanniyn* as “whales.”

By contrast, given that on the proposed model for Eden that I am using, I am arguing that it was probably not bigger than the Australian Capital Territory (ACT), which is *c.* 940 square miles or *c.* 2,400 square kilometers (although I allow it could have been smaller than this, or twice, thrice, or more larger than this), inside an area now covered by the waters of the Persian Gulf which has a water surface area of about 93,000 square miles or 240,000 square kilometres; it follows that I consider “the waters” in the two or more “seas” of Eden (Gen. 1:20,22), were inland seas. They would thus have had some similarities to e.g., Lake Burley Griffin in the ACT, which is an artificial lake created by damming the Molonglo River in 1963<sup>115</sup>. In October 2011, I was in Canberra to see the Royal Visit of Her Majesty, Queen Elizabeth II (Regnal Years: since 1952) and His Royal Highness, the Duke of Edinburgh, Prince Phillip. These photographs of Lake Burley Griffin were taken at that time.

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<sup>115</sup> W. Burley Griffin (1876-1937) of the USA, was an architect who in 1912 won an international competition to plan the new Australian capital of Canberra, following the Federation of 1901 forming the Commonwealth of Australia.



Captain Cook Memorial Water Jet, Lake Burley Griffin, ACT, Oct. 2011.



Gavin in front of Lake Burley Griffin & National Library, ACT, Oct. 2011.



A black swan swims on the man-made lake in Australia's capital city of Canberra, ACT, Oct. 2011.

Given that on my model of the Land of Eden, it was probably an area about the size the Australian Capital Territory (although I allow it could have been smaller than this, or twice, thrice, or more larger than this), the multiple “seas” “in Eden” (Gen. 1:22; 2:8) would not include a beach front. In part that is due to the estimated size of the Land of Eden, and in part due to the fact that the Zagros Mountain Range ends before the further southern part of the Persian Gulf, so Eden would have been in a more north-easterly part of the Gulf. Thus these two factors point to multiple inland lakes or seas in the Land of Eden, like “the Sea of Galilee” (Mark 1:16), also known as “the lake of Gennesaret” (Luke 5:1) or Lake Gennesaret, or “the Sea of Tiberias” (John 6:1; 21:1) in Israel; which I thank God I was privileged to see on a trip to Israel in February 2002, when I was living in London, UK on my first trip to London (April 2001-April 2002).



Looking over the Sea of Tiberius to Tiberius on the other side (at a different site to next 3 photos). Sea of Galilee, Israel, Feb. 2002.



Gavin at "cave" traditionally identified as one of the "tombs" of the "two possessed with devils" (Matt. 8:28).



Looking out from cave site to distant hill traditionally identified as where "swine ran violently down a steep place into the sea" of Galilee "and perished" (Matt. 8:32).



Looking out to Lake Gennesaret over the Byzantine Monastery's ruins marking this traditional site for the story of Matt. 8:28-34. Sea of Galilee, Israel, February 2002.

Therefore, on my model of Eden, which I think was probably about the same size as the Australian Capital Territory (ACT), and had multiple inland "seas" or lakes (Gen. 1:22), something like Lake Burley Griffin in the ACT or the Sea of Galilee in Israel, it follows that of the two *prima facie* possibilities the Hebrew *tanniyn* allows in Gen. 1:21 of either "great whales" (AV) or "great water-snakes;" that in fact the meaning is the latter, for such inland seas or lakes would be far too small for the swimming range of "great whales" (AV). Hence to the nine itemized creatures, *supra*, we can also add, 10] great water-snakes (Gen. 1:21).

The Hebrew word for "seas" in Gen. 1:22 is *jam*, and that it can potentially be used for a small area of water is seen in the fact that it is used in I Kgs 7:23 for a relatively small basin made for Solomon's Temple known as "a molten sea (Hebrew, *jam*)." This "molten sea" was only *c.* 15 feet or *c.* 4.5 metres "from one brim to the other," with a "height" of *c.* 7½ feet or *c.* 2.3 metres, and a circumference of *c.* 45 feet or *c.* 13.7 metres (I Kgs 7:23). No doubt the "seas (Hebrew, *jam*)" (Gen. 1:22) of Eden

(Gen. 2:10-14) were somewhat larger than this molten sea, but it shows that they could have been relatively small, and certainly small enough to comfortably fit somewhere inside the area of the present Persian Gulf Sea. The Sea of Eden is specifically mentioned in the Decalogue, which says “in six days the Lord made heaven and earth,” and also “the sea (Hebrew, *jam*)” of Eden (Exod. 20:11). The fact that Gen. 1:22 refers to a plural “seas<sup>116</sup>,” whereas in Exod. 20:11 the Sea of Eden is in the singular as “sea<sup>117</sup>,” seems to indicate that multiple Eden Seas were interconnected, and so could be conceptualized as either “seas” (Gen. 1:22) or a “sea” (Exod. 20:11).

Having first identified one of the creatures of Eden as “great water-snakes” (Gen. 1:21); this in turn opens up for us two mysteries, firstly, How big were these “great water-snakes (serpents)”?: and What happened to these great water-snakes of Eden? We are not presently in a position to answer either of these questions definitively. With respect to the possible size of these Edenic *great water-snakes*, we can look at known water snakes and land snakes as a broad guide. The Northern Water Snake of North America has been said on some reports to grow as long as *c.* 1.35 metres or *c.* 4 foot 5 inches<sup>118</sup>, and on other reports to *c.* 1.4 metres or *c.* 4 foot 7 inches<sup>119</sup>.

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<sup>116</sup> Hebrew, “*bajammiym* (‘in the seas,’ *b* / ‘in,’ a preposition + *a* / ‘the,’ definite article + *jammīym* / ‘seas,’ masculine plural noun, from *jam*).”

<sup>117</sup> Hebrew, “‘*et-hajjam* (‘the sea,’ ‘*et*, prefixed marker for the grammatical accusative, + *ha* / ‘the,’ definite article + *jjam* with a double “j” because of a dagesh forte, masculine singular noun, from *jam*).”

<sup>118</sup> “Northern Water Snake,” *Wikipedia* ([http://en.wikipedia.org/wiki/Northern\\_water\\_snake](http://en.wikipedia.org/wiki/Northern_water_snake)); citing “Northern Water Snake,” “Nerodia sipedon,” “Canada’s Species” ([http://canadianbiodiversity.mcgill.ca/english/species/herps/herppages/Ner\\_sip.htm](http://canadianbiodiversity.mcgill.ca/english/species/herps/herppages/Ner_sip.htm)).

<sup>119</sup> “Nerodia sipedon - Northern Water Snake,” From North Woods ([http://academics.skidmore.edu/wikis/NorthWoods/index.php/Nerodia\\_sipedon\\_-\\_Northern\\_Water\\_Snake](http://academics.skidmore.edu/wikis/NorthWoods/index.php/Nerodia_sipedon_-_Northern_Water_Snake)), including the immediately following photograph by Paul Kosnik (<http://animaldiversity.ummz.umich.edu>).



The Northern Water Snake of North America which can grow as long as *c.* 4½ foot or *c.* 1.375 metres in length.

The largest known of all living water snakes is the Anaconda of South America, which has two varieties. The Anaconda subdivides into *The Giant Anaconda* or *Great Water Boa* (Latin, *Eunectes Murinus*) and facts and figures on its average size and upper size, weight, and girth, vary considerably between different sources. E.g., its average size is estimated variously at *c.* 4.6 metres or *c.* 15 feet (*Wikipedia*), or 5 metres or 16¼ feet (*Encyclopaedia Britannica*); with average weights ranging from *c.* 30-70 kilograms or *c.* 66-154 pounds (*Wikipedia*). Or e.g., P.A. Smith whose unconfirmed and possibly erroneous claims are of much larger average sizes for this serpent at *c.* 6 metres or 19½ foot, and *c.* 227 kilograms or “550 lb [*sic.* 227 kilograms is *c.* 500 pounds],” also says the average girth is *c.* 30 centimetres or *c.* 12 inches<sup>120</sup>. But looking at the girth of the *Great Water Boa* at maximum point in the below second photograph, an average girth of *c.* 30 centimetres or *c.* 12 inches looks like a reasonable possibility, and so for my immediate purposes I shall use this measurement. However, as with all my measurements on this creature, they are presently *approximate* and subject to review and revision if better statistical data becomes known to me.

The *Great Water Boa* has been known to be 6.6 metres or 22 foot long, and one unusual specimen was found that was *c.* 7.6 metres or *c.* 24¾ feet long (*Encyclopaedia Britannica*). Unconfirmed claims have been made for even larger specimens, for instance, *The Guinness Book of Animal Facts and Feat* (1983) says that in 1962 one was claimed to have been measured in Brazil that was 8.46 metres or *c.* 27 foot 9 inches long, with a maximum girth of 1.12 metres or *c.* 3½ foot (*Wikipedia*); and there have been unconfirmed reports of *The Great Water Boa* being up to, or over, *c.* 9 metres or *c.* 29½ feet in length (*Encyclopaedia Britannica*). The *Great Water Boa* lies in the waters of tropical rivers east of the Andes Mountains in South America, and in Trinidad, Bolivia,

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<sup>120</sup> Smith, P.A. (a school teacher), “Green Anaconda *Eunectes Murinus*” (<http://www.animalfactguide.com/animal-facts/green-anaconda/>).



waiting to kill its prey by night, at which time these great boa constrictors have been known to kill creatures as large as a small swine<sup>121</sup>.



The *Giant Anaconda* or *Great Water Boa* of South America<sup>122</sup>.

But as best we know for sure, no specimens of *The Great Water Boa* have been found exceeding *c.* 7.6 metres or *c.* 24¾ feet long; and so this creature is thus the water snake equivalent of, though smaller than, the land snake of the python which is usually *c.* 8 metres or *c.* 26 foot 3 inches in length, although specimens of the python have been found up to *c.* 9.6 metres or *c.* 31½ feet in length<sup>123</sup>. And looking at the geological

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<sup>121</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Anaconda;” & “*Eunectes Murinus*,” *Wikipedia* ([http://en.wikipedia.org/wiki/Eunectes\\_murinus](http://en.wikipedia.org/wiki/Eunectes_murinus)); citing Wood, G.L., *The Guinness Book of Animal Facts and Feat*, Guinness Superlatives, Enfield, Middlesex, UK, 3rd edition 1982, 1983, on the 1962 claim of W.L. Schurz in Brazil, South America; citing, Boulenger, G.A. *Catalogue of the Snakes in the British Museum (Natural History), Volume I., Containing the Families ... Boidae ...* 1983, Trustees of the British Museum (Natural History), London, UK, pp. xiii + 448 pp. + Plates I- XXVIII, (*Eunectes murinus*, p. 115); O’Shea, M., *Boas and pythons of the world*, Princeton University Press, New Jersey, USA, 2007; Minton, S.A. & Minton, M.A., *Giant Reptiles*, Scribners, New York, USA, 1973; Rivas, J., & Burghardt, G., *Understanding Sexual Size Dimorphism in Snakes: wearing the snake’s shoes*, *Animal Behaviour*, 2001, 62: F1-F6; Pope, C. M., *The Giant Snakes: The Natural History of the Boa Constrictor, the Anaconda, and the Largest Pythons, Including Comparative Facts about Other Snakes and Basic Information on Reptiles in General*, Knopf, New York, USA, 1961; Duellman, W., *Cusco Amazonico: The Lives of Amphibians and Reptiles in an Amazonian Rainforest*, Comstock Books in Herpetology, Ithaca, New York, USA 2005.

<sup>122</sup> First photo: Smith, P.A., “Green Anaconda *Eunectes Murinus*,” *op. cit.*; & Second photo: “Green Anaconda (*Eunectes Murinus*),” (<https://sites.google.com/site/biologyfinalproject/animalia/green-anaconda-eunectes-murinus>).

<sup>123</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Python.”

record, in 2009 giant snake fossils were discovered in a coal mine of Columbia, South America of the now extinct, *Titanoboa Cerrejonensis*. Dating from *c.* 60-58 million B.C., this creature was estimated to be *c.* 12.8 metres or *c.* 42 foot long, and thought to weigh *c.* 1,135 kilograms (kg) or *c.* 2,500 pounds (lb). And being a cold-blooded creature, its size also indicates it was living in a relative hot climate (though it is disputed as to exactly how hot this would have been)<sup>124</sup>. Moreover, while these references to both the living python and extinct Titanoboa are useful for showing how large snakes can be, given that they are both land snakes, with the contemporary land python generally larger than the contemporary water anaconda, such facts do not go to prove that a water snake might be as large as a land snake.

When one compares known domesticated creatures that were most likely created for Eden with their counterpart wild varieties, their general size seems to usually be about the same (although this is a general, not an absolute rule, as seen in the dog where there is much variation of size.) Therefore, bearing this in mind, I consider that on comparison with *The Great Water Boa* or *The Giant Anaconda* of South America whose average size has been estimated variously at e.g., *c.* 4.6 metres or *c.* 15 feet, or 5 metres or 16¼ feet; and whose average girth has been estimated at its maximum point of *c.* 30 centimetres or *c.* 12 inches, *supra*, I think that *on the presently available data* we can reasonably estimate that the Edenic “great water-snakes” of Gen. 1:21 were *probably* in this type of range, although we cannot be sure about this. Such a huge size has resulted in the anaconda water snake of South America being called “giant” in the name, *The Giant Anaconda*, or a “great” in the name, *The Great Water Boa*, and this is ample testimony to the fact that a water snake of this size may reasonably be called a “great sea-serpent” in Gen. 1:21. What possible larger size, if anything, such “great water-snakes” of Gen. 1:21 were beyond this is sufficiently speculative that it could be easily wrong. But given the fact that a South American *Great Water Boa* has been found that was *c.* 7.6 metres or *c.* 24¾ feet long; given that there are *unconfirmed claims* of such creatures at 8.46 metres or *c.* 27 foot 9 inches long, with a maximum girth of 1.12 metres or *c.* 3½ foot; and up to, or over, *c.* 9 metres or *c.* 29½ feet in length, the *absolute range* for the “great water-snakes” of Eden is *prima facie* anything between *c.* 4.6 metres or *c.* 15 feet and *c.* 9 metres or *c.* 29½ feet with a maximum girth of 1.12 metres or *c.* 3½ foot. Therefore I would allow for the possibility of Edenic “great water-snakes” as *possibly* being in this same upper range; but given that these are unconfirmed reports, *my best estimate* for the “great water-snakes (serpents)” of Gen. 1:21 must be within the known range of *The Great Water Boa* or *Giant Anaconda* of South America.

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<sup>124</sup> “Titanoboa,” *Wikipedia* (<http://en.wikipedia.org/wiki/Titanoboa>); citing Head, J.J., *et al.*, “Giant boid snake from the paleocene neotropics reveals hotter past equatorial temperatures,” *Nature*, Vol. 457 (7230), 2009, pp. 715-718.

*Range of possible “great water-snake” or “great water-serpent” shapes & sizes for this fifth creation day snake of Gen. 1:21:*

Between *c.* 4.6 metres or *c.* 15 feet with girth *c.* 30 cm or 1 foot, & *c.* 9 metres or *c.* 29½ feet; with girth of *c.* 1.12 metres or *c.* 3½ foot.

*My best estimate for the average size of the Edenic “great water-snake” of Gen. 1:21 on the presently available data:*

Based on the *Great Water Boa*, *c.* 4.6 metres or *c.* 15 feet to *c.* 7.6 metres or *c.* 24¾ feet; with a girth of *c.* 30 cm or 1 foot or *possibly* a bit more i.e., of *c.* 6.1 metres +/- 1.5 metres or *c.* 19¾ feet +/- 5 feet.

Though the matter is conjectural, once again, I think this indicates that the angels may have acted as “park rangers,” in this instance ensuring that these Edenic water-snakes neither swam up-stream into the Tigris and Euphrates Rivers of Mesopotamia, nor down-stream in the Pison and Gihon Rivers and thence into the open sea.

DISCLAIMER: In Gen. 1:21, by “great water-snakes (serpents)” within a range that we can reasonably argue for with reference to known snakes, and thus a range of between *c.* 4.6 metres and *c.* 9 metres or *c.* 15 foot and *c.* 29½ feet, with a best estimate on the presently available data of *c.* 6.1 metres plus or minus 1.5 metres or *c.* 19¾ foot plus or minus 5 foot. Thus I DO NOT MEAN by “water-snakes” anything else, e.g., I DO NOT MEAN the type of thing allegedly found in various mariners’ tales of a “Leviathan” type “sea-serpent” or “monster.” Although there have been numerous alleged sightings of such “great sea-serpents” over the centuries, of which the most famous is the “Loch Ness Monster” of Scotland, we have no fossil evidence for these alleged creatures, and in more contemporary times when such claims have been scrutinized with good technical equipment, there has never been a scrap of credible evidence of, e.g., any sightings of the “Loch Ness Monster”<sup>125</sup>. In days when film cameras were common, the excuse was e.g., “Oh no, the photos didn’t turn out because I ran out of film!,” but in days of digital cameras perhaps it would have to be, “Oh no, my memory stick was full!” Either way, there is no credible evidence for these claims. More generally, on the available evidence, it looks like the “great water-snakes (serpents)” of Eden have long ago gone extinct.

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<sup>125</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Sea Serpent.”



Gavin on a windy day at Urquhart Castle on Loch Ness, Scotland, on the 4th day of Christmas, The Innocents' Day, 28 Dec., 2001. It is famous for the so called "Loch Ness Monster" of which Gavin says, "It sounds to me like a fishy story."

When and why did these great water-snakes of the Edenic Sea that were probably *c.* 6.1 metres +/- 1.5 metres or *c.* 19¾ foot +/- 5 foot in length, become extinct? E.g., were the water-snakes of Eden so finely made for Edenic conditions that they could not survive long the general effects of the Fall and associated decline of perfect conditions in Eden, with the consequence that Adam and Eve were reminded of their sin as they tearfully saw them dying off and becoming extinct within the first 1,000 years of the Fall? Or did they survive longer than this? Was it between the time of Adam's fall and Noah's Flood? Was it in connection with Noah's Flood? Or was it after Noah's Flood? Did they go feral in connection with Noah's Flood, with the consequence that wicked antediluvians caught in the flood waters then experienced these water snakes as boa constrictors around their evil bodies? If so, I have no sympathy for these horrible antediluvians. Whatever happened to these great water-snakes (serpents) of Eden's seas, there is not much likelihood of fossils for them being found since any such evidence is below the bottom of the sea in the Persian Gulf. *Perhaps we might have to wait till we get to heaven to find out the details of this one.*

In addition to the nine itemized creatures, to which we have also added in, 10] great water-snakes (Gen. 1:21), *supra*; we can also add in for the "fowl" of the fifth day (Gen. 1:20-23), the "raven" or crow (Gen. 8:7), and the "dove" or pigeon (Gen. 8:8-12). And for land creatures, the Hebrew word *tsō'n* (יָנֹשׁ) usually refers to sheep and goat in one flock (e.g., Gen. 30:31,32) though can mean just sheep (e.g., Gen. 21:28), so that the AV's "sheep" in Gen. 4:2 *probably* refers to sheep and goats<sup>126</sup>.

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<sup>126</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at *tsō'n*. My Hebrew pallet does not allow me to write יָנֹשׁ very well, since the long "o" (ֹ) would normally be written on the right side of the Aleph (א) and there should not be a space to the "n" (ן).

This gives us the following list of Edenic creatures:

- 1] lion (Isa. 11:6 “young lion,” Isa. 11:7; 65:25 “lion”);
- 2] leopard (Isa. 11:6);
- 3] bear (Isa. 11:7);
- 4] wolf (Isa. 11:6; 65:25);
- 5] lamb / sheep (Isa. 11:6; 65:25 “the lamb;” Gen. 4:2);
- 6] goat (Isa. 11:6, “the kid;” Gen. 4:2);
- 7] cattle:
  - 7a] the cow (Isa. 11:7 “cow,” Isa. 11:6 “the calf”) or bull (Isa. 65:25 “bullock”);
  - 7b] the ox (Isa. 11:7); &
- 8] land serpents or snakes:
  - 8a] the asp (Isa. 11:8);
  - 8b] the cockatrice (Isa. 11:8); &
  - 8c] other forms of the serpent (Isa. 65:25);
- 9] great water-snakes (Gen. 1:21).
- 10] raven or crow (Gen. 8:7); &
- 11] “dove” or pigeon (Gen. 8:8-12).

It might be remarked that both land serpents (snakes) and water-snakes (serpents) appear to have been a feature of Eden, and this may in turn relate to Lucifer’s devil-possession of a serpent in Gen. 3.

In terms of further seeking to determine what animals were in Eden, we have one more valuable clue. On my model, contrary to the claims of Darwinian macroevolutionist secular anthropologists, civilization did not start in the Holocene (last 10,000 years) in Mesopotamia and Egypt. Rather, it started in the Land of Eden *c.* 51,500 B.C. +/- 16,500 years, or on my best estimate date for Adam on presently available data of *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years. But men were in an area of enforced segregation till after Noah’s Flood in a date range of *c.* 50,000 B.C. +/- 16,000 years, with my best estimate date for Noah’s Flood on presently available data of *c.* 35,000 B.C. . Then when men spread out from the Land of Eden after Noah’s Flood of *c.* 35,000 B.C., those leaving the Persian Gulf area became debased as they adopted the cultural practices of hunter-gatherer satyr beasts. But civilization continued in the area now under the waters of the Persian Gulf of what became after Noah’s Flood Greater Eden, till the ending of the Last Ice Age, and with the ending of the Last Ice Age and gradual flooding of the Persian Gulf during the Holocene, men transported civilization out of Greater Eden in the Persian Gulf area into e.g., Mesopotamia. As further discussed in Volume 1, Part 2, Chapter 17, *infra*, the movements of such civilization broadly correlates with sea level rises in the Persian Gulf, although there is not agreement on the exact dates of relevant sea-level oscillations. But whatever the exact specifics, it seem that with such movements of the Persian Gulf’s shoreline, some further movement of people retaining links to these earlier civilizations may have occurred.

This is significant because it means that one can look to domestic animals turning up in connection with these sea-level related population movements, and rather than seeing this introduction of civilization to these areas as the ungodly Darwinian secular anthropologists do, namely, as “man evolving up to invent civilization, with domestication of animals from wild stock,” as we may better see it as civilization being transported out by different ethnic groups from the old Land of Eden and its post Noachic Flood environs of Greater Eden. This means that while in any given instance it is possible that some wild animals were domesticated, it also means that any given basic domestic stock may have come originally from the Land of Eden as preserved in Greater Eden, and thus be among the creatures created on the fifth and sixth creation days which were preserved in Noah’s Ark during Noah’s Flood.

When we look at the records for domestic creatures<sup>127</sup>, we find the following results, which I shall put an asterisk on if they correlate with the list of 10 creatures, and state in brackets afterwards the animal they so correlate with *supra*.

- 1] \*Domestic dog *c.* 30,000-15,000 B.C., Europe & Asia (4. wolf, *supra*).
- 2] \*Sheep *c.* 11,000-9,000 B.C., South-West Asia (5. lamb / sheep, *supra*).
- 3] Domestic swine / pig *c.* 9,000 B.C., Near East & China.
- 4] \*Domestic goat *c.* 6,000 B.C., Iran (6. goat, *supra*).
- 5a] Cattle: \*Cow / Bull *c.* 8,000 B.C., Europe, Asia, & North Africa (7a, *supra*).
- 5b] Cattle: \*Ox (or bullock) *c.* 8,000 B.C., zebu cattle of India (7b, *supra*).
- 6] Domestic cat *c.* 8,000-7,500 B.C., Near East.
- 7] Chicken *c.* 6,000 B.C., India & South-East Asia<sup>128</sup>.
- 8] Domestic ass *c.* 5,000 B.C., Egypt.
- 9] Domestic duck *c.* 4,000 B.C., China.
- 10] Domestic water buffalo *c.* 4,000 B.C., India & China.
- 11] Domestic horse *c.* 4,000 B.C., Eurasian Steppe.
- 12] Domestic dromedary (a camel) *c.* 4,000 B.C., Arabia.

As I have previously noted, we thus see in these types of instances how a particular creation model acts to sift the data differently and produce diverse views on what the data actually means. It also means that the issue of “What is plausible?” e.g., with respect to what the creatures created on Days 5 & 6 were, differs to some extent from one creation model to another<sup>129</sup>.

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<sup>127</sup> See “List of domesticated animals,” *Wikipedia* ([http://en.wikipedia.org/wiki/List\\_of\\_domesticated\\_animals](http://en.wikipedia.org/wiki/List_of_domesticated_animals)).

<sup>128</sup> See my comments on the chicken in Part 2, Chapter 4, section c, subsection iv, indicating that today’s common domestic chicken comes from a different stock later domesticated from the wild, so that the main source for today’s chickens is the Indus Valley chicken source of *c.* 2,500-2,100 B.C. .

<sup>129</sup> See also my comments on 7) the chicken, 8) domestic ass, & 11) domestic horse at Part 2, Chapter 4, section c, subsection iv, “Old Earth Creationist Edward Blyth discovers the law of natural selection long before Darwin uses and abuses this law of

With respect to No. 3, the domestic swine / pig / hog from c. 9,000 B.C., this creature is of some special note since if in a domestic form in Eden, then after the fall it may have been used e.g., for pig leather. This means the swine looks to be one of the Edenic “beasts that are not clean” that went “by two, the male and his female” in the Ark (Gen. 7:2; cf. Lev. 11:7; Deut. 14:8)<sup>130</sup>, as opposed to “every clean beast” that went into Noah’s Ark “by sevens, the male and his female” (Gen. 7:2). Interestingly then, the devils in the story of Matt. 8:28-34 seem to have selected an Edenic creature to seek permission from Christ “to go away into” (Matt. 8:31).

There are then a further three species which do not turn up in the presently known records for about another 1,000 years:

- 13] \*Domestic dove or pigeon c. 3,000 B.C., Mediterranean Basin  
(12. dove or pigeon, *supra*).
- 14] Domestic goose c. 3,000 B.C., Egypt.
- 15] Domesticated silkworm c. 3,000 B.C., China.

This gap of 1,000 years means that it is *prima facie* unclear if this later date is because of faulty records as those with these creatures first moved to e.g., areas near the north of the Persian that came to be flooded, resulting in their movement away; and / or if the records miss them as these creatures were kept at small numbers for c. 1,000 years, or if in fact they were domesticated from a wild stocks, on the basis of domestication principles known to these civilized men. But in all three instances of domestic doves, domestic geese, and domestic silkworms, I think there is additional evidence indicating that on the balance of probabilities, though not beyond a reasonable shadow of a doubt, that they came from the Land of Eden and its post-flood Greater Eden environs. With respect to No. 13, the dove or pigeon, we know they were domesticated in Eden from Gen. 8:7-12. This acts as confirmation to us that creatures not detected in presently

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nature,” *supra*; and e.g., 1) the dog, 8) domestic ass, & 11) domestic horse at Part 2, Chapter 4, section c, subsection vi, “Where creationists may differ...,” *supra*.

<sup>130</sup> Clean and unclean animals was not a dietary distinction until Jewish times in Lev. 11 & Deut. 14; since man at the time of Noah’s Flood ate fruit (Gen. 1:29) and vegetables (Gen. 3:18), and when he started to eat meat after Noah’s Flood, this was not restricted to clean animals but extended to all animals (Gen. 9:3). Thus the clean and unclean animals distinction, was in Noah’s day a purely sacrificial distinction, with only clean animals used in sacrifice (Gen. 8:20). The later Jewish dietary law ceased to be binding from Christian times (Mark 7:19; Col. 2:16; I Tim. 4:4,5), although Jewish Christians may keep them as part of their cultural heritage, and if so, Gentile Christians are not to upset their cultural sensibilities in inter-racial fellowship meals with them (Acts 15:21,29; 21:25), but are to observe their cultural table rules in such a meal (Rom. 14:19-21).

available records till *c.* 3,000 B.C., may have come from the Land of Eden and its post-flood environs of Greater Eden.

Concerning the goose, it is significant that its date broadly correlates with my date in Volume 2, Part 6, for the start of the Sothic Cycle Calendar of Egypt which I date to *c.* 2780 B.C. during the reign of Djer. Therefore, when further taking into account the considerable differences that exist between the domestic and wild varieties of this creature, I think that on the balance of probabilities, that by “a hop, skip, and jump” in changes of geography when leaving the Persian Gulf, that the Egyptians brought the goose with them from Greater Eden.

With regard to the silkworm, it is genetically distinctive from the wild silk moth. For instance, its capacity to produce silk is about ten times greater than that of a wild silkworm. This would commonly be regarded by Darwinian secularists, young earth creationists, and old earth creationists following a Day-Age School model or Global Earth Gap School model, as an example of selective breeding of a wild silkworm (*Bombyx mori*) to form a domestic silkworm (*Bombyx mandarina*)<sup>131</sup>. E.g., the claims in 2010 of half a dozen researchers from Southwest University in Chongqing, China, Chongqing University in China, and Tokyo University in Japan, who comparing and contrasting the nucleotides of domestic and wild silkworms which are of relevance to hereditary characteristics<sup>132</sup>, assumes and presumes commonality of descent for both domestic and wild silkworms in looking at their undoubted genetic diversity<sup>133</sup>. While this is *one possible interpretation* of how to view the raw genetic data, it is *not the only possible interpretation* if in harmony with the old earth creationist Local Earth Gap School model endorsed in the work, one recognizes that God created domesticated creatures in Eden.

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<sup>131</sup> “*Bombyx mori*” [wild silk worm], *Wikipedia* ([http://en.wikipedia.org/wiki/Bombyx\\_mori](http://en.wikipedia.org/wiki/Bombyx_mori)); citing Hong-Song Yul, *et al.*, “Evidence of selection at melanin synthesis pathway loci during silkworm domestication,” *Molecular Biology & Evolution*, Vol. 28 (6), 2011, pp. 1785-1799; & Dennis Normile, “Sequencing 40 Silkworm Genomes Unravels History of Cultivation,” *Science*, Vol. 325, 2009, pp. 1059-1059.

<sup>132</sup> Nucleotides are organic compounds in which the molecular structure consists of nitrogen containing unit / base, which is then linked to a sugar and phosphate group. The nucleotides are the building blocks of nucleic acids, and these are the substances that control the hereditary characteristic of organisms.

<sup>133</sup> Yi Guo (Southwest University, China), Ze Zang (Chongqing University, China), Hirohisa Kishino (Tokyo University, Japan), *et al.*, “Nucleotide diversity and selection signature in the domesticated silkworm, *Bombyx mori*, and wild silkworm, *Bombyx mandarina*,” *Journal of Insect Science*, Vol. 11, 2010, Article 155, pp. 1-16 (<http://www.insectscience.org/11.155/i1536-2442-11-155.pdf>).



With respect to the domestic silk moth of China, it is once again notable that its date broadly correlates with the flood story referred to in Volume 1, Part 2, Chapter 15 “Race Creation ...,” & Part 2, Chapter 16, “Some Gap Creationist type Stories & Flood Stories from around the world,” section b, “Some Flood Stories from around the world,” *infra*, of the Chinese emperor, Fu-Hsi who ruled according to one Chinese source for 115 years from 2,852-2,737 B.C., and according to another Chinese source from 2,952-2,836 B.C. . His wife and sister was called, Nuwa, and both of them are said to have been the only survivors of a great flood, and in the Chinese flood story of *Huainanzi* (c. 179-122 B.C.), Liu An tells in Chapter 6, of how in remote antiquity the world descended into chaos after four poles of the Universe collapsed, and there were both wild fires and floods, with ferocious beasts attacking and eating people; and Nuwa acted to stop the flood by various means<sup>134</sup>. I consider that the Chinese flood story of Nuwa is most likely a syncretism of the Biblical Story of Noah’s Flood with the local events of chaos and some flooding connected with the main group of civilized Chinamen leaving the Persian Gulf region to join their racial brethren in China, some of whom took some forms of civilization to China earlier with, for instance, the domestic swine c. 9,000 B.C. . The correlation in these dates c. 3,000 with the Egyptian dates, also indicates to me that these were related events in which key elements of different ethnic groups in and around the area of the Persian Gulf moved out to what are now their better historically known localities, in some instances to join their racial brethren who had gone there afore; thus indicating that they retained in their thinking the moral message of Noah’s Flood to remain in race based and culturally linguistic groups (Gen. 10), and *not* to generally intermix or intermarry at the ethnic level of national identity.

In this type of context, the Chinese ethnic group known as something like “the silkoes” (Hebrew, *Mash*, Gen. 10:23; cf. Ezek. 16:10,13; Greek, *serikos*, Rev. 18:12), in the Persian Gulf’s Greater Eden must have had a trade monopoly on silk, and wanting to keep this monopoly, both took the domesticated silkmoth with them to China c. 3,000 B.C., and also acted with the others to ensure various silk routes to China would be put in place. Thus on the one hand, there are some physical differences between the domestic and wild silkmoths, which may *prima facie* be from the Chinaman domesticating a wild variety, or a domestic variety going feral, or from the creation in Eden of a domestic variety of this creature as distinct from a wild form created by God outside of Eden. But on the other hand, what I think sways the pendulum in favour of it being a domestic variety which on the balance of probabilities was brought from Greater Eden, as further discussed in Part 2, Chapter, “Race Creation ...,” *infra*, is the way the Mongoloid secondary race is repeatedly isolated through reference to China and the Silk Route in both the Old and New Testaments (Gen. 10:23,30; Isa. 49:12; Ezek. 16:10,13; 27:16; Rev. 18:11,12).

While the guinea pig was domesticated c. 5,000 B.C. in Peru, South America, there are only slight physical changes compared to its wild form found in South America, and this means on the presently available evidence this was domesticated from a wild stock in the Americas, as a food source<sup>135</sup>. This is also consistent with the fact that

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<sup>134</sup> “Nuwa,” *Wikipedia* (<http://en.wikipedia.org/wiki/N%C3%BCwa>).

<sup>135</sup> “Guinea pig” *Wikipedia* ([http://en.wikipedia.org/wiki/Guinea\\_pig](http://en.wikipedia.org/wiki/Guinea_pig)).

civilization did not come to the Americas till *c.* 3,000 B.C., with the Norte Chico (or Caral-Supe) civilization in north-central Chile *c.* 3,000 to 1,800 B.C., followed later by the Olmec civilization of Mesoamerica (from *c.* 1600-1400 B.C. to *c.* 400 B.C.<sup>136</sup>. The issue of “What is plausible?” with respect to models concerning, “Why did civilization arise?” in a given area, contains a great gulf between my religiously conservative Protestant Christian belief in the infallibility of the Bible, and associated development of thought on the basis of godly reason that is not contrary to Scripture, and what anti-supernaturalist secular anthropologists would think. E.g., Darwinian secular anthropologists would not accept the idea of independent creation of domestic creatures in Eden, but always look to domestication of a wild species. Conversely, they look to the independent arising of civilization in e.g., Chile in South America, China, and Egypt. Thus unlike a secular anthropologist paradigm, on my Out-of-Eden Persian Gulf model (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden), civilizations do not just appear spontaneously from hunter-gather societies, but are transported from, or stimulated by contact with, such a civilization. Hence I would consider that any appropriate Holocene date as the Persian Gulf increasingly flooded would indicate such cultural contact, (and for the Egyptians who had earlier moved to areas near the Nile, the associated Nile water level rises,) either directly from Persian Gulf Greater Eden peoples, or in a civilization chain-reaction from them via one or more civilizations generated at the start of the chain with the Persian Gulf groups (and for the Egyptians the Nile group).

Therefore, in terms of the species created in Eden on the fifth and sixth days, I think the seventeen isolated above *most likely* need to be included; and their domesticated forms were transferred out from the Land of Eden and its Greater Eden environs in the Persian Gulf. By contrast, when we look at domesticated creatures after this time, such as the Yak of Tibet from *c.* 2,500 B.C., domesticated Bactrian camel of Central Asia *c.* 2,500 B.C., or Llama of Peru *c.* 2,400 B.C., there is only slight change between these and their wild forms, and together with these dates, this seems to indicate that man was now domesticating wild creatures on the precedent of the ones he already had. While it is true that also from this time comes the Alpaca of Peru *c.* 2,400 B.C. which shows considerable physical changes from its wild form, it seems to me that by the mid third millennia B.C. we are now *too far* from the last reasonable exit dates from the Persian Gulf and its environs to account for these as coming from the ever shrinking Greater Eden of the Persian Gulf, and Peru in South America is too far removed from the Middle East to account for domestication from that source at so late a date; so that domestication from a wild form with selective breeding are the best mechanisms to account for the Alpaca. And while there was a semi-domesticated reindeer in the Asian subarctic from *c.* 3,000 B.C., it was also semi-wild and so looks to have been semi-domesticated from a

wild stock<sup>137</sup>, although once again, it is possible that the idea for this type of thing was given to them by out-of-Eden Persian Gulf persons en-route to Peru in South America.

But there is another creature known to have been semi-domesticated since c. 4,000 B.C. in the Old World of Europe, Asia, and Africa, to wit, the Western honey bee and various subspecies<sup>138</sup>. The Promised Land is repeatedly described as a “land flowing with milk and honey” (e.g., Exod. 3:8,17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 11:9; 26:9,15; 27:31; 31:20; Jer. 11:5; 32:22; Ezek. 20:6,15). While the Promised Land is a temporal type pointing in its greater fulfillment to the heavenly rest of the saints (e.g., Heb. 11:9,10); I do not think that by this fact we could say on the basis of the Biblical text that there were honey making bees in the earlier Eden, though these facts would allow such a possibility. Of course, men can also eat “wild honey” (Matt. 3:4; Mark 1:6); and so given its early known and widespread semi-domestication, it looks like either this creature in its semi-domestic form *may well have come* from Eden, or *at least the idea of using bees in this way may well have come* from bees in Eden and its environs in the Greater Eden Persian Gulf exit and expansion of civilization.

Combining then these two lists, and placing an asterisk on a creature that correlates from both lists, we have the following list of likely candidates for the creation of the fifth and sixth days.

- 1] lion<sup>139</sup>;
- 2] leopard;
- 3] bear;
- 4] \* canine creatures:
  - 4a] the wolf;
  - 4b] \*domestic dog;
- 5] \*sheep;
- 6] \*goat;
- 7] \*cattle:
  - 7a] \*cow or bull;
  - 7b] \*ox (or bullock);
- 8] land serpents or snakes:
  - 9a] the asp;
  - 9b] the cockatrice; &
  - 9c] other forms of the serpent;
- 9] great water-snakes.
- 10] raven or crow;

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<sup>137</sup> See “List of domesticated animals,” *Wikipedia* ([http://en.wikipedia.org/wiki/List\\_of\\_domesticated\\_animals](http://en.wikipedia.org/wiki/List_of_domesticated_animals)).

<sup>138</sup> *Ibid.* .

<sup>139</sup> On 1] the lion, 2] the leopard, and 13] the domestic cat, see also Part 2, Chapter 10, section a, subsection iii, at 13] “‘weasel’ (Lev. 11:29),” in comments on the “cat.”

- 11] \*domestic “dove” or pigeon;
- 12] domestic swine / pig;
- 13] domestic cat;
- 14] chicken;
- 15] domestic ass;
- 16] domestic duck;
- 17] domestic water buffalo;
- 18] domestic horse;.
- 19] domestic dromedary (a camel);
- 20] domestic goose;
- 21] domesticated silkmoth; &
- 22] ? semi-domesticated bee?

While I will stipulate that all 22 have a sufficiently good claim to be included as Edenic creatures, *it remains possible* that on the precedent of, for instance, the guinea pig being domesticated *c.* 5,000 B.C., in Peru, South America, *that some small number in the above list were not Edenic creatures.* For instance, while some bees were presumably in Eden and used for pollination, no. 22, the semi-domesticated bee, may well have been semi-domesticated from various wild bees producing wild honey in a number of regions, with another Edenic bee possibly lost by e.g., going feral and then either going extinct or interbreeding with a wild variety. There may also have been a slightly larger number of animals that like the Edenic lion, leopard, and bear, went feral and either went extinct or interbred with a non-Edenic wild variety. We simply do not presently have enough data to know such things. But I think we can safely say that on the fifth and sixth days there were created about two dozen creatures which included most, if not all, of the above 22 itemized creatures, which in fact equals at least 25 creatures if the divisions I make for numbers 4 and 8 are removed; to which would be added an unknown number of fish. And there may also have possibly been a small number of other such larger creatures that later went feral and either went extinct or interbred with a non-Edenic wild variety. There may also have been any number of insects created.

This means that we have about two dozen larger species that are likely contenders to be the creatures of the 5th and 6th days. Since the fifth day of Gen. 1:21 refers to “winged fowl after his kind” there must have been at least two such species; and on this basis these appear to have included the dove (or pigeon), raven (or crow), and goose. Wild geese have been known to fly at *c.* 40-50 miles per hour or *c.* 65-80 kilometres per hour, for a migratory distance of *c.* 400-500 miles or *c.* 640-800 kilometres<sup>140</sup>. On the model of Eden I am using in which Eden was probably about the size of the Australian Capital Territory at *c.* 940 square miles or *c.* 2,400 square kilometres (although I allow it could have been smaller than this, or twice, thrice, or more larger than this), the flight range of any such Edenic geese would have had to have been well below that of these

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<sup>140</sup> “Migration of Birds,” “Flight Speed & Rate of Migration,” *Northern Prairie Wildlife Research Center*, US Geological Survey, USA, (<http://www.npwrc.usgs.gov/resource/birds/migratio/speed.htm>).

migratory wild geese in order to keep them inside the World of Eden (even though before Noah's Flood, angels acting as park rangers could have turned around any such geese seeking to leave the Land of Eden, and inhibited any such wild geese seeking to enter the Land of Eden).

Therefore, bearing also in mind that a small number of *possibly* one or more of the 22 itemized creatures may have been domesticated from the wild, and a small number may also have gone feral and interbred with wild varieties or gone extinct, although such possibilities are speculative; I think *the safest thing to say* on the presently available data is that there seems to have been *about two dozen larger creatures* created on the fifth and sixth days per the list of 22, *supra*, together with an unknown number of fish species and other water creatures in the Edenic seas, together with an unknown number of insects. And on this same basis, I therefore also think *the safest thing to say* on the presently available data is that of the animals that went into Noah's Ark, that there seem to have been *about two dozen larger creatures* per the list of 22, *supra*, though excluding from that list No. 9, the great water-snakes (serpents); which without the subdivisions of Nos. 4 & 8 would equal about 24 or so, depending on the number of land serpent varieties; coupled with an unknown number of insects. While *these figures are not precise*, I think they are good enough to give us "the big picture" for both the larger animals of Days 5 & 6 in the creation of the Edenic World in the six days of Gen. 1:2b-2:3, and also the animals that went on board Noah's Ark.

In Gen. 2:19,20 we read, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature that was the name thereof. And Adam gave names to all the cattle, and to the fowl of the air, and to every beast of the field ... ." The words, "whatsoever Adam called every living creature that was the name thereof," are qualified by the fact that these were "every beast of the field, and every fowl of the air" i.e., this did not include fish or insects; and "every beast of the field" means "all the cattle" and "every beast of the field," so that cattle are a specifically itemized example of the "beast of the field." Notably then, all the beasts are said to be "of the field." The word "field" is Hebrew *sadeh* (סֵדֶה) and contextually it refers to a "definite portion of ground" and so here in Gen. 2:19,20 it most naturally has the meaning of "cultivated ground" (e.g., Gen. 37:7; 47:4; Exod. 22:5)<sup>141</sup>. Hence it is rightly translated in the Septuagint as Greek *agros* (αγρος) here meaning "field." However, in the Vulgate its meaning is much more open to interpretation as Latin *terra*, which could mean e.g., "earth" or "land" or "region" or "country," but would need to be Latin *ager* (from which we get our word "agriculture,") to convey the meaning of "field" (e.g., Gen. 2:5; 4:8; 37:7; Exod. 22:5, Latin Vulgate). Thus while I agree that the Vulgate potentially captures one shade of meaning of the Hebrew *sadeh* which is limiting these animals to a particular area, (although if unqualified by other factors, unlike the Hebrew *sadeh*, the Vulgate's general term of Latin *terra* could mean anything from a small "region" or local "earth" up to a global "earth,") I think the better reading to capture these

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<sup>141</sup> *Brown-Driver-Briggs Hebrew & English Lexicon at sadeh.*

different elements is “field” (Latin *ager*). But since the correct meaning of the Hebrew *sadeh* is “field” as found in the Greek Septuagint with *agros*, we again see these are domesticated beasts. Thus this would mean that inside the 24 hour sixth day of Adam’s creation, God brought to Adam about two dozen creatures which he gave names to.

I have already referred to “the big issue” of how “What is plausible?” e.g., with respect to what the creatures created on Days 5 & 6 were, differs to some extent from one creation model to another. That is because different beliefs act to filter the same data differently through different paradigms. There is no such thing as “a neutral paradigm,” and when e.g., anti-supernaturalist secular Darwinists make some sort of claim of “scientific neutrality” for their paradigm, they testify against themselves that are either shockingly dishonest or grossly incompetent, or perhaps a bit of both. But certainly from my paradigm as a religiously conservative Protestant Christian who upholds the absolute authority and infallibility of the Holy Bible, which contains no errors of any kind (although it sometimes reports on erroneous claims e.g., Gen. 3:4,5; and is sometimes the recipient of erroneous interpretations e.g., Matt. 4:6 misinterpreting Ps. 91:11,12); I would say that e.g., some of Christ’s miracles are instructive here.

For example, Christ’s multiplication of “the five loaves, and the two fish,” in order to feed “about five thousand men, beside women and children” (Matt. 14:17,21). If one were to take genetic prints of these multiplied dead fish, or multiplied loaves of bread, what would they indicate? We do not know, but presumably that Christ created a large number of dead fish with the same or similar genetics as the two he started with, and likewise a large number of loaves of bread with the same or similar genetics as the five he started with. What does this then tell us? That it is within the character of God to sometimes create more than one thing of the same, or very similar genetics, if it so suits him to do so. This is certainly consistent with the idea that in Eden God created domestic or harmless creatures very similar to, but not identical with, some of those outside of Eden e.g., lions, leopards, bears, or silkmths.

There is also Christ’s miracle of turning water in wine in John 2:1-11. Once again we must ask, what would the genetics of this wine be? Once again, we must admit that we do not know for sure, but given that it is clearly described as “water that was made wine” (John 2:9), it follows that it would be genetically the same as wine produced from grapes. What does this then tell us? Once again, it tells us that it is within the character of God to sometimes create more than one thing of the same, or very similar genetics, if it so suits him to do so. And so this too is consistent with the idea that in Eden God created domestic or harmless creatures very similar to, but not identical with, some of those outside of Eden e.g., domestic goats, serpents, or doves.

Christ refers to the Old Testament Story of “Jonas” “in the whale’s belly” (Matt. 12:39-41). We read, “Now the Lord had prepared a great fish to swallow up Jonah” (Jonah 1:17) after he boarded “a ship going to Tarshish” in Spain from “Joppa” in Israel (Jonah 1:3). What does that mean? It surely means that in some way this creature *was modified* by God so as to safely keep Jonah in its belly for three days. If God specially modifies a creature for this purpose, then it is surely consistent with his character to

modify a creature so that it is domesticated, and place it in Eden; although unlike Jonah's whale, these were contextually fresh creations on the fifth and sixth days of Gen. 1, in which God created specially modified domestic or tame creatures for Eden



One of a number of Assyrian Reliefs seen by Gavin at the British Museum in London, UK, Dec. 2005, from 7th century B.C. Nimrud, South West Palace. Nineveh Palace Relief of a Phoenician oared-ship that might have sometimes gone to Tarshish, and so might be speculatively called, "A Ship of Tarshish."



Main Harbour at Joppa, modern Jaffa, Israel, Feb. 2002. "Jonah" got "a ship" from "Joppa" "going to Tarshish" (Jonah 1:3).



Gavin "having a whale of a time" at Joppa, modern Jaffa, near Tel-Aviv, Israel. February 2002.

We thus conclude that the evidence from Book of Divine Revelation when taken with the Book of Nature, indicates that God created about two dozen domestic or tame larger creatures in Eden on the fifth and sixth Edenic creation days (Gen. 1:20-25), which were then named by Adam (Gen. 2:19,20), together with an unknown number of fish species and other water creatures in the Edenic seas, together with an unknown number of insects.

*(Chapter 12) d] What got cursed in Gen. 3?*

My views have changed on this matter over the last 20 or so years<sup>142</sup>. Given that on my old earth creationist Local Earth Gap School Persian Gulf model, until it was expanded to a global dominion mandate after Noah's Flood (Gen. 9 & 10), man's dominion mandate was to the local earth and local heaven in the local world of Eden (Gen. 1:26,28; 2:8-14), it follows that what got cursed in Gen. 3 was the Devil (Gen. 3:14), man (Gen. 3:16,19), and man's world of Eden with respect to animals (Gen. 3:14), the soil and plants (Gen. 3:17,18).

We read, "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3:14). Commenting on this verse, Henry Cooke of Ireland (d. 1868) considers that "from the details of its several parts," it "has no doubt contributed still further than the word 'serpent' to suggest the idea of that animal having been employed as an instrument of the temptation. But if the curse were pronounced against a mere animal, the 'seed of the woman' must 'bruise' that very animal's 'head,' and the same animal must 'bruise his heel' [Gen. 3:15]. Besides 'the' 'cursed' 'serpent' has a 'seed' at 'enmity' with the 'seed of the woman' [Gen. 3:14], a circumstance totally inapplicable to any mere animal. Let us examine the constituents of the curse. 1. 'Upon thy belly shalt thou go' [Gen. 3:14]. The phrase when applied to Satan, represents that state of abasement under righteous judgment, in which God punishes him. 2. 'Dust shalt thou eat all the days of thy life' [Gen. 3:14]. This phrase is employed to signify reluctant yielding to a conqueror, as in Ps. 72:9 ['They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust']. 3. An unholy enmity of Satan against the human race, and specially against the 'seed of the woman,' Christ [Gen. 3:15] – which unholy enmity is encountered by a holy enmity in Christ against all evil. 4. The bruising of Satan's head [Gen. 3:15], the seat and emblem of his usurped dominion over the world<sup>143</sup>."

While I concur with Cooke that the curse on the serpent is a curse on "that ... serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9), it is also contextually clear that Satan devil-possessed a serpent and then spoke through that serpent; and this "serpent was" a "beast of the field" (Gen. 3:1). Hence the words of "the

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<sup>142</sup> I.e., as at 2014 since my 1997 article, "Soteriology: Adam the Fall" was first submitted to PSCF in March 1995.

<sup>143</sup> *Brown's Bible (1778)*, a Study Bible of the Authorized King James Version (1611), (also known as *The Self-Interpreting Bible*.) by the Reverend Mr. John Brown (1722-1787) of Haddington in Scotland, a Presbyterian Minister; published by Gresham, London & Glasgow, UK, Revised Edition with some added notes by Dr. Henry Cooke of Ireland (1788-1868) (Author of *The Voluntaries of Belfast*) and Dr. Josiah Porter (1823-1889) (Author of *Five Years in Damascus, Handbook of Syria & Palestine, Pentateuch & the Gospels, Great Cities of Bashan*, & a contributor to the *Encyclopaedia Britannica*) [undated mid to late nineteenth century].



Lord God ... unto the serpent, ... thou art cursed above all cattle, and above every beast of the field ...” (Gen. 3:14), *contextually requires a curse on all the animals of Eden* i.e., “all cattle, and ... every beast of the field,” but that the curse on “the serpent” is “above” or greater than, the curse on these other Eden animals. What does the curse on the Edenic animals mean? For one thing, it clearly brought death to the animals slain at the institution of the covenant of grace (Gen. 3:21), as further discussed in Volume 2, Part 5; and so thereafter clean animals were used in animal sacrifices typing the Messiah (Gen. 8:20). And unclean animals such as swine could be used, e.g., for pig leather. Given that man was originally a fruitarian (Gen. 1:29), and the domestic animals of Eden were vegetarians (Gen. 1:30), although after the fall man also started to eat vegetables (Gen. 3:18), and later again, after Noah’s Flood man started to eat meat (Gen. 9:3), such animal death at man’s hand was evidently part of the curse upon them for man’s sin (Gen. 3:14). And those domestic animals whose descendants we still have from Eden, e.g., domestic sheep and goats, are not only subject to such death at man’s hand, but are also subject to various diseases.

The curse on the serpent is thus a symbol of the curse on Satan, and the curse on the other animals comes from Adam’s primal sin of eating the apple. There are broadly two different views on this. One view is that before it was cursed, the serpent had legs, and so looked something like, or was, some kind of lizard. E.g., John MacArthur (b. 1939) of the USA says, “It probably had legs before this curse<sup>144</sup>.” The problem with this view, is that the Hebrew word for “serpent” is *nachash* (נָחָשׁ), and it means “serpent” or “snake<sup>145</sup>,” not “lizard” which is Hebrew *koach* (קֹאֵךְ)<sup>146</sup> in Lev. 11:30 (or some thing in Lev. 11:29, *tsab*; see Volume 1, Part 2, Chapter 10, section a, at 15] “ ‘tortoise’ ... some say ‘lizard’ ...,” *supra*). Yet before it was cursed we read, “the serpent was more subtle than any beast of the field” (Gen. 3:1). In the Septuagint, the Greek at e.g., Gen. 3:1 is *ophis* (οφις), which again has the meaning of “serpent” or “snake,” and not lizard; and in the Vulgate, the Latin at e.g., Gen. 3:1 is *serpens*, which once again means “serpent” or “snake.”

However, there is a second view which relieves the difficulty of this first view, namely, that before it was cursed, this Edenic “serpent” was a *tree-snake*. *This does not mean that other serpents that normally slither on the ground were once tree-snakes, it only means that this one type of Edenic serpent was formerly a tree-snake.* For a serpent to “eat” the “dust” (Gen. 3:14) is *not* necessarily part of the curse, as seen in the fact that in the “new heaven and ... new earth” (Rev. 21:1) “there shall be no more curse” (Rev. 22:3); and yet in “the new heavens and the new earth” (Isa. 66:22), the “wolf and the

<sup>144</sup> *The MacArthur Study Bible*, by John MacArthur, New American Standard Bible (1995), Thomas Nelson Publishers, USA, 1997 & 2006, at Gen. 3:14.

<sup>145</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at “*nachash*.”

<sup>146</sup> There should not be a space between these consonants which should look like קֹאֵךְ, but my computer pallet will not allow me to do this if I vowel the “k” (כּ).

lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). Given that as far as we know all land serpents in the New Eden will eat "dust" (Isa. 65:25), it is reasonable to conjecture that all land serpents of Eden did likewise, although it is also *possible* that before it was cursed, this tree snake was *possibly* unlike other land serpents (snakes) in Eden in this respect. Thus the curse on the serpent does not necessarily mean that it previously never went on its belly on the ground, but it does mean that at the very least it *usually* did not do so. But after the curse, what was quite possibly its less common practice of sometimes going on its belly between trees, became its common form of movement. Therefore the inclusion of the words, "And dust shalt thou eat all the days of thy life" (Gen. 3:14), may mean that either God selected a pre-existing rarely used trait of the tree-snake and made it that snake's common trait, or he introduced a new element to the tree snake, but in either instance, the big point is that this symbolizes the fact "that ... serpent, called the Devil, and Satan" (Rev. 12:9), who devil-possessed this serpent, must reluctantly yield to the conquering Messiah who is the "seed" of "the woman" (Gen. 3:15), for all "shall bow before him; and his enemies shall lick the dust" (Ps. 72:9).

Therefore, it looks to me as though this Edenic "serpent" was a tree-snake, which would normally have been in trees, though less commonly quite possibly may have slithered on the ground to get from one tree to another, if and when it could not jump between trees. While we therefore cannot be entirely certain about all the details, "the big picture" is that this particular Edenic serpent was a tree-snake before it was cursed, but then it became a ground snake. *Thus this does not mean that any other ground snakes, either inside or outside of Eden, so go upon their belly because of this curse which is isolated to only one species of Edenic snake that as a consequence of this curse ceased to be a tree snake.* What became of this snake species? Did it become extinct? Did it interbreed with other snakes outside of Eden after Noah's Flood? Whatever the answers to these questions, the contextual appropriateness of this curse implies that the serpent Satan devil-possessed was a tree snake that was slithering around in "the tree of knowledge of good and evil" (Gen. 2:9). Of course, other tree-snakes outside of Eden remained as tree snakes. E.g., the most common Australian tree snake is *the green tree snake (Dendrelaphis punctulatus)*. Found in northern and eastern parts of Australia, it may reach a length of *c.* 1.8 metres or *c.* 5 foot 11 inches<sup>147</sup>.

Besides the curse on: Satan, the tree-snake serpent that Lucifer devil-possessed, and all the animals of Eden (Gen. 3:14); there was also clearly a curse on "the ground" of Eden, so that it became less fertile, for Adam was told, "in sorrow shalt thou eat of it all the days of thy life" (Gen. 3:17). And this clearly affected the plant life of Eden for God further said, "Thorns and thistles shall it bring forth to thee" (Gen. 3:18). Thus while thorns and thistles existed outside of Eden in the out-of-bounds to man region of the King's Royal Parklands, so that thorns and thistles outside of Eden are in no sense part of this or any other curse (Gen. 8:21), by contrast, inside the World of Eden, before the Fall, these were unknown. This contrast reminds us that man was originally made for a very

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<sup>147</sup> *Encyclopaedia Britannica CD99, op. cit., "Tree snake."*

different world in the Land of Eden to the one that existed outside of Eden in the old out-of-bounds to man region of the King's Royal Parklands. Thus *all was rosy* in the World of Eden, *and there were no thorns on the rosebushes*. But after the Fall, man still being isolated to the World of Eden till after Noah's Flood, man's world now came to experience conditions that were increasingly like those outside of Eden.

Most importantly, man himself was cursed. The decree of God was quite explicit. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16,17). The same terminology is found in Gen. 5:1,2, which in Hebrew is "*b<sup>e</sup>jowm* (בַּיּוֹם);" and this is a compound word made up of the preposition, "*b<sup>e</sup>* (בְּ)," meaning "in," and the (singular masculine) noun, "*jowm* (יוֹם)," meaning "the day." We cannot doubt that in Gen. 5:1,2 "*b<sup>e</sup>jowm*" refers to a 24 hour day, since the context is "in the day" that God "created" man, which was the sixth 24 hour day of Gen. 1:24-31. However, the same terminology in Isa. 30:26 has the sense of a longer day i.e., "in the time," where we read, "in the day (*b<sup>e</sup>jowm*) that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." But while the matter of exactly what the Hebrew means here in Gen. 2:17 might be, and has been, disputed, I take the context of a death sentence in Gen. 2:17 to most naturally mean "in the day" in the sense of a 24 hour day. Therefore, the fact that Adam and Eve were not executed by God on the day of the Fall, in my opinion requires that the covenant of grace was instituted on that very day, so that a substitute was found in the coming Messiah who was to be the "seed" of "the woman" (Gen. 3:15), as typed by an animal sacrifice, requiring that the animals killed and used for "coats of skins" (Gen. 3:21) were the first animal sacrifices with this typology; in which Adam and Eve were "clothed" with Christ's righteousness in the typology of their temporal clothes (Gen. 3:21; before the Fall man did not need clothing; Gen. 2:25; 3:7-11, also typologically showing their original righteousness, Eccl. 7:29), else they would surely have perished on that very day (cf., Lev. 7:8; Isa. 61:10; Matt. 22:11-13). Thus the fact that man did not die on the day he ate of the forbidden apple points to both God's mercy and justice with his mercy seen in the "covenant" (Gen. 6:18) of "grace" (Gen. 6:8); and his justice seen in the curse on man.

Due to the fall, man fell from original righteousness (Eccl. 7:29), and became subject to mortality (Gen. 3:19,22-24) with a sinful nature (Ps. 51:5; Jer. 7:9), as taught in Rom. 5-8. E.g., "Wherefore, as by one man sin entered into the" human "world, and death by sin: and so death passed upon all men, for that all have sinned" in Adam's primal sin;" it follows that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. 5:12,14). "For I know that in me (that is, in my flesh,) dwelleth no good thing ... . For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:18,19). "For the earnest expectation of the" human "creature waiteth for the manifestation of the sons of God. For the" human "creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the" human "creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation" of both Jewish and Gentile humanity "groaneth and

travaileth in pain together until now. And not only *they*” who are unsaved, “but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body” (Rom. 8:19-23). “For as in Adam all die, even so in Christ shall all be made alive” (I Cor. 15:22). “And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit” (I Cor. 15:45). “The first man is of the earth, earthy: the second man is the Lord from heaven.” “And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (I Cor. 15: 47,49).

Thus to the question, “What got cursed in Gen. 3,” the immediate answer is, the Devil (Gen. 3:14,15), the animals of Eden (Gen. 3:14), the ground and plants of Eden (Gen. 3:18), and man (Gen. 3:16-19). And so long as man’s dominion mandate was limited to the heaven and earth in the local world of Eden (Gen. 1:26,28; 2:8-14), that was as far as it went *in general*, other than the fact that the fertility of the area that Cain dwelt in received a further curse of infertility due to Cain’s sin of murder (Gen. 4:11,12) (cf. Gen. 8:21). (And there was also a later penalty on miscegenationists reducing their life-spans to 120 years, Gen. 6:1-4.) But then after Noah’s Flood man’s dominion mandate was expanded to the globe, for it reached as far as the “rainbow” (Gen. 9:8-17), with both the Old World of e.g., Japheth’s West Asian and European holdings (Gen. 10:1-5), together with those he was to later acquire (Gen. 9:27), Ham’s West Asian and African holdings (Gen. 10:6-20), and Shem’s West to East Asian (“Mash,” in Gen. 10:23) holdings, and New World American holdings (Gen. 10:25, “in his days was the earth divided,” referring to the loss of the c. 38,000 B.C. to 9,000 B.C. land bridge across the full length of the Bering Strait due to rising seas at the end of the Last Ice Age). We read in Gen. 9:1, “And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.” The Hebrew word for “replenish” in both Gen. 1:28 and 9:1 is *male’* (מִלֵּא) and has the idea of “fill”<sup>148</sup>. In both instances it is in the Hebrew kal imperative<sup>149</sup>, and so it here carries the idea of *a command*<sup>150</sup>. And this force of the imperative as a command is also preserved at Gen. 1:28 and 9:1 in both the Greek Septuagint<sup>151</sup> and Latin Vulgate<sup>152</sup>. Thus after Noah’s Flood which on my model I date

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<sup>148</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at “*male’*.”

<sup>149</sup> Hebrew “*mil’uw* (מִלֵּא), ‘fill ye’ = ‘fill,’ active imperative, 2nd person plural masculine, kal verb from *male’*.”

<sup>150</sup> Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, pp. 124,206-207.

<sup>151</sup> Gen. 1:28 & 9:1 reads Greek, “*plerosate* (‘fill,’ imperative active aorist, 2nd person plural verb from *pleroo*)” (LXX).

<sup>152</sup> Gen. 1:28 reads Latin, “*replete* (‘fill,’ imperative active present, 2nd person plural verb, from *repleo*)” (Vulgate); & Gen. 9:1 reads Latin, “*implete* (‘fill,’ imperative active present, 2nd person plural verb, from *impleo*)” (Vulgate).

within a range of c. 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of c. 35,000 B.C., man was commanded to, and man did then go out to, a global earth.

On the one hand, *man is ultimately cursed in derivation of his Gen. 3 curse to be out in the old out-of-bounds area after Noah's Flood because he was not designed to live in such an environment.* E.g., the Lord had some beautifully designed killing creatures in, for instance, the form of sharks, or crocodiles, and man was now potentially able to be hurt or killed by them (Gen. 9:5). So too the beautifully designed stinging creatures, such as wasps, might now target fallen man, who was living in what for him was an alien world in the King's Royal Parklands. Moreover, man was not designed to live in an environment with things like thorns and thistles, for which cause, they only entered man's world of Eden by specific curse of God (Gen. 3:18). By contrast, things such as thorns and thistles were part of God's non-cursed creation in the out-of-bounds to man King's Royal Parklands, and so man's entry into this region meant he was again cursed to be living in an environment that he was not specifically designed for by God. But on the other hand, this old out-of-bounds area of the King's Royal Parklands was not itself cursed in Gen. 3 because it was not then covered under man's dominion mandate. God said after Noah's Flood, "I will not again curse the ground any more for man's sake . . . ." This means that in the first instance, the Land of Eden did not in general come under any further curse upon its ground (i.e., other than the Gen. 4:11,12 section); and in the second instance, the land outside of Eden which now came under man's dominion mandate in Gen. 9:1 was not cursed. Thus we can say on authority of Gen. 8:21 that the land outside of Eden was NOT specifically cursed by God in the same way the land inside of Eden was in Gen. 3.

However, to this may be made the qualification, that because accursed man now had access to this old out-of-bounds region, it was potentially open to being adversely affected as a consequence of the presence of fallen sinful man, and thus man's sin. We read in Jer. 12:4, "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed, and the birds; because they said, He shall not see our last end." Here we read that there was sin in the land, seen by the wicked attempt to kill Jeremiah (Jer. 11:19-23), and for "the wickedness of them that dwell therein" (Jer. 12:4), "the land" doth "mourn," and both beasts and plants are adversely affected (Jer. 12:4). Animals are also clearly affected by man's sin in Jer. 4:25, where "all the birds of the heavens were fled." Vegetation is affected by man's sin (e.g., Joel 1:5,13,14), in Joel 1:4,10 e.g., "The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the old languisheth" (Joel 1:10; cf. 1:11,12); and so are animals, "How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate" (Joel. 1:18). Thus a land can still specifically come under God's "destruction" (Joel 1:15) for man's sin. "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein" (Ps. 107:33,34). "Therefore thus saith the Lord God; Behold mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (Jer. 7:20).

“Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone” (Jer. 9:10).

It is to be noted that the regional nature of these judgments of God are also consistent with the curses on the land, vegetation, and animals of Gen. 3, also being to a local earth of Eden. Thus the Old Testament prophet, Hosea says, “Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away” (Hosea 4:1-3).

Therefore, the areas that man now lives on globally, may be adversely affected by man due to his sinfulness, or as a judgement by God upon certain men in a given land, as a consequence of their sinfulness. Nevertheless, the presence of e.g., carnivores, thorns, and thistles, though experienced by man as part of the curse upon him, did not in any sense result from the curse of the fall, since they were in the out-of-bounds to man region of the King’s Royal Parklands, which man was only permitted to go into, and indeed, commanded to go into (Gen. 9:1), after Noah’s Flood.

*(Chapter 12) e] Outside Eden:*

*God’s creatures of the King’s Royal Parklands.*

In the first Eden death was unknown (Gen. 2:17), man was a fruitarian (Gen. 1:29), and the animals were vegetarians (Gen. 1:30)<sup>153</sup>. Likewise, following the Second Advent, in the second Eden, “they shall not hurt nor destroy in all my holy mountain” (Isa. 11:9). Therefore in both the first and second Edens, the lamb and lion lay down together, for God also gave the animals in the first Eden and its environs, the same nature they will have after the Second Coming (Isa. 11:6,7). But on my model, this was not so outside of Eden. References to such violent and meat eating animals as the “wolf,” “leopard,” “bear,” and “lion” (Isa. 11:6,7; 65:25) are therefore quite significant. This theologically shows how it is viable to argue God can change these animals’ natures in a glorified world. I.e., the picture is NOT of new animal species being created, but old species being given new natures.

There is ample evidence in the fossil record of carnivorous and omnivorous animals existing before the time of Adam and Eve in Eden, which on model I put in an

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<sup>153</sup> Much of this section is a revised form of my article, “Soteriology: Adam and the Fall” (1997), *op. cit.*, pp. 253-254,256.

Adamic date range of *c.* 51,500 B.C. +/- 16,500 years, with a best estimate date for Adam on the presently available data of *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years. But this is not problematic if the Land or World of Eden was a segregated geographical area rather than a planetary wide phenomenon, a view contextually supported by Gen. 2:10-14. Furthermore, it appears that a number of such creatures lived outside of Eden and its environs contemporaneously with Adam.

I do not know what would have happened if Adam had not sinned. Would God have closed the wombs of woman so that no more children would be born, and man kept in the segregated Land of Eden? Or would God have expanded Eden (cf. Isa. 51:3)? If so, how much would he have expanded it? Would God have first expanded Eden some amount, then closed the wombs of woman so that no more children would be born, and man kept in the segregated expanded Land of Eden? We simply do not know. But for the type of reasons discussed in Volume 1, Part 2, Chapter 20, "Paradise Lost a Local Earth – So Is Paradise Regained a Local Earth?," *infra*, I doubt that he would have ever made the whole planet an Edenic World.

Thus whilst various satyr beasts and other animals outside of Eden, both killed, and were killed, and being mortal, always died; this was very different to life inside of Eden. This dichotomy facilitates a viable construct for maintaining a traditional and orthodox soteriology, providing one locates Adam in this Land of Eden in an Adamic date range of *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C. (in which the Persian Gulf's regression at *c.* 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., to *c.* 72,000 B.C.)<sup>154</sup>.

My point of demarcation is inside of, and outside of, the World of Eden. Thus in Eden, human death (Gen. 2:17) was unknown, and there were no animal carnivores or omnivores (Gen. 1:30; cf. Isa. 11:6-9; 65:25). However, the Bible makes no such specific claim for the world comprising all the area on the globe beyond the Land of Eden. In Gen. 2:10-14 specific place names are used as known places e.g., the Tigris or "Hiddekel" "river," the "Euphrates" "river," "Havilah," or "Assyria." This is also consistent with old earth geology as seen in reference to the presence of antediluvian "pitch" (Gen. 6:14), which was produced from massive plant death that had occurred in "the generations ... of the earth" (Gen. 2:4) in the time-gap between the first two verses

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<sup>154</sup> One could use a lower Adamic date than *c.* 35,000 B.C. for theological issues to do with Adam, e.g., when I wrote in 1997 my Adamic date range was *c.* 68,000-25,000 B.C., or the Archbishop of Armagh (from 1625) and Anglican *Church of Ireland* Primate (from 1634), James Ussher (1581-1656), famously thought Adam dated to 4,004 B.C. . However, since 1997 I have more carefully investigated the Cro-Magnon data, and there has also been the 2008 Hohle Fels' idol discovery; so that on the data presently available to me, for scientific issues to do with Adam, *c.* 35,000 B.C. would be about the lowest date one could use relative to the scientific data which first locates Adamite man in the fossil record as Cro-Magnon man *c.* 33,000 B.C., and locates the evidence of an Adamite soul (Gen. 2:7; 8:20; I Cor. 15:45; Col. 3:5) for Cro-Magnon man in his idols of e.g., *c.* 33,000 B.C. (Hohle Fels, Germany) and *c.* 26,000 B.C. +/- 1,000 years (Brno, Czech).

of Genesis 1. Therefore a combination of what we are here told in the Divine revelation, coupled with consonant godly reason, leads me to conclude that there must have been both animal and plant death for hundreds of millions of years before Eden.

Men sometimes speculate as to whether or not archeologists will ever recover Noah's Ark. While I think this is an improbable possibility, on "the swimming pool" model for Noah's Flood, there is *a faint chance* that it might turn up on what is now one of the islands of the Persian Gulf, *supra*. If it did, the fact that the Ark's "gopher wood" was overlaid with pitch since Noah was commanded to "pitch it within and without with pitch" (Gen. 6:14), would enhance its chances of preservation. The Hebrew words rendered in the AV as "pitch" in Gen. 6:14 are *kaphar* and *kopher* respectively. In the Greek Septuagint, in what may be rendered into English as "pitch" (Brenton), these Hebrew words are rendered in Gen. 6:14 by the Greek *asphaltoun* and *asphaltos* respectively, from which we get our English word, "asphalt." Asphalt was e.g., used to stop water between brick walls in a reservoir at Mohenjo-Daro in India (modern Pakistan on the north-west of the Indian subcontinent,) around the third millennia B.C.; and it also had extensive use as a water sealant in the Middle East<sup>155</sup>. And in the Latin Vulgate, again in what may be rendered into English as "pitch" (Douay-Rheims), in a less literal translation these two Hebrew words are only rendered once in Gen. 6:14 by the Latin *bitumen*, from which we get our English word, "bitumen." Therefore if as I think is *remotely* possible, though *highly* unlikely, Noah's Ark were ever found, I do not doubt that scientific analysis would show that this "pitch" comes from a tar produced by such plant death over vast periods of geological time.

We are told that in the New Eden we will again have access to the Tree of Life (Rev. 21:1; 22:14; cf. Gen. 2:9; 3:22-24). And in these "new heavens and ... new earth" (Isa. 66:23) where "they shall not hurt nor destroy" (Isa. 11:9; 65:25); we read that in vision, St. John the Divine saw that "the twelve gates were twelve pearls; every several gate was of one pearl ..." (Rev. 22:21). While sinners may in this world have or own pearls (Rev. 17:4), that there is nothing intrinsically sinful or bad about pearls is seen in the fact that our Lord and Saviour, Jesus Christ, told a parable in which "the kingdom of God is like unto a ... pearl of great price" (Matt. 13:45,46). This presence of pearls in the New Eden means that it is at least possible that there were pearls in the original Eden, although whether or not there actually were pearls in the first Eden is speculative and indeterminate. But either way, it follows from Rev. 22:21 that there is nothing inconsistent in having pearls in an Edenic environment in which there is "no" "curse" (Rev. 22:3). Therefore, it is surely noteworthy that in the context of discussing the riches of the New Eden in Rev. 22:21, or likening "the kingdom of God" to a "pearl" in Matt. 13:45,46, the text draws attention to a positive benefit for man that can occur due to the action of irritants, such as sand or a small parasitic worm, in molluscs (mollusks). Moreover, the fact that e.g., in Matt. 13:44 the "merchant man" goes out "seeking pearls," until he find "one pearl of great price," also therefore condones not only the death of some parasitic worms in these molluscs, but also the destruction or killing of the many mollusc animals required, in order to find a small number of valuable pearls. Thus at least some animal death is regarded here in a positive way. Hence the "gates" of "pearl" (Rev. 22:21) of the New Eden necessarily looks with

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<sup>155</sup> *Encyclopaedia Britannica CD99, op. cit.*, "Asphalt."



favour on some level of mollusc death, and thus some level of animal death as not being inconsistent with heavenly joys.

Furthermore, in the picture of the new earth in Ezek. 47:6-12 (compare Ezek. 47:12 & Rev. 22:2), whereas St. John the Theologian says it will have “no more sea” (Rev. 21:1); Ezekiel refers to “rivers” that run into “the sea” (Ezek. 47:6-12). Thus this seems to indicate that in the New Eden there will once again be an out-of-bounds area to man on the wider globe where there will be an oceanic sea. And in Ezek. 47:10 we read, “the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets, their fish shall be according to their kinds, as the fish of the great sea, exceeding many.” Though it is possible that the fish may be used for something other than food, I think that the eating of fish on the new earth is the most likely meaning. That is because the terminology of “fishers” who “spread forth nets” (Ezek. 47:10) carries this connotation of catching and eating fish elsewhere in the Book of Ezekiel (Ezek. 26:4,5); and we know that Christ in his resurrection body which is like unto our future resurrection bodies, ate fish (Luke 24:36,41-43). Hence I think the evidence indicates that we will not, as in the first Eden, be fruitarians (Gen. 1:29) in the second Eden. But irrespective of whether or not I am correct about redeemed men sometimes eating fish in the new earth, (this is truly a secondary matter of no primary importance,) the presence of fishermen who “spread forth nets” (Ezek. 47:10) clearly indicates fish will be caught for some reason, and so once again, we find that some level of animal death, here of fish, is not inconsistent with heavenly joys.

Therefore, on the one hand, the presence of human death would be inconsistent with either the first or second Eden (e.g., Gen. 2:17; John 3:14-16; 11:26), and the presence of dangerous animals such as carnivores or omnivores would be inconsistent with either the first or second Eden (Gen. 1:30; cf. Isa. 11:6-9; 65:25). But on the other hand, some level of animal and plant death is not inconsistent with either the first or second Eden. We see this from reference, firstly, to the geological layers isolated for us under the places named in Gen. 2:10-14 with the associated presence of antediluvian “pitch” (Gen. 6:14) which comes from a tar produced by such plant death over vast periods of geological time in the massive plant death of “the generations ... of the earth” (Gen. 2:4), in the time-gap between the first two verses of Genesis 1, as “one generation passeth away, and another generation cometh; but the earth abideth for ever” (Eccl. 1:4). Secondly, from the “gates” of “pearl” (Rev. 22:21) of the New Eden which indicates a favourable view of some level of mollusc death, and thus some level of animal death is looked at in a positive way in a new Edenic context. And thirdly, the presence of fishermen on the new earth (Ezek. 47:10,12; Rev. 22:2), also indicates some level of animal death.

By contrast, young earth creationists give an expanded interpretation of e.g., Rom. 5:12; 6:23; 8:20-25, in which they claim that this refers to more than human mortality. And so too do some old earth creationists of the Global Earth “Lucifer’s Flood” Gap School, who claim the fossil record was largely caused by a global flood such as claimed by young earth creationists, but unlike them, say this was a pre-Adamite global flood. For instance, Frederick & Head (2003) make the same type of universal sin-death nexus,

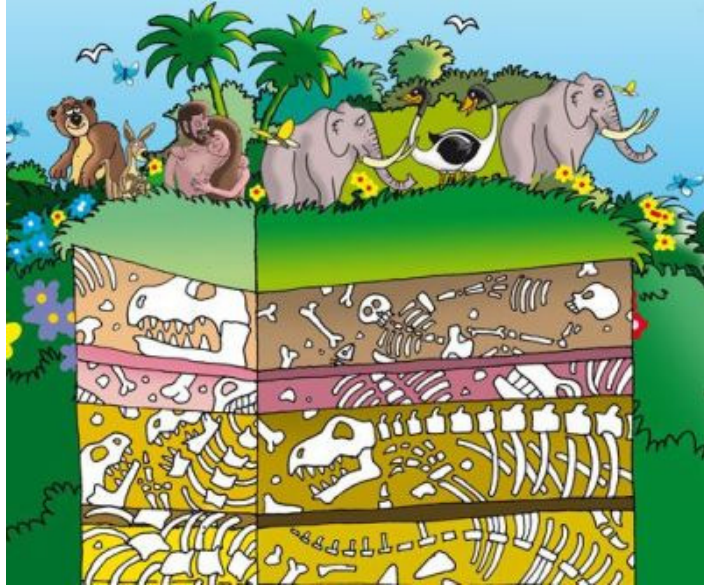
but unlike the young earth creationists, they link it to the fall of angels and “Lucifer’s Flood” which they claim was the pre-Adamite flood of Gen. 1:2<sup>156</sup>. Hence in December 2013 I was sent an email from the young earth creationist organization, *Creation Ministries International* in Queensland, Australia, in which e.g., Rom. 6:23; 8:20,21,23; I Cor. 15:21,22 were quoted (from a so called “modern version” in the English Standard Version); although I would say these verses are contextually referring to human mortality. E.g., there is a contextual balance in Rom. 6:23 between “the wages of sin is death;” and “but the gift of God is eternal life,” indicating that man is being referred to, unless one were to heretically believe animals can be “saved.” Or in Rom. 8:20-25 there is a similar contextual contrast in which “the creature was made subject to vanity,” and is to “be delivered ... into the glorious liberty of the children of God” (Rom. 8:20,21). Or “the whole creation” of both Jewish and Gentile humanity “groaneth and travaileth in pain together until now. And not only *they*” who are unsaved, “but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope ...” (Rom. 8:22-25). These type of contextual contrasts can only apply to redeemed human beings, showing that man is the contextual creature isolated in these passages on mortality.

The December 2013 *Creation Ministries International* email included the following picture which is evidently intended to help persuade people that there was no animal death before Adam. The picture also claims that elephants were in Eden, although given that they are first known to have been domesticated in the Indus Valley c. 2,000 B.C., I would say that these creatures were most likely semi-domesticated from the wild Asian elephants<sup>157</sup>. Hence since they were not brought with man from the Land of Eden, on my Out-of-Eden Persian Gulf model they do not appear to have been among the creatures originally in Eden. I would also note that a form of the following depiction could also be made of the New Eden which will likewise be made on top of much death, bones, and fossils on the New Earth. And indeed following “the resurrection of life” (John 5:29) at the beginning of the millennium, we who are “redeemed ... to God by” the “blood” (Rev. 5:9) of the “Lamb” which was “slain” (Rev. 5:6), through “faith” (Rev. 14:12) in the “everlasting gospel” (Rev. 14:6); will witness quite a lot of death following “the resurrection of damnation” (John 5:29) at the end of the millennium, when the ungodly seek to storm the gates of heaven on earth, and are quite rightly “devoured” by “fire” “from God” (Rev. 20:7-9).

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<sup>156</sup> See Part 2, Chapter 5, section d, subsection i.

<sup>157</sup> See “List of domesticated animals,” *Wikipedia* ([http://en.wikipedia.org/wiki/List\\_of\\_domesticated\\_animals](http://en.wikipedia.org/wiki/List_of_domesticated_animals)).



A Young Earth Creationist alleged criticism of an Old Earth view of the original Eden, showing animal death before Adam and Eve<sup>158</sup>.

But if God can make, and men can be happy in, the Second Eden built on top of geological layers in which there was plant and animal death, and in which there is an out-of-bounds region where suchlike may occur; why could not this also be so for the First Eden? Hence I do not accept the propriety of this type of artistic criticism.

In response to possible objections to an inside-outside Eden distinction, I also note that elsewhere in Scripture Eden is used in a metaphoric sense when it is clearly surrounded by non-Edenic regions. For instance, we see this type of geographical dichotomy in Ezek. 36:33,35, “Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.” “And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.” Here I also note that for cities to become “like ... Eden” includes them becoming “fenced,” which is also consistent with a segregated Eden with a fence about it. Or in Joel 2:3, “A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.” So likewise in Isa. 51:3 we read, “For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and the desert like the garden of the Lord; joy and gladness shall be found therein,

<sup>158</sup> Shaun Doyle’s “The good news without the bad news is no news at all!” *Creation Ministries International*, 19 Dec. 2013, link entitled, “A Garden of Eden scene on top of millions of years of death, bones and fossils,” sent to me by CMI on 27 Dec. 2013 ([http://app.streamsend.com/c/20178535/811719/BVRvV7L/rpQJ?redirect\\_to=http%3A%2F%2Fcreation.com%2Fbad-news-needed%3Futm\\_media%3Demail%26utm\\_source%3Dinfobytes%26utm\\_content%3Dau%26utm\\_campaign%3Demails](http://app.streamsend.com/c/20178535/811719/BVRvV7L/rpQJ?redirect_to=http%3A%2F%2Fcreation.com%2Fbad-news-needed%3Futm_media%3Demail%26utm_source%3Dinfobytes%26utm_content%3Dau%26utm_campaign%3Demails)).

thanksgiving, and the voice of melody.” We cannot doubt that in this depiction of “Zion” as “Eden,” the areas outside of “Zion” are excluded from these blessings.

An associated possible objection to my inside-outside Eden distinction is captured in the words of William Blake (1757-1827) in his poem “The Tyger,” (in the following Chapter 12, section g, *infra*,) when he poetically asks of the tiger, “Did he who made the Lamb make thee?” But in Job 38,39, & 41, the Creator is glorified for making animals that are either carnivorous, or like the raven, omnivorous, and potentially dangerous to man (Job 38:39-41; 39:13-18,27-30; 41:1-33). E.g., “the eagle” whose “young ones ... suck up blood” from the prey their mother has killed, so that “where the slain are, there she is” (Job 39:27,30), demonstrate the “wisdom” of God (Job 39:26); and thus are good, because in acting this way they are obeying God’s command. Wherefore “Praise ye the Lord.” “Great is our Lord, and of great power: his understanding is infinite.” “He giveth to the beast his food, and to the young ravens which cry” (Ps. 147:1,5,9).

Likewise the clouds and waters can satisfy an ecological system “wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth” (Job 38:25-27), and sometimes produce thunder storms, floods, and hail; or the scorching sun is sometimes responsible for bushfires which burn some of the Australian vegetation which relies upon this happening as part of its growth cycle. But because the rain, frost, snow, thunder, or whirlwinds (Job 37:5,6,9,10) or fire are “fulfilling” God’s “word;” like all the “fruitful trees,” “cedars,” animals, or “stars,” they “praise ... the Lord” (Ps. 148:1,3-10). Hence even though these areas were originally part of His Divine Majesty’s Royal Parklands, and when man was made he was segregated in Eden and the King’s Royal Parklands were out-of-bounds to him, this is part of God’s Gen. 1:1; 2:4 creation (cf. Ps. 104), for which we should “Praise ... the Lord” (Ps. 148:1). This remains so, even though man has been living in these areas since the time following Noah’s Flood, c. 50,000 B.C. +/- 16,000 years, which on my best estimate on the presently available data was c. 35,000 B.C.; and so these areas have now been sullied by fallen man’s misuse and spiritual, moral, and physical pollution.

Man was originally a fruitarian (Gen. 1:29), and then from after the Fall he remained a vegetarian (Gen. 3:18) till after The Flood he started to eat meat (Gen. 9:3), although animals were killed after The Fall for clothing (Gen. 3:21, also indicating a sacrifice cf., Lev. 7:8; Isa. 61:10; Rom. 13:14; Gal. 3:27) and sacrifice (Gen. 4:4). Since before The Fall man needed neither clothing (Gen. 2:25; 3:7-11), nor sacrifices pointing to the Coming Messiah (Gen. 3:15), and he did not eat meat (Gen. 1:29); the clear implication is that he did not kill animals for any reason. And nor were the animals carnivores nor omnivores (Gen. 1:30). Nevertheless, it is also clear from the words of Gen. 2:17, “of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eastest thereof thou shalt surely die,” that Adam was expected to understand the meaning of death with respect to man. How he was meant to understand this category of thought is speculative. Was it simply that he could comprehend the idea of human mortality from some level of plant death seen in e.g., the seeds of various fruits that reproduce that plant (Gen. 1:29; cf. I Cor. 15:35-38). Or did Adam eye-witness some level of animal death under God’s supervision? Or was the situation of animal

death outside of Eden and its environs explained to him by God without him ever actually eye-witnessing any animal death? Such matters are certainly speculative.

Whilst the Lord's reasoning for making Edenic man a vegetarian is a matter of conjecture, comparative analysis with Christ's sinless human nature would indicate that fruitarianism or vegetarianism is not necessarily an essential component of sinlessness. For we know that Christ kept the Passover, and therefore he must have eaten Passover lamb (Mark 14:12, cf. Exod. 12:3-20); and in his glorified state, Christ clearly ate fish (Luke 24:41-43). Moreover, on my understanding of Ezek. 47:10 (cf. Ezek. 47:12 & Rev. 22:2), glorified man will also sometimes eat fish on the new earth (although this view of Ezek. 47 is not shared by all, and I do not claim infallibility). Though the Lord's reasoning for making man a fruitarian in Eden is speculative, I note that because man was a fruitarian (Gen. 1:29) and the animals were vegetarians (Gen. 1:30), there was no competition for the same food, with a clear man-animal dichotomy evident in diet. Thus before The Fall this would have acted as a self-regulating safety mechanism, ensuring that Jehovah's gentle vegetarian gardeners of man, would care for, but never hurt or harm, the vegetarian animals and associated plant ecological system. And nor would the animals of Eden ever harm man or each other. It would also act to manifest the Lord's sovereignty, since he alone would oversee all matters concerning animal life and death on this planet.

Another reason argued by Hugh Ross with respect to men not eating meat before Noah's Flood is health. Hence Ross maintains that the heavy metal content is far higher in animals than plants, and thus over centuries of meat eating the heavy metal content would damage organs and so shorten a man's lifespan. If so, while this was relevant when men had bodily immortality before the Fall, or before Noah's Flood when men lived a lot longer, after The Flood when man's lifespan decreased this ceased to matter and so only then did man start eating meat (Gen. 1:29; 3:18; 5:3-32; 9:3; 11:10-26,32)<sup>159</sup>. If Ross is right on this, then my understanding of Ezek. 47:10 in which glorified man will also sometimes eat fish on the new earth is either incorrect or requires qualification. If the latter, then the qualification would probably be that either men will only occasionally eat fish on the new earth and that God will have a certain type of fish there that will not cause these problems; or God will design our resurrection bodies so as to be able to deal with a small amount of fish eating. I note that the latter of these two propositions is favoured by Christ's consumption of fish in Luke 24:41-43.

Isaac's objects that "It would be hard to imagine" an inside-outside distinction for Eden, with "two radically different strains of animal life" existing "simultaneously in the world"<sup>160</sup>. But I note that within Gen. 1-3, somewhat different strains of life are referred

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<sup>159</sup> Ross, H., *Noah and the Ark* (1991), video, *op. cit.* .

<sup>160</sup> Isaac, R., "Chronology of The Fall," *Perspectives on Science & Christian Faith* 48: 34-42, at p. 37. His "most important" view, that "the spiritual truths in Scripture ... are never in question" in the models he refers to (p. 42), is an unorthodox opinion since some of the models he isolates embrace various aspects of Pelagianism. N.b., forsaking his originally orthodox position that "The sinnerhood of man is traced to a *historical* fall"

to in the form of animal (5th & 6th creation days), as opposed to plant (3rd creation day), life; and surely the simultaneous presence of men and angels on the earth (Gen. 3:22-24), is a good example of two radically different strains of life. Furthermore, after his resurrection Jesus Christ had a body that was radically different to other strains of life existing simultaneously in the world (Luke 24:31,37-43), and like Adam before The Fall, his body was immortal (Acts 2:27,31; citing Ps. 16:10). But for the “forty days” (Acts 1:3) before The Ascension (Acts 1:1-11), he showed “himself alive” to various people in a world of mortality (e.g., Mark 16:14-20; John 20 & 21). On the one hand, this does not prove my inside-outside Eden distinction is correct in terms of what just Scripture says; and certainly I am not suggesting that agreement with my inside-outside Eden distinction should form any kind of doctrinal test of orthodoxy. But on the other hand, this does show that Biblical categories of thought allow for the possibility of two radically different strains of life existing simultaneously in the world.

And in considering such matters, as previously stated in this work, I follow the Anglican Protestant type of methodology that considers one may use godly reason (Rom. 1 & 2) that is not “against God’s Word” or “contrary to God’s Word” (Articles 20 & 34 Anglican *Thirty-Nine Articles*); and hence I recognize a qualified dual revelation from both the Book of Divine Revelation (the Holy Bible) and the Book of Nature (studied with godly reason) (Ps. 19:1; I Cor. 11:14). By contrast, the Puritan Protestant type of methodology (also found on the Reformation European Continent with e.g., Zwinglianism,) looks for a specific Biblical warrant to e.g., have stained glass windows, or something like Cranmer’s 1552 prayer book (now preserved in the 1662 *Book of Common Prayer*). Although in saying this, I also recognize that there are some Puritan derived Protestants who agree with this Reformation Anglican methodology for matters to do with some matters such as science and Gen. 1-11, but not for other issues that have historically divided Anglicans and Puritans. E.g., in this work I especially honour the memory of six Protestant Gap Schoolmen: Thomas Chalmers (d. 1847), a Puritan derived Presbyterian Protestant, as well as the memory of J. Pye Smith (d. 1851), a Puritan derived Congregationalist Protestant; thanking God for their labours, as I thank God also in honouring the memory of such Anglican Protestants as William Buckland (d. 1856), Adam Sedgwick (d. 1873), John Pratt (d. 1871), and Henry Jones Alcock (d. 1915).

Thus whilst Scripture taken in isolation from the revelations of geology in the Book of Nature, would allow for a variety of interpretations, including the idea that the whole planet experienced Edenic perfection, a view held by e.g., old earth creationist

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(*Protestant Christian Evidences*, 1953, *op. cit.*, p. 245), B.L. Ramm later came to typify some contemporary efforts to deny the Bible a constitutive role in understanding the creation of man, and consequentially to promote these type of elements of the Pelagian heresy (Ramm’s *Offense To Reason*, Harper & Row, San Francisco, 1985 e.g., pp. 27-28,51,76). As a Federalist on the issue of original sin, I certainly do not regard St. Augustine’s relevant discourses to be without error. But Ramm’s attempt to trivialize the *Augustine vs. Pelagius* debate to a ‘personality clash,’ is indefensible. Pelagianism is also condemned by e.g., Jerome, the Council of Ephesus (431), Luther, Melancthon, Calvin, the Anglican *39 Articles*, and Presbyterian *Westminster Confession*.

Global Earth Gap Schoolmen and young earth creationist flood geology schoolmen; by contrast, my inside-outside Eden model is the consequence of the study of both the Book of Divine Revelation and the Book of Nature. To the extent that the inside-outside Eden distinction is not contrary to the Word of God, I regard it as a theologically legitimate model. However some of my fellow religiously conservative Protestant Christians might be unhappy with the absence of a clear Biblical statement to this effect. But I would also say in reply to this, that nor is there any clear Biblical statement that the whole planet earth was ever in such an Edenic state as proposed by their model. Therefore, this is an issue where in fact both views are derived from particular interpretations of Scripture.

*(Chapter 12) f] Some Wonders of Creation that defy  
macroevolution from the King's Royal Parklands.*

In Job 40 & 41, God invites Job to consider what I understand to be the hippopotamus (Job 40:15-24, though some think this another creature, for instance, the elephant,) and crocodile (Job 41, though some think this another creature, for instance, the whale). Notably, we read in Job 41 of how the Lord doth “play with” the crocodile “as with a bird” (Job 41:5), and doth sometimes “put an hook into his nose” (Job 41:2). Thus the Lord takes pleasure in the creatures that he made, placed in the King's Royal Parklands, and played with, long before he made man; and from whom he segregated man till after Noah's Flood.

For example, I said in my Textual Commentaries in 2009:

... When God created various creatures, the Creator put in various species a capacity to heal within certain limits. Thus animals bitten or injured by other animals, may recover so long as the injury is within certain bounds. The Lord made various creatures in a succession of “worlds” (AV) or “ages (Greek *aion*)” (Heb. 1:2, 11:3) that existed in “the generations” (Gen. 2:4) of time between the first two verses of Genesis (Gen. 1:1); before he flooded the local (regional) area that was to become Eden with a pre-Adamite (local) flood (Gen. 1:2), and created the (local) “heaven” (cf. Deut. 2:25; Col. 1:23) and (local) “earth” (cf. Gen. 41:56; Matt. 12:42) in the (local) world (cf. Ps. 77:18; Lam. 4:12; Luke 2:1; Rom. 1:8) of Eden in six literal 24 hour days (Gen. 1:2-2:2:3; Exod. 20:8-11; 31:16,17)<sup>161</sup>. One of the creatures he so created in a later world, that existed before, outside of, and contemporaneously with Eden, was the gecko (gekko).

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<sup>161</sup> Concerning the fact that after the dark fog clouds of the first day were lifted on the second day, but still covering the Edenic site till on the fourth day he “made ... lights” and “stars,” cf. Job 9:7,9.

Man only learnt about the gecko that existed before and outside of Eden (Gen. 2:8,10-13), after he was permitted to leave the segregated world of the Edenic region, following the Fall and Flood, when due to Adam's sin (Rom. 5:12) the human "creature was made subject to vanity" (AV), so "every" human "creature groaneth" "and travaileth in pain" (Tyndale) (Rom. 8:20,22). The gecko is a fascinating creature that came forth from the hand of a mighty God. I thank the Lord for his great generosity in allowing fallen man to go forth after the anthropologically universal but geographically local Noachic flood in the general region of Eden (which following the end of the last Ice Age is now under the waters of the Persian Gulf), into what had hitherto been the Lord's playground (e.g., Job 41:1,5) and out-of-bounds to man i.e., into this wider world on the globe (Gen. 9 & 10). This wider world containing the gecko and many other amazing creatures, was not designed for man in his unfallen state, but man could, by the grace of God, adapt to and inhabit it in his fallen state. The gecko has a tail equaling about half his overall length (a gecko can generally be up to 6 inches or 15 cm long). In at least some gecko species, the tail appears to act as a storehouse for reserving nutriment, that the gecko can draw upon if required to in harder times. But more than this, the gecko can also lose its tail if grabbed by a predator, and later grow back another one<sup>162</sup>.

So too, we find that creationist, Jobe Martin (b. c. 1944), of *Biblical Discipleship Ministries*, Texas, USA, has isolated some amazing features of creatures that defy macroevolution, and point to God's creation of non-Edenic non-vegetarian creatures, designed for a world of predators in the King's Royal Parklands. On the one hand, Jobe Martin shows that creatures in their present form must have been created; but on the other hand, he is a young earth creationist who does not discuss this issue further. We are left to ask, Does he follow a young earth creationist model on the issue of non-human death before Adam something like that of St. Basil of Caesarea (see Vol. 2, Part 3, Chapter 6, section f, subsection i)? Or has he not fully thought through the ramifications of his own findings? Either way, if as he shows, such carnivorous and omnivorous creatures are as well designed for hostile predators as he rightly thinks they are, then this points to their creation as quite distinctive creatures from the gentle vegetarians of Eden (Gen. 1:30; cf. the New Eden in Isa. 11:9; 65:25). We have already considered some of these amazing creatures designed by God in Volume 1, Part 2, Chapter 4, section c, subsection ii, such as the Pacific Golden Plover migratory bird of the United States of America, which is Divine designed for an Alaska-Hawaii flight i.e., the broad topography of the present earth as it now is, indicating that this conforms to the topography of the King's Royal Parklands both before man, and when they were still out-of-bounds to man. Let us now

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<sup>162</sup> My Textual Commentaries Vol. 2 (Matt. 15-20), Preface, "Determining the representative Byzantine Text," Printed by Officeworks in Parramatta, Sydney, Australia, 2010 (<http://www.gavinmcgrathbooks.com>).



consider some further selections of Martin's work in his three videos, *Incredible Creatures That Defy Evolution* (2000-2004)<sup>163</sup>.

In looking at some wonders of creation that defy macroevolution, Jobe Martin, refers to the *Bombardier Beetle*. This creature has small sacs at the tip of his abdomen through which he fires noxious fluids in rapid succession which react in explosion as mixed with hydrogen peroxide produced by the beetle in a separate body compartment. The popping noise of the firing also acts to startle predators. It is impossible that this creature macroevolved this type of machine-gun weaponry. If this dangerous chemical were in the creature, he would explode and die, and so not reproduce on the Darwinian principle of survival of the fittest. But he has a factory in him that makes a catalyst to prevent this; but if he macroevolved this, the first time he fired his gun, he would again have blown himself up, and so not reproduced on the Darwinian principle of survival of the fittest. But he has an asbestos wired firing chamber to stop this. But even if he macroevolved this, the first time he fired his gun, he would again have blown himself up and so not reproduced on the Darwinian principle of survival of the fittest. But to prevent this, he has twin tail tubes which operate as a gun turret, which he swivels around to shoot at a predatory spider. But even if he macroevolved this, the first time he fired his gun, he would again have blown himself up and so not reproduced on the Darwinian principle of survival of the fittest. However, to prevent this from happening, he fires about 1,000 bursts in rapid succession, i.e., this is machine-gun type fire which is so fast, that to the human ear this rapid gun-fire is heard as simply one popping sound. How can macroevolutionary theory possibly explain something like this? It cannot. For its irreducible complexity means that if all the components were not present, this complex mechanism would not work, and any such beetle allegedly "macroevolving" these components would blow itself up long before any such alleged macroevolution could occur, and thus it would die, rather than procreate. Thus the *Bombardier Beetle* shows both the folly of macroevolutionary theory, and also the fact that God created this creature for a non-Edenic predatory environment in the King's Royal Parklands. "The Lord is a man of war: the Lord is his name" (Exod. 15:3).

So too, the long neck of the giraffe. Darwin claimed in *Origin of Species* (1859) that the "vertebrae forming the long neck of the giraffe," could be explained by his "theory of descent with slow and slight successive modifications"<sup>164</sup>. But in fact, the matter is far more complex than Darwin's simplistic theory allows. Thus Martin notes that the giraffe must get blood up his neck, for which it needs a large heart. Then when he bends down his head to get a drink of water, his neck goes with gravity so the blood would normally rush to his head and burst his brain, leading to death. But there are little spigots which control this blood to stop this happening. But this would not be enough to stop the last one, where a sponge takes in the blood. Then when his head goes back up, the spigots open, and the sponge puts blood in, and so he can immediately run from a

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<sup>163</sup> Jobe Martin's *Incredible Creatures That Defy Evolution*, DVD, *op. cit.*, Volume 1 (2000), Volume 2 (2002), & Volume 3 (2004).

<sup>164</sup> Darwin's *Origin of Species*, chapter "Recapitulation & Conclusion."

predator, such as a lion. All these parts must be present at once, or else the giraffe would die<sup>165</sup>. But that is not macroevolution, that is creation for a creature in a world with dangerous predators!

Then there is the woodpecker. Darwin claims in *Origin of Species* (1859), that “each species has not been independently created, but ... descended, like varieties, from other species.” He further says, “it is preposterous to attribute to mere external conditions, the structure, for instance, of the woodpecker, with its feet, tail, beak, and tongue, so admirably adapted to catch insects under the bark,” which Darwin attributes to “modification and coadaptation<sup>166</sup>.” “We see these ... co-adaptations most plainly in the woodpecker ...<sup>167</sup>.” “Can a more striking instance of adaptation be given than that of a woodpecker for climbing trees and for seizing insects in the chinks of the bark?” Darwin’s interest here is the fact that there are “woodpeckers” which he sees as having adapted to e.g., “feed largely on fruit,” or “on the plains of La Palta,” for there “where not a tree grows, there is a woodpecker<sup>168</sup>.” Thus Darwin says, “How strange it is that a bird, under the form of woodpecker, should have been created to prey on insects on the ground<sup>169</sup>.” Once again, this does not make the point Darwin thinks it does, since if he is correct and these other woodpeckers microevolved from a parent stock of woodpeckers through natural selection, it merely shows the capacity of a genetically rich parent stock to subspeciate along the lines argued by old earth creationist, Edward Blyth, where e.g., “Mr. Blyth, ... thinks that all the breeds of poultry have proceeded from the common wild ... fowl<sup>170</sup>,” (even though I would not concur with Blyth that *all* breeds of poultry so proceeded). Darwin might think it “strange,” but what I think is “strange” is that Darwin here argues for subspeciation from an originating “woodpecker,” in which he can give no reasonable explanation on his theory of how this complex woodpecker first came about.

But looking at the woodpecker, Jobe Martin notes it has two toes front and back on its feet, so it can hold onto a tree, special tail-feathers, and a shock-absorber in its skull so that it can bang its beak into a tree without injury to itself. It then has a tongue that has little barbs on it so as to stab at the insects, and a glue factory to stick to the insect. But when it swallows the insect, the glue would mean it would swallow its tongue, except that its mouth manufactures a special solvent to dissolve the glue in its mouths so his tongue is not swallowed. Furthermore, when the woodpecker pecks at the tree, the force

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<sup>165</sup> Jobe Martin’s *Incredible Creatures That Defy Evolution*, *op. cit.*, Volume 1.

<sup>166</sup> Darwin’s *Origin of Species*, “Introduction.”

<sup>167</sup> *Ibid.*, chapter 3, “Struggle for Existence,” para 1.

<sup>168</sup> *Ibid.*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

<sup>169</sup> *Ibid.*, chapter “Recapitulation & Conclusion.”

<sup>170</sup> *Ibid.*, chapter 1 “Variation Under Domestication,” first section.

of the impact would make his eyes pop out, were it not for the fact that he instinctively closes his eyes. If all these features were not simultaneously present, then the woodpecker could not function to get insects in a tree<sup>171</sup>. But once again, that is not macroevolution, that is creation for a predatory creature that preys on insects! He thus comes from the King's Royal Parklands, rather than from Eden.

Likewise the case of the spider. In *Origin of Species* (1859), Darwin looked to "successive steps of variation," alleging "that this is the rule of development in certain whole groups of animals, as with ... spiders ..."<sup>172</sup>. But Martin considers the black'n'yellow spider (also known as "the zipper spider,") of North America. This is a predatory animal which catches its prey in a web it has spun. When an insect is caught in its web, the black'n'yellow spider goes to it and shoots different type of webbing around its prey. But it has different type of webbing that it uses for this function, as opposed to other functions, such as web-making, and it knows which one to use when appropriate. It also outgrows its shell, but has a special molting fluid that it squirts onto its shell to dissolve it, so it can crawl out and grow a new larger shell. But if macroevolutionary theory were true, it would need to get the molting fluid and shell capacity at the right time or it would die. Likewise, it would need to have the ability to make the web, and catch prey at the same time, or it would die<sup>173</sup>. But that is not macroevolution, that is creation for a predatory creature that preys on insects! This creature thus comes from the King's Royal Parklands in the formerly out-of-bounds to man region, rather than from Eden. And so Jobe Martin is right to say that in looking at such a creature we should *give praise and glory to God who created it*.

Martin also considers the Chukawalla lizard of the Colorado Desert, USA. These animals are potentially preyed upon by the coyote. But if a predatory coyote tries to eat him, the Chukawalla lizard runs into a crack and blows his body up, with the consequence that he is stuck and so cannot be pulled out by the coyote. This is thus a defence mechanism which presumes a predatory animal. Furthermore, this lizard's design features include a desalination factory, since in the North American desert he gets too much salt in his blood from food. But God created a desalination factory in his nose, which takes the salt out of his blood, and he then sneezes pure salt crystals<sup>174</sup>. This truly amazing creature was thus designed by God for a harsh desert environment with one or more predatory animals; and thus he comes from the King's Royal Parklands which God graciously permitted man to enter after Noah's Flood, rather than from Eden.

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<sup>171</sup> Jobe Martin's *Incredible Creatures That Defy Evolution*, *op. cit.*, Volume 1.

<sup>172</sup> Darwin's *Origin of Species*, chapter 13, "Mutual Affinities of Organic Beings: Morphology: Embryology: Rudimentary Organs," section, "Embryology."

<sup>173</sup> *Ibid.* .

<sup>174</sup> *Ibid.* .

There is also the issue of non-flying birds. Darwin says in *Origin of Species* (1859), “If about a dozen genera of birds had become extinct or were unknown, who would have ventured to have surmised that birds might have existed which used their wings solely as flappers, like the logger-headed duck ...; as fins in the water and front legs on the land, like the penguin; as sails, like the ostrich ... . Yet the structure of each of these birds is good for it, under the conditions of life to which it is exposed, for each has to live by a struggle; but it is not necessarily the best possible under all possible conditions.” And “the grades of wing-structure here alluded to ... perhaps may all have resulted from disuse ...” i.e., residual organs of birds that could once fly<sup>175</sup>. But Darwin’s claim that the wings of these wingless birds “may all have resulted from disuse” shows an overly simplistic view, which fails to recognize that wings may be multi-functional, and so to assume that they are really made for flight and not anything else is absurd. (Even without now considering in detail the associated issue of how under Darwinian theory birds were meant to have macroevolved such wings in the first place, since this requires new genetic material with new genetic information, for which there is no known naturalistic process.) But let us now consider Darwin’s itemization of “the penguin” and “the ostrich.”

Thus if one looks at the penguin, these principles of a multi-functional wing with the penguin designed by God are clearly evident. Consider, for instance, the Emperor Penguin of Antarctica which stands at about 4 feet or about 1.2 metres tall. The female lays an egg, and gives it to the male who puts it on the top part of his feet where he keeps it at c. 95 degrees Fahrenheit or 35 degrees Celsius, in South Pole temperatures of about minus 100 degrees Fahrenheit or minus 38 degrees Celsius. *How does the Emperor Penguin know to do this? How does he have such a well designed body for this?* The female penguin then goes and as a predatory animal feeds on fish for about 2 to 2½ months. *As she swims under water, she uses her wings as fins i.e., these are not “vestige organs” of a bird that could once fly.* During this time, the male Emperor Penguin loses about 40% of his body weight as he cannot eat. He moves around in a formation with other male penguins as each of them take their turn in being on the colder outside, then come in to be warmed up more as they circle inwards to the centre, so that they do not freeze. *How do the Emperor Penguins know to do this?* As the penguin chick is hatching, the female knows to return. *How does she know this?* After walking c. 50-60 miles or c. 80-100 kilometres on ice, she finds her mate, usually on the same day as the chick hatches, distinguishing him from hundreds of other male penguins,. As a predatory creature, she has partially digested fish in her stomach. *How did she acquire a system to ensure that the fish do not rot, and that they are not digested, so that she can use them to feed the chick?* In time, the male penguin goes to feed. Importantly, *as the penguin swims under water, he uses his wings as fins i.e., these are not “vestige organs” of a bird that could once fly.* The combination of these factors are all necessary for the Emperor Penguin to survive, and the irreducible complexity of these convergence factors

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<sup>175</sup> Darwin’s *Origin of Species*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure” (emphasis mine).

clearly points to Divine Design<sup>176</sup>. But more than this, they point to the design of a creature that is predatory upon fish, and which is designed for the harsh cold conditions of Antarctica, rather than the warm conditions of Eden. Thus we see that this creature was not designed for Edenic conditions, but rather for the King's Royal Parklands.

With regard to the ostrich, this is the largest bird now on earth. Found in Africa, the adult male can be up *c.* 8 feet or *c.* 2.4 metres tall, with about half of his height being in his neck; and he weighs *c.* 345 pounds or *c.* 155 kilograms; though the female is somewhat smaller<sup>177</sup>. The ostrich has the biggest eye of any land animal, and a humming bird is smaller in size than the ostrich eye. *His wings are not "vestige organs" of a bird that could once fly, but rather serve three clear functions.* Firstly, the wings are used as brakes to slow the bird down from high speeds of up to *c.* 35 miles per hour or *c.* 55 kilometres per hour, something like a parachute coming out the back of a dragster racing car, indicating that he was designed to be able to run fast from possible predators. Secondly, the wings are used for cooling the bird down, indicating he was not designed for the easy, lay-back conditions, of Eden. Thirdly, the wings are used to scare off enemies, once again, indicating that he was designed for an environment with predators. The ostrich also has certain defence capacities, e.g., the ostrich can kill a lion with a single kick. But if the creature needed time to evolve all these things, how did he survive in the interim?<sup>178</sup> Thus we once again see a creature with evidence of Divine Design, not for the conditions of Eden, but for the conditions of the King's Royal Parklands.

There is also the case of the whale. Darwin alleged in his discussion on "correlation of growth," that "the whole organisation is so tied together during its growth and development, that when slight variation in any one part occur, and are accumulated through natural selection, other parts become modified." This curious and amazing automaticity that Darwin claims exists, meant e.g., that he could link whale skin and whale teeth, saying, "I think it hardly accidental, that if we pick out the two orders of mammalia which are most abnormal in their dermal [or skin] coverings, viz. Cetacea (whales) and Edentata (Armadilloes, scaly ant-eaters, & c.), that these are likewise the most abnormal in their teeth<sup>179</sup>." Staying with just the whale example, certainly the laws of genetics show that there is no such automaticity or nexus between whale teeth and whale skin as Darwin here claims. E.g., the mysticetous whales do not have teeth, possessing instead baleens or whalebones, whereas the adonotocetous or homodont-toothed whales, have special teeth that slice off large pieces of e.g., cuttlefish or giant

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<sup>176</sup> Jobe Martin's *Incredible Creatures That Defy Evolution*, *op. cit.*, Volume 3.

<sup>177</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Ostrich."

<sup>178</sup> Jobe Martin's *Incredible Creatures That Defy Evolution*, *op. cit.*, Volume 3.

<sup>179</sup> Darwin's *Origin of Species* (1859), chapter 5, "Laws of Variation," section "Correlation of Growth."

squid<sup>180</sup>. *Yet they both possess whale skin!* Darwin's over simplistic mind set in which because he saw microevolution within a genus, he presumed and assumed that given enough time, there was so much elasticity in a creature that "things could just evolve" with macroevolutionary change to taxonomical levels beyond their originating genus, is clearly seen in his view of whales. Indeed, he even went so far as to allege, "In North America the black bear was seen by Hearne swimming for hours with a widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale<sup>181</sup>."

By contrast, the creationist Jobe Martin takes a more sensible look at the whale. These creatures are designed with a separate mouth and nose – or blow-hole, which defies the macroevolutionist claim that a land creature crawled back into the water and macroevolved to become a whale, for how does such a separation between the mouth and nose "slowly evolve"? In specific terms, Martin considers e.g., the blue whale which is generally *c.* 100 feet or *c.* 30 metres long, though may be up to *c.* 110 feet or *c.* 33.6 metres, and weighs more than *c.* 150 tons or *c.* 136,000 kilograms. These creatures are larger than even the largest known dinosaurs found in the fossil record<sup>182</sup>. The humpback whale is a good deal smaller than this, and usually is *c.* 12-16 metres long or *c.* 40-52 feet<sup>183</sup>. This creature shows a complex design e.g., his fins or flipper have special blood vessels to either cool or warm himself as he goes to various depths of water. He uses bubbles as a fishing net to trap fish, and can grab a ton of krill. Martin asks, "If [macro]evolution is true, how do these animals figure this out?" Notably, there are also different amounts of pressure on the whale's blood vessels, and his heart pumps in such a way that certain parts of his circulatory system close off when he is at different ocean depths, and most of it shuts off when he is feeding at the bottom<sup>184</sup>. *These are therefore beautifully designed predatory killing machines for catching large numbers of fish.* And concerning sperm whales which can reach a length of *c.* 19 metres or *c.* 62 feet, and dive to depths of *c.* 350 metres or *c.* 1,150 feet, this predatory creature usually hunts in herds of about 15 to 20 whales<sup>185</sup>. The sperm whale likes to eat giant squid which can be about *c.* 12 metres or *c.* 40 feet long. This results in underwater battles between sperm whales

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<sup>180</sup> *Encyclopaedia Britannica CD99, op. cit., "Whale."*

<sup>181</sup> Darwin's *Origin of Species*, chapter 6, "Difficulties On Theory," section "On the origin & transitions of organic beings with peculiar habits & structure."

<sup>182</sup> *Encyclopaedia Britannica CD99, op. cit., "Whale" & "Blue Whale."*

<sup>183</sup> *Ibid., "Humpback Whale."*

<sup>184</sup> Jobe Martin's *Incredible Creatures That Defy Evolution, op. cit., Volume 2.*

<sup>185</sup> *Encyclopaedia Britannica CD99, op. cit., "Sperm Whale."*

and squids, as hunter and hunted fight it out, resulting in huge skin scars on these sperm whales from the hooks on the squid. Thus once again, we see that the whale shows both the folly of macroevolutionary theory, and also the fact that God created this creature for a non-Edenic predatory environment in the King's Royal Parklands. "The Lord is a man of war: the Lord is his name" (Exod. 15:3). "Blessed be the name of the Lord" (Ps. 113:2).

The wonders of creation are meant to lead us to wonder at the Creator's power and might, so that we accordingly praise him and give him glory (Ps. 19:1; Rom. 1:20,21). For example, the Great Barrier Reef which lies off Queensland on the coast of north-eastern Australia, is over 2,000 kilometres or over 1,250 miles long, and ranges off shore from between about 16 kilometres to 160 kilometres or about 10 miles to 100 miles. It is the largest structure ever built up by living creatures, being about 207,000 square kilometres or 80,000 square miles. This reef is formed from "bricks" which are the remains of tiny coral polyps and hydrocorals, held together by "the cement" of coral-like algae and moss animals (polyzoans). These vast quantities of skeletal waste from animal death thus constitute some of the glories of God's creation who made these creatures in such a way that over time they would form the Great Barrier Reef<sup>186</sup>. *Praise be to God!*

Therefore looking at the "Biblical creation model to be scientifically compared & contrasted with the Book of Nature" found in Part 2, Chapter 1, section b, *supra*; the evidence of the King's Royal Parklands which formed the old out-of-bounds region to man from the time of Adam to Noah, but which after man's expanded dominion mandate from the local earth and local heaven in the local world of Eden (Gen. 1:28,28; 2:10-14), to the new dominion mandate of the globe (Gen. 9 & 10), became fallen man's new world (II Peter 3:7), like the creation inside of the Land of Eden (II Peter 3:5,6), is clearly consistent with what we would expect from *Guideline 1*. *Guideline 1* says, "'The fear of the Lord is the beginning of knowledge' (Prov. 1:7) and 'wisdom' (Ps. 111:10). Though by God's common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God's grace, humbly put himself under the authority of God's infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore 'scoffers' (II Peter 3:3), such as they that be far gone in an antisupernatural secularist paradigm, are to be rejected who would have Christian men to be 'salt' which 'have lost his savour' (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a political science, a biological science, or other science. For suchlike is a God dishonouring 'science falsely so called' (I Tim. 6:21), to be abhorred of all good Christian men."

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<sup>186</sup> *Ibid.*, "Great Barrier Reef."

*(Chapter 12) g] A great piece of English literature - Wm Blake's "The Tyger."*

In considering the tiger, on the old earth creationist local earth gap school model endorsed in this work, in which Gen. 1:1 refers to a universe and global creation containing a succession of "worlds" (Heb. 11:3), followed by a local creation of Eden in six literal days (Gen. 1:3-2:3), the tiger in its present form is basically how God originally made him. In the Book of Job, the Creator is glorified for making animals that are carnivorous or omnivorous, and dangerous (Job 38:39-41; 39:13-18; 27-30; 41:23-33). E.g., the eagle whose young ones "suck up blood" from the prey their parent has killed, are good because in acting this way they are obeying God's command.

The tiger is a magnificent beast, albeit one that is very scary in the context of a man being near him. In this sense, he is like e.g., the crocodile (Job 41). Now the crocodile responds to the fact that his Creator draweth nigh, and there is a change in his temperament, and he doth "speak soft words unto" Jehovah, who hath made a "covenant" with him, to "take him for a servant for ever," and the Lord doth "play" with him (Job 41:3-5). Yet in the context of a man being near the crocodile, this is very frightening (Job 41:8,25,34), so that "when he raiseth up himself, the mighty are afraid" (Job 41:25). Or the Lord can take an animal not broken in, "whereon never man sat," such as "a colt," and ride upon him as a king (Mark 11:2,7-11), whereas if the average human being were to do this, it would buck him off. Man was segregated under the local heaven of Eden and on the local earth of Eden (cf. Gen. 41:56; Deut. 2:25; 7:1; Dan. 4:20; Matt. 12:42; Luke 2:1; Rom. 1:8; Col. 1:23), and that the area beyond this was OUT OF BOUNDS to man, till after Noah's Flood. What God did there was his business, not man's. It was God's playground (cf. Job 41:5), not man's. Certainly human mortality is a bad thing (Gen. 2:17; Rom. 5:12-14); for as creationist William Buckland of Oxford University rightly noted, Rom. 8:19-23 refers to this in its reference to the *human* "creature" and "whole" *human* "creation" (cf. Mark 16:15; Col. 1:23); i.e., both Jew and Gentile (Rom. 1:16; 2:10). This requires that man was segregated from some dangerous creatures when he was in Eden. But it does not make any comment on such conditions outside man's world. However, unlike the old earth creationist model endorsed in this work, some old earth creationists, and all young earth creationists, consider that the tiger in his present form is in some sense devolved as a consequence of man's fall, and that originally he was a gentle vegetarian animal, on an Eden-wide global earth. Therefore, we creationists cannot agree among ourselves as to the tiger's original form. Nevertheless, we all agree that God created the tiger, and we all agree that in the original perfect creation of man's



habitation, there were no dangerous wild beasts like the tiger, and that unfallen man was not meant to have contact with any such creature.

Recognizing that God is Creator, let the reader consider e.g., the following poem by the creationist, William Blake (1757-1827), entitled, "The Tyger (Tiger)." Let the reader consider how greatly debased it would be, with respect to its rhythm and rhyme, if some fool were to try and "revise" and "modernize" its usage of the singular "you" which is "thee," "thine," and "thy." It is to be noted, that Blake lived well after the time that "thee" and "thy" etc. were commonly used in conversation, but like the translators of the Authorized Version of 1611, he considered that there was a time and place to still use "thee" and "thou," etc., and poetical words were recognized as one such appropriate context.

Tyger! Tyger! burning bright  
 In the forests of the night,  
 What immortal hand or eye  
 Could frame thy fearful symmetry?

In what distant deeps or skies  
 Burnt the fire of thine eyes?  
 On what wings dare he aspire?  
 What the hand dare seize the fire?

And what shoulder, and what art,  
 Could twist the sinews of thy heart?  
 And when thy heart began to beat,  
 What dread hand? And what dread feet?

What the hammer? What the chain?  
 In what furnace was thy brain?  
 What the anvil? What dread grasp  
 Dare its deadly terrors clasp?

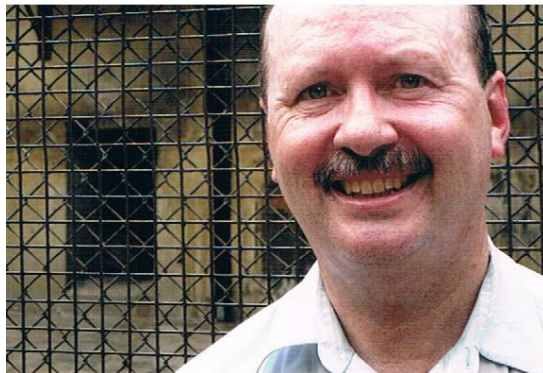
When the stars threw down their spears,  
 And water'd heaven with their tears,  
 Did he smile his work to see?  
 Did he who made the lamb make thee?

Tyger! Tyger! burning bright  
 In the forests of the night,  
 What immortal hand or eye  
 Dare frame thy fearful symmetry?



Visit to Calcutta Zoological Gardens, or Calcutta Zoo, 2 Aliopore Rd, Calcutta, 700027, West Bengal, India, Oct. 2012. After the partitioning of India in 1947, part of Bengal went to East Pakistan (Bangladesh since 1971-2), and part to India. So Calcutta is still in Bengal.

Sign outside Bengal Tiger cage, Calcutta Zoo. A question that might come from “an old-timer” white British man who lived in India during the time of the Christian white supremacist British Raj (Gen. 9:27; Matt. 8:5-13; cf. Gen. 9:26; & Matt. 15:21-28): “I say old chap, I heard you were in Bengal ... . Amidst the hot, sweaty, stinking, conditions there; did you happen to see a Bengal tiger?” Gavin’s answer: “Well, ... sort of.” (See next two photos.)



There was a sleepy Bengal Tiger in the pit to Gavin’s right shoulder (see next photo). Calcutta Zoo, Bengal, India, Oct. 2012.



A sleepy Bengal Tiger is just visible, “Did he who made the lamb make thee?” (Blake)

## CHAPTER 13

*The Pre-Adamite Flood and Noachic Flood.*

Like e.g., the six old earth creationist Gap Schoolmen especially honoured in this work, namely, global earth gap schoolmen, Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1873); the gap schoolman non-committal on either a local or global earth who left the matter to “be decided ... by scientific observers,” John Pratt (d. 1871), and on this basis whom I think can be fairly designated posthumously as an honorary local earth gap schoolman; and my other fellow local earth gap schoolmen, J. Pye Smith (d. 1851) and Henry Jones Alcock (d. 1915); I do not find that the succession of worlds created by God on this earth had anything to do with Lucifer, or Lucifer’s fall, or some “Lucifer’s flood,” as argued by e.g., George Pember, Arthur Custance, or Finnis Dake. I find the claim of e.g., “a global pre-Adamite flood” to be as unsustainable as that of a post Adamite “global Noachic Flood,” and think that to argue for any kind of “Lucifer’s flood” is too far too interpretive of the Biblical text i.e., I think it is eisegetical (reading *into* the text, Greek *eis* = ‘into’) as opposed to exegetical (reading *out of* the text, Greek *ek* before vowels is *ex* = ‘out of’). The local pre-Adamite flood of the Persian Gulf region that ended about 68,000 B.C., may or may not have been that of Gen. 1:2, since while it is possible that the water from a portion of the Persian Gulf that evaporated after the sea levels fell may have been supernaturally cleared by a miracle in a 24 hour day, and as part of this miraculous act removed the effects of saline poisoning of land; it is also possible that *after* the Persian Gulf had dried up *c.* 68,000 B.C., God flooded a certain portion of it, and then supernaturally cleared it by a miracle in a 24 hour day. This is not a matter we can presently be sure about. My range of Adamic dates mean the regression of the Persian Gulf *c.* 70,000 years ago imposes an absolute upper Adamic date of no more than *c.* 68,000 B.C.; and the earliest fossils of Adamites as Cro-Magnon man *c.* 33,000 B.C., with a Cro-Magnon idol *c.* 33,000 B.C., impose an absolute lower date of no less than *c.* 35,000 B.C. .

*Absolute range of possible Adamic dates* (beyond a reasonable shadow of a doubt): *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C. (in which the Persian Gulf’s regression at *c.* 68,000 B.C. includes a *possible* error bar of up to 4,000 years i.e., to *c.* 72,000 B.C.).

*Most probable range of Adamic dates* (on the balance of probabilities): *c.* 60,000 B.C. +/- 8,000 years i.e., *c.* 68,000-52,000 B.C. .

*My best estimate for Adam’s date on the presently available data* (based on the critical usage of Egyptian, Babylonian, & Sumerian records of uncertain historical veracity & so possibly incorrect & subject to review): *c.* 65,000 +/- 3,000 years i.e., *c.* 68,000-62,000 B.C. .

Thus while *it is possible* that the flooding of the Persian Gulf up to *c.* 68,000 B.C. was the pre-Adamite flood of Gen. 1:2, or more accurately, *a portion of it* with the drying up of *a specific portion* of the Persian Gulf, this is by no means certain. It might e.g., have been a local flooding of the area with its drying up by God's miraculous act sometime in my most probable range of Adamic dates at *c.* 60,000 B.C. +/- 8,000 years at e.g., *c.* 52,000 B.C. . And even on *my best estimate for Adam's date on the presently available data*, I have a 5,000 year range of dates for Adam at *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years. (And this is further complicated by the fact that some estimate the Persian Gulf regression could have been up to 4,000 years earlier at 72,000 B.C., and while I allow for this possibility, for my general calculations I am using the date of *c.* 68,000.) Thus while it would be too much to say the flooding of the Persian Gulf before *c.* 68,000 B.C. was the pre-Adamite flood of Gen. 1:2, it would be within *my best estimate for Adam's date on the presently available data* to say that this drying up about 70,000 years ago of *a specific portion* of the Persian Gulf *is one possible candidate* for the Gen. 1:2 pre-Adamite Flood. But as for the evidence of any flood deposit for a flood after this time, whether the pre-Adamite Flood or Noah's Flood, any such evidence is unlikely to be recovered since the Persian Gulf has now been flooded in the Holocene; although there is *a possible but fairly improbable chance* that some such evidence may turn up on one of the islands of the Persian Gulf *if as on the presently available evidence for flooding seems unlikely*, such an island was one of "the high hills" of the antediluvians local "earth" and world (Gen. 7:19).

With one qualification, I do not consider the Gen. 1:2 pre-Adamite Flood was in any sense a "judgement," even though it meant the local world to become the Land of Eden was "without form, and void" (Gen. 1:2), *in the same way* that "the whole land" (Jer. 4:20) of the local judgement referred to by Jeremiah at a much later time, was "desolate" (Jer. 4:27). I.e., *like* in Gen. 1:2, Jeremiah could say, "I beheld the earth, and lo, it was without form, and void: and the heavens, and they had no light" (Jer. 4:23). The one qualification I make is the same that I make for the passing of various geological "worlds" or ages (Heb. 1:2; 11:3), namely, it reminds us that only a fool would say, "all things continue as they were from the beginning of the creation" (II Peter 3:4). For the same God who ended the second last ice age with a catastrophic flooding of the Persian Gulf at the end of *The Fourth Ice Age* (in the area including Europe's Alps known as The Riss Glacial Stage, *c.* 178,000-128,000 B.C.), then started the last ice age by drying up this area of the Persian Gulf, once again ending the last ice with a catastrophic flooding of the Persian Gulf at the end of *The Fifth Ice Age* (in the area including Europe's Alps known as The Wurm Glacial Stage, *c.* 68,000-8,000 B.C.)<sup>187</sup>; will likewise be ending the present age with a great cataclysm at the Second Advent on "the day of judgment and perdition of ungodly men" (II Peter 3:7).

Some have looked for an Eden in the northern region around Armenia in Asia Minor where the Tigris and Euphrates start, with a couple of smaller water ways as the Pison and Gihon. E.g., in discussing an anthropologically universal and geographically

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<sup>187</sup> See Part 2, Chapter 3, section f, Chart on the First to Fifth Ice Ages.

local Noachian flood, Arthur Custance (d. 1985) considers “that Eden was in Armenia, and this is in keeping with the conclusion that the Flood [of Noah] was sent to this area to destroy mankind<sup>188</sup>.” The pre-Adamite flood covered all “the dry land” of the region (Gen. 1:10) including the low-lying “mountains” or hills (Ps. 104:5,6; cf. II Peter 3:5), and in the case of Noah’s flood, covering the same, or roughly the same, area (II Peter 3:6); and we are told this included covering “all the high hills” of the region inhabited by the antediluvians (Gen. 7:19). This means that the theory of Lake Van in Asia Minor can be ruled out since even if Lake Van was flooded, the surrounding “high hills” would not be covered even if the waters rose to the very peak of Lake Van in which instance, in the case of Noah’s Flood, on this model the Ark could have plummeted over the precipice to its destruction. (Therefore, should those following this model further argue that the Ark had aerodynamic qualities that no aeronautic designer is able to fathom, allowing it to glide?) And on the basis of the need to locate suitable potential flood sites, science may also be used to rule out John Lightfoot’s model of a local earth about half the size of the globe and approximating most, if not all, the old world; or Pye Smith’s model of a local earth still sufficiently grandiose to include much of West Asia; or John Sailhamer’s model of a local earth in The Promised Land of ancient Israel (which was larger than the modern State of Israel). Thus by a process of elimination relative to areas near the Tigris and Euphrates Rivers (Gen. 2:14), this leaves only Mesopotamia and the Persian Gulf region, both of which are sufficiently flat and low to be flooded, including the “high hills” of a region (Gen. 7:19), and both of which have been known to be subject to various inundations. For parts of Mesopotamia have been subject to a number of fourth and fifth millennia B.C. deluges (although the extent of those floods is disputed, *infra*)<sup>189</sup>; and the Persian Gulf was clearly flooded at the end of the second last ice age from c. 128,000 to c. 68,000 B.C., and to this day progressively flooded over thousands of years in connection with the ending of the last ice age from c. 8,000 B.C. .

Glenn Morton, some of whose articles are now part of *Old Earth Ministries*, Springfield, Ohio, USA, refers to the fact that, “Matthew Poole in 1670 and Edward Stillingfleet in 1662 both argued for a local flood prior to the advent of geological knowledge<sup>190</sup>.” Bishop Edward Stillingfleet was an Anglican Bishop whereas Matthew Poole was a Puritan, and in these two men we see an Anglican-Puritan broad-Protestant support for the idea of a geographically local Noachian Flood long before the modern science of geology. Although in Stillingfleet’s case, he argued for this as one of two possibilities, also allowing for the possibility of a global flood, and being no-committal between these two possibilities.

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<sup>188</sup> Custance, A.C., *The Flood: Local or Global?*, Zondervan, Michigan, USA, 1979, p. 47.

<sup>189</sup> Bailey, L.R., *Noah*, *op. cit.* e.g., p. 36.

<sup>190</sup> Morton, G.R., “The Mediterranean Flood” (1997), *op. cit.*, p. 249, citing Frederick A. Filby, *The Flood Reconsidered*, Zondervan, Grand Rapids, Michigan, USA, 1970, pp. 83-84.

Thus the text of Genesis helps us locate the relevant area, since it needs to be a flood-plain area near the Tigris and Euphrates Rivers. Furthermore, we read in Gen. 13:10, “And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.” John Lightfoot considers that this means, “Eden was watered by a river that overflowed it once a year,” like the River Nile “in the land of Egypt” and the River Jordan “in the plain of Jordan” (Gen. 13:10)<sup>191</sup>. On the one hand, it would be possible to limit the meaning of “it was well watered everywhere,” without the requirement of an annual flood; but on the other hand, Lightfoot has a point in that it *might* potentially include such a meaning. Whether or not Eden did have any sort of gentle annual fertilizing flood in pre-fall Adamite times is unclear and uncertain, but either way, this means we are also looking for a fertile area, and once again, either Mesopotamia or the Persian Gulf area would meet this requirement.

Dan Wonderly (d. 2004) of the old earth creationist *Interdisciplinary Biblical Research Institute* (IBRI), USA, supports a geographically local Noachian Flood model, in a section entitled, “Compatibility of a ‘Universal’ Flood With Observed Natural Laws,” in his article, “Genesis 11 and Archaeological Evidence for Paleolithic Man” (1996)<sup>192</sup>. However, he thinks it had to be a much larger local flood than I do. Wonderly considers “the Biblical flood was widespread on the earth rather than being very localized,” since “Genesis 6-8 indicates the Flood was a major physical disturbance on the earth, and that it extended to all places where the human race had migrated. Here are some of the statements in these chapters which make it necessary for us to recognize the great proportions of the Flood ... . Gen. 7:11 states that ‘all the fountains of the great deep [were] broken up, and the windows of heaven were opened.’ This seems to make it clear that, in addition to rain falling, the oceans provided water for flooding. Perhaps earthquakes on the ocean floor caused great waves to wash up on the land, or perhaps even uncommonly large waterspouts brought water to the land. Gen 8:4-5 tell us that the ark was floating continuously for six months ..., and that the water was still so high that no appreciable land surface could be seen until about seven and one-half months. And [Gen.] 8:6-10 gives further confirmation of the long period required for the water to run off. Remember that the falling of rain lasted only forty days ([Gen.] 7:12)<sup>193</sup>.”

What does Wonderly mean when he says, “the Biblical flood was widespread on the earth rather than being very localized”? Does he mean that it had to be bigger than something like the Kish Flood of Mesopotamia in c. 2,500 B.C., which was very localized to just parts of Kish? Or does he mean it had to be something truly massive e.g., approximating the area

<sup>191</sup> Lightfoot, J., *op. cit.*, p. 692 commenting on Gen. 2:10.

<sup>192</sup> Wonderly’s *IBRI Research Report no. 44*, (1996) *op. cit.* (<http://www.wonderlylib.ibri.org/RR044/44paleo.htm>).

<sup>193</sup> *Ibid.*, “Compatibility of a ‘Universal’ Flood With Observed Natural Laws” (there are no page numbers in this article, only section headings).

of half of Mesopotamia, or the present area of the Persian Gulf? Wonderly's lack of clarity here fails to give any kind of hard and fast figures to illustrate what he means. However, his later comments seem to indicate he is looking for quite a massive local flood. For instance, I think that Wonderly has here greatly overstated the requirements of Noah's Flood when he starts to speculate, "Perhaps earthquakes on the ocean floor caused great waves to wash up on the land." And nor would I accept his claims that Gen. 7:11, "seems to make it clear that ... the oceans provided water for flooding<sup>194</sup>." The issue of what is meant by "the fountains of the deep" was considered on my model in Part 2, Chapter 11, section c, *supra*. E.g., might the basins in the Persian Gulf be "the fountains of the deep"? Or might water from a number of Shatt al-Arab exists be "the fountains of the deep"? (Gen. 7:11; 8:2). Or might a combination of both be different instances of "the fountains of the deep"? These are not the only two possibilities that have been conjectured. Thus *if* "the fountains of the deep" were Shatt al-Arab exists, presumably being "broken up" (AV) or burst open (Hebrew, *baqa'*) at various points from a greater than usual flow of Tigris-Euphrates water, then these would have quite literally kept flowing into the flood region till they were "stopped" from having this effect by the return to normal water flow levels from the Shatt al-Arab. Thus Wonderly's claim that "the Biblical flood was widespread on the earth rather than being very localized," is contextually overly interpretive.

So too, Wonderly's associated claim that "the Flood was truly a major physical disturbance on the earth," is overly interpretative, although once again, he fails to clearly define what he means by "a major physical disturbance" i.e., what I regard as a relatively minor geological disturbance, he might think of as "major," although he contextually seems to mean a much bigger Noachian Flood than I do. E.g., he says, "We are not saying that the Flood covered mountains any higher than perhaps 2,000 feet," or about 600 metres; whereas I would say the Flood may not have covered mountains any higher than perhaps 200 feet or about 60 metres. That is because descriptions of topography such as "high hills" (Gen. 7:19) are made relative to one's world, and we cannot safely judge these type of relativistic local earth issues by reference to global earth dimensions. Wonderly says "the fact that distant, high mountain ranges and distant continents may not have been covered with water should not lead us to believe that the Flood had no appreciable effect upon the remote continents. Any earth-disturbance which caused all the conditions described in Genesis 7-8, over an area so extensive that an ark was necessary to save the animals of that region, must certainly have been great enough to affect at least the shores and lowlands of all the continents of the earth<sup>195</sup>." This indicates that he saw the Lord raising ocean levels for the purposes of a local flood, but that these then impacted continental coasts around the globe. Once again, this is highly interpretative of a much bigger local Noah's flood than I endorse.

Wonderly says, "the wording of the Biblical account of the Flood in Genesis 6-8 does not declare that the flood waters completely covered all the continents of the earth.

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<sup>194</sup> *Ibid.* .

<sup>195</sup> *Ibid.* .

In my estimation ... I do not feel we should use the term ‘local flood’ ...<sup>196</sup>.” By contrast, I would certainly consider that we should use the term “local flood” for Noah’s Flood. Thus there is a sense in which Wonderly’s Noah’s Flood model is not so much a local flood, as *a series of co-ordinated local floods all over the globe*. As discussed in Part 2, Chapter 6, section c, subsection iv, Heading A, at “Dan Wonderly’s old earth creationist multi-regional model,” *supra*, on his model, Wonderly dates Adam at *c.* 200,000-100,000 B.C., and he puts the Tower of Babel at *c.* 100,000-50,000 B.C. . Though he does not give a specific date for Noah, on these figures, the only possible event Wonderly could be reasonably referring to would be the ending of the second last ice age *c.* 128,000 B.C. . If I have misunderstood Wonderly’s intent, I am left to ask, What else between *c.* 200,000-100,000 B.C. besides the ending of the second last ice age *c.* 128,000 B.C., could Wonderly possibly be referring to on his model of a series of co-ordinated local floods all over the globe? This was the planet earth’s *Fourth Ice Age*, being known in the area including Europe’s Alps as The Riss Glacial Stage of *c.* 178,000-128,000 B.C.; broadly correlating in Europe’s North with first the Saale Glacial Stage (which was probably three substages: Drente - the glacial advance, Treene – the glacial retreat, and Warthe – the glacial advance,) and then followed by the Eemian Interglacial Stage; broadly correlating in the British Isles with the Gipping Glacial Stage, and then followed by the Ipswich Interglacial Stage; broadly correlating in North America with the Illinoian Glacial Stage, and then followed by the Sangamon Interglacial Stage; and broadly correlating in limited parts of South America with the Santa Maria Glacial Stage, and then followed by the Valdivia Interglacial Stage.

Though Wonderly is short on specific details, if there were simultaneous floodings of coastal regions *c.* 128,000 B.C., this would arguably mean that on his model Adamites could have spread out over the globe, *providing they stayed in the coastal regions (Scenario 1)*. Wonderly’s lack of detail includes the fact that he does not specifically say that men were living on the coastal regions of these continents, but if they were not, what would be the point of flooding them with Noah’s Flood? On Wonderly’s sensationalistic model, it might be said that there were no men on the coastal regions of the continents and that this was simply a bi-product of a simultaneous glacial melt (*Scenario 2*). But if so, it strikes me as peculiar that there would be such massive global floodings for no real reasons. It would be a case of, “using a sledge-hammer to crack open a nut.”

Thus on *Scenario 1*, there were men on these coastal areas. If so, What about the difficulties of Noah having to get around with some level of regularity to these coastal areas all over the globe in his work as “a preacher of righteousness” (II Peter 2:5). What kept them to the coasts? And we also have no evidence of men living on just the coasts of continents, and then being wiped out by a well time co-ordinated series of local coastal floods *c.* 128,000 B.C.<sup>197</sup>. And on *Scenario 1* (men on global continental coasts) or

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<sup>196</sup> *Ibid.* .

<sup>197</sup> Someone following this model might further claim that the Ape Satyr Beasts (wrongly classified by secular anthropologists as “Anatomically Modern Humans,”) were



*Scenario 2* (no men on global continental coasts), these well co-ordinated coastal floodings presume a much tighter connection between the second last ice age in the British Isles, Europe's North, Europe's South around the Alps, North America, and South America, than what is really warranted. Though the terminology of *The Fourth Ice Age* is in my opinion valid because it captures in broad-brush terms the reality of a general event, nevertheless requires the more specific qualification that the ice age in different areas only broadly or approximately correlates globally, and that regional diversity needs to be examined in the different areas of its impact. On Wonderly's model, one would presumably have to argue that God supernaturally caused a simultaneous melt of all these five areas inside the space of 12 months as part of the action to create Noah's Flood.

But even so, what of the problem that "the waters returned from off the earth continually" (Gen. 8:3) at the end of Noah's Flood, since e.g. following the Riss Glacial Stage of c. 178,000-128,000 B.C., the Riss-Wurm Interglacial Stage lasted from c. 128,000-68,000 B.C., and correlates with the Eemian Interglacial Stage of Northern Europe, Ipswich Interglacial Stage of the British Isles, Sangamon Interglacial Stage of North America, and Valdivia Interglacial Stage of South America. During this time of the Riss-Wurm Interglacial Stage, represented in the Alps of Europe with the Moosburg Gravels, there were relatively moderate weather conditions. Clearly the 12 months requirement of Gen. 8:3 rules out a Noachian Flood of about 60,000 years from c. 128,000-68,000 B.C., which is the approximate time period for higher waters in continental coastal flooding, or flooding of the Persian Gulf, that this model would be looking at. Hence while Wonderly is short on details, on this type of model one would presumably have to argue that "the waters returned from off the earth continually" (Gen. 8:3) refers to *only one area of the many local floods*, and given that Wonderly refers to the Ark coming to rest in "Ararat" (Gen. 8:4) without any clarification to the effect that he considers this designation includes what today would be the Ararat-Zagros Mountain Range, and given that the Persian Gulf was flooded during the Riss-Wurm Interglacial Stage, he presumably would isolate some area of Mesopotamia for this. If so, I think it would still be a distortion of the text which is clearly referring to all flood "waters" having "returned" in Gen. 8:3.

Thus I would consider a more modest local Noah's Flood than Wonderly envisaged would fit the Biblical requirements, on my model, inside a portion of the area now covered by the waters of the Persian Gulf. Nevertheless, as with my Persian Gulf model, it is clear that Wonderly's model of multiple global local floods is still of a local Noachian flood, rather than a global flood, notwithstanding his unease at the terminology of a "local flood." Thus e.g., with respect to Gen. 7:19, "all the high hills, that were under the whole heaven, were covered," Wonderly says that one does "not need to take this as applying to areas of the earth which are completely beyond the region God had designated for the habitation of early man," for "such terms as 'all' and 'under the whole heaven' can legitimately be regarded as spoken from the standpoint of local observers in the flood area." Hence he rejects the global flood of young earth creationist "flood geology," saying, "Belief in a

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post Noachic Flood Adamites. But the problem they would still have is that there is no evidence for the Ape Satyr Beasts having souls.

Biblical flood ... in Genesis 6-8” should “avoid the contradictions and immense scientific problems which are so common in ‘Flood geology’ books. For example, (1) the problem of how there could have been enough water to actually submerge all the highest mountains of the world at once, or (alternatively) why there are great amounts of evidence that most of the mountains of the world are far older than would be the case if they were formed after the Flood. (2) The animal distribution on earth today is very similar to that in the fossil record, so that the kangaroos and other marsupials of Australia were there before and after the Flood, but nowhere else ...<sup>198</sup>.”

Wonderly continues, “A further question which might perplex some readers is the altitude of modern Mount Ararat (about 17,000 ft [or c. 5,200 metres]). If it was covered,” he asks, would there not be “the same problem as in (1) of the preceding paragraph, with the amount of water needed? It is unlikely that this is what Gen 8:4 is speaking of when it refers to ‘the mountains of Ararat.’ By consulting a good Bible dictionary or encyclopedia one can easily learn that Ararat was a large region at a long distance from where Moses was when he wrote Genesis. The precise boundaries of Ararat at the time of writing Genesis are not known just as we do not know the exact location of the Garden of Eden, even though Gen 2:10-14 gives specific names of rivers and districts by which its location could have been identified originally. There is thus no way to know even the approximate location of the place where the Ark came to rest, and no reason to think that Mt. Ararat in Turkey was submerged by the Flood<sup>199</sup>.”

In favour of such views, Wonderly also refers to some work “entitled ‘The Flood’ in a manuscript written in 1990 by Phillip Eichman, a conservative Christian professor at the University of Rio Grande, Rio Grande, Ohio,” USA. He says that “Eichman himself agrees with me that the size and force of the Biblical Flood were so great that it must have affected all continents to some extent” i.e., a much bigger local flood than I would endorse, and in a qualified way having some kind of global impact since it is said to reach to the coasts of all continents. And Wonderly further makes reference to work on a local flood by Woods (1972) as cited by Eichman. E.g., Woods says, “A local flood seems favored by the extra-Biblical evidence ... .” Thus with respect to Gen. 7:19, “such statements as ‘all the high mountains’ ... may be understood to mean all those within the view of the observer.” I would have a wider view of “all the high hills” than this, saying it refers to “all” those of a given local world (see “all” in e.g., Gen. 41:47), whether or not an observer in it could, or could not, see them all at once; and if my model of an Eden about the size of the Australian Capital Territory is correct, then it would certainly be *far too big* to be able to see mountains c. 50-67 metres or 165-220 feet tall, if they were spread out around different geographical locations in the World of Eden. Woods continues, “At any rate, ‘under the whole heaven’ ... might mean no more than ‘under the whole horizon.’” Once again, I would have a wider view of “under the whole heaven” (Gen. 7:19) than

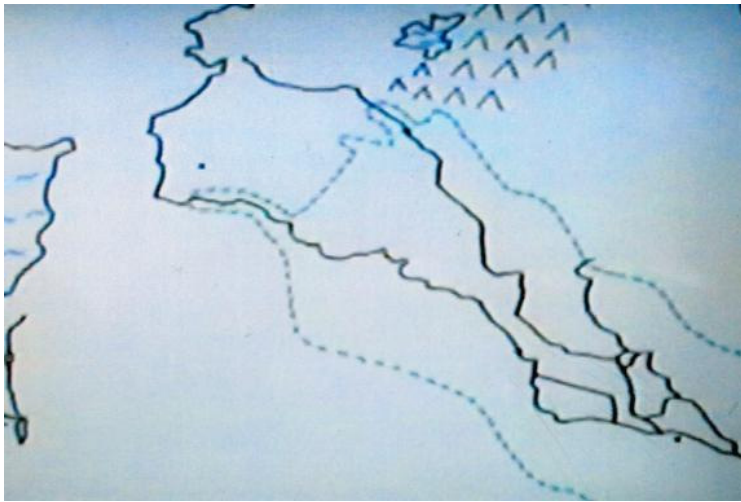
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<sup>198</sup> Wonderly’s *IBRI Research Report no. 44*, (1996) *op. cit.*, “Compatibility of a ‘Universal’ Flood With Observed Natural Laws.”

<sup>199</sup> *Ibid.* .

this, saying it refers to the local heaven of a given local earth in a given local world (see “heaven” in e.g., Col. 1:23), whether or not an observer in it could, or could not, see it all at once, and most probably he could not. Woods continues, “Further, it is true that such words as ‘all’ and ‘every’ are sometimes used in the Old Testament in a limited sense . . . . See, for example, Gen 41:57, Deut 2:25 and 1 Kings 10:24. Again the word ‘earth’ may also mean ‘land’ or ‘the inhabited earth.’ . . .<sup>200</sup>.”

So too when one looks at Hugh Ross’s Noachic Flood model, he is once again thinking in terms of a much larger local flood than I would endorse on my Persian Gulf model. E.g., in *The Universal Flood* (1990), Ross supplies the following map of Mesopotamia which shows a proposed local Noachian flood inside the 300 foot or about 90 metres contour line. He says that this is a modern map and so Mesopotamia may have changed minimally from Biblical times, e.g., on his date in this model for a Noachic Flood of about 12,000 years ago or c. 10,000 B.C. (which I regard as too low a date, and which he has since revised to a more realistic date, *infra*), he thinks the Persian Gulf may have gone up to a more northerly point than it now does (although on my data I would say that at c. 10,000 B.C. it would have been at a more southerly point than it now is). But in broad general terms Ross says Mesopotamia still looks the same as on a modern map, so that for his immediate purposes a modern map of Mesopotamia is usable.



Hugh Ross’s 1990 Mesopotamian Flood Model with dotted lines at about the 300 foot or about 90 metres contour line.

Ross says this “300 foot contour” line model is only “one particular scenario . . . . This is a fairly extensive flood . . . covering hundreds of thousands of square miles. Now if the contour went up to 600 or 1,000 feet, of course, it would cover a much larger area; but we’d be looking at a flood of hundreds of thousands, at most, maybe a million square miles

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<sup>200</sup> *Ibid.*, citing Woods, C.M., *The Living Way Commentary on the Old Testament*, Lambert Book House, Shreveport, Los Angeles, California, USA, 1972, Vol. 1, p. 20.

... a very big flood ...<sup>201</sup>.” Thus Ross’s proposed model at the 300 foot or *c.* 90 metres contour line with a Noachic Flood of 100,000s of square miles, is his smallest possible model; but he is allowing for, and raising the sceptre of, an even larger local flood going up to the 600 foot or *c.* 180 metres contour line, or 1,000 feet or *c.* 300 metres contour line, which he says could be up to 1,000,000 square miles. *These are very large local floods!*

As noted earlier in Volume 1, Part 2, Chapter 11, section c, I wrote in *Perspective on Science and Christian Faith* (2007) in the context of the Seely-Ross exchange in connection with the views of old earth creationist Day-Age School advocate Hugh Ross. And among other things, I say, “Ross’s Mesopotamian flood theory ... lacks credibility during the last Ice Age 10,000-70,000 years ago, due to the cold inhospitable Mesopotamian conditions which would not sustain the garden of Gen. 3 or civilizations described in Gen. 4-9. In a manner something like, though not identical with, Eskimos, any human beings in Mesopotamia during the last ice age would have moved in and out of ice conditions as they journeyed around this region ... . By contrast, the Persian Gulf was a warm area full of sunshine ... .”

Though in doing so he made no reference to my constructive criticisms of his model, Ross later modified his model to include *both* Mesopotamia to the north and the Persian Gulf region to the south in the *New Reasons To Believe* (2009) magazine. And he repeated this in his DVD, *In the Days of Noah* (2010), with proposed dates for Noah’s Flood at *c.* 48,000-38,000 B.C.<sup>202</sup>. Given that on my model I allow for a possible Noachic Flood date range of *c.* 50,000 B.C. +/- 16,000 years (with a best estimate on the presently available data of *c.* 35,000 B.C.), Ross’s revised dates are narrower than, and within my parameters, for when I think Noah’s Flood occurred. But though his dates for Noah’s Flood are now within what I consider to be a credible range, he is still failing to recognize that Mesopotamian conditions during this time preclude it as a Land of Eden candidate. But he has made some progress in this direction in his article, “The Location of Eden” (2014), in which in addressing a model that locates Eden in Armenia, he says he thinks Eden may have been “in what is now the southeastern portion of the Persian Gulf.” (By contrast, on my understanding of the Ararat-Zagros mountain range and Gen. 8:4, I would look to a more north-eastern portion of the Persian Gulf.) Ross says, “Such a warm, lush location explains why Adam and Eve did not need clothes (Armenia, by contrast, would have been quite cold)<sup>203</sup>.” But Ross still links the area of the Persian Gulf with Mesopotamia for Noah’s Flood, and this relates to his overly limiting concept of “the mountains of Ararat” (Gen. 8:4) being the northern parts of the Ararat-Zagros mountain range; even though these weather conditions of what he calls “a warm, lush location, did not apply at this time to Mesopotamia. Thus elements of his model are still

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<sup>201</sup> Ross’s *The Universal Flood* (1991), *op. cit.* .

<sup>202</sup> Ross’s *In the Days of Noah* (2010), *op. cit.* .

<sup>203</sup> Ross, H., “Q[uestion] & A[nswer]: Four Rivers & the Location of Eden,” (10 April 2014), *op. cit.* .

too geographically large, and Ross needs to “down-size” his model to just a portion of the Persian Gulf.

And Ross goes into other exaggerations in three further clear ways. His second broad exaggeration are his claims on “trigonometry” calculations; his third exaggeration are claims about the extent of sea level drops during the last ice age with regard to its effects on the Red Sea; and his fourth exaggeration are claims about the suitability of the south-eastern portion of the Persian Gulf as a site for Eden which also relates to his claims about the extent of sea level drops during the last ice age. I shall deal with the second and third exaggerations in this section. But further details of the fourth exaggeration are referred to in Volume 1, Part 2, Chapter 17, section d, *infra*; where I note that Ross’s claim which he repeated in 2014 that “The Location of Eden” was “in what is now the southeastern portion of the Persian Gulf<sup>204</sup>,” faces the problem of both larger and longer as well as smaller and shorter transgressions of Indian Ocean waters during *Late Pleistocene II* (c. 68,000-8,000 B.C.), which in view of the need to have a dry Land of Eden, effectively acts to rule out this southeastern region as a reasonable candidate for the Land of Eden. And finally, I shall consider his repetition in 2010 of his earlier exaggeration on the size of Noah’s Flood, with respect to the contour line he uses in his earlier 1990 model to get the Ark on his model to the area he thinks are “the mountains of Ararat” (Gen. 8:5), of the c. 300 foot or c. 90 metres contour line in Mesopotamia, and his further expansion of this. (Although these same factors mean it is *just possible*, though by no means certain, that some portion of Greater Eden, connected with the Atlantis legend *might* have been in this more southern region, including therefore the south-east, and hence flooded earlier than some other parts of Greater Eden in the Persian Gulf, as discussed at Part 2, Chapter 17, section e, *infra*.)

Let us now consider these second and third exaggerations, and some elements of the first matter, of Ross’s exaggerations with respect to Noah’s Flood. Firstly, in *In the Days of Noah* (2010), Ross suggests, “... do some High School trigonometry and figure out how many miles you can see if you’ve got 30 feet [or c. 9 metres] of height advantage. You’ll be amazed how much farther you can actually see away. ... But that’s the context because Noah’s at a higher level on top of the Ark, he’s able to see a greater distance away ... . Now, one other calculation you can work out is, How extensive then would the flood have to be minimum? ... It means the flood would have to be more extensive than about 100 miles [or c. 160 kilometres], ‘cause if it was less extensive than 100 miles, then even at the height of the flood water’s you’d be able to see some of the distant hills ... . So that would mean that the flood, at a minimum, would have to be 200 miles [or c. 320 kilometres] across in diameter ...” i.e., at least about 40,000 square miles or about 102,400 square kilometres. This compares to my estimate for Noah’s Flood of c. 1,000 square miles or 2,560 square kilometres, possibly a bit bigger<sup>205</sup>, and so Ross alleged “minimum” size for Noah’s flood is about 39,000 square miles or about 100,000 square kilometres larger than what I am proposing as the likely general size.

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<sup>204</sup> *Ibid.* .

<sup>205</sup> See Part 2, Chapter 11, section e, at Step 3, *supra*.

As previously discussed, I do not consider the “high hills” of the antediluvian’s world could be higher than *c.* 50-67 metres or 165-220 feet tall, and so these would be relatively close to the ground. For calculating the horizon from an observer, there are three possibilities: *No Refraction from the Earth*, *Refraction from the Earth*, and *Objects silhouetted against a bright background*<sup>206</sup>.

*Possibility 1: No Refraction from the Earth* (most common). A general imperial measurement formula is that the distance in miles (5,280 feet<sup>207</sup>) equals the square root of the height in feet, above the surface multiplied by 1.224<sup>208</sup>. Thus if e.g., one uses Ross’s Plimsoll Line calculation for Noah’s Ark being at 15 feet (or 4.6 metres), so that the Ark was “30 feet” (*c.* 9 metres) above water-level, then  $5.4772255$  (the square root of 30)  $\times$  1.224 = *c.* 6.7 miles or *c.* 10.8 kilometres is the horizon when the Ark is in water<sup>209</sup>. Thus this would actually mean that flood would have to be twice this i.e., *c.* 13.4 miles or 21.6 kilometres in diameter, and for ease of approximate calculation, also using Ross’s square shaped flood idea, this would mean the minimal size for Noah’s Flood would be  $13.4 \times 13.4 = 179.56 = c.$  180 square miles or  $21.6 \times 21.6 = 466.56 = c.$  467 square kilometres. By contrast, to get up to Ross’s “100 miles” horizon requires a height of about 6,700 feet (or *c.* 1¼ miles or *c.* 2040 metres, or 2.04 kilometres) i.e.,  $81.8535527$  (the square root of 6,700)  $\times$  1.224 = *c.* 100 miles (or *c.* 160 kilometres) to the horizon. An Ark that floats *c.* 1¼ miles or *c.* 2 kilometres above water level is clearly an absurd size, that not even the young earth creationist *Flood Geology School* proponents would claim. E.g., to get an ark this tall to float, using Ross’s Plimsoll Line calculation of 15 feet under water for 30 feet above water i.e., one-third under water for a vessel two-thirds above water, would mean for the Ark to be 6,700 feet above water level, it would have to be 10,050 feet (or *c.* 3,063 metres) high, with about 3,350 feet (or *c.* 1021 metres) underwater at the Plimsoll Line. *Allowing for no terrestrial refraction*, a vessel this big would require a depth of water that would imply either a global flood, or something quite close to it, and given that Mount Ararat is *c.* 16,854 feet or 5,137 metres, the Ark in dry dock would be about 60% or three-fifths the height of

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<sup>206</sup> See Andrew T. Young’s “Distance to the Horizon,” San Diego, California, USA, 2003, revised 2012 ([http://mintaka.sdsu.edu/GF/explain/atmos\\_refr/horizon.html](http://mintaka.sdsu.edu/GF/explain/atmos_refr/horizon.html)).

<sup>207</sup> Also known as “a statute mile” with reference to a 1593 statue of Elizabeth I (Regnal Years: 1558-1603) in which the mile was so defined at 5,280 feet.

<sup>208</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Horizon.”

<sup>209</sup> The “Plimsoll Line” is named after Samuel Plimsoll (1824-1898), a merchant and member of the Westminster Parliament in London, UK, who helped instigate the Merchant Shipping Act (1875) requiring that a line to be drawn on British merchant ships to show their lawful submergence level in order to stop them being overloaded. Though the exact place of this load line has varied at different times, it remains known as “The Plimsoll Line.” Obviously I am not suggesting such a literal line was drawn on Noah’s Ark, but I am using “Plimsoll Line” in the general sense of meaning the point of a ship’s submergence level when fully laden and in the water.

Mount Ararat! Yet Ross is clearly opposed to the global flood theory, and he thinks the ark is only “30 feet” above the water level rather than “6,700 feet” above water level; and so *if allowing for no terrestrial refraction* his mathematical figures for how far Noah could see at “about 100 miles” or *c.* 160 kilometres (a vessel 6,700 feet above water level), as opposed to *c.* 6.7 miles or *c.* 10.8 kilometres (a vessel 30 feet above water level), are clearly gross exaggerations, lacking their alleged scientific or mathematical value.

*Possibility 2: Refraction from the Earth.* The effects of refraction are extremely variable on a daily basis, and are *especially variable over water* such as would have occurred at the time of Noah’s Flood. Sometimes known as “looming,” this means that an object below the horizon e.g., a boat, will look like it is lifted into the sky, and thus from an optical mirage<sup>210</sup>. On this type of scenario, it is possible that e.g., a high hill beyond the horizon of Noah *might* have appeared as a mirage in the sky, *infra*. But contextually Ross makes no specific reference to mirages (*Possibility 2*).

*Possibility 3: Objects silhouetted against a bright background.* Sometimes objects are silhouetted against a bright background, e.g., the setting sun, or shortly after sunset, on a bright twilit sky<sup>211</sup>.

Thus e.g., Andrew Young refers to how from the port city of San Diego in southern California, on west coast USA, this silhouette effect means that around sunset, occasionally he can see San Clemente Island which is *c.* 125 kilometres or *c.* 78 miles offshore (*Possibility 3*). With “normal refraction” of the earth, he says this island is usually “just ... visible above our horizon,” although not during the day (*Possibility 2*). And at Santa Ana in southern California, Young says “looming” acts to raise San Clemente Island into the sky, even though it is often difficult to see it (*Possibility 2*). However, he says that “if” one “know[s] where to look,” then “just after sunset, the island is often visible.”

The potential for seeing something far away due to the silhouette effect around sunset in the right conditions, if an object is high enough, are quite great. For instance, in 1933, the Coast and Geodetic Survey observer, C.L. Garner, reported making measurements that involved no looming with his instruments in opposite directions, “between Mt. Shasta and Mount St. Helena in California, a distance of 192 miles” or 309 kilometres (*Possibility 3*). And Garner also reported a 1911 sighting in Alaska, USA, of the Fairweather Mountains from the Gulf of Alaska in the ship, Explorer, when it was 330 miles or 531 kilometres away. And as far as Young knows, “the record” for such long distance sightings from the silhouette effect (*Possibility 3*), is not for our purposes applicable, since it was made when observers in Turkestan, or modern day south-east Kazakhstan, *were in a desert mountain at height of about  $\frac{3}{16}$ ths of a mile or one kilometre*, and so with a thinner air path than at ground level. Nevertheless, at that time in 1923, Korzenewsky reported that in

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<sup>210</sup> Andrew Young’s “Distance to the Horizon,” *op. cit.*, & *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Mirage.”

<sup>211</sup> Andrew Young’s “Distance to the Horizon,” *op. cit.* .

perfect weather conditions one could see a snow-capped mountain that was about 15,256 feet or 4,650 metres high, at a staggering 466 miles or 750 kilometres away<sup>212</sup>.

But contextually Ross does not make any qualifications about what Noah could see due a conjectured silhouette effect around sunset (*Possibility 3*). Hence the most natural way to read Ross's claims, are Noah's vision with *no refraction from the earth* (*Possibility 1*). And with hills that I would estimate at no more than *c.* 50-67 metres or 165-220 feet tall, but which he may estimate as higher, either way, *if we accept that "the high hills" "were covered" with flood "waters" (Gen. 7:19), they would not be visible.* Thus while it is *possible* that Ross might be able to argue for a mirage (*Possibility 2*) or a silhouette effect that allowed Noah at sunset (*Possibility 3*) to see his "100 miles," *supra*, this would be surely counterproductive to his model also, since if e.g., he could see some very tall mountains at this distance, or an island, then the flood would not meet the description of "the high hills" being "covered" with "waters" (Gen. 7:19). And if he did see *anything* at "100 miles" due to a mirage (*Possibility 2*) or a sunset silhouette effect (*Possibility 3*), *on what basis* does Ross select the "100 miles" figure, since this would be speculative, and one could also conjecture other distances, more or less. And if this was Ross' thinking, why did he not make this clear at the time? On the basis of what he has presently said about it, I am left to ask, *What is the basis for any such conjectures as Possibilities 2 or 3 since we have no reason to believe that either of these possibilities were brought into play?* I think the most natural way to read Ross's present claims are in the context of *Possibility 1* i.e., *no refraction from the earth*, with an exaggeration by Ross on the distance Noah could see.

A third of Ross's exaggerations has to do with his overstating of the alleged effects of the drop in sea levels during *Late Pleistocene II* (*c.* 68,000-8,000 B.C.) (also of relevance to the fourth matter of Eden's location which he also premises on such as exaggeration). Ross claims in *In the Days of Noah* (2010), "If you go back forty or fifty thousand years ago, ... the Persian Gulf was dry, [and] the Red Sea was dry<sup>213</sup>" i.e., at *c.* 48,000-38,000 B.C. . Then in "Research studies shed light on the Garden and the Flood" (2011) he said, "Much of what is now the Persian Gulf and Red Sea was dry during the latter part of the last ice age<sup>214</sup>." And "Four Rivers & the Location of Eden" (2014), Ross said that "during the end of the last ice age the Red Sea was largely dry, which means the region of Cush would have extended into the mountains at the southwest tip of the present Arabian Peninsula<sup>215</sup>." (What are his relevant dates for "the end of the last ice age"?) He

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<sup>212</sup> *Ibid.* .

<sup>213</sup> Ross's *In the Days of Noah* (2010), *op. cit.* (emphasis mine).

<sup>214</sup> Hugh Ross's "Research studies shed light on the Garden and the Flood," *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 3, No. 2, 2011, p. 4-6, at p. 5 (Figure 1 caption).

<sup>215</sup> Ross, H., "Q[uestion] & A[nswer]: Four Rivers & the Location of Eden," (10 April 2014), *op. cit.* .



then shows a picture of the Arabian Peninsula with a dry Red Sea and dry Persian Gulf with the caption, “Middle East 40-50 kya [= 40,000-50,000 years ago<sup>216</sup>].”



Showing a fairly bone-dry Red Sea, Hugh Ross’s picture of both a dry Red Sea and dry Persian Gulf on either side of the Arabian Peninsula, 40,000-50,000 years ago in: *In the Days of Noah* (2010).

As more fully discussed at Part 2, Chapter 17, section d, *infra*, during the *Late Pleistocene II* period (c. 68,000-8,000 B.C.), at their maximum point, global sea-levels dropped by c. 120 metres or c. 390 feet (although they were sometimes higher than this in the Persian Gulf and elsewhere during *Late Pleistocene II*) (Sarnthein 1972<sup>217</sup> & Swift *et al*, 1999<sup>218</sup>). But whereas the Persian Gulf is presently often at between c. 20-35 fathoms (120-210 feet) or c. 36-66 metres, and frequently less than this; although occasionally going to higher depths of, for instance, c. 44 fathoms or c. 80 metres; and at its south-eastern end off the west coast of Iran, even very rarely going to depths of e.g., 58 fathoms or c. 106 metres, and 60 fathoms (360 feet) or c. 110 metres; by contrast, the Red Sea is much deeper. The contemporary Red Sea is c. 1,200 miles or c. 1,930 kilometres (km) long, with a maximum width of about c. 190 miles or c. 305 kilometers, and in the northeast reaching a depth of c. 916 fathoms (c. 5,500 feet) or c. 1676 metres.

Thus e.g., Cochran *et unum* (1988) say, “A consistent feature of the main trough in the northern Red Sea is an axis of deeper water 1100-1200 m[etres or c. 3,610-3,940

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<sup>216</sup> “Kya” = 1,000s of years ago; “k” = “kilo” (a metric system measurement) from Greek *chilioi* (χιλιοι) meaning “thousand,” via the French *kilo* i.e., denoting factors of 1,000, + “y” = years, + “a” = “ago.”

<sup>217</sup> Sarnthein, M., “Sediments & History of the Postglacial Transgression in the Persian Gulf & Northwest Gulf of Oman,” *Marine Geology*, Vol. 12, 1972, pp. 245-266, at p. 245.

<sup>218</sup> Swift, S.A. *et al*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf Region,” *Marine Geology*, Vol. 160, No. 1, Aug. 1999, pp. 1-23 at p. 13.

feet] and from 10 to about 25 km [or *c.* 6-15½ miles] wide<sup>219</sup>.” That the Red Sea was certainly affected by the Late Pleistocene drop in ocean levels of *c.* 120 metres or *c.* 390 feet, is seen by e.g., the conclusions of Chappel & Shackleton (1986) who estimate the sea-level drop slightly higher at *c.* 130 metres or *c.* 425 feet, which they think acted to make “an almost complete isolation” of the waters in the greater part of the Red Sea “from the” southern entry point “waters of the Gulf of Adan and the Indian Ocean<sup>220</sup>.” Hence Geoffrey Bailey formed the view that, “the southern Red Sea channel was narrow enough for long periods of the Pleistocene sea-level cycle to be easily crossed or circumvented without seafaring skills<sup>221</sup>.” Thus in estimating the sea level drop relative to present sea-levels at the more common minus *c.* 120 metres or *c.* 390 feet, Christopher Fontanier *et al* agree that, “The 120 m global sea level lowering during the last glacial maximum caused great reduction in water exchange with the open ocean.” “At that time,” “the Red Sea” “salinities reached 50%, and were beyond the tolerance of” certain “planktonic” organisms<sup>222</sup>. Thus there was “a salinity crisis in the Red Sea during the last glaciation<sup>223</sup>,” something like we see today in the Dead Sea of Israel. But it is also the case there was water in most of the present Red Sea, and so e.g., Siddall *et al* (2003) made a reconstruction of “the history of water residence times in the Red Sea” between *c.* 68,000-23,000 B.C., in which they said, “We find that sea-level changes up to 35 m[etres or *c.* 115 feet], at rates of up to 2 c[entre]m[etres] [or *c.* 4/5<sup>th</sup> of an inch]” per annum “occurred, coincident with abrupt changes in climate<sup>224</sup>.” And that water levels

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<sup>219</sup> Cochran, J.R., & Martinez, F., “Structure & tectonics of the northern Red Sea: catching a continental margin between rifting & drifting,” *Tectonophysics*, Vol. 150, 1988, pp. 1-32 at p. 7.

<sup>220</sup> Chappell, J. & Shackleton, N.J., “Oxygen isotopes and sea level,” *Nature*, Vol. 324, 1986, pp. 137-140; cited in Brachert, T.C. & Dullo, W-C., “Correlation of Deep Sea Sediments & Forereef Carbonates in the Red Sea: an Important Clue for Basin Analysis,” *Marine Geology*, Vol. 92, 1990, pp. 255-267, at p. 256.

<sup>221</sup> Review of Geoffrey Bailey of the Department of Archaeology at York University, UK, after main article of Jeffrey Rose, “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis” (2010), p. 40/79 (for explanation of pagination & fuller reference, see Volume Part 2, Chapter 17, section e, *infra*).

<sup>222</sup> Technically, these were planktonic forminifera, which are any unicellular organism in the rhizopodan order of Foraminiferida (also known as Foraminifera).

<sup>223</sup> Fontanier, C., *et al*, “The effect of paleo-oceanographic changes on the sedimentary recording of hydrothermal activity in the Red Sea during the last 30,000 years,” *Marine Geology*, Vol. 226, 2006, pp. 51,52.

<sup>224</sup> Siddall, M. *et al*, “Sea-fluctuations during the last glacial cycle,” *Nature*, Vol. 423, June 2003, pp. 853-858, at pp. 853-854; cf., Vita-Finzi, C. & Spiro, B., “Isotopic indicators of deformation in the Red Sea,” *Journal of Structural Geology*, Vol. 28, 2006, pp. 1114-1122, at pp. 1114 & 1118 (on *Globigerinoides ruber* in Core CH10003-3 PC at depth 1,374 metres or 4,508 feet, for the period 70,000-25,000 years ago).

were sometimes raised during the Late Pleistocene and Early Holocene with some water entry is evidenced from e.g., limestone reef formations about 1 metre or 3¼ feet in height, deposited there in a shoreward marine transgression during this time<sup>225</sup>. Given that the water flows into the north of the Red Sea from the south, these reef formations in the north necessarily imply and require that more southern parts of the Red Sea also contained large amounts of sea-water during this time. Thus e.g., in Mid Pleistocene II to the early Holocene, there are coral limestones of the west coast of the Arabian Peninsula also known as Arabia (around modern day Saudi Arabia) that have been radiocarbon dated to c. 29,100 B.C. +/- 1,350 years, 14,600 B.C. +/- 210 years, 16,100 B.C. +/- 370 years, and 7,980 B.C. +/- 140 years<sup>226</sup>.

Without now further discussing these oscillations in the sea-level of the Red Sea, and the fact that it was often, though not always, isolated from the ocean waters to the south, the big point is that it was not, as Ross claims, generally dry, or anything like it, at c. 40,000-50,000 years ago. Thus in Ross's claims of a "dry" Red Sea at the time of Noah's Flood which he dates at c. 48,000-38,000 B.C. (2010), and a "largely dry" "Red Sea" at "the end of the last ice age" (2014), we once again see both his failure to carefully study relevant details, and his associated tendency to exaggerate the size of matters connected with Noah's Flood, in this instance, greatly exaggerating the effects of sea-level drops on the Red Sea.

In this 2010 model, as with his earlier 1990 model, Ross once again produces a map showing a flood out to the c. 300 foot or c. 90 metres contour line in Mesopotamia. He allows that it could be even larger, but finds it necessary to go to this level in order to fit his model's claims that the Ark came to rest on "the mountains of Ararat" (Gen. 8:5) to the north east of Nineveh. He further produces maps linking this proposed Noachic Flood to the c. 300 foot or c. 90 metres contour line in Mesopotamia, to a flood he says additionally reached "over 320,000 square miles" or c. 829,000 square kilometres around the Persian Gulf region, and a further "160,000 square miles" or c. 414,000 square kilometres on the Arabian Peninsula. And *with no geological evidence for any such massive, gigantic, and elephantine flood*, Ross then says in a claim that makes his justifiable criticisms of the young earth creationist *Flood Geology School* as unscientific look hypocritical and inconsistent, "I'm saying this is a proposal, maybe I'm making the flood too big, maybe I'm making it too small, but *I think we're in the reasonably right ball park.*" And "*at this point there's nothing within the record of nature that would be a threat to this proposal*"<sup>227</sup>.

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<sup>225</sup> El-Sayed, M., "Reefal Sediments of ... Northern Red Sea, Egypt," *Marine Geology*, Vol. 56, 1984, pp. 259-271, at pp. 261 (Geological Map of the Red Sea) & 262.

<sup>226</sup> Behairy, A.K.A., "Marine Transgression in the West Coast of Saudi Arabia (Red Sea) between Mid-Pleistocene & Present," *Marine Geology*, Vol. 52, 1983, pp. M25-M31 at p. M28.

<sup>227</sup> Ross's *In the Days of Noah* (2010), *op. cit.* (emphasis mine).

Though Ross produces no evidence for such a flood, *prima facie* he could have pointed to the presence of sea-shells in the middle of the Arabian Peninsula radiocarbon dated to 34,300 B.C +/- 2,400 years i.e., somewhere between 36,700-31,900 B.C.<sup>228</sup>. Of course, if the upper range of these dates are the correct ones, this would also *prima facie* fit my best estimate on presently available data of Noah's Flood at *c.* 35,000 B.C. . But putting aside issues of e.g., how long it would take these shells to form, a fundamental problem with this possibility is that sea-shells come with sea water, and so if this were used for a model of Noah's Flood it would require that it was a salt water flood that reached to the ocean. But if this was the case, it would have ruined the agricultural land of Eden due to saline poisoning, and we know that this was not the case (Gen. 8:21; 9:20) i.e., Noah's Flood had to be a fresh-water flood (this factor also rules out a global flood model).

Let the reader consider together these four clear exaggerations by Ross with respect to Noah's Flood. Firstly, the size of Noah's Flood going to at least the *c.* 300 foot or *c.* 90 metres contour line in Mesopotamia (1990 & 2010), which is in itself a massive exaggeration, although to which he has now added a further exaggeration of "over 320,000 square miles" or *c.* 829,000 square kilometres around the Persian Gulf region, and a further "160,000 square miles" or *c.* 414,000 square kilometres in Arabia. Secondly, Ross's exaggeration of "trigonometry" calculations in which he claims an Ark of "30 feet" or *c.* 9 metres high above sea-level, allowed Noah to see about "100 miles" or *c.* 160 kilometres, which he then uses to claim that "the flood, at a minimum, would have to be 200 miles [or *c.* 320 kilometres] across in diameter ..." i.e., at least about 40,000 square miles or about 102,400 square kilometres. On an 18 inch cubit, the Ark would be *c.* 45 feet or *c.* 14 metres high (Gen. 6:15), and so even when the Ark was "in dry dock" before the Flood, at this higher elevation of *c.* 45 feet or *c.* 14 metres, if Noah peaked out the top of it through the "window" (Gen. 6:16; 8:6), he would only be able to see  $6.7082039$  (the square root of 45 feet)  $\times 1.224 = c. 8.2$  miles or *c.* 13.2 kilometres for his horizon. And when in the water, if Ross has drawn the Plimsoll Line at the right place, and so there was *c.* 15 feet or *c.* 4.6 metres of submergence of the ark below the water-line, then at "30 feet" or *c.* 9 metres above water-level,  $5.4772255$  (the square root of 30 feet)  $\times 1.224 = c. 6.7$  miles or *c.* 10.8 kilometres would be the Ark's horizon. Thirdly, Ross's exaggerated claims about the extent of sea level drops during the last ice age with regard to its effects on the Red Sea, which he claims "was dry" about "forty or fifty thousand years ago," and "largely dry" "during the end of the last ice age." And fourthly, Ross's exaggerated claims about the extent of sea level drops during the last ice age with regard to it making the south-eastern portion of the Persian Gulf a suitable site for Eden, when in fact it was too unstable and wet down at the south-eastern end for this. When one considers these exaggerations about the effects of the sea-level drops during the Late Pleistocene II and the size of Noah's Flood, Ross's concomitant claims that, "I think we're in the reasonably right ball park;" and "at this point there's nothing within the record of nature that would be a threat to this proposal;" are surely a case of "jumping out of the unscientific young earth creationist 'flood geology' frying pan, and into the unscientific massive local Noachic Flood pot." They act to

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<sup>228</sup> McClure, H.A., "Radiocarbon chronology of Late Quaternary lakes in the Arabian Desert" (1976), *op. cit.*, p. 755.

diminish the credulity of Ross's alternative Noah's Flood model, rather than enhance its credulity for the old earth creationist cause.

These discrepancies also imply that those in Ross's audience do not generally make a critical appraisal of his claims, but simply assume that because his exaggerations are not as gross as those of a young earth creationist *Flood Geology School's* model, that they are "therefore okay." But of his many exaggerations, the one that I think is most telling, is the fact that to say a Noachic Flood of these massive proportions would leave no flood deposit, is almost as silly as the claims of "the tranquil global flood" model. Though not *as gross* as "the tranquil global flood" model claims, it is *the same type of thing*, albeit in a lesser degree of absurdity, but still clearly an utter absurdity. Thus on this 2010 Noah's Flood model that Ross is now raising of a mammoth flood that encompassed the regions of Mesopotamia, the Persian Gulf, and parts of the Arabian Peninsula; this means that over time, rather than sensibly and critically developing his model since 1990 (and of course, we poor frail human beings need to do this type of thing,) *Ross has instead gone in the very opposite direction and has now expanded his possible flood region from the already gigantic Mesopotamia at e.g., the 300 foot or 90 metres contour line, to something even bigger in that it additionally contains all, or most of, the Persian Gulf which he now recognizes was generally dry land in Noah's day, as well as parts of Arabia!*

At this juncture, I would have to say that with all due respect to both Dan Wonderly and Hugh Ross, this type of thing is really a case of "the pot calling the kettle black" in terms of their criticism of the young earth creationist *Flood Geology School* lacking geological evidence, with these grandiose claims for such gigantic local floods. That is because, *if a local flood was anything like the massive size being proposed by Wonderly and Ross we could reasonably expect to find geological evidence of a relevant flood deposit!* E.g., even on Ross's original Mesopotamian model which did not add in the Persian Gulf and parts of the Arabian Peninsula, one could reasonably find evidence of such a massive flood that was out to something like his smallest model of the Mesopotamian 300 foot or 90 metres contour line. And if we are then adding in something that exceeds the present Persian Gulf, and to flood the regions of Mesopotamia, the Persian Gulf, and parts of the Arabian Peninsula, once again we could reasonably expect to find flood deposits around the Persian Gulf for a Noachic flood Ross is now proposing dates to 50,000-40,000 years ago.

As far as Mesopotamia is concerned, the evidence from the Holocene is one of local floods at Ur, Kish, Shurrappak, Erech (Uruk), Lagash, and Nineveh. Only one *possible* flood, which Bailey dates to *c.* 2,800 B.C.<sup>229</sup>, though as I explain in Vol. 2, Part 6, I would date about 100 years later to *c.* 2,700 B.C., *might have* left flood deposits more widely at multiple sites in Kish, Shurrappak, Erech, Lagash, and Nineveh. However, this *c.* 2,700 B.C. flood data is still open to two broad interpretations, namely, a series of local floods all over southern Mesopotamia either at the same time, or in fairly close proximity to each other from Kish (near modern day Baghdad) and southward; or one gigantic flood from Kish and down throughout southern Mesopotamia. But even on *one possible* interpretation of this as one massive southern Mesopotamian flood, this would be the largest Mesopotamian flood

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<sup>229</sup> Bailey, L.R., *Noah, op. cit.* pp. 33 (map), 36 (chart).

for which there is any geological evidence, and if it was used as a model for a much earlier flood, it would still be *less than half the size* of Ross's 1990 smallest Mesopotamian flood model out to the 300 foot or 90 metres contour line; and in turn, even smaller again than his larger 1990 models up to the 1000 foot or 300 metre contour line, or his geographically expanded 2010 Mesopotamian and Persian Gulf model. Or given that Ross thinks Noah's Ark came to rest in the foothills of Ararat north of Nineveh, if the Nineveh flood of the previous fourth millennia B.C. is used as a model for such a much earlier flood, *and this is the only flood we know of that was in this area that Ross isolates for the landing place of Noah's Ark*, then a flood in this region of north-east of Mesopotamia around Nineveh would be *even smaller again*.

Therefore when e.g., Wonderly says of Noah's Flood, "Perhaps earthquakes on the ocean floor caused great waves to wash up on the land;" "the Flood was truly a major physical disturbance on the earth," it "must certainly have been great enough to affect at least the shores and lowlands of all the continents of the earth," and "We are not saying that the Flood covered mountains any higher than perhaps 2,000 feet," or about 600 metres; or when Ross says in his earlier model of Noah's Flood that it might have gone out to the 300 foot or about 90 metres contour line around Mesopotamia (1990), and in his later model that it might also have flooded the Persian Gulf and parts of Arabia *as well* (2010); I would have to say that this is the type of exaggerated fiction found in dramatized religious films which e.g., melodramatically add in sensational unBiblical lightning bolts coming down from heaven to bring down the walls of Jericho (Joshua 6:5,20)<sup>230</sup>. Though Wonderly and Ross may be horrified at such a suggestion, I have to ask, *Is it possible that they are unintentionally over-reacting to the young earth creationist Flood Geology School type of dramatic appeal, by coming up with their own proposed absurdly large local floods?*

On the one hand, I freely admit that with respect to relatively small deluges, "with many ... floods" of the past, "most traces ... have long been swept away"<sup>231</sup>. Thus for very small floods, there may have been a number of times when e.g., the Tigris or Euphrates Rivers burst their banks at some point at various limited locations, producing a very small local flood, for which we have no remaining food deposit. But on the other hand, these would have to be very small floods, much smaller than Noah's Flood. Hence when, for instance, we find that Schroeder considers, "Sediments from so brief a period" as "the Biblical Flood of Noah's time," "would probably not be extensive and, therefore, firm archaeological evidence may never be found"<sup>232</sup>;" I would say that on the basis of the finer details of floods I have looked at in more recent times, *something as big as Noah's Flood should have left some kind of sediments*, as seen in comparison with something like

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<sup>230</sup> "Ancient Secrets of the Bible" Series, "Walls of Jericho: Did They Tumble Down?" Video, Group Productions, Loveland, Colorado, USA, 1994 & 1995; Digital Disc Video, Grizzly Adams Productions, Distributed by Koorong, Australia, 2008.

<sup>231</sup> *Cambridge Ancient History, op. cit.*, Vol. 1, Part 2, p. 243.

<sup>232</sup> Schroeder, G., *Genesis and the Big Bang, op. cit.*, p. 28.

the Kish Flood of c. 2,500 B.C. which was far too small to be Noah's Flood<sup>233</sup>. Thus given that on my model I consider Noah's Flood in the Persian Gulf was something that covered an area about the size of the Australian Capital Territory, it should and would have left flood deposits. However, in this particular instance there is the added complication that the lack of any such known flood deposits on the shores of the present Persian Gulf or islands of the present Persian Gulf, therefore means that the evidence indicates it was *most likely inside the boundaries of the present Persian Gulf's water line*, and so the post Ice Age flooding of the Persian Gulf producing its archaeologically inaccessible conditions may reasonably account for the absence of any such known flood deposits for Noah's Flood or the pre-Adamite Flood. *Put simply, we have no specific geological evidence for Noah's Flood (or the pre-Adamite Flood) in the area now under the Persian Gulf waters. But we have a reasonable explanation for this lack of geological evidence in the fact it was in an area now under the Persian Gulf waters.*

Therefore, by contrast, does it not beggar belief that something that covered mountains up to 2,000 feet or 600 metres on Wonderly's sensational flood model; or on his smallest model, that reached the 300 foot or 90 metres contour line around Mesopotamia in Ross's melodramatic flood model of 1990, and as if that were not sensational enough, to which he has added the Persian Gulf and parts of the Arabian Peninsula (also known as Arabia) *as well* in his 2010 flood model; could be seriously said to leave no discoverable flood deposits in the geological record? Thus whereas the common criticism of young earth creationist flood geology schoolmen is that something like old earth creationists' Dan Wonderly's or Hugh Ross's local flood models are geographically *too small*; by contrast, my criticism would be that on the presently available data these elephantine local floods they are proposing are *far too big*! Hence I consider that these type of grandiose local flood models *need to be made subject to what is sometimes called, "A REALITY CHECK."*

As part of this "reality check," I note that good agricultural land is ruined by rising saline levels. Thus one of the criticisms I would make against a global flood model, is the same that I would make against an elephantine Noachic Flood such as proposed by Wonderly or Ross where the flood waters would have to reach the ocean, namely, that salt water would come over the flooded area. This in turn would have ruined the agricultural value of the land. Certainly *it is possible* that with the pre-Adamite flood, if the drying up of a portion of the Persian Gulf in c. 68,000 B.C. was the terminus of the pre-Adamite flood of Gen. 1:2; and while I allow this as *one possibility*, I also allow that the area was later flooded by a fresh water pre-Adamite flood; this issue of saline destruction might be reasonably said to be overcome by God's miraculous acts, since we cannot doubt that the story of the creation of the Edenic World in Gen. 1:2b-2:3 is a week of miracles, in which e.g., God miraculously prepares the land. Thus if one were so arguing, it would be reasonable to allow that at some point God would have miraculously removed the damaging influence of saline poisoning from the soil in the Land of Eden. *By contrast*, following Noah's Flood there is no such story of God miraculously preparing the land, yet it is clearly fertile since we read that "Noah began to be an husbandman, and he planted a vineyard" (Gen. 9:20). Therefore, while it is possible that the Pre-Adamite Flood of Gen.

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<sup>233</sup> See Volume 1, Part 2, Chapter 18, *infra*.

1:2 could have been either salt water or fresh water, by contrast, Noah's Flood of Gen. 6-8 *had to be* a fresh water flood, and therefore *it could not have reached to the ocean*, at which point there would have been a mingling with salt water from the Indian Ocean, so that tidal movements would have brought salt water into the Persian Gulf and made the post-flood land there infertile. This means that if the presence of sea-shells in the middle of the Arabian Peninsula radiocarbon dated to 34,300 B.C +/- 2,400 years i.e., somewhere between 36,700-31,900 B.C.<sup>234</sup> were dated at the higher point of 36,700 B.C., it is *just possible* on the presently available data to argue that this was the pre-Adamite Flood of Gen.1:2. However, I am not so arguing due to other factors e.g., on my understanding of the 1,000 generations of Ps. 105:8, taken with the average age at which the itemized antediluvian patriarchs begat, I calculate that the Adamic date range is between c. 158,000 B.C. and c. 52,000 B.C.<sup>235</sup>, and so c. 36,700 B.C. strikes me as too low, albeit theoretically possible.

Of course, there should also be imposed "a reality check" against *too small* a Noachic Flood. E.g., attempts to deny that Noah's Flood was anthropological universal by e.g., Bernard Ramm who claims, e.g. "The Table of Nations" "gives no hint of any Negroid" or "Mongoloid" "peoples"<sup>236</sup>," or Davis Young who claims Noah's Flood is limited to the "world of the Semites"<sup>237</sup>," are also clearly incorrect. That is because we see from *The Table of Nations* that in the eight on Noah's Ark, one has the common ancestry to e.g., the Hamitic north-east African Negroids from Cush (Gen. 10:6,7); Hamitic North African Mediterranean Caucasoids from Phut (or Put or Libya) and Mizraim (or Egypt) (Gen. 10:6), Semitic Mediterranean Caucasoids from e.g., Asshur, Arphaxad, and Aram in south-west Asia (Gen. 10:22), Shemitic Australoids from Elam (Gen. 10:22), Shemitic Chinese Mongoloids from Mash (Gen. 10:23<sup>238</sup>), and Japhetic white Caucasian Caucasoids from e.g., Tarshish, Spain in Europe (Gen. 10:4). This common ancestry to e.g., African Negroids, Asiatic and Australian Australoids, East Asian Mongoloids, Mediterranean Caucasoids, and white Caucasian Caucasoids, means that in Noah's family one has certainly gone far enough back to have the common ancestry for all the rest of the human race, and therefore the Flood must have been anthropologically universal.

And so on the one hand, there is an important point of intersecting agreement between my model and that of e.g., Bernard Ramm and Davis Young, as opposed to e.g., Dan Wonderly and Hugh Ross, in that we are agreed that the geographical size of Noah's Flood had to be relatively small. And I also concur with the type of thing Bernard Ramm and Davis Young are looking at, is indeed important to understanding Noah's Flood, i.e., a

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<sup>234</sup> McClure, H.A., "Radiocarbon chronology of Late Quaternary lakes in the Arabian Desert" (1976), *op. cit.*, p. 755.

<sup>235</sup> See Volume 1, Part 1, Chapter 5, section c.

<sup>236</sup> Ramm, B., *The Christian View of Science & Scripture*, *op. cit.*, p. 234.

<sup>237</sup> Young, D., *The Biblical Flood*, *op. cit.*, p. 312.

<sup>238</sup> On Mash, see Volume 1, Part 2, Chapter 15, "Race Creation ...," *infra*.



local Mesopotamian flood of the later Holocene, which I would identify as the Kish Flood of c. 2,500 B.C.; although unlike them I see this in terms of a symbol or type rather than in terms of the actual Biblical Flood of Noah. But on the other hand, there are two important points of intersecting agreement between my model and that of e.g., Dan Wonderly and Hugh Ross, as opposed to e.g., Bernard Ramm and Davis Young; namely, we are agreed that Noah's Flood had to be anthropologically universal; and in derivation of this first point, we are further agreed on the need to date Noah's Flood well before the Holocene.

Therefore looking at the "Biblical creation model to be scientifically compared & contrasted with the Book of Nature" found in Part 2, Chapter 1, section b, *supra*; the models proposed in this work for the pre-Adamite Flood and Noah's Flood are clearly consistent with what we would expect from *Guideline 1*. "The fear of the Lord is the beginning of knowledge' (Prov. 1:7) and 'wisdom' (Ps. 111:10). Though by God's common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God's grace, humbly put himself under the authority of God's infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore 'scoffers' (II Peter 3:3), such as they that be far gone in an ant-supernatural secularist paradigm, are to be rejected who would have Christian men to be 'salt' which 'have lost his savour' (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a political science, a biological science, or other science. For suchlike is a God dishonouring 'science falsely so called' (I Tim. 6:21), to be abhorred of all good Christian men."

## CHAPTER 14

### *The Long Life Spans.*

It is clear from the selections made in the genealogies of Gen. 5 & 11, and other portions of the Pentateuch and the Book of Job that men lived long ages until they were finally reduced to an average of 70 or 80 years (Ps. 90:10), albeit with some still going over this e.g., Elizabeth the Queen Mother who died in 2002, lived to 105. E.g., Adam lived to be 930 years of age (Gen. 5:5), or Jared 962 years of age (Gen. 5:20), or Methuselah 969 years (Gen. 5:27), or Lamech the father of Noah 777 years (Gen. 5:30,31), or Noah to 950 years (Gen. 9:28), or Shem to 600 years (Gen. 11:10,11), or Eber to 860 years (Gen. 11:16,17), or Peleg 239 years (Gen. 11:18,19), or Serug 230 years (Gen.11:22,23), or Terah 205 years (Gen. 11:32). And e.g., "Abraham gave up the ghost, and died" when he was 175 years of age (Gen. 25:7,8); or Job lived to be 140 years of age (Job 42:16).

Two broadly different models exist for the relationship of these itemized long life-spans *vis-à-vis* the life-spans of contemporary men, which I shall call *Long Life-Spans Model A* and *Long Life-Spans Model B*. On *Long Life-Spans Model A*, the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this privilege; whereas on *Long Life-Spans Model B*, the life-spans of those in Gen. 5 & 11 are regarded as generally representational of the life-spans of all contemporary Adamites. I consider the Biblical evidence strongly favours *Long Life-Spans Model A*. But I also accept that it is possible to argue for *Long Life-Spans Model B*, and others have done so. In support of *Long Life-Spans Model A*, I note that at the same time as long life-spans are recorded for Noah who lived to 950 (Gen. 9:29), or Shem who lived to 600 (Gen. 11:10,11), we know that the antediluvian miscegenationists who engaged in racially mixed marriages between Cain's race and Seth's race, had their life-spans reduced to 120 years (Gen. 6:3). Thus on *Long Life-Spans Model A*, the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all Adamites enjoyed this privilege.

In further support of *Long Life-Spans Model A*, we know that God may sometimes extend the life-span of a man, as seen in the Biblical story Hezekiah, where God said, "I will add unto thy days fifteen years" (II Kgs 20:1,6). And conversely, we know that God will sometimes reduce life-spans for sin, for instance, he decreed that no miscegenationist is to exceed 120 years (Gen. 6:3,4); for which reason Moses who married a woman of Midian in that part of Ethiopia in the Hamite-Semite joint strip in west coast Arabia (Exod. 2:16,16,21,22; Num. 12:1; Hab. 3:7), had his life-span reduced to 120 years (Deut. 34:7); although Num. 12:1-15 teaches that it was not the place of Miriam or Aaron to judge Moses on this or any other matter (Exod. 22:28; Num. 12:6-8), but to leave the matter of judging Moses to God *alone*. Thus relative to Moses' contemporary Aaron, who lived to be 133 (Num. 33:39), or his forbear, Amram, who lived to be 137 (Exod. 6:20), or after Moses' time, Jehoida, who lived to be 130 (II Chron. 24:15), we see how Moses' life-span was reduced to 120 for the sin of a racially mixed marriage; and his line via Gershom (Exod. 2:21,22) was bastardized for 10 generations until Shebuel (Deut. 23:2; I Chronicles 26:24). But it is also clear that *Moses was part of a class of people with long life-spans when simultaneously contemporary Adamites lacked such long life-spans*. This is clear from the fact that though Moses lived to 120, and his contemporary, Aaron, to 133; yet "Moses the man of God" says, "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away" (Ps. 90, title & vs. 10). Thus at the same time that Moses was living to be 120 and Aaron to 133, most of those around them were not in this privileged class of long life-spans and were only living to 70 or 80.

Significantly then, in harmony with *Long Life-Spans Model A*, the fact that one group of selected Adamites lived hundreds of years in Gen. 5 & 11, does not mean or imply that all Adamites enjoyed this privilege. E.g., clearly this was not the case for those antediluvians about 100 years afore Noah's Flood who engaged in miscegenation and had their life-spans cut down to 120 years (Gen. 6:3), at the same time that their contemporaries in e.g., Noah lived to 950 (Gen. 9:29), and Shem lived to 600 (Gen. 11:10,11). Given that such a dichotomy continues to be evident with Moses, who both

shows that his life-span was cut down to 120 for his sin (Gen. 6:3; Deut. 34:7), and simultaneously how he was part of a privileged class with long life-spans relative to the masses around them who on average lived to 70 or 80 (Ps. 90:10); it seems to me that on the balance of probabilities, it is more likely than not, that God would have likewise cut down the life-spans of the Adamites leaving the Persian Gulf region in my Out-of-Eden model after Noah's Flood of *c.* 50,000 B.C. +/- 16,000 years, with a best estimate date for Noah's Flood on the presently available data of *c.* 35,000 B.C. . That is because post-diluvians who went out from Eden, such as the fossil recorded Cro-Magnon man of *c.* 33,000 B.C., were clearly far gone in sin by adopting with modifications the satyr beast's hunter-gatherer culture rather than building civilizations, and also engaging in idolatry rather than the true worship of God. Therefore *on the balance of probabilities* I think the long life-spans group in Gen. 11 were persons of the elect race in Greater Eden, and others in Greater Eden who in relativistic terms lived righteous lives, but not necessarily all persons of Greater Eden in the area now under the Persian Gulf waters. Thus this also accounts for the fact that a number of out-of-Eden groups which left Greater Eden have historical records of persons living long life-spans, *infra*.

However, this is subject to two qualifications. Firstly, given that the wicked antediluvians within 100 years of Noah's Flood had their life-spans cut down to 120 years, it is possible that the wicked persons living hunter-gatherer lives such as Cro-Magnon man of *c.* 33,000 B.C., were cut down to 120 years, in which instance they would be still be quite long relative to the later life-span of an average of 70 or 80 years. But it is also possible that wicked persons living hunter-gatherer lives such as Cro-Magnon man of *c.* 33,000 B.C., were cut down to 70 or 80 years, or possibly even more e.g., an average of 60 years. E.g., we seem to see this type of thing with the Australian Aboriginals. Therefore, in terms of the overall ages, this is something *we simply do not know for certain*. The second qualification I make, is that if the wicked antediluvians life-spans were cut to 120 years in the last 100 years before Noah's Flood of *c.* 35,000 B.C., then this implies that they lived longer than 120 years before that time. Hence while Cain's race does not have recorded the ages of those in its genealogy (Gen. 4:16-24), the fact that they must have lived longer than 120 years *raises the possibility* that so too at least some wicked persons living hunter-gatherer lives such as Cro-Magnon man of *c.* 33,000 B.C. lived longer life-spans. Hence while *on the balance of probabilities*, I think the long life-spans group in Gen. 11 were persons in Greater Eden, and some of their descendants who transported human civilization out of Greater Eden during the Holocene; nevertheless, this most likely excluded those debased persons outside of Eden who adopted satyr beast hunter-gatherer cultures so as to live like animals, such as we find in the fossil record from *c.* 33,000 B.C. onwards. However, I cannot be sure of this conclusion *beyond a reasonable shadow of a doubt*<sup>239</sup>. Therefore, given that others have

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<sup>239</sup> In the common law legal system, *on the balance of probabilities* is the lower standard of legal evidence used in civil law cases, e.g., a man suing a person for damages on the basis that the person murdered his wife. By contrast, *beyond a reasonable shadow of a doubt* is the higher level of legal evidence used in criminal law cases e.g., the Crown Prosecutor getting a criminal conviction of a person for the murder of a man's wife.

argued for *Long Life-Spans Model B* in which the life-spans of those in Gen. 5 & 11 are regarded as generally representational of the life-spans of all contemporary Adamites, I accept that others who argue for *Long Life-Spans Model B* have an alternative model that *might* be correct, even though I think it is *probably* wrong.

With respect to the long life-spans in Gen. 5 & 11, it is of some interest to note that a record of long life spans are also found in some other ancient records, indicating to me that multiple groups from Greater Eden who left the Persian Gulf during the Holocene had these longer life-spans. E.g., in Volume 2, Part 6 of this work, we shall consider the Sumerian King List where long life-spans are also recorded. And the Jewish historian, Josephus (1st century A.D.) says, “Noah ... lived ... nine hundred and fifty years: but let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life ... . God, afforded them a long time of life ... . Now I have witness to what I have said, all those that have written Antiquities, both among the Greeks and barbarians: for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean [or Babylonian] Monuments, and Mochus and Hestiaeus, and besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: Hesiod also, and beside these, Ephorus and Nicolaus relate that the ancients lived a thousand years ...” (*Antiquities* 1:3:9)<sup>240</sup>.

I would qualify Josephus’s reference to “Berosus” (or Berossus), by saying that Berossus’s *History of Babylon* is further discussed in Vol. 2, Part 6, where I make the point that the general length of the antediluvian kings in these Babylonian records is so great, that in general they most likely refer to kingly dynasties rather than the length of years of a given king. And while the authority of Scripture requires no such additional historical witness in order to be believed as correct and true, it is nevertheless of some historical note that there are extra-Biblical ancient histories testifying to the long life-spans of at least some of the ancients. Though some have used this type of ancient extra-Biblical witness in connection with a *Long Life-Spans Model B*, I find it perfectly consistent with a *Long Life-Spans Model A* since we are here dealing with kings in e.g., the Sumerian King List i.e., it may have only been a group of e.g., Sumerians, rather than all Sumerians, who had such long life spans, due to some kind of selectivity by God.

Numerological analysis of the life-spans from Genesis to II Chronicles was undertaken by the Baptist Protestant, Walter Makous, of Rochester University, New York, USA (2011). He is a Fellow of the *American Association for the Advancement of Science*. His Biblical selection is seen in his following table<sup>241</sup>.

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<sup>240</sup> Josephus, translated by Whiston, *op. cit.*, (emphasis mine).

<sup>241</sup> Makous, W., “Biblical Longevities: Empirical Data or Fabricated Numbers?,” *Perspectives on Science & Christian Faith*, Vol. 63, No. 2, June 2011, pp. 117-130, at p. 119 (Table 1) (there is a picture of him, and a small amount of biography, at p. 117).

**Table 1. Longevities from the Hebrew Bible.** "Before" is the age at the birth of the first son (for numbers 1–22) or the age at which the individual's reign began (numbers 32–41). "After" is the additional number of years lived. "Total" is the total number of years lived.

	No.	Before	After	Total	Source
Adam	1	130	800	930	Gen. 5:3–5
Seth	2	105	807	912	Gen. 5:6–8
Enos	3	90	815	905	Gen. 5:9–11
Cainan	4	70	840	910	Gen. 5:12–4
Mahalaleel	5	65	830	895	Gen. 5:15–7
Jared	6	162	800	962	Gen. 5:18–20
Enoch	7	65	300	365	Gen. 5:21–3
Methuselah	8	187	782	969	Gen. 5:25–7
Lamech	9	182	595	777	Gen. 5:28; 5:30–1
Noah	10	500	450	950	Gen. 5:32; 7:6; 9:28–9
Shem	11	100	500	600	Gen. 11:10–1
Arphaxad	12	35	403	438	Gen. 11:12–3
Salah	13	30	403	433	Gen. 11:14–5
Eber	14	34	430	464	Gen. 11:16–7
Peleg	15	30	209	239	Gen. 11:18–9
Reu	16	32	207	239	Gen. 11:20–1
Serug	17	30	200	230	Gen. 11:22–3
Nahor	18	29	119	148	Gen. 11:24–5
Terah	19	70	135	205	Gen. 11:26–32
Abram	20	86	89	175	Gen. 16:16; 25:7
Ishmael	21			137	Gen. 25:17
Isaac	22	60	120	180	Gen. 25:26; 35:28
Jacob	23			147	Gen. 47:28
Joseph	24			110	Gen. 50:22,26
Levi	25			137	Exod. 6:16
Kohath	26			133	Exod. 6:18
Amram	27			137	Exod. 6:20
Aaron	28			123	Num. 33:39
Moses	29			120	Deut. 34:7
Joshua	30			110	Josh. 24:29; Judg. 2:8
Eli	31			98	1 Sam. 4:15–18
David	32	37	33	70	2 Sam. 5:5; 1 Kings 2:11; 1 Chron. 29:27
Rehoboam	33	41	17	58	1 Kings 14:21–31; 2 Chron. 12:13,16
Jehoiada	34			130	2 Chron. 24:15
Jehoshaphat	35	35	25	60	1 Kings 22:42–50; 2 Chron. 20:31; 21:1
Jehorem	36	32	8	40	2 Kings 8:16–17; 2 Chron. 21:5, 20
Uzziah	37	16	52	68	2 Kings 14:21; 15:2; 2 Chron. 26:1, 3; 2 Chron. 26:21
Jotham	38	25	16	41	2 Kings 15:33; 2 Chron. 27:1, 8, 9
Ahaz	39	20	16	36	2 Kings 16:2; 2 Chron. 28:1, 27
Hezekiah	40	25	29	54	2 Kings 18:1, 2; 20:21; 2 Chron. 29:1; 32:33
Manasseh	41	12	55	67	2 Kings 21:1; 2 Chron. 33:1, 20

Makous refers to the alleged “absence of supporting archeological evidence” for the long life-spans, but dismisses it. That is because archeologists look to closure of cranial structure to distinguish between those under or over 30 years of age; and also abrasion of teeth. However, while archeologists can thus measure biological age, they cannot measure chronological age i.e., Makous considers that if men were living several centuries, then an indicator such as teeth abrasion may have been slowed down somehow. Makous also says, “To exclude the Biblical account, one must exclude the possibility that there was a time . . . , in which a particular sub-population, including but not necessarily limited to the Hebrews, enjoyed extraordinary long life . . .<sup>242</sup>.” While I think Makous’s “Hebrews” is too large a group to assume such long life-spans applied to, it is surely significant that he allows the limitation of this to a smaller group of mankind, as I do in *Long Life-Spans Model A*, even though he also allows for *Long Life-Spans Model B*.

<sup>242</sup> *Ibid.*, pp. 124-125.

Makous notes that there is a clear exponential decay in the life-spans over time when placed in their order i.e., by ordinal number, as seen in his following Figure 1<sup>243</sup>.

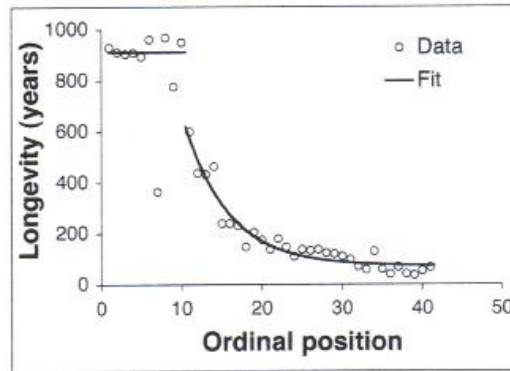


Figure 1. Longevities from different generations, arranged in temporal sequence, from Adam to Manasseh. The points are from table 1, and the curves are maximum likelihood fits of a horizontal line and the exponential decay function specified in the text.

Walter Makous then sought to determine if these life-spans were the numbers of a natural phenomena or if they were fabricated numbers. For instance, men tend to use certain numbers more, and others less, which is one way of potentially discerning the difference between natural and artificial numbers. Thus in natural numbers, all of the non-zero numbers 1-9 tend to show a uniform frequency. It was found that the first digits of the numbers in the life-spans reliably vary from a uniform distribution, indicating that these life-span numbers were not artificially produced as seen in his Figure 4, *infra*. It was also found that these life-span numbers are in accordance with Benford's law i.e., a first digit is more likely to be a lower than a higher number in naturally produced numbers, as seen in his Figure 5, *infra*<sup>244</sup>.

<sup>243</sup> *Ibid.*, p. 118.

<sup>244</sup> *Ibid.*, p. 122; citing Benford, F., "The Law of Anomalous Numbers," *Proceedings of the American Philosophical Society*, Vol. 78, 1938, pp. 551-72; Mark John Nigrini, *Digital Analysis Using Benford's Law: Tests & Statistics for Auditors*, Global Audit Publications, Vancouver, British Columbia, Canada, 2000; & Simon Newcomb, "Note on the Frequency of Use of the Different Digits in Natural Numbers," *The American Journal of Mathematics*, Vol. 4, 1881, pp. 39-40.

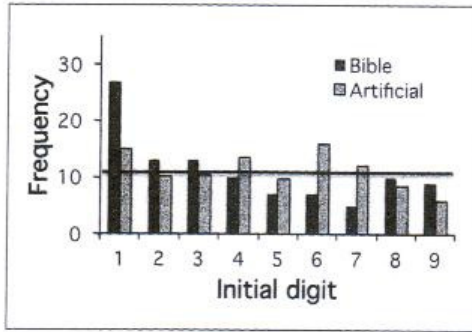


Figure 4. Frequency distribution of first digits from table 1 (black bars, p. 119), compared with those of artificially generated numbers (gray bars) and those of a uniform distribution (horizontal line).

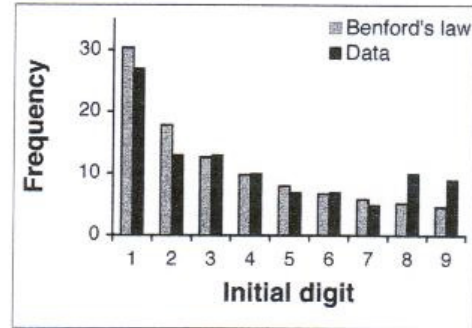


Figure 5. Frequency distribution of first digits from table 1 (black bars, p. 119), compared with Benford's law (gray bars).

Makous says of the above data in Figure 4, that which might also be said of Figure 5, namely, “either [a] these numbers were not made up, or else [b] whoever made them up was more sophisticated about such probabilities than the typical contemporary scientist<sup>245</sup>.” He also thinks that the period covered by the long life-span genealogies was “perhaps brief in historical perspective<sup>246</sup>.” This indicates he allows for an absence of gaps, or a near absence of gaps in the genealogies, and this is a difference between us and so a qualification I must make to his work. Given that I consider the names of Gen. 5 & 11 are Divinely made selections from much longer genealogies (I Chron. 16:15-18; Ps. 105:8,9; Luke 3:36), for these names I would have to say *some element* of the second possibility “b,” *supra*, is present in the first 18 names, not because the numbers are artificial, but because they are selections by God of many more unnamed generations. But given that Makous has taken a wide sample of 41 names till the end of II Chronicles, which includes the last 23 names from Terah to Manasseh which includes some still quite high ages such as e.g., 205 (Terah), 175 (Abraham), 137 (Ishmael) 180 (Isaac), 147 (Jacob), 110 (Joseph), 137 (Levi), 133 (Kohath), 137 (Amram), *et al*, overall this would still indicate the first possibility, “a,” *supra*. Therefore overall, it looks like God made selections for the first eighteen names in Gen. 5 & 11, which more generally reflect a distribution of natural numbers that is then consistent with those of these following 23 names. While this is an important qualification that Makous does not make, it means that in broad terms I can still concur with his basic finding, namely, “Like any empirical finding, the results are not absolutely conclusive, but the mathematical properties of these numbers favor natural origin. In other words, the Biblical longevities as a set, are likely to be true<sup>247</sup>.” As a religiously conservative Protestant who upholds the absolute authority and infallibility of Holy Writ, once again, I would stress that the authority of Scripture requires no such additional mathematical numerological witness in order to be believed as correct and true. However, it is still of some interest to note that though this

<sup>245</sup> *Ibid.*, p. 122.

<sup>246</sup> *Ibid.*, pp. 124-125.

<sup>247</sup> *Ibid.*, p. 129.

mathematical numerological methodology is “not absolutely conclusive,” nevertheless, it means that a methodology of extra-Biblical mathematical probabilities testifies to the fact that *more probably than not*, the numbers used for the long life-spans of the ancients recorded in the Bible are genuine.

The issue of why or how at a scientific level the ancients lived longer is speculative and something *we do not know*. But a number of theories have been raised.

One conjecture, put forth by Josephus, is that of diet, for he conjectures that “their food was then fitter for the prolongation of life” (*Antiquities* 1:3:9). It must be said that it was to inhibit “man” “lest he put forth his hand, and take also of the tree of life, and eat, and live for ever,” that “Therefore the Lord God sent him forth from the garden of Eden” (Gen. 3:22,23). Some consider this indicates that some elixir of life was in that tree of life; but others consider eating the tree of life was eating of a sacramental symbol of a covenant of works that man with original righteousness (Gen. 2:25; 3:7,21; Eccl. 7:29) was able to keep, but which fallen man with a sinful nature (Ps. 51:5; Rom. 5:12-14; 7:14-25) is entirely unable of keeping as seen by the fact that it was reissued at Sinai in order to drive men to cry out for mercy under the everlasting covenant of grace (Matt. 19:16-22; Rom. 5:20,21; Gal. 3:17-29). Of course, it is also possible to argue for both of these views. But whatever one thinks of such matters, the partaking of the tree of life indicated God was giving them bodily immortality. Without now entering into further discussion of this matter, we cannot doubt that diet is a component of health and longer life in more general terms (Dan. 1:4,5,8-16). Therefore, if these ancients were living in Greater Eden now under the waters of the Persian Gulf, it is possible that they had some foods now lost to us that helped them to live longer, and possibly some of these foods were taken with them when they left Greater Eden, and they were subsequently lost to man. Certainly the idea that those who remained in the post Noachic Flood region of Greater Eden and who were cultivating crops, may have had access to some food those who left to become hunter-gatherers did not; and the fact that initially when other men later left the Persian Gulf during the Holocene to bring civilization to e.g., Mesopotamia, they may have had such foods with them for at least some people, are ideas consistent with *Long Life-Spans Model A*, i.e., the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this privilege. However, whether or not any such special dietary advantage of a certain type of long-life producing food was or was not relevant, is by any means certain.

But given that man was originally a fruitarian (Gen. 1:29); and then after the fall a vegetarian (Gen. 3:18) till after Noah’s Flood (Gen. 9:3), it is also of some interest to note that Ross calculates than due to the higher heavy element concentrations in meat, if men ate meat they could not live more than “a few hundred years,” so that a vegetarian diet would be needed to go with the longer life spans in Gen. 5 & 11<sup>248</sup>. If Ross’s calculations are correct, the fact that Shem lived to 600 (Gen. 11:10,11), Arphaxad to 438 (Gen. 11:12,13), Salah to 433 (Gen. 11:14,15), Eber lived to 464 (Gen. 11:16,17), Peleg to 239 (Gen. 11:18,19), Reu to 239 (Gen. 11:20,21), Serug to 230 (Gen. 11:22,23), Nahor

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<sup>248</sup> Ross, H., *The Genesis Question, op. cit.*, p. 119.



to 148 (Gen. 11:24,25), and Terah to 205 (Gen. 11:26,32), would indicate that the post-diluvian privilege of being able to eat meat (Gen. 9:3), either was not availed upon by those with the long life-spans, or was not very much availed upon, till the time of Peleg. If so, this *might be the origin of vegetarianism among most of the heathen Hindus*, who might have originally thought that by these means they would extend their life spans<sup>249</sup>. I shall return to this point when considering the possible impact of the Vela supernova eruption, *infra*. Suffice to note at this point, that *possibly* diet was a reason.

A second speculation with regard to the long life-spans by Josephus was that, “God, afforded them a longer time of life on account of their virtue and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the Great Year is completed in that interval” (*Antiquities* 1:3:9).

Once again, this is a conjecture consistent with *Long Life-Spans Model A*, i.e., the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this privilege, since it is clear that e.g., the debased Adamites who left the Persian Gulf region on my Out-of-Eden model following Noah’s Flood, such as the Cro-Magnons dated to *c.* 33,000 B.C. with a Cro-Magnon idol also dating from this time, were greatly debased and *living like animals*, having adopted satyr beast cultural practices of being hunter-gatherers. While it is possible that God was extending the life-spans of at least some in Greater Eden for the reason that they were engaged in noble acts of learning, as conjectured by Josephus, it may not necessarily have been the acts of education that Josephus here speculates, but possibly either some others, or some others *in conjunction with* the ones suggested by Josephus. We simply do not know.

Consider e.g., the case of the priest Jehoida. He lived to be 130 years of age (II Chron. 24:15) and this was very rare in his day and age, as seen by the fact that not only the average age was 70 or 80 (Ps. 90:10), but on the basis of other death dates of notable figures recorded before and after his death that we know of e.g., David who lived to 69/70 (II Sam. 5:5; I Chron. 29:27), Rehobaom who lived to 57/58 (II Chron. 12:13,16), Jehoshaphat who lived to 59/60 (II Chron. 20:31), Jehoram who lived to 39/40 (II Chron. 21:5,20), and Uzziah who lived to 67/68 (II Chron. 26:1,3,21). Hence Jehoida’s age of 130 was clearly remarkable. He lived at a time when a usurper had engaged in the deadly sins of “seditions” and “murders” (Gal. 5:20,21); and Jehoida’s wife was hide from the evil Athaliah when she went on her sad rampage of murder and sedition against

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<sup>249</sup> If so, some similar ideas in some form also exist today in the Seventh-day Adventist Church. This is one of the four major cults, and as part of their more general Judaizing seen in their keeping of “the Jews’ preparation day” of Friday (John 19:42) and connected Jewish “sabbath” “days” (Gal. 4:10; Col. 2:16) of Saturday, in theory they seek to restrict people to Jewish dietary laws of “clean” and “unclean” meats (Lev. 11; Deut. 14:1-20). But in practice, as part of their more general asceticism seen in their forbidding of tea, coffee, and alcohol (Col. 2:16,20-23), they also seek to promote vegetarianism as part of what they call, “The Health Message.”

“the seed royal” (II Chron. 22:10-12). In II Chron. 23 & 24, Jehoida anointed Joash as king on a sabbath day, on which he ensured there was high level security in order to protect the king from the evil usurper, Athaliah. After anointing him in the temple, Jehoida proclaimed, “God save the king” (II Chron. 23:3-11). The usurper Athaliah learnt of the coronation, “rent her clothes, and said, Treason, Treason” (II Chron. 23:12,13). “Then Jehoida the priest brought out the captains of hundreds that were set over the host” of the army, and had the evil usurper queen executed, though he “said, Slay her not in the house of the Lord” (II Chron 23:14,15). After the Restoration, Jehoida “made a covenant between” himself, “all the people,” and the newly anointed “king,” Joash, “that they should be the Lord’s people” (II Chron. 23:17). He also re-established proper temple worship “as it is written in the law of Moses” (II Chron. 23:18) i.e., he acted in accordance with the revealed will of God.

“Joash did that which was right in the sight of the Lord all the days of Jehoida the priest” (II Chron. 24:2). And in accordance with Old Testament Jewish law allowing bigamy (Exod. 21:10; Deut. 21:15), “Jehoida took for him two wives; and he begat sons and daughters” (II Chron. 24:3), although such polygamy was later banned under New Testament Christian law (e.g., Matt. 19:9; I Cor. 7:2; I Tim. 3:2). Even as under the properly running Establishment Principle of a Church-State nexus (Ps. 2:10-12), Jehoida had earlier influenced the State under Joash to act in accordance with Divine Law “as it is written” in the Bible (II Chron. 23:18), so too the State under Joash influenced the Church under Jehoida to act “according to the commandment of Moses” in making a “collection” (II Chron. 24:6-12; see Exod. 30:12-16). “But Jehoida waxed old, and was ... an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house” (II Chron. 24:15,16). Sadly, “after the death of Jehoida,” “the king” was corrupted. “And they left the house of the Lord God of their father, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass” (II Chron. 24:17,18). Thus there was great apostasy (II Chron. 24:19-22). God thus had a reason for giving long life of 130 years to Jehoida, at a time when as far as we know, none of his contemporaries, nor near contemporaries, received this privilege. Hence the big point that Josephus makes, namely, that the life-spans of those in Gen. 5 & 11 may have been extended because they did things pleasing to God, may well be correct. But once again, we do not have a clearly confirmatory Scripture that means this is certainly or necessarily the case in the more general case of relevant ancients, even though we can say that they certainly were not *so evil* that God reduced their life-spans like he did the miscegenationists of Gen. 6:3. Thus *Long Life-Spans Model A*, i.e., the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this privilege; stands up well next to Josephus’s second suggestion.

A third conjecture has to do with genetics. Thus Walter Markous (2011) touches on elements at the heart of it when he says “a difference in the genes controlling aging

seems a necessary condition for extreme longevity<sup>250</sup>.” So too, Hugh Ross *et al* (2001) refers in the context of the Biblical long life-spans, to the fact that “Researchers ... have been able to extend the life span of fruit flies by about 40% ..., scientists manipulated the fruit flies’ functional and physical units of heredity passed from parent to offspring” thus affecting the “genes, causing their mitochondria to produce more SOD and catalase<sup>251</sup>.”

Thus the third speculation with regard to the long life-spans is the issue of hereditary genetics. We know that *on average*, a person whose parents are, what in a relativistic sense are called, “long-livers” into their 90s, or 100s, are more likely to have children who also live into their 90s or 100s, persons who live into their 80s are more likely to have children who live into their 80s, and so on down to 70s or 60s. This is a general and not absolute rule, and where the two parents live quite different age lengths and die by natural means, it is less clear for their children’s life spans. On the *Long Life-Spans Model A* favoured by myself i.e., the fact that one group of selected Adamites lived hundreds of years does not mean or imply that all their contemporary Adamites enjoyed this privilege; we see some like Noah (950, Gen. 9:29) and Shem (600, Gen. 11:10,11) living 100s of years, while some of their contemporaries lived to only 120 years (Gen. 6:3); and likewise, we see Aaron living to 133 (Num. 33:39) and Moses to 120 years (Deut. 34:7), when most of their contemporaries lived to only 70 or 80 years (Ps. 90:10); it seems to me that hereditary genetics may well be *at least one* relevant factor. That is because it is more specific to the particular long life-span persons in question, rather than something more general to mankind like Ross’s supernovae, *infra*.

That some changes in genetics affected all men, not just the long livers, is arguably seen in the changes to the laws of incest. For while parent-child incest was always forbidden (Gen. 19:20-38), close relatives such as brothers and sisters were formerly permitted to marry, as all men descend from Adam and Eve who e.g., had “sons and daughters” (Gen. 5:4) that intermarried. But such incest was later forbidden in Moses’ time in Lev. 18 & 20, when Moses says the average age was 70 or 80 (Ps. 90:10), even though some long-livers, including himself, lived well beyond this average. While

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<sup>250</sup> Makous, W., “Biblical Longevities: Empirical Data or Fabricated Numbers?,” *op. cit.*, p. 126; citing Haigis, M.C. *et unum*, “Mammalian Sirtuins-Emerging Roles in Physiology, Aging, & Calorie Restriction,” *Genes & Development*, Vol. 20, No. 21, 2006, pp. 2913-2921; & Kerberlein, M., *et unum*, “Aging Is Risky Business,” *Science*, Vol. 326, 2009, pp. 55-56.

<sup>251</sup> Superoxide Dismutase (SOD) is an enzyme which converts the superoxide ion, and converts it into hydrogen peroxide. The SOD is thus part of the cellular antioxidant defence system. Catalase is an enzyme that converts hydrogen peroxide into water; and so once again, this enzyme is part of the cell’s antioxidant defence system. Ross, H., Rana, F., & Deem, R., “Long Life Spans: ‘Adam Lived 930 Years and Then He Died,’ New Discoveries in the Biochemistry of Aging Support the Biblical Record,” *Facts For Faith*, Reasons To Believe, California, USA, Issue 5, 2001, as modified by RTB in March 2005; citing Robinson, B., *et unum*, “Mitochondria, Oxygen Free-Radicals, Disease & Ageing,” *Trends in Biochemistry*, Vol. 25, 2000, pp. 502-508 (<http://www.godandscience.org/apologetics/longlife.html>).

such incest appears to have been forbidden for a number of reasons, of which genetics was only one, nevertheless, it seems to me that there are some indicators to the effect that such close unions were now more genetically hazardous than they had previously been, and so there had been some kind of diminution in the strength of men's genes, so that their genes were now in some sense weaker. Connected with this, for genetic reasons a man and his wife might now be biologically required to have children within a closer time range, and so in sociological terms, the possibility of e.g., a brother leaving home and not knowing his little sister very well, and then meeting her as an adult, and marrying her, may have become a less probable possibility. Hence I think some kind of changed genetics, e.g., brought about supernaturally by God, or just reflecting natural deterioration over time consequent upon the Fall, i.e., man's genes may no longer have been as strong, is *possibly* a reason.

If so, while this third speculation is consistent with *Long Life-Spans Model A*, i.e., the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this privilege; given that such incest laws applied widely, it may indicate that *there is something* to the claims of *Long Life-Spans Model B*, i.e., the life-spans of those in Gen. 5 & 11 are regarded as generally representational of the life-spans of all contemporary Adamites. Specifically, I am suggesting that *possibly* at the same time that one group of post-diluvian Adamites were living hundreds of years, their contemporaries outside of Greater Eden, possibly like some of those living in Greater Eden, might e.g., have been living to 120 years; and then God acted to reduce the long-livers to something around 200, and simultaneously reduce the mass of mankind down from about 120 to about 100; and then when the long-livers were reduced to 120 or 130 years, God further reduced the mass of mankind down to 70 or 80. While this is conjecture upon conjecture, I nevertheless think that the changed incest laws *might* reflect something like this happening, though I stress that this is speculative, and may be wrong. We simply do not know, and are guessing, though I hope with reasonable guesses, rather than wild guesses like the fourth conjecture, *infra*.

A fourth conjecture is certainly what I would regard as a wild speculation, and not one that I would be prepared to seriously entertain. This fourth conjecture with regard to the long life-spans is mentioned by Walter Markous, though I am even less enthusiastic about it than he is. It is harnessed to both a *Long Life-Spans Model B*, i.e., the life-spans of those in Gen. 5 & 11 are regarded as generally representational of the life-spans of all contemporary Adamites; and also to a young earth creationist claim of "flood geologists" Whitcomb & Morris that I am unable to regard as either Biblically possible or scientifically serious, to wit, that there was an alleged "protective canopy" of water was over the earth before Noah's Flood<sup>252</sup>. The Biblical objection I have to this theory is that on the Local Earth Gap School model found in Part 1 of this work, the World of Eden was still cloudy after the thick fog of "darkness" (Gen. 1:2b-5) rose on Day 2 (Gen. 1:6-8); and then on Day 4 (Gen. 1:14-19), these clouds disappeared and the sun, moon, and stars became visible (cf. Job 9:7,9). Thus in Eden *before the Fall* there

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<sup>252</sup> Makous, W., "Biblical Longevities: Empirical Data or Fabricated Numbers?," *op. cit.*, citing Whitcomb & Morris's *The Genesis Flood* (1961), *op. cit.*, pp 399-405.

appears to have always been a cloudless blue sky, or possibly a blue sky with the odd small white cloud<sup>253</sup>. Therefore, the possibility of some kind of “protective canopy” is not possible, since it would also act to block out the sun and stars, so that if e.g., it was an alleged water vapour canopy, it would make the world constantly overcast. Thus on the creation model endorsed in this work, this theory lacks Biblical plausibility.

A scientific objection to the young earth creationist alleged “protective canopy” theory, has also been raised by old earth creationist Hugh Ross. Ross calculates that any such theoretical canopy which was sufficiently substantial to protect man from the harmful effects of life-reducing radiation coming through the atmosphere of Earth, either would dissipate upwards into outer space if it was made of water vapour, or come plummeting down to the Earth in one very big CRASH’n’SMASS!<sup>254</sup> Thus this theory lacks scientific plausibility. Hence I reject it for both Biblical and scientific reasons.

A fifth speculation with regard to the long life-spans is put forth by old earth creationists Hugh Ross with regard to a Vela supernova eruption. Once again it is harnessed to a *Long Life-Spans Model B*, i.e., the life-spans of those in Gen. 5 & 11 are regarded as generally representational of the life-spans of all contemporary Adamites, though as I shall further discuss in due course, *infra*, it is *possible* that some elements of it *might* be relevant to, and usable in, a *Long Life-Spans Model A*, i.e., the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this privilege.

Ross refers to how in a supernova explosion of a star, it throws out cosmic rays, and that indeed 99% of all cosmic rays are from such stars; and that these cosmic rays are harmful to man and easily damage body protein, and so might act to reduce men’s life-spans. The closest such supernovae to the planet earth is in the constellation, Vela, about 1,000 light years from earth; and so the Vela supernova explosion was the closest ever experienced here on earth. Ross said it was dated in 1981 by G. Robert Brakenridge to be at about 8,400-12,000 years ago, or *c.* 6,400-10,000 B.C., and so when in 1990 Ross was dating Noah’s Flood within a range of 6,400-10,000 B.C., he first raised the idea that cosmic rays from this Vela supernova eruption may be responsible for reducing the life-spans of the post-diluvians on a *Long Life-Spans Model B*<sup>255</sup>.

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<sup>253</sup> See Vol. 1, Part 1, Chapter 3, “The Second of Seven Keys to understanding Gen. 1-11,” section f, “The meaning of ‘heaven(s)’ in Gen. 1:1, and ‘made’ and ‘set’ on the Fourth Creation Day in Gen. 1:16,17,” *supra*.

<sup>254</sup> Ross, H., *The Genesis Question*, *op. cit.*, pp. 119 & 157.

<sup>255</sup> Hugh Ross’s *The Flood* (1990), *op. cit.* (cassette 1); citing G. Robert Brakenridge’s “Terrestrial-Paleoenvironmental Effects of a Late Quaternary-Age Supernova,” *Icarus*, Vol. 46, 1981, pp. 81-93.

But then in *The Genesis Question* (2001), Ross said Brakenridge's dates of *c.* 6,500-12,500 B.C.<sup>256</sup>, had failed to take into account a certain matter<sup>257</sup>, resulting in a 1995 re-calculation by three X-Ray astronomers in Germany who in 1996 dated the Vela supernova eruption at either *c.* 7,000-25,000 B.C. i.e., *c.* 16,000 B.C. +/- 9,000 years, or *c.* 23,000-35,000 B.C. i.e., *c.* 29,000 B.C. +/- 6,000 years<sup>258</sup>. There was then a third study by four radio astronomers in the United Kingdom, who in 1996 dated the Vela supernova eruption at *c.* 20,000-27,000 B.C. . Thus Ross estimated that the most likely date for the Vela supernova eruption was about 20,000-30,000 years ago or *c.* 18,000-28,000 B.C. i.e., *c.* 23,000 B.C. +/- 5,000 years. Ross then says he considers "that the Vela supernova plays a major role in shortening human life spans," and "this measurement" "may rank as our most accurate means for determining when (approximately) the Flood occurred<sup>259</sup>." And on the basis of this Vela supernova explosion, he gives as his revised dates for Noah's Flood, *c.* 20,000-30,000 years ago, or *c.* 18,000-28,000 B.C.<sup>260</sup>.

Ross & Rana repeated these dates for Noah's Flood and the Vela supernova explosion occurring *c.* 23,000 B.C. +/- 5,000 years in 2005<sup>261</sup>. However, these revised Noah's Flood dates do not match with Ross & Rana's revised Adamic dates of 100,000-10,000 years ago<sup>262</sup>, and their claim with regard to Adamites, that "humanity appeared

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<sup>256</sup> The upper end of Brakenridge's dates are 2,000 years more in Ross's reporting of him in 2001 than in 1990. This looks like one of those memory slips or typographical errors in Ross's work common to all we frail and fallen human beings. But due to prioritizations within my time constraints, I have not further researched this matter to find out which of these is the correct date from Brakenridge's work.

<sup>257</sup> Brakenridge thought that after the supernova eruption, the remaining neutron star core did not move across our line of sight, with the consequence that he did not look at the possibility that the Vela supernova's gas and dust might have significantly disturbed the motions of the material ejected. Ross considers this a defect in his calculations.

<sup>258</sup> The discrepancy between these two dates results from differences used for calculating the movement of the neutron star relative to the supernova's ejection of material.

<sup>259</sup> Ross, H., *The Genesis Question, op. cit.*, pp. 122-123; citing Aschenback, B., *et al*, "Discovery of Explosion Fragments Outside the Vela Supernova Remnant Shock-Wave Boundary," *Nature*, Vol. 373, 1995, p. 588; & Lyne, A.G., *et al*, "Very Low Braking Index for the Vela Pulsar," *Nature*, Vol. 381, 1996, pp., 497-498.

<sup>260</sup> *Ibid.*, pp. 177 & 187.

<sup>261</sup> Ross & Rana, *Who Was Adam?, op. cit.*, pp. 47,120.

<sup>262</sup> *Ibid.*, p. 52.

explosively about 40,000 years ago<sup>263</sup>, i.e., in a post Noah's Flood context. That is because this Adamite date of *c.* 38,000 B.C. is based on a picture of what Ross & Rana regard as man (and I regard as satyr beasts) appearing in the fossil record about 40,000 years ago *outside their proposed Noachic Flood area*, so that if taken to its logical conclusion, if the Vela supernova explosion occurring *c.* 23,000 B.C. +/- 5,000 is regarded as synchronizing with Noah's Flood, then all of mankind would then have to go back to this central location for an anthropologically universal flood of Noah about 30,000-20,000 years ago. This is not what they claim, and so it is really a case of the matter not having been well thought through.

Moreover, not all agree with Ross that Brakenridge's dates of *c.* 6,500-12,500 B.C. are in need of the same degree of revision for the reason Ross and others give. For instance, as at October 2013 the *Wikipedia* article discusses early work done on the Vela supernova remnant by Sydney University, Australia, in 1968; and then considers that the Vela supernova eruption is best dated at about 11,000-12,300 years ago, or *c.* 9,000-10,300 B.C., i.e., dates that are clearly within Brakenridge's original 1981 calculated range, although more refined<sup>264</sup>. Thus Ross's view of the best date is only one of a number of possibilities. Furthermore, Ross's claim that the Vela supernova explosion occurred *c.* 23,000 B.C. +/- 5,000 years is not really what even his own research dates indicate. If one excludes Brakenridge's dates (and Ross is critical of his dates by 2001), the range of dates on these conflicting results is *c.* 35,000-7,000 B.C. i.e., *c.* 21,000 B.C. +/- 14,000 years, or if one includes Brakenridge's dates, *c.* 35,000-6,500 B.C., i.e., *c.* 20,750 B.C. +/- 14,250 years. But if one rounds off the dates that includes Brakenridge's dates, i.e., *c.* 20,750 B.C. goes to *c.* 21,000 B.C., and +/- 14,250 years goes to +/- 14,000 years, one ends up with the same broad range irrespective of whether or not one does or does not include Brakenridge's dates, i.e., *c.* 21,000 B.C. +/- 14,000 years or *c.* 35,000-7,000 B.C. . But *c.* 21,000 B.C. +/- 14,000 years is somewhat larger in scope than Ross's claim that this data supports dates of *c.* 23,000 B.C. +/- 5,000 years, even though Ross's narrower dates are inside the Vela supernova's wider possible eruption dates. *However, something of Ross's basic point can still be saved and used as a potentially valuable conjecture by him.*

On my range of dates, Noah dates to *c.* 50,000 B.C. +/- 16,000 years, with a best estimate date for Noah's Flood on the presently available data of *c.* 35,000 B.C. . On these dates, especially my best estimate on the presently available data of *c.* 35,000 B.C., if the Vela supernova eruption occurred *anywhere in this widest possible range of c.* 35,000-7,000 B.C., it *might* be a contributory factor to the shortening of men's life-spans, even though we cannot be sure about exactly what, if anything, its impact actually was on man's life-span. In discussing the third speculation, *supra*, I state in harmony with *Long Life-Spans Model A*, i.e., the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this

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<sup>263</sup> *Ibid.*, p. 80.

<sup>264</sup> "Vela Supernova Remnant," *Wikipedia*; as last modified 19 Oct. 2013 ([http://en.wikipedia.org/wiki/Vela\\_Supernova\\_Remnant](http://en.wikipedia.org/wiki/Vela_Supernova_Remnant)).

privilege; is not inconsistent with a shred of truth being in *Long Life-Spans Model B*. Specifically, I raise the *possibly* that at the same time that one group of post-diluvian Adamites were living hundreds of years, their contemporaries outside of Greater Eden in the area now under the Persian Gulf waters, might e.g., have been living to 120 years; and then God acted to reduce these long-livers to something around 200, and simultaneously reduce the mass of mankind down from about 120 to about 100; and then when the long-livers were reduced to 120 or 130 years, God further reduced the mass of mankind down to 70 or 80. If so, it is *possible*, though *by no means certain*, that the Vela supernova eruption of c. 35,000-7,000 B.C. i.e., c. 21,000 B.C. +/- 14,000 years, may have been a factor in this *overall reduction of the life-spans of two distinct groups of persons living quite disparate ages*. Of course, this is highly conjectural, and may well be wrong. Therefore, whether or not Ross is correct on this issue, I think we should thank him for here making a valuable suggestion with this speculation about Vela supernova eruption *possibly* being a factor in decreasing men's life-spans, even though it is conjectural and we cannot be sure whether it is or is not relevant to the reduction of men's life-spans.

In this context, I earlier noted that if Ross' calculations are correct about meat eating limiting men's lives to "a few hundred years" due to higher heavy element concentrations in meat, then the fact that Shem lived to 600 (Gen. 11:10,11), Arphaxad to 438 (Gen. 11:12,13), Salah to 433 (Gen. 11:14,15), Eber lived to 464 (Gen. 11:16,17), Peleg to 239 (Gen. 11:18,19), Reu to 239 (Gen. 11:20,21), Serug to 230 (Gen. 11:22,23), Nahor to 148 (Gen. 11:24,25), and Terah to 205 (Gen. 11:26,32), would indicate that the post-diluvian privilege of being able to eat meat (Gen. 9:3), either was not availed upon by the long-liver group, or was not very much availed upon them, till the time of Peleg. We read of "Peleg," that "in his days was the earth divided" (Gen. 10:25); and I think Hugh Ross is certainly correct, and indeed at his very best, to see in this the dividing of the New World of the Americas from the Old World as a consequence of rising sea levels near the end of the Late Ice Age which cut the land bridge from Siberia in East Asia to Alaska in North America. Ross thinks this land bridge existed from c. 38,000 B.C. to 9,000 B.C. across the full length of the Bering Strait<sup>265</sup>, and if so, it was in place for the duration of what I take to be the best estimate for Noah's Flood on the presently available data of c. 35,000 B.C.; although some, while agreeing with the lower end of Ross's range, think it existed for a shorter period than this before c. 9,000 B.C. . However, whatever the length of time was that this land bridge was in place, the general crossings on it which I identify in Volume 1, Part 2, Chapter 21, *infra*, as the Plukt Olive Leaf Rainbow Gate, seem to have been from c. 12,000 B.C. to 9,000 B.C. . Thus this would date Peleg to c. 9,000 B.C., at which time "was the earth divided" (Gen. 10:25) by the closure of the Plukt Olive Leaf Rainbow Gate.

The dating of Peleg to c. 9,000 B.C. is significant because it is clearly within the broad range of dates for the Vela Supernova eruption of c. 21,000 B.C. +/- 14,000 years, although more at the lower end preferred by, for instance, *Wikipedia* (2013) of c. 9,000-10,300 B.C., than Ross (2001 & 2005) who prefers a more middle range of c. 18,000-28,000 B.C. . Thus on the one hand, I am not suggesting that the Vella Supernova did

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<sup>265</sup> Ross, H., *The Genesis Question, op. cit.*, pp. 177-180.



explode either inside the preferred range of *Wikipedia* (2013) at *c.* 9,000-10,300 B.C., or inside the preferred range of Ross at *c.* 18,000-28,000 B.C., since *I do not know* when it exploded inside the range of *c.* 7,000-35,000 B.C. i.e., *c.* 21,000 B.C. +/- 14,000 years. But on the other hand, I do note that because there was an exponential decay rate in the life-spans of the long-livers living to 100s of years, and quite possibly, though not certainly, a parallel reduction of the short-livers from e.g., 120 then to 100, and then to 70 or 80, it is *possible* that irrespective of when this Vela Supernova erupted in the range of *c.* 21,000 B.C. +/- 14,000 years, that it *might* have had some sort of impact as a contributory factor in the reduction of men's life-spans. Therefore with qualifications that Ross himself does not make, I think Hugh Ross's basic speculation that the Vela Supernova eruption of *c.* 21,000 B.C. +/- 14,000 years may be relevant to the reduction of men's life-spans, should be taken seriously as a reasonable conjecture on the presently available data. However, this conjecture is *by no means certain*. Once again, *we simply do not know*.

Importantly, we ought not of necessity to limit the matter of the long life-spans to just one factor or one conjecture, since it is possible that multiple factors were relevant. Notably, Josephus conjectures two factors, saying that the long life-spans may have been from both the fact that "God, afforded them a longer time of life on account of their virtue and the good use they made of it," and "because their food was ... fitter for the prolongation of life<sup>266</sup>." And so too Ross speculates multiple factors, for he links his conjecture about the Vela Supernova eruption of *c.* 21,000 B.C. +/- 14,000 years with his speculation about vegetarianism being an integral element of diet for living more than "a few hundred years," and also adds a biochemical conjecture<sup>267</sup>. Thus both Josephus and Ross think that, for instance, diet was *one* factor, but *not the only* factor. But one thing we can be absolutely certain about, is that it was by the supernatural power of Almighty God, that in some way he gave these long life-spans to those in Gen. 5 & 11 and later.

Therefore, of the two models for long life spans, namely, *Long Life-Spans Model A*, in which the fact that one group of selected Adamites lived hundreds of years, does not mean or imply that all their contemporary Adamites enjoyed this privilege; and *Long Life-Spans Model B*, in which the life-spans of those in Gen. 5 & 11 are regarded as generally representational of the life-spans of all contemporary Adamites; I consider the Biblical evidence strongly favours *Long Life-Spans Model A*. But I also accept that it is possible to argue for *Long Life-Spans Model B*, and others have done so, such as young earth creationists Whitcomb & Morris, and old earth creationists Ross & Rana, even though I think that they are *probably* wrong. But I also find that even when men had their lives reduced for sin, they might still live a long time, seen in the fact that the miscegenationists engaging in racially mixed marriages between Cain's race and Seth's race had their life-spans reduced to 120 years (Gen. 6:3), not e.g., 60 or 70 years. Therefore, I allow that the clearly sinful group who upon leaving the Persian Gulf region of Greater Eden after Noah's Flood on my Out-of-Eden model and first found in the

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<sup>266</sup> Josephus's *Antiquities* 1:3:9.

<sup>267</sup> Ross, H., *The Genesis Question, op. cit.*, pp. 119-125.

fossil record as the Cro-Magnons from c. 33,000 B.C., for their sins of idolatry and adopting satyr beast hunter-gatherer culture, may have only had their life-spans reduced to 120 years, although this is not certain. But if so, it would mean that there was an exponential decay in their life-spans from e.g., an average of 120 to an average of 100 to an average of 70 or 80; paralleling the exponential drop in the long lives evident in Gen. 5 & 11, and thereafter in other Old Testament figures. While we can be confident that this was brought about by the supernatural power of Almighty God, we can only conjecture what factors he may have used, and indeed there may have been multiple factors at work.

## CHAPTER 15

### *Race Creation: Antediluvian racially mixed marriages (Gen. 6) & the God imposed solution of linguistic and race based nations (Gen. 9 & 10).*

A short discussion of race creation has been made in Volume 1, Part 2, Chapter 6, section c, subsection iv, Heading B, “Did God create diverse human races? A short preliminary discussion,” *supra*. Some matters of relevance are found in Volume 1, Part 2, Chapter 21, *infra*; and a more detailed discussion will be made which includes a more detailed racial classification system and discussion on the sin of racially mixed marriages in Volume 2, Part 5<sup>268</sup>.

There is a general, though not absolute, race-language nexus when one is looking at the historic races of man. Thus the Japhetic or Aryan Linguistic Family, together with the Caucasian languages of the Caucasus region broadly cover Japheth’s white Caucasian or Aryan race (*Head Hair*: wavy and of various colours: orange or red, black, light brown, dark brown, blonde; *Facial & body hair*: abundant male facial and body hair; *Head size*: variable; *Nose*: narrow; *Prognathism* or jaw protrusion: slight; *Eyes*: variable, usually blue, green, or brown; *Skin*: white; *Stature*: variable). However, others have sometimes learnt a Japhetic tongue. E.g., a miscegenation area from white Japhetic Aryan tribes intermingling with Shemitic Elamite Dravidian Australoids from India (*Head Hair*: wavy to woolly & black; *Male facial & body hair*: moderate to medium; *Head size*: narrow; *Nose*: broad; *Prognathism*: medium; *Eyes*: brown; *Skin*: dark brown; *Stature*: medium). This produced the northern Indian admixed Aryan-Dravidian race, which uses the Japhetic tongue of Sanskrit although they are clearly a mixed race.

Or if one looks at the Hamito-Semitic Linguistic Family, one sees many of the tongues derived from Noah’s sons Ham and Shem, such as the Semitic tongues of Hebrew, Assyrian, and Arabic, or the Hamitic tongue of Egyptian. (This also includes

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<sup>268</sup> See also my sermons, “8 hate attacks on the traditional values of a Christian marriage: 2/8 – Inter-racial,” of 24 Oct. 2013 (Mangrove Mountain Union Church, N.S.W., Australia); & “King James Version – Vol. 4 Textual Commentary (Matt. 26-28),” of 6 Feb. 2012 (<http://www.sermonaudio.com/kingjamesbible>).

some further diversity of tongues following the Tower of Babel, as discussed in Volume 1, Part 2, Chapter 19, *infra*.) It is clear that the names of Noah's three sons have colour codes. "Japheth" has the idea of "shining" or "brightness" and conveys the idea of whiteness; "Ham" has the idea of "heat" and being burnt black; and Shem has the idea of being light brown. For example, in the Semitic tongue of Assyrian one finds *ippatu* means "white" and *samu* means "olive coloured," and this further helps us isolate the word-plays of Japheth as "white," and "Shem" as light brown. Thus the Hebrew *shemen* can have the meaning of "olive" (I Kgs 6:23,31,32,33), and in comparison with the Assyrian, this Hebrew word-play therefore indicates that Shem was "olive" coloured or light brown. Or in Hebrew "Ham" is *Cham* which is like *chom* meaning "heat" or "hot," as does *cham*, that is, being burnt and thus black; and in Egyptian Ham is like the word "black" in the Hieroglyphic's *kem*; Demotic's *kemi*; Thebes' *keme*; or Memphis's *kheme*; and in Arabic, *ahamm*, which in the feminine is *hamma*, means "black."

Thus, for example, in *The International Standard Bible Encyclopaedia* (1929, reprint 1996), T.G. Pinches takes the view that "Japheth" is a word-play on Hebrew *japhah* meaning "fair," and indicates Japheth's descendants are "white," and [quote] "Shem means 'dusky,' ... Japheth 'fair,' ... Ham 'black'" [unquote]<sup>269</sup>. Or Fausset of the *Jamieson, Fausset, & Brown* commentaries, refers in his *Critical and Expository Bible Cyclopaedia* refers to the classic Hebrew lexicon of "Gesenius" in saying "Japheth" comes "from *yaphah* [*japhah*] 'to be fair,' from the fair complexion of Japheth and his descendants<sup>270</sup>" (see also *japheh* from *japhah*); and I would also note that Hebrew *japha'* means "shine," and *jiph'ah* means "brightness". And we also see something of this in the Japhetic Linguistic Family's tongue of Greek, which likewise conveys the Hebrew idea of "Ham" referring to "heat" in the sense of being burnt black, because the Greek word for an "Ethiopian" found in both the Greek Septuagint translation of the Old Testament and also the New Testament in Acts 8:27, is *Aithiops*, which means to "scorch" the "face," i.e., a "black-face."

Importantly, this is an artistic summary. Thus it does not e.g., mean all Hamites are black, indeed the Hamites of North Africa on the Genesis 10 *Table of Nations* are light-brown Mediterranean Caucasoids (and subdivide into further quaternary races of varying skin colours, as will be further discussed in Volume 2, Part 5). And likewise, nor does it mean that all Shemites are light-brown, as e.g., the Shemitic Elamites on *The Table of Nations* (which are the progenitors of the Australoids, for instance, the Dravidians of India, or the Aborigines of Australia,) are dark brown to black. Thus it is a God given artistic summary of racial diversity, the white Japhethite, the light brown Semite, and the black Hamite. While leaving more detailed discussion of this to Volume 2, Part 5, for our immediate purposes it is important to note that this means that so called

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<sup>269</sup> Orr, J. (General Editor), *The International Standard Bible Encyclopaedia*, 1929, Hendrickson Reprint, USA, 1996, Vol. 2, p. 1324, "Ham;" Vol. 3, p. 1568, "Japheth;" Vol. 4, p. 2759, "Shem."

<sup>270</sup> Fausset, A.R., *The Critical and Expository Bible Cyclopaedia*, Hodder & Stoughton, London, UK [undated, c. 1910], p. 328, "Japheth."

“naturalistic” Darwinian explanations for race origins are to be rejected. That is because it is clear that race creation was brought about by the miraculous power of God.

It is also to be noted that in God’s creation of races as seen in *The Table of Nations*, they are divided into racial families, and from this they are also given certain territorial boundaries and tongues. But to this the qualification is made in Gen. 9:27 that “God shall enlarge Japheth, and he shall dwell in the tents of Shem,” a prophecy seen in e.g., the white settlement of Australia, New Zealand, or North America.

In terms of the nexus to racially mixed marriages, it is to be noted that two sins of the antediluvians are isolated for our special attention in Gen. 6. These are “violence” (Gen. 6:11,13) and the mixed marriages between “the sons of God” i.e., the elect race of Seth (Gen. 4:25-5:32) and “the daughters of men” (Gen. 6:2) i.e., the race of Cain (Gen. 4:16-24). The sons of God terminology is likewise used of the Israelites (Deut. 14:1), even when, like here in Gen. 6, they were in religious apostasy (Hosea 13:4,12,13)<sup>271</sup>. And as discussed at Part 2, Chapter 19, section c, *infra*, it is also clear from the Hebrew usage of “man (*’adam*)” in Gen. 6:3 and “men (*’enowsh*) of renown” in Gen. 6:4, that the Hebrew requires that the reference here is contextually to “man” or “men” or “Adamites,” *not* “half-men” or “half-Adamites.” Thus the claim of some that “sons of God” here refers to angels (Job 1:6; 2:1; 38:7), is contextually not possible. It is also contrary to the laws of genetics for spirit beings to be able to cross-breed with humans, and indeed suchlike would be a form of cross-species sodomy incapable of producing offspring.

Importantly, we are also given clarification on both of these two sins of Gen. 6 in the solution imposed by God after the Flood. We know that the “violence” (Gen. 6:11,13) included murder from the solution imposed in Gen. 9:6 making murder a crime to receive capital punishment. “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6; cf. Rom. 13:4 “for he beareth not the sword in vain” with Rom. 13:9, “Thou shalt not kill;” & Rev. 13:10). It is also possible that the words of Gen. 9:5 *might* be part of an inference that at least some of this killing may have been from trained animals which killed at their human master’s command, “And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man.” However, this is not entirely clear, since it is also possible that Gen. 9:5 was so written because men were now going out into the old out-of-bounds region of the *King’s Royal Parklands* where a man might be killed by an animal, and if so, this means that the animal is to be hunted down and killed. This second possible meaning *definitely* applies to Gen. 9:5, whereas the first possible meaning is unclear and speculative.

And with respect to the racially mixed marriages of Gen. 6, the God imposed solution of Gen. 9 & 10 is raced based nations with a linguistic cultural heritage, generally in geographically segregated group areas. These thus form racial families (Gen. 10:32), and in this context “families” (Gen. 12:3) thus means “kindreds” (Acts 3:25) or “nations” (Gal.

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<sup>271</sup> See Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision E, heading “The actual meaning of the sons of God & daughters of men in Gen. 6:2,” at subheading “View 3.”

3:8) i.e., race and cultural based nationalism or patriotism. This solution of Gen. 9 & 10 also acts to clearly show that the concern in Gen. 6 was that of racially mixed marriages between Cain's race and Seth's race.

Bernard Ramm (d. 1992) claims, "The Table of Nations" "gives no hint of any Negroid" or "Mongoloid" "peoples"<sup>272</sup>." This is clearly incorrect since e.g., "Ham" is the father of Negroid "Cush" (Gen. 10:6; cf. the same Hebrew root word, *Ku $\bar{u}$ wsh* rendered in the AV as "Ethiopia" or "Ethiopian" in e.g., Jer. 13:23). With respect to the Mongoloids, the matter requires some further consideration of Scripture, but in view of the fact that Ramm's claims are contextually used by him to deny that Noah's Flood was anthropologically universal, this matter shall be covered now, rather than deferred to Volume 2, Part 5.

In the first place, given that there is a common ancestry to those on Noah's Ark back to e.g., white Japhetic Caucasian Caucasoids (Gen. 10:4); light brown Semitic Mediterranean Caucasoids from Shem (Gen. 10:22), dark brown Australoids from Shem via Elam (Gen. 10:22), Mediterranean Caucasoids from Ham (Gen. 10:6), and black Negroids from Ham via Cush (Gen. 10:6,7); it follows that we are clearly looking at a Flood that affected the ancestors of three of the five secondary races inside the primary race of man, and so one can confidently say that it was anthropologically universal. Therefore on these general racial principles those who deny this such as, for example, Bernard Ramm, are clearly incorrect.

And in the second place, we also have some relevant Scriptural teaching on the Mongoloid secondary race (*Head Hair*: black & straight; *Prognathism*: medium; *Eyes*: brown; *Skin*: brown). The pug nosed Mongolian ethnic race artistically types the Mongolic quaternary race (e.g., the Chinese ethnic race), and has large broad flattish faces, and skin that is a yellowish hue of brown, especially in old age, and so contrasts with the Japanese and Korean ethnic races (which do not belong to the Mongolic quaternary race) who have lighter brown skins. In turn this Mongolian quaternary race artistically types the Mongolic tertiary race of North-East Asia (*Male facial & body hair*: slight; *Head size*: broad; *Nose*: medium; *Eyes*: slanty shaped; *Stature*: below average), and includes in this tertiary race: Mongolians, Chinese, Koreans, and Japanese. In turn this Mongolic tertiary race types the Mongoloid secondary race (which has five tertiary races: Mongolic; Malaysians of South-East Asia and the Malay Archipelago; Eskimos of North-East Asia and the North American Arctic; and the Ainu of north Japan). Let us therefore now consider the question, *From Whence Cometh the Mongolic Kindreds?*

In the New Testament, we have a clear reference to merchants of the Silk Route that extended from Pagan Rome through a series of merchants back to the silk merchants of China in Revelation 18:11,12, and more broadly this refers to the "silk" "merchants of the earth;" who together with other "merchants" of the ancient world, *prophetically type* the "merchants" who at the end of time "weep and mourn over" the fall of Papal Rome's empire. Here "silk" is Greek *serikos* or *sirikos*, from *Ser*, or plural *Seres*. The Seres are mentioned in Strabo as the people from whom silk was obtained by the ancients (Strabo,

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<sup>272</sup> Ramm, B., *The Christian View of Science & Scripture*, *op. cit.*, p. 234.

516, 701). Our English word, “Seric,” for the Chinese, comes from the Greek *serikos* (silk) via the Latin *sericus* (“made of silk” or “Chinese”). The renowned Silk Route stretched from Pagan Rome in Western Europe to China in East Asia over a distance of some 4,000 miles or 6,400 kilometres starting from Sian (also spelt Xian or Hsian, in Shensi Province), and cities are known to have existed in the area of Sian since the 11th century B.C. . Thus the relevant “silk” “merchants” of Rev. 18:11,12 in the time of Pagan Rome who type the future “merchants of the earth” at the time of the collapse of Papal Rome, would have included Mediterranean silk merchants, Indian silk merchants, and Chinese silk merchants. That is, the silk traders included, but were not exhausted by, reference to the Chinese silk merchants. But the East Asian ethnic group ultimately known as the starting point of these “silk” “merchants” were the Chinese; for the Silk Route linked the East Asian and Western European civilizations, and so represents an early recorded contact between Caucasoids of the ancient world and Mongoloids of the Far East.

The Chinese word for silk is *se* or *sei*, sometimes transliterated *ssu*. This becomes in Korean, *sir*; and in Mongolian, *sirkek*<sup>273</sup>. Does the similarity of the Greek *ser* and *serikos* / *sirikos*, to the Korean, *sir* and Mongolian, *sirkek* respectively, indicate the terminology or pronunciations of certain Chinese silk merchants; or is it just a quaint coincidence of transliteration adaptation of the Chinese *se* or *sei* into these tongues? Either way, it means that the Chinese were being named in the Greek tongue in e.g., Rev. 18:12, after their commodity of silk, i.e., they were being called something like “the silkoes.”

In the Old Testament, the “S” and “n” consonant sounds of Shan most likely gave rise to the description of the Chinese as the “Sinim” in Isa. 49:12. “Shan” (now known as “Sanmenxi” / “San-Men-Hsia”) is the name from ancient times for the narrow mountain pass, located where the Yellow River flows down to the North China Plain from the Loess Plateau<sup>274</sup>. The Province of Shensi or Shaanxi in China means, “Land west of Shan,” i.e., Chinese “Shaanxi” = “Shan” + *xi* (west). (The nearby city of Sian was a silk producing city, and while it too has a “SN” sound in Sian, this was a much later name of 1369 A.D., for the earlier city known as “Feng-hao” which dates to c. 1,100 B.C. . Near it are the famous terracotta warriors of the 3rd century B.C.<sup>275</sup>.) Shensi (Shaanxi) is west of Shan,

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<sup>273</sup> Morris, W., (Editor), *The American Heritage Dictionary*, American Heritage Publishing Company & Houghton Mifflin Company, New York, 1969, p. 1205, “silk.”

<sup>274</sup> “Shaanxi,” *Wikipedia* (<http://en.wikipedia.org/wiki/Shaanxi>).

<sup>275</sup> During the Zhou / Chou Dynasty (1111-255 B.C.) it was called “Feng-hao;” during the Han Dynasty (206 B.C – 220 A.D.) it was known as “Chang’an,” also sometimes called “Xijung;” from 581 A.D, known as “Daxing” during the Sui Dynasty; then from 618 A.D. it again became known as “Chang’an” during the Tang Dynasty; then during the Yuan Dynasty (1270-1368 A.D.) it was first called “Fengyuan,” then “Anxi,” then “Jingzhao;” and did not become known as “Sian” or “Xi’an” till 1369 A.D. under the Ming Dynasty. Though renamed in 1928-1930 as “Xijing,” it reverted to its Ming Dynzaty name of “Sian” or “Xi’an” in 1943. “Xi’an,” *Wikipedia* (<http://en.wikipedia.org/wiki/Xi'an>).

and Shan is now known as e.g., “San-Men-Hsia” or “Sanmenxi,” and it means “The Gorge of Three Gateways,” a name derived from the two islands that divide the Yellow River three ways. In Chinese legend, Yu the Great (c. 2,200-2,100 B.C.), used a spiritual axe to cut this mountain ridge three times, so as to create the Shan Gorge in order to prevent massive flooding<sup>276</sup>. Therefore, I think the Chinese are here being named with reference to Shan. The Chinese have references in their records to silk production to a time earlier than the middle third millennia B.C., i.e., before c. 2,500 B.C.<sup>277</sup>, and so this identification by Isaiah is to a silk producing group of Chinamen.

However, some dispute any identification of the “Sinim” in Isa. 49:12 as the Chinese, and instead try to claim the “Sinim” refer to either the southern location of Sin / Pelusium (Ezek. 30:15,16), or the southern location of Syene / Aswan (Ezek. 29:10; 30:6; so rendered in Isa. 49:12 in the Dead Sea Scrolls, Qumran Cave 1, & New International Version). By contrast, those who like William Gesenius, Franz Delitzsch, Cheyne<sup>278</sup>, or myself, consider that this refers to an eastern group, usually identify the Chinese. In terms of stylistic analysis of Isa. 49:12, it is notable that in the Book of Isaiah, “north” goes with “south,” and “east” goes with “west” as respective opposites. Thus Lucifer seeks to “ascend” to “the north,” but is “brought down” in the opposite direction i.e. southward, “to hell” (Isa. 14:12-15). Or Isaiah says, “they shall fly ... toward the west; they shall spoil them of the east together” (Isa. 11:14). This stylistic pattern is clearly seen in Isa. 43:5,6, “... I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.” Hence when we look at Isa. 49:12, the natural way to read it inside Isaiah’s writing style is to understand “from far” as the south, and “from the land of Sinim” as being east:

Behold, these shall come from far [in the south]:  
And, lo, these from the north  
And from the west;  
And these from the land of Sinim [in the east].

Therefore the most natural interpretation of the “Sinim” in Isa. 49:12 is of *an eastern* people, not a southern people.

On the one hand, the reference in Isa. 49:12 does not specify silk in connection with the Sinim, and so it would be possible to speculate that they were known in the Middle East at this time for some other reason. But on the other hand, the Chinese were silk producers at this time, and it might be reasonably asked, If the Sinim were not known in Isaiah’s day for their silk, then what were they known for in the Middle East at this time? Thus in terms

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<sup>276</sup> “Sanmenxia,” *Wikipedia* (<http://en.wikipedia.org/wiki/Sanmenxia>).

<sup>277</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Silk.”

<sup>278</sup> These three authors cited in *Brown-Driver-Briggs Hebrew & English Lexicon* at *Ciyiniym*.

of a *contextual historical inference*, I think it reasonable to conclude that on the balance of probabilities, Isa. 49:12 infers that there was a Silk Route to China operating in Isaiah's day in the 8th to 7th centuries B.C., but I also accept that this *contextual historical inference* cannot be conclusively proven to a skeptic of my view on just this reference in Isa. 49:12.

Given that Isaiah wrote in the 8th to 7th centuries B.C., this raises the question of whether this identification of the Chinese with its silk producing city of "Feng-hao" (since the 14th century A.D. known as Sian,) as the "Sinim" of Isaiah 49:12, is matched by any references to silk in the Old Testament at, or after this time? The Book of Ezekiel was written in the 6th century B.C., and there is good reason to believe that it refers to "silk" brought from an earlier silk road that reached to the Sinim of China.

In St. Jerome's Latin Vulgate, the Latin root word *sericum* is used for "silk" in Rev. 18:12; and the same Latin word is used at Ezek. 27:16, "The Syrian was thy merchant by reason of the multitude of thy works, they set forth precious stones, and purple, and broidered works, and fine line, and silk (Latin, *sericum*), ... in thy market" (Douay-Rheims Version). The word that St. Jerome here translates as Latin "*sericum* (silk)," is Hebrew "*buwts* (בִּוּיץ)," and *prima facie* means "fine linen," though using the Latin Vulgate as a Hebrew Lexicon from ancient times, we here have an ancient witness to the fact that in a derivative sense, the Hebrew *buwts* may mean "silk." When this is taken with the reference to the "Sinim" of Isaiah 49:12, it also shows that we have an ancient witness to the fact that the Silk Route of the sixth century B.C. passed through Syria where there were silk merchants.

Furthermore, in Rev. 18:12,15,16 we read of the "merchandise of ... fine linen (Greek noun, *bussos*), and purple, and silk (Greek *serikos*), and scarlet ... . The merchants of these things, which were made rich by her, shall stand afar off ... saying, Alas, alas, that great city, that was clothed in fine linen (Greek adjective, *bussinos*, from noun *bussos*), and purple, and scarlet, and decked with gold, and precious stones, and pearls." What, for our immediate purposes is significant about Rev. 18:12,16, is that it uses Greek *bussos* and *bussinos* from *bussos*, to mean "fine linen" in contrast to and distinction with, the associated presence of Greek *serikos* for "silk."

When we then look at relevant references to the Book of Ezekiel in the Greek Septuagint, we find that Ezek. 27:16 (LXX) is not a sufficiently literal rendering for our purposes, and it omits all reference to "fine linen" (AV) or "silk" (Latin Vulgate, *sericum*). Thus it reads, "even men as thy merchandise, from the multitude of thy trading population, myrrh and embroidered works from Tharsis: Ramoth also and Chorchor furnished thy market" (Brenton). However, we find that the Greek *bussos* is used at Ezek. 16:10; 27:7; and the Greek *bussinos* from *bussos* is used at Ezek. 16:13. The reference in Ezek. 27:7 is to "fine linen (Greek *bussos*) ... from Egypt," and so bearing in mind the dual usage of Greek *bussos* (fine linen) and *serikos* in Rev. 18:12,16, such a contrast to, and distinction with, "fine linen" in the Greek Septuagint at Ezek. 27:7 (Greek *bussos*, LXX), is consistent with a reference to "silk" in the Latin Vulgate at Ezek. 27:16 (Latin *sericum*, Vulgate). Thus both stylistic analysis of Ezek. 27:7,16 with Rev. 18:12,16, and also the known contact



with the Chinese “Sinim” of Isaiah 49:12, act as confirmatory factors in support of St. Jerome’s translation of “silk” in Ezek. 27:16.

Furthermore, this stylistic analysis of both Rev. 18:12,16 and Ezek. 27:7,16, in turn acts to help us better understand Ezek. 16:10,13, where in the Greek Septuagint, we once again find there is a contrast to, and distinction with, “fine linen” (Greek *bussos* & *bussinos* from *bussos*) and another fabric, Greek, *trichaptos* (τριχαπτος). The Greek, *trichaptos* means “divided in three places<sup>279</sup>,” and *trich-aptos* is used for something “plaited” or “woven of hair<sup>280</sup>” or “a fine veil of hair<sup>281</sup>” which Liddell & Scott think is its meaning here in Ezek. 16:10,13. Thus Brenton’s translation of *trichaptos* at Ezek. 16:10,13 as “silk” is interpretive in that he first concludes that the fibres of the silk fabric are here being referred to as woven or plaited strands of fine hair; and in contrast to this interpretation, Liddell & Scott think some kind of “fine veil of hair” is meant at Ezek. 16:10,13. Therefore *prima facie* Brenton could be right or wrong in his view that *trichaptos* here means “silk,” but either way it is only one possible interpretation of what is meant by the vagaries of *trichaptos* at Ezek. 16:10,13. These two references are the only two times that Greek *trichaptos* is used in the Septuagint, and I consider the implication of stylistic analysis of the usage of *bussos* with *trichaptos* as at Rev. 18:12,16 in the context of no other usage of *trichaptos* in the Septuagint, in the wider context of having determined the presence of “silk” in the Book of Ezekiel from Ezek. 27:16 in the Latin Vulgate, is that in Ezek. 16:10,13, Greek *trichaptos* might reasonably be said to mean “silk,” even though this is not the only possible reasonable interpretation. And certainly Brenton renders Greek *trichaptos* at Ezek. 16:10,13 as “silk” (Brenton’s Greek & English Septuagint).

Therefore, in this context using the Greek Septuagint as a Hebrew Lexicon from ancient times (in conjunction with reference to the Greek New Testament and Latin Vulgate), we find that if Greek *trichaptos* does mean “silk” at Ezek. 16:10,13, then it is translating the Hebrew *meshiy* (מִשְׁיָא). At this point it then becomes significant that these two verses of Ezekiel 16 are the only two times *meshiy* is used in the Hebrew Old Testament, and in Jewish Rabbinical tradition, the Hebrew *meshiy* is understood to mean “silk<sup>282</sup>.” This Jewish Rabbinical tradition of the Hebrew thus acts as a confirmation of what is only one of multiple reasonable possibilities of its meaning in the Greek Septuagint, so that when these factors of the Greek and Hebrew are put together, it then becomes reasonable to conclude that *the balance of probabilities* “silk” is the meaning at Ezek.

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<sup>279</sup> Liddell and Scott’s *A Greek-English Lexicon* at *trichaptos* (Pseudo-Callisthenes).

<sup>280</sup> *Ibid.*, at *trich-aptos* (Pherecrates’ *Comicus*, 5th century B.C.).

<sup>281</sup> *Ibid.*, at *trich-aptos* (e.g., Greek Inscriptions, Vol. 2, 287, A 53, Greek Island of Delos in the Aegean Sea, 3rd century, B.C.).

<sup>282</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at *meshiy*; citing W. Nowack’s *Hebräische Archäologie* 1:124.

16:10,13 in both the Hebrew and the Greek Septuagint. And indeed, “silk” is the meaning given for Hebrew *meshiy* by the learned William Gesenius (d. 1842)<sup>283</sup>.

However, in their revision of Gesenius’s Lexicon, *Brown-Driver-Briggs* speak disparagingly of this Jewish Rabbinical tradition, saying, “whether this is based on actual tradition is dub[ious] (etym[ology] unknown).” But as a religiously conservative Protestant Christian who believes in the Divine Preservation of Holy Scripture (Isa. 40:8; I Peter 1:25), I have a lot more confidence in, and respect for, Jewish Rabbinical tradition with respect to the meaning of Hebrew words, than do religious liberals like Brown, Driver, & Briggs. On my understanding of the Divine Preservation of Holy Scripture, the Jews have played a special role in the preservation of the Hebrew and Aramaic of the Old Testament (Rom. 3:1,2; 11:1,2,29), and the Gentiles have played a special role in preserving the Greek and Latin of both the Old Testament (e.g., Greek Septuagint, mainly Eastern Christendom; or Latin Vulgate, mainly Western Christendom) and New Testament (Greek, mainly Eastern Church; Latin, mainly Western Church). Unlike the gift of prophecy which existed only in, and around, Bible times (Dan. 9:24; Luke 11:49-51; I Cor. 13:8; Eph. 2:20; Rev. 11:4 cf. Ps. 119:105); so that Divine Inspiration is limited in time to the prophets of the Holy Bible which is now the completed Word of God (II Tim. 3:16; Rev. 22:18,19); the gift of Divine Preservation is an ongoing gift of the Spirit. Therefore, without now elucidating on this matter further, the salient point for our immediate purposes is that my starting point in coming to such Jewish Rabbinical tradition, is one of having an initial far greater confidence in, and respect for, such Jewish Rabbinical tradition in terms of the meaning of Hebrew words, than do religious liberals like Brown, Driver, & Briggs. And when with respect to Ezek. 16:10,13, I add to this the afore mentioned analysis of the Greek New Testament, Greek Septuagint, and Latin Vulgate, all of which I take to be supportive of Hebrew *meshiy* meaning “silk” at Ezek. 16:10,13, it follows that I do not doubt the accuracy of the Jewish Rabbinical tradition of so understanding the Hebrew *meshiy* to here mean “silk.”

Before the Authorized King James Version of 1611 became *the* Protestant Bible of the English speaking world, as a general, though not absolute rule, the Bishops’ Bible was the Anglican Protestants’ Bible and the Geneva Bible was the Puritan Protestants’ Bible. Here at Ezek. 16:10,13, we find that the Hebrew *meshiy* is rendered as “silk” in the Bishops’ Bible, Geneva Bible, and King James Bible. Their wisdom is thus to be here preferred over religious liberals like Brown, Driver, & Briggs, who here substitute stubborn opposition to traditional Hebrew views for serious intellectual analysis, or “modern” versions such as e.g., the highly unreliable New International Version.

Given that the Spirit of God identified the Chinese for us through reference to “silk (Greek *serikos*)” in Rev. 18:12 as something like “the silkoes;” and in Isa. 49:12 as the “Sinim” in connection with the silk producing area of Shensi in China; it is certainly logical to ask, Has this same Spirit of God who as the Third Divine Person of the Holy Trinity is “the Lord” (II Cor. 3:17; *Nicene Creed*), also identified for us the Mongoloids via the Chinese in this same way on *The Table of Nations* in Genesis 10?

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<sup>283</sup> *Ibid.*, at *meshiy*; citing Gesenius’s *Thesaurus Linguae Hebraeae*.

It must be said that the Mongoloid's ancestry in Gen. 10 is not as easily resolved as some of the races of man. However, this is complimented by some notable references to their location in the Book of Nature in connection with the *Cartographical Expressionistic Carved Land Features Divine Art Forms* discussed in Volume 1, Part 2, Chapter 21, *infra*. Africa is clearly Hamitic, under the patriarch Ham; and Europe is clearly Japhetic, under the patriarch Japheth. But Asiatic territory was given to Ham, under Canaan; to Japheth, with Magog and Madai; and Shem, with numerous descendants. Thus the question, *From Whence Cometh the Mongoloid?*, has not been answered uniformly by all Bible scholars, and hence we find e.g., that Bernard Ramm is bold to erroneously allege, "An examination of the Table of Nations of Gen. 10 discloses that no mention of the Mongoloid ... races is made," *supra*<sup>284</sup>.

Though my views have changed and matured over the years on where the Mongolic Group are to be found on *The Table of Nations*, for some years now I have rested in the conclusion that they a Shemitic race, coming from Aram's son in Gen. 10:23, "Mash," which is Hebrew *Mash* (מֶשֶׁךְ), found in the Septuagint as Greek, *Mosoch* (Μοσοχ); and in the Vulgate as Latin, *Mes*. When one compares the Hebrew Shemitic progenitor of Gen. 10:23, *Mash* (מֶשֶׁךְ), with the Hebrew word for "silk" in Ezek. 16:10,13, of *meshiy* (מֶשִׁי), with some revowelling it is certainly reasonable to conjecture that "Mash" was named after "meshiy," (n.b., the second vowel is the short "e" / ֵ in both *meshiy* / "silk" in Ezek. 16:10,13, *supra*, and *Meshek* / "Meshech" in I Chron. 1:17, *infra*) i.e., in consistency with the Old Testament practice of Isa. 49:12, *supra*, and New Testament practice of Rev. 18:12, *supra*, the Chinese are identified through reference to "silk." Thus in calling the Mongoloid Chinese "Mash" in Gen. 10:23, as with Rev. 18:12, *supra*, once again the Chinese are being named, this time in the Hebrew tongue, after their commodity of silk, i.e., they are being called something like "the silkoes."

If so, while it is true that that the Chinese in the first instance, and thereafter other Mongoloids descended from "Mash" in Gen. 10:20 no more speak an Aramaic tongue than do the Australoids descended from "Elam" in Gen. 10:20, it must be remembered that that these are dated *before* the Tower of Babel in Gen. 11, and hence this indicates the Semitic tongue of Aramaic is a post-Tower of Babel acquisition. As further discussed in Volume 1, Part 2, Chapter 19, "Nimrod & The Tower of Babel," *infra*, Gen. 11:1-9 refers to a local Middle East world and is primarily concerned with the origins of the Babylonian and Hebrew tongues, though may include some others of that region. Given that Aramaic is very similar to Hebrew, and Old Testament listeners and readers were meant to be at least bilingual in understanding both, it is reasonable to allow that it too was created at the Tower of Babel. Therefore this accounts for the linguistic diversity between Aramaic on the one hand, and the non-Aramaic tongues of Australoids from Elam and Mongoloids from Mash in Gen. 10:23. The further diversity in these Australoid tongues evidently came in

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<sup>284</sup> Ramm, B., *The Christian View of Science & Scripture*, *op. cit.*, p. 234.

connection with the creation of races and nations emanating from Gen. 10, though may well also represent evolution of languages from their base in various instances.

The equivalent of Hebrew *Mash* (מֶשֶׁךְ) in Gen. 10:23, “Mash,” is “Meshech” in I Chron. 1:17 which is Hebrew *Meshek* (מֶשֶׁךְ); in the Septuagint I Chron. 1:11-16, 17b-23 is generally omitted, although the Septuagint of Codex Vaticanus (4th century) includes these missing verses and the relevant reading at I Chron. 1:17b is Greek, *Mosoch* (Μοσοχ); and in the Vulgate this is Latin, *Mosoch*. The Hebrew form found in I Chron. 1:17 for Shemitic “Meshech” is identical to the form found in I Chron. 1:5 for Japhetic “Meshech,” where reference is made to “Magog, ... and Javan, and Tubal, and Meshech, and Tiras.” By this we know that it is northerly Japhetic Meshech referred to in Ezek. 27:12,13 in “Tarshish, ... Javan, Tubal, and Meshech,” in Ezek. 32:26 as “Meshech, Tubal, and all her multitude,” in Ezek. 38:2 as “God, ... Magog, ... Meshech and Tubal;” and in Ezek. 38:3; 39:1 as “Meshech and Tubal.” By contrast, in Ps. 120:5 we read, “Woe is me, that I sojourn in Mesech (Hebrew *Meshek*), that I dwell in the tents of Kedar.” The Hebraic parallelism between “Mesech” (AV) / “Meshech” and Kedar tells us that this is a southerly Shemitic location for we read of “Arabia, and all the princes of Kedar” (Ezek. 27:21) i.e., there was a Kedar in Arabia to which this seems to be referring in Hebraic parallelism with Meshech. Biblical Arabia broadly equates the Arabian Peninsula and thus borders the western side of the Persian Gulf. Thus one must distinguish between Japhetic Meshech in Asia, and in Arabia Shemitic Mash / Mesech / Meshech, *supra* & Mesha, *infra*.

In this context, it is notable that in Gen.10:30 Arphaxad’s Shemitic descendants via Joktan are said to have had “their dwelling from Mesha” which is Hebrew *Mesha*’ (מֶשָׁה), and though its location is disputed, it is considered by Strong (d. 1894) to be “a place in Arabia,” and regarded by Gesenius (d. 1842) as the “district *Mesene*, on Pers[ian] Gulf<sup>285</sup>.” Thus both the Hebrew *Meshek* of Ps. 120:5 which links to Shemitic “Mash” (Gen. 10:23) under the name of “Meshech (Hebrew *Meshek*) in I Chron. 1:17, and “Mesha” in Gen. 10:30 may be the same general area of Arabia near the Persian Gulf. If so, it is clear that if Shemitic Arphaxad’s descendants via Joktan (Gen. 10:22,24-26) “had their dwelling from Mesha” (Gen. 10:30), then the descendants of Shemitic Mash (Gen. 10:23) were not there since this was the area for Joktan’s descendants. But it is also clear that on *The Table of Nations* Moses sometimes gives names of racial national family descendants closer to his own day in the 16th century B.C. and thus there are certain gaps in these genealogies. *Therefore the implication is that the Mongoloid Mash gave his name to a region in Arabia near the Persian Gulf, but his race was no longer in that region by the 16th century B.C. as the descendants of Joktan then dwelt there.*

*This is consistent with my Out-of-Eden Persian Gulf model and indicates the Mongoloid Mash were probably in a region on the western side. Hence in one of the*

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<sup>285</sup> *Brown-Driver-Briggs Hebrew & English Lexicon at Mesha*’; citing Gesenius’s *Thesaurus Linguae Hebraeae* 823.

Holocene sea-oscillations the Mongoloids appear to have left this general area, but their name of the area, related to their progenitor, “Mash,” survived and outlived their presence there. The combination of their exit and remaining name, thus indicates that they were in an area now under the waters of the Persian Gulf, but which joins the area which retains their name. This may thus account for both the movement of Chinese out of the Persian Gulf area, and the Chinese Nuwa flood story of flood waters which in time became confused and bears some resemblances to a number of flood stories. Thus these Chinamen from probably *c.* 3,000 B.C. probably left due to local movements of the Persian Gulf shore-line and there was then some syncretism of this local flood story of Nuwa (female) with the similar name of the Biblical story of the flood of Noah (male). This type of corruption is typical of flood stories found all over the world. Thus these Chinamen then went to join their racial brethren in China who had earlier migrated out to China from the Persian Gulf. Thus the historical remnant we have of their old presence in a region joining Arabia which is now under the waters of the Persian Gulf, is that the nearby area on the dry land of the Persian Gulf’s west side remained named after them as “Mesha,” even though they did not reside there; something like the fact that the eastern side of the Persian Gulf remained named “Persia” after the Pison River (Gen. 2:11).

In this context, an interesting comment is found in Gen. 10:30 which says “Mesha, as thou goest unto Sephar (Hebrew *C<sup>e</sup>phar* / סֶפָרָ) a mount of the east.” Since it is mentioned in connection with Mesha in Arabia, both Strong’s Concordance and *Brown-Driver-Briggs* regard Sephar as a place in Arabia. But given that I consider “Mesha” is a western area of the Persian Gulf that borders the Persian Gulf, and before its flooding, went down under the waters of the Persian Gulf, if one went immediately east, one would go into the waters of the Persian Gulf. Thus I think that “Mesha, as thou goest unto Sephar a mount of the east” is pointing to a much further location to the east. How far east could it be? To the immediate north of the Persian Gulf, in the far south-west of Iran, is Abadan; and Tarshish in the south of Spain included an area around modern day Gibraltar. From Abadan west to Gibraltar in the area of “Tarshish” (Gen. 10:4) is *c.* 5,000 kilometres or 3,000 miles. And in the opposite direction towards “the east” (Gen. 10:30), then from Abadan east to “Shan” (now known as “Sanmenxi” / “San-Men-Hsia”) in north-east China is *c.* 5,800 kilometres or 3,600 miles. Therefore I think these type of distances are sufficiently proximate to each other to allow that “Sephar” could be somewhere in north-east China, and it is isolated because of a contextual appropriateness given the historical naming of “Mesha” (Gen. 10:30) by the Mongoloid silk producing Shemitic “Mash” (Gen. 10:23).

When under verbal inspiration from the Third Divine Person of the Holy Trinity, the Holy Ghost (Jer. 1:1,4,7,9; II Tim. 3:16), Moses wrote and made the relevant selections on *The Table of Nations* in Gen. 10, the Shang Dynasty was in north-east China.



The area of the Shang Dynasty in north-east China<sup>286</sup>.

The Shang Dynasty in North China Plain (traditional dates 1766-1122 B.C.; but dated variously from *c.* 1760-1520 B.C., to *c.* 1122-1030 B.C.; the latter part of this Dynasty from Pankang's reign also sometimes called Yin Dynasty), was the successor to the Xia (or Hsia) Dynasty; and the Shang Dynasty correlates in time with Moses. Though details on the Shang Dynasty are scarce, it is thought to have occupied several capital cities during its time. Its heathen religion maintained a corrupted form of the idea of sacrifice (Gen. 8:20), for like Cain's offering (Gen. 4:3,5) it was corrupted by religious impurity, so that they made sacrifices to five main recipients considered to have "power" over them: 1) The pagan god, Di; 2) nature powers such as mountain powers and the sun; 3) deceased Chinese dynastic lords; 4) predynastic Chinese ancestors; and 5) Chinese dynastic ancestors e.g., the concubines of a past emperor<sup>287</sup>. Notably then, Emperor Fa of the Xia (or Hsia) Dynasty ruled from 1747-1728 B.C., being the second last ruler of the Xia Dynasty<sup>288</sup>. Recognizing both this heathen devotion to mountains and former emperors, it would certainly be within reason to speculate that a mountain in north-east China may have been named in the Xia Dynasty as Xia-Fa in reference to him, and this name for the mountain being retained in the successor Shang Dynasty, this Xia-Fa mountain may then be "Sephar a mount of the east" (Gen. 10:30). Alternatively, as further discussed in Volume 1, Part 2, Chapter 16, "Some Gap Creationist type Stories & Flood Stories from around the world," section b, "Some Flood Stories from around the world," *infra*, the Chinese emperor, Fu-Hsi (or Xi), ruled according to one Chinese source for 115 years from 2,852-2,737 B.C., and according to another Chinese source from 2,952-2,836 B.C. . He was married to his sister called, Nuwa, both of whom are said to have been the only survivors of a great flood (cf. Gen. 6-8); and so with supernatural divine power they took dust of the ground in the form of clay to form human figurines, that then came to life (cf. Gen.2:7), and Fu-Hsi ruled over them. Among

<sup>286</sup> "Shang Dynasty," *Wikipedia* ([http://en.wikipedia.org/wiki/Shang\\_Dynasty](http://en.wikipedia.org/wiki/Shang_Dynasty)).

<sup>287</sup> *Ibid.*, citing Keightley, D.N., "The Making of the Ancestors: Late Shang Religion and Its Legacy," in Lagerwey, J., *Chinese Religion and Society: The Transformation of a Field*, Chinese University Press, Hong Kong, China, 2004, pp. 3–63.

<sup>288</sup> "Fa of Xia," *Wikipedia* ([http://en.wikipedia.org/wiki/Fa\\_of\\_Xia](http://en.wikipedia.org/wiki/Fa_of_Xia)).

other things, Fu-Hsi is said to have offered the first open-air sacrifices to heaven (cf. Gen. 3:21; 4:2-5; 8:20)<sup>289</sup>. Given the importance of Fu-Hsi to China, once again it is possible that in reference to him as “Xi” + “Fu,” there was a naming of “Sephar a mount of the east” (Gen. 10:30). While I admit these two possibilities are speculative, they are also clearly plausible, and would be contextually appropriate for *The Table of Nations* in regard to Gen. 10:23,30<sup>290</sup>.

If so, the words, “Mesha, as thou goest unto Sephar a mount of the east” (Gen. 10:30) indicates contact with China in Holy Moses’ day, and given the Chinese are being named in the Hebrew tongue in Gen. 10:23 as “Mash” after their commodity of silk, i.e., they are being called by the name of their progenitor as something like “the silkoes,” the description in Gen. 10:30 once again appears to be to an ancient Silk Route to China.

A final matter that I shall refer to in this section on race creation and *The Table of Nations* in this Volume 1, Chapter 15, is the global spread of the race of man. Looking at the anthropological evidence, the locations of diverse racial and linguistic groupings look like they spread out from somewhere around South-West Asia. Thus the Book of Nature is harmonious with the Book of Divine Revelation.

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Part 2, Chapter 1, section b, *supra*; the evidence of this Part 2, Chapter 15, is clearly consistent with what we would expect from *Guidelines 1, 9, & 12. Guideline 1*: “The fear of the Lord is the beginning of knowledge’ (Prov. 1:7) and ‘wisdom’ (Ps. 111:10). Though by God’s common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God’s grace, humbly put himself under the authority of God’s infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore ‘scoffers’ (II Peter 3:3), such as they that be far gone in an antisupernatural secularist paradigm, are to be rejected who would have Christian men to be ‘salt’ which ‘have lost his savour’ (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a

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<sup>289</sup> “Fu Xi,” *Wikipedia* (<http://en.wikipedia.org/wiki/Fuxi>).

<sup>290</sup> In saying this is “clearly plausible,” I am of course, writing from the perspective of, and within the paradigm of, a religiously conservative Protestant Christian who believes in the verbal inspiration of Scripture. By contrast, a religious liberal or other ungodly man, being spiritually blinded and hog-tied for hell, would be likely to be dismissive of this since what he regards as “plausible” is quite different. Thus e.g., the spiritually dead secularist would dismiss this as “a religious belief.” Many such persons would even go so far as to laugh at the plausibility of what I have here said is “clearly plausible;” “For as the crackling of thorns under a pot, so is the laughter of a fool” (Eccl. 7:6).

political science, a biological science, or other science. For suchlike is a God dishonouring 'science falsely so called' (I Tim. 6:21), to be abhorred of all good Christian men."

*Guideline 9:* "Man was created in an area of south-west Asia near the Tigris & Euphrates Rivers which are to the north of Eden (Gen. 2:14), and connecting rivers to the south down to Havilah (Gen. 2:11) on the Arabian Peninsula in what was later a Hamite-Semite shared border-regions western strip along the Arabian Peninsula (Gen. 10:6,7,22,29; 25:18; I Sam. 15:7); and also south down to Ethiopia (Gen. 2:13) which included both the later Hamite-Semite shared western border-regions strip along the Arabian Peninsula with Midian (Exod. 2:15,21; Num. 12:1; Hab. 3:7), as well as parts of continental north-east Africa (Gen. 10:6; Jer. 13:23). Therefore, a suitable place should be locatable in south-west Asia near Africa."

And *Guideline 12:* "Man was originally given a dominion mandate over the local 'earth' (cf. Gen. 41:56; Matt. 12:42) under the local 'heaven' (cf. Deut. 2:25; Col. 1:23) of the Edenic 'world' (cf. Isa. 23:17; Luke 2:1; Rom. 1:8) (Gen. 1:26-28; 2:8-14). But following Noah's Flood which was therefore geographically local to the region of Eden and anthropologically universal, man's dominion mandate was generously expanded by Almighty God to include the formerly out-of-bounds regions of The King's Royal Parklands beyond Eden, thus giving him a dominion mandate over the global 'earth' under the global 'heaven' (cf. Pss. 134:3; 146:6) of the planetary 'world' (cf. Ps. 89:11; Mark 16:15) (Gen. 9:1,11-17; 10:1-32). Therefore Adamites will be seen to spread out as an out-of-Eden group (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden,) to exercise dominion over the entire planet earth."

## CHAPTER 16

*Some Gap Creationist type Stories & Flood Stories from around the world.*

*a] Some Gap Creationist type Stories.*

*b] Some Flood Stories from around the world.*

*(Chapter 16) a] Some Gap Creationist type Stories.*

A comprehensive examination of all Creation or Flood Stories is beyond the scope of this work. However, it is notable that in creation stories from different infidel and heathen cultures and religions, there is a general agreement with the broad Biblical picture that the world in general (Gen. 1:1; 2:4) and any lesser parts of it (Gen. 1:2b-2:3),



were created by some being(s) with supernatural powers. For example, the infidel Mohammedans preserve the Story of Creation amidst the corruptions of Mohammed's Koran (7th century A.D.). Thus e.g., the Koran (Rodwell's translation, 1861 & 1876) says, "God" "hath created the heavens and the earth" (Sura 16:1,3). Or "God" is "maker of the heavens and of the earth" (Sura 35:1). Or "We created man: and we know what his soul whispereth to him." "We created the heavens and the earth and all that is between them in six days, and no weariness touched us" (Sura 50:15,37). And there is further agreement from different infidel and heathen cultures and religions in flood stories with the broad Biblical picture that the whole human race was killed by a universal flood except for a small number of individuals protected by some being(s) with supernatural powers (see Volume 1, Part 2, chapter 16, section b, *infra*). Thus different infidel and heathen cultures and religions have variously corrupted forms of both the Creation Story and the Noah's Flood Story. Notwithstanding their many corruptions, in a very broad and generalist sense they are of value in showing how man was charged to teach the story of the Creation and Flood to his descendants, and that these are clearly part of a broad human perception.

Without now considering creation stories more widely, we shall more narrowly just consider some Gap Creationist type stories. E.g., the heathen Hindu religion teaches that there has been endless *cycles of creations and destructions*. Thus the heathen *Institutes of Manu* say, "There are creations also and destructions of worlds innumerable; the supremely exalted Being performs all this with as much ease as if in sport, again and again, for the sake of conferring happiness<sup>291</sup>." This may well be a corrupted heathen form of the Biblical teaching about successive "generations" (Gen. 2:4), or "worlds" (AV), or "ages" (Heb. 1:2; 11:3) in Gen. 1.

Likewise, the heathen Burmese have a tradition of successive worlds. These worlds contain human beings or human being like creatures, for they maintain that "in every world, the ages" of the "kings" decrease sixty-four times, so that in each" world "there must be sixty-four kings of the name Maharajah<sup>292</sup>." This may be a heathen corruption of both the Biblical teaching of successive "generations" (Gen. 2:4) in Gen. 1:1; together with the fact evident in the genealogies of Gen. 5 & 11, that the ages of men have decreased since the Fall.

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<sup>291</sup> *Institutes of Hindu Law*, London, 1825, p. 13 (chapter 1, number 80); quoted in Wiseman, N. (Cardinal), *Twelve Lectures on the Connexion Between Scripture & Revealed Religion*, 5th edition, [Roman] Catholic Bookselling & Publishing Company and J. Mullany, Dublin, Ireland, UK, 1861, Fifth Lecture, pp. 247-307 at p. 283.

<sup>292</sup> Sangermano, V., *A Description of the Burmese Empire*, translated by W. Tandy with a Preface by N. Wiseman, first edition 1833, with a Preface added in 1884 by John Jardine, Judicial Commissioner for British Burma, reprinted at the Government Press, Rangoon (Yangon), Burma, 1924, p. 40; 1833 edition referred to in, Wiseman, N., *Twelve Lectures*, *op. cit.*, p. 283.

Another corrupted tradition, bearing some striking similarities with this Burmese story, comes from an Arabian tradition that forty pre-Adamite kings known as “Solimans” (after Solomon) ruled over a creation. Their paganized source is said to be the “Bird of Ages” whom they served<sup>293</sup>. Once again, this may be a corruption of the “generations” (Gen. 2:4) of Gen. 1:1, fused together with the pre-flood and post-flood patriarchs, and possibly one of the birds that went out from Noah’s Ark.

There is also a heathen Chinese tradition of a “first heaven” in which all was bliss and happiness, followed by a “second heaven” said to have begun, recounts, Rawlinson, “with a great convulsion, in which the pillars of heaven were broke, the earth shook to its foundations, the heavens sank lowered,” “stars changed their motions, the earth fell apart and the waters enclosed within its bosom burst forth with violence and overflowed<sup>294</sup>.” It is certainly possible that this is a corruption and fusion together of the “generations” (Gen. 2:4) of Gen. 1:1 (“first heaven” and “second heaven”) or Gen. 1:2b-2:3 (Edenic heaven), and Eden before and after the Fall, together with the pre-Adamite flood and Noah’s flood.

Due to their corrupted condition, we cannot be certain as to the extent that these type of heathen stories reflect the Biblical teaching of multiple “generations” (Gen. 2:4) in the “heavens and earth” “God created” in Gen. 1:1. However, they are consistent with the proposition that this idea was part of the original creation story, and later corrupted by these benighted cultures “who changed the truth of God into a lie” (Rom. 1:25). More generally, this is also true of their creation stories which are e.g., frequently connected to idolatry.

*(Chapter 16) b] Some Flood Stories from around the world.*

Writing in the first century A.D., the Jewish historian, Josephus, refers to Noah’s Flood (*Antiquities* 1:3:5), and then says, “Now all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean ... . Hieronymus the Egyptian, also who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. ... Nicolaus of Damascus, in his ninety-sixth book ... speaks ... ‘... of the Deluge ...’” (*Antiquities* 1:3:6; emphasis mine).

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<sup>293</sup> Custance, A.C., *Without Form and Void*, (1970), *op. cit.*, p. 182; citing Cumont, F., *Mysteries of Mithra*, Open Court, Chicago, USA, 1903, p. 112.

<sup>294</sup> *Ibid.*, pp. 182-3; citing George Rawlinson’s Bampton Lectures in Lord Arundell’s, *Tradition: Mythology and the Law of Nations*, Burns & Oats, London, England, UK, 1872, p. 328.

But it is also clear that relative to the correct Biblical account, a variety of corruptions have crept into these flood stories, so that e.g., they are sometimes amalgamated with local sites possibly from a local flood, much like the Samaritan Pentateuch corrupts the Biblical Pentateuch by adding in material to focus on Samaria. E.g., Josephus wrongly thought that Noah's Ark came to rest in "Armenia," which under the Roman Empire of his day was an area of west Asia north of Assyria to its south, north and north-west of Nineveh up to the eastern border of Cappadocia in western Asia Minor, then from the Black Sea slightly north of the most northern point of Cappadocia eastwards over to the Caspian Sea<sup>295</sup>. This is the northerly part of the Ararat mountain range which in general terms is the region also favoured for the resting site of Noah's Ark by a number of later creationists, e.g., old earth creationist Hugh Ross, and all young earth creationists who in general claim the Ark came to rest specifically in Mount Ararat; although on the model endorsed in this work, this area of Armenia is far too northerly a point of the Ararat (or Ararat-Zagros) mountain range to possibly be the correct place. But because he liked these local corruptions of the Flood story, Josephus cites them. Thus he says, "Berosus the Chaldean; ... when he is describing the circumstances of the flood, ... goes on thus: 'It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs.'" And "Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them, where he speaks thus: 'There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews wrote'" (*Antiquities* 1:3:6; emphasis mine).

That this story Josephus recounts from Nicolaus of Damascus is corrupt, and amalgamates local matters of a local flood story, is seen in the fact that on the one hand, reference is made to the fact that to this "great mountain in Armenia "many who fled at the time of the Deluge were saved." Clearly this is not the Biblical story in which only those on the Ark survived. But on the other hand, it appears to have been amalgamated with an oral account of Noah's Flood, since reference is also made to "one who was carried in an ark" and "came on shore upon the top of it;" so that Nicolaus of Damascus asks if this "might be" Noah "about whom ... the Jews wrote" (*Antiquities* 1:3:6). In terms of the local flood here amalgamated with the earlier Noah's Flood, this looks to me like it was probably the large local flood at Ur that was around Nineveh in the fourth millennia B.C. . The area of Ur (modern Tell al-Muqayyer) was excavated by Leonard Woolley in 1928-1929, who discovered a "clean water-laid" silt layer, varying in thickness from c. 11 to 12 feet or c. 3.35 to 3.65 metres. Woolley dated this to c. 3,500 B.C., and being a religious liberal, he formed the opinion that it was what he called, "the Flood of Sumerian history and legend, the Flood on which is based the story of Noah"<sup>296</sup>."

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<sup>295</sup> Dowely's *The Atlas of the Bible, op. cit.*, pp. 56-57, Map of "The Roman Empire," including Armenia which was outside the Roman Empire, and Cappadocia which was a client state of the Roman Empire, but not actually part of the Empire.

<sup>296</sup> Bailey, L.R., *Noah, op. cit.*, pp. 29, 33 (map), 36 (chart).

I would not consider that *without qualification* this Ur Flood of the mid fourth millennia B.C. is either the Biblical Flood or the Sumerian Flood (elements of which in connection with the Sumerian King List are further discussed in Volume 2, Part 6), but I do think it is highly likely that it is the local flood that was amalgamated with the story of Noah's Flood in the form found in Nicolaus of Damascus's writings. And I think it is notable that both the spiritually blind pagans referred to by Josephus in the first century A.D. as represented by Nicolaus of Damascus, and also a spiritually blind religious liberal like Woolley in the twentieth century, would both seek to amalgamate the anthropologically very limited local flood at Ur around Nineveh of the mid fourth millennia B.C., with the much earlier anthropologically universal Flood of Noah. It is significant because it has been the tendency of many spiritually blinded persons in many cultures over the centuries and millennia since the time of Noah's Flood, to so amalgamate the Story of Noah's Flood with some later local flood, and thus "muddy the waters" with respect to the details of Noah's Flood, while still retaining some knowledge of the earlier Biblical Flood of Noah in their amalgamated and corrupted flood story. Though the religious liberals like Woolley think they are giving some kind of "new insights" in their views amalgamating the Biblical Story of Noah's Flood with the Ur Flood of the mid fourth millennia B.C., in fact, they are reminding us that "there is no new thing under the sun" (Eccl. 1:9), and the Devil has simply done the same thing with them that he did in earlier times with others, but has put a different slant on it.

What then are we to make of Josephus's record of "Berosus the Chaldean," who "when he is describing the circumstances of the flood, ... goes on thus: 'It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs'" (*Antiquities* 1:3:6; emphasis mine)? In the first place it is clear that those involved in this trade were immoral persons since they were claiming that these bits of bitumen were some kind of "lucky charms" that bestowed magical qualities on their recipients for the "averting of mischiefs." Thus this was either a lie, or one species of witchery or sorcery; and either way, deadly sin. For of the deadly sin of dishonesty in violation of the Ninth Commandment of the Holy Decalogue (Exod. 20:16) we read, "all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 22:8; cf. Rev. 21:27; 22:15); and of the deadly sin of "witchcraft" in violation of the First Commandment of the Holy Decalogue (Exod. 20:2,3) we read, "they which do such things shall not inherit the kingdom of God" (Gal. 5:20,21), for "sorcerers" "shall have their part in the lake which burneth with fire and brimstone" (Rev. 22:8; cf. Rev. 22:15). And in the second place, it can only be concluded that these bits of bitumen were being supplied in connection with some kind of Mid East "con job" sale from a source entirely disconnected from the real Noah's Ark. Thus some slimy Middle East "con-men" were evidently involved in this "con job," either cashing in directly through the sale of such bits of bitumen, and / or indirectly by acting as paid guides to a location where there was such a bit of bitumen, and / or indirectly by operating in support tourist facilities such as e.g., inns or restaurants, that were patronized by these tourists seeking bits of bitumen that were fraudulently said to have come from the Ark of the Great Flood, and so these con-men were in deadly sin. For of the deadly sin of fraud in violation of

the Eighth and Ninth Commandments of the Holy Decalogue (Exod. 20:15,16; see “Do not steal, Do not bear false witness,” combined as “Defraud not” in Mark 10:19), we read, “thieves” “shall not inherit the kingdom of God” (I Cor. 6:9,10), and “all liars, shall have their part in the lake which burneth with fire and brimstone” (Rev. 22:8; cf. Rev. 21:27; 22:15).

Thus we see from Josephus’s *Antiquities* (1st century A.D.), that firstly, there are flood stories in many cultures, for he found that “all the writers of barbarian histories make mention of this flood and of this ark;” and secondly, that relative to the correct Biblical account, a variety of corruptions have crept into these flood stories, so that e.g., they are sometimes amalgamated with local sites from a local flood (*Antiquities* 1:3:6). *These basic principles on flood stories, evident from Josephus, have been found to more widely apply as a consequence of Western European man’s discovery of the wider global world.* Thus there are many flood stories from cultures around the world e.g., China in East Asia, Hawaii in the Pacific Islands, South America, and Australia, where there is a general agreement with the broad Biblical picture i.e., the whole human race was killed by a universal flood except for a small number of individuals protected by some being(s) with supernatural powers<sup>297</sup>.

For example, as documented in Filby’s *The Flood Reconsidered* (1970), reference is made to the Japanese book *Koji-Ki* in which various islands of the Pacific Ocean rise above the Flood waters; or at the southern tip of South America in Tierra del Fuego, where a flood story says all the earth other than one high mountain was flooded and only a few people saved; or the Voytaks of western Siberia whose flood story tells of Noj; or the “Hottentots of South Africa believe they are descended from Noh and Hingnoh while the Nama Hottentots have a deluge story ...<sup>298</sup>.” Or the Mongoloid-Caucasoid admixed Hawaiians have a flood story about “Nu-u, the one righteous man,” who lived when “the earth had become degenerate and wicked and had ceased to worship” their pagan god called “Cane.” Then the heathen god “Cane ... decided to allow Nu-u, the only righteous man, and his family to escape ... his wrath by making him build a great canoe ... with a house on it. He told him to stock it with supplies for himself, his wife Lili-Noe, their children, and the animals he wanted to take.” Then “the rains came and the waters rose and the oceans merged, ... and ... all mankind was destroyed.” After the flood, “Nu-u looked around and noticed dry land and the moon shining about it in all its splendour. Mistaking it for the face of” his pagan god, “Cane, ... he fell down and

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<sup>297</sup> Noorbergen, R., *The Ark File*, Pacific Press Publishing Association, USA, 1974, reprint: New English Library, London, UK, 1980, pp. 9,30-53,147; Filby, F.A., *The Flood Reconsidered*, Pickering & Inglis, London, 1970, pp. 37-58; Custance, A.C., *Noah’s Three Sons*, pp. 35,81,105-106 & *The Flood: Local or Global?*, pp. 67-98; or J.G. Frazer, *Folk-lore in the Old Testament*, Macmillan & Co., London, 1918, reprint: 1919. Frazer’s sceptical and incomplete work omits reference to e.g. Australia’s Northern Territory (see Robinson, R., *Aboriginal Myths & Legends*, Sun Books, Melbourne, 1966, pp. 85-90); but nevertheless records over 100 flood stories.

<sup>298</sup> Filby’s *The Flood Reconsidered*, *op. cit.*, pp. 50-51,53.

worshipped it. Watching Nu-u from on high, Cane became greatly displeased ... and cast down a rainbow and rode down on it to reprimand Nu-u ... . Nu-u explained, ‘I made a mistake I beg forgiveness.’” Then the pagan god “Cane smiled and returned to heaven the same way he came, *but left his rainbow as token of his eternal forgiveness.* Together with his three sons Nu-u repopulated the earth<sup>299</sup>.” It is also notable from this story, that as these Kanakas went into religious apostasy and associated moral turpitude, they seem to have started to greatly glorify evil Cain. Quite possibly because like Cain’s race in Gen. 6:1-3, they too were dirty miscegenationists, since the Kanakas of the Pacific Islands are an amalgamation of Caucasoid and Mongoloid elements; and hence their glorification of evil is thus found in the name of their pagan god, “Cane” i.e., Cain.

And as documented in Rene Noorbergen’s *The Ark File* (1974), the Chinese word for “ship” is the character of a “boat,” plus the character “eight” + “mouth,” indicating, that the Chinese who have a number of flood stories, understood that the first ship was a boat carrying eight persons (Gen. 7:13; I Peter 3:20)<sup>300</sup>. Consider e.g., the Mongoloid Chinese, discussed also in Part 2, Chapter 15, “Race Creation,” *supra*. The Chinese emperor, Fu-Hsi (or Xi), ruled according to one Chinese source for 115 years from 2,852-2,737 B.C., and according to another Chinese source from 2,952-2,836 B.C. . He was married to his sister called, Nuwa, both of whom are said to have been the only survivors of a great flood (cf. Gen. 6-8); and so with supernatural divine power they took dust of the ground in the form of clay to form human figurines, that then came to life (cf. Gen.2:7), and Fu-Hsi ruled over them. Among other things, Fu-Hsi is said to have offered the first open-air sacrifices to heaven (cf. Gen. 3:21; 4:2-5; 8:20)<sup>301</sup>. In the Hebrew there is both a male form of “Noah” as *Noach*; and a female form of “Noah” as *No‘ah* (Num. 27:1), from *nuwa*’, a wanderer; and this female form bears some notable similarity to the Chinese “Nuwa” of their flood story. The husband of Nuwa, Fu-Hsi is said to have lived 197 years, and this range of ages is found in Gen. 11 between Serug at 230 years (Gen. 11:22,23) and Nahor at 148 years (Gen. 11:24,25), who is followed by Terah at 205 years (Gen. 11:23,26,32) and Abraham (Gen. 11:26-32). Thus allowing gaps in the genealogies before Terah, the age range of Fu-Hsi could reasonably approximate someone before Abraham’s and Terah’s time by c. 800-1,000 years, and so a date for Fu-Hsi around 3,000 B.C. is certainly credible. And the fact that he is said to have married his sister also indicates that their genes were better at this time, and that the later incest laws against such unions were not yet needed.

The precise details of all the Persian Gulf’s movements are not known scientifically, and so there is dispute between different models, so that as further discussed in this Volume 1, Part 2, Chapter 17, *infra*, sea level maximums in the Persian Gulf are dated variously by different people in a range between c. 4,000-2,300 B.C. . But amidst such uncertainties, I favour a date c. 3,000 B.C. because of its intersecting agreement with the first appearance of certain domestic creatures that look to me like they

<sup>299</sup> Noorbergen’s *The Ark File*, *op. cit.*, pp. 42-43.

<sup>300</sup> *Ibid.*, pp. 9,30-53,147.

<sup>301</sup> “Fu Xi,” *Wikipedia* (<http://en.wikipedia.org/wiki/Fuxi>).

are coming from the Persian Gulf civilizations. I thus use a methodology of triangulation which would not be accepted by anyone who did not first concur with the premise of my Out-of-Eden model i.e., there were people living in civilizations in the Greater Eden area of the Persian Gulf who moved out during the Holocene, taking domestic creatures with them, in connection with changing sea levels in the Persian Gulf. Of course, in this I allow that relatively small later movements could affect the shoreline for some miles or kilometres, and if so, those “near the edges” could suffer. It has already been observed in Part 2, Chapter 12, section c, *supra*, from the presence of certain domestic creatures that first appear around 3,000 B.C., that I consider that the Chinese flood story of Nuwa is most likely the syncretism of the Biblical Story of Noah’s Flood with the local events of chaos and some flooding connected with the main group of civilized Chinamen leaving the Persian Gulf to join their racial brethren in China, some of whom took some forms of civilization to China earlier with, for instance, the domestic swine c. 9,000 B.C. .

Thus with what I regard as most probably due to local movements of the Persian Gulf shore-line around 3,000 B.C. resulting in a flooding of their region, the fact that Fu-Hsi was married to Nuwa, whose name was similar to Noah, would have made for an easy syncretism of a local flood story (of a more permanent deluge) involving the female Nuwa, with the earlier anthropologically universal (and temporary) flood of Noah. Thus it looks like the Chinese Nuwa is a female derived form of a name most probably from a common source as the later Hebrew female name Nuwah of the Old Testament. Thus with e.g., the Chinese Flood Story of Fu-Hsi and Nuwa, we once again see the same basic pattern found in ancient times in Josephus’s *Antiquities* (1st century A.D.), i.e., firstly, this is a story that is found to “make mention of this flood and of this ark;” and secondly, relative to the correct Biblical account, a variety of corruptions have crept into this Chinese flood story, so that e.g., it is amalgamated with a later local flood (*Antiquities* 1:3:6).

On the one hand, the Bible needs no such extra-Biblical data in order to be believed as the authoritative Word of God; but on the other hand, it is interesting, informative, and notable, that there is such evidence which *in the extra-Biblical data* shows a witness to Noah’s Flood. Thus e.g., there is the exciting and legendary story of George Smith’s discovery of *The Gilgamesh Epic* found at Nineveh. George Smith (1840-1876) of the British Museum in the United Kingdom, was an Assyriologist who had studied the Sumerian Period of Mesopotamian civilization, and he started deciphering cuneiform tablets from Nineveh that had arrived around the early 1860s at the British Museum in London. In doing so, he found what was clearly a partial description of a flood that in certain particulars clearly sounded like Noah’s Flood, and when he announced this fascinating discovery, in an age when the Bible was more central in men’s minds, London’s *Daily Telegraph* newspaper offered to sponsor an archaeological expedition to Nineveh in a quest to locate the missing portions of *The Gilgamesh Epic*. The enormous and understandable excitement created by this thrilling quest, *in search of the missing flood story fragment from Nineveh*, then reached an unprecedented crescendo of international interest, fascination, delight, and excitement, when on the fifth day of his archaeological diggings at Nineveh, in May 1873 George Smith discovered the tablets containing the rest of *The Gilgamesh Epic*! This amazing discovery was then detailed in George Smith’s *Chaldean Account of Genesis* (1876)

which was eagerly bought by interested members of the public who were following this incredible story, and thus at the time it became one of the best-seller books on the market. Hence the *Encyclopedia Britannica* (1999) records from these events, that the “description” “in Akkadian” in “*The Gilgamesh Epic*” “of a flood, strikingly similar to the account in Genesis, had a stunning effect on Smith’s generation<sup>302</sup>.” But showing the dangers due to a lack of hygiene in the types of areas Smith was working in, in 1876 he went to excavate remaining parts of Assurbanipal’s library at Ikisji, which is a small village about 60 miles or 100 kilometres north-east of Aleppo in northern Syria. He there became infected with a disorder leading to his death at the young age of 36<sup>303</sup>.

I thank God that on a number of occasions I have been privileged to visit the British Museum in London, UK, and there seen many wonders of relevance to Biblical Archaeology and the Holy Bible<sup>304</sup>. Some of these rich treasures held at the British Museum include the following two Flood Tablets. The first picture shows the Flood Tablet (first tablet) – discovered by George Smith, and then the Creation Story (second and third tablets) – from the Royal Library at Nineveh. They were copied in the seventh century B.C. from an older version, and these are paganized corruptions of the Biblical stories; but like so many corrupted accounts of Creation and Noah’s Flood in heathen religions and cultures, they testify to the preservation of the basic supernatural idea of Creation and Noah’s Flood. The second picture is from a different cabinet and shows the Babylonian Flood Story written in the 12th year of Ammisaduqa, king of Babylon, which comes from the second millennia B.C. (and is dated by the British Museum to “1,635 B.C.”). In this paganized version of Noah’s Flood (Gen. 6-9), the Babylonian heathen gods destroy the world by a flood, but the pagan god, Enki, warns Atrahasis (a corrupted Noah figure), who builds a boat and saves himself, his household, and his animals from the deluge.

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<sup>302</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Smith, George.”

<sup>303</sup> “George Smith (Assyriologist),” *Wikipedia* ([http://en.wikipedia.org/wiki/George\\_Smith\\_\(assyriologist\)](http://en.wikipedia.org/wiki/George_Smith_(assyriologist))).

<sup>304</sup> A valuable guide to these rich treasures for a visitor to the British Museum is written by the Baptist Minister of Metropolitan Tabernacle at Elephant-and-Castle in London (the old Protestant church of John Gill, d. 1771, and Charles Spurgeon, d. 1891), which has an attached bookshop, namely, Peter Masters, in *Heritage of Evidence in the British Museum*, Wakeman Trust, London, UK, 2004.





Gavin next to Gilgamesh Epic Flood Tablet (top tablet) & Creation Story (2nd & 3rd tablets) of Assyria from 7th century B.C., Nineveh, British Museum, Dec., 2005.



Tablet with the Babylonian Flood Story, 2nd millennia B.C., at the British Museum, London, UK, December, 2005.

George Smith's work on these twelve seventh century B.C. tablets from Nineveh, of which Tablet 11 contains the story of a great flood with many similarities to the Biblical story of Noah, is surely one of the greatest archaeological discoveries of all time! Let us now consider some portions of *The Gilgamesh Epic*, as translated by George Smith (1876)<sup>305</sup> and R. Campbell Thompson (1928)<sup>306</sup>. The Assyrian Empire was taken over by the Chaldeans (who later called themselves the Babylonians) when they captured the Assyrian capital city of Nineveh at the end of the seventh century B.C., and so reference is made variously to this account as being "Chaldean" (Smith) or "Assyrian" (Thompson). Furthermore, in his translation of "Gilgamesh," this figure was first rendered as "Izdubar" (Smith) and later rendered as "Gilgamesh" (Thompson).

Firstly, let us consider *The Gilgamesh Epic* as translated in George Smith's *Chaldean Account of Genesis* (1876). It is disjointed at times because of missing or unclear parts.

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<sup>305</sup> George Smith's *Chaldean Account of Genesis* (Low, Marston, Searle, & Rivington, London, UK, 1876) (<http://wisdomlib.org/mesopotamian/book/the-chaldean-account-of-genesis/index.html>) at Chapter 16, "The Story of the Flood & Conclusion," "Eleventh Tablet" (<http://wisdomlib.org/mesopotamian/book/the-chaldean-account-of-genesis/d/doc2828.html>). I shall remove his question marks where he was not sure of a reading to get the general sense of the passage, leaving the reader to consult for himself the original available at this internet site for any such added detail if he is so interested.

<sup>306</sup> "The Epic of Gilgamesh," Assyrian Version translated by R. Campbell Thompson (Luzac, London, UK, 1928), at "The Eleventh Tablet: The Flood" (<http://sacred-texts.com/ane/eog/>). Though Campbell puts a question mark after what seems to be his added word, "rainful" following "plentiful" on a number of occasions, I have removed this since context indicates this is the meaning, and changed his reading "human" to "humanity."

“Izdubar [= first form of Gilgamesh used in English translation = the Noah figure] after this manner also said to [the pagan god,] Hasisadra afar off ... [The pagan god] Hasisadra ... also said to Izdubar [= Gilgamesh = the Noah figure]: ‘Be revealed to thee Izdubar the concealed story, and the judgment of the gods be related to thee, The city Surippak [/ Shuruppak] the city where thou standest not ..., that city is ancient ... the gods within it ... [are] in the midst ... .’ ... I his will was hearing and he spake to me, ‘Surippakite son of Ubaratutu ..... make a ship after this ... I [will] destroy the sinner and life ... [and thou shalt] cause to go in the seed of life all of it to the midst of the ship. The ship which thou shalt make, 600 cubits shall be the measure of its length, and 60 cubits the amount of its breadth and its height ... into the deep launch it.’ I perceived and said to [the pagan god] Hea my lord: ‘The ship making which thou commandest me, when I shall have made, young and old will deride me’. [The pagan god] Hea opened his mouth and spake and said to me his servant : ..... ‘thou shalt say unto them, ... the flood which I will send to you, into it enter and the door of the ship turn. Into the midst of it thy grain, thy furniture, and thy goods, thy wealth, thy woman servants, thy female slaves, and the young men, the beasts of the field, the animals of the field all, I will gather and I will send to thee, and they shall be enclosed in thy door.’ ... Planks against the waters within it I placed. ... 3 measures of bitumen I poured over the outside. 3 measures of bitumen I poured over the inside. 3 ... men carrying its baskets, they constructed boxes. I placed in the boxes the offering they sacrificed. ...

“Two measures of boxes I had distributed to the boatmen. To . . . [this also] were sacrificed oxen ..... dust and ..... wine in receptacle of goats I collected ... food ... I collected ..... material of the ship completed. .... strong and the reed oars of the ship I caused to bring above and below. .... they went in two-thirds of it. All I possessed ... strength of it the seed of life, the whole I caused to go up into the ship; all my male servants and my female servants, the beast of the field, the animal of the field, the sons of the people all of them, I caused to go up. A flood [the pagan god] Shamas made and he spake saying in the night: I will cause it to rain heavily, enter to the midst of the ship and shut thy door. That flood happened, of which he spake saying in the night: I will cause it to rain ... from heaven heavily. ... the spirits carried destruction, in their glory they swept the earth; ... the flood reached to heaven. The bright earth to a waste was turned, the surface of the earth like .... it swept, it destroyed all life from the face of the earth .... the strong deluge over the people, reached to heaven. Brother saw not his brother, they did not know the people. In heaven the gods feared the tempest and sought refuge; they ascended to the heaven of [the pagan god] Anu. ... Six days and nights passed, the wind, deluge, and storm, overwhelmed. On the seventh day in its course was calmed the storm, and all the deluge which had destroyed like an earthquake, quieted. The sea he caused to dry, and the wind and deluge ended. I perceived the sea making a tossing; and the whole of mankind turned to corruption, like reeds the corpses floated. I opened the window ... I perceived the shore at the boundary of the sea, for twelve measures the land rose. To the country of Nizir went the ship; the mountain of Nizir stopped the ship, and to pass over it was not able. ... On the seventh day in the course of it I sent forth a dove and it left. The dove went and turned, and a resting-place it did not find, and it returned. I sent forth a swallow and it left. The swallow went and turned, and a resting-place it did not find, and it returned. I sent forth a

raven and it left. The raven went, arid the decrease of the water it saw, and it did eat, it swam, and wandered away, and did not return. I sent the animals forth to the four winds, I poured out a libation, I built an altar on the peak of the mountain, by sevens herbs I cut, at the bottom of them I placed reeds, pines, and simgar. The gods collected at its savour, the gods collected at its good savour ... .”

Secondly, let us consider *The Gilgamesh Epic* translated from the “Assyrian Version” by R. Campbell Thompson (1928).

“Gilgamish [/ Gilgamesh= Noah figure] ... spake to [the pagan god,] Uta-Napishtim the Distant: ... Uta-Napishtim ... unto Gilgamish answer’d: ‘Gilgamish, ... of the gods will I tell thee. The City Shurippak [/ Shuruppak] ... of Euphrates, old is this city, with gods in its midst. (Now), the great gods a deluge purposed to bring: ... O thou Mortal,” “a reed-hut” “pull down, (and) fashion a vessel (therewith); abandon possessions, Life do thou seek, (and) thy hoard disregard, and save life; every creature make to embark in the vessel. The vessel, which thou art to fashion, apt be its measure; its beam and its length be in due correspondence ... (Then) [on] the deep do thou launch it.’ ... [The pagan god,] Ea made answer, ... saying to me ... ‘Thou mortal, shalt speak to them this wise: ‘Tis me ... whom [the pagan god] Enlil so hateth that I in your city [of Shurippak] no (more) may dwell, nor turn my face unto the land which is Enlil’s. [I will go] down to the Deep, (there) dwelling with [the pagan god] Ea, my [liege] lord, (Wherefore) [on] you will he shower down plenty, ... causing a plentiful rainfall to come down upon you.’ ... Pitch did the children provide, (while) the strong brought [all] that was needful. (Then) on the fifth day (after) I laid out the shape (of my vessel), ten *gar* each was the height of her sides, in accord with her planning(?), ten *gar* to match was the size of her deck (?), and the shape of the forepart (?) ... the hull with six *shar* of bitumen smeared I, (and) three *shar* of pitch [did I smear] on the inside ... .” “I added salve for the hand(s),” “the vessel was finish’d ... .” “All I possess’d of the seed of all living [I laded aboard] her. Into the ship I embark’d all my kindred and family (with me), cattle (and) beasts of the field (and) all handicraftsmen embarking. (Then) decreed Shamash the hour ... ‘in the night let a plentiful rainfall ... pour down. (Then) do thou enter the vessel, and (straightway) shut down thy hatchway’. Came (then) that hour (appointed), in the night ... a plentiful rainfall ... . I enter’d the vessel, and (straightway) shut down my hatchway ... .”

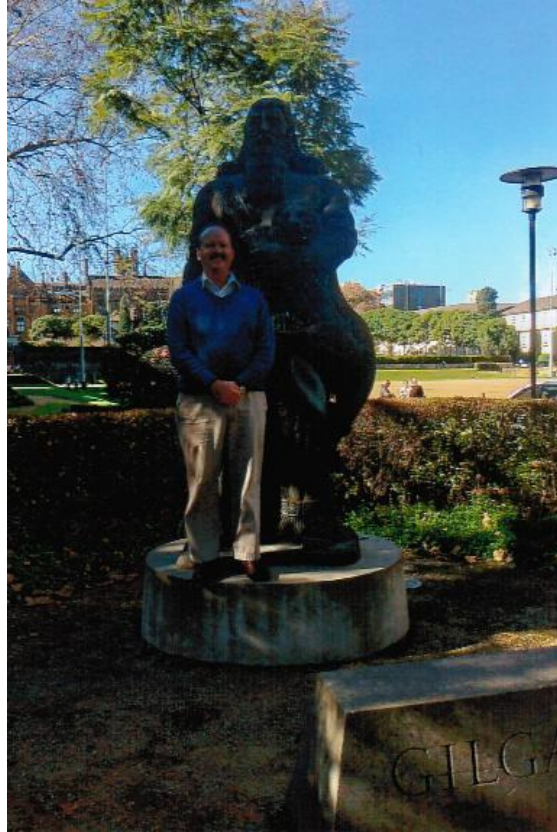
“ ... Six days ... the hurricane, deluge, (and) tempest continued sweeping the land: when the seventh day came, ... lull’d was the sea, (all) spent was the gale, assuaged was the deluge, (so) did I look on the day; (lo), sound was (all) still’d; and all humanity back to (its) clay was return’d ... (Then) I open’d a hatchway, and down on my cheek stream’d the sunlight, ... into the distance I gazed, to the furthest bounds of the ocean, land was uprear’d at twelve (points), and the Ark on the Mountain of Nisir grounded; the Mountain of Nisir held fast, nor gave lease to her shifting. ... (Then), when the seventh day dawn’d, I put forth a dove, and released (her), (but) to and fro went the dove, and return’d (for) a resting-place was not. (Then) I a swallow put forth and released; to and fro went the swallow, she (too) return’d, (for) a resting-place was not; I put forth a raven, her, (too,) releasing; the raven went, too, and th’ abating of waters saw; and she ate as she

waded (and) splash'd, (unto me) not returning. Unto the four winds (of heaven) I freed (all the beasts), and an off'ring sacrificed, and a libation I pour'd on the peak of the mountain, twice seven flagons devoting, (and) sweet cane, (and) cedar, and myrtle, heap'd up beneath them; the gods smelt the savour, the gods the sweet savour smelt ... .  
 ... Then [the pagan God] Enlil, ... spied out the vessel, and" said, "'Hath any of [the] mortals 'scaped [= escaped]? Sooth [i.e., "So of a truth," or "Truly,,"], never a man could have lived through (the welter of) ruin ... ."

On the one hand, *The Gilgamesh Epic* is clearly corrupted by polytheism with its depiction of pagan gods. And there is a local adaptation to Shuruppak (/ Shurippak) with reference to Mount Nisir, which is probably due to its conflation with a local flood account, most probably the flood at Shuruppak dating to the earlier part of the third millennia B.C. . Probably dating to a bit later than Bailey's "about 3000 B.C.", Eric Schmidt excavated the area in 1930-1931 and found a flood deposit that was about 2 feet or *c.* 0.6 metres thick. Shuruppak (modern Tell Fara) is in central southern Mesopotamia<sup>307</sup>. The fact that in *The Gilgamesh Epic* the Flood is said to have gone for six days and then abated on the seventh day; and then the ship grounded on Mount Nisir (Nisir) and once again there are six days, and on the seventh day a dove is released, looks like a confusion of the six days creation story with the seventh day of rest, being amalgamated into the Flood Story; probably in further confusion and corruption of the fact that when Noah entered the ark, God said, "For yet seven days, and I will cause it to rain ..." (Gen. 7:4). As in the Biblical account, Gilgamesh takes on board, "beasts of the field," but also persons not found in the Biblical account such as "male servants and ... female servants" (Smith); or like the Biblical Story, Gilgamesh takes into the Ark his "kindred and family," "cattle," and "beasts," but unlike the Biblical Story, he also takes "all handicraftsmen" who worked on the ship (Thompson). And reminding me of "a tricky question" an adroit Sunday School teacher has been known to ask of his students, to wit, "Who shut the door to Noah's Ark?," Gilgamesh says, "I enter'd the vessel, and (straightway) shut down my hatchway ..." (Thompson); whereas in the Biblical story it is not Noah who shuts the door, but God, for "the Lord shut him in" (Gen. 7:16). But without now considering all the corruptions evident in Smith's and Thompson's translations, on the other hand, there are some notable similarities with the Biblical Noah's Flood. As with other flood stories, there is a general agreement with the broad Biblical picture that the whole human race was killed by a universal flood except for a small number of individuals protected by some being(s) with supernatural powers.

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<sup>307</sup> Bailey, L.R., *Noah, op. cit.* pp. 29-30, 33 (map), 36 (chart).



Gavin next to a statue of Gilgamesh at Sydney University  
June 2014.

To highlight this, let us consider *The Gilgamesh Epic* translated from the Assyrian by R. Campbell Thompson (1928), in parallel with some Biblical references.

<i>The Gilgamesh Epic.</i>	<i>The Biblical Account.</i>
<p>Gilgamesh (a corrupted form of Noah,) is told by the gods (who are a corrupted reference to the monotheistic God of the Bible), to “fashion a vessel” and “save” the “life” of “every creature” who is “to embark in the vessel”</p>	<p>“And God said unto Noah,” “Make thee an ark,” “and thou shalt come into the ark, thou, and thy sons, and thy sons’ wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark ...” (Gen. 6:13,14,18,19).</p>
<p>“The vessel, which thou art to fashion, apt be its measure; its beam and its length be in due correspondence.”</p>	<p>“And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits” (Gen. 6:15).</p>
<p>A pagan god says, “(Wherefore) [on] you will he [i.e., an associated pagan god] shower down plenty, ... causing a plentiful rainfall to come down upon you.”</p>	<p>“And God said unto Noah, ... behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life” (Gen. 6:13,17).</p>
<p>“Pitch did the children provide, ... the hull with ... bitumen smeared I, (and) ... pitch [did I smear] on the inside ... .”</p>	<p>“God said,” “Make thee an ark ..., and ... pitch it within and without with pitch” (Gen. 6:13,14).</p>
<p>And “the vessel was finish’d ... .”</p>	<p>“Thus did Noah; according to all that God commanded him, so did he” (Gen. 6:22).</p>
<p>“All I possess’d of the seed of all living [I laded aboard] her. Into the ship I embark’d all my kindred and family (with me), cattle (and) beasts of the field (and) all handicraftsmen embarking... I enter’d the vessel, and (straightway) shut down my hatchway.”</p>	<p>“And the Lord said unto Noah, Come thou and all thy house into the ark ... . Of every clean beast ... by sevens, the male and his female ...” (Gen. 7:1,2). And “the Lord shut him in” (Gen. 7:16).</p>
<p>The “deluge ... sweeping the land ... lull’d ... and all humanity back to (its) clay was return’d ... (Then) I open’d a hatchway ... and the Ark on the Mountain of Nisir grounded ... .”</p>	<p>The “Lord God formed man of the dust of the ground” (Gen. 2:7). “And” “both man, and” beast” “was destroyed,” “And the ark rested ... upon the mountains of Ararat.” “And ... Noah opened the window of the ark” (Gen. 7:23, 8:4).</p>
<p>“(Then) ... I put forth a dove, and released (her), (but) to and fro went the dove, and return’d (for) a resting-place was not. (Then) I a swallow put forth and released; to and fro went the swallow, she (too) return’d, (for) a resting-place was not; I put forth a raven, her, (too,) releasing; the raven went, too, and th’ abating of waters saw; and she ate as she waded (and) splash’d, (unto me) not returning.”</p>	<p>“Noah” “sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove ... but the dove found no rest for the sole of her foot, and she returned ... . And” after “seven days; ... again he sent forth the dove ... and the dove came to him in the evening; and lo, in her mouth was an olive leaf plukt off.” After “yet other seven days,” “the dove “returned not again” (Gen. 8:6-12).</p>
<p>“Unto the four winds (of heaven) I freed (all the beasts)”</p>	<p>“Noah went forth, and his” household, and “every beast” “creeping thing, and” “fowl” (Gen. 8:19).</p>
<p>And “an off’ring sacrificed, and a libation I pour’d on the peak of the mountain, ... the gods smelt the savour, the gods the sweet savour smelt ...”</p>	<p>“And Noah builded an altar unto the Lord; ... and offered burnt offerings ... . And the Lord smelled a sweet savour ...” (Gen. 8:20,21).</p>

Therefore *The Gilgamesh Epic* fits the general normativity of flood stories collated in both modern times e.g., Robinson (1966), Filby (1970), and Noorbergen (1974 & 1980), and also in ancient times as referred to in Josephus's *Antiquities* (1st century A.D.); in that firstly, various "barbarian histories make mention of this flood and of this ark;" and secondly, relative to the correct Biblical account in Genesis, a variety of corruptions have crept into their particular flood story (*Antiquities* 1:3:6).

Furthermore, the six largest world religions are all clearly connected with one of three flood stories, namely, the Biblical account, a corrupt form of it in infidel Mohammedanism, or a corrupt form of it in heathen Hinduism. Firstly, in both true and apostate forms of Christianity such as Romanism, the Biblical account of Noah's Flood is held in some form. The world's three largest infidel religions are Judaism since the stoning of St. Stephen in 33 A.D. (Acts 7), Mohammedanism, and Sikhism; and the two largest heathen religions are Hinduism and Buddhism. Among the infidels, the Jews clearly hold to some form of the Biblical account as found in the Old Testament. The Mohammedans have a corrupted Biblical form of Noah's Flood in the Koran (7th century A.D.). The heathen Hindus have a corrupted Flood Story, and since Buddhism is a spin-off from the parent religion of Hinduism, this means one can show that Buddhism comes from an originating religion that has a flood story. So too, because infidel Sikhism is a syncretism of infidel Islam and heathen Hinduism, to which are then added some new elements, and because both Mohammedans and Hindus have a flood story, one can show that Sikhism comes from two originating religions that both have flood stories. Therefore, in considering the Biblical Story of Noah's Flood (both true and apostate Christians, & Jews), the Story of Noah's Flood in the Koran (Muslims & in part the derived syncretism of Sikhism), and the Hindu Flood Story (Hinduism, the spin-off religion of Buddhism, and in part the derived syncretism of Sikhism), we have in these three flood stories of the Bible, Koran, and Hinduism covered the six largest broad religious groupings in the world, and while the changes to the Koranic story from the Bible means it is itemized separately, given that Mohammed got his basic story from the Bible, we can trace these flood stories down to two originating sources that cover the six largest religions of the world. Therefore, let us first consider the flood story of infidel Mohammedanism, and then the flood story of heathen Hinduism.

The world's largest infidel religion is Mohammedanism, and Mohammed's Koran was translated from the Arabic into English by the Anglican clergyman, the Reverend Mr. John Rodwell (1808-1900). He was a graduate of Cambridge University in England, UK, and Rector of St. Peter's Saffron Hill, London (1836-1841) and St. Ethelburga's Bishopsgate, London (1843-1900). He states in the "Preface" to his translation, Mohammed wanted "Christianity divested of the Atonement and the Trinity;" and that he supports "Christian missionary" to the "Muhammadan" to bring him to the truth of Christianity. He thus rejected the inter-faith compromise between professed Christians and Mohammedans. On my sixth trip to London (Oct. 2012 to March 2013), I visited St. Ethelburga's in London in January 2013. Sadly, Mr. Rodwell's old church was largely destroyed by a Roman Catholic terrorist *Irish Republican Army* bomb in 1993 which sought to target British Protestants. It has been largely rebuilt and was reopened in 2002, and a plaque there commemorates the fact that in that year of 2002 it was also visited by

the heir apparent to the throne, His Royal Highness, The Prince of Wales, Prince Charles. It has an archive of newspaper articles connected with the terrorist attack and its rebuilding, some of which I photographed; and it is now largely used as hall in connection with the nearby St. Botolph's *Church of England* Bishopsgate, London, EC2N. A plaque in the church which I am photographed next to, below, "In Memory of John ... Rodwell Rector of St. Ethelburga's Church 1843-1900," remembers his work in translating the Koran into English in his "1861" first edition; although it is his second edition of 1876 that I use.



St. Ethelburga's Bishopsgate, London, UK, Jan. 2013. The Reverend Mr. John Rodwell was Anglican Rector of this church from 1843-1900.



St. Ethelburga's after 1993 IRA terrorist bombing, *Evening Standard* newspaper, 5 Dec. 2000.



Gavin next to a plaque "In Memory of John Medows Rodwell" who "published" a "reliable version of the Qur'an" (Koran) "in 1861."



The broken remains of the Baptismal Font of St. Ethelburga's Hall pieced together after the Roman Catholic terrorist bombing in 1993. Jan. 2013. St. Peter says, "the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even" spiritual "baptism" as symbolized by water baptism, "doth also now save us ..." (I Peter 3:20,21).



In the Preface to his translation of the Koran, John Rodwell says, “A line of argument to be adopted by a Christian missionary in dealing with a Muhammadan should be” “to shew that” “Islam” “contains fragments of disjointed truth – that it is based upon Christianity and Judaism partially understood – especially upon the latter, without any appreciation of its typical character pointing to Christianity as a final dispensation<sup>308</sup>.” Thus e.g., Rodwell was understandably concerned at the way Mohammed wanted “Christianity divested of the Atonement and the Trinity.” That is because of the centrality to the Gospel of the fact that God the Father sent God the Son into the world (John 3:16), was incarnate by God the Holy Ghost in the womb of the Virgin Mary (Matt. 1:23), died on Calvary’s cross “to be the propitiation for our sins” (I John 4:10), so that “Christ hath redeemed us” (Gal. 3:14), rose again the third day (Mark 16:1-18), ascended “into heaven, and sat on the right hand of God” (Mark 16:19), where “he ever liveth to make intercession for” us (Heb. 7:25), and is coming again to judge the living and the dead (Matt. 25). Thus there can be no such thing as saving faith in Christ as man’s only redeemer and Saviour from sin (Rom. 1:4,16,17; 5:6; 6:23; 10:6-11), in the false claims of Mohammed who Rodwell rightly notes wanted “Christianity divested of the Atonement and the Trinity,” and who are in need of “Christian missionary” work.

And the doctrine of atonement in the Christian gospel also requires repentance from sin, since “Christ died for the ungodly” (Rom. 5:6), and he proclaimed, “Repent ye, and believe the gospel” (Mark 1:15). “What shall we say then? Shall we continue in sin, that grace abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Rom. 6:1,2). And so there must be repentance from sin as found chiefly in the Ten Commandments (Rom. 7:7; 13:9). But the third commandment against blasphemy (Exod. 20:7) and the ninth commandment against dishonesty (Exod. 20:16), are set aside by Mohammed when in the Koran e.g., he denies the doctrine of the Holy Trinity (Suras 2:110; 4:169; 5:77; 112:3), or denies Christ’s atoning death (Sura 4:156). Furthermore, from New Testament Christian times on, Christian monogamy requires than polygamy is understood as adultery (Matt. 19:9) in violation of the seventh commandment, and yet in the Koran Mohammed allows this sin of polygamous adultery (Sura 4:3). While this is not an exhaustive list of the Koran’s theological and moral errors, it is certainly clear from this sample that Rodwell was correct to isolate the fact that Mohammed wanted “Christianity divested of the Atonement and the Trinity,” and that Mohammedans are in need of “Christian missionary” work.

Furthermore, we do not know to what extent the changes and corruptions of Biblical truth as found in the Koran, whether with respect to the Story of Noah’s Flood or other matters, are the result of Mohamed’s incomplete knowledge due to human factors, as opposed to the supernatural activity of the “the Devil” as the “father” of the “lie” (John 8:44). Thus the Koran is a farrago of fact (its Biblical elements), filth (for instance, its promotion of polygamy in a post New Testament Christian context, & its promotion of miscegenation seen in its overly positive view of Ishmael), fantasy (for instance, its negative claims about eating pork and pork products or the moderate consumption of

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<sup>308</sup> *The Koran*, translated by J.M. Rodwell, *op. cit.*, Preface, p. 14.

alcohol), fiction (for instance, its many substitutes of Mohammedan teaching in the place of Christian theological orthodoxy), and fraud (for instance, both its elements added or changed by Mohammed's mind, and its elements added or changed at the immediate direction of *the Devil as the father of lies*, John 8:44). Thus Rodwell is correct to isolate the importance of the Koran's denial of the Holy Trinity and the Atonement, when he says Mohammed wanted "Christianity divested of the Atonement and the Trinity;" but it is simultaneously true that there is a further long list of problems with the Koran, and "the long and the short of it," is that Rodwell is correct to say that Mohammedans are in need of "Christian missionary" work. For only the gospel of Biblical sound Protestant Christianity can properly rectify these problems of Mohammedanism.

Thus Rodwell rightly says "Islam" "contains fragments of disjointed truth – that it is based upon Christianity and Judaism partially understood." Mohammed took "fragments of disjointed" Biblical "truth" in the Koran such as e.g., "'And, O Adam! dwell thou and thy wife in Paradise, and eat ye whence ye will, but to this tree approach not, lest ye become as unjust doers.' Then Satan whispered [to] them to shew them their nakedness, which had been hidden from them both. 'This tree hath your Lord forbidden you, only lest ye should become angels, or lest ye should become immortals'." (Sura 7:19,20)<sup>309</sup>. On the one hand, Mohammed here allegorizes the Biblical "tree of knowledge of good and evil" (Gen. 2:17), seemingly to make sexual relations between Adam and Eve the forbidden sin. But on the other hand, in broad terms the idea of Adam and his fall is loosely taken from the Biblical account.

And the same is true of other portions of the Koran, including Noah and the Flood. Thus we find that in the Koran, Mohammed mingles truth with error on this issue. He says "God" "did ... choose ... Noah" (Sura 3:30); and that he "revealed" himself "to Noah" (Sura 4:161), and "guided Noah" (Sura 6:84). "Of old sent We Noah to his people, and said, 'O my people! Worship God. Ye have no God but him: indeed I fear for you the chastisement of the great day'" (Sura 7:57). The Koran's Sura 71 is entitled, "Noah," and includes the claim that the earth is flat, in the words, "And God hath spread the earth for you like a carpet" (Sura 71:19). Possibly Mohammed's view of a flat earth here was thought by him as relevant to Noah's Flood, which is clearly in view when he says, "Because of their sins they were drowned" (Sura 71:25) i.e., because Mohammed thought the earth was flat, he thought in terms of a universal flat earth flood, in which the flat earth was filled up with flood water like a flat flood plain would be.

Writing in the seventh century A.D., Mohammed's main treatment of Noah's Flood comes in the Koran's Sura 11. Among other things, in this Mohammed says, "They said: 'O Noah ... Do they say, <This Koran is of his own devising?> Say: '... I am clear of that ....' And it was revealed unto Noah ... build the Ark under our eye and after our revelation: and plead not with me for the evil doers, for they are to be drowned. So he built the Ark; and whenever the chiefs of his people passed by they laughed him to scorn: said he, 'Though ye laugh at us, we truly shall at you, even as ye laugh at us; and in the end ye shall know on whom a punishment shall come that shall shame him, and on

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<sup>309</sup> *Ibid.*, p. 295 - Sura 7:19,20.

whom shall light a lasting punishment,’ Thus was it until our sentence came to pass, and the earth’s surface boiled up. We said, ‘Carry into it one pair of every kind, and thy family, except him on whom sentence hath before been passed, and those who have believed.’ But there believed not with him except a few. And he said, ‘Embark ye therein. In the name of God be its course and its riding at anchor! Truly my Lord is right Gracious, Merciful.’ And the Ark moved on with them amid waves like mountains: and Noah called to his son – for he was apart – ‘Embark with us, O my child! And be not with the unbelievers.’ He said, ‘I well betake me to a mountain that shall secure me from the water.’ He said, ‘None shall be secure this day from the decree of God, save him on whom he shall have mercy.’ And a wave passed between them, and he was among the drowned. And it was said, ‘O Earth! Swallow up thy water,’ and ‘cease, O Heaven!’ And the water abated, and the decree was fulfilled, and the Ark rested upon Al-Djoudi; and it was said, ‘Avaunt! Ye tribe of the wicked!’ And Noah called on his Lord and said, ‘O Lord! Verily my son is of my family: and thy promise is true, and thou art the most just of judges.’ He said, ‘O Noah! Verily, he is not of thy family: in this thou actest not aright ... . It was said to him, ‘O Noah! Debark with peace from Us, and with blessings on thee and on peoples to be born from those who are with thee ... ’ (Sura 11:34,37-48,50).

On the one hand, Mohammed’s Koran is clearly corrupted by infidelism in its promotion of “This Koran” (Sura 11:37) which specifically denies the doctrine of the Holy Trinity (Suras 2:110; 4:169; 5:77; 112:3). What is meant by “Al-Djoudi” (Sura 11:46)? Rodwell suggests in a footnote, “The *Montes Gordyoei* perhaps<sup>310</sup>” i.e., the

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<sup>310</sup> Latin *Montes* (from *mons* = “mountain”) means “Mountains.” At the Koran’s Sura 11:46 translated as, “And it (*namely the ark*) rested on El-Joodee (*a mountain of El-Jezeereh, near El-Mosil*),” Edward William Lane says in a footnote, “This mountain is one of those which divide Armenia, on the south, from Mesopotamia and that part of Assyria which is inhabited by the Kurds, from whom the mountain took the name of ‘Cardu,’ or ‘Gardu,’ by the Greeks turned into ‘Gordyaei,’ and other names. Mount El-Joodee (which name seems to be a corruption, though it be constantly so written by the Arabs, for Jurdee, or Giordi) is also called Themáneen, probably from a town at the foot of it, so named from the number of persons saved in the ark; the word ‘themáneen’ signifying ‘eighty’ [this is similar in sound to ‘themánia’ for ‘eight,’ and so again looks like a corruption of the ‘eight’ in the Ark]. The tradition ... the ark ... rested on these mountains must have been very ancient, since it is the tradition of the Chaldeans themselves. The Chaldee paraphrasts consent to their opinion [sub-footnote 5, ‘Onkelos and Jonathan, in Genes. vii. 4’], which obtained very much formerly, especially among the eastern Christians [sub-footnote 6 ‘Vide Eutyck. Annal. p. 41] {Sale, having stated as above, proceeds to observe that relics of the ark were to be seen on the Gordyaen mountains, according to Berosus and Abydenus [sub-footnote 7 ‘Berosus *apud* Joseph *ubi supra*, Abydenus *apud* Euseb. Praep. Ev. lib. ix. c. 4] and Epiphanius [sub-footnote 8 ‘Ephiph Hæres. 18’]; and adds:} there was also formerly a famous monastery, where the Nestorians used to celebrate a feast-day.” Lane, E.W., *Selection from the Kur-án commonly called in England the Koran*, Printed for James Madden & Co., 8 Leadenhall Street, London, UK, 1843, p. 131 (emphasis mine).

mountain also known as “Mount Judi” or in French as “Mont Djoudi” in modern day south-east Turkey” as seen in the following map.



Mount Judi or the *Montes Gordyoei* in Turkey<sup>311</sup>.

Also known as e.g., “Jabul Judi,” “Judi Dagh” “Gardu,” *et al*, this is a 2,089 metre or 6,854 foot mountain north of modern day Silopi. In the 9th century A.D., this was the mountain identified by the Mohammedan Arab geographer, Ibn Kordabih, as the Koran’s Al-Djoudi, and this identification was also followed by a number of later Mohammedan Koranic commentators<sup>312</sup>.

Mohammed’s “Carry into it one pair of every kind” (Sura 11:42) corrupts the Biblical account which has “every clean beast” “by sevens, the male and his female: and of beasts that are not clean by two, the male and his female” (Gen. 7:2); so that in the Koran both clean and unclean go in as only one pair. The source for Mohammed’s added fiction about one of Noah’s sons being unrighteous and drowning (Sura 11:44,45,48) is of uncertain origin, though Rodwell suggests in a footnote that, “The origin of this story is probably Gen. 9:20-25” i.e., Mohammed may have been told that Noah had an unrighteous son by someone who was thinking of Ham, and then Mohammed, not knowing the details, later assumed that if Noah’s son was unrighteous he must have been drowned in the Flood, and so he then added in this element to the Koran from his incomplete knowledge of the Biblical account. (Alternatively, the Devil as the father of lies, John 8:44, may simply have directed Mohammed to write this.) But on the other hand, notwithstanding these and other errors in Mohammed’s account of Noah’s Flood, there are some notable similarities with the Biblical Noah’s Flood. Noah is named, the basic story of his building an Ark is preserved; and as with other flood stories, there is a general agreement with the broad Biblical picture that the whole human race was killed by a universal flood except for a small number of individuals supernaturally protected by some being(s) with supernatural powers, in this instance, as with the Holy Bible, God. Therefore, once again we see the twofold pattern from other flood stories collated in both modern times, and also in ancient times as found in Josephus’s *Antiquities* (1st century A.D.); that is, firstly, various “barbarian histories

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<sup>311</sup> “Mont Djoudi,” French *Wikipedia* ([http://fr.wikipedia.org/wiki/Mont\\_Djoudi](http://fr.wikipedia.org/wiki/Mont_Djoudi)).

<sup>312</sup> “Mount Judi,” *Wikipedia* ([http://en.wikipedia.org/wiki/Mount\\_Judi/](http://en.wikipedia.org/wiki/Mount_Judi/))

make mention of this flood and of this ark;” and secondly, relative to the correct Biblical account in Genesis, a variety of corruptions have crept into their particular flood story (*Antiquities* 1:3:6).

In the wider context of the six largest world religions all being clearly connected with one of three flood stories, namely, the Biblical account (true and apostate forms of Christianity, & Judaism), the Story of Noah’s Flood in the Koran (Mohammedans & in part the derived syncretism of Sikhism), and the Hindu Flood Story (Hinduism, the spin-off religion of Buddhism, and in part the derived syncretism of Sikhism), so that in these three flood stories we have covered the six largest broad religious groupings in the world; having now considered the Biblical account, and infidel Mohammedan account from the Koran, let us proceed to consider the heathen Hindu account of the flood.

The *Asiatic Society of Bengal* with headquarters in Calcutta, India, was founded in 1784 by Sir William Jones under the British Raj, with the encouragement of the Governor-General of Bengal, His Excellency Warren Hastings. Among other things, it was an important vehicle for the study of the heathen Hindu religion, and the importance of Sanskrit as a Japhetic (or Aryan) tongue<sup>313</sup>. I visited their new office (built in 1965) when in Calcutta in October 2012<sup>314</sup>. As a fruit of the research into these areas the *Royal Asiatic Society of Bengal* fostered both directly and indirectly, we are now in a much better position to consider issues like the heathen Hindu flood story of Manu.

In the heathen Hindu story of Manu, Manu combines features of both Adam and Noah. Indeed, “Manu” is etymologically related to the Japhetic “man” as well as the Sanskrit verb *man-* meaning “to think,” and thus bears a clear similarity to “Adam” which in Hebrew means “man.” In the heathen Hindu Vedas, Manu is the first king, but like Noah, not the first man, and Manu is the first man to offer a sacrifice (Gen. 3:21; 8:20). Like the Biblical Noah, the Hindu Manu is supernaturally warned of a flood that will destroy all of mankind, and in this corrupted Hindu form Manu is so warned by a fish (*Shatapatha Brahmana*). There are rival Hindu interpretations of this fish, thus in one tradition the fish is identified with the heathen Hindu god of Brahma (“Great Epic of the Bharata Dynasty,” or *Mahabharata*), and in another tradition the fish is identified with the heathen Hindu god of Vishnu (“Ancient Lore,” or *Puranas*). Manu then builds a boat, and is the sole survivor of the flood. Like Noah after the flood he makes a sacrifice (Gen. 8:20), though unlike Noah he pours an offering into the waters, from which a woman supernaturally is made – something like Eve for Adam (Gen. 2:21-24), and these are then the parents of the human race<sup>315</sup>.

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<sup>313</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Asiatic Society of Bengal.”

<sup>314</sup> See photos connected with the *Asiatic Society of Bengal* in Volume 1, Part 2, Chapter 4, section c, subsection iv; & Chapter 6, section c, subsection ii, *supra*; and Volume 2, Part 4, Chapter 5 (at Serampore College Library); and my comments on the *Asiatic Society of Bengal* in Volume 1, Chapter 19, section b, at the Tower of Babel section.”

<sup>315</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Manu.”

Let us now consider some further specific elements of *The Flood Story of Manu*, in the heathen Hindu *Mahabharata Epic* (which identifies the fish with the pagan Hindu god of Brahma)<sup>316</sup>. “Then Yudhishtira, the son of Pandu, said to the Brahmana, Markandeya, ‘Do thou now narrate the history of Vaivaswata Manu?’ Markandeya replied, ‘O king, ... there was a powerful and great *Rishi* of the name of Manu. He was the son of Vivaswan and was equal unto *Brahma* in glory. And he far excelled his father and grandfather in strength, in power, in fortune, as also in religious austerities. And ... a fish ... beholding Manu ... said ..., ‘... take me to the Ganges [River], the favourite spouse of the Ocean so that I may live there.’” And “Manu took the fish to the river Ganges ... And ... the fish again grew for some little time and then beholding Manu, it said again, ‘O lord, I am unable to move about in the Ganges on account of my great body; therefore, ... do thou please take me quickly to the sea!’ O son of Pritha, Manu then taking it out of the Ganges, carried it to the sea and consigned it there. ...

“And when it was thrown into the sea by Manu, it said these words to him with a smile, ‘O adorable being, thou hast protected me with special care; do thou now listen to me as to what thou shouldst do in the fulness of time! O fortunate and worshipful Sir, the dissolution of all this mobile and immobile world is nigh at hand. The time for the purging of this world is now ripe. Therefore do I now explain what is good for thee! The mobile and immobile divisions of the creation, those that have the power of locomotion, and those that have it not, of all these the terrible doom hath now approached. Thou shall build a strong massive ark and have it furnished with a long rope. On that must thou ascend, O great *Muni*, with the seven *Rishis* and take with thee all the different seeds which were enumerated by regenerate Brahmanas... , and separately and carefully must thou preserve them therein. And whilst there, O beloved of the *Munis*, thou shall wait for me, and I shall appear to thee like a horned animal, and thus, O ascetic, shall thou recognise me! And I shall now depart, and thou shall act according to my instructions, for, without my assistance, thou canst not save thyself from that fearful flood.’ Then Manu said unto the fish, ‘... O great one! Even so shall I act!’ ... And Manu then ... procured all the different seeds as directed by the fish, and set sail in an excellent vessel on the surging sea. And then ... the fish ... knowing his mind, appeared there with horns on his head. And then, ... beholding in the ocean that horned fish emerging like a rock in the form of which he had been before appraised, he lowered the ropy noose on its head. And fastened by the noose, the fish ... towed the ark with great force through the salt waters. And it conveyed them in that vessel on the roaring and billow beaten sea. And ... tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. And neither land nor the four cardinal points of the compass, could be distinguished.

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<sup>316</sup> Hindu *Mahabharata Epic* Book 3: Vana Parva, translated by Kisari Mohan Gangul (1883-1896), Markandeya-Samasya Parva, at Section 186 (<http://www.sacred-texts.com/hin/m03/m03186.htm>). I shall change “Ganga” to the better recognizable English form of “Ganges” with reference to the Ganges River of India.

“And there was water everywhere and the waters covered the heaven and the firmament also. And ... when the world was thus flooded, none but Manu, the seven *Rishis* and the fish could be seen. And ... the fish diligently dragged the boat through the flood for many a long year and then ... it towed the vessel towards the highest peak of the Himavat. And ... the fish then told those on the vessel to tie it to the peak of the Himavat. And ... know that that high peak of the Himavat is still called by the name of *Naubandhana* (the harbour). Then the fish addressing the associated *Rishis* told them these words, ‘I am Brahma, the Lord ... . Assuming the shape of a fish, I have saved you from this cataclysm. Manu will create (again) all beings - gods, *Asuras* and men, all those divisions of creation which have the power of locomotion and which have it not. By practicing severe austerities he will acquire this power, ... with my blessing ... .’ So saying the fish vanished instantly. And ... Manu ... became desirous of creating the world. In this work of creation illusion overtook him and he, therefore, practised great asceticism. And endowed with ascetic merit, Manu ... again set about his work of creating all beings in proper and exact order ... .”

This Hindu story is clearly corrupted by idolatrous heathenism in its promotion of polytheism and false gods. The reference to the “Ganges” also looks like a confusion with the story of Adam in Eden in reference to the “Gihon” (Gen. 2:13)<sup>317</sup>. There is also clearly a local adaptation to the place of the landing of Noah’s Ark with the peak “Naubandhana” of the “Himavat” mountains. The “Himavat” refers to the Himalayan Mountains when they are personified in accordance with heathen Hindu ideas, and Himavat is said to be the father of the heathen Hindu goddess “Ganga” of the Ganges River<sup>318</sup>; so that the story here has another link to the Ganges or “Gihon” of Eden. And “Naubandhana” which means “the Binding of the Ship,” is the “highest peak” on the Himalayan Mountains<sup>319</sup> i.e., Mount Everest. These claims for the Ark resting on Mount Everest at 29,028 feet or 8,848 metres, mean these heathen Hindus outdo the Christian young earth creationists claims for the Ark resting on Mount Ararat which is just 16,854 feet or 5,137 metres. Might these Christian young earth creationists soothe their hurt pride at “being outdone in height” by these heathen Hindus, by thinking about the fact that their Mount Ararat at 5,137 metres “still outdoes in height” the model of a Christian old earth creationist such as myself, who understands by “the mountains of Ararat” (Gen. 8:4) a lower southern geographical end of the great Ararat-Zagros mountain range going down into the area now under the waters of the Persian Gulf, in which “the high hills” (Gen. 7:19) on which the Ark came to rest were probably in the range of c. 50-67 metres

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<sup>317</sup> See the Ganges and Gihon in Volume 1, Part 2, Chapter 11, section c.

<sup>318</sup> “Himavat,” *Wikipedia* (<http://en.wikipedia.org/wiki/Himavat>).

<sup>319</sup> Ambedekar, B.R., *Concrete Steps By Indian Industry ...*, 1946, Published by Gautum Book Centre, India, says, “that highest peak of Himavat is still known by the name of Naubandhana (‘the Binding of the Ship’).” Bhimrao Ramji Ambedekar (1891-1956), nickname, “Babasaheb,” was a heathen Hindu convert to heathen Buddhism, and in connection with Indian Independence in 1947, he was a principal architect of the Constitution of India, “B. R. Ambedka,” *Wikipedia* ([http://en.wikipedia.org/wiki/B.\\_R.\\_Ambedkar](http://en.wikipedia.org/wiki/B._R._Ambedkar)).

or *c.* 165-220 feet high, and thus about the height of Mycerinus's Pyramid of Egypt (which is *c.* 66 metres or *c.* 218 feet)<sup>320</sup>? ☺. Of course, all this still leaves open some further questions, e.g., "Did Noah remember to pack his mountain climbing gear into the Ark, including his oxygen mask?" ☺. "How did the animals, also wearing their oxygen masks, which would allegedly include such creatures as elephants and giraffes, manage to 'slide down' Mount Everest's 8.8 kilometres without hurting themselves?" ☺. And "When Sir Edmund Hillary of New Zealand reached the summit of Mount Everest on Royal Oak Day (29 May), 1953, why did he not see the Ark?" "Was there an alleged 'conspiracy' to hide it?" I hope these questions do not inadvertently result in a rush of "Ark hunters" climbing Mount Everest "in search of the Ark" ☺ ☺ ☺.

Furthermore, "Himavat" means "possessed of snow," and as they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:25), in the heathen Hindu idolatrous personification of the Himalayan Mountains as "Himavat," he is said to have had one son, Sunabha; and three daughters, Ragini who "was reddish colour and dressed in red," Kutila who "was fair and wore ... clothes of white," and Kali who "was ... dark" coloured<sup>321</sup>. In heathen Hindu religion, it is said that the pagan Hindu god, Brahma, was looking for a wife for the pagan Hindu god, Shiva. The three daughters practiced justification by works in the form of "austerities," and after doing this for six years the white-skinned Kutila is said to have met the pagan Hindu god, Brahma. But she angered Brahma by wanting to have a son by Shiva; and so Brahma "cursed her to become the river ... Ganges." The second daughter, the "reddish colour" Ragini, also angered the pagan Hindu god, Brahma, and "because of her ruddy complexion, she was turned into the twilight." Then the black-skinned Kali, came before Brahma, at which point, Himavat's wife, Mena, fearful at losing another daughter, called out "Oh no!" which in the Sanskrit tongue is "U ma!" (two words) but sounds the same as "Uma" (one word), so Kali's name was then officially changed to

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<sup>320</sup> I make a calculation in Volume 1, Part 2, Chapter 11, section e, at Step 3, saying, "If there was no water-tight wall around Eden, then ... it is unlikely that the 'high hills' would have exceeded *c.* 50 metres; but if there was a water-tight wall surrounding Eden then I think 'the high hills' could have been as high as *c.* 67 metres; and so ... I estimate 'the high hills' of Eden's world ... to have been *c.* 50-67 metres or 165-220 feet." See photos of Mycerinus's Pyramid in Part 2, Chapter 17, section e, *infra*.

<sup>321</sup> On "Kali" meaning "black," and other matters, see also Part 2, Chapter 7, section b, "Ontology" at my discussion of the heathen Hindu goddess, Kali, on a poster at the edges of Dalhousie Square in Calcutta, India (photographed below).



include “Uma” (which is one of a number of names she is known by<sup>322</sup>), and she “was successful in becoming Shiva’s wife<sup>323</sup>.”

Without considering all the longer details and associated heathen corruptions of this story of “Himavat” and his three daughters, it is clearly a corrupted form of the Biblical Story of Noah and his three sons, replacing the Biblical patriarchal imagery with a stronger matriarchal focus. The fact that the Biblical names of Noah’s three sons are coloured word-plays in Semitic tongues, is corrupted to the Hindi word-play of “U-ma” meaning “Oh no!” becoming Kali’s name. The Biblical Noah’s three sons have colour-codes, “Japheth” has the idea of “shining” or “brightness” and so conveys the idea of whiteness; “Ham” has the idea of “heat” and being burnt black, and so conveys the idea found in the Greek word for an “Ethiopian” in the Septuagint (e.g., II Kgs 19:9; Ps. 87:4; Isa. 20:3,4) and New Testament (Acts 8:27, twice), which is *Aithiops*, and means to “scorch” the “face,” that is, a “black-face.” And in the Semitic tongue of Arabic, *ahamm*, which in the feminine is *hamma*, means “black.”

Furthermore, in comparative analysis of another Semitic tongue among Shem’s descendants, namely, the Assyrian tongue of Asshur (Gen. 2:14; 10:22), one finds *ippatu* means “white” and *samu* “olive coloured;” and this further helps us isolate the word-plays in the Hebrew of Japheth as “white,” *supra*, and the Hebrew *shemen* meaning “olive” (I Kgs 6:23,31,32,33). This indicates that Shem was “olive” coloured or light brown. Thus as more clearly brought out in comparison with the Semitic tongues of Assyrian (for Japheth & Shem) and Arabic (for Ham), the Semitic tongue of Hebrew therefore indicate Japheth was “white,” “Ham” was “black,” and “Shem” was light brown. And reference is also made to a fourth figure, Ham’s son, Canaan (Gen. 9:18). This is then corrupted in the heathen Hindu story of three daughters, one white (Kutilla), one reddish (Ragini), and one black (Kali), with a fourth figure of Himavat’s son. In the Biblical story, for his sin of sodomizing his dead-drunk father, Noah (Gen. 9:20-23; for “Ham ... saw the nakedness of his father,” vs. 22, cf. Lev. “nakedness” in Lev. 18 & 20 e.g., “see her nakedness, and ... see his nakedness” in Lev. 20:17), Ham and his son Canaan are cursed (Gen. 9:24-27), and since in the colour word-plays “Ham” means “black,” this indicates that black skin was part of this curse, so that the black “skin” of the “Ethiopian” is used as a symbol of “evil” in Jer. 13:23. Thus the racial curse on Ham goes to both Hamitic Canaanites (Gen. 10:15-19) and Hamitic Negroid Cushites (Gen. 10:6,7), who may be properly made servant races by the white-skinned Japhethites (Gen. 9:27) or olive-skinned Jewish Semites (Gen. 9:26; Matt. 15:21-28; Mark 7:24-30); but

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<sup>322</sup> Other names for the pagan goddess Kali include “Parvati,” “Durga” & “Sati” (from which comes the name of “suttee” or “sati,” *infra*).

<sup>323</sup> James D. Ryan *et unum*, *Encyclopedia of Hinduism*, Published by Facts on File, New York, USA, 2007, at “Himavat” (<http://hinduism.enacademic.com/325/Himavat>). Cf. J.A.B Van Buite-en *et unum*, *Classic Hindu Mythology*, A Reader in the Sanskrit Puranas, Temple University Press, Philadelphia, USA, 1978; & Hopkins, E.W., *Epic Mythology*, Motilal Banarsidass, Delhi, India, 1986.

other Hamites are not included in this curse. Thus the white-skinned son, Japheth, and the olive-skinned Shem are blessed, and the black skinned Ham and his darkened-skinned son, Canaan, are cursed (Gen. 9:25-27). But in the corrupted heathen Hindu story, the negative action of the pagan god Brahma is on the white and brown daughters, and the “privilege” of becoming Shiva’s wife is bestowed on the black daughter. There is thus a perversion of the racial order in this heathen perversion and corruption.

The following poster of the heathen Hindu goddess, Kali, is one of a number I saw in Calcutta when I visited India in October 2012. This poster was on a wall near some moveable pavement tent-shops or stalls on the very edges of, as one enters, Dalhousie Square. The heathen effects of debasement via this pagan goddess are evident in a number of matters. E.g., it is polytheistic in place of the monotheism of the true God, and it is a female deity in the place of the male Deity of the true God (Gen. 1:1), and idolatrous (Exod. 20:2-6). Her dress is immodest (Gen. 3:7). There is a replacement of the “covenant” (Gen. 6:18) of “grace” (Gen. 6:8) i.e., the gospel of justification “by faith” (Heb. 11:7) which includes the doctrine of Christ’s atonement and redemptive work as typed in pre-Christian times by animal sacrifices (e.g., Gen. 8:20,21; Exod. 12:1-28; Matt. 20:28; 26:28; John 1:29; I Cor. 5:7), with heathen Hindu justification by works with various “austerities” promoted in the cult of Kali. As one of Himavat’s three daughters, there is an idolatrous personification of the Himalayan Mountains as “Himavat,” as these heathens “worshipped and served the creature more than the Creator, who is blessed for ever. Amen” (Rom. 1:25). The pagan Hindu goddess, Kali, is here pictured as a goddess of death, with a necklace of head-hunter’s shrunken heads of lighter-skinned moustached males, and the “trophy” of another lighter-skinned moustached male head in her hand; and so the image is of a black goddess head-hunter killing lighter skinned males in perversion of the natural racial order (Gen. 9:25-27) and natural patriarchal order of e.g., male combatants (Deut. 22:5; I Cor. 11:14,15), and also in an attack on the sanctity of human life as this is in the context of Kali’s mad frenzy as an image of gratuitous violence (Gen. 6:11,13).

In this frenzy, the pagan goddess, Kali, even goes so far as to put her foot on her husband, the heathen Hindu god, Shiva. The heathen Hindus disagree, in varying degrees of intensity, as to what is meant by this imagery. One group of the heathens say that in her frenzied mood of bloodlust, her tongue is hanging out as she is lapping up blood, and she even goes so far as to deliberately put her foot on her husband, Shiva. (Seemingly Shiva is asleep when this happens. And he is said to later join the other two heathen gods of the pagan Hindu triad in cutting up Kali’s body after she commits suicide.) Another group of the heathens say that in the culture of Calcutta, if a person makes a mistake, he sticks out his tongue as a gesture meaning, “Oh no, What have I done? I’ve made a mistake!” This group of heathens say that in her frenzied mood, Kali accidentally stepped on her husband, and suddenly realizing what she had done, she stuck out her tongue, meaning “Oh no, What have I done? I’ve made a mistake!” But the salient point to emerge from this, is that like other heathen Hindu gods, she lacks the perfection of the true God e.g., she goes on an out-of-control frenzy of murder; and she commits suicide by jumping into a fire, and so promotes imagery of self-murder (Gen. 9:6; Exod. 20:13). And that this could act to encourage the heathen Hindu practice of a

widow committing suttee self-murder, is seen in the fact that the very name “suttee” (Sanskrit, “sati”) comes from this example of Kali under one of her other names which depending on regional Indian dialect is pronounced as either “Suttee” or “Sati,” and gives rise the heathen Hindu practice of suttee self-murder by widows (see Volume 1, Part 2, chapter 18, section c, *infra*). This is thus an example of how in debased heathenism, the concept of a god or goddess is a long way from being an absolutely perfect being as pointed to both by godly reason (the ontological argument) and the Divine revelation of the Holy Bible of Protestant Christianity.



A picture of the heathen Hindu goddess, Kali, in Calcutta, India, Oct. 2012. This is an example of how original monotheism and the true worship of God is corrupted in heathenism e.g., this polytheism attacks monotheism (Exod. 20:2,3), promotes idolatry (Exod. 20:4-6), perverts the male imagery of the true God (John 3:16; 14:26; 15:26), and teaches justification by works in opposition to the gospel of justification by faith in Christ’s atoning redemptive work at Calvary (Gal. 3:11-13). In corruption of the post-flood story of Noah’s three sons of blessed white Japheth, blessed light-brown Shem, and cursed black Ham (Gen. 9:20-27; 10), the Hindu flood story of Manu has the Ark landing on Himavat (a pagan personified idolatrous form of the Himalayas), & in the post-flood story of Himavat’s three daughters, these are the negatively treated white (Kutila) and reddish-brown (Ragini), and specially blessed black Kali. Thus both the racial order and patriarchal order is subverted; and black female Kali is here depicted as a head-hunter with a necklace of head-hunter’s shrunken heads from lighter-skinned moustached males, and the head-hunter’s “trophy” head of another lighter-skinned moustached man.

In Hindu mythology, the pagan goddess of Kali is married to one of the three major heathen Hindu gods of the Hindu triad, Shiva. And it might also be remarked that the heathen Hindu triad or triumvirate of Brahma, Shiva, and Vishnu, is *in no sense* a Trinity, since they are three separate persons in a polytheistic depiction of three gods. By contrast, the Trinity is three Persons in one God, and since there is one Supreme “Being” or “substance” (*Nicene Creed*) there is monotheism. Nevertheless, one sees in

this heathen Hindu triad a corruption of the Biblical Trinity of three Persons (cf. Gen. 18:2,3) in one monotheistic Supreme Being (e.g., Gen. 1:2,26)<sup>324</sup>.

But without considering all the corruptions evident in the heathen Hindu *Flood Story of Manu*, and associated heathen Hindu stories of relevance such as that of Himavat's three daughters, it is clear that there are some notable similarities between these and the Biblical Noah's Flood. As with other flood stories, there is a general agreement with the broad Biblical picture that the whole human race was killed by a universal flood except for a small number of individuals protected by some being(s) with supernatural powers. Thus once again, we find that this heathen Hindu *Flood Story of Manu* fits the general normativity of flood stories collated in both modern times e.g., Robinson (1966), Filby (1970), and Noorbergen (1974 & 1980), and also in ancient times as referred to in Josephus's *Antiquities* (1st century A.D.); in that firstly, various "barbarian histories make mention of this flood and of this ark;" and secondly, relative to the correct Biblical account in Genesis, a variety of corruptions have crept into their particular flood story (*Antiquities* 1:3:6).

We thus find that the six largest world religions are clearly connected with one of three flood stories, namely, the Biblical account (true and apostate forms of Christianity, & Judaism), the Story of Noah's Flood in the Koran (Mohammedans & in part the derived syncretism of Sikhism), and the Hindu Flood Story and connected post-flood story of Himavat's three daughters (Hinduism, the spin-off religion of Buddhism, and in part the derived syncretism of Sikhism), so that in the three flood stories of: the Holy Bible, the Koran, and Hindu writings, we have covered the six largest broad religious groupings in the world. This shows the wide impact of the story of Noah's Flood on the world quite autonomously from the many other flood stories that exist from different cultures around the world, which also make the same point that like the story of creation, the story of Noah's Flood was evidently transported by men as they spread out after the Deluge.

It is notable that the heathen Hindu *Flood Story of Manu* is also like some other flood stories in that it combines and confuses elements of Gen. 1-10 in different ways. More widely, it should be noted that different infidel and heathen cultures and religions have variously corrupted forms of both the Creation Story and the Noah's Flood Story. Thus whereas in flood stories, there is a general agreement with the broad Biblical picture that the whole human race was killed by a universal flood except for a small number of individuals protected by some being(s) with supernatural powers; in creation stories, there is a general agreement with the broad Biblical picture that the world in general (Gen. 1:1; 2:4) and any lesser parts of it (Gen. 1:2b-2:3), was created by some being(s) with supernatural powers. Thus in a very broad and generalist sense they show how as man spread out on the Out-of-Eden Persian Gulf model, he took with him, and taught to his descendants, albeit in corrupted forms, the stories of the Creation and Noah's Flood.

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<sup>324</sup> See Volume 2, Part 5, on the Trinity.

Therefore looking at the “Biblical creation model to be scientifically compared & contrasted with the Book of Nature” found in Part 2, Chapter 1, section b, *supra*; the evidence of both the creation and flood stories of various infidel and heathen cultures and religions is clearly consistent with what we would expect from *Guidelines 1 & 12*. *Guideline 1*: “‘The fear of the Lord is the beginning of knowledge’ (Prov. 1:7) and ‘wisdom’ (Ps. 111:10). Though by God’s common grace which is not unto salvation, man may discern that there is a Creator of the universe (Job 12:7-10; Ps. 19:1; Rom. 1:18-32); a man must by God’s grace, humbly put himself under the authority of God’s infallible Word, the Holy Bible of religiously conservative Protestant Christianity (Ps. 119:105; II Tim. 3:16), if he is to properly understand creation (and other) issues. Wherefore ‘scoffers’ (II Peter 3:3), such as they that be far gone in an antisupernatural secularist paradigm, are to be rejected who would have Christian men to be ‘salt’ which ‘have lost his savour’ (Matt. 5:13), and would privatize all relevant reference to the Divine revelation of Holy Scripture away from public discourse such as that on creation (and other matters), and claim that only the natural reason of man, unaided by the Divine revelation, should be used in the quest of any science (or knowledge), whether a social science, a political science, a biological science, or other science. For suchlike is a God dishonouring ‘science falsely so called’ (I Tim. 6:21), to be abhorred of all good Christian men.” And *Guideline 12*: “Man was originally given a dominion mandate over the local ‘earth’ (cf. Gen. 1:26-28; 2:8-14) under the local ‘heaven’ (cf. Deut. 2:25; Col. 1:23) of the Edenic ‘world’ (cf. Isa. 23:17; Luke 2:1; Rom. 1:8) (Gen. 1:26-28; 2:8-14). But following Noah’s Flood which was therefore geographically local to the region of Eden and anthropologically universal, man’s dominion mandate was generously expanded by Almighty God to include the formerly out-of-bounds regions of The King’s Royal Parklands beyond Eden, thus giving him a dominion mandate over the global ‘earth’ under the global ‘heaven’ (cf. Pss. 134:3; 146:6) of the planetary ‘world’ (cf. Ps. 89:11; Mark 16:15) (Gen. 9:1,11-17; 10:1-32). Therefore Adamites will be seen to spread out as an out-of-Eden group (i.e., the relevant areas of the post Noachic Flood settlements in the Persian Gulf are thus designated as Greater Eden,) to exercise dominion over the entire planet earth.”