

CHAPTER 17

*A Local Earth Gap School view:
filling in the blanks in the “worlds” or “ages” of multiple “generations”
of Earth’s history in Gen. 2:4; Heb. 1:2; 11:3,
from the start of the Last
Ice Age c. 68,000 B.C., and also including some passing reference to the
Aper satyr beast from c. 200,000-100,000 B.C. to the Holocene World.*

- a] A brief overview of Worlds 17-21.*
- b] The Last Ice Age in Scripture.*
- c] Is the Toba Eruption related to Gen. 1:2?*
- d] General Persian Gulf conditions during Late Pleistocene II & earlier Holocene.*
- e] Man and the Persian Gulf Region during Late Pleistocene II & earlier Holocene.*
- f] Recapitulation.*

(Chapter 17) a] A brief overview of Worlds 17-21.

In Volume 1, Part 2, Chapter 3, section f, “The generally united Gap School view: filling in the blanks in the ‘worlds’ or ‘ages’ of multiple ‘generations’ of Earth’s history in Gen. 2:4; Heb. 1:2; 11:3, following the creation of the temporal and spiritual heavens, from the Pregeological World of c. 4.6 billion B.C. to the start of the Last Ice Age c. 68,000 B.C.; creation, Not Macroevolution – mind the gap,” *supra*, the depiction ends with the Cenozoic Age at *Late Pleistocene I*. I.e., Quaternary Worlds: 16) Pi (Greek Π / π = P) Pleistocene Period from Early Pleistocene to the end of *Late Pleistocene I* (c. 2.6 million B.C. to c. 68,000 B.C.). The Late Pleistocene starting from about 130,000 years ago, is not generally internally subdivided into two sub-periods, i.e., *Late Pleistocene I* and *Late Pleistocene II*, in the way it is so subdivided in this work. But in this work I refer to *Late Pleistocene I* as from the end of the glaciation c. 128,000 B.C. to the start of the last Ice Age c. 68,000 B.C., and *Late Pleistocene II* as from the start of the last Ice

Age *c.* 68,000 B.C. through to the Holocene *c.* 8,000 B.C. . My three primary provable geological reasons for doing this, which I consider in themselves would warrant this distinction without any reference to the other reasons, *infra*, are the fact that there is the marker of an Ice Age at *c.* 68,000 B.C.; following this Ice Age marker in time, man first appears in the fossil record with Cro-Magnon man at *c.* 33,000 B.C.; and following this Ice Age marker in time, there were also mass extinctions e.g., starting around 50,000 years ago, North America lost about 36% of its megafauna, and Europe and Asia, lost about 72% of its large animals (megafauna); e.g., the woolly mammoth, woolly rhinoceros, and musk ox all went extinct¹. Another geologically non-provable primary reason relates to the model of creation used in this work, which considers man was made in Eden in *Late Pleistocene II*. A further secondary reason for this distinction of *Late Pleistocene II* is that around the start of this period, a lot of Ape satyr beasts appear to have died out, with their numbers reduced to a fairly small population group of animals.

This is seen in the following chart².

¹ Cooper, D., "Ice Age Animals ...," News in Science, Australian Broadcasting Corporation, 3 Nov. 2011 (<http://www.abc.net.au/science/articles/2011/11/03/3354353.htm>).

² Other than material in the Cenozoic Era such as that on the Edenic World, or the definition of man, this chart is largely drawn from *Encyclopaedia Britannica CD99, op. cit.*, "Geochronology: The Interpretation & Dating of the Geological Record: Geologic History of the Earth: Cenozoic Era: Holocene Epoch," Table 4.

| CENOZOIC AGE | CENOZOIC AGE |
|---|---|
| <p>Quaternary Worlds: World 17 (Rho, Greek P / ρ = R) Late Pleistocene II Period to Holocene Period World i.e., from the Lower Pleniglacial Ice Age of 68,000 B.C. to end of Ice Age from c. 8,000 B.C. EXCLUDING World 18 (the unfallen World of Eden) & World 19 (the fallen World of Eden & its derivative Greater Eden civilization in the area now under the Persian Gulf). After Noah's Flood in World 19, c. 50,000 B.C. +/- 16,000 years, which on a best estimate on presently available data was c. 35,000 B.C., post-Noah's flood Adamites were given dominion not only over World 19 of Eden (Gen. 1:26; 2:10-14), but over World 17 with the entire planet (Gen. 9:1,2; 10:1-32). The post-fall and post-Noah's flood out-of-Eden Adamites in World 17 (Late Pleistocene II Period to Holocene Period World excluding World 19), adopted and refined satyr beast cultural practices and so were hunter-gatherers and first appear in the fossil record as Cro-Magnon c. 33,000 B.C., and show the Adamite quality of a "soul" (Gen. 2:7) in spiritual expression (Gen. 8:20; 12:8; 13:4) with Cro-Magnon's nude female lust idols of c. 33,000 B.C. (Hohle Fels, Germany), c. 26,000 B.C. +/- 1,000 years (Dolni Vestonice, Czech), c. 24,500 B.C. +/- 1,500 years (Willendorf, Austria), and c. 23,000 B.C. (Laussel in France, & Petrkovice in Czech), which are probably also spiritual idols; & later Adamites also built a stone-age sanctuary in Spain c. 22,000 B.C. . Adamites replaced satyr beast hunter-gathers on the wider planet, all of which were extinct by c. 8,000 B.C. .</p> | <p>Quaternary Worlds: During the Late Pleistocene II Period ONLY, World 18 (Sigma, Greek C or Σ / σ / ζ = C or S) <i>the unfallen World of Eden in the area now under the Persian Gulf</i>, a world in the area now under the Persian Gulf, and World 19 (Tau, Greek T / τ = T) <i>the fallen World of Eden and its derivative Greater Eden civilization of post-Noah's Flood times in the area now under the Persian Gulf</i>. The exact time of transition between Worlds 18 & 19 is unknown, but since fallen Adam was 130 years old when Seth was born (Gen. 5:3), and Abel seems to have been at least in his 20s when murdered by Cain (Gen. 4:1-8), the unfallen world of Eden could not have existed longer than c. 100 years, and possibly a lot less. Thus World 18 can be dated to sometime after the start of the Lower Pleniglacial Ice Age c. 68,000 B.C. . Since Adam dates to an absolute range of c. 51,500 B.C. +/- 16,500 years, a most probable range of c. 60,000 B.C. +/- 8,000 years, and a best estimate on the presently available data of c. 65,000 +/- 3,000 years, these same dates (and their uncertainties) must also apply to the start date of World 18. And World 19 would then be c. 1-100 years later, depending on how long Adam was in Eden before the Fall. World 18 had fruitarian Adamites (Gen. 1:29) & vegetarian animals (Gen. 1:30), domesticated animals or "cattle" (Gen. 1:24), serpents that as tree snakes did not, at least in general, "go" "upon" their "belly" (Gen. 3:14), & no thorns or thistles (Gen. 3:18). Due to the Fall, World 19 came to resemble the World 17 of the wider planet in its flora and fauna properties, but retained cattle (Gen. 4:2,4,20; 6:20; 8:1; 9:10), agricultural crops (Gen. 4:3; 5:29; 9:20), and civilization (Gen. 4:17; 8:20; 9:20), and experienced the anthropologically universal but geographically local, Noah's Flood c. 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of c. 35,000 B.C..</p> |

| CENOZOIC AGE | CENOZOIC AGE |
|--|--|
| <p>Quaternary Worlds: World 20 (Upsilon, Greek $\Upsilon / \upsilon = U / Y$) Holocene Period ONLY in the area now under the Persian Gulf, the fallen WORLD OF GREATER EDEN from the end of Ice Age <i>c.</i> 8,000 B.C. with the partial regression of Persian Gulf till present sea levels <i>c.</i> 3,000 B.C.; by which time the Sumerians had exited the Persian Gulf region, arriving in Mesopotamia <i>c.</i> 3,300-3,000 B.C. . The exact time for the end of major sea movements in the Persian Gulf, or noticeable high oscillations, is disputed for maximum levels within ranges of <i>c.</i> 4,000-2,300 B.C., but by a process of triangulation with the appearance of certain domestic creatures that look to be coming from Persian Gulf civilizations, I favour a date of <i>c.</i> 3,000 B.C. for the final movement out of the Persian Gulf, while allowing for later even higher sea levels to <i>c.</i> 2,300 B.C. (although this methodology would not be accepted by those who do not first accept my premise that there was such a movement of men and animals). As the waters increased in the Persian Gulf, civilized man in Greater Eden with his domestic creatures moved into, e.g., the Fertile Crescent, going both north, e.g., Sumerians going into Mesopotamia of Asia. Joining others in the Fertile Crescent and beyond as out-of-Eden immigrants, or other hunter-gatherer Adamites learning skills of civilization from them, led to civilization being established outside of the Greater Eden region for the first time during the Holocene, at various places around the globe, and also the loss of the Persian Gulf Greater Eden civilizations due to rising sea levels. The Sumerian tongue speaking group from Greater Eden was divided into, for instance, the Semitic tongues of Hebrew, Aramaic, and Babylonian, at Babel which was in the local “earth” of Mesopotamia (Gen. 10:9-12; 11:1-9).</p> | <p>Quaternary Worlds: World 21 (Phi, Greek $\Phi / \phi = Ph$) Holocene Period, last 10,000 years, <i>c.</i> 8,000 B.C. to Second Advent. The planet earth EXCLUDING World 21 (the fallen World of Greater Eden’s derivative civilization in the area now under the Persian Gulf, with the ending of Ice Age <i>c.</i> 8,000 B.C. and the partial regression of Persian Gulf till present sea levels <i>c.</i> 3,000 B.C.).</p> |

(Chapter 17) b] The Last Ice Age in Scripture.

The importance of the Last Ice Age (*c.* 68,000 B.C. to *c.* 8,000 B.C.) is marked out for us in Scripture in a number of ways. Its start from *c.* 70,000 years ago is

connected to the destruction event of Gen. 1:2 since the pre-Adamite flood in the area of the Persian Gulf could only occur after its start *c.* 68,000 B.C. . Of course, that does not mean that the pre-Adamite Flood did dry up in *c.* 68,000 B.C., since it is possible that a smaller area made dry by this event, was later flooded to form the pre-Adamite Flood, and then dried up, and this could have occurred in the Persian Gulf anywhere in the range of the Adamic dates used in this creation model *i.e.*, an absolute range of *c.* 51,500 B.C. +/- 16,500 years, a most probable range of *c.* 60,000 B.C. +/- 8,000 years, and a best estimate on the presently available data of *c.* 65,000 +/- 3,000 years. Nevertheless, that the actual drying up of the waters of the Persian Gulf in *c.* 68,000 B.C. *in one portion* of the Persian Gulf was the termination of the pre-Adamite Flood of Gen. 1:2 remains *one possibility* for the pre-Adamite flood, though by no means the only possibility.

The termination of the Last Ice Age is also isolated for us in Scripture in the words of Gen. 10:25, “And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided” This refers to 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 Last Ice Age which cut the land bridge from Siberia in East Asia to Alaska in North America. Hugh Ross thinks this land bridge existed from *c.* 38,000 B.C. to 9,000 B.C. across the full length of the Bering Strait³, whereas others think it existed for a shorter period of time than this till *c.* 9,000 B.C. . But either way, it is clear that the capacity that existed for man to cross over into the Americas at the Plukt Olive Leaf Rainbow Gate (see Volume 1, Part 2, Chapter 21, *infra*), was terminated by the closure of this Rainbow Gate in connection with rising sea levels and the ending of the last ice age. Thus in *c.* 9,000 B.C., “was the earth divided” (Gen. 10:25) between the Old World of Europe, Asia, Africa, and Australia (whose existence had been theorized as Latin, *terra australis incognita* or an “unknown southern land” from ancient times, long before its actual discovery⁴), and the New World of the Americas. *Thus the starting and ending of the Last Ice Age are marked out for us in Scripture as important dates.*

(Chapter 17) c] *Is the Toba Eruption related to Gen. 1:2?*

To the extent that a date for the termination of the pre-Adamite Flood at *c.* 68,000 B.C. is both inside the most probable range of Adamic dates of *c.* 60,000 B.C. +/- 8,000 years, and also inside the best estimate of Adamic dates on the presently available data of *c.* 65,000 +/- 3,000 years, there is an associated matter that is worth considering. That is, the issue of what *might* have caused “the earth” of this region to be in “darkness” during the pre-Adamite Flood (Gen. 1:2), *if* that flood of the Persian Gulf was dried up in a particular smaller region of the Persian Gulf either as part of the drop in sea levels caused

³ Ross, H., *The Genesis Question, op. cit.*, pp. 177-180.

⁴ See Volume 1, Part 2, Chapter 9, section d, at Australia.

by the start of the Last Ice Age in *c.* 68,000 B.C. . *It must be stressed that this is ONLY ONE POSSIBILITY since while my model allows for this Gen. 1:2b-13 event of the first three 24 hour days to have been at c. 68,000 B.C., my model also allows it at some later dates as well, and the issue of when the Toba Eruption actually occurred is also a matter of uncertainty.* Thus in the final analysis, while we do not know the answer to the question of what caused the “darkness” in Gen. 1:2, the Toba Eruption is *one possibility*, though by no means the only possibility.

The Toba Eruption has been dated variously at somewhere between 75,000-67,000 B.C. (Wikipedia, 2012⁵), *c.* 73,000 B.C. (Rose & Chesner, 1987⁶), *c.* 72,000 B.C. (Rampino & Self, 1993, this approximate date qualified in their 1992 dates, *infra*), 72,000 B.C. +/-2,000 years (Chester *et al*, 1991), 71,910 B.C. +/- 2,590 years (Martinson *et al*, 1987), 71,500 B.C. +/- 3,500 years (Ninkovich *et al*, 1978⁷), either 71,500 B.C. +/- 3,500 years or 71,000 B.C. +/- 4,000 years (Rampino & Self, 1992⁸), 71,000 B.C. (Williams *et al*, 2009⁹), 70,000 B.C. +/- 3,000 years (Rose & Chesner, *et al*, 1991¹⁰), 69,100 B.C. +/-

⁵ “Toba Catastrophe Theory,” *Wikipedia* (http://en.wikipedia.org/wiki/Toba_catastrophe-theory).

⁶ Rose, W.I. & Chesner, C.A., “Dispersal of ash in the great Toba eruption, 75 ka [= 75,000 years ago],” *Geology*, Vol. 15, Oct. 1987, pp. 913-917 (see also their 1991 article, *infra*).

⁷ Rampino, M.R., & Self, S., “Climate-Volcanism Feedback & the Toba Eruption of ~ 74,000 Years Ago [symbol ~ = about],” *Quaternary Research*, Vol. 40, 1993, pp. 269-280 (see also their 1992 article, *infra*); citing at pp. 169-270 Chester *et al* (1991), Martinson *et al* (1987), & Ninkovich *et al* (1978) (the latter of which I have independently looked at); in Ninkovich *et al*, “K-Ar-[Potassium (K) – Argon (Ar)] age of the late Pleistocene eruption of Toba, north Sumatra,” *Nature*, Vol. 276, 7 Dec. 1978, pp. 574-577.

⁸ Rampino, M.R., & Self, S., “Volcanic winter & accelerated glaciation following the Toba super-eruption,” *Nature*, Vol. 359, 3 Sept. 1992, pp. 50-52 (see also their 1993 article, submitted in May 1992, and so the same basic time as this one, *supra*).

⁹ Williams, M.A.J. *et al*, “Environmental impact of the 73 ka [= 73,000 years ago] Toba super-eruption in South Asia,” *Palaeography, Palaeoclimatology, Palaeoecology*, Vol. 284, 2009, pp. 295-314.

¹⁰ Rose, W.I. & Chesner, C.A., *et al*, “Eruptive history of Earth’s largest Quaternary caldera (Toba, Indonesia,) clarified,” *Geology*, Vol. 19, March 1991, pp. 200-203 (see also their 1987 article, *supra*). Revising their 1987 date, Rose & Chesner here consider some evidence supports a date of *c.* 71,000 B.C. +/- 4,000 years, and other evidence supports a date of *c.* 66,000 B.C. +/- 7,000 years; the overlap of these date being 70,000 B.C. +/- 3,000 years this is what I give as their dates.

5,000 years (Zielinski *et al*, 1996)¹¹, and 69,000 B.C. +/- 5,000 years (Robock *et al*, 2009)¹².

On the one hand, if the upper range of these dates earlier than *c.* 68,000 B.C. up to *c.* 75,000 B.C. are correct, then *prima facie* the Toba Eruption is too early to be a candidate for the making the “darkness” of Gen. 1:2. Although this issue is further complicated by the fact that *c.* 68,000 B.C. is not a precise date, and, for instance, Rose estimates 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.* 68,000¹³. Thus relative to these Toba Eruption dates the matter takes on a greater significance in terms of the *possible* range of dates that these two events *may* have overlapped in. But on the other hand, if the lower range of these dates from *c.* 68,000 B.C. to *c.* 64,000 B.C. are correct, then the Toba Eruption is more clearly a candidate for the creating the “darkness” of Gen. 1:2. Given that the lower end dates for the Toba Eruption are put at *c.* 68,000-64,000 B.C. (Ninkovich *et al*, *c.* 68,000 B.C.; Rampino & Self, *c.* 68,000 B.C.; Rose & Chesner, *et al*, *c.* 68,000-67,000 B.C.; Zielinski *et al*, *c.* 68,000-64,100 B.C.; & Robock *et al*, *c.* 68,000-64,000 B.C.), given that this includes dating techniques by Rampino & Self (1992) and Rose & Chesner (1991) which both give a lower date range of *c.* 68,000-67,000 B.C., and Ninkovich *et al* (1978) includes dating techniques that gives a lower date range in rounded numbers of *c.* 68,500-68,000 B.C., *infra*, this further refines the possible lower end range; and given that this lower end date of *c.* 68,000 B.C. clearly fits inside my best estimate on the presently available data for Adam at *c.* 68,000-62,000 B.C., *prima facie* it is certainly *possible* that the Toba Eruption may have been used by God to create the “darkness” of Gen. 1:2.

However, this must be qualified by the four facts. Firstly, the date for the Persian Gulf’s regression at *c.* 68,000 B.C. is not an entirely precise date itself, since it is dated variously at *c.* 68,000-72,000 B.C. . But even staying at the preferred lower end date range of *c.* 68,000 B.C., it is still *just possible* at the lower end of Ninkovich’s rounded figures for it to correlate with this event *possibly* up to several hundred years earlier inside a range of *c.* 68,500-68,000 B.C. . Secondly, the upper end of dates for estimates of the Toba Eruption go as high as *c.* 75,000 B.C., which is *at least* 7,000 years to early for it to be a candidate in making the “darkness” of Gen. 1:2 on the presently preferred date of *c.* 68,000 B.C., or up to 3,000 years to early on even the upper estimated Persian Gulf regression date of *c.* 72,000 B.C. . Thirdly, the fact that this explosion had a massive impact well beyond the region of the Persian Gulf, would imply that *if* God did so use it, it was most probably for some other purpose or purposes as well, e.g., some

¹¹ Zielinski, G.A. *et al*, “Potential atmospheric impact of the Toba mega-eruption ~71,000 years ago,” *Geophysical Research Letters*, Vol. 23, No. 8, 15 April 1996, pp. 837-840.

¹² Robock, A. *et al*, “Did the Toba eruption of ~74ka B.P. produce widespread glaciation?,” *Journal of Geophysical Research: Atmospheres* (1984-2012).

¹³ See Part 2, Chapter 17, section e, and Rose’s “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis” (2010), p. 8/79, *infra*.

have conjectured it is connected to the very starting of the last ice age. Fourthly, Toba ash has been found as far west of Toba in Sumatra as the Bay of Bengal south of Calcutta and Indian Ocean, but not further west in the Indian Ocean than about due south of Bombay¹⁴. This means that it is unlikely on the presently available data that the heavy black ash of the Toba Explosion reached as far as the Persian Gulf. However, on one model the Toba eruption caused a volcanic winter estimated at about six years¹⁵. Even if the volcanic winter was shorter than this, a volcanic winter might still be part of the “darkness” of Gen. 1:2. Therefore, the best we can say at this stage is that the Toba Eruption is *one speculative possibility* as a mechanism for God to have used in making the “darkness” of Gen. 1:2, but it is by no means the only speculative possibility.

The Toba Eruption was a super volcanic eruption in Lake Toba at Sumatra in Indonesia dated by different methods at *c.* 69,500 B.C. +/- 5,500 years. Some think that this created a volcanic winter that plunged the earth into the last ice age. *But this is conjectural and by no means certain.* Some of those advocating this theory claim that the satyr beast populations, found in e.g., the Ape satyr beasts, *which they wrongly claim were a “human” group ancestral to contemporary men*, “was reduced to *c.* 15,000” “*c.* 70,000 years ago.” However, all such estimates are based on a circular usage of mitochondrial DNA¹⁶, which assumes certain rates of mitochondrial change on a macroevolutionary model which considers that men, monkeys, and apes also have a common ancestor, and so these claims are certainly false in the form they are put.

Given the presently unresolved conflicts and disagreements of different dating techniques for the Toba Eruption inside the range of *c.* 71,000 B.C. +/- 4,000 years, I certainly do not think it would be safe or wise to operate on the premise that its date necessarily do correlate with the period of the Persian’s Gulf regression, even though *it might* have been. Thus e.g., Robock *et al* (2009) say, “The erupted volume in dense rock equivalent material ... was about three orders of magnitude larger than for the 1980 eruption of Mount St. Helens. Zielinski *et al* (1996) estimate that the eruption was 71,000 years ago +/- 5000 years on the basis of ice core dating. Oppenheimer (2002) reviewed nine different estimates over a wide range, and concluded that the eruption was 74,000 +/- 2000 years ago. For the purposes of this paper, the exact date does not matter ...¹⁷.” By contrast, for our purposes the exact date, or at least whether the eruption was within the period after the regression of the Persian Gulf *c.* 68,000 B.C., or *possibly c.*

¹⁴ Rose & Chesner, “Dispersal of ash in the great Toba eruption, 75 ka,” *op. cit.*, p. 913 (see “Ash Localities” Map).

¹⁵ Williams, M.A.J. *et al*, “Environmental impact of the 73 ka Toba super-eruption in South Asia,” *op. cit.*, p. 295; referring to Rampino & Self, “Volcanic winter & accelerated glaciation following the Toba super-eruption” (1992), *op. cit.* .

¹⁶ “Toba Catastrophe Theory,” *Wikipedia* (http://en.wikipedia.org/wiki/Toba_catastrophe-theory).

¹⁷ Robock, A. *et al*, *op. cit.* .

68,000-72,000 B.C., certainly does matter. Rampino & Self radiometrically dated relevant volcanic deposits on Sumatra to either 71,500 B.C. +/- 3,500 years or 71,000 B.C. +/- 4,000 years¹⁸, and these have a lower date range of *c.* 68,000-67,000 B.C.; and Rose & Chesner dated Toba ash deposited by a isothermal plateau fission-track technique to *c.* 71,000 B.C. +/- 4,000 years and 66,000 B.C. +/- 7,000 years¹⁹, and the overlap of these dates at 70,000 B.C. +/- 3,000 years also have a lower range of *c.* 68,000-67,000 B.C. . Ninkovitch *et al* used a potassium (symbol K) decaying into argon (symbol Ar) radiometric dating technique to arrive at a “K-Ar age of 73.5 +/- 3 × 10³”²⁰; but putting these figures into powers of 10 (here 10³ = 3,000 years) means that the error bar is up to 500 years more than this (as the next power of 10 is 10⁴ = 4,000 years), and so in deciphering these rounded numbers, Rampino & Self say that the Toba Explosion has “been dated by the K/Ar method at 73,500 +/- 3,500 yr old (Ninkovitch *et al.*, 1978)²¹.” This means that if one is looking at a volcanic winter of up to six years or so as being connected to the “darkness” of Gen. 1:2, one would have to date it at the very start of the regression of the Persian Gulf *c.* 68,000-72,000 B.C., which on the data presently available to me was most probably, though not definitely, *c.* 68,000 B.C. . Therefore, on the presently available data, one certainly could not rule out the possibility of the Toba Eruption producing a volcanic winter *c.* 68,000 B.C. which was an element of the “darkness” of Gen. 1:2; although if so, one would also have to stipulate that during the time of the drying up of the Persian Gulf *c.* 68,000 B.C., (or *possibly* more widely at *c.* 68,000-72,000 B.C.,) that this drying up of some smaller localized portion of it was the terminus of the pre-Adamite Flood of Gen. 1:2.

But against this, *it must be stressed that on the presently available data, the upper dates for the Toba Eruption may be correct*, and if so, these are beyond the Persian Gulf regression dates of *c.* 68,000-72,000 B.C., and this matter does not ultimately have any impact on the veracity of the claim for the “darkness” of Gen. 1:2. That is because, the God of heaven and earth could e.g., have caused a dust storm in conjunction with a thick heavy fog, so as to have created the “darkness” of Gen. 1:2. Therefore if the resolution of dates for the Toba Eruption should ultimately favour a range clearly before the regression of the Persian Gulf at the start of the last Ice Age, so that this rules it out as a candidate for the “darkness” of Gen. 1:2, this does not ultimately impinge on an appropriate scientific model for Gen. 1:2. On this matter of present uncertainty as to just when the Toba Eruption occurred, just when the Persian Gulf regression occurred, and

¹⁸ Rampino & Self, “Volcanic winter & accelerated glaciation following the Toba super-eruption” (1992), *op. cit.*, p. 50.

¹⁹ Rose, W.I. & Chesner, C.A., *et al*, “Eruptive history of Earth’s largest Quaternary caldera (Toba, Indonesia,) clarified” (1991), *op. cit.* , p. 200.

²⁰ Ninkovich *et al*, “K-Ar-age of the late Pleistocene eruption of Toba, north Sumatra,” *op. cit.*, pp. 576 & 577.

²¹ Ramping & Self, “Climate-Volcanism Feedback & the Toba Eruption of ~ 74,000 Years Ago,” *op. cit.*, p. 269.

just what its impact was in the Persian Gulf region, I am reminded of the wise words of the Honorary Local Earth Gap Schoolman, the Venerable John Pratt (d. 1871), sometime Anglican Archdeacon of Calcutta when India was “the jewel of the British Empire” and Calcutta was “the second city of the Empire” after “the first city” of London. Archdeacon Pratt was philosophical about the uncertainties and vagaries of the scientific data available to him as at 1871, and concluded, “*These are questions which can be decided only by scientific observers.*” “We must not be surprised at these reverses,” as “science” is in an “onward progress” and sometimes there are “errors made,” “leading to truth at last.” But he stood confident, that whatever science should ultimately find on the matter, it could “never” be “an argument against the infallibility of the Word of God²².”

(Chapter 17) d] General Persian Gulf conditions during Late Pleistocene II & earlier Holocene.

The present Persian Gulf is a sea of the Indian Ocean that lies between the Arabian Peninsula also known as Arabia on its west-side, and south-west Iran on its east-side which includes the southern parts of the Ararat-Zagros mountain range on its north-east side. (It is referred to by Arabs as the Arabian Gulf.) The Persian Gulf is *c.* 615 miles or 990 kilometres long, and its width varies from a maximum of *c.* 210 miles or 340 kilometres to a minimum in the Strait of Hormuz of *c.* 35 miles or 55 kilometres, and it has a total sea area of *c.* 93,000 square miles or 241,000 square kilometres²³.

At least to date, large portions of the Persian Gulf have received relatively little sedimentation during the latter part of Pleistocene II (*c.* 68,000-8,000 B.C.) and into the following Holocene (*c.* 8,000 B.C. to Second Advent). What relict sediments there are, occur mainly along the eastern part of the Persian Gulf in a narrow coastal strip along the Iranian coast. This is reflected in the fact that certain relict grain sediments at the present bottom of certain shallow parts of the present Persian Gulf have been radiocarbon dated to *c.* 11,000-5,000 B.C.²⁴. This means that while there has been some amount of sedimentation in the Persian Gulf over the last 13,000-7,000 years, by looking at a modern hydrographic map we can still get a good generalized “broad-brush” picture of what the topography of the Persian Gulf was like when it was dry land during the Late Pleistocene II (*c.* 68,000-8,000 B.C.). But to this must be made the qualification that

²² Pratt, J.H., *Scripture and Science Not at Variance*, sixth edition, 1871, *op. cit.*, pp. 186-189, 217-221; seventh edition, 1872, *op. cit.*, pp. 186-189, 217-221.

²³ *Encyclopaedia Britannica CD99, op. cit.*, “The Indian Ocean: Major Marginal seas of the Indian Ocean of special interest: Persian Gulf.”

²⁴ Sarnthein, M., “Sediments & History of the Postglacial Transgression in the Persian Gulf & Northwest Gulf of Oman,” *Marine Geology*, Vol. 12, 1972, pp. 245-266.

unless one uses a model that isolates one or more present islands of the Persian Gulf as part of “the high hills” (Gen. 7:19) of “Eden” (Gen. 2:10), (and on the presently available evidence of no relevant flood deposits on any of these islands having ever been found, this is an improbable, though not impossible conjecture,) then any such contemporary hydrographic map would fail to show what were formerly “the high hills” (Gen. 7:19) of this region, which may have been as high as *c.* 50-67 metres or *c.* 165-220 feet, since such a contemporary map includes erosion by the sea of such former “high hills.”

Therefore, though any such former “the high hills” (Gen. 7:19) of “Eden” (Gen. 2:10) of this region have now been removed by Persian Gulf sea erosion, (unless one uses a model that isolates one or more present islands of the Persian Gulf as such “high hills,”) “the high hills” (Gen. 7:19) of “Eden” (Gen. 2:10) may have reached the heights of *c.* 50-67 metres or *c.* 165-220 feet. The Egyptian king Mycerinus left a Pyramid which at *c.* 66 metres or *c.* 218 feet, though smaller than Cheops’ Pyramid (*c.* 230 metres or *c.* 756 feet) and Chephren’s Pyramid (*c.* 216 metres or *c.* 708 feet), is still one of the three Great Pyramids at Giza near Cairo, built on the Nile River of Egypt. This reminds us that if “the high hills” (Gen. 7:19) of “Eden” (Gen. 2:10) had fairly steep inclines, something like Mycerinus’s Pyramid which stands tall at *c.* 66 metres or *c.* 218 feet, then a series of such high hills with larger peaks than Mycerinus’s Pyramid, would certainly have made a strikingly impressive sight on the relatively flat plains of Eden, something like, though not exactly the same as, a close cluster of perhaps a dozen or more Mycerinus’s Pyramids. There are also three smaller pyramids in front of the three great pyramids.



The three Great Pyramids of Giza, Egypt.
Left to right: Cheops, Chephren, Mycerinus²⁵.



The south-west side of Mycerinus' Pyramid, Giza²⁶.



North-side entrance to Mycerinus's Pyramid which at *c.* 66 metres or *c.* 218 feet is about the height of “the high hills” (Gen. 7:19) of “Eden” (Gen. 2:10); and thus “the tops of the mountains” in “the mountains of Ararat” (Gen. 8:5,6) on which Noah's Ark came to rest. The relative size perspective in this photo shows how the people between the buses & pyramid look like small specks relative to its soaring height.

Therefore, even though a contemporary hydrographic map of the Persian Gulf is helpful in aiding us understand what this area was like during the Late Pleistocene II and earlier Holocene periods, we need to use any contemporary hydrographic map in a critical way that e.g., recognizes erosion of any such “high hills” (Gen. 7:19) by sea water may reasonably be said to have occurred over the last several thousand years. In this context, I thank God for all of my six trips from Sydney to London (one of the longest

²⁵ Picture from “Giza Necropolis,” *Wikipedia* (http://en.wikipedia.org/wiki/Giza_Necropolis).

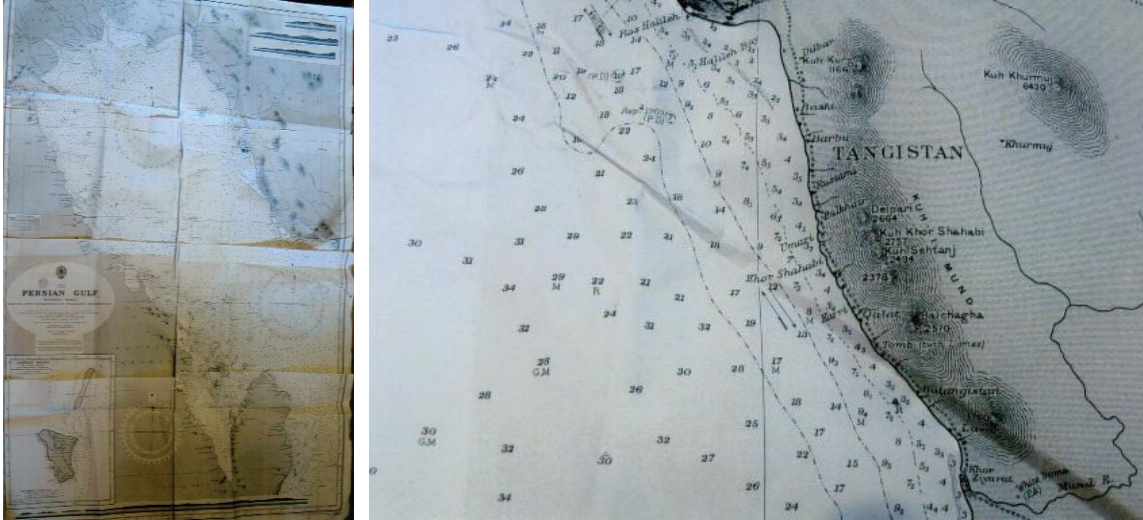
²⁶ This and the following picture of Mycerinus's Pyramid from George Delange *et unum*, “Ancient Egypt ... Mycerninus ... Pyramid. Near Cairo, Giza, Egypt” (<http://www.delange.org/Menkaure/EP3-4.htm>).

plane trips in the world,) where I have worked as a school teacher²⁷, and for the fact that when I have been there I have been a member of the British Library. London's British Library is a gold-mine that I have been privileged to dig in, and whose gold nuggets have acted as a powerful attraction to me on all my trips there. With respect to the Out-of-Eden Persian Gulf model found in this work, I have looked at a number of maps in the Maps Room of the British Library which I have found most useful. One such series of excellent British Admiralty Map maps I first learnt of in August and September 2003, is seen in the map pictured below which is a British Admiralty hydrographic map of "Qatar to Shatt Al'Arab²⁸." It could only be photocopied in smaller sections which I then stuck together. As pictured below, it shows the various depths of the present Persian Gulf as at 1951. The region of Tangistan as seen in a close-up in the second map, *infra*, in the Persian Gulf's north-eastern portion, includes places such as the modern Mohammedan coastal towns of Bashi and Barbu. Interestingly, at for instance, Hormozgan which is also part of Tangistan though much further south, indeed, in the south-eastern portion of the Persian Gulf, which is an area is too far south to be part of Eden, we find that the Ararat-Zagros mountains rise up from the Persian Gulf with no intervening coastal plain²⁹, so that if this area was dry, the Ararat-Zagros mountain range would here extend directly into the present Persian Gulf. And more generally we see from these maps that if the Persian Gulf was dry land, one could reasonably understand parts of the Ararat-Zagros mountain range as extending into what is presently the Persian Gulf.

²⁷ I went from Sydney, Australia, to London, UK, April 2001-April 2002 (1st trip); Dec. 2002-July 2003 (2nd trip); August 2003-April 2004 (3rd trip); Oct. 2005-April 2006 (4th trip); Sept. 2008-March 2009 (5th trip); & Oct. 2012-March 2013 (6th trip).

²⁸ British Admiralty Map 2847, Hydrographic Department, "Asia" "Persian Gulf" "Western Sheet," UK, 1951. According to my British Library computer file records, I requested this map in September 2003.

²⁹ *Encyclopaedia Britannica CD99, op. cit.*, "Hormozgan."



One of the British Admiralty Maps of Persian Gulf
Gavin got from British Library, London, UK, 2003.

This very useful British Admiralty Map Persian Gulf “Western Sheet,” shows multiple Persian Gulf depths in fathoms (1 fathom is 6 foot or *c.* 1.83 metres), with sea levels in the deepest central parts of the Gulf varying between *c.* 20-35 fathoms or *c.* 36-66 metres, occasionally going higher than this to depths of, for instance, *c.* 42 fathoms or *c.* 77 metres, and *c.* 44 fathoms or *c.* 80 metres, and frequently less than this from some distance out from the east and west coasts as one approaches those coasts. Another British Admiralty Map I photocopied, Persian Gulf “Eastern Sheet”³⁰, has more detail at the south-east end of the Persian Gulf, and its shows that the sea levels are again generally low, although in the south east section near the coast there are some deeper points where the Gulf is more commonly between 40 and 50 fathoms or between *c.* 73 and *c.* 91.4 metres; and at its very deepest south-eastern parts the Gulf’s depth varies between e.g., *c.* 42 fathoms or *c.* 77 metres, 46 fathoms or *c.* 84 metres, 47 fathoms or *c.* 86 metres, 49 fathoms or *c.* 90 metres, 53 fathoms or *c.* 97 metres, 58 fathoms or *c.* 106 metres, and 60 fathoms or *c.* 110 metres, although these higher range depths are quite rare and unrepresentative of the general Gulf depths. Without considering the detail of this very broad-brush “big picture,” *the big point to note is that the Persian Gulf is relatively shallow and relatively flat*, and so can become a dry area with relatively small drops in sea-levels such as those found in association with an ice age, and at other times it can be easily affected in terms of its size at the coasts by oscillations in sea-levels relating to atmospheric pressure, wind conditions, or longer term alterations due to climate change seen in, for instance, the amounts of water freezing in the Arctic and Antarctic regions.

³⁰ British Admiralty Map 2837, Hydrographic Department, “Asia” “Persian Gulf” “Eastern Sheet,” UK, 1951. According to my British Library computer file records, I requested this map (as well as Persian Gulf Map 2858) in August 2003.

E.g., such factors meant that globally, overall sea levels rose in the twentieth century by *c.* 1.2 millimetres or *c.* $\frac{1}{20}$ th of an inch, although due to oscillations in sea levels, for 10 years between 1946 and 1956, there were significant sea level rises of *c.* 5.5 millimetres or *c.* $\frac{1}{5}$ th of an inch per annum³¹.

Let us now consider a very broad-brush picture of the Persian Gulf during the Late Pleistocene II period (*c.* 68,000-8,000 B.C.) and the earlier part of the following Holocene period.

In the Pleistocene (*c.* 2.6 million B.C. to *c.* 8,000 B.C.), near the end of *Late Pleistocene I* (*c.* 128,000-68,000 B.C.), in *c.* 78,000 B.C. the Persian Gulf sea-levels were *c.* 20 metres or 65½ feet below present levels, and they then started to drop³². Then in the following *Late Pleistocene II*, i.e., during the last ice age *c.* 68,000-8,000 B.C., with sea-level drops caused by the ice age, the Persian Gulf became mainly dry land with continental conditions³³.

Only in the far north-west portion of the Persian Gulf is the sediment distinctive, and unlike modern river deposits where there is a dominance of marl (an earthy mix of fine-grained minerals), the indications are that the ancient rivers of the Tigris and Euphrates which fed into the Persian Gulf during this time of continental conditions carried with them relatively little sediment³⁴. This conclusion is supported by pollen analysis, Quaternary sediments in southwest Iran, and climate theory³⁵. This indicates

³¹ *Encyclopaedia Britannica CD99, op. cit.*, “Sea level.”

³² Chafetz, H.S. & Rush, P.F., “Two-Phase Diagenesis of Quaternary Carbonates, Arabian Gulf ...,” *Journal of Sedimentary Research*, Vol. A65, No. 2, April, 1995, pp. 294-305, at p. 299.

³³ Swift, S.A. *et al.*, “Gas venting and late Quaternary sedimentation in the Persian (Arabian) Gulf” (1996), *op. cit.* .

³⁴ Sarnthein, M., “Sediments ... in the Persian Gulf ...,” *op. cit.*, pp. 257 & 259.

³⁵ *Ibid.*, p. 264; citing for pollen analysis: Van Zeist, W. & Wright Jr., H.E., “Preliminary pollen studies at Lake Zeribar, Zagros Mountains, south-western Iran,” *Science*, Vol. 140, p. 65; & Van Zeist, W., “Late Quaternary vegetation history of western Iran,” *Review of Palaeobotany & Palynology*, Vol. 2, pp. 301-311; for Quaternary sediments in southwest Iran: Butzer, K.W., “Quaternary stratigraphy & climate in the Near East,” *Bonner Geographische Abhandlungen*, Vol. 24, 1958, pp. 1-157; Bobek, H., “Nature & Implications of Quaternary climatic changes in Iran, 1963, in *Proceedings of the World Meteorological Organization (WMO) – United Nations Educational, Scientific, & Cultural Organization (UNESCO) Symposium, Changes of Climate*, Rome, 1961, UNESCO, Arid Zone Research, Paris, France, pp. 403-413; & Vita-Finzi, 1969; and for climate theory: Fairbridge, R.W., “Eiszeitklima in Nordafrike,” *Geologische Rundschau* (International Journal of Earth Sciences), 1965, Vol. 54, No. 1, pp. 399-414; Lamb, H.H., “Climatic changes & variations in the atmospheric & ocean

that the Lord formerly had some form of filtering system in place on the water flow of the Tigris and Euphrates into the Land of Eden. This filtering system appears to have involved making these rivers substantially less active during Late Pleistocene II and the Early Holocene, and while the manner in which this was done is speculative, this was *possibly* accomplished by, for instance, having river water go into a series of lakes in Mesopotamia, similar to those found today between Bagdad and Basra³⁶.

During *Late Pleistocene II* (c. 68,000-8,000 B.C.), the generally dry Persian Gulf region which on the model endorsed in this work was home to the land of Eden in a smaller portion somewhere in its more north-easterly region, was more generally affected by oscillations in sea in its southern parts i.e., south from the safety of Eden. (And if Eden had a physical wall of e.g., ice, it would also have had some level of protection from e.g., any possible short term sea oscillations going further north.) Thus Fairbridge (1961) who dated the maximum Wurm glaciation with maximum area of the Persian Gulf as dry land from c. 68,000-15,000 B.C.³⁷, dated a partial return of the sea in the southern parts of the Persian Gulf at c. 43,000-28,000 B.C., although Curray put it at c. 23,000 B.C.³⁸. Amidst other disputed dates for sea oscillations in the Persian Gulf, *infra*, this partial ocean transgression of sea waters into the southern Persian Gulf was then later dated by Swift *et al* (1996) at c. 27,400-20,800 B.C.³⁹; as during this time from c. 28,000-20,000 B.C. the sea level rose to about minus 40 metres (or – 130 feet), but then it dropped to about minus 120 metres (or – 390 feet) (Swift *et al*, 1999)⁴⁰. The dates of Swift *et al* have some support from Carbon 14 dated samples of miliolites i.e., carbonate-cemented sand dunes generally with marine shell debris and oolites (or ooliths⁴¹), from

circulations,” *Geologische Rundschau* (International Journal of Earth Sciences), 1965, Vol. 54, No. 1, pp. 486-504; & Flohn, H., “Ein geophysikalisches Eiszeit-Modell,” *Eiszeitalter Gegenwart*, Vol. 20, 1969, pp. 204-231.

³⁶ *Ibid.* .

³⁷ Fairbridge, R.W., “Eustatic changes in sea level,” *Physics & Chemistry of the Earth Journal*, Vol. 5, 1961, p. 99; cited in Stoffers, P. & Ross, D.A., “Late Pleistocene & Holocene Sedimentation in the Persian Gulf – Gulf of Oman,” *Sedimentary Geology*, Vol. 23, 1979, pp. 181-208, at p. 206.

³⁸ Kassler at pp. 24,32; in Purser, B.H. (Editor) *The Persian Gulf* (1973), *op. cit.* .

³⁹ Swift, S.A. *et al*, “Gas venting and late Quaternary sedimentation in the Persian (Arabian) Gulf” (1996), *op. cit.* .

⁴⁰ 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.

⁴¹ Egg-shaped or spherical crystalline deposits usually made up of calcium carbonite, but sometimes of silica, siderite, calcium phosphate, iron silicate, or iron oxide. Their diameters vary from c. 0.25-2.0 millimetres or $\frac{1}{100}$ th to $\frac{8}{100}$ th of an inch.

the Trucial Coast area around the United Arab Emirates in the south-west Persian Gulf which gave dates of c. 28,000-18,000 B.C.⁴².

During this time there was a long estuary or bay formed at the south-east of the Persian Gulf which reached the Gulf of Oman's shelf margin⁴³, but I think this was too far south to possibly be one of the "seas" (Gen. 1:22) of "Eden" (Gen. 2:10), since on my understanding of the Ararat-Zagros mountain range with respect to the landing place of Noah's Ark (Gen. 8:4), I would look to a more local flood under the waters of what is now the north-east region of the Persian Gulf, than a local flood reaching this far south. Furthermore, there is evidence that the sea-levels were oscillating back and forth into this more southern region of the Persian Gulf as seen in, for instance, the remains of reefs⁴⁴. Therefore, if, unlike myself, and like, for instance, Hugh Ross in 2014, one were to argue for a model in which "The Location of Eden" was "in what is now the southeastern portion of the Persian Gulf⁴⁵," then one would face the problem that during Pleistocene II (c. 68,000-8,000 B.C.) with respect to both smaller and shorter as well as larger and longer transgressions of Indian Ocean waters, the southern area seems to have been too unstable with respect to the need of remaining dry for it to have been a candidate for the Land of Eden. Furthermore, if one were to theorize a more southern Edenic area, one would also face the problem that any such ocean transgressions would have introduced saline poisoning to any agricultural land. While such a location would be theoretically possible if Eden was surrounded by a water-proof wall, if this is where God did locate Eden, he "would have been doing it the hard way" relative to a more northerly location. And of course, if there was not a water-proof wall around Eden, or an ice water-proof wall only designed to hold back very short term floods, then Eden would have had to be at a more northerly location in the Gulf. And all this is in addition to the point already made, that the ending of the Ararat-Zagros mountain range at a more northerly point in the Persian Gulf would also create problems for a southern end Edenic model with regard to the resting place of Noah's Ark (Gen. 8:4).

During the earlier part of the *Holocene* (c. 8,000 B.C. to Second Advent), the Persian Gulf became increasingly flooded in a succession of oscillating sea-levels connected with overall increasing sea levels eventually resulting in a complete flooding the Persian Gulf; though the precise details of this, and precise dates for these sea level oscillations, remain matters of academic dispute by different researchers, *infra*.

⁴² Purser, B.H. & Seibold, E., "The Principal Environmental Factors Influencing Holocene Sedimentation in the Persian Gulf," p. 24; in Purser, B.H. (Editor) *The Persian Gulf* (1973), *op. cit.*

⁴³ Sarnthein, M., "Sediments ... in the Persian Gulf ...," *op. cit.*, pp. 260 & 261 (map).

⁴⁴ *Ibid.* .

⁴⁵ Ross, H., "Q[uestion] & A[nswer]: Four Rivers & the Location of Eden," (10 April 2014), *op. cit.* .

However, as the “big picture” applies to the Out-of-Eden Persian Gulf model endorsed in this work, different ocean level rises appear to have pushed out different Out-of-Eden Persian Gulf migrants who in one most important particular varied from earlier waves of migrants following Noah’s Flood *c.* 50,000 B.C. +/- 16,000 years, which on a best estimate on presently available data was *c.* 35,000 B.C. . And that is this, that whereas the pre-Holocene Adamites exiting Eden during Pleistocene II forsook their culture of civilization by adopting and modifying the animal cultures of satyr beasts that they came into contact with, so as to produce hunter-gatherer cultures which exhibited both cultural continuity with, and cultural change from, earlier satyr beast cultures; by contrast, the post-Holocene Adamites exiting Eden retained their cultural connections with civilization as originating from Adamic times in the Land of Eden and as continued after Noah’s Flood in Greater Eden. However, diversities of civilization to emerge after this time imply multiple ethnic civilizations in the post Noachic Flood Persian Gulf region, taking with them multiple ethnic civilizations rather than one specific type of civilization⁴⁶.

There are rival dates on rival models for the different sea level oscillations affecting the Persian Gulf in, and around, the Holocene. In most instances, at least to date the lack of discovery of something like shells from clear geological start and end levels that can be Carbon 14 dated, means that what material there is that has been Carbon 14 dated can be explained on differing models, and variations of dates for these sea oscillations can be in the order of thousands of years. Thus in connection with dating the start of relevant Persian Gulf sea level rises to *c.* 13,000 B.C., Sarnthein notes, “the exact time for the start and the end of the rise as well as its precise progress are ... somewhat controversial”⁴⁷. Baeteman *et unum* date the rise in the Persian Gulf from *c.* 12,000 B.C.⁴⁸. Milliman & Emery date the start of the Persian Gulf’s ocean return to *c.* 11,000-10,000 B.C. from *c.* 100-65 metres below present sea levels or *c.* 330-210 feet⁴⁹. Stoffers & Ross date the start of the Gulf’s ocean regression to *c.* 10,000 B.C., and say that some ocean regression of the Persian Gulf has been dated by a fine-grained aragonitic mud sequence to *c.* 9,000 B.C. +/- 80 years, with the sea reaching the northern end of the Persian Gulf by *c.* 6,500 B.C.⁵⁰. And Swift *et al* date “the major glacial melt”

⁴⁶ This Out-of-Eden transfer of civilization during the Holocene has been misinterpreted by the spiritually blind Darwinian secularists as “the start” of man’s civilization as he “evolved up” from a hunter-gatherer culture to create civilizations.

⁴⁷ Sarnthein, M., “Sediments ... in the Persian Gulf ...,” *op. cit.*, p. 260 (emphasis mine).

⁴⁸ Baeteman, C. *et unum*, “Holocene sedimentary evolution & palaeocoastlines of the Lower Khuzestan plain (southwest Iran),” *Marine Geology*, Vol. 242, 2007, pp. 83-108, at p. 86.

⁴⁹ Milliman, J.D. & Emery, K.O., “Sea levels during the past 35,000 years,” *Science*, 1968, Vol. 162 (3858), pp. 1121-1123; cited in Sarnthein, M., “Sediments ... in the Persian Gulf ...,” *op. cit.*, p. 262.

⁵⁰ Stoffers & Ross “Late Pleistocene ... ,” *op. cit.*, pp. 181 & 206.

at c. 7,500-6,500 B.C., as sea levels rose from minus 50 metres (or – 165 feet) to minus 28 metres (or – 92 feet)⁵¹.

But the Persian Gulf was still not at present sea levels following this; and there were a number of subsequent sea-level oscillations in the Gulf. Their dating and magnitude is also subject to various levels of dispute, once again due to the absence of e.g., something that can be clearly Carbon 14 dated at a start and end point of a given sea level oscillation. Thus as with earlier sea level oscillations, we find disputed interpretations of dating this or that mud sequence or sedimentary sequence in which the relevant dates lack any sufficiently objective standard to persuade the generality of researches outside broadly agreed limits of up to several thousands of years.

Baeteman *et unum* who date the rise in the Persian Gulf from c. 12,000 B.C., *supra*, then consider this rise was escalated between c. 7,000 B.C. and c. 4,000 B.C., later reaching its maximum level about 1-2 metres or 3¼-6½ foot above present sea levels in c. 2,300 B.C., followed by a slow sea-level decrease to contemporary levels⁵². Thus e.g., a sedimentary sequence to the north-east of Basra (or Al Basrah, just north of the present Persian Gulf,) towards the Karun River, was interpreted by Baeteman *et unum* to mean an inundation of the post-glacial sea-level around 6,000 B.C., and in their view this means that the Persian Gulf extended at least 80 kilometres or 50 miles north of its present shoreline position in c. 6,000 B.C. . But they freely say that the “sedimentary sequence ... *can be interpreted*” this way⁵³ i.e., other possible interpretations exist. And they refer to another analyst, Aqrabi (2001), who “found a similar transition in the Tigris-Euphrates plain” to themselves, but say “he estimated” it to be about 3,500 years later “at approximately” 2,500 B.C.⁵⁴. But on their earlier dates, they say “It is *suggested*” that following a deceleration in the relative sea levels from c. 3,500 B.C., “the coastline remained relatively stable.” Others however clearly disagree with these earlier dates of Baeteman *et unum*⁵⁵. E.g., they say that on their estimates they would disagree with the dates of those arguing for higher sea-levels at e.g., c. 4,000 B.C. such as Dalongeville & Sanlaville (1987), Sanlaville (1989 & 2002, his date was c. 4,300 B.C., *infra*, and also c.

⁵¹ Swift, S.A. *et al*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf region” (1996), *op. cit.*, p. 20.

⁵² Baeteman, C. *et unum*, “Holocene sedimentary evolution & palaeocoastlines of the Lower Khuzestan plain (southwest Iran),” *Marine Geology*, Vol. 242, 2007, pp. 83-108, at p. 86.

⁵³ Baeteman, C. *et unum* (2007), *op. cit.*, pp. 87 (map for sample B54) & 97 (emphasis mine).

⁵⁴ *Ibid.*, p. 104; citing Aqrabi, A.A.M., “Stratigraphic signatures of climate change during the Holocene evolution of the Tigris-Euphrates delta, lower Mesopotamia,” *Global & Planetary Change - Journal*, Vol. 27, 2001, pp. 267-283.

⁵⁵ *Ibid.* (emphasis mine).

3,000 B.C., *infra*), and Dalongeville (2005)⁵⁶. Certainly Baeteman *et unum* offer no solid reason for their much earlier dates, which at best are based around a highly conjectural and *in dubio* dating interpretation of a sedimentary sequence.

In general, researchers use much later dates than Baeteman *et unum*, so that their post-glacial inundation date of *c.* 6,000 B.C. is at an upper end range in the order of *c.* 6,000-3,000 B.C., although in general these dates fall in the range of *c.* 4,000-3,000 B.C. . Thus in connection with dating the end of relevant Persian Gulf sea level rises to *c.* 4,000 B.C., Sarnthein (1972) notes, “the exact time for the start and the end of the rise as well as its precise progress are ... somewhat controversial”⁵⁷. That controversy also includes elements of a disagreement as to where in the range of *c.* 4,000-2,300 B.C. the Persian Gulf reached its generalized sea level maximums. (And though beyond the scope of this work, more widely there has been variation of views for the Persian Gulf’s northern extension over the period of *c.* 6,000 B.C. to *c.* 1560 A.D.⁵⁸.) This matter may also intersect with the issue of what has happened at the mouth of the Mesopotamian Depression which has resolved into three conflicting and rival views. Some says it has been stable (e.g., Kassler, 1973); others that it has undergone subsidence (e.g., Al-Zamel, 1985); and others that sedimentation exceeded subsidence so that, for instance, Sanlaville (1992) proposed that at *c.* 4,000-3,400 B.C. the Persian Gulf’s went north into Mesopotamia up to *c.* 260 kilometres or 160 miles⁵⁹.

Thus in this “somewhat controversial” issue of “the exact time for ... the end of the rise” of the Persian Gulf sea levels, in addition to the higher range date of Baeteman *et unum* at *c.* 6,000 B.C., there is dispute in the lower range of dates which vary between oscillations at e.g., *c.* 4,300 B.C. and *c.* 3,000 B.C. (Sanlaville, 1989⁶⁰ & 2002⁶¹); *c.* 4,000

⁵⁶ *Ibid.*, p. 106.

⁵⁷ Sarnthein, M., “Sediments ... in the Persian Gulf ...,” *op. cit.*, pp. 260 (emphasis mine) & 262.

⁵⁸ Baeteman, C. *et unum* (2007), *op. cit.*, pp. 83 & 87-88. E.g., Hansman (1978) thought there was no appreciable change in the Persian Gulf Shoreline from the time of the ancient Greek Empire, whereas Sanlaville (2002 & 2005) disagreed and proposed a 10th century A.D. mediaeval highstand for Persian Gulf sea levels.

⁵⁹ Swift, S.A. *et al.*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf region” (1996), *op. cit.*, p. 18.

⁶⁰ *Ibid.*, p. 13; citing Sanlaville 1989 *op. cit.* .

⁶¹ Baeteman, C. *et unum* (2007), *op. cit.*, p. 86; citing Sanlaville, P., “Considération sur l’évolution de la basse Mésopotamie au cours des derniers millénaires,” *Paléorient*, Vol. 15, 1989, pp. 5-27, & “The deltaic complex of the lower Mesopotamian plain & its evolution through millennia,” 2002, in Nicholson, E., Clark, P. (Editors), *The Iraqi Marshlands*, Politico’s Publishing, London, UK, pp. 133-150.

B.C. (Sarnthein, 1972)⁶²;" c. 4,000-3,400 B.C. (Sanlaville, 1992); and c. 3,000 B.C. (Purser, 1973, *et al, infra*). And beyond this, relative sea-level maximums in the Persian Gulf are further disputed with this being dated from the area of the north-western Persian Gulf (at Kuwait) variously at e.g., c. 2,630 B.C. +/- 60 years (Sanlaville, 1989 & 2002), or c. 2,300 B.C. (Baeteman *et unum*, 2007⁶³). There are thus oscillating sea levels *reaching claimed peaks* in date ranges of c. 6,000-2,300 B.C. .

Though on the presently available data I think it a less likely possibility, I allow for the possibility that Sanlaville's (1992) proposals *might* be correct i.e., that at c. 4,000-3,400 B.C. the Persian Gulf's went north into Mesopotamia up to c. 260 kilometres or 160 miles. If so, major sea-level changes would have ended by c. 3,400 B.C.; and if so, I allow that it was possibly the drop in sea levels 400 years earlier c. 3,400 B.C. that stimulated population movements. But though the data is not so clear for c. 3,200 B.C. +/- 200 years for one to be absolutely sure on this matter at this time, I nevertheless think it favours a later wave c. 3,000 B.C. .

Thus of these various dates, I favour c. 3,000 B.C. for a later wave of the out-of-Eden Persian Gulf inhabitants bringing with them domestic animals from Greater Eden, *because of its intersecting agreement with the first appearance of certain domestic creatures* at c. 3,000 B.C. that look to me like they are coming from the Persian Gulf civilizations; although I allow for the Persian Gulf to have then risen even higher at these later dates of c. 2,630 B.C. +/- 60 years or c. 2,300 B.C. (dated by oolites / ooliths⁶⁴). I also see a correlation here with a Chinese group exiting the Persian Gulf to join earlier waves of Chinamen in China, and this then correlating with one of two rival dates for the Chinese emperor, Fu-Hsi (or Xi), who on the earlier date ruled for c. 115 years from 2,952 to 2,836 B.C. . *My methodology for the date of c. 3,000 B.C. would clearly not be accepted by anyone who did not first concur with my Out-of-Eden model premise* that there were people living in civilizations in the Persian Gulf who moved out in waves from various sea-level oscillations affecting their Persian Gulf Greater Eden homelands both in and before c. 3,000 B.C., taking their domestic creatures with them during the Holocene (other than the dog which went earlier). And even if they did concur with my Out-of-Eden model premise, they might still consider that the sea levels reached their maximums at an earlier date, and that the Out-of-Eden Persian Gulf inhabitants were at unknown locations for a period of some hundreds of years before records of their domestic animals brought from Greater Eden appear c. 3,000 B.C. . And indeed, were future research to indicate that the earlier dates of e.g., c. 4,000 B.C. were correct, then this would become the best interpretation of my model. But while it is subject to review if new clear data indicates that it is clearly

⁶² Sarnthein, M., "Sediments ... in the Persian Gulf ...," *op. cit.*, p. 260.

⁶³ Baeteman, C. *et unum* (2007), *op. cit.*, p. 86; also citing Sanlaville 1989 *op. cit.* & 2002 *op. cit.*.

⁶⁴ Egg-shaped or spherical crystalline deposits usually made up of calcium carbonite, but sometimes of silica, siderite, calcium phosphate, iron silicate, or iron oxide. Their diameters vary from c. 0.25-2.0 millimetres or $\frac{1}{100}$ th to $\frac{8}{100}$ th of an inch.

incorrect, (as opposed to simply more conjectures comparable to the present alternative speculations of dates up to *c.* 6,000 B.C. which are unsubstantiated with any clear and convincing evidence,) on the presently available data I think a date of *c.* 3,000 B.C. is the better view because of its intersecting agreement with these other matters. And I would presently hold to a similar view for the Egyptians, whom I think earlier moved from the Persian Gulf to the Nile River, and for associated reasons of rising ocean levels at *c.* 3,000 B.C. then moved up out of the Nile around the same time. However, it should also be noted that in this “somewhat controversial” area of dating, there have been a number of researchers who while not sharing relevant elements of my Out-of-Eden Persian Gulf methodology, have quite autonomously concluded that the relevant sea level rises ended about 5,000 years ago or about 3,000 B.C. (even if they do not agree on what caused this).

Thus e.g., Purser & Seibold say, “the sea level began to rise about 17,000 to 20,000 years B[efore] P[resent], and ... it reached its present level some 5,000 years ago, in a series of rapid advances separated by stillstands ...”⁶⁵ A sea level curve constructed by Sanlaville based on archaeological and core data from the Lower Mesopotamian Depression show the sea level was at about minus 20 metres (or – 65½ feet) in *c.* 6,000 B.C., rising to about plus 3 metres above the present sea level (or + 10 feet) in *c.* 3,000 B.C.⁶⁶.

Although in what is a possible qualification, and depending on how it is interpreted, either a partial or a more fulsome conflicting opinion of Diester-Haass (1973), involves a *deduction* he made which might be wrong, to the effect that in at least *parts* of west coast Iran on the eastern side of the Persian Gulf, depositions in the lobes off Iran were not continuous during the Holocene, and *these did not occur due to the presence of two dry periods* which he dated at *c.* 7,000-5,500 B.C. and *c.* 3,000-1,500 B.C.⁶⁷. Besides this deduction about what was happening in parts of the eastern Persian Gulf, we have evidence of some differences in the south eastern portion of the Persian Gulf. At the south eastern end of the Persian Gulf in the Musandam Channel, while marl deposits (an earthy mix of fine-grained minerals) started at this channel’s northern end shortly after *c.* 8,500 B.C., indicating a sea-rise at this time; such marl deposits did not start on this channel’s western end’s northern edge till *c.* 3,320 B.C. +/- 80 years,

⁶⁵ Purser & Seibold, *op. cit.*, p. 27; in Purser, B.H. (Editor) *The Persian Gulf* (1973), *op. cit.* (emphasis mine).

⁶⁶ Swift, S.A. *et al.*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf region” (1996), *op. cit.*, p. 13; citing Sanlaville 1989 *op. cit.* .

⁶⁷ Swift, S.A. *et al.*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf region” (1996), *op. cit.*, p. 11; citing Diester-Haas, L., “Holocene climate in the Persian Gulf as deduced from grain-size and pteropod distribution,” *Marine Geology*, Vol. 14, pp. 207-223.

indicating a further sea-rise in this area at that time at least in the south eastern portion of the Persian Gulf⁶⁸.

Also in the central-western and south-western portion of the Persian Gulf, is some further evidence. There were clearly upwards oscillations in sea-levels in the area of the central to south western coast of the Persian Gulf, seen by a “shell bank” on what is a dry land “terrace” of “very well-cemented shells” about 3 metres or 10 feet above present sea level, and which “were collected with hammer” prizing them out at Jubail Industrial City (also known as Al-Jubayl / Jubail), a port city of Saudi-Arabia on the present central-west coast of the Persian Gulf, and also shells from the south-west coast of the Persian Gulf in the Trucial Coast area around Qatar. These showed Carbon 14 dates for the central west Persian Gulf (Jubail) coast of 2,000 B.C., and for the south-west Persian Gulf Trucial Coast area of 2,340 B.C. +/- 180 years, 2,200 B.C. +/- 200 years, and 1,930 B.C. +/- 130 years⁶⁹. Thus the Persian Gulf was *c.* 3 metres or 10 feet higher than what it presently is, on its central western to southern western coast line *c.* 2,000 B.C. .

We thus find that while there were clearly *Holocene* Persian Gulf oscillations till *c.* 2,000 B.C., a number of these appear to have been regionalized to certain portions of the Persian Gulf area. Both for this reason, and also due to dating disputes, in any synthesis of the data, the overall picture of the Persian Gulf’s oscillating sea-levels are thus open to diverse models of interpretation in terms of what was happening in the Persian Gulf more generally. While for my immediate purposes I have selected a model looking to oscillating sea levels with one of the higher rises at *c.* 3,000 B.C., *given the uncertainty of the data* I allow that this specific application *might be wrong*. But “*the big point*” I make is rock solid, namely, that there were oscillating sea levels in the Persian Gulf during the Persian which I consider correlate with and explain population movements transporting civilization out of the Persian Gulf region of Greater Eden during the *Holocene*. In the event that future solid evidence should rule out my provisional model of a higher rise at *c.* 3,000 B.C., and so an earlier final date in the present range of up to *c.* 6,000 B.C. had to be selected, e.g., a date of *c.* 4,000 B.C. (or earlier), this would ultimately not impact “the big picture,” but would merely qualify it to mean that one of the latter groups that I thought had left the Persian Gulf at this time must have left earlier than this, and their domestic animals which first appear *c.* 3,000 B.C. must have been somewhere else for some time and we simply do not have records as to where they were in the interim.

Hence at this time we are left with a number of uncertainties, including the issue of “how close to the edge” of the Persian Gulf present shore-line, or later high-level,

⁶⁸ Swift, S.A. *et al*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf region” (1996), *op. cit.*, p. 11.

⁶⁹ Zötl, J.G. & Al-Sayari, S.S. (Editors), *Quaternary Period in Saudi Arabia*, A Cooperative Research Project of the Austrian Academy of Sciences in Vienna, Austria, and the University of Petroleum and Minerals in Dhahran, Saudi Arabia, Springer-Verlag, Vienna, Austria, 1978, pp. 56-57.

might such civilizations have been? I am certainly open to the possibility that they *might* have been quite close “to the edges,” although, “How close?” is an open question. I saw an example of this when *en route* to London, UK, in October 2012 from Sydney, Australia, at which time I thank God I was privileged to stop in East Asia (Hong Kong, China, airport stop), Central Asia (India), Asia Minor (Turkey), and eastern Europe (Bulgaria). In Asia Minor one of the sites I visited was Nicea (modern Iznik), and among other things I inspected the site of General Council of Nicea in 325 A.D., whose Trinitarian doctrine upheld Biblical orthodoxy against Arian heretics attacking the Deity of Christ. (See e.g., Articles 1-3,8,21, Anglican *39 Articles*.) The General Council was held in the Senatus Palace by the Emperor, Constantine the Great (d. 337), and the stone work from an old part of Nicea which dates from this time is still visible as seen in the below photo. It is thought by some to be part of the Senatus Palace, and by others to be simply be a part of the older city of Nicea that existed in 325 A.D., but not specifically part of the Senatus Palace. Either way, these are the only old city remains from Nicea as it was in 325 A.D., with the rest of the old city now under the waters of the Sea of Nicea (or Lake Iznik).



All that remains of the ancient part of Nicea in Asia Minor (modern Iznik in Turkey) from that part of old city Nicea where the General Council of Nicea was held in 325 A.D., which upheld Trinitarian orthodoxy against Arian heresy. It is now largely sunk below the Sea of Nicea (or Lake Iznik), showing how smaller city civilizations quite close to the edges of the Persian Gulf might likewise have been lost in even relatively small oscillations of sea levels during the Holocene. October 2012.

(Chapter 17) e] Man and the Persian Gulf Region during Late Pleistocene II & earlier Holocene.

In terms of methodology, I maintain the validity of the integration of material from the Bible and the sciences, for example, from the social sciences. Thus in Volume 2, Part 6, critical usage is made of Sumerian, Babylonian, and Egyptian as written evidence for a Flood date of *c.* 35,000 B.C., which I regard as the best estimate on the presently available data, even though I allow for the possibility of Noah’s Flood in a broader range of *c.* 50,000 B.C. +/- 16,000 years i.e., *c.* 66,000-34,000 B.C. . I also recognize the

absolute infallibility of the Divine Revelation of the Holy Bible, and maintain that no data in the wider scientific material may properly be interpreted in a way that is “contrary to God’s Word,” or “against God’s Word” (Articles 20 & 34, Anglican 39 Articles). For “I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets” of both the Old and New Testaments (Luke 11:49,50; Eph. 2:20; Rev. 11:3,4; cf. Ps. 119:105) (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*; Articles 5-8, Anglican 39 Articles). Therefore, when looking at the history of man, as by the grace of God I subject myself to the authority of God’s Word, the synthesis I make of the data is necessarily quite different to that of e.g., a secular Darwinist anthropologist. This is clearly very important when we come to consider man on the Out-of-Eden Persian Gulf model endorsed in this work.

Sea levels started to rise and the waters began to return into the Persian Gulf between *circa* 20,000 and *c.* 17,000 years ago, and simultaneously cereals began to be cultivated in Egypt *c.* 15,000 B.C. . *Was this just a quaint coincidence, or Does this indicate some small amount of pre-Holocene movement from, or contact with, the civilizations of Greater Eden?* The Persian Gulf progressively became more flooded as the ice age approached its end about 8,000 B.C., and as this happened we find hallmarks of civilization appearing in the region *near* the Persian Gulf. For example, in Israel the first grain growers appear about 10,000 B.C., the bone or flint sickle appears about 9,000 B.C., around this time Jericho is founded and has a stone wall and tower by about 8,500 B.C., with a four acre surrounding wall by 8,350-7,350 B.C., and in the middle east the domesticated goat also appears about 8,500 B.C., and the domesticated sheep about 8,000 B.C.⁷⁰. In Mesopotamia agriculture occurs about 9,000 B.C. and a copper pendant dating to *c.* 8,700 B.C. appears in northern Iraq⁷¹. *Was this just a quaint coincidence?*

Sea levels further rose globally and e.g., Swift *et al* date “the major glacial melt” at *c.* 7,500-6,500 B.C., as sea levels rose from minus 50 metres (or – 165 feet) to minus 28 metres (or – 92 feet). Amidst disputed dates, oscillations in the Persian Gulf’s sea levels occurred in a range of disputed range in the order of *c.* 6,000-3,000 B.C., although in general these dates fall in the range of *c.* 4,000-3,000 B.C., (as discussed in the previous section, *supra*⁷²). Once again, there were broad correlating waves of human populations appearing with cultural hallmarks of civilization in areas near the Persian

⁷⁰ See “List of domesticated animals,” *Wikipedia* (http://en.wikipedia.org/wiki/List_of_domesticated_animals).

⁷¹ E.g., “History of Copper” (<http://copperalliance.org/history-of-copper/>); & Carey, D., “Who Discovered Copper?,” (<http://www.life123.com/career-money/commodities-2/copper/who-discovered-copper.shtml>).

⁷² E.g., Swift, S.A. *et al*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf region” (1996), *op. cit.*, pp. 1,4 (map),18,20; Purser, B.H., *op. cit.*, p. 27; Dervelle, J., *De la prehistorie a l’Atlantide des megalithies*, 1990, (www.angelfire.com/me/jj/chrono.html).

Gulf. Indeed, we see in such waves the beginning of major civilizations archaeologically known to man of which the most major one is the Sumerian. For example, about 7,500-7,000 B.C. agriculture and pottery are found in Iraq, Syria, and Palestine; and then about 7,000 B.C. with the sea level rising the domesticated goat appears in Mesopotamia. *Was this just a quaint coincidence?* Or about 8,000-4,000 B.C. copper centres appear in Iraq, Iran, Israel, Syria, Turkey, and Greece. Then at about 4,000 B.C., we find in Israel and Lebanon the start of bronze casting, the first use of a plough, and in Egypt and Mesopotamia the first use of a pottery wheel. *Was this just a quaint coincidence?* It has generally been assumed that civilization simply appeared from nowhere around these times. *But could it be that in fact civilization actually transferred itself out of the increasingly deluged Persian Gulf region of Greater Eden to a more habitable region? Is the real “cradle of civilization” the Persian Gulf?*

Certainly on the Out-of-Eden Persian Gulf model endorsed in this work, there can be no doubt that the cradle of civilization was indeed the Persian Gulf. What of archaeological evidence in the Persian Gulf region for the Land of Eden before Noah’s Flood inside an absolute Adamic date range of *c.* 68,000-35,000 B.C., or a most probable Adamic date range of *c.* 68,000-52,000 B.C., or on my best estimate for an Adamic date range on the presently available data (based on the critical usage of Egyptian, Babylonian, and Sumerian records of uncertain historical veracity and so possibly incorrect and subject to review,) of *c.* 68,000-62,000 B.C.? What of archaeological evidence in the Persian Gulf region for Greater Eden after Noah’s Flood inside an absolute Noachic Flood date range of *c.* 66,000-34,000 B.C., or on my best estimate for Noah’s Flood as dated on the presently available data (based on the critical usage of Egyptian, Babylonian, and Sumerian records of uncertain historical veracity and so possibly incorrect and subject to review,) of *c.* 35,000 B.C.? *It must be candidly said that there is no direct archaeological evidence from the area now below the waters of the Persian Gulf in terms of artefacts for any such civilizations, although there is support for the proposition of such civilizations from a number of ancient historical written records.*

Certain Egyptian, Babylonian, and Sumerian records will be considered in Volume 2, Part 6 e.g., Babylonian records in Berossus’s *History of Babylon*. Therefore the details of what I here say on the Sumerian King List are more greatly elucidated on in Volume 2, Part 6. But in support of the proposition that some men transferred from a southerly homeland in the Persian Gulf up into Mesopotamia, there is, for example, some interesting support from ancient Sumerian stories. This includes the evidence of the Sumerian King List and Sumerian Flood Story as further considered in Volume 2, Part 6. While the historical veracity of the Sumerian King List may be, and generally has been questioned, given that a critical usage of its dates fit inside the boundaries I have determined from other sources, I think it reasonable on the presently available data to use them to fine-tune those dates. Thus I consider that on the presently available evidence, the reliability of key dating elements of their historicity is greater than has previously been generally recognized. The Sumerians were a linguistically non-Semitic people (I do not say non-Shemitic, since Shemitic peoples include both Semites and non-Semites such as Australoids via Shem’s son Elam). They were a broad-headed agglutinative speaking Mediterranean people, who arrived in Sumer about 3,300-3,000 B.C. and

assimilated the pre-existing Ubaid culture into their own. The origins of this, the oldest significant civilization archaeologically known to man, is generally regarded as a mystery, but on my model they appear to have originally lived in the Persian Gulf region, and moved out from Greater Eden as the water rose, finally arriving at Sumer. Thus this would explain why they brought advanced civilization with them.

The principal Sumerian king lists says there were 134 kings from the Flood to the eleventh king of Isin in 2,201 B.C. totalling 28,876 years (although an alternative tablet gives 139 kings and 25,063 years). This yields a Flood date of 31,077 B.C. (or on the alternative tablet, 27,264 B.C.). For example, Arpu reigned 720 years and Etan 635 years. The shortest reign was 410 years, and the longest reign was 1,200 years. Given the ages men lived in Gen. 5,9, and 11, a reign of 1,200 years is *just possible* on the basis that the difference between an average man living to 70 and an unusual man living to 100 today gives a ratio of 7:10, and on this same ratio of 7:10 since Adam lived 930 years another could live 1,328 years, since Methuselah lived 969 years another could live 1,384 years, and since Noah lived 950 years another could live 1,357 years. Someone living to 100 years today is rare, and someone living on this ratio of 7:10 basis to over 1,300 years would also be rare, but since the post-flood Sumerian King classifies the 1,200 year reign as unusual this heightens the possibility that it *might* be correct. The king list then says that before the Flood there were ten antediluvian kings from Alorus reigning 120 *sars*, and a *sar* is 3,600 years, so this is usually calculated to 432,000 years⁷³. This figure is usually regarded as unreliable and if solar years are meant it is certainly disallowed by the Biblical and anthropological data. *But if the ten kings are understood as ten dynasties of kings, and if the pre-flood chronology is understood to be in lunar years rather than solar years, the Sumerian pre-flood dates become more credible.* Notably, a *sar* of 3,600 years is easily divisible by 12 lunar months, making about 300 solar years. Thus 432,000 lunar years is approximately 36,000 solar years or (multiplying 36,000 by 360 and dividing by 365.2442 – the number of days in a year,) more precisely 35,483 years and some months. When added to the Sumerian flood date of 31,077 B.C., this would date the first Sumerian king, Alorus, to 66,560 B.C., or on the alternative flood date tablet, 62,747 B.C. . This is just short of the Persian Gulf's recession in *c.* 68,000 B.C. .

The discrepancy between the rival Sumerian King Lists illustrates both that perfectly accurate records were not kept by the Sumerians, and also that the approximate dates given in both tablets are fairly close and therefore these rough dates may be said to have been independently corroborated in a very broad way. If one concludes that the Sumerian King Lists as interpreted above are historically reliable, as in broad terms I do, then within a relatively small error bar, Adam dates to about the time of the Persian Gulf's regression in 68,000 B.C., and the first Sumerian King dates to either about 66,560 B.C. or about 62,747 B.C. . As further discussed in Vol. 2, Part 6, of this work, considering different historical records, I find critical factors in favour of a flood date at *c.* 35,000 B.C., since the margin of error evident in the difference between the rival *prima*

⁷³ Bury, J.B. *et al* (Editors), *The Cambridge Ancient History*, 1923, 2nd edition, 1924, Vol. 1, pp. 150,152,365.

facie Sumerian flood dates of 31,077 B.C. and 27,264 B.C. is *c.* 4,000 years, I consider that such an error bar must also be allowed in the opposite direction i.e., up to *c.* 35,000 B.C., and as further discussed in Vol. 2, Part 6, I find this also correlates well with a critical usage of Egyptian records. Thus it looks to me as though the King Lists from between the Flood back to the first Sumerian King may have been deliberately “doctored” to achieve the right overall effect, once the flood date was slightly lowered (possibly in corruption with a slightly later local flood event). Thus a similar margin of error in the pre-flood dates is required in the other direction, to bring them back to something under the *c.* 68,000 B.C. marker which I understand to be the most likely date for the drying up of the Persian Gulf at this time, although there is a range of possible dates in a disputed range of *c.* 68,000-72,000 B.C. . Though we have only here briefly considered these dates in this section, they are relevant to my conclusion in Vol. 2, Part 6 that my best estimate date for Adam on the presently available data is *c.* 68,000-62,000 B.C. or *c.* 65,000 +/- 3,000 years.

But for our immediate purposes here in the Volume 1, Part 2, Chapter 17, I note that a critical usage of these Sumerian written records is consistent with a model of a civilization in the Persian Gulf region of Greater Eden dating back to *c.* 68,000-62,000 B.C., with a flood at *c.* 35,000 B.C. . Sumeria is the most ancient of the major civilizations archaeologically known to man. The Sumerian’s Paradise land of Dilmun equates the Biblical Eden of Adam and Eve; and also has similarities with the Biblical picture of Eden restored (Isa. 11:6-9; 65:25) which also includes e.g., a “city” (Rev. 22:2). This is seen in the following Sumerian description of Dilmun (with added words in italics), which in the fuller text is said to include such animals as “the dove.”

The land Dilmun is a pure place, the land Dilmun is a clean place,
The land Dilmun is a clean place, the land Dilmun is a bright place;

...

In Dilmun the raven uttered no cries,
The *kite* uttered not the cry of the *kite*,
The lion killed not,
The wolf snatched not the lamb,
Unknown was the kid-killing dog,
Unknown was the grain-devouring *boar*,

...

The sick-eyed says not “I am sick-eyed,”
The sick-headed says not “I am sick-headed,”
Its [Dilmun’s] old woman says not “I am an old woman,”
Its old man says not “I am an old man,”

...

The singer utters no wail,
By the side of the city he utters no lament ...⁷⁴.

⁷⁴ Samuel Noah Kramer’s *Sumerian Mythology* (1945) (<http://www.sacred-texts.com/ane/sum/sum03.htm>) at Chapter 2, “Myths & Origins,” “Enki & Ninursag: The affairs of the water-god” p. 55 (http://www.sacred-texts.com/ane/sum/sum07.htm#page_54).

Sir Henry Rawlinson (1810-1895) aligned the location of the Sumerian's Dilmun with the Bahrain Islands in the Persian Gulf⁷⁵. Bahrain is located in the south-west portion of the Persian Gulf, and so while this is some way from the my model's proposed site for Eden in the north-east portion of the Persian Gulf, the Sumerians could certainly have moved to the south-west portion of the Persian Gulf at some point after Noah's Flood of c. 35,000 B.C., so a south-west area may well have been part of Greater Eden. Moreover, as the oscillations in sea-levels started to affect the Persian Gulf, they may have moved to "the high ground" of the Bahrain Islands whose geography includes the upward spirally central mountain of Dukhan (Dukhkhan), whose peak of 410 feet or 125 metres makes it higher than the waters of Noah's Flood which on my model occurred at the opposite end of the Gulf at the north-east portion. It may thus have been seen as "a safe" location. Alternatively, the Sumerians may have moved to one of the about 2½ dozen smaller islands around Bahrain, or an island that later became submerged, and they may have had an emergency survival strategy of "heading for the high hill of Bahrain" if the flood waters "keep a' comin'," and either this, or the general locality of their island to Bahrain, may have led to some confusion between it and Bahrain.

Notably, the ancient Sumerians called the central Mesopotamian grasslands the *Edin*, and this seems to reflect the some elements of the Biblical Hebrew usage of "Eden." If this Sumerian usage of *Edin* shows the naming of one Mesopotamian area after an earlier more southerly Persian Gulf region, then it demonstrates the possibility of this having also happened with other names (like Birmingham, Alabama, USA, was named after Birmingham, England, UK). Thus e.g., if the lower southern portion of the Ararat-Zagros mountain range going down to some now eroded "high hills" (Gen. 7:19) was known as "the mountains of Ararat" (Gen. 8:5), as man moved out of Greater Eden, so the lower southern portion of the Ararat-Zagros mountain range in Iran would be named "Ararat," and as he moved up into Mesopotamia, so too the more northerly parts of the Ararat-Zagros mountain range would come to be known as "Ararat" (Jer. 51:27), e.g., "the mountains of Ararath" or "Ararat" near "Nineve[h]" (Tobias 1:17,21, Apocrypha).

In support of a Dilmun-Bahrain nexus, Dilmun is mentioned in 3rd millennia B.C. Sumerian commercial texts, at a time when it was on a trade route between Sumer in Mesopotamia and India in the Indus Valley of the north-west Indian subcontinent. Dilmun acted as a shipping port link for imports to both Sumer and Babylon of e.g., pearls, stone beads, precious stones, dates, and vegetables, and exports of agricultural products out of Sumer and Babylon in Mesopotamia. Significantly then, archaeological work in Bahrain has discovered the largely limestone built ancient pagan temple of Barbar, and thousands of burial mounds which all indicate its former prominence. The largest site is Fort Bahrain (Qala'at al-Bahrain), on the island's north, which covers an

⁷⁵ Rice, M., *Search for the Paradise Land*, Longman, London, UK, 1984, pp. 27,121.

area of *c.* 45 acres or *c.* 18 hectares. This includes a city usually dated at *c.* 2,800 B.C., with a second building phase that includes a city wall, usually dated at *c.* 2,300-1,800 B.C.⁷⁶. Artifacts found include e.g., weights made of chert (a fine grained quartz,) of the same type as those of the Indus Valley, as well as quantities of copper. These finds relate to similar archaeological discoveries on both other islands of the Persian Gulf, as well as the north coast of Arabia⁷⁷. While these dates are too late for the earlier part of the Persian Gulf model proposed in this work, they are consistent with the proposition that the Sumerians were in the Persian Gulf, and moved to Dilmun and surrounding islands as “the high ground” when waters kept rising in the Persian Gulf, and that some of them also moved to Mesopotamia.

In additional support for his identification of the Sumerian Dilmun as Bahrain in the Persian Gulf, Rawlinson refers to the ancient Greek historian, Herodotus (*c.* 484 to *c.* 424 B.C.), who refers to similar Phoenician legends tracing their origins to Persian Gulf Islands⁷⁸. This is significant for showing that not just the Sumerians of Mesopotamia, but also the Phoenicians of coastal western Asia looked to a Persian Gulf homeland origin. Given that the Phoenicians arrived in the general area of modern Lebanon *c.* 3,000 B.C., bringing with them traditions of coming from the Persian Gulf⁷⁹, this is once again consistent with a model of rising Persian Gulf sea-levels stimulating movement of civilized peoples into Mesopotamia (Sumerian), west Asia (Phoenicians), and elsewhere.

Furthermore, that the Greeks kept some corrupted form of Gen. 1-11 is evident in, for example, the name of their titan, Japetus (Japheth). In the ancient legend of Atlantis recorded in the dialogues of Plato (*c.* 428 B.C. to *c.* 348 B.C.), *Timaeus* and *Critias*, Atlantis is described as a large island bigger than Asia Minor and Libya combined, and located just beyond the Pillars of Hercules, that is, the Straits of Gibraltar. The islanders were said to have conquered much of the Mediterranean world until held in check by the Athenians of Greece; and having become wicked and impious, their island was covered up by the ocean after earthquakes. Notably, after the discovery of the Canary Islands, some Renaissance men identified Atlantis with the Canary Islands⁸⁰. The fact that in Plato’s *Critias*, Plato dates Atlantis to “9,000” “years” in the past, that is, about 9,500 B.C., and says before this time Atlantis benefited from “the labours of many kings, which

⁷⁶ Although on the dating system I use, these dates could easily be out by about 100 or more years; due to prioritizations within my time constraints, I have not researched this matter any further, e.g., I have not directly consulted pottery or other matters used for such dating on Bahrain, and then compared this to the dates I would use for Egypt. (My chronology is further discussed in Volume 2, Part 6.)

⁷⁷ *Encyclopaedia Britannica CD99, op. cit.*, “Dilmun.”

⁷⁸ Rice, M., *op. cit.*, pp. 27,121.

⁷⁹ *Encyclopaedia Britannica CD99, op. cit.*, “Phoenicia.”

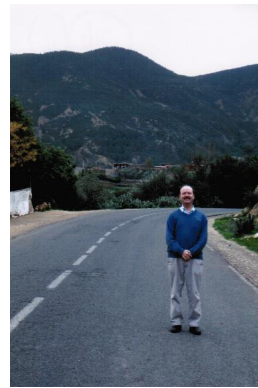
⁸⁰ *Encyclopaedia Britannica CD99, op. cit.*, “Atlantis.”

extended over many ages,” means that he refers to a civilization far more ancient than 9,500 B.C. . Before it “sunk” into the sea following “earthquakes,” this civilization is said by Plato to have had, for example, pagan “temples,” a heathen cult which involved the “sacrifice” of “bulls” from which was ceremonially taken their “blood” which was “mixed” with “wine” by pagan priestly “princes” in “vestments,” idols such as a “grove,” “flocks,” “metals,” such as “brass,” “silver,” and “gold,” “many gardens,” “carpenters,” “timber,” “ships,” “animals” “tame and wild,” for instance, “elephants,” “an ample food-supply,” “spearmen,” and “javelin-men.” And the wheel had been invented since reference is made to “a chariot,” “horses” and “equestrian contests” with “a race-course laid out for horses.” This is significant in showing that there is some written evidence for an impressive civilization before the Holocene.

There appears to be some links between Atlantis and the early chapters of Genesis. Atlantis is said to have been named after its first king Atlas. The Atlas Mountains of Morocco in north-west Africa are so named in connection with the legend of Atlas, and I was privileged to visit these from my nearby base in Marrakesh, Morocco, in December 2012. They extend to north-west Africa, and so it is within reason that a legend connected with the Canary Island might also include in it some reference to Atlas.



Atlas Mtns Morocco, North Africa, one of “the ends of the world” in the local “world” of the Roman Empire (Luke 2:1; Rom. 1:8) North Africa, Dec. 2012.



Gavin in Atlas Mountains, one of “the uttermost parts of the earth” on the local “earth” (Matt. 12:42) and local “heaven” of Roman world (Col. 1:23). Dec. 2012.

Notably, Atlas was a titan and the son of Japetus, who seems to equate the Biblical Japheth (Gen. 10:1); and his influence is said to have extended “over the Mediterranean peoples as far as Egypt” in North Africa “and Tuscany” in western Italy. In its pre-history, Atlantis is said “to have been the fairest of all plains and highly fertile” (like Eden, Gen. 13:10), and from here “the natives originally sprang from the earth” (like man was made from “the dust of the ground,” Gen 2:7), with two great progenitors, Evenor and his wife (like Adam and Eve). Though a male name, Evenor in this story appears to be a corruption of a male form of “Eve” “the mother of all living” (Gen. 3:20). Atlantis is said to have had “two springs of water” (which may equate two seas in the

Persian Gulf's smaller Land of Eden or Greater Eden). It is described as a "hallowed island" (which may equate the Holy Place like notion of the region of Eden in Gen. 4:16; or simply its connection to an Edenic derived culture). It was made in a series of disc shapes, with a series of circular shape pieces of land, each followed by a larger water-belt in a circular shape, but had a canal through to the centre circle with "a harbour" "for the greatest ships to sail through," and thus had an ocean front as would the Greater Eden southern exit point of the Persian Gulf when it was dry land if it extended at any time into the south-eastern region (which is uncertain and problematic in terms of the fact that it would be an area very vulnerable to rising sea levels in this area, although perhaps this also thus helps account for its earlier demise). Its people are described as a "righteous race" and simultaneously "in evil plight," and so the recipients of divine "punishment." This is similar to Seth's race, which due to racial election is described as "the sons of God," but simultaneously as being generally evil due to, for example, their mixed marriages with Cain's race (Gen. 6:1-4), so that they were unwise sons (cf. Hosea 11:1,2; 13:12,13)⁸¹.

It seems possible that the story of Atlantis was a corruption with elements of Eden, elements of Noah's flood, elements of a Persian Gulf city of Greater Eden, and elements of the either the Canary Islands or some other island near north-west Africa. But what the exact mix is would be open to diverse conjectures. Given that in the Genesis 2:10-14 description of Eden, Moses conceptualizes the Mediterranean and Red Seas as one body of water, and given what appears to be the associated link between the names of the "Gihon" and "Aegean"⁸², with either another island near north-west Africa, or the Canary Islands location in the western waters of the Gihon, mean such a corruption of stories is possible. Furthermore, with respect to the Canary Islanders, until admixed with mixed race Spaniards, they were Cro-Magnoids and so the same basic racial group as the ancient Cro-Magnons of Europe, which are the very first group of Adamites to appear in the fossil record, being dated to c. 33,000 B.C., and so another group of related Japhetic Cro-Magnons may have remained in the Persian Gulf region till its submergence in the oscillating sea-levels starting with the ending of the last ice age, and possibly corrupted this with a story of an island in the Atlantic as this is where they went to.

The Japhetic link also explains why this story turns up in the ancient Greek (Gen. 10:4) writings of Plato, *supra*. Thus the legend of Atlantis *may* be a link to an account of a Persian Gulf city's ultimate fate; although *it is also possible that the Atlantians took civilization with them from the Persian Gulf to an island in the Mediterranean* in an earlier oscillation of Persian Gulf sea-levels; *and then in a connected flooding as global oceans rose, it went down under the waters of a Mediterranean island. But either way, we here have a story of a civilization going back a good deal before 9,500 B.C., and so it is consistent with the Out-of-Eden Persian Gulf model* endorsed in this work. But if a

⁸¹ Plato in twelve volumes, translated by R.G. Bury, Cambridge University Press, Massachusetts, USA, 1975, Vol. 11, *Critias*, pp. 265,267,297,281,283,285,287,289,291,293, 297,299,301,303,307.

⁸² See Volume 1, Part 2, Chapter 11, section c, *supra*.

Persian Gulf location is argued for Atlantis, then it may have been part of the same type of movement to an island of “higher ground” in the Persian Gulf, followed by a later flooding of that island; that we find recorded for different islands in the later movements of the Sumerians from Dilmun. And if so, it is possible that Greek legend transferred the site of the legend from the Gihon waters around the Persian Gulf to the Gihon waters of the Aegean Sea linked Mediterranean Sea as part of a local corruption. Given these and other uncertainties about the Atlantis legend, perhaps the only thing we can say with absolute confidence about it, is that *it is a story of a civilization going back a good deal before 9,500 B.C., and so it is consistent with the Out-of-Eden Persian Gulf model.* And given that Atlas was a titan and the son of Japetus, it looks like that as with other flood stories, a corruption of a local flood story i.e., the rising sea-levels that led to the exit from the Persian Gulf and / or the subsequent flooding of Atlantis, has somehow here been fused with the idea of a son of Japheth from the time of the earlier Noah’s Flood.

Thus a relatively pure Cro-Magnoid stock survived with the Cro-Magnoids of Spain’s Canary Islands (off the west coast of north Africa), originally known in the western islands as the Guanche and in the eastern islands as the Canario. But after its discovery by the Spanish, over about the last 600 years the Guanche Cro-Magnoids and Canario Cro-Magnoids have intermarried with each other, and also the Spanish, stereotypically it was a case of European males marrying Canary Islander females. Indeed, Y chromosome human genome testing indicates over 90% of them have paternal lineages to European men, with only 10% retaining Cro-Magnoid paternal lineages of African origins. Both of these Cro-Magnoid groups had brown complexion, light blondish hair, and blue or grey eyes. These racial characteristics remain with a large number of contemporary Cro-Magnoid admixed Canary Islanders. The Canary Islander Cro-Magnoids sought at least some elements of God’s common grace (Rom. 1), for when the Spanish discovered them at the beginning of the 15th century A.D., they were found to be monotheistic. This is important in accounting for the lack of evidence of idols in Canary Island Cro-Magnon culture as opposed to the idols of Cro-Magnon culture found elsewhere such as the Semi-Venus Erycina idol of Hohle Fels in Germany of c. 33,000 B.C., or the Semi-Venus Erycina idol of Brno in Czech of c. 25,000 B.C. . That is, the Cro-Magnon’s originally worshipped God not idols⁸³. Another group of Cro-Magnoids are evident today in the cranial morphology of the Dal people from Dalarna (formerly Dalecarlia) in Sweden.

The tool-kit of ancient Cro-Magnons was far more advanced than the satyr beasts preceding him in their habitation of the area outside of Eden. Their implements included sophisticated tools such as retouched blade tools, end scrapers, implements for making cloths, engraving, and sculpturing. They were capable of aesthetic appreciation seen in fine artwork, beads, and ivory carvings of human figures and animal figures, musical

⁸³ This is a very different view to Darwinists and secular anthropologists who claim what they call “man” “evolved from atheism,” to heathenism, and later some men became monotheists. Thus they would most likely interpret the data on Cro-Magnon’s idolatry as a commencement point of religious expression, rather than as a corruption of religious expression from Original Monotheism.

instruments, and impressive cave paintings found in France and Spain. Their paintings may well have had some religious significance, though this is uncertain and cannot be proved. The human figurine idols of Cro-Magnons were stereotypically large-breasted, wide-hipped, and usually pregnant females; from which it may be reasonably deduced that in all likelihood they were idols associated with fertility rites in Cro-Magnon's religion. For example, such figurines from Dolni Vestonice, Mikulov, Moravia, in the Czech Republic date to 24,800 B.C. . George Bertorelle from the University of Ferrari, Italy, used Cro-Magnon DNA from the Paglicci Cave in southern Italy in some comparative genetic tests. DNA (Deoxyribonucleic Acid) is the chemical inside a cell's nucleus that contains the genetic instructions to make a living organism. The Cro-Magnon DNA came from one set of remains dating from about 23,000 years ago or 21,000 B.C., and a second Cro-Magnon dating to about 24,720 years ago or about 22,720 B.C. . It was compared with the DNA of (Caucasian Caucasoids and Mediterranean Caucasoids in) four pre-historic Europeans from about 5,500-14,000 years ago or about 3,500-12,000 B.C. together with 2,566 people constituting modern Europeans, Near Easterners, and Middle Easterners. In samples from the southern rim of Arabia, (also known as the Arabian Peninsula,) in Yemen, and from South-West Asia in Syria, Iran and Palestine, individuals were found with a sequence belonging to the same group as the Cro-Magnons from the Paglicci Cave. This finding is consistent with, though does not prove, my Out-of-Eden Person Gulf model of man's geographical origins⁸⁴.

There is also the issue of the Australoid Dravidians of Elam found in *The Table of Nations* at Genesis 10:22. Shem's son Elam is the progenitor of the Australoids, and the Elamite and Dravidian languages seem to have come from the same parent language, Proto-Elamo-Dravidian⁸⁵. In consistency with the gaps in genealogies in Gen. 5 & 11, the *The Table of Nations* sometimes has long gaps so as to isolate peoples from Japheth, Shem, and Ham, at a time more proximate to Moses when under verbal inspiration he penned the Pentateuch (Matt. 7:10; 19:7,8; Luke 24:27,44; II Tim. 3:16). In the Hebrew thinking and terminology, a descendant is a "son," e.g., this is found in the first verse of the Greek New Testament where we read of "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). Thus on *The Table of Nations*, e.g.,

⁸⁴ *Encyclopaedia Britannica CD99, op. cit.*, CRO-MAGNON, THE PLACE OF CRO-MAGNON IN HUMAN EVOLUTION, AURIGNACIAN CULTURE, & GUANCHE AND CANARIO; "Hominid Species" (Leakey 1994) www.infoplease.com/cgi-bin/id/ipa/A0001819-44k; "The Cro-Magnon people" (Klein from *San Francisco Chronicle*) in "Cutting Neanderthals off the Family Tree," *The Leaky Foundation* (www.leakeyfoundation.org/newsandevents/n4_1.jsp-83k); Flores, C. *et al*, "A Predominant European Ancestry of Paternal Lineages from Canary Islanders," *Annals of Human Genetics* 67(2), pp. 138-52 (www.blackwell-synergy.com/links/doi/10.1046/j.1469-1809.2003.00015.x/enhancednbs/); *Discovery Channel* "Study DNA Neanderthal free" (www.dsc.discovery.com/news/briefs/20030512/neanderthal.html-19k).

⁸⁵ McAlpin, D.W., "Proto-Elamo-Dravidian: The evidence and its implications," *Transactions of the American Philosophical Society*, 1981, Vol. 71, Part 3, pp. 1-155.

Egypt is the son “Mizraim,” and the Hebrew *Mitsrajim* refers to both Upper & Lower Egypt, after these common descendants of Ham’s descendant, Mizraim, were joined in the political union that took their common ancestor’s name of “Mizraim” or Egypt. And the same type of issue arises with Shem’s descendant or son of “Elam” (Gen. 10:22). As to how far in time and generations Elam was actually removed from Shem, we can but speculate, but he was evidently the progenitor of the Australoids, and his name was taken and used by his descendants who in the much later third millennia B.C. Kingdom of “Elam” (Gen. 14:1,9) used their great progenitor’s name so that they are called, “Elamites” (Ezra 4:9; Acts 2:9).

I concur with Baeteman *et unum* that, “One of the most ancient civilizations, the Elamite Kingdom (2700-539 BC) was primarily centred in ... modern-day Khuzestan. Changes in coastal configuration could have had a profound effect on the population occupying the ... region from Elamite time ...⁸⁶.” Indeed, I would say that the effects were *even more “profound”* than Baeteman *et unum* realize. That is because the proximity of the Persian Gulf to Elam whose capital was “Shushan” / Susa (e.g., Neh. 1:1; Esther 1:2, Shushan being here later used as an administrative capital by the Medo-Persian Empire), with Shushan being north-east of the Persian Gulf (in modern day central-west Iran), indicates that they came up out of Greater Eden in the Persian Gulf, bringing civilization with them, in connection with a sea-level oscillation raising the Persian Gulf around the start of the third millennia B.C. .

Significantly then, there is some written records further supporting this proposition in heathen Hinduism. This is found in the story of the pagan Hindu city of Dwarka / Dwaraka. In the heathen Hindu story of Mahabharata, and later heathen Hindu texts such as the Bhagvata Purana and Vishnu Purana, it is said that Krishna’s city of Dwaraka was founded on an earlier pagan city of Kususthali which had been reclaimed from the sea. After this time, it is said that the pagan god Krishna is killed, and the heathen Hindu’s Vishnu Purana says, “On the same day that Krishna departed from the earth ... the ocean rose and submerged the whole of Dwaraka⁸⁷.” Indeed, the heathen Hindus say that overall, “that due to damage and destruction by the sea, Dwaraka has submerged six times and the modern-day Dwaraka is the 7th such city to be built in the area⁸⁸.”

Thus the heathen Hindu *Mahabharata* 1:11 at “Bhumi Parva,” contains a dialogue which reads, “Dhritarashtra said, ‘... Tell me also, O Sanjaya, of the extent of the ocean of

⁸⁶ Baeteman, C. *et unum* (2007), *op. cit.*, p. 84 (emphasis mine).

⁸⁷ Heathen Hindu’s *Vishnu Purana*, Nag Publishers, Dew Delhi, India, 1989, Vol. 2, p. 785; cited in Graham Hancock’s “The Flooding of Dwaraka ...,” at “Underground: The Mysterious Origins of Civilization,” pp. 108-128; in Heathen “Hindu Wisdom,” “A Tribute to Hinduism – The Book” (<http://www.hinduwisdom.info/Dwaraka.htm>).

⁸⁸ Heathen “Lord Krishna existed. School texts are wrong,” in Heathen “Hindu Wisdom,” *op. cit.* .

Sakadwipa, and Kusadwipa, of Salmalidwipa and Kraunchadwipa, truly and without leaving anything ...’ Sanjaya said, ‘There are, O king, many islands, over which the Earth extended. I will describe to thee, however, only seven islands, and the moon, and the sun, and the planet Listen to me, O son of Kuru’s race,” as he tells him other things e.g., of “the large mountain called Syama. It hath the splendour of newly-risen clouds, is very high, beautiful and of bright body. And since the hue of those mountains is dark, the people residing there are all dark in complexion Dhritarashtra said, ‘A great doubt ariseth in my mind, O Sanjaya, from what thou hast said. Why ... would the people there be of dark complexion?’ Sanjaya said, ‘O great king, in all islands, O son of Kuru’s race, men may be found that are fair, and those that are dark, and those also that are produced by a union of the fair and the dark races. But because the people there are all dark, therefore is that mountain called the Dark Mountain’ We here see that the “Bhumi Parva” has a clear downward corruption of moral standards in it, in the off-handed way in which it deals with a corruption of the morals against racially mixed marriages found in Gen. 6 & 10, in the unqualified immoral words, “those also that are produced by a union of the fair and the dark races⁸⁹,” which neither here nor elsewhere in the heathen Hindu writings is condemned. Thus in the same way that these heathen Hindu stories are corrupted by polytheism contrary to the first commandment, “I am the Lord thy God,” “Thou shalt have no other gods before me” (Exod. 20:2,3); and corrupted by idolatry contrary to the second commandment, “Thou shalt not make,” “bow down” “to,” “nor serve,” “any graven image” (Exod. 20:4,5); and various other religious impurities of doctrine that flow from these violations, so too, the moral standards of the seventh commandment, “Thou shalt not commit adultery” (Exod. 20:14) which require sexual relations inside a marriage which, among other things, is racially homogenous (Gen. 6 & 10; Ezra 9 & 10; Neh. 13), are here also set aside. Thus we see an example of how religious impurity feeds into moral impurity.

To the question, “Where was Dwaraka and the seven cities?,” the most widely accepted view among heathen Hindus is India and its west coast into the Arabian Sea. Dwaraka / Dwarka / Dvaraka (Sanskrit: Dvarakā, or Dvarāvati; also known as “Jagat” or “Jigat,”) in the State of Gujarat, west-central India, is on the western shore of the Okhamandal Peninsula. In heathen Hindu teachings, the city of Dwaraka, or the “City of Many Gates,” is said to have been the capital of pagan god, Krishna, after his flight from Mathura in the State of Uttar Pradesh, northern India where he is said to have been born. Dwaraka on the Indian west coast is one of the seven major places of heathen Hindu pilgrimage⁹⁰.

Shikaripur Ranganatha Rao (1922-2013) of India, was a somewhat controversial archaeologist. For instance, he claimed to have deciphered the Indus script, but more generally linguists have not accepted his claims e.g., John Mitchiner described it as an “unconvincing attempt to discern an” Aryan or Japhetic Linguistic Family “basis in the

⁸⁹ Heathen Hindu *Mahabharata Epic*, Book 1: Adi Parva (translated by Kisari Mohan Gangul (1883-1896), Pauloma Parva at Section 11, “Bhumi Parva,” pp. 25,26 (emphasis mine) (<http://www.sacred-texts.com/hin/m06/m06011.htm>).

⁹⁰ *Encyclopaedia Britannica CD99, op. cit.*, “Dwarka” & “Mathura.”

script” by “Rao⁹¹.” Excavations at Dwaraka, India, by Shikaripur Rao, are also somewhat controversial, in that certain heathen Hindus have claimed that “Excavations done by ... Rao at Dwaraka prove that the description as found in these” heathen Hindu “texts ... are to be treated as based on actualities ...⁹².” Some of Rao’s claims have been shown to be incorrect. For instance, Rao claimed that some three-holed triangular stone anchors which have been found in abundance in archaeological work at Dwaraka suggest stylistic continuity of development with some one-holed anchors at Lothal and Mohenjodaro in the Indus civilization sites on the north-west of the Indian subcontinent. In this context, Rao then further claimed that the Dwaraka anchors were a couple of centuries older than the Late Harappan Period anchors of the Indus civilization. The Early Harappan Period is usually dated from the early 3rd millennia B.C. down to c. 2,000 B.C.⁹³, and the Late Harappan Period from c. 2,000 to 1,500 B.C. . E.g., Rao certainly found some pottery and other artifacts from the Late Harappan Period (c. 2,000-1,500 B.C.)⁹⁴. But his dating claim for the anchors relative to the Late Harappan means he was dating them to somewhere in either the early second millennia B.C., or possibly even the late third millennia B.C. . However, the Indian *National Institute of Oceanography* has since dated these Indus civilization anchors to the 8th to 14th century A.D. i.e., more than at least 2,500 years later than Rao’s dating, and the *National Institute of Oceanography* also reported that similar anchors have been found in a number of other old ports of India. *This “bombshell was dropped” on Rao’s claims* in an article in *The Mariner’s Mirror* of 2004, which concluded, “the grapnel anchors from Dwarka ... were associated with Indo-Arab trade On the basis of the probable dates of the ports concerned, the anchors ... can be dated to between the eighth and fourteenth centuries AD⁹⁵.”

⁹¹ “Shikaripur Ranganatha Rao,” *Wikipedia* (http://en.wikipedia.org/wiki/Shikaripura_Ranganatha_Rao); citing Mitchiner, J.E., *Studies in the Indus Valley Inscriptions*, Oxford & IBH, New Delhi, India, c. 1978, p. 5, referring to Rao’s *Lothal & the Indus Civilization*, Asia Publishing House, New York, USA, & autonomously published in Bombay, India, 1973, at chapter 10.

⁹² “Dwaraka –The Importance of Heritage,” in Heathen “Hindu Wisdom,” *op. cit.* (This includes a picture of Rao).

⁹³ *Encyclopaedia Britannica CD99, op. cit.*, “India: History: India from Paelolithic Period to the decline of the Indus civilization: The rise of urbanism in the Indus Valley: Extent & Chronology of Early Harappan culture.”

⁹⁴ Gaur, A.S., *et al*, “Grapnel Stone Anchors From Saurashtra: Remnants of Indo-Arab Trade on Indian Coast,” *The Mariner’s Mirror*, Vol. 90, No. 2, May 2004, pp. 134-151, at p. 135; citing Rao, S.R., “Excavations of the legendary city of Dwarka in the Arabian Sea,” *Journal of Marine Archaeology*, Vol. 1, 1990, p. 69 (http://drs.nio.org/drs/bitstream/2264/1174/2/Mariner_Mirror_90_134.pdf).

⁹⁵ *Ibid.*, p. 149; & “Shikaripur Ranganatha Rao,” *Wikipedia, op. cit.* .

The cumulative consequences of Rao's claims about having allegedly deciphered the Indus script, and his dating of anchors at least 2,500 years too early, is that *Rao's claims must be treated with caution and looked at critically*. However, if Rao's basic claims were accepted, then Dwaraka, *or a later Dwaraka*, would have to be located on west coast India. Certainly Rao himself, who has worked with the Marine Archaeology Unit of the *National Institute of Oceanography* of India, Archaeological Survey of India, and *National Institute of Oceanography* in Goa, was committed to the proposition of the historic Dwaraka / Dvaraka / Dwarka being at this site as seen in his claim in *The Lost City of Dvaraka* (1999). Rao here says, "The discovery of the legendary city of Dwaraka which is said to have been founded by ... Krishna, is an important landmark in the history of India. It has set to rest the doubts expressed by historians about the historicity of Mahabharata and the very existence of Dwaraka city. It has greatly narrowed the gap in Indian history by establishing the continuity of the Indian civilization from the Vedic Age to the present day⁹⁶." Rao says, "The main purpose of the" "1989-90" "expedition was to determine the limits of the submerged city and the ... point where the Gomati joined the sea 3500 years ago when Dwaraka was built." To this end, among other things, he considered that a "significant antiquity that corroborates a statement of the *Harivamsa* is the seal bearing the motif of a 3-headed animal representing the bull, unicorn and goat. The *Harivamsa* says that every citizen of Dwaraka [/Dwarka] had to carry a *mudra* [a seal] as a mark of identification," and that "The seal (*mudra*) found in the excavation belongs to 15th-16th century B.C.⁹⁷." Samples for the water-covered period before Dwaraka was built of wood, pottery, hearth pieces, and animal bones were found and sent for dating to e.g., Manipur University in India, Oxford University in the UK, and the Institute of Earth Sciences in Hanover, Germany; and were dated variously at c. 7,600-2,800 B.C.⁹⁸.

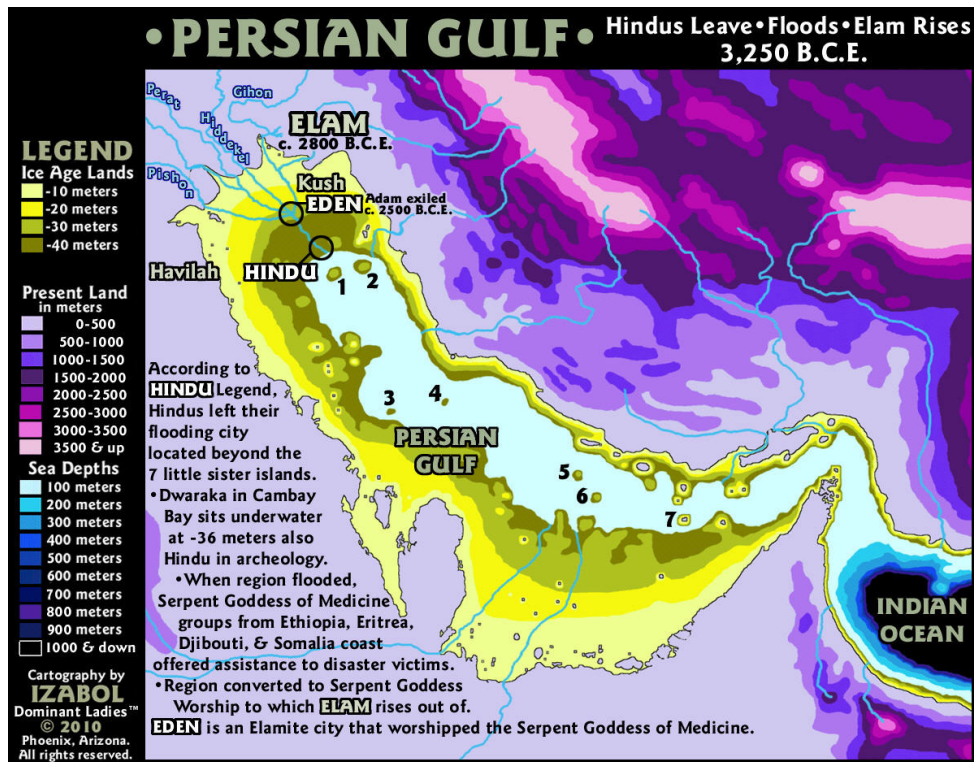
On the one hand, the majority view, which at least in a relativistic sense, is the traditional heathen Hindu view, and found in Rao's view, identifies Dwaraka with the present city on west coast India, and the seven islands then go out into the Arabian Sea off west coast India. But on the other hand, a minority view has emerged in recent times which relocates Dwaraka and the seven islands in the Persian Gulf. According to this recent minority view, the pagan Hindu city of Dwaraka, would now be at c. 36 metres or c. 118 feet under the waters of the Persian Gulf; being one of the "seven little sister islands" of former high ground that later was deluged as the Gulf waters arose. This is seen in the following relevant map or chart, which it must be stressed that as at 2014, is *a recent*

⁹⁶ Heathen "Hindu Wisdom," *op. cit.*; citing Rao, S.R., *The Lost City of Dvaraka*, Aditya Prakashan, New Delhi, India, 1999, pp. 1-25.

⁹⁷ Rao, S.R. "Further Excavations of the Submerged City of Dwaraka," *Proceedings of the Second Indian Conference of Marine Archaeology of Indian Ocean Countries*, January 1990, Published for the Society for Marine Archaeology National Institute of Oceanography, India, 1991; & reproduced in full at "Further Excavations of the Submerged City of Dwaraka," in Heathen "Hindu Wisdom," *op. cit.* .

⁹⁸ Gangadharan, V., "How marine archaeologists found Dwaraka," in Heathen "Hindu Wisdom," *op. cit.* .

modern minority view (although any supporter of this view obviously considers it is the true ancient view,) and is clearly only one possible interpretation of where Dwaraka and the seven islands were⁹⁹.



It must be candidly said that at least to date, there is no archaeological evidence in support of this recent minority view of “Dwaraka” in “Cambay Bay” or more generally the seven islands of heathen Hindu writings as here located in the Persian Gulf¹⁰⁰. Developing this type of interpretation in terms of the Out-of-Eden Persian Gulf model endorsed in this work, in the heathen Hindu story that Krishna’s city of Dwaraka was founded on an earlier pagan city of Kususthali which had been reclaimed from the sea, and that it was submerged five or six times and so modern Dwaraka in India is the 7th such city and possibly a sixth

⁹⁹ Persian Gulf: Hindus Leave: Floods: Elam Rises 3,250 B.C.,” Izabol, Phoenix, Arizona, USA (Map / Chart) (http://www.google.com.au/imgres?imgurl=http://imageshack.us/a/img695/6735/persiangulf03250.jpg&imgrefurl=http://www.abovetopsecret.com/forum/thread965457/pg6&h=934&w=1200&sz=266&tbid=w5xvnuOE0cWfQM:&tbnh=90&tbnw=116&zoom=1&usq=__qHwygGr7jky2F2CpcWthWvdekUY=&docid=ZNcBLGo1vnuwtM&sa=X&ei=pzHLUsqIEYqtiAfvxYH4DA&ved=0CEMQ9QEwBQ).

¹⁰⁰ E.g., “The Lost Cradle of Civilization,” ATS (Above Top Secret) (<http://www.abovetopsecret.com/forum/thread965457/pg6>).

city of Dwaraka lies underneath it, this would be consistent with resettlement of a Persian Gulf site after it went under water by one sea-level oscillation e.g., at c. 27,400-20,800 B.C. (Swift *et al*)¹⁰¹ or c. 28,000-20,000 B.C., when the sea level rose to about minus 40 metres (or – 130 feet), but then it dropped to about minus 120 metres (or – 390 feet) (Swift *et al*, 1999)¹⁰²; followed by oscillations of sea-levels particularly in the south of the Persian Gulf with a series of resettlements of it after c. 20,000 B.C. and before c. 3,000 B.C. . Given that after the time when the pagan god Krishna is killed, the heathen Hindu’s Vishnu Purana says, “On the same day that Krishna departed from the earth ... the ocean rose and submerged the whole of Dwaraka¹⁰³,” this could be the later oscillation of sea-levels in the Persian Gulf leading to the Indian exit to places such as Elam, and a resettlement with the seventh Dwaraka then being built on the present site, possibly in memory of the earlier Persian Gulf Dwaraka since the new site was also reclaimed after a known flooding. Or possibly this movement occurred with e.g., a sixth and seventh Dwaraka at their present Indian site. *Therefore it would be possible to accept Rao’s basic claim that the present west-coast Indian Dwaraka was built on a site reclaimed from the sea, while still accepting the Persian Gulf model, on the basis of there have being seven Dwaraka’s and six floods, with the earlier ones in the Persian Gulf, followed by the move to Dwaraka on west coast India, with e.g., the sixth and seventh floods occurring on west coast India, OR the west coast Indian site being selected because it was reclaimed from an earlier flooded area and so considered reminiscent of what happened to Persian Gulf Dwaraka.*

Of course, as a religiously conservative Protestant Christian, I entirely repudiate any idea that Krishna was a “god,” though I am open to the possibility that he was a historical charismatic religious figure who falsely claimed to be a god (just like Mohammed was a historical charismatic religious figure who falsely claimed to be a prophet of God). Krishna is said to have performed many miracles, and once again, I am open to the possibility that he did perform some genuine miracles by the power of devils, who were seeking to enslave the poor Indian descendants of Shem’s son, Elam, in heathenism; in which Krishna was a willing and compliant devil-possessed and devil-empowered accomplice, who claimed he was an incarnation of the heathen Hindu god, Vishnu. Therefore, I am not as dismissive of the claims of some level of historicity to a number of portions of heathen Hindu writings as some are, but rather, I conceptualize heathen Hinduism as one of Satan’s false religions, and indeed, one of *the six big false religions* that Lucifer has craftily wrought. Wherefore, the holy Apostle, St. Peter, saith,

¹⁰¹ Swift, S.A. *et al*, “Gas venting and late Quaternary sedimentation in the Persian (Arabian) Gulf” (1996), *op. cit.* .

¹⁰² Swift, S.A. *et al*, “Late Quaternary stratigraphy ... of the Persian (Arabian) Gulf Region,” *op. cit.*, p. 1113.

¹⁰³ Heathen Hindu’s *Vishnu Purana*, *op. cit.*, Vol. 2, p. 785.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (I Peter 5:8)¹⁰⁴.

The dates for the flooding in which heathen “Hindus leave” are given on the above proposed Persian Gulf model map as “3,250 B.C.,” and the date for Krishna and thus slightly later, Dwaraka, of Bansi Pandit is given slightly later with Krishna’s birth as “3112 BC¹⁰⁵.” These two dates fall inside a wider range, with Rao’s date for Dwaraka at “3500 years” or 3,300 B.C.¹⁰⁶, and a lower date also given of c. 2,800 B.C.¹⁰⁷. This shows a range of different dates for Dwaraka at 3,300-2,800 B.C. i.e., c. 3,050 B.C. +/- 250 years.

But in the final analysis, we are left with three types of story from different written sources. The first type most naturally requires an out-of-Eden Persian Gulf interpretation such as the Sumerian stories of Dilmun. The second type seem to be connected to a common phenomenon of rising sea-levels around this time for those in a different locality having sometime afore left the Persian Gulf region of Greater Eden e.g., the modified Rainbow Serpent Story among the Aborigines of Kakadu in the Northern Territory which in its localized form seems to date back to c. 7,000-5,000 B.C.¹⁰⁸, or the movement of Egyptians out of the Nile c. 3,000 B.C. . Then there is a third group, where it is not entirely clear whether they are in the first or second group, such as the story of Atlantis, or the story of Dwaraka and the seven islands. But if nothing else, the dating of

¹⁰⁴ The six big false religions of the world that Satan uses in contemporary times are: Roman Catholicism (including the Rev. 17:5,9, semi-Romanist daughter churches of the Roman “mother of harlots,” e.g., the Eastern Orthodox Churches, and though it is particularly painful for me to itemize them, the Puseyite and semi-Puseyite Anglican Churches), Judaism after Acts 7 in 33 A.D. (which shows how Lucifer can pervert the true worship of God into various falsehoods), Mohammedanism, Sikhism, Buddhism, and Hinduism. Of course, he has many other smaller false religions, their common theme being to try and keep people away from the wonderful gospel truths of the infallible Holy Bible found *only* in religiously conservative Protestant Christianity.

¹⁰⁵ “Dwaraka –The Importance of Heritage,” in Heathen “Hindu Wisdom,” *op. cit.* . Citing as its source, Bansi Pandit’s *The Hindu Mind: fundamentals of the Hindu religion* ... (New Age Books, New Delhi, India, 2001), this claims “Krishna was born at midnight on Friday July 27, 3112 BCE. This date and time has been calculated by astronomers on the basis of the planetary positions on that day recorded by Sage Vyasa. [The] Mahabharata War took place on November 22, 3067 BCE. The Bhagavad Gita was compiled around 500 BCE”

¹⁰⁶ Rao, S.R., “Further Excavations of the Submerged City of Dwaraka,” in Heathen “Hindu Wisdom,” *op. cit.* .

¹⁰⁷ Gangadharan, V., “How marine archaeologists found Dwaraka,” in Heathen “Hindu Wisdom,” *op. cit.* .

¹⁰⁸ See Part 2, Chapter, 6, section c, subsection iii, Heading B, *supra*.

Dwaraka at *c.* 3,000 B.C. bespeaks of related rises in sea levels; and the most natural interpretation for the Elamites is that they were an Out-of-Eden Persian Gulf Australoid group who took the name of the great patriarch of the Australoids, Elam, with them from Greater Eden. And in the same way that I consider other written records e.g., those of the Sumerians, *supra*, seem to have some level of historical credulity because they fit inside “the big picture” of out-of-Eden Persian Gulf dates for when it was dry land constituting Greater Eden; so too, I think these heathen Hindu records of Dwaraka and the “seven sister islands” seem to have some level of historical credulity, even if some spiritual and moral corruptions have clearly crept into them as part of the religious apostasy from original monotheism producing the heathen Hindu religion in India.

Another matter of some note is the issue of metal-working referred to in Gen. 4:22. Metal working is Hebrew, *n^echosheth*, and refers to either “copper,” or a copper alloy such as “bronze” (an alloy of copper and tin), and is found in the AV as “brass” (an alloy of copper and zinc). It is rendered in the Greek Septuagint at Gen. 4:22 by *chalkos*, which can mean “copper,” “bronze,” or “brass;” and it is rendered in the Latin Vulgate at Gen. 4:22 by *aes*, which can likewise mean “copper,” “bronze,” or “brass.” Therefore, using the Greek Septuagint and Latin Vulgate as ancient Hebrew Lectionaries, the Biblical text at Gen. 4:22 indicates that this was either copper, or a copper admixed alloy of bronze and / or brass, but lacks specificity beyond this. Notably then, in the general Mesopotamian region of northern Iraq, copper metal working is found with a copper pendant dating to *c.* 8,700 B.C. . This indicates that those leaving the Persian Gulf and transporting civilization with them, took some knowledge of copper metal working with them, although the Hebrew, like the Greek and Latin, lacks sufficient specificity to say on a linguistic base if this did or did not include metal working in the copper alloys of bronze and / or brass, though the Hebrew, like the Greek and Latin, certainly allows that such copper alloys were included. (This issue is also relevant to Part 2, Chapter 18, *infra*.) This is also consistent with the fact that different types of copper working thereafter appear in ancient times, indicating multiple groups from the Persian Gulf in different sea-level oscillations, with multiple local adaptations and developments both before and after movement from their Persian Gulf homeland.

So likewise, reference is made in Gen. 4:22 to metal working in “iron.” The fact that in Egypt beads have been found made from meteoric iron dating from *c.* 3,500 B.C. (or *c.* 3,475 B.C. +/- 125 years)¹⁰⁹, once again, indicates that those leaving the Persian Gulf and transporting civilization with them, took some knowledge of iron working with them. But one of the most amazing discoveries pointing to such iron metal working

¹⁰⁹ Known as the “Gerzeh beads,” they were discovered in 1911 and are now at the Manchester University’s Museum and Petrie Museum of University College, London. They are an iron-nickel alloy and come from a grave in a cemetery near el-Gerzeh in Egypt. E.g., Kennedy, M., “Ancient Egyptian beads are oldest iron objects found,” *The Guardian*, 20 Aug. 2013 (<http://www.theguardian.com/science/2013/aug/20/ancient-egyptian-beads-museum>); & “The History Blog: Egyptian bead made out of meteoric iron” (<http://www.thehistoryblog.com/archives/25485>) (here dated at *c.* 3475 B.C. +/- 125 years).

knowledge before the Holocene, comes from the Cro-Magnon's idol from Petrkovice in Czech, dating to *c.* 23,000 B.C. . Discovered in 1953, it is carved from the iron ore, hematite. Hematite occurs in certain soils from which comes the red ochre clay used by various satyr beasts and Adamites for colouration; but this is an indirect usage of hematite since it is already in the clay and simply acts to give the ochre or clay a reddish colouration. Indeed, such hematite coloured red ochre is used to this day as a paint pigment¹¹⁰. E.g., such red ochre is presently exported from the Iranian island of Hormuz, which is in the Strait of Hormuz between the Persian Gulf and Gulf of Oman¹¹¹. But in a usable metal working form, hematite first appears in the archaeological record with the Cro-Magnon idol of *c.* 23,000 B.C. from Petrkovice. This was carved from a hematite block of iron ore, with finer features than is usually the case for Cro-Magnon's idols¹¹². Though hematite is harder than pure iron, it is also more brittle, and all hematites have a rust-red streak colouration. In historically modern times, Hematite jewellery was at its most popular in nineteenth century Europe¹¹³. Thus the usage of hematite in iron metal working from *c.* 23,000 B.C. is clearly very significant for showing a knowledge of such metal; and providing some evidence for the proposition that Adamites such as this Cro-Magnon idolater of *c.* 23,000 B.C., was at some point connected to an antecedent metal working culture, such as stated in Gen. 4:22, and which I would locate in the Persian Gulf. Though the matter is speculative and I could be wrong, given both the fine sculptural quality of *The Semi-Venus Erycina of Petrkovice* coupled with its usage of iron, I think there is a reasonable chance, though not a definite certainty, that either the idolater responsible for this may have come from the Persian Gulf civilization to join these hunter-gatherers, and so brought something of the greater refinement of that Greater Eden civilization with him, or these hunter-gatherers acquired this idol from the Persian Gulf civilization on some kind of trade connected to it that occurred in the area, seemingly, as a "one off" rather than on a regular basis.

In Volume 1, Part 2, Chapter 12, section *c*, *supra*, I refer to the domestication of the guinea pig *c.* 5,000 B.C., in Peru, South America, and given that there are only slight physical changes compared to its wild form found in South America, this means on the presently available evidence this was domesticated from a wild stock in the Americas, as a food source¹¹⁴. This is also consistent with the fact that civilization did not come to the Americas till *c.* 3,000 B.C., with the Norte Chico (or Caral-Supe) civilization (or Caral-Supe) in north-central Chile *c.* 3,000 to 1,800 B.C., followed later by the Olmec

¹¹⁰ *Encyclopaedia Britannica CD99, op. cit.*, "Hematite."

¹¹¹ *Encyclopaedia Britannica CD99, op. cit.*, "Hormuz."

¹¹² "Venus of Petrkovice," *Wikipedia* (http://en.wikipedia.org/wiki/Venus_of_Pet%C5%99kovice).

¹¹³ "Hematite," *Wikipedia* (<http://en.wikipedia.org/wiki/Hematite>).

¹¹⁴ "Guinea pig" *Wikipedia* (http://en.wikipedia.org/wiki/Guinea_pig).

civilization of Mesoamerica (from *c.* 1600-1400 B.C. to *c.* 400 B.C.)¹¹⁵. Therefore the fact that the Americas date for civilization is once again something around *c.* 3,000 B.C., thus correlating with Egyptian, Indian, and Chinese dates, looks to me like the last related wave of Out-of-Eden migrants going to the Americas and introducing ideas of civilization in Peru around this time. Their route, though speculative, to my mind was most likely by slow boat across the Bering Strait, following the west coast of North America down through Central America to Peru in South America. As to how they knew of such a route, the matter is necessarily speculative; but I leave the reader to consider the issue of the Plukt Olive Leaf Rainbow Gate, discussed in Part 2, Chapter 21, *infra*. Though the Plukt Olive Leaf Rainbow Gate was closed *c.* 9,000 B.C., knowledge of this route evidently remained as civilization was taken to the Americas. These ideas of civilization then survived in part of the Americas and were developed; although the rise of the more famous American civilizations of the Toltecs (Mexico, south-west North America, 10th – 12th centuries, A.D), Incas (from 12th century A.D. at Cuzco, Peru, South America; empire conquests from 15th century A.D. to 16th century when empire lost to Spanish Conquistadors), Aztecs (Mexico, south-west North America, 15th & 16th centuries A.D.), indicate to me (though as far as I know, not to any secular anthropologists,) that in addition to such indigenous American knowledge, the relevant categories of thought *may well* have been stimulated by information conveyed to the American Indians through observation of Western European Norsemen Vikings who had some low level of non-permanent colonization of North America from the 10th century A.D. that lasted about 400 years.

Also in Volume 1, Part 2, Chapter 12, section c, *supra*, I allow that possibly I am wrong on a small number of the about two dozen creatures I itemize as larger Edenic creatures, where the Biblical argument for their definite inclusion is not as strong. E.g., was the domestic silkworm not a creature made in Eden as I have theorized? Rather, was it taken from China back to the Chinese ethnic civilization in the Persian Gulf, which was segregated from other civilizations in the Persian Gulf, and there domesticated? Then in time, did these Chinamen take their domestic silkworm to China in the Persian Gulf EXIT from Greater Eden as the area progressively flooded during the last Ice Age? Unfortunately, there is so much that we do not know, we are to a large extent left “groping around in the dark” with such theoretic models which may or may not be correct, and which cannot be easily tested for their probability relative to archaeology, since the relevant area of the Persian Gulf is not now generally accessible. And to this is a further complicating factor with the silkworm, namely, was the domestic silkworm taken from China back to the Chinese ethnic civilization in the Persian Gulf, which was segregated from other civilizations in the Persian Gulf, and there domesticated? I.e., was there some level of cultural contact between Chinamen in the Persian Gulf with those in East Asia, and if so, what was that level of contact? The presence of the wild silkworm in relevant parts of Asia means it is at least possible that e.g., such a silkworm was first transported from the wild to Greater Eden, and then cultivated by Chinamen there, who

later took it back to China in its domesticated form when they exited Greater Eden. Therefore, of the three domestic creatures first presently known in the records from *c.* 3,000 B.C., namely, the dove, goose, and silkmoth, I am less confident about the silkmoth than the other two. But in either instance, it looks like the Mongoloid Chinamen had domesticated it in the Persian Gulf because of the consistent identification of the Mongoloids via Chinese silk, from the time of the great Mongoloid patriarch, “Mash” in *The Table of Nations* (Gen. 10:23).

The silkworm issue implies not only that in the Persian Gulf civilizations there was ethnic and racial divisions with race based nations, but that these groups had some knowledge of their wider racial brethren’s location. While the matter is clearly speculative, it is therefore possible that when various groups moved out “into the wilds” where they “lived like animals” as they adopted and modified the animal cultures of satyr beasts, rather than taking civilization to these places, e.g., the adoption and modification of the Aper Satyr Beasts Aurignacian culture by the Adamite Cro-Magnons, that such movements were at first *possibly* temporary pursuits. E.g., they might live like this for a few months, and then return to civilization in the region of the Persian Gulf. But over time, it is clear that permanent populations of debased Adamites lived and reproduced in these hunter-gather animal derived and modified cultures, and they moved out greater and greater distances so that temporary return to a Persian Gulf civilization homeland ceased to be a practical possibility. It is also possible that different waves of Adamites might have left the Persian Gulf to join their racial brethren at various times e.g., the two-edged curved back knives of the earlier Perigordian culture (contemporary in part with the Aurgnacian culture), as found in the Perigord region of France, possibly gained this technology or basic idea through immigrants from the Persian Gulf civilization. It is also quite possible that Cro-Magnon’s Nude Female Idols likewise came from Persian Gulf civilization idolaters. These are definitely lust idols, and given that five of them have been found over a period of about 10,000 years, i.e., the Cro-Magnon nude female lust idols from Hohle Fels, Germany, *c.* 33,000 B.C.; from Brno, Czech, *c.* 26,000 B.C. +/- 1,000 years; from Willendorf, Austria, *c.* 24,500 B.C. +/- 1,500 years; from Laussel in France, *c.* 23,000 B.C.; and from Petrkovice in Czech, *c.* 23,000 B.C.; these lust idols were also *probably* religious idols in a Semi-Venus Erycina cult. But if so, where did this Semi-Venus Erycina cult come from? While we cannot be sure, it quite possibly reflects a hunter-gatherer adaptation of a similar cult in the Persian Gulf civilization, the tangible evidence for which is now lost under the waters of the Persian Gulf; although I think the refined artwork of the Cro-Magnon idol of Petrkovice in Czech, *c.* 23,000 B.C., coupled with the fact that it was carved from iron, may well indicate contact, at least by trade, from the Persian Gulf civilization at this time, and so *possibly* this idol came from that civilization.

While any such contact may have become progressively lower, the fact that as the Persian Gulf flooded from the end of the Last Ice Age, these groups knew where to go to take civilization to their racial brethren, and that at least usually, they appear to have done so along racial lines, disallowing their detection on simple racial lines, thus implies some level of knowledge and contact in the interim. This creates certain paradoxes. E.g., the Cushitic Negroids appear to have left their Persian Gulf civilization, taking with them the Cushitic languages of the Hamito-Semitic Linguistic Family; and coming in on top of

their Negroid brethren who had already entered Africa, they acted “like a cork” to seal the entry / exit point for Negroids by taking the region of “Ethiopia” in north-east Africa (with some presence also in a joint Hamite-Semitic strip along west-coast Arabia). And thus we find the great Hamito-Semitic Linguistic Family of North Africa and West Asia, is reflected in the selections made in *The Table of Nations* for the Semitic Mediterranean Caucasoids descended from Shem, the Hamitic Mediterranean Caucasoids descended from Ham, and the Hamitic Negroids descended from Ham in Ethiopia. Thus to the question, Why were the black Negroids of Africa generally uncivilized? The answer is that their racial brethren in Ethiopia did not go forth to civilize them, or if they did, they were met with overwhelmingly strong opposition. We just do not know.

Some thirteen years after I proposed in a 1997 article in *Perspectives on Science & Christian Faith* the location of Eden and later Biblical related “relatively small ancient civilizations” in the “Persian Gulf region” sometimes after it became dry land “from c. 70,000 ... years ago¹¹⁶,” some elements of this basic idea were floated in 2010 by Jeffrey Rose in an article in *Current Anthropology*, although one of its defects is it makes no reference to my earlier proposal of this idea¹¹⁷. The article was favorably reviewed by Hugh Ross, who among other things says, “Rose points out ... that during the late Pleistocene era (150,000 to 12,000 years ago) ... sea levels would have periodically exposed an area of ... the Persian Gulf Rose goes on to explain that this landmass would have been well watered by four large rivers flowing in that era: the Tigris, Euphrates, Karun, and Wadi Batin Rose proposes that during the latter part of the last ice age, a thriving civilization might have existed on the land that now sits under the Persian Gulf” Ross considers that “Rose’s theory” on the four rivers “lends credence to the Biblical description of these features of the Garden of Eden” He further says, “Rose goes on to point out that the existence of the Gulf Oasis is consistent with the Biblical account of Noah’s flood. The combination of 1) a lengthy torrential rain storm, 2) a tectonic event to burst open subterranean aquifers, 3) a surge of Indian Ocean water through the Strait of Hormuz, and 4) a heat wave to generate a sudden snowmelt in the surrounding mountain certainly would have caused a devastating flood. It would have been sufficient to wipe out all the inhabitants (other than those aboard Noah’s Ark) in the Gulf ... region, the Mesopotamian Plain, and a large area surrounding Mesopotamia, including what is now the Persian Gulf. Given that the world’s population was concentrated in this area and had not yet spread beyond ... event of this magnitude agree with everything Genesis 6-9 tells us about Noah’s flood. Rose’s study provides an example of how scientific advance, in this case archeological research, enhances our confidence in the accuracy and reliability of God’s Word ...¹¹⁸.”

¹¹⁶ McGrath, G.B. (myself), “Soteriology: Adam and the Fall” (1997), *op. cit.*, p. 258.

¹¹⁷ Rose, J.I., “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis,” *Current Anthropology*, Vol. 51, Dec. 2010, pp. 849-883.

¹¹⁸ 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. 6.

On the one hand I would agree that there is *some* useful material in Rose's article; but on the other hand, I would say that Ross has here greatly exaggerated what Rose actually does say, and the degree to which it is compatible with Scripture. To some extent, I think this is also reflective of a secularist scientific influenced value system adopted by Ross, that wrongly seems to think that secular science can be made compatible with Scripture, when very frequently its anti-supernaturalist presuppositions, and failure to subject reason to the Bible as godly reason, means that in fact no such accommodation is possible for the religiously conservative Protestant Christian. (Although in saying this I would not wish to be misinterpreted as supporting the type of thing found in the young earth creationist *Flood Geology School* which first claims that only one view of Scripture is reasonably possible, to wit the young earth creationist *Flood Geology School* interpretation, and then further claims that a reasonable reading of the Book of Nature is to be abandoned in favour of their interpretation of Scripture.) Thus to some extent, I think Ross offers a false hope, and hence makes these type of exaggerations in a desperate bid to make his fantasy look like reality; and possibly he does some, or all of this type of thing, at a subconscious level i.e., with a lack of intellectual consciousness. (The alternative possibility would be that he is an outright con-man. But I think the testimony of Ross's general character traits, and sincere commitment in seeking to present the Biblical passages of Gen. 1-11 in a more scientifically sound manner, is sufficiently persuasive to me that I would be prepared to rule out any possibility of him being such a con-man. For all his faults and failings, I find him to be a sincere man with a basic integrity of character.) And in fairness to Ross, there is still some good material in Rose's article, though I consider one needs to be far more objective in looking at it than Ross is; that is, from the relativistic perspective of "objectivity" of a religiously conservative Protestant Christian who upholds the absolute infallibility of the Holy Bible, as opposed to the relativistic perspective of "objectivity" claimed by Darwinian secularists such as Jeffrey Rose.

With respect to the theory of the Karun and Wadi Batin meeting in what Ross regards as "The Location of Eden" "in what is now the southeastern portion of the Persian Gulf¹¹⁹," as previously noted, this 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, although still allows that after Noah's Flood parts of Greater Eden *might* at times extended further in this direction. Moreover, in terms of what Rose actually does say about Noah's Flood, it is not as positive as Ross indicates. E.g., Rose says with regard to alleged "mythology," that "In regard to the place of the Near Eastern Deluge myth in this discussion, I agree with Bailey" i.e., a religiously liberal view of the flood as a "myth." Rose claims that, "While it is not valid to start with the premise that the ubiquitous flood story might be rooted in an actual event, it is ... permissible to ...

¹¹⁹ Ross, H., "Q[uestion] & A[nswer]: Four Rivers & the Location of Eden," (10 April 2014), *op. cit.* .

ask whether marine incursion into the Gulf basin impacted the development of local folklores During the last phase of postglacial flooding, the shoreline was ingressing at a pace of multiple kilometres per generation; therefore, it is reasonable to suppose this would have left an impression on incipient sedentary communities (trying to) settle along the rapidly advancing shoreline.” He thus claims “the ubiquitous Near Eastern flood myth, the ‘Eridu Genesis’ ... was written by the inhabitants of the region” as a “link between flood mythology and marine incursion into the ... Persian Gulf ...¹²⁰.” Put simply, Rose thinks that the oscillating sea levels in the Persian Gulf may have pushed communities from one location to the next, and simultaneously stimulated their imaginations to create a fairytale “myth” about a great flood, such as he says one finds in e.g., the “clay tablets from” “Ur” in “Lower Mesopotamia,” as well as “Akkadian,” “Babylonian,” and Biblical “Hebrew” sources¹²¹.

Looking more generally at Jeffrey Rose’s article (2010), it is premised on a Darwinian evolutionary theory that confuses Out-of-Africa satyr beasts with Out-of-Eden Persian Gulf Adamites, and so one must exercise extreme caution in what Rose means when he refers to anything “human,” as in any given instance, this may or may not actually be “human” from a Biblical perspective. But providing Rose’s article is examined critically, it contains some useful material.

Bearing in mind that the regression date for the Persian Gulf is generally given in this work as *c.* 70,000 years ago or *c.* 68,000 B.C., it must be remembered that this is not a precise date, and there is a range of possible dates in which Rose’s date of *c.* 72,000 B.C. is at the upper end. Thus in the range of possible dates of *c.* 68,000-72,000 B.C., while the date I am generally using is at the lower end of this range, the date Rose uses is at the upper end of this range. Thus Rose’s estimate is “From 74,000 B[efore] P[resent] to ... around 8000 BP,” i.e., *c.* 72,000-6,000 B.C. . He also considers “the Indian Ocean ingressed more than 1,000 km [or *c.* 620 miles] between 12,000 and 6,000 years ago¹²²,” i.e., between 10,000-4,000 B.C., although as with his date for the Persian Gulf’s regression at *c.* 72,000 B.C., he is selecting one possible set of dates from a wider possible range, and generally these are higher end dates than I would use (see the

¹²⁰ Rose, J.I., “New Light on Human Prehistory in the Arabo-Persian Gulf Oasis” (2010), *op. cit.*, pp. 34-35/79.

¹²¹ *Ibid.*, p. 50/79. My copy of this article was computer downloaded from a Sydney University library which was connected to *Current Anthropology* articles, but its printed pages numbering 1-79 bear no relationship to the articles page numbers 849-883, and so I cannot provide original page numbering for my citations of it. But I will give my page numbers out of 79 so that if this is rounded to 80 pages, it acts to give a rough idea of where it is in the article e.g., this page 50/79 is about $\frac{5}{8}$ ^{ths} or 63% of the way through. Another reference point is that the Bibliography starts at the bottom of p. 52/79, and so rounding off “52” to 50, one can about double my page references to get the percentage point in the originating article, less its Bibliography.

¹²² *Ibid.*, p. 8/79.

previous section d of this chapter 17, *supra*). Rose refers to how during this time of “continental” conditions in the Persian Gulf, this further “caused the formation of ‘coastal oases’ fed by upwelling subterranean springs¹²³” (although he fails to make Geoffrey Bailey’s qualifying point that this is a theoretical model only, *infra*). He considers the Euphrates, Tigris, Karun, and Wadi Batin Rivers “joined together,” thus providing “one of the largest and most stable sources of freshwater in southwest Asia for the majority of the Late Pleistocene and the Early Holocene¹²⁴.” There is also “freshwater” on what is now the “island of Bahrain¹²⁵.” And in “the Arabian Peninsula,” “throughout the Pleistocene, ... meteorological dynamics have caused dramatic oscillations across the interior, transforming barren sand seas into fertile grasslands and back again¹²⁶.” Thus Rose proposes what he calls “The Gulf Oasis hypothesis,” saying that “while the bulk of the archaeological record during the Terminal Pleistocene and early Holocene lies submerged beneath the waters of the ... Persian Gulf, there are more than 60 archaeological sites that suddenly appear along the newly established middle Holocene shoreline, which evidence a prospering Neolithic population practicing a combination of fishing, date palm cultivation, and animal husbandry” in “sedentary / semi-sedentary villages.” “The Gulf Oasis model envisages that the wave of Middle Holocene settlements derive from an indigenous population displaced by the advancing shoreline.” “By 7,000 years ago, settlements along the northern shoreline ... demonstrate the first detectable use of lowland irrigation farming to carry out intensive agricultural production” He thus sees “a local community” being “displaced from the Gulf ..., triggering a wave of settlement activity around the post 8000 B[efore] P[resent] shoreline ... ¹²⁷.”

Clearly there are some important conceptual similarities between my Out-of-Eden Persian Gulf model in which the relevant areas of the post Noachic Flood settlements in the Persian Gulf are designated as Greater Eden, and Rose’s Persian Gulf Oasis model. But there are also some important differences. Rose has a Darwinist model in which e.g., he says, “The first conclusive evidence of a Late Pleistocene human presence in eastern Arabia was unearthed in 2005 ... in the Jebel Faya 1 rockshelter,” where

¹²³ *Ibid.*, p. 3/79; citing Faure, H., Walter, R.C., & Grant, D.R., “The coastal oasis: Ice Age springs on emerged shelves,” *Global & Planetary Change*, Vol. 33, 2002, pp. 47-56.

¹²⁴ *Ibid.*, pp. 3-4/79.

¹²⁵ *Ibid.*, p. 7/79.

¹²⁶ *Ibid.*, p. 6/79; citing Fleitmann, D., *et al*, “Holocene ITCZ & Indian monsoon dynamics recorded in stalagmites from Oman & Yemen (Socotra),” *Quaternary Science Reviews*, Vol. 26, 2007, pp. 170-188; McClure, H.A., “Radiocarbon chronology of Late Quaternary lakes in the Arabian Desert,” *Nature*, Vol. 263, 1976, pp. 755-756; & Parker, A.G., & Rose, J.I., “Climate change & human origins in southern Arabia,” *Proceedings of the Seminar for Arabian Studies*, Vol. 38, 2008, pp. 25-42.

¹²⁷ *Ibid.*, pp. 4-5/79.

“radiometric dates” of material “Place these occupations between MIS 5 and MIS 3,” which given his dates for “MIS 4” at 72000-58,000 B.C., and “MIS 3” as 58,000-22,000 B.C.¹²⁸, would mean that on my model those at his earlier dates would be satyr beasts, and those at his lower end range of dates could *prima facie* be either satyr beasts or Adamites. Thus in reviewing Rose’s work, Gonzalez & Abu-Amero, *et al* from La Laguna University, Canary Islands, Spain & King Saud University in Saudi Arabia on the Arabian Peninsula (also known as Arabia) say, “Rose has proposed that the Persian Gulf basin could be a continuous home of ... modern human populations that survived, outside of Africa, from around 120 ka [= 120,000 years ago] onward¹²⁹.” Clearly on my Out-of-Eden Persian Gulf model, any such hunter-gatherer creatures from about 120,000 years ago were satyr beasts and not men. Rose also considers, “Virtually all that is known of the Late Pleistocene period from the Arabian side of the Gulf comes from the Jebel Faya 1 rockshelter in Sharjah Emirate” which at the “lowest level, assemblage C, is characterized by small hand axes, thick bifacial foliates, hard hammer blades, and centripetal cores. Assemblage B yielded ...blades Tools include burins, endscrapers, and sidescrapers. ... Assemblage A yielded platform cores, mostly flake (rather than blade) production ...¹³⁰.” Put simply, these bespeak a hunter-gatherer stone-age culture¹³¹, which at Rose’s earlier dates would have been produced by satyr beasts, and in the later dates, either satyr beasts or debased Adamites who had adopted satyr beast culture. E.g., he looks to “populations present around the western hinterland of the Gulf basin sometime earlier than 100 kya [= 100,000 years ago]¹³².”

Hence this does not really tell us anything about the Persian Gulf civilizations, which Rose would think evolved out of such hunter-gatherer creatures e.g., Rose thinks “low sea levels of ... 74,000-60,000 B[efore] P[resent]” “and” “24,000-12,000 B[efore] P[resent]” “would have affected hunter-gatherer ranges and mobility patterns. At that time, the interior savannas of Arabia became desiccated while tens of thousands of square kilometres of fertile land in the Gulf basin were exposed. It is possible these shifting environment dynamic forced hunter-gatherers to increasingly rely on coastal resources ...¹³³.” This type of confusion which fails to distinguish satyr beasts from man runs

¹²⁸ *Ibid.*, pp. 11/79 & 33/79 (dates given in a review by Jakub Ridl of the Institute of Molecular Genetics of the Academy of Sciences at Prague in Czech, for MIS 2 are 22,000-10,000 B.C., p. 45/79).

¹²⁹ *Ibid.*, p. 35/79 (Gonzalez, A.M., Abu-Amero, K.K., *et al* from the Department of Genetics, La Laguna University, Tenerife, Canary Islands, Spain & the Molecular Genetics Laboratory, College of Medicine, King Saud University at Ridadh in Saudi Arabia).

¹³⁰ *Ibid.*, p. 12/79.

¹³¹ *Ibid.*, pp. 13-14/79.

¹³² *Ibid.*, p. 14/79.

¹³³ *Ibid.*, p. 33/79.

through Rose's article, where in stereotypically normative Darwinian secularist fashion, he thinks one can imperceptibly move between satyr beast and man. Thus e.g., he clearly follows the neo-Darwinists' Out-of-Africa model, in which on the basis of highly unreliable circular reasoning with respect to mitochondrial DNA (mtDNA), he refers to alleged evidence for "an mtDNA bottleneck release ... dated to 70,600 +/- 21,000 B[efore] P[resent] ... or 60,200 +/- 8,600 B[efore] P[resent]," which he links to the allegedly "initial modern human groups leaving Africa¹³⁴."

But in terms of areas of intersecting agreement and / or general interest between Rose's Persian Gulf Oasis model and my Out-of-Eden Persian Gulf model, I agree with Rose that *the archaeological evidence implies an earlier civilization in the Persian Gulf* (even though this is not the only possible interpretation of the archaeological data). And I would e.g., note the following points. In the area around the Persian Gulf there has been "the discovery of" "evidence" for "domesticated sheep, goat, and cattle remains at Arabian Neolithic sites beginning around 7,500 years ago." (Although on Rose's typical secularist model, he thinks e.g., such "cattle" came from a "wild progenitor.")¹³⁵ The Ubaid period usually dated at c. 5,200-3,500 B.C., links to pottery styles in Mesopotamia, and Rose reports that "Middle Holocene sites around the gulf are distinguished by the appearance of Mesopotamian style plain and painted pottery called 'Ubaid ware'¹³⁶." While such Ubaid ware would normally be interpreted as coming from Mesopotamia down to the Persian Gulf, on my Out-of-Eden Persian Gulf model it could be coming either directly from a Persian Gulf resettlement, or a Mesopotamian culture which earlier came from the Persian Gulf, we simply do not know which. But it is surely significant that it shows a clear cultural linkage between these two communities, which is consistent with, though does not thereby prove, my Out-of-Eden Persian Gulf model. Of course, this would normally be explained simply as a long trade route extending from southern Mesopotamia down to the Persian Gulf¹³⁷. A site from Kuwait dated to 5,500-5,000 B.C. has produced "bitumen fragments" of what is "the oldest" discovered "physical remains from a seafaring vessel¹³⁸," and while this would once again be seen by secularists as a likely broad time starting point for such vessels (which they might date earlier than this, but still within the Holocene), I would again see this as consistent with my Out-of-Eden Persian Gulf model in which ship building knowledge using "pitch" such as on Noah's "Ark" (Gen. 6:14), was retained for usage in Persian Gulf waterways after Noah Flood of c. 35,000 B.C., and then during the Holocene emerges outside of the

¹³⁴ *Ibid.*, p. 30/79. On the issue of the unreliability of Darwinian usage of mitochondrial DNA projections, see Volume 1, Part 2, Chapter 6, section d, *supra*.

¹³⁵ *Ibid.*, p. 21/79.

¹³⁶ *Ibid.*, p. 25/79.

¹³⁷ *Ibid.*, p. 26/79.

¹³⁸ *Ibid.*, p. 26/79; citing Carter, R., "Boat remains and maritime trade in the Persian Gulf during the sixth and fifth millennia BC," *Antiquity*, Vol. 80, 2006, pp. 52-63.

Persian Gulf civilizations. Of course, numerous examples of this type of thing exist, where the data could be interpreted differently on either my Out-of-Eden Persian Gulf model or a secularist model; but the point still remains that even though the data does not therefore prove my model, it is consistent with my Out-of-Eden Persian Gulf model.

Thus I consider Rose is partly on the right general track when he says, “There was a virtual explosion of settlement around the shoreline of the [Persian] Gulf in the Middle Holocene, coinciding with the final phase of marine incursion into the basin. ... By the time that indigenous groups became archaeologically visible during the Ubaid 3 phase around 7500 cal[endar years] B[efore] P[resent]” i.e., c. 5,500 B.C., “these communities had ... undergone a complete Neolithic demographic transition and were, in fact, on the cusp of the Urban Revolution. This is exemplified in ... Ubaid-related sites, including permanent stone structures, pottery, date palm cultivation, animal husbandry, fishing, extensive trade networks, and advanced boat-building. Three millennia after the ... Ubaid 3 groups along the northern shoreline of the [Persian] Gulf, the region became known as Sumeria and was populated by the world’s earliest literate civilization¹³⁹.” Of course, I would not agree with Rose that those of c. 5,500 B.C., had “undergone a complete Neolithic demographic transition and were, in fact, on the cusp of the Urban Revolution,” but rather, would see them as coming from a metal working culture of civilization that had devolved down into a Neolithic or New Stone Age culture, but which took with them from the Persian Gulf much of the trappings of civilization, with their lost metal-working knowledge (Gen. 4:22) being fortunately preserved by some other emigrants from the Persian Gulf. Thus the Sumerians he mentions as coming some thousands of years later, had more faithfully preserved certain elements of civilization, including writing, as seen in e.g., the very significant Sumerian King Lists.

Rose’s article includes a number of reviews attached at the end of it. E.g., reviewer Hamed Vahdati Nasab is of Tarbiat Modares University, Tehran, Iran. Modern day Iran still produces what are known as “Persian Carpets.” The south-west coast of Iran covers the entire eastern side of the Persian Gulf, and Iran also contains the southern portion of the Ararat-Zagros mountain range that goes down to the Persian Gulf region. Nasab says, “The terms ‘Arabo-Persian Gulf’ or ‘Gulf’ cannot be scientifically applied to the studied region, which has been called ‘Persian Gulf’ for ... millennia Although due to some political reasons some of the neighboring countries to this region have been trying to apply some other terminologies to the mentioned geographical zone” [i.e., ‘Arabian Gulf’],” for “political” reasons, “it is vital that in archaeological texts the researchers” do not “use” these other “names¹⁴⁰.”

Robert Carter of Oxford Brooks University, Oxford, UK, says in another review, “Rose ... interprets the explosion of Arabian Neolithic sites from” c. 5,500 B.C. “as the result of demographic movement from the Gulf basin,” but “there are problems with assigning both the populations of southern Mesopotamia and eastern Arabia to the same

¹³⁹ *Ibid.*, p. 34/79.

¹⁴⁰ *Ibid.*, p. 47/79.

demographic origins in the Gulf basin. The leptolithic (blade-based) industry of early southern Mesopotamia has little in common with the Arabian bifacial tradition(s) that prevailed in the Arabian region “between” 6,000-4,000 B.C. . “It may however, be fruitful to compare the leptolithic Qatar B / Fasad industry with that of the earliest documented horizons of southern Mesopotamia.” And “in Yemen” on the south-west of the Arabian Peninsula, “earliest domesticates have been identified at Manayzah, [which] date to the early” sixth millennium B.C., “in association with bifacial lithic industries, themselves older than known bifacial industries in eastern Arabia.” Hence Carter thinks, “One might tentatively propose, as a modification of Rose’s model, a significant population input from the Persian Gulf Oasis into southern Mesopotamia and eastern Arabia” in Arabia “in the early-mid Holocene, with a later separate phase of Neolithic colonization of Arabia” on the Arabian Peninsula “from the west¹⁴¹.” In his reply, Rose says, “Carter’s point about multiple expansion into” the Arabian Peninsula or “Arabia is one of great importance and should be carefully considered in future investigations¹⁴².”

Whether any such group came “from the west” as conjectured by Carter is itself, also speculative. But as touching upon any lithic or stone age cultures, I am open to the possibility of interaction with stone age cultures in the surrounding areas; but I would insist that anything to do with civilization, such as the domestic creatures of Manayzah of the sixth millennium B.C., are either coming directly from the Out-of-Eden Persian Gulf group, or an Adamite group of men who have learnt of such cultural practices of civilization from immediate contact with Out-of-Eden Persian Gulf Adamites.

Another reviewer of Rose’s article was Juris Zarins of the Office of the Advisor to the Sultan for Cultural Affairs at Salalah, Oman, on the south-east Arabian Peninsula, whose east coast is the western side of the Persian Gulf. He considers that “Overall, this is a fine synthesis of the latest evidence for the projected hypothetical occupation of East” Arabia and the Persian “Gulf. ... Middle Holocene archaeology and the origins of the ... Sumerians must center [/ centre] on the excavations undertaken at Eridu, the town in which the Sumerians originated and created civilization. Eridu is situated on a typical large northeastern Arabian lake ... on the western edge of the Wadi Batin delta entering the South Mesopotamian trough. Excavations provided a very long Ubaid sequence of domestic and religious architecture beginning by *c[irc]a* 5500/5000 BC It was largely abandoned as a city by the Middle-Late Uruk periods The connections of the city (and other Ubaid Mesopotamian centers) with the Gulf cannot be overstated ...¹⁴³.” While I would not agree with Zarins that “the Sumerians originated ... civilization” in Mesopotamia, but rather, transferred it from Greater Eden in the Persian Gulf, I certainly concur with him that the connections of this Sumerian city to the Persian Gulf through the commonality of Ubaid culture is extremely important for showing the basic cultural link that existed between these groups.

¹⁴¹ *Ibid.*, pp. 41-42/79.

¹⁴² *Ibid.*, p. 51/79.

¹⁴³ *Ibid.*, pp. 48-49/79 (emphasis mine).

In replying to the reviews, Rose says, “the purpose of” his article “is to argue that the Gulf Oasis hypothesis ... warrants testing, not a model to be accepted or rejected outright¹⁴⁴.” This being so, I would find much in his basic idea of a Persian Gulf population exit during the Holocene in connection with oscillating sea-levels that is valuable and good, being “the gold” of his work which must be sifted out from a good deal of “dross.” But though crippled by hyper-normative secularist and Darwinian paradigm presuppositions and categories of thought, I think amidst its hypernormativity (which such persons paradoxically think to be a hallmark of their “objectivity,” such is their degree of enslavement to the Devil by it, and hence “the god of this world” who “hath blinded” them, II Cor. 4:4), Jeffrey Rose has still managed to raise some ideas about a Persian Gulf civilization that was pushed out during the Holocene by oscillating sea-levels which means he has put forth a model which in its very best parts, is an intellectually stimulating contribution, and for this, we may fairly thank him.

In reviewing Rose’s work, Geoffrey Bailey of the Department of Archaeology at York University, UK, says, “The key problem is that we know little beyond broad generalization about what these submerged coastal regions were like or how they were affected by sea-level change, and almost nothing at all about any submerged archaeology. It is too early to say whether the development of springs hypothesized by Faure, Walter, and Grante (2002),” *supra*, “could have transformed a landscape the size of the Persian Gulf into a well-watered mosaic of wetlands. These are at best hypotheses in need of testing ...¹⁴⁵.” In purely archaeological terms, the same type of criticism can be made of my Out-of-Eden Persian Gulf model as first formerly proposed by me some 13 years before Rose (2010) in 1997, and as now further developed by me in this work some 4 years after Rose in 2014. This means, that on the one hand, I cannot prove that my model is correct on the basis of positive archaeological evidence, but on the other hand, nor can my model be disproved on the basis of positive archaeological evidence. Therefore my model is within the bounds of science, but still requires an act of faith in believing the Gen. 1-11 stories as they relate to the Land of Eden, Noah’s Flood, and Greater Eden. “But without faith it is impossible to please” “God” (Heb. 11:6).

However, it *might* yet be possible to use pollen or other tests from shafts drilled down into parts of the Persian Gulf, to test if there is any evidence for crop cultivation. And *it is also possible that evidence for such civilizations might turn up from the archaeological layers of the islands of the Persian Gulf, and indeed, I would recommend that this be made an area for such future study.* Moreover, in addition to Biblical sources, I have made reference to extra-Biblical written sources which I consider either support, or at least are consistent with, this model, as well as archaeological evidence at points of intersecting agreement with Rose. But ultimately, my Out-of-Eden Persian Gulf model is a religious belief based on the Bible, using a methodology of integrating science and the Bible found in such earlier Protestant writers as e.g., the six old earth

¹⁴⁴ *Ibid.*, p. 52/79.

¹⁴⁵ *Ibid.*, p. 39/79 (emphasis mine).

creationist Gap Schoolmen especially honoured in this work, namely, the global earth gap schoolmen, Thomas Chalmers (d. 1847), William Buckland (d. 1856), and Adam Sedgwick (d. 1873); the honorary local earth gap schoolman, John Pratt (d. 1871); and the local earth gap schoolmen, J. Pye Smith (d. 1851) and Henry Jones Alcock (d. 1915). For whosoever's servant one is, his servant one is, and I am honoured to be a "servant" of Christ, and "serve" him (John 12:26), not men and their "philosophy" of "vain deceit" (Col. 2:8). And I am doubly honoured, for my Lord says unto me and others, "henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). And together with my Christian brethren, I am triply honoured, since "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ" (Gal. 4:6,7). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (I John 3:1).

(Chapter 17) f] Recapitulation.

CENOZOIC AGE

Quaternary Worlds: World 16) Pi (Greek $\Pi / \pi = P$) Pleistocene Period from Early Pleistocene to the end of *Late Pleistocene I* (c. 2.6 million B.C. to c. 68,000 B.C.). World 17 (Rho, Greek $P / \rho = R$), World 18 (Sigma, Greek C or $\Sigma / \sigma / \varsigma = C$ or S), & World 19 (Tau, Greek $T / \tau = T$) in the *Late Pleistocene II* (starting from the last Ice Age 68,000 B.C. to end of last Ice Age c. 8,000 B.C.), & also World 20 (Upsilon, Greek $Y / \upsilon = U / Y$) and World 21 (Phi, Greek $\Phi / \phi = Ph$) in the Holocene (last 10,000 years from c. 8,000 B.C. to the Second Advent). (With some passing reference to the Aper satyr beast from c. 200,000-100,000 B.C. to c. 11,000-8,000 B.C.¹⁴⁶.) Omitting reference in this Chapter 17 and leaving till Part 2, Chapter 20, *infra*, the future post Second Advent Worlds 22 (Chi, Greek $X / \chi = Ch$ - as in Christ), 23 (Psi, Greek $\Psi / \psi = Ps$), & 24 (Omega, Greek $\Omega / \omega = O$). And while it is possible that these will be the last of the relevant worlds for our purposes, in connection with the unresolved conjecture about whether or nor the universe will one day end, reference will also be made in Part 2, Chapter 20, *infra*, to the possible speculated future Worlds Aleph (Hebrew $\aleph = A$) & Beth (Hebrew $\beth = B$).

¹⁴⁶ See Chapter 6, section c, "Soul-talk:" subsection ii, "Distinguishing Satyr Beasts & Man, the Apers & Adamites: A clean cut – like putting a knife through butter."

The *Late Pleistocene II Period to Holocene Period World* (c. 68,000 B.C. to c. 8,000 B.C., World 17 on Chart, *supra*), which EXCLUDES reference to *the World of Eden and its derivative civilization in the area now under the Persian Gulf*, of the Cenozoic Age is the seventeenth of “the worlds ... framed by the word of God” (Heb. 11:3) in “the generations of the heavens and of the earth” (Gen. 2:4) which geologists can study in the Book of Nature. This was originally designed for His Divine Majesty, the Lord Jehovah, as *The King’s Royal Parklands*. In the Holy Trinity, “God” “by his Son” “made the worlds” (Heb. 1:2), and for the Son of God who says (in a different context), “I am Alpha and Omega, the beginning and the ending” (Rev. 1:8), this seventeenth world is his *World Rho* (Greek, $P / \rho = R$).

The *Late Pleistocene II Period to Holocene Period World* (c. 68,000 B.C. to c. 8,000 B.C., Worlds 18 & 19 on the Chart, *supra*), which is World 18 *the unfallen World of Eden in the area now under the Persian Gulf*, and World 19 *the fallen World of Eden and its derivative post Noah’s Flood Greater Eden civilization in the area now under the Persian Gulf*. These two worlds of the Cenozoic Age are the eighteenth and nineteenth of “the worlds ... framed by the word of God” (Heb. 11:3) in “the generations of the heavens and of the earth” (Gen. 2:4). While World 18 could not, even in theory, be studied by geologists; by contrast, World 19 might in theory be studied by geologists from the Book of Nature *if* they can access it at a future time with e.g., core drillings looking for pollen to show agriculture in the area now under the Persian Gulf, or possibly from archaeological diggings on the islands of the present Persian Gulf. World 18 is the original pre-fall World of Eden which included access to the inner Garden of Eden; and World 19 is the post-Fall “cursed” (Gen. 3:17-19) World of Eden in which access was barred to the inner “Garden of Eden” (Gen. 2:23) (Gen. 2 & 3), together with the post Noah’s Flood expanded global world in that portion of the Persian Gulf which culturally continued civilization and which is thus part of Greater Eden.

With respect to World 18, contrary to the theory of those who bring a claim about Genesis 1:2 being related to the fall of angels in an old earth creationist Global Earth Gap School model, and also the claims of young earth creationists; the nexus between sin and death exists *only* in man’s world, and in Scripture it is specifically connected with man’s spiritual death (Rom. 6:13; Eph. 2:1,5; Col. 2:13) and human mortality being connected to Adam’s primal sin (Gen. 2:17; Rom. 5:12; 8:18-23; I Cor. 15:22). Thus “by one man sin entered into the world” of man, “and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). Thus the Biblical picture of a fruitarian man (Gen. 2:29) with harmless vegetarian animals (Gen. 1:30), only ever existed in the segregated region of man’s Edenic world (Gen. 2:10-14), and not in the out-of-bounds region beyond Eden. So too, while in Eden the land serpents seem to have been tree snakes that did not, at least in general, “go” “upon” their “belly,” and nor were their “thorns” “and “thistles,” nor infertile land; these things did exist outside of Eden, and so the curses that came on serpents (snakes) in Eden and its land in general (Gen. 3:14,17-19), had the effect of making Eden something like the out-of-bounds region beyond Eden, even though it still seems to have still been a more generally fertile region, something like fertile regions of Mesopotamia in West Asia, or fertile regions along the Nile River of

Egypt in North Africa. Thus to take a tunnel-vision approach and try to claim for the entire planet earth, that the conditions that only existed inside of Eden in a region now under the waters of the Persian Gulf were global conditions, is fundamentally wrong.

World 19 is the Land of Eden, and its post Noah's Flood environs of Greater Eden in the are now under the waters of the Persian Gulf, that man expanded into after Noah's Flood, but which kept alive civilization cultural values when after the Noachic Flood, debased Adamites spreading outside the Persian Gulf region adopted and modified the hunter-gatherer culture of satyr beasts, and thus came to live like animals. Thus World 19 includes both the pre-Noachic Flood and post-Noachic Flood eras of the Persian Gulf. In the Holy Trinity, "God" "by his Son" "made the worlds" (Heb. 1:2), and for the Son of God who says (in a different context), "I am Alpha and Omega, the beginning and the ending" (Rev. 1:8), these eighteenth and nineteenth worlds are his *World Sigma* (Greek C or Σ / σ / ζ = C or S) and *World Tau* (Greek T / τ = T) respectively.

Therefore whilst geology, archaeology, and anthropology show it is plausible to theorize Worlds 18 & 19, and that such small ancient civilizations as found in World 19 may have existed; in the final analysis such a model is neither proven nor undermined from this extra Biblical data. Thus within the parameters of reason given above, an act of faith is required. But surely these Genesis 1-11 stories were written, at least in part, for this very purpose i.e., TO ELICIT FAITH! For "without faith it is impossible to please him" (Heb. 11:6).

The *Holocene Period* (last 10,000 years, c. 8,000 B.C. to Second Advent, World 20 on Chart, *supra*) which is *the World of Eden and its derivative civilization in the area now under the Persian Gulf* of the Cenozoic Age during the Holocene is the twentieth of "the worlds ... framed by the word of God" (Heb. 11:3) in "the generations of the heavens and of the earth" (Gen. 2:4), which in theory geologists can study in the Book of Nature if they can access it at a future time. It started in the Persian Gulf, but was transferred out of the Persian Gulf during the Holocene to Mesopotamia and elsewhere to form World 21, with such movement probably continuing up till c. 3,000 B.C. (although relevant dates are subject to some dispute). It is the post-Fall "cursed" (Gen. 3:17-19) World of Eden in which access was barred to the inner "Garden of Eden" (Gen. 2:23) (Gen. 2 & 3). In the Holy Trinity, "God" "by his Son" "made the worlds" (Heb. 1:2), and for the Son of God who says (in a different context), "I am Alpha and Omega, the beginning and the ending" (Rev. 1:8), this twentieth world is his *World Phi* (Greek Φ / φ = Ph). During the Holocene oscillations in sea-levels led to civilized men in World 20, leaving the Greater Eden region of the Persian Gulf to enter World 21, and take civilization with them.

The *Holocene Period* (last 10,000 years, c. 8,000 B.C. to Second Advent, World 21 on Chart, *supra*) which excludes reference to *the World of Eden and its derivative civilization in the area of Greater Eden now under the Persian Gulf*, of the Cenozoic Age is the twentieth of "the worlds ... framed by the word of God" (Heb. 11:3) in "the generations of the heavens and of the earth" (Gen. 2:4) which geologists can study in the Book of Nature. In the Holy Trinity, "God" "by his Son" "made the worlds" (Heb. 1:2),

and for the Son of God who says (in a different context), “I am Alpha and Omega, the beginning and the ending” (Rev. 1:8), this twentieth world is his *World Upsilon* (Greek Y / υ = U / Y).

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 of this Chapter 17 is clearly consistent with what we would expect from the following guidelines.

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.”

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 also known as Arabia in what was later a Hamite-Semite shared border-regions western strip along 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 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.

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.”

Guideline 11, “The constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45) who is ‘in the image of God’ (Gen. 1:27), gives him a capacity for spiritual expression (Gen. 4:2,4; 8:20; 12:8; 13:4) even if this is perverted to some

form of idolatry in violation of the First & Second Commandments (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Eph. 5:5; Col. 3:5) which will always be found among Adamites including atheists (Pss. 14:1; 53:1), or “a reasonable soul” (*Athanasian Creed & Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore Adamites will be discernible in the fossil record by such evidence of them having souls. Creatures lacking such CLEAR and OBVIOUS evidence are necessarily NOT human beings.”

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.”

On the Out-of-Eden Persian Gulf model endorsed in this work, the absolute range of possible Adamic dates (beyond a reasonable shadow of a doubt) are *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.); the most probable range of Adamic dates (on the balance of probabilities) are *c.* 60,000 B.C. +/- 8,000 years i.e., *c.* 68,000-52,000 B.C.; and my best estimate for Adam’s date on the presently available data (as further discussed in Volume 2, Part 6, based on the critical usage of Egyptian, Babylonian, & Sumerian records of uncertain historical veracity & so possibly incorrect & subject to review,) are *c.* 65,000 +/- 3,000 years i.e., *c.* 68,000-62,000 B.C. . And Noah’s Flood is placed in the absolute range of possible Adamic dates (beyond a reasonable shadow of a doubt) at *c.* 50,000 B.C. +/- 16,000 years, and my best estimate for Noah’s Flood on the presently available data (as further discussed in Volume 2, Part 6, based on the critical usage of Egyptian, Babylonian, & Sumerian records of uncertain historical veracity and so possibly incorrect and subject to review,) is placed at *c.* 35,000 B.C. .

This means that the leopard was in *The King’s Royal Parklands* in the old out-of-bounds to man region beyond the World of Eden which man was only permitted to go into when he received a new global dominion mandate following Noah’s Flood. This amazing creature was named by creationist, Carl Linnaeus (1707-1778), a Swedish botanist who was a Lutheran Protestant Christian. Fossil bones of leopards have been found as far back as the Pliocene (5.3-2.6 million B.C.) in the *Tertiary World* (66.4 million to 2.6 million B.C.), e.g., north-east of London, UK, in France, and Italy. Thus they appear to have been created around this time by Almighty God. During the

following Pleistocene, leopard fossils are found at about 40 sites in Europe, mainly in caves, in e.g., England up to Derby, Gibraltar on the Spanish Peninsula, Lisbon in Portugal, northern Spain, France, Switzerland, Austria, Germany, Czech, and Hungary¹⁴⁷. When visiting Oxford University in October 2012, I saw the following leopard, and being a poor, frail, human being, and so unlike my mighty God, who likes to make and “play” with ferocious creatures such as “leviathan” the crocodile (Job 41:1,5); I was relieved that this was not some stalking leopard, but a very dead and stuffed leopard.

The Ice Ages of the Quaternary Worlds were first recognized through the work of old earth creationist, Louis Agassiz (d. 1873) of Harvard University, USA, & he was assisted in his ice ages work in the United Kingdom by old earth creationist, William Buckland (d. 1856) of Oxford University, UK.



Leopards appear to have been created by God in the Pliocene (5.3 to 2.6 million B.C.) & continue into the Quaternary (2.6 million B.C. to Second Advent). A mammalian leopard of the *Cenozoic Age* (66.4 million B.C. to the Second Advent) in the foreground; and in the Museum, living Adamites from present world. Photo of touchable stuffed leopard at *Oxford University Museum*, Oxford, England, UK, in a collection developed around the core geological collection of old earth creationist Gap Schoolman & Anglican clergyman, William Buckland (d. 1856) of Oxford University, whose display case is the middle case in this photo (to the right of the red coloured “Oxford Dodo” bird display case), October, 2012.

¹⁴⁷ Cf. “Leopard,” *Wikipedia* (2013) (<http://en.wikipedia.org/wiki/Leopard>).

CHAPTER 18

Mesopotamia c. 4,150-2,200 BC:

Why are ten generations selected in the Gen. 5 & 11 genealogies?

- a] *The big picture.*
- b] *The Kish Flood of c. 2,500 B.C. .*
- c] *Did the heathen human sacrifices immediately precede the Kish Flood of c. 2,500 B.C.?*

(Chapter 18) a] The big picture.

Almighty God, Father, Son, and Holy Ghost, “one God in Trinity, and Trinity in unity” (*Athanasian Creed*), expects we use consonant godly reason that is not contrary to the Divine revelation to work out various things with his gracious assistance though the presence of the Third Divine Person of the Holy Trinity, the Holy Ghost (Job 12:7,8; Ps. 19:1-3; Rom. 1 & 2; I Cor. 11:14). In the words of Article 9 of the *Apostles’ Creed*, “I believe in the Holy Ghost” (John 15:26; 16:13). That the *prima facie* dates of the Biblical genealogies of Gen. 5 & 11 are meant to isolate types from the ancient civilizations of c. 4,150-2,200 B.C., which thus symbolically point back to the greater realities of the Persian Gulf civilization, is an integral component of my Out-of-Eden Persian Gulf model. As at 2014, it has been a key element of my understanding as to why certain selections are made in the genealogies of Gen. 5 & 11, and why we are provided with a *prima facie* chronology in this part of Scripture, for some 20 years now, being part of my 1997 article (originally submitted in 1995). Hence among other things, I say in *Perspective on Science and Christian Faith* (2007):

As an old earth creationist, I respond to certain issues raised in the Seely-Ross exchange (PSCF 59, no. 1 [2007]: 37-54) Seely’s criticism that a date for Adam “stretches the genealogy in Genesis 5 to unrealistic dimensions” is not a Biblically based conclusion. I have previously shown that such dates are within Biblical parameters; and that events in Mesopotamia on the genealogies *prima facie* dates are symbolic types pointing backwards e.g., I think the Kish Flood of 2,600 B.C. (which only covered a part of Kish,) types Noah’s much earlier flood [footnote, ‘ ... <Soteriology: Adam & the Fall,> PSCF 49 (1997) ... ’] ... ¹⁴⁸.

In conjunction with this work, I have undertaken analysis of chronological issues in the Old Testament, as more fully discussed in Volume 2, Part 6. As a fruit of this work, I now consider the dates generally used for the Kish Flood of c. 2,600 B.C., which are based on pottery and synchronizations with other parts of the ancient world as related to Egyptian chronology, are about 100 years out, and that as with other events of this era, their dates need to be contracted. Thus e.g., I would now date the Kish Flood at c. 2,500

¹⁴⁸ McGrath, G.B. (myself), “The Gap [School View] in [Genesis 1 on] Creation,” PSCF, Vol. 59, No. 4 (Dec. 2007), pp. 318-9.

B.C. . My former position, as stated in 1997 and referred to in 2007, *supra*, was that “the *prima facie* Flood date cannot be realistically pushed back earlier than *c.* 2,500 B.C. (Heb[rew]), or if one includes the ‘130 years’ (LXX) of ‘Cainan’ (LXX & Luke 3:36) *c.* 2,600 B.C.¹⁴⁹.” Thus because I considered the Kish Flood so strongly recommended itself as the appropriate symbolic candidate for Noah’s Flood, I concluded with reference to the inclusion of “Cainan” in Luke 3:36, that one was meant to add in the Septuagint’s “130 years” for “Cainan” (Gen. 11:13, LXX). However, with my revised understanding of chronology, I now realize that the Hebrew date of *c.* 2,500 B.C. (the more precise date I give in Volume 2, Part 6, is “*c.* 2,498 B.C.”) is the one to use. I do not claim infallibility, since like my fellow Protestant Local Earth Gap Schoolman, Henry Jones Alcock (d. 1915), *I consider myself to be as infallible as the Pope* i.e., very fallible. Thus there is continuity and change in my 1997 and 2014 positions, in that while I have retained my commitment to using the Kish Flood as the symbolic type for Noah’s Flood, I have now revised its date from *c.* 2,600 B.C. to *c.* 2,500 B.C., and ceased to add about an extra 100 years onto the Hebrew date of *c.* 2,500 B.C. on the basis of the Septuagint’s 130 years for Cainan. But such refinements aside, I remain committed to the basic idea I stated 1997, albeit with dates of about 100 years less for events before *c.* 2,500 B.C. .

Hence, showing my revisions as at 2014 in a combination of omissions (seen in dots “...”) and square brackets, I said in *Perspective on Science and Christian Faith* (1997).

Fischer argues with reference to the Genesis genealogies, archaeology, farming, and metal tools, Adam’s date “fits best” at *c.* 4,000-5,000 B.C.¹⁵⁰. On the one hand, I do not consider one can just assume it is a quaint coincidence the genealogies *prima facie* place Adam at *c.* 4,004 B.C. +/- *c.* 250 years. E.g., on my reckoning, in the Hebrew genealogies Adam’s *prima facie* date is *c.* 4,154 B.C. (so that Christ’s birth in 4 B.C., was on the fourth millennia sesquicentenary celebration of this date); or on the well known Protestant chronology of the Anglican Archbishop of Armagh, and Primate of Ireland, James Ussher (1581-1656), Adam is dated at 4,004 B.C.¹⁵¹; or on ... [a] traditional Jewish chronology at 3,760 B.C. (year starts Oct. 3,761 B.C.¹⁵²).

¹⁴⁹ McGrath, G.B. (myself), “Soteriology: Adam and the Fall” PSCF, Vol. 49, No. 4 (Dec. 1997), p. 258.

¹⁵⁰ Fischer, R., “In Search of the Historical Adam: Part 1,” *Perspectives on Science & Christian Faith*, Vol. 45, No. 4 (Dec. 1993), pp. 241-251, at p. 243 cf., p. 244.

¹⁵¹ Ussher, J., *The Annals of the World*, London, England, 1658.

¹⁵² E.g., in the liberal and non-literal TANAKH Jewish translation of the Old Testament, the year given is “5746.1985.” Year 5746 - 1985 (plus 1 year as there is no Year 0, minus 1 year for inclusive reckoning, both of which cancel each other out for A.D. dates) = 3761 B.C. . But Year 1 is 3760 B.C. and so this means that the TANAKH must have been dated between Oct. and Dec. 1985, which is regarded as part of 1986, and so the actual calculation is 5746 - 1986 = 3760 B.C. .

But on the other hand, I regard Fischer's claim as an overstatement. After all, on the *prima facie* dates in the Genesis chronologies, [consider] Noah's Flood E.g., on Ussher's starting date of 4,004 B.C., the *prima facie* 1,656 years in Gen. 5:3-30; 7:6 ... yielded Ussher Noah's Flood date of 2,349 B.C., and he then put the Tower of Babel at 2,247 B.C.¹⁵³. Or a similar calculation based on ... [a] traditional Jewish Adamic date would put Noah's Flood *prima facie* at c. 2,100 B.C. . Since Gen. 11:10-26 puts a *prima facie* 390 (Heb[rew]) ... years between Shem and Abraham's birth, the *prima facie* Flood date cannot be realistically pushed back earlier than c. 2,500 B.C. (Heb[rew]), or if one includes the "130 years" (LXX) of "Cainan" (LXX & Luke 3:36) c. 2,600 B.C. .

But Sinology shows Chinese civilization was established by then ...; and with the well known civilizations in Egypt and Mesopotamia of the late 3,000s and first half of the 2,000s B.C., who after c. 2,600 B.C. [or I would now say c. 2,500 B.C.] could have believed that during c. 2,600-4,000 B.C. [or I would now say c. 2,500-4,000 B.C.] there had been only two significant races of man – Cain's race and Seth's race (Gen. 4 & 5)? Or after c. 2,600 B.C. [or I would now say c. 2,500 B.C.] "all" human beings had been killed in a flood (Gen. 6:12,13) and their present population levels could have grown so quickly from eight people? ...

Therefore, I consider the logical conclusion to draw both then and now, is that the known civilizations of c. 4,250-2,200 B.C. [or I would now say c. 4,150-2,200 B.C.] are being used as symbolic types pointing back to some long lost and more ancient civilizations; and some relatively small flood ... is ... being used to type an earlier Noah's Flood. Could this include the flood deposits at Kish in Mesopotamia (northeast of Babylon) dated to c. 2,600 B.C. [by e.g., Lloyd Bailey]¹⁵⁴ [although I would now date this Kish Flood to c. 2,500 B.C.]? Thus I consider we should carefully study these ancient civilization symbolic types.

This poses the problem of where to draw the line between symbol and reality. For example, bronze appears ... in the Tigris-Euphrates delta [in broad-brush approximation with] Tubal-Cain [who *prima facie*] dates to sometime around the beginning of the Early Bronze Age Thus in Gen. 4:22 did Moses use a double *entendre* meaning something like, the "brass" ... , "copper" ..., or "bronze" ... and "iron" instruments of Tubal-Cain's *prima facie* date of c. 2,500 ... B.C. [and earlier]; point back to the metal working instruments of Tubal-Cain? ... Should the boat-like shaped object in the Akyayla Range of east

¹⁵³ Ussher, J., *op. cit.*, pp. 3,4.

¹⁵⁴ Bailey, L.R., *Noah* (1989), *op. cit.*, pp. 33 (map), 36 (chart).

Turkey, be understood as a symbol of Noah's Ark resting on the mountains of Ararat?¹⁵⁵



The Durupinar site "Noah's Ark" feature in the Ararat mountains, Akyayla Range of Turkey¹⁵⁶.

The Durupinar Site in the mountains of Ararat in the Akyayla Range of modern-day east Turkey, is located *c.* 11 kilometres or 7 miles southeast of Dogubayazit. In its favour, it can be said that this object: looks like a big boat; its length measurement *could* be 300 cubits (Gen. 6:15) i.e., *c.* 450 feet or *c.* 137 metres; it is in the mountains of Ararat (Gen. 8:4), albeit at the northern end of the Ararat-Zagros mountain range; and it is one of the traditional sites for Noah's Ark e.g., one can count 8 Christian crosses on one of the nearby large so-called "anchor stones." Certainly this is not Noah's Ark, since: the width is twice that of Noah's Ark which had a "breadth of ... fifty cubits" (Gen. 6:15) i.e., *c.* 75 feet or *c.* 23 metres¹⁵⁷. Furthermore, the location is at or *c.* 7,000 feet or *c.* 2,100 metres, and this is *far too high* as it would require a global flood or something close to it; and scientific analysis shows this is a rock formation, NOT a man-made object. Moreover, any tradition identifying this as Noah's Ark comes much later in time than Noah's Flood. But ancient accounts of sighting the ark in "Armenia" referred to by e.g., Berosus (*c.* 290 B.C.), Josephus (1st century A.D.), Theophilus of Antioch (2nd century A.D.), or Epiphanius of Salamis (4th century A.D.), in some or all instances, *might* be sightings of this boat-shaped object, and in connection with this, a person or persons unknown must then have made the "anchor stones," perhaps in connection with local con-men sometimes selling bogus "ark relics" (see Josephus's *Antiquities* 1:3:6 as

¹⁵⁵ McGrath, G.B. (myself), "Soteriology: Adam and the Fall" (1997), *op. cit.*, p. 258.

¹⁵⁶ "Phoney 'Ark' Wars," *Prayer News*, [Young Earth] Creation Science Foundation, Queensland, Australia, May 1997, p. 3.

¹⁵⁷ Although at one stage David Fasold (1939-1998) claimed this fitted the Biblical measurements which he said were meant to represent the ark's cubic displacement, he later decided that this was not in fact the ark; and while not considering this is the ark, John D. Morris was prepared to say it is of a "shape" and "size consistent with the Biblical dimensions given, and is within the region called 'the mountains of Ararat'" (*Creation Ex Nihilo*, Sept. 1990; & "David Fasold," *Wikipedia*, http://en.wikipedia.org/wiki/David_Fasold).

discussed in Volume 1, Part 2, Chapter 16, section b, *supra*). Thus it is possibly upon the basis of this Durupinar site object, and in further development of it, that was built up the later legend of the Ark being on Mt. Ararat which is some *c.* 27 kilometres or *c.* 17 miles north of this site, as claimed, perhaps for the first time, by the Armenian historian, Faustus of Byzantium (4th century A.D.). Thus both in 1997 and 2014, I pose the question, “*Should the boat-like shaped object in the Akyayla Range of east Turkey, be understood as a symbol of Noah’s Ark resting on the mountains of Ararat?*”

Archaeological excavations started in Mesopotamia around 1840, and since that time evidence for settlement has been found there dating back about 12,000 years to *c.* 10,000 B.C.¹⁵⁸. Given that the symbolic types of this period date from *c.* 4,150 B.C., this includes a special interest in such sites as e.g., Erech (or Uruk) which was later included in the Empire of Nimrod or Sargon I of Accad (Gen. 10:9,10). This shows an Ubaid culture and so culturally links to a number of Persian Gulf civilizations (discussed in Part 2, Chapter 17, section e, *supra*). E.g., (though a number of my dates would be a bit different to his,) Fischer says, “Erech ... has been dated to around 4200 B.C. ‘Uruk [/ Erech] was first settled around 4200 B.C. by the Ubaid people, and at the lower levels it seems to be a characteristically Ubaid site. But beginning around 3500 B.C., there is evidence of major change which some archaeologists believe were characteristic of a new culture and others believe represented an indigenous evolution of the <Ubadians>’¹⁵⁹.”

Given that Hebrew, *n^echosheth*, refers to either “copper,” or a copper alloy such as “bronze” (an alloy of copper and tin), or “brass” (an alloy of copper and zinc) (as discussed in Volume 1, Part 2, Chapter 17, section e, *supra*), I consider that in its Mesopotamian symbolic type, Tubal-Cain’s metal working is thus typed in part by metal working in both copper and the copper alloys of bronze and brass. Therefore, the issue of whether the earlier Persian Gulf civilizations used just copper, or both copper and copper alloys is presently open to some level of discretionary interpretation, but in my opinion the symbolic types of the third to fourth millennia B.C. favour the proposition that the earlier Persian Gulf civilizations used both copper and copper alloys.

And with respect to the issue of copper or the copper alloys of bronze and brass being used as symbolic types for “Tubal-Cain’s *prima facie* date of *c.* 2,500 ... B.C.” and earlier (Gen. 4:22), *supra*, given that antediluvian ages could be about 1,000 years, and we have no specific statement that Tubal-Cain entered a mixed marriage with a Sethite and so had his age reduced to 120 years (Gen.6:3), one could allow for a special symbolic type usage of this area for copper or copper alloys up to *c.* 3,500 B.C. i.e., *c.* 3,500-2,500

¹⁵⁸ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, e.g., “Mesopotamia.”

¹⁵⁹ Fischer, R., “In Search of the Historical Adam: Part 2,” *Perspectives on Science & Christian Faith*, Vol. 46, No. 1 (March 1994), pp. 47-57, at p. 49; citing Lamberg-Karlovsky, C.C. & Sarloff J.A., *Ancient Civilizations: The Near East & Mesoamerica*, The Benjamin / Cummings Publishing Company, Menlo Park, New Jersey, USA, 1979, p. 145.

B.C. (although one could also select a lower range down to *c.* 2,500 B.C.¹⁶⁰). It is thus of some interest to note, that copper is known to have been mined from around the middle of the fourth millennia B.C. in the Timna Valley about 24 kilometres or 15 miles north of “Elath” (Deut. 2:8; II Kgs 14:22; 16:6) or “Eilat¹⁶¹.” Thus with special reference to the geography of Israel, this symbolic type may, at least in part, be pointing us to this Timna Valley site *i.e.*, giving a *prima facie* date for Tubal-Cain of something like *c.* 3,450-2,500 B.C. . And given that metal working in iron is shown in the Gerzeh beads, that is, the meteoric iron beads from Egypt that date to *c.* 3,500 B.C., or more precisely, *c.* 3475 B.C. +/- 125 years, *supra*; if this lower date range of *c.* 3,475-3,350 B.C. is correct, then the implication is that “Tubal-Cain” as “an instructor of every artificer in brass and iron” (Gen. 4:22), is being typed by civilizations in both South-West Asia (Israel & Mesopotamia) and North-East Africa (Egypt) which exhibited metal working knowledge at this time. In turn, this is consistent with a Greater Edenic homeland that came from the area under the waters of the Persian Gulf, with Mesopotamia to its north with the Tigris and Euphrates Rivers (Gen. 2:14), and North-East Africa to its west with *e.g.*, the “Gihon” which “compasseth the whole land of Ethiopia” (Gen. 2:13).

(Chapter 18) b] *The Kish Flood of c. 2,500 B.C. .*

Though there are other archeological discoveries from Mesopotamia back to *c.* 10,000 B.C. which are quite fascinating, and elements from *c.* 4,150-2,200 B.C. are particularly relevant to the issue of symbolic types and thus an integral element to my Out-of-Eden Persian Gulf model, due to prioritizations within my time constraints, for the purposes of this Part 2, Chapter 18, I shall just look in greater at just one further aspect of particular interest to illustrate the issues of symbolic types. Specifically we shall consider in some greater detail the Mesopotamian Kish Flood of *c.* 2,500 B.C. symbolically typing the earlier Persian Gulf Noah’s Flood of *c.* 50,000 B.C. +/- 16,000 years, which on my best estimate on presently available data was at *c.* 35,000 B.C. .

In Gen. 11 of the Greek Septuagint, the ages at which various patriarchs are said to live before they beget are altered from their originals as found in the Hebrew. In the Septuagint (LXX) these are: Shem is 100 when he beget Arphaxad 2 years after flood, Arphaxad beget at 135 years; Cainan beget at 130 years; Sala beget at 130 years; Heber beget at 134 years; Phaleg beget at 130 years; Ragau beget at 132 years; Seruch beget at

¹⁶⁰ *E.g.*, within this discretionary range, on the data available to me in 1997 I used a start date of *c.* 3,100 B.C., but I now think this discretion can be used closer to the maximum of about 1,000 years with reference to the Timna Valley copper mines.

¹⁶¹ “Timna Valley,” *Bible Places* (<http://www.bibleplaces.com/timnavalley.htm>).

130 years; Nachor begat at either 179 (Brenton's LXX¹⁶²) or 79 years (Rahlf's-Hanhart's LXX¹⁶³); Tharrha begat Abraham at 70 years. Therefore tallying these up, 2 + 135 + 130 + 130 + 134 + 130 + 132 + 130 + 179 (or 79) + 70 = 1172 or 1072 years as the *prima facie* period from Abraham to Noah's Flood.

We cannot be sure as to where the Septuagint translators dated Abraham, and more conservative estimates generally vary in the range of *c.* 2,080 B.C. +/- 130 years (although some religious liberals date it down to as low as the latter part of the 15th century B.C.)¹⁶⁴. But dating Abraham on my chronology at around 2,206 B.C., this gives a Noachic Flood date of *c.* 3,377 B.C. if Nachor is calculated as 179 years (on inclusive reckoning) or 3,277 B.C. if Nachor is calculated as 79 years. If so, the upper date may be seeking to correlate Noah's Flood with the Nineveh Flood of the mid 4th millennia B.C. . Alternatively, if a lower liberal Abrahamic date is being used of e.g., 1,630 B.C., then this gives a Noachic Flood date of *c.* 2,801 B.C. if Nachor is calculated as 179 years (on inclusive reckoning) or *c.* 2,702 B.C. if Nachor is calculated as 79 years. If so, the lower date may be an attempt by ancient liberals seeking to correlate Noah's Flood with the floods at Kish and / or Shurrapak and / or Erech (Uruk) and /or Lagash dating to *c.* 2,700 B.C. . The variation in Nachor as either 179 years or 79 years, might thus be connected to not only different floods being isolated, but different start dates of the calculation from Abraham. Of course, all this is speculative and we cannot be entirely sure just exactly what the Septuagint translators were seeking to do in changing the Biblical dates; although if the variation of Nachor was deliberate, it indicates the presence of rival views. On the one hand, I think we can fairly conjecture that they were probably trying to correlate Noah's Flood with a local Mesopotamian Flood either at the upper end of *c.* 3,377 B.C. at Nineveh or the lower end of *c.* 2,702 B.C. on the basis of records they had available to them (although such a conjecture is complicated by the fact that they may have had records with faulty Mesopotamian flood dates that they were trying to synchronize with); and on the other hand, I think we can fairly speculate they do *not* appear to have been trying to isolate the latter Kish Flood of *c.* 2,500 B.C. (Kish

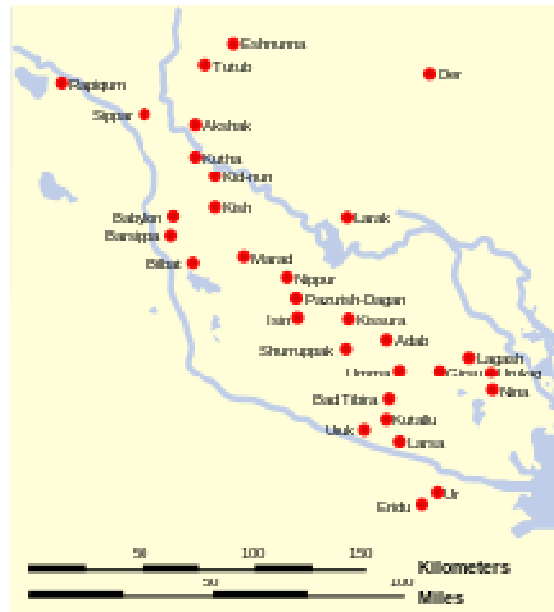
¹⁶² By making no specific reference to the Aldine Text, by default Brenton indicates "179" has the support of the Aldine Text (Venice, 1522, the first released printing press edition of the Septuagint), which is reflective of the largely standardized Eastern Greek text as in a great measure fixed under the Greek Orthodox Patriarchate of Constantinople from about the 11th century A.D.; though Brenton also mentions that the Alexandrine Text of Codex Vaticanus (4th century A.D.) here reads "79."

¹⁶³ By making no reference to any variant, by default Rahlf's-Hanhart indicates "79" has the support of e.g., the Hexapla of Origen (d. 254), Lucian (d. 312), Codex Alexandrinus (5th century A.D.), & Codex Sinaiticus (4th century A.D.).

¹⁶⁴ Wood, L., *A Survey of Israel's History*, Zondervan, Michigan, USA, 1970, pp. 30-31,39. E.g., the religious liberal, J. Bright, simply gives a range of dates at "roughly 2000-1550" B.C. and says, "It was some time during the course of these centuries that ... Abraham set out from Haran ..." (Bright, J., *A History of Israel*, 1959, Revised Edition 1972, SCM, London, 5th print, 1979, p. 47).

Flood IV). If they knew anything about the Kish Flood of *c.* 2,500 B.C., they would probably have rejected it on the basis that it was too small, since the large size of Noah's Ark is massively out of proportion for Kish Flood IV, and it is unlikely that it would ever have gotten Noah's Ark of its dry-dock construction struts, *infra*.

Kish was one of twelve city-states in the Sumerian civilization, and Mesopotamian Kish appears to have been Biblically conceptualized as a suburb of Greater Babylon or "Babel" (Gen. 10:10), being located about $8\frac{3}{4}$ miles or about 14 kilometres east of the central part of Babylon. (Cf. Herodotus's *Histories* 1:78 & Strabo's *Geography* 16:1:5, at Part 2, Chapter 19, section a, *infra*.) Both Babylon and Kish can be seen on the following map in central-south Mesopotamia¹⁶⁵.



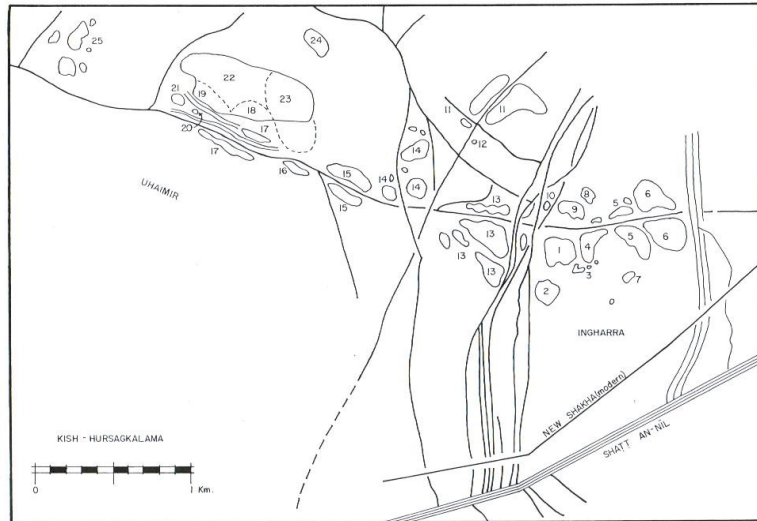
Kish, a suburb of Greater Babylon, was in central-south Mesopotamia.

But in my opinion, the fact that Kish Flood IV i.e., the Kish Flood of *c.* 2,500 B.C. was so small relatively to the size of Noah's Ark which is massively too big for it, to the point that it is unlikely that it would have even gotten Noah's Ark of its dry-dock construction struts, is one of the reasons why it is such an excellent flood to isolate i.e., *it must be understood as a symbolic type since it so clearly was far too small to be the Biblical Flood of Noah*. In the following General Survey Map for the City of Kish, Ingharra can be seen on the eastern side, and Uhaimir on the western side, of Kish¹⁶⁶.

¹⁶⁵

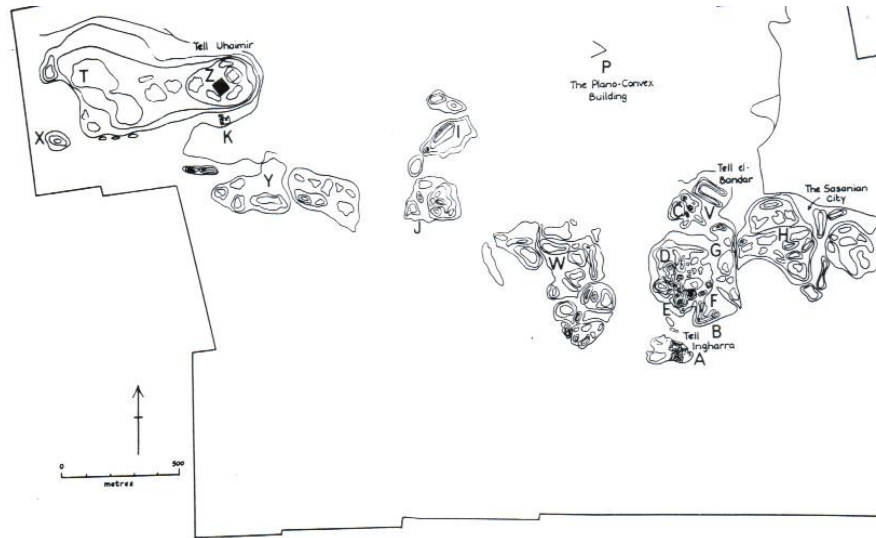
Map from "Kish (Sumer)," *Wikipedia* ([http://en.wikipedia.org/wiki/Kish_\(Sumer\)](http://en.wikipedia.org/wiki/Kish_(Sumer))).

¹⁶⁶ Gibson, M., *The City & Area of Kish*, Field Research Project, Coconut Grove, Miami, Florida, USA, 1972, p. 265 (City of Kish, General Survey Map), *infra*.



CITY OF KISH, GENERAL SURVEY MAP

Ancient Kish comprises of what are now seven tells or hills or mounds, of which the two largest and most important are Tell Ingharra and Tell Uhaimer¹⁶⁷ (and lesser important tells include e.g., Tell el-Bender / el-Bander: Parthian material found in, Tell Khazneh, & Mound W: Neo-Assyrian tablets found in¹⁶⁸). The following map shows the tells at Kish¹⁶⁹.



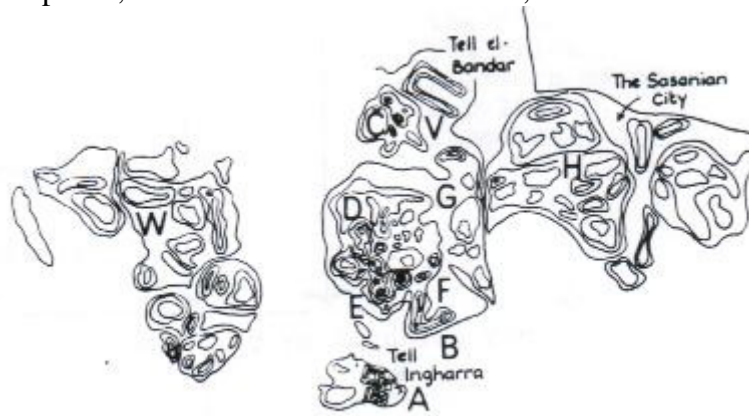
C. The Tells at Kish (after E. Mackay)

¹⁶⁷ “104. Tell Uhaimir & Environs (ancient Kish),” *Iraq: Cultural Property Training Resource* (<http://www.cemml.colostate.edu/cultural/09476/iraq05-104.html>).

¹⁶⁸ “Kish (Sumer),” *Wikipedia* ([http://en.wikipedia.org/wiki/Kish_\(Sumer\)](http://en.wikipedia.org/wiki/Kish_(Sumer))).

¹⁶⁹ Moorey, P.R.S., *Kish Excavations 1923-1933*, Ashmolean Museum Oxford University, Clarendon Press, Oxford, UK, 1978, p. 14 (“The Tells at Kish”).

Thus Kish has a number of tells (or hills or mounds) over an area of *c.* 8 kilometres by *c.* 2.5 kilometres or *c.* 20 square kilometres, or *c.* 5 miles by *c.* 1½ miles or *c.* 7½ square miles¹⁷⁰, and given *that the evidence for flooding is limited to Tell Ingharra*, this appears to have been a relatively small local flood to only one portion of Kish¹⁷¹. Tell Ingharra in the east is about ¼ miles or 2 kilometres way from Tell Uhaimer in the west¹⁷². It is seen in the greater detail in the following map where the letter “W” refers to Ingharra Mound “W” (West); and the letters A-G consecutively number the work of the first seven seasons (1923-1929) (the remaining eighth to eleventh seasons of 1929-1933 thereafter being named H-K,) of the Joint Oxford University-Chicago Field Museum expedition (1923-1933). E.g., at Tell Ingharra, “G” represents the seventh season of 28 Nov. 1928 to 12 March 1929 which saw the discovery by Watelin of the four Kish Flood deposits, and thus Kish Flood IV of *c.* 2,500 B.C.¹⁷³.



As previously discussed, 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 Noah’s horizon from the Ark would have been *c.* 6.7 miles or *c.* 10.8 kilometres when the Ark was in water¹⁷⁴. Thus this would mean the flood would have to be twice this i.e., *c.* 13.4 miles or 21.6 kilometres in diameter for him to have found it necessary to send out the raven and dove (Gen. 8:6-12)¹⁷⁵. Given *that the evidence for flooding is limited to Tell Ingharra*, i.e., in the area of one of seven tells (or hills or

¹⁷⁰ Meyers, E.M. (Editor), *The Oxford Encyclopedia of Archaeology in the Near East*, Oxford University Press, UK, 1997, Vol. 3, p. 298.

¹⁷¹ Peter Roger Moorey’s *Kish Excavations 1923-1933*, *op. cit.*, pp. 14 & 15.

¹⁷² Douglas Frayne, *Pre-Sargonic Period: Early Periods: Volume 1 (2700-2350 BC)*, Toronto University, Toronto, Canada, 2008, page KIS E1.7.

¹⁷³ Moorey’s *Kish Excavations 1923-1933*, *op. cit.*, pp. 98-99.

¹⁷⁴ See also Volume 1, Part 2, Chapter 13 discussion of this, *infra*.

¹⁷⁵ See Part 2, Chapter 11, section e, at Step 3, *supra*.

mounds), *it is unlikely* that Noah's Ark would even have gotten out of its dry-dock construction struts in the Kish Flood. Looking at Moorey's stratigraphical diagram of Tell Ingharra (1978), *infra*, we see that the Flood Stratum was about 2.5 metres (or *c.* 8^{1/5}th) above the water-table, and *this sets a lower base limit even if one went to a theoretical lagoon in Ingharra that reached to the water-table* (for which there is absolutely no evidence). Hence, bearing in mind *that on the presently available data* we have no evidence for any flooding at a higher level than this, and also bearing in mind the general finding of Jarrett taken over studies of 200 floods (with a focus on western and west-central United States of America,) that water deposits are generally within 30 centimetres or one foot of the high-water mark¹⁷⁶; on any known scenario of a Kish flood at Ingharra, we have no reason to believe that any such theoretical lagoon could have been deeper than an absolute maximum of *c.* 3 metres or 10 feet. Hence when this is compared with the Plimsoll Line calculation being used for Noah's Ark being at *c.* 4.6 metres or 15 feet, *there is really no evidence to suggest that Noah's Ark could have gotten out of its dry-dock construction struts in the Kish Flood of c. 2500 B.C.* . It most likely "would have been all dressed up, with nowhere to go."

But let us *assume for the purposes of a calculation of Noah's horizon the unlikely possibility on the presently available data* that in fact the flood was higher than this, but left no known traces further out at any high water mark; and let us further assume that Noah's Ark was near the area of water entry where the Euphrates River burst its banks, at which point there was a pre-existing man-made lagoon built up in some way with e.g., mud-banks, and that this was flooded as part of the Ingharra flood area, and in this lagoon the water level rose to a point where it could float such a fully laden vessel; *all of which is highly improbable on the presently available data, and I do not think that anything like this actually happened.* But working on these assumptions (which I do not doubt are false assumptions), given that the entire City of Kish is only *c.* 7½ square miles or *c.* 20 square kilometres, *supra*, Noah's horizon from the Ark of *c.* 6.7 miles or *c.* 10.8 kilometres would have meant that at all times he would have been able to see on his horizon dry land *even if the whole city were flooded*, and in fact, the flood was smaller than this and only in one portion of Kish. This clearly shows that *the Kish Flood of c. 2500 B.C. was too small to be the Biblical Flood of Noah.*

Other factors also support this conclusion. E.g., why put all the animals and food on board the Ark, when in a small city like Kish, one could so easily move them from the area of the flood in western Kish around Tell Ingharra over to e.g., the dryer part of town in eastern Kish around Tell Uhaimir? And how could such a deluge possibly meet the requirements of an anthropologically universal flood? *Therefore it would have been clear to ancients, as much as to moderns, that the Kish Flood of c. 2,500 B.C. could NOT possibly have been Noah's Flood. Thus the fact that it is the flood whose dates match so well with the prima facie dates of Noah's Flood in the Hebrew genealogies of Genesis 5 & 11, means that in both ancient and modern times, the natural conclusion to draw would be that the Kish Flood of c. 2500 B.C. is being used as A SYMBOLIC TYPE pointing back to the earlier Noah's Flood.*

¹⁷⁶ Part 2, Chapter 11, section, f, *supra*.

The only qualification I would make to this, is that in the early days of excavations at Kish in the 1920s and 1930s, before “the big picture” emerged, some people wrongly thought Kish Flood IV or the Kish Flood of c. 2,500 B.C. was both earlier and bigger than what it actually was, and due to their incomplete knowledge, they therefore wrongly thought it might have been, or even was, Noah’s Flood. The original work on Kish (1923-1933) was undertaken by Langdon, MacKay, and Watelin.

Stephen Langdon (1876-1937) was born in Michigan, USA, and was a graduate of Union Theological Seminary in New York, USA, and Columbia University in New York, USA¹⁷⁷. After being ordained as an Anglican deacon in 1905, he became a reader in Assyriology at Oxford University in 1908, and a British citizen in 1913. But due to diminished class sizes at Oxford caused by World War I (1914-1918), in 1916 he returned to America to work as Curator of the Babylonian section of the Pennsylvania University’s Museum of Archaeology & Anthropology. Then in 1919 he succeeded Archibald Sayce as Professor of Assyriology at Oxford University¹⁷⁸. In 1921, Langdon of Oxford University, UK, wrote to The Field Museum at Chicago, USA, to propose an Anglo-American expedition which culminated in the Kish Excavations of 1923-1933. The project’s chief financier was Herbert Weld-Blundell¹⁷⁹, and he gave his name to Weld-Blundell Collections at Oxford University, which includes the Weld-Blundell Prism. The Weld-Blundell Prism comes from Larsa in southern Mesopotamia, is usually dated at c. 2,000 B.C., contains the Sumerian King List with associated reference to the Flood, and its details were published by Stephen Langdon in 1923¹⁸⁰.

Kish (modern Tell al-‘Oheimir or Tell Al-Uhaimer), is in modern day south-central Iraq. It was excavated by the Joint Oxford University-Chicago Field Museum expedition between 1923 and 1933 (over 11 seasons¹⁸¹) under Stephen Langdon, with the protégé of British archaeologist Sir Flinders Petrie (1853-1942), namely, Ernest MacKay (1880-1943) as Field Director from 1923 to 1926, and the French archaeologist Louis

¹⁷⁷ See photo of Columbia University in Chapter 9, section b, *supra*.

¹⁷⁸ “Stephen Herbert Langdon,” *Wikipedia* (http://en.wikipedia.org/wiki/Stephen_Herbert_Langdon).

¹⁷⁹ “The Field Museum,” Chicago, USA, “Anthropology Research – Europe & the Near East,” at “The Kish Project, Mesopotamia, 1923-1933” (<http://fieldmuseum.org/explore/department/anthropology/europe/research>).

¹⁸⁰ “Sumerian King List,” *Wikipedia* (http://en.wikipedia.org/wiki/Sumerian_King_List), citing Stephen Langdon’s *Historical Inscriptions, containing principally the chronological prism*, Weld-Blundell 444, Oxford University Press, UK, 1923; & Siegfried Horn’s “Relics of the Past,” Part 2, “Museum in England,” *Archaeological Diggings*, Vol. 20, No. 3, 2013, pp. 81-63 at p. 61.

¹⁸¹ Moorey’s *Kish Excavations 1923-1933, op. cit.*, pp. 13 & 15.

Charles Watelin (1874-1934) as Field Director from 1926 to 1933. Langdon was Director of the Joint Oxford University-Chicago Field Museum Expedition, and he personally visited the Kish site on two occasions, once in 1924, and again in 1926¹⁸².



Joint Oxford University-Chicago Field Museum *Kish Expedition* (1923-1933).

Accounts of the Kish Expedition (1923-1933) were published by Langdon, MacKay, and Watelin. However, following Watelin's sudden death in January 1934 (which occurred at a time when it was intended that he head up an expedition to Easter Island in the south-east Pacific Ocean, but he contracted pneumonia while exploring parts of the interior of Patagonia, and then suddenly died of this on board his French ship in the waters of Tierra del Feugo, on the western Chile side at the very south of South America¹⁸³), then Langdon's death in 1937 aged 61¹⁸⁴, and MacKay's death in 1943 aged 63¹⁸⁵; regrettably, no final report was ever produced for the Kish Expedition. The site was also visited by McGuire Gibson in 1972 and Roger Moorey in 1978¹⁸⁶.

¹⁸² "The Field Museum," Chicago, USA, "Anthropology Research – Europe & the Near East," *op. cit.*, at "The Kish Project, Mesopotamia, 1923-1933," including following photo.

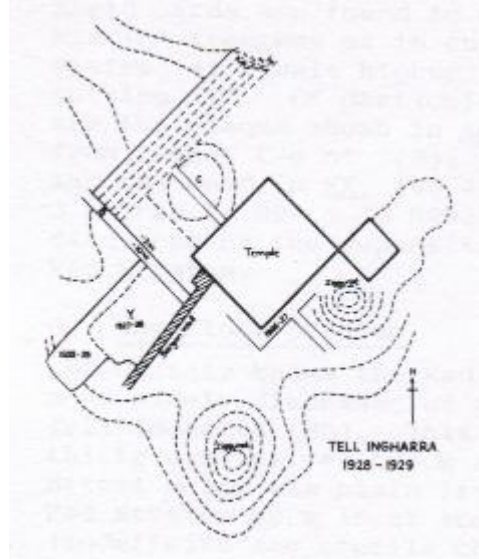
¹⁸³ Watelin & Langdon's *Excavations at Kish* (1934), p. 8; Fischer, S.R., *Island at the end of the world*, Reaktion Books, London, UK, 2005; & "Henri Lavachery," *Wikipedia* (http://en.wikipedia.org/wiki/Henri_Lavachery); citing *Annual Report of the Board of Regents of the Smithsonian Institution*, Smithsonian Institution Board of Regents, USA, 1945, p. 437.

¹⁸⁴ "Langdon, Stephen Herbert." "Dates 8 May 1876 – 19 May 1937," University of Oxford, CDLI Wiki (http://cdli.ox.ac.uk/wiki/doku.php?id=langdon_stephen_herbert).

¹⁸⁵ "MacKay, Ernest." "Born July 5, 1880; died Oct. 2, 1943, British historian and archaeologist," The Free Dictionary by Farlex (<http://encyclopedia2.thefreedictionary.com/Ernest+Mackay>).

¹⁸⁶ "The Field Museum," Chicago, USA, "Anthropology Research – Europe & the Near East," *op. cit.*, at "The Kish Project – 2004-2006." Though there have been some

The four flood deposits (Kish Flood I, Kish Flood II, Kish Flood III, & Kish Flood IV,) were found at Ingharra in Kish in the 1928-1929 season, and the uppermost or most recent one i.e., Kish Flood IV, was on average about one foot or 30 centimetres thick. Evidence for all four floods is limited to Ingharra. But Bailey says, “Langdon thought that this layer derived from about 3300 B.C. ... and attributed it to ‘the Flood of Sumerian legend’ ... and thus added to the publicity that remains of ‘the Flood’ had ... been found.” However, Bailey dates this Kish Flood IV at “2600 B.C.”¹⁸⁷, and I would date it to c. 2,500 B.C. (on the revised chronology found in Vol. 2, Part 6).



Tell Ingharra at Kish in the amazing 1928-1929 season.
This discovered Kish Floods I to IV, and thus the Flood
Stratum of 30 centimetres or 1 foot of Kish Flood IV¹⁸⁸.

But in connection with the initial overly early dating of this flood, and the initial limited excavations which failed to show how geographically small it was, after discussions between Langdon and Woolley, Langdon claimed that this was the Flood

Japanese expeditions from Kokushikan University in Tokyo interrupted by the unstable conditions of Iraq, in 1989 (only one season before the start of the Gulf War), 2000, & 2001 (this lasted only a week), their interest has been in Tell Uhaimir rather than Tell Ingharra.

¹⁸⁷ Bailey, L.R., *Noah* (1989), *op. cit.*, pp. 29,33 (map),36 (chart); & Meyers, E.M., *Oxford Encyclopedia*, *op. cit.*, p 298.

¹⁸⁸ Moorey's *Kish Excavations 1923-1933*, *op. cit.*, p. 92 (map), & p. 93 says, "In the 1928-9 season (excavation numbers V. 1-949) the Y sounding was extended southwards. A series of trenches, each about five metres [or c. 16²/₅th feet] wide, were driven parallel to the northwest front of the temple and taken down to plain level: C, C1-1 to C-5, and nothing was done in the B trenches."

identified by Woolley at Ur as Noah's Flood and that of Sumerian legend. While initially Watelin tended to associate this Kish Flood IV with "Noah's" Flood, he later revised his thinking and rejected this view in connection with his discovery beneath this flood deposit of cylinder seals depicting the Gilgamesh of Nineveh flood story (although the identification of the seals as "Gilgamesh" was questioned by Frankfort). But further work shows this flood stratum of c. 30 centimetres or c. 12 inches to be much later than Langdon's original date, and so Watelin came to reject the idea that this flood stratum could possibly be that of Noah's Flood¹⁸⁹. Hence Watelin said, "Opinion at first inclined to see in the Flood Stratum of Kish" i.e., Kish Flood IV, "an event which left its impress upon history, that is the flood of Sumerian, Babylonian, Hebrew, and Aramaic tradition. But the discovery of the stratum below it of seal engraved with the figure of Gilgamesh is fatal to that theory. Gilgamesh who knew the historical flood could not have lived before it." And commenting on this, Langdon says that while "Some scholars deny that figure in question" is "Gilgamesh," "if" it is "not" Gilgamesh "then there is no figure in Sumerian and Babylonian archaeology to take its place" for the purposes of identifying the person in the seal¹⁹⁰. Of course, while I would accept that Kish Flood IV was not Noah's Flood, I would still maintain that it "left its impress upon history, that is the flood of ... Hebrew ... tradition," as it is symbolically typed by it.

Some other unwarranted grandiose claims have been made for the Kish Flood of c. 2500 B.C., by e.g., Henry Halley (1874-1965), a Minister of the USA *Disciples of Christ*¹⁹¹, who is best known for *Halley's Bible Handbook* (1924 & 1965)¹⁹². In *Halley's*

¹⁸⁹ Mallowan, M.E.L., "Noah's Flood Reconsidered," *Iraq*, Vol. 26, Part 2, 1964, pp. 62-82, at pp. 78-79. Mallowan himself considered that "traces of" Noah's "Flood have been found" at "Shuruppak where, according to the ancient clay tablets the Sumerian Noah first received warning of it," and he dated this to "2900 B.C., or perhaps a century or more after," but that it was not anthropologically universal for in his opinion, "no flood was ever of sufficient magnitude to interrupt the continuity of Mesopotamian civilization" (*Ibid.*, p. 81). Bailey dates a Shuruppak flood to "about 3000 B.C." (Bailey, L.R., *Noah, op. cit.*, pp. 29-30,36).

¹⁹⁰ Watelin, L.C., & Langdon, S., *Excavations at Kish*, Librairie Orientaliste Paul Geuthner, Paris, 1934, Volume 4 by Charles Watelin, p. 42 & fn. 1. This volume hereafter called "Watelin & Langdon's *Excavations at Kish* (1934)." Langdon's reasoning for this is that, "The identification of that half human half bovine creature associated with this figure is surely Enkidu, companion of Gilgamesh," and he further sees "See plates XXVI; 3,4; XXXIX, 6" in this work (*Ibid.*, p. 42, footnote 1).

¹⁹¹ "Henry Hampton Halley," *Wikipedia* (http://en.wikipedia.org/wiki/Henry_Hampton_Halley). There are three main "Disciples of Christ" bodies, and Halley was in the one known as, "Christian Church (Disciples of Christ)," which "originated in the religious revival movements of the American frontier in the early 19th century" (*Encyclopaedia Britannica CD99, op. cit.*, "Disciples of Christ").

¹⁹² From 1960 *Halley's Bible Handbook* was printed by Zondervan, USA, and formerly printed by Rand McNally, USA.

Bible Handbook, Halley discusses “The Flood Deposit at Kish” in an “Archaeological Note.” He says, “Kish (Ukheimer, El-Ohemer, Uhaimir), on the east edge of Babylon, on a bed of the Euphrates which is now dry, was said, on the tablets, to have been first city rebuilt after Flood¹⁹³.” While it is true that the Sumerian King Lists have kingship first at Kish (a suburb of Greater Babylon or Babel, Gen. 10:10), and then Erech (or Uruk, Gen. 10:10), then Ur (Gen. (Gen. 11:31), and over a number of different sites, returned to Kish a number of times; I do not think this Mesopotamian Kish is this site. Rather, I think it most likely that this Mesopotamian Kish was named after an earlier Persian Gulf Kish (and so likewise for Erech and Ur; like in modern times, e.g., Epping in Sydney, Australia, is named after Epping in London, UK, or St. Alban’s New South Wales in Australia is named after St. Alban’s England, UK). *But I consider this mentioning of kingship first being at Kish in the Sumerian King Lists is part of the propriety of the prima facie Biblical chronology for Noah’s Flood being at Mesopotamian Kish*, since it points back to Persian Gulf Kish, and points to the fact that the Sumerian records should be looked at critically with respect to certain matters to do with Noah’s Flood.

For this 24th revised edition 1965 of *Halley’s Bible Handbook*, Halley should have looked at, e.g., Watelin & Langdon’s *Excavations at Kish* (1934), which refers to four floods at Kish (see diagram, *infra*), and concerning the relevant Kish Flood IV says it is “a flood sediment, ... averaging 30 cm [30 centremetres = 1 foot] thick¹⁹⁴.” And ideally Halley should have taken into account the work on Kish by Mallowan in “Noah’s Flood Reconsidered” (1964), *supra*. In considering Kish, Mallowan e.g., refers to how “Watelin” found “four flood levels,” even though some “accounts” “do not mention more than three.” Concerning the “Kish IV” flood, the “the average is recorded as 30 cm [30 centremetres = 1 foot],” and it was 1.75 m[etres or 5¾ feet] below plain level¹⁹⁵.” Though in charity we might allow that Halley somehow missed Mallowan’s 1964 article since it was so close to the submission date for his 1965 edition, there can be no such excuse for him not consulting the basic information on the Kish Flood found in Watelin & Langdon’s *Excavations at Kish* (1934) which came out more than 30 years before.

Thus Halley’s heading, “The Flood Deposit at Kish,” is immediately incorrect, since there were multiple flood deposits at Kish from four different floods. Thus he confuses and amalgamates different Kish Floods, with the result that he creates a much more grandiose picture of what he calls “a flood.” This amalgamation of multiple Kish floods into one big fictional Kish flood, then becomes Halley’s so called “Flood Deposit at Kish.” Hence he says, “The [Chicago] Field Museum-Oxford University Joint Expedition, under the direction of ... Stephen Langdon, found (1928-29), a bed of clean water-laid clay, in the lower strata of the ruins of Kish, 5 feet [or c. 1.5 metres] thick,

¹⁹³ Halley, H.H., *Halley’s Bible Handbook* (1965), *op. cit.*, p. 78.

¹⁹⁴ Watelin & Langdon’s *Excavations at Kish* (1934), pp. 40 (flood layer for Kish Flood IV), 53 (diagram showing 4 floods at Kish).

¹⁹⁵ Mallowan’s “Noah’s Flood Reconsidered,” *op. cit.*, pp. 78-79.

indicating a flood of vast proportions. ... It contained no objects of any kind. Underneath it the relics represented an entirely different type of culture. Among the relics found was a four-wheeled chariot, the wheels made of wood and copper nails, with the skeletons of the animals that drew it ...¹⁹⁶.”

Similar claims are made by Seventh-day Adventist Minister, Orley Berg (1918-2012)¹⁹⁷, in *Treasures in the Sand* (1993). In discussing “Noah’s Flood,” he says the “amazing Sumerian King List has a direct relationship to the Biblical record In the king list, the last of the ... kings built the ark. He reigned from Shuruppak, a site that has been excavated. Here a great flood deposit was found, no doubt the deluge of the Genesis account. From the text of the Sumerian King List, we read, ‘After the flood had swept thereover, when the kingship was lowered from heaven the kingship was in Kish,’ Excavations at Kish have also revealed a major flood deposits dating to the same period ...¹⁹⁸.” Once again, I would *in a qualified way* agree with Berg in the same way that I do with Halley with respect to Kish in the Sumerian King List i.e., I consider Mesopotamian Kish was named after the Persian Gulf Kish of the Sumerian King List, and this forms part of the propriety of using the local Kish Flood of c. 2,500 B.C. as a symbol pointing back to Noah’s Flood. The Shuruppak flood mentioned by Berg was about 400 years earlier than the Kish Flood of c. 2,500 B.C., and so as with Halley, we once again find an exaggeration of this Kish Flood. In Berg’s case, he first amalgamates two floods, that of Shuruppak c. 2,900 B.C. and that of Kish c. 2,500 B.C.; and then he secondly refers to this as being found in “a major flood deposit” “at Kish.”

As a Seventh-day Adventist Minister, Berg would have believed in a global Noachic flood. Thus whereas Halley sought to use the Kish Flood deposit of c. 2,500 B.C. as evidence for a massive Mesopotamian flood¹⁹⁹; by contrast, Berg sought to use the Kish Flood deposit of c. 2,500 B.C. as evidence for a global flood. On the one hand, Halley’s and Berg’s sound recognition that the main Kish Flood of the third millennium B.C. is significantly connected with the Biblical Flood of Noah, as further attested to by the importance of post-flood Kish in the Sumerian King List, is an accurate perception

¹⁹⁶ *Ibid.* (emphasis mine).

¹⁹⁷ Died in Senora, north-west Mexico, aged 93, bounded on the north by USA and west by Baja California & the Gulf of California. An SDA Minister and Administrator, “Orley M. Berg,” “Obituaries for July 13, 2012,” *The Union Democrat*, 13 July 2012 (<http://www.uniondemocrat.com/News/Obituaries/Obituaries-for-July-13-2012>); & a picture of him as an SDA “Evangelist” in 1951 at, “14 Signs of 1951 That Christ is Coming Soon,” Hollywood SDA Church, Los Angeles, California, USA, in: Loma Linda University Digital Archive (<http://archives.llu.edu/cdm/search/collection/eesda/order/title>). (Loma Linda University is a Seventh-day Adventist tertiary institution in southern California, USA.)

¹⁹⁸ Berg’s *Treasures in the Sand* (1993), *op. cit.*, pp. 20,24.

¹⁹⁹ Halley, H.H., *Halley’s Bible Handbook*, *op. cit.*, p. 74. Halley considers that “most likely the” “extent of the Flood” “had not spread far outside the Euphrates basin.”

that few have attained to, and they are to be commended for their diligent work leading to this basic recognition. Thus there is a qualified sense in which *to some extent they were on the right track*. But on the other hand, Halley's claim of "a flood of vast proportions" at Kish, or Berg's claim of "a major flood deposit" "at Kish" that was part of a wider flood reaching to e.g., "Shuruppak" and representing "no doubt the deluge of the Genesis account," are not correct as *the archaeological evidence limits all flooding in Kish to the Ingharra part of the city* i.e., a portion of Kish. *This is a long way short of Halley's Mesopotamian Flood, and an even longer way short of Berg's global flood!*

On the one hand, in fairness to Halley and Berg, it must also be said that some of the confusion they reflect is connected with the initial work of Watelin & Langdon, *infra*; and e.g., the fact that Watelin says Kish Flood IV was "one of the greatest and longest floods which occurred in the history of ancient Kish²⁰⁰," which while true, fails to *simultaneously state in the immediate context of these comments* that this was still quite a small flood in one part of the city. But on the other hand, both Halley (1965) and Berg (1993) wrote a sufficiently long time after any of the initial confusions and uncertainties of the Kish Expedition (1923-1933), for them to have been able to better research this matter for their respective models of Noah's Flood equating Kish Flood IV. Halley's view that the "flood ... relics" include "a four-wheeled chariot" agrees with the view of Watelin & Langdon that this lies under the last flood stratum, *infra*, and while I concur with Watelin, Langdon, and Halley on this, it must also be said that it is part of an ongoing dispute of interpretation (see the following section c, of this chapter 18, *infra*). But notwithstanding such diversities of interpretation, Watelin & Langdon (1934) and subsequent archaeologists have all clearly distinguished between a series of flood layers at Kish, and *Watelin & Langdon (1934) make it clear that the large Flood Stratum of the last of these four floods, Kish Flood IV, left a flood deposit "averaging 30 cm [30 centremetres = 12 inches] thick," supra*. Therefore, Halley's work of 1965 about "a" singular "flood of vast proportions," or Berg's claims of "a major flood deposit" "at Kish" that was part of a wider flood reaching to e.g., "Shuruppak," are later examples of perpetrating errors to do with, among other things, this latter Kish Flood. Its flood deposit of 1 foot or 30 centremetres, compares to Halley's figure of "5 feet [or c. 1.5 metres = 150 centremetres] thick," and so this means the relevant Kish Flood IV deposit was 20% or one-fifth as "thick" as Halley claims; or put the other way around, Halley exaggerates the Kish Flood IV deposit by 500% or five times its actual magnitude. And in terms of geographical extent, the Kish flood would have been less than 1% of the geographical area of Halley's Mesopotamian Noachic Flood model; and an even smaller fraction of less than 1% of the geographical area of Berg's Global Flood model. Thus for the purposes of their Noah's Flood models, both Halley and Berg have greatly exaggerated the size of Kish Flood IV.

The stratigraphy of the "Y" level immediately below the main flood layer which is generally 30 centremetre or 1 foot, shows four floods before the water table is reached. It is seen here in Watelin's following diagram in which he labels the main flood layer

²⁰⁰ Watelin & Langdon's *Excavations at Kish* (1934), p. 41.

(Kish Flood IV) at “3000 BC,” although this has been generally redated to 2600 B.C. (e.g., Bailey), and redated by myself on the basis of a different chronology (see Volume 2, Part 6) to 2500 B.C. . . . Though the dates on it are incorrect, this “Figure 7” diagram is nevertheless a useful diagram for showing the archaeological layers at Kish²⁰¹. After this first diagram, I also include Moorey’s “Sequence on Tell Ingharra” in order to provide for the reader a contrast and comparison²⁰². E.g., what Moorey here calls “Cart Grave Shafts,” are what Watelin’s calls “chariot burials²⁰³,” and these are further discussed in this Chapter 18 at section c, *infra*.

²⁰¹ *Ibid.*, p. 53 (diagram).

²⁰² Moorey’s *Kish Excavations 1923-1933*, *op. cit.*, p. 86.

²⁰³ *Ibid.*, pp. 18 & 19.

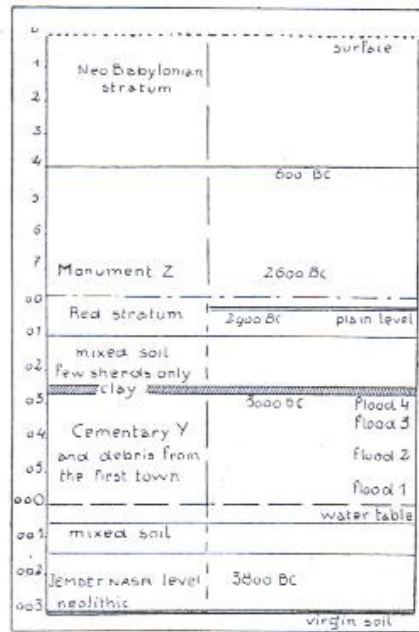
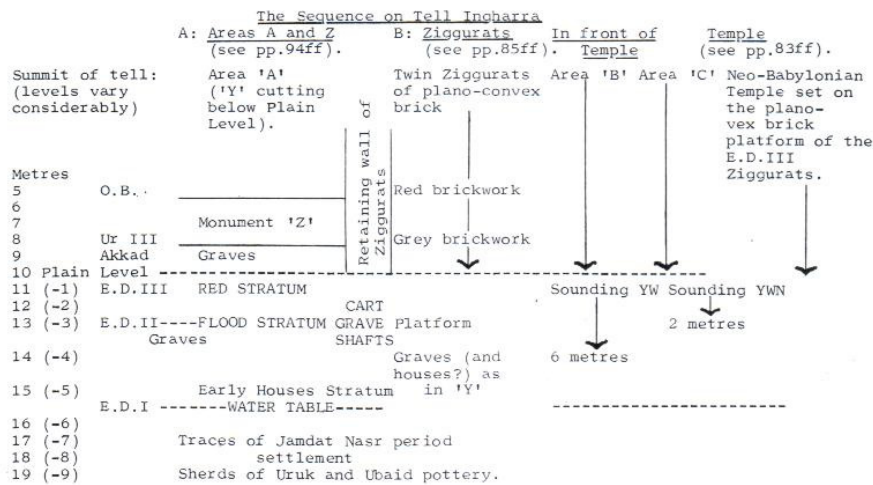


FIG. 7. — Stratifications of the Ingharra site north of the great Ziggurat.

Above: Watelin's stratigraphical diagram of Tell Ingharra (1934)



Above: Moorey's stratigraphical diagram of Tell Ingharra (1978).

This above stratigraphy of Watelin's "Figure 7" in the "Y" level at Kish is limited in the archaeological record to Tell Ingharra on the eastern side of the City of Kish, and shows that this particular part of the city was a known flood area that had experienced Kish Flood I, Kish Flood II, and Kish Flood III; but that the latter Kish flood of c. 2,500 B.C. (or Kish Flood IV) was *an unusually big flooding of the Ingharra part of town*

relative to previous experience²⁰⁴. Thus Watelin & Langdon's finding as stated by Watelin were that "the Tigris and Euphrates filled their courses with sediment ... the river levels rose steadily and consequently serious overflows occurred from time to time, not regularly as does the Nile; these were probably caused by exceptionally heavy snows in the mountains at their sources. Traces of these overflows occur in the first city building level" i.e., Kish Floods I, II, & III, "but they are slight compared with the inundation above Y cemetery" i.e., Kish Flood IV, "which was certainly one of the greatest and longest floods which occurred in the history of ancient Kish²⁰⁵."

In the layer following Kish Flood IV of c. 2,500 B.C., in the era of civilization clearly evident in Monument Z, we find the presence of "sun-dried bricks." And "a canal was cut through this area and its sides and bottom lined with fragments of bricks laid in rows. These were coated with bitumen to render them water-tight; over it was constructed a vault of plano-convex bricks The various dimensions of the plano-convex bricks used ... shews that it is a construction made from models of bricks employed in earlier times. The use of bitumen is also not in harmony with the plano-convex brick period ...²⁰⁶." This canal is interesting for a number of reasons. E.g., it shows the usage of bitumen as a sealant to make something water-tight, just like Noah's Ark used "pitch" as a sealant to make it water-tight (Gen. 6:14). And the combination of brick and bitumen, though here used as a sealant, also has some similarities with the Tower of Babel in which "they had brick for stone, and slime for mortar" (Gen. 11:3). Although the presence of baked bricks is found at Kish both before and after Kish Flood IV²⁰⁷, they are also of interest in showing the technique used at the Tower of Babel in which "they said one to another, Go to, and let us make brick, and burn them throughly" (Gen. 11:3).

Watelin & Langdon's finding as stated by Watelin, were that in the layers below the Kish Flood IV, there was clear evidence of civilization, and I note of a type and kind that meant it could act to symbolically type the earlier civilization of Noah's time in some important ways. Specifically, the pre-Kish Flood IV layers down to the water table included e.g., "sickles, whose flint teeth are embedded in line in bitumen," in the "shaping of a wooden frame and of the flint teeth, the setting in bitumen attached to the frame," which shows both agriculture (cf. Gen. 4:3) and usage of wood with bitumen (cf. Gen. 6:14 "wood" and "pitch"). Hallmarks of a civilization were also found with e.g., spoons, fish hooks, various receptacles, bowls, and jars²⁰⁸. Also present were e.g.,

²⁰⁴ Moorey's *Kish Excavations 1923-1933*, *op. cit.*, pp. 98-99.

²⁰⁵ Watelin & Langdon's *Excavations at Kish* (1934), p. 41.

²⁰⁶ *Ibid.*, pp. 55-57.

²⁰⁷ *Ibid.*, p. 48.

²⁰⁸ *Ibid.*, pp. 23,25,26,27,28.

ornaments, hair pins, and mirrors²⁰⁹. Watelin says, “The inhabitants were agriculturalists [cf. Gen. 4:3; 5:29] and shepherds [cf. Gen. 4:2; 4:20] rather than warriors, and they had commercial relations with the peoples of the upper Euphrates valley, and by this intermediary with the Mediterranean sea board. From the north they obtained wood [cf. Gen. 6:14], stone, and bitumen [cf. Gen. 6:14], for which they exchanged leather [cf. Gen. 3:21; 4:20], dates [cf. Gen. 1:12], sea-shells, and reed baskets. This trade was extended to the western shore of the Persian Gulf whence they obtained copper, and to the Persian plateau which supplied lapis [cf. precious stones in, for instance ‘the onyx stone,’ Gen. 2:12] and malachite.” “They possessed pack-animals and draught animals, flocks of sheep and goats [cf. Gen. 4:20], which they protected under their own roofs The craft of the potter had been developed and latterly that of the metal workers.” There were “houses” [cf. ‘city’ in Gen. 4:17] where “they lived in brick paved rooms or the floors of stamped earth were covered with skins [cf. Gen. 3:21] and mats. They sheltered under mat roofs and for doors they had mats. On one side of the room was a ledge of earth covered by a bitumen layer [cf. Gen. 6:14] on which they placed their pots The poor made use of rough vessels of baked clay; the wealthy possessed utensils of copper and stone A passion for ornamentation is evident . . .²¹⁰.” Also found both before and after the Kish Flood IV of c. 2,500 B.C. were seals, of interest since e.g., they show literacy and writing existed at Kish in the third millennia B.C.²¹¹.

Of some special note here is the fact that their “trade was extended to the western shore of the Persian Gulf whence they obtained copper.” On the data that has since come to light since Watelin & Langdon’s *Excavations at Kish* (1934), some qualification is now required to this view. With, for instance, the work of James Muhly (1973), we now have evidence of copper sources in the Mediterranean and adjacent areas from the Iberian Peninsula (occupied by modern day Spain and Portugal) as early as c. 2,000 B.C.; Sardinia and Corsica from the latter part of the first millennium B.C.; Italy, during the first millennium B.C.; Greece, Crete, and the Aegean Islands, where there is *limited metal-working* at Kephala on the Island of Kea and Seskloin Thessaly *from c. 3,000 B.C.*; Cyprus from the first century A.D.; Asia Minor (Anatolia) and the north Aegean with *copper being smelted by about 6,000 B.C.* in the region of the Konya Plain, and it is assumed that this copper came from the copper mines of Ergani and Maden, north of Diyarbakir (Amida), on the right bank of the Tigris River in modern day south-eastern Turkey; Syria from at least the time of the first millennium B.C.; Palestine *with copper from about 6,000 B.C.* from Jericho; Egypt which obtained “Asiatic copper” from the Third Dynasty, possibly from Sinai; Mesopotamia, which clearly used copper in the early third millennium and Sumerian Ur and Erech, although in 1973 Muhly said, “the question of the source of the copper used in Mesopotamia still remains unanswered.” However Sumerian writings from around 2,000 B.C. refer to getting copper from Dilmun (Tilmun), Magan (identified by some as Kerman in south-eastern Iran), and Meluhha (identified by

²⁰⁹ *Ibid.*, p. 28.

²¹⁰ *Ibid.*, pp. 39-40 (emphasis mine).

²¹¹ *Ibid.*, pp. 59-64.

some as in the Indus Valley). If Dilmun is identified as Bahrain, then this means there was a Persian Gulf copper source. Copper sources also existed in Iran by the fifth millennium B.C.; and the Indus Valley and Afghanistan, with the Meluhha copper source often identified with the Indus Valley at Sind. One view, though not the only view, is that the copper used in the Indus Valley came from the Oman area of the Persian Gulf. The Persian Gulf trade with the Indus Valley appears to have flourished in the late third and early second millennia B.C.²¹².

While due to prioritizations within my time constraints I have not investigated this matter further, Muhly's 1974 work is enough for my immediate purposes. It shows that the Kish copper could conceivably have come from a variety of copper sources known to exist by that time, such as those in Greece, Turkey, Jericho, Iran. But if Dilmun is identified as Bahrain, then this means there was a Persian Gulf copper source as considered in Watelin & Langdon's *Excavations at Kish* (1934). Thus *with qualification*, the link to the Persian Gulf looks to be correct, but the qualification is that it was most probably not the sole copper source for Kish, but it *may* well have been *one* copper source. And indeed, some specific evidence for this is found in e.g., the Kish stamp-seal from India, *infra*. Furthermore, I do not doubt that their copper metal working skills were ultimately derived from Persian Gulf societies on the Out-of-Eden Persian Gulf model, and so this is certainly a point of great relevance.

And irrespective of where all the copper did or did not come from, this metal-working was clearly part of a wider cultural link between the cultures that at this time included Kish, and which extended down to the Persian Gulf. In this context, it should also be noted that Kish has also been shown to have a further link to the Children of Elam (Gen. 10:22) in north-west India. MacKay who was the first Field Director of the Kish Expedition (1923-1926), found at Kish both a stamp-seal from the Indus Valley and also other material related to the Indus Valley, which he entered into a dialogue about with Sir John Marshall (1876-1958), the Director General of the Indian Archaeological Survey (1902-1931), who in the 1920s was involved in archaeological work in north-west India, discovering the previously unknown two largest cities of the Indus Valley civilization, Harappa and Mohenjodaro. (Since the partitioning of India in 1947, this north-west part of the Indian sub-continent is in modern day Pakistan²¹³.)²¹⁴ *I consider the cultural links*

²¹² Muhly, J.D., "Copper and Tin: The distribution of mineral resources & the nature of the metals trade in the Bronze Age" (1973) in: *Transactions of the Connecticut Academy of Arts & Sciences*, Volume 43, New Haven, Connecticut, USA, 1973, p. 173 & Chapter 2, "Copper Resources & Copper Trade in the Mediterranean & Adjacent Areas," pp. 180-239.

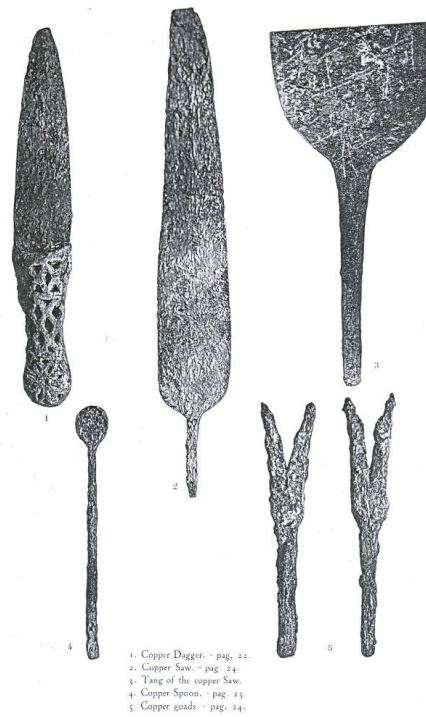
²¹³ West Pakistan 1947-1972, since 1972 West Pakistan has become Pakistan, since in the events of 1971-1972 East Pakistan became independent as Bangladesh.

²¹⁴ Muhly, J.D., "Copper and Tin . . .," *op. cit.*, pp. 234-239; Possehl, G.L., "Ernest J.H. MacKay & the Penn Museum," Research Notes, Pennsylvania Museum, USA, p. 43 (<http://penn.museum/documents/publications/expedition/PDFs/52-1/research%20notes.pdf>); & *Encyclopaedia Britannica CD99*, *op. cit.*, "Marshall, Sir John Hubert."

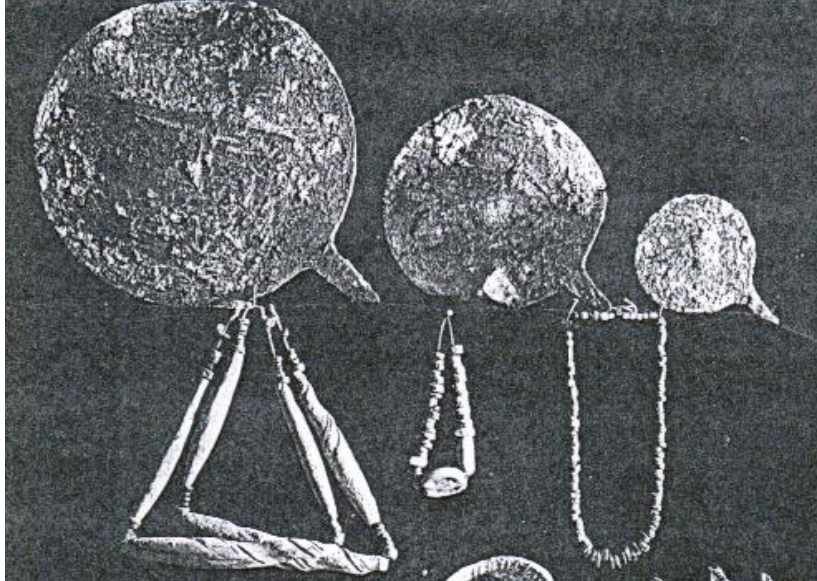
of Kish in Mesopotamia to both the Persian Gulf and also the Indus Valley are consistent with the Out-of-Eden Persian Gulf model in which some level of contact was kept between these different groups of civilized peoples leaving the Persian Gulf in connection with its oscillating sea-levels during the Holocene.

Thus concerning the metal implements of Kish, though no evidence of “iron” working was found (Gen. 5:22); there was certainly evidence of copper working. And that e.g., the “Y” level cemetery under the Kish Flood IV level, *supra*, was a good symbol for Tubal-Cain working what the Hebrew calls *n^echosheth*, i.e., “copper,” or a copper alloy such as “bronze” or “brass” (Gen. 4:22), is found in Watelin & Langdon’s finding as stated by Watelin that, “Copper vessels of various forms are frequently found in the burials” of the “Y” level, e.g., “goblets, plates, basins” *et al.* While many copper artifacts were found here, this link to copper metal-working in the pre-Kish IV Flood society is seen by e.g., the following depictions of copper objects taken from the “Y” level. These show in the first picture (Watelin’s Plate XVIII): (1) a copper dagger, (2) a copper saw, (3) a tang of the copper saw (used to fasten it to a holder), (4) a copper spoon, & (5) copper goads (used to spur on animals such as the equines of the chariot burials, *infra*); and in the second picture (Watelin’s Plate XIX): First Row: (1), (2), & (3) copper mirrors, & Second Row: (4), (5), & (6) non-copper necklaces (in general mainly made from stones)²¹⁵.

²¹⁵ Watelin & Langdon’s *Excavations at Kish* (1934), p. 26 & e.g., Plates 18 & 19.



Some artifacts from below the Kish Flood of c. 2500 BC:
 Above: Copper: (1) dagger, (2) saw, (3) saw tang, (4) spoon, & (5) goads.



Some artifacts from below the Kish Flood of c. 2500 BC:
 Above: First Row: (1), (2), & (3) copper mirrors;
 Second Row: (4), (5), & (6) non-copper necklaces.

There have been a number of disputes and disagreements as to how to interpret various aspects of the relevant data for the period before and after the Kish Flood IV of c.

2,500 B.C. . Watelin says, “In my opinion the Flood Stratum has little to do with change of civilisation. It is a purely local phenomenon and in itself could have effected no break in the continuity of the culture, a break which is in reality proved by the sterile layer above it” (see “mixed soil few sherds only,” in Watelin’s “Fig[ure] 7” diagram, *supra*). “Above the clean level flood Stratum there is a layer one meter [1 metre, or c. 3¹/₃ feet] thick of indefinite and sterile character, designated as ‘mixed soil’ on Fig. 7. Few fragments of pottery were found in it. Above this comes the Red Stratum Here I emphasize ... the fact that the flood layer marks a complete separation between the types ... left behind, the industries of the potter, founder, sculptor, etc., and the type of industries which will be found above it I do not mean ... there is a complete break in the continuity of the culture, and that the site was reoccupied by another culture; for the material found below and above reveal a continuous Sumerian civilisation. ... The presence of a great and long inundation at Kish did not interrupt the course of their history, nor interfere with the political convulsion of Sumer. I only emphasize the effects upon the culture above the Flood Stratum. The best proof of this fact is the change in funeral rites, which must be due to the promulgation of a new religious and social law which affected the entire land of Sumer from Kish to Ur. But at Ur this change was gradually effected *in situ* [Latin, ‘on the site’]; at Kish it coincided with a temporary abandonment of the city. When the civil and religious classes returned to Kish they possessed the new stage of culture represented in the archaeology above the sterile layer²¹⁶.”

I shall return to the most important and disputed issue, of “the change in funeral rites,” in due course. But firstly, I would note that Watelin here refers to *cultural change within Sumerian cultural continuity*. By contrast, in commenting on Watelin & Langdon’s findings, Halley (1965) says, “the lower strata of the ruins of Kish ... contained no objects of any kind [i.e., Watelin’s “sterile layer”]. Underneath it the relics represented an entirely different type of culture. Among the relics found was a four-wheeled chariot, the wheels made of wood and copper nails, with the skeletons of the animals that drew it ...²¹⁷.” The issue of the “four-wheeled chariot” (Halley) is connected to the issue of “the change in funeral rites” (Watelin), *infra*. But it is to be noted, that Halley here emphasizes Watelin & Langdon’s findings as stated by Watelin of a cultural change below and above the Kish IV flood stratum, without also recognizing their view of cultural continuity in “a continuous Sumerian civilisation.” The absence of this qualification means that Halley is overstating the actual findings of Watelin & Langdon as stated by Watelin with respect to cultural change following Kish Flood IV. They did not consider it was “an entirely different type of culture,” *per se*, but rather, inside the cultural continuity of “a continuous Sumerian civilisation,” a discernibly changed culture in some aspects, such as various “industries of the potter, founder, [and sculptor,” which existed before, but not after the Kish IV Flood, and most importantly “the change in funeral rites, which must be due to the promulgation of a new religious

²¹⁶ Watelin & Langdon’s *Excavations at Kish* (1934), pp. 38,41,42 (emphasis mine).

²¹⁷ Halley, H.H., *Halley’s Bible Handbook*, *op. cit.*, p. 78 (emphasis mine).

and social law.” Thus Halley fails to fairly represent their findings of *cultural change within Sumerian cultural continuity*.

Furthermore, Watelin’s comments about what he called, “the sterile layer” immediately above Kish Flood IV, (see “mixed soil few sherds only,” in Watelin’s “Fig[ure] 7” diagram, *supra*.) were considered by Gibson & Moorey. Thus Moorey says, “on Tell Ingharra ... the Flood Stratum, average thirty centimetres [or *c.* 1 foot] ... and was separated from the Red Stratum by a layer about a metre [or *c.* 3¹/₃ feet] of ‘indefinite and sterile character,’ though in examining what remains of the original section both Gibson and I found E[arly] D[ynasty] II-III pottery sherds in this level.” “Watelin and I [i.e., Moorey] in an earlier account, inclined to the view that the Flood Stratum” of Kish Flood IV “marked an end of the use of this area for domestic occupation; but Gibson raised sound objections ... in the light of evidence from cutting YW. ... A crucial *terminus post quem* [Latin, terminus after which / thing] for this event is provided by the few tablets and ‘Fara Style’ sealings found immediately below it in cutting YW. During such a considerable flood the heavy debris would sink in standing water, leaving the clearer upper level distinguished by the excavators ...²¹⁸.” YW is a subsidiary sounding adjacent to Y, and so covers the period of Kish Floods 1-IV down to the water level, *supra*. Thus the indications are that Kish was inhabited at Tell Ingharra at the time of Kish Flood IV; but there is some level of disagreement as to exactly what occurred immediately after Kish Flood IV. On the one hand, I would agree with Gibson & Moorey that the presence of pottery in what Watelin called, “the sterile layer” immediately above Kish Flood IV, is ultimately incongruous with Watelin’s designation of it as a “sterile layer²¹⁹.” E.g., Gibson says, “the Flood Level did not mark as definite a hiatus as ... claimed. Watelin noted the existence of about a meter [1 metre = *c.* 3¹/₄ feet] of debris containing sherds between the Flood Level and the Red Stratum above²²⁰.” And so paradoxically, though Moorey does not mention this fact, but Gibson does, Watelin himself first refers to the area “above the clean level Flood Stratum,” in one sentence, and in the very next sentence himself also documents, “Few fragments of pottery were found in it²²¹,” *not* “no fragments of pottery were found in it;” and in his “Fig[ure] 7” diagram, this says “mixed soil few sherds only,” *supra*, i.e., once again, *not* “no sherds.” Yet on the next page Watelin concludes, “at Kish it coincided with a

²¹⁸ Moorey’s *Kish Excavations 1923-1933*, *op. cit.*, pp. 98-99 (emphasis mine); citing Radau, H., *Babylonian Expedition of the University of Pennsylvania*, USA, Series A, Vol. 17(1), p. 109; & Brinkman, J.A., “The Names of the Last Eight Kings of the Kassite Dynasty,” *Zeitschrift für Assyriologies und Vorderasiatische Archäologie*, Vol. 59, 1979, pp. 231-246 at p. 245.

²¹⁹ Watelin & Langdon’s *Excavations at Kish* (1934), p. 38.

²²⁰ Gibson, M., *The City & Area of Kish* (1972), *op. cit.*, p. 265 (City of Kish, General Survey Map), *infra*.

²²¹ *Ibid.*, p. 41 (emphasis mine).

temporary abandonment of the city²²².” But on the other hand, I would say that the pottery fragments found in the 1923-1933 excavations under Langdon (joined by Watelin from 1926), and later by Gibson in 1972 and Moorey in 1978, only act to indicate a minimal human presence in the period after Kish Flood IV. Thus e.g., Watelin’s basic point might be better modified to say that *for some time after Kish Flood IV, many appear to have left the area*, and so his “sterile layer” might be better called, “the largely sterile layer.” (Of course, larger numbers later returned to this area of Kish as seen in subsequent archaeological layers.)

Therefore, while the presence of some pottery sherds in the largely sterile layer above Kish Flood IV requires more qualification than Watelin gave it, to the extent that it indicates that *for some time after Kish Flood IV, many appear to have left the area*, it is significant in showing that Kish Flood IV had a big impact on people’s thinking in that immediate area of the flood of c. 2500 B.C. . When one considers this against the aforementioned fact that this area of Ingharra was a known flood area that had experienced three smaller floods, and these smaller floods were then followed by Kish Flood IV which was *an unusually big flooding of the Ingharra part of town* relative to previous experience, I would agree with Moorey that since “this” “Ingharra” “part of the city had long been subject to flooding of varying intensity,” the Kish Flood IV “was ... the culmination of a long standing threat²²³.” But once again, *I see in this important symbolism with respect to Noah’s Flood, namely, that people were ignoring the warnings of a coming “big flood”* (found in historical pointing symbolism in Kish Floods I-III), *and so were caught out by it* (found in the historical pointing symbolism of Kish Flood IV). *They were clearly surprised by it*, as seen in the witness of the largely sterile layer that there was a subsequent decision by a large number of people to leave the area “and head for safer ground” than one finds at Ingharra in Kish. *Therefore this is all relevant to the selection of the Kish Flood of c. 2,500 B.C. as a symbolic type pointing back to the earlier Noah’s Flood of c. 35,000 B.C. (as a best estimate date on presently available data, or in terms of an absolutely certain date, c. 50,000 B.C. +/- 16,000 years).*

In this context, I note that Sydney is a large city of Australia, and sometimes there is a flood of the Hawkesbury River in western Sydney around Windsor and Richmond. Though this only effects a very small percentage of Sydney, it is always treated as a serious disaster, which has a far wider psychological impact on inhabitants of Sydney. So too, Maitland in eastern New South Wales (Hunter Valley, near Newcastle), Australia, has suffered from floods, and the Maitland flood of 1955 had a particularly big cultural impact on the wider psychology of those in New South Wales and Australia. Indeed, on a number of occasions when I have been up at Maitland and gone for a recreational health walk that takes in some of the roadway around the main park, I have seen signs on the telegraph poles recording the former flood level high. This flood reached a maximum

²²² *Ibid.*, p. 42.

²²³ Moorey’s *Kish Excavations 1923-1933*, *op. cit.*, p. 99.

height of *c.* 12.1 metres or *c.* 39⁷/10th feet at Belmore Bridge. Thus this shows how local floods can have an impact on human psychology well beyond their immediate vicinity²²⁴.



Belmore Bridge in the Maitland Flood of 1955 where the water rose to *c.* 12.1 metres or *c.* 39⁷/10th feet, had an impact on the human psychology of people well beyond Maitland, throughout New South Wales & Australia²²⁵.

So too, though the Kish Flood of *c.* 2,500 B.C. was local to only a part of the main city, it would no doubt have had a much wider psychological impact on inhabitants of Kish, and indeed may have impacted still others beyond Kish in the Sumerian culture. On the one hand, the Kish Flood of *c.* 2,500 B.C. (with my recalibrated dates of *c.* 100 years from 2,600 date of Bailey *et al.*) fits the *prima facie* Biblical flood date, and it is the only flood in the Middle East around this time that does, so that the *prima facie* dates of the Biblical chronology therefore clearly points us to this flood. But on the other hand, it was a very small flood, localized to only a part of the city of Kish. This fact when contrasted with the Biblical account of Noah's Flood, thus naturally leads to the conclusion that the Kish Flood could not possibly have been Noah's Flood, and therefore the Kish Flood of *c.* 2,500 B.C. *must be being isolated in the Biblical chronology's prima facie dates in order to use it as a symbolic type for a much earlier and much larger undated Noachic Flood.* The matters we have covered in section a & b of this chapter 18 thus show the propriety of using this Kish Flood IV as such typology.

²²⁴ See "1955 Hunter Valley Floods," *Wikipedia* (http://en.wikipedia.org/wiki/1955_Hunter_Valley_floods); "Maitland, New South Wales," *Wikipedia* (http://en.wikipedia.org/wiki/Maitland,_New_South_Wales); & "1955 Hunter Valley Flood," Hunter-Central Rivers Catchment Management Authority, New South Wales Government, (http://www.hcr.cma.nsw.gov.au/uploads/res/FactSheet_2_1955Flood.pdf) [undated, retrieved 2014].

²²⁵ "Maitland Floodplain Management," Water Engineers, WMA Water (<http://www.wmawater.com.au/content/projects/maitland>) [undated, retrieved 2014].

(Chapter 18) c] *Did the heathen human sacrifices immediately precede the Kish Flood of c. 2,500 B.C.?*



Above is an example of an object found at the water-level below Kish Flood I, in YW at c. 7 metres or c. 23 feet. (YW is a subsidiary sounding adjacent to Y, and so covers the period of Kish Floods 1-IV down to the water level.) It has eye-slits and no mouth (and its nose is now broken off)²²⁶. It demonstrates one of the problems of archaeology i.e., interpretation; in this instance, “What does this style of artwork mean?” Do the slit eyes and lack of mouth indicate this is bust of someone wearing a mask over his face with a space underneath the mask’s nose in the middle for the protrusion of the wearer’s nose? If so, in what context might such a mask be used? Alternatively, are the eyes of this bust being made “squinty” to indicate a man looking at a long distance, so that with the absence of a mouth, this conveyed the message, “Look at a distance but do not speak;” and so was it used in connection with e.g., a heathen temple or heathen religious rituals? Alternatively, does this represent a non-Sumerian racial type, in which e.g., the eyes are exaggerated to indicate that they are smaller and longer than Sumerian eyes, and the mouth is left off as an artistic statement, “They can’t talk,” meaning, “They can’t talk in our language,” or “They can’t talk in our language *very well*.” Alternatively, are these three conjectures wrong, and another speculation better?

This type of dispute as to interpretation has existed with respect to Kish from the time of the 1923-1933 Kish Excavations. Thus in commenting on Louis Charles Watelin’s picture of “Domestic Life” in part of the pre-Flood Stratum, Stephen Langdon

²²⁶ “The Bronze Age, 3. Mesopotamia & Iran, c. 3,000-350 B.C.” “1. The Early Dynastic Period in Sumer (c. 3000-2350 B.C),” “B. Catalogue,” Ashmolean Museum of Art & Archaeology, Oxford University, UK, pp. 57-58 (<http://www.ashmolean.org/ash/amocats/anet/pdf-files/ANET-21Bronze1MesI-Catalogue.pdf>). Also found in Watelin & Langdon’s *Excavations at Kish* (1934), as Plate XIII (Numbers 1 & 2) and discussed at p. 10 (as Field Catalogue KM 138).

took the view, “This is the period when the plano-convex brick was introduced Since the [earlier] inscriptions of Jemdet Nasr and Kish of that period are Sumerian and so are also the tablets and seals of the tomb stratum, ... some racial infusion must be held accountable for the introduction of the plano-convex style The people who introduced the plano-convex brick may not have been Sumerian at all and the strange heads discussed [earlier] ... may represent the invading race The most probable explanation is that the Sumerian civilization was seriously modified by a new race ...²²⁷.” In the previous discussion here referred to, Langdon describes certain Sumerian “figurines,” in which the “faces are all characterized by a high long nose separating the large eyes. The face is rudely executed, but the types are distinctively Sumerian.” Some have beards and some do not. Langdon refers to Leonard Woolley’s article in *The Antiquaries Journal* (1928) and says, “It has been argued that the types with beards represent a race not identical with that represented by the cleanly shaven heads²²⁸.” But in rebuttal of this claim, he says, “The features of these two types of tonsures have, however, too much in common to admit this theory as permissible. The long prominent nose and large orbits common to both classes indicate an identical race.” “The bearded figures at Lagash and other sites which bear Sumerian inscriptions and which are extremely common prove that this type is Sumerian. Heads with complete tonsure accompanied by Sumerian inscription are so common as to need no comment on their racial character²²⁹.” “At Jemdet Nasr was found a small group in which there is a man cleanly shaved. The types found in the building described above are bearded and wear long hair the ... standard at Ur of later date shews the men with shaved heads. Both types have such certain physical similarity that the racial identity appears to be certain²³⁰.”

These comments by Langdon are important for showing that he understands issues of racial traits, seen in his description of Sumerians with “a high long nose separating the large eyes,” and the fact that “the long prominent nose and large orbits common to both classes indicate an identical race.” He thus looks beyond an issue such as whether they are “bearded” or “shaved,” finding evidence for both types in Sumerian depictions as an internal cultural variable, as he looks instead to racial characteristics. Langdon then considers the bust found at the water-level below Kish Flood I, pictured at the start of this section c, *supra*. Langdon says, “A terra cotta head of unusual type was found ... at water level Nothing similar has been found in any period. The nose is so mutilated that it affords no evidence. Their eyes are represented by two flat clay pads,

²²⁷ Watelin & Langdon’s *Excavations at Kish* (1934), p. 39, footnote 1 (emphasis mine).

²²⁸ *Ibid.*, p. 9; referring to Woolley, C.L., *The Antiquaries Journal*, Oct. 1928, Vol. 8, p. 417.

²²⁹ *Ibid.*, pp. 9-10; referring to *Archaeologia*, Vol. 70, 150.

²³⁰ *Ibid.*, p. 10.

precisely parallel leaving a crease one millimeter [or *c.* $\frac{1}{25}$ th of an inch] wide. They pass over the forehead to the right and left, ending before the ears. These crude slits represent the orbits of the eyes. There is no indication of the mouth. The face is shewn with oval cheeks ending in a pointed chin. In the profile the line from the eyes to the chin appears concave. Of the hair there remains only ... a tuft ...; the hair was short; for there are no traces on the sides of the head and shoulders. The neck is extremely thick and sturdy. As to the place in which this head was found, it lay at a level which separates two Sumerian types. Unless it represents a foreign type, one would suggest a mask ...²³¹."

Due to prioritizations within my time constraints, I shall not now discuss in great detail the fact that Langdon considered there was evidence for the possibility of two races at Kish, and that this was "the most probable explanation" for the introduction of "the plano-convex brick," i.e., "the Sumerian civilization was seriously modified by a new race," and that the above pictured bust *might* represent such "a foreign type," although it *might* also be "a mask," *supra*. But Stephen Langdon's comments are important for shewing that he is not some kind of anti-racist bigot, but rather, he is a broad-minded racist. Thus it is notable that in more contemporary formal academic discourse one will not find such racist discussions. That is because it is greatly crippled by bigoted stereotypes of racists and sexists etc., and a corresponding lack of serious analysis of the type of issue raised by Langdon, since the contemporary "human rights" secular paradigm of the post World War II era acts to remove the best and brightest from the formal academic world, usually, though not always, by an indirect discrimination which marks down more promising students, or in academic journals does not publish e.g., racist material. In part, this is because the spiritually blinded minions of the Devil who see this type of thing are not capable of recognizing its value, which surpasses what their dirty and debased brains can more properly value and appreciate. And in part, that is because after so long a period of abuse and misuse of the instruments of government and formal academic world and media etc., as has occurred under the "human rights" advocating Type 2 Secularists of the post World War Two era in the Western World, (although things were better in Australia till the departure of Prime Minister Menzies from office in 1966,) even those with an intellectual capacity for better things, may not have undertaken requisite corresponding spiritual and moral choices for better things, and so they may not enter the fray in any way. And so the combination of these factors means that there are far fewer attempts to produce such academic works, and then of the small number who may so make an effort, they will most likely be eliminated by the debased power structures in place. Thus e.g., one will find no relevant current formal academic discussions on the possibility of miscegenation at Kish in particular or early Mesopotamia in general. These type of omissions reflect, manifest, and intensify the depraved and debased minds of the anti-racist and pro-miscegenationist formal academic

²³¹ *Ibid.*, p. 10 (emphasis mine), referring to this as Field Catalogue KM 138, & also referring to pictures of this at Plate XIII (Numbers 1 & 2).

world, with its strident anti-intellectual and immoral commitment to the bigoted normativity of such deviancy (e.g., the works of S.N. Kramer or H.W.F. Saggs)²³².

But without now entering a more detailed consideration of Langdon's view of two races at Kish, I would simply wish to here make three broad points from it. Firstly, it would be consistent with the population wave element of my Out-of-Eden Persian Gulf model, in which different groups leave the Persian Gulf in some connection with oscillating sea levels; even though in general these groups appear to have moved as ethnic identifying racial groups from the Persian Gulf area (seen in e.g., the geographical spread of the Hamito-Semitic Linguistic Family speaking Hamites into north Africa). Secondly, if it were correct, then on my model which looks to typology before Kish Flood IV of c. 2,500 B.C. in Mesopotamia as symbolically pointing to antediluvian events before Noah's Flood of c. 35,000 B.C. in the Persian Gulf, it would be reasonable to see in racially mixed marriages at Kish, a type of the racially mixed marriages between Cain's race and Seth's race of antediluvian times (Gen. 4:16 to 6:4). If so, the absence of evidence for multi-religious or multi-cultural life at Kish indicates these symbols are primarily focused on discouraging racially mixed marriages. This in turn would mean that the typology of Kish Flood IV could be used to represent God's judgment upon the sin of miscegenation. Thirdly, while Langdon does not make his views dependent upon the bust found at the water-level below Kish Flood I, and pictured above at the start of this section c in chapter 18 of Part 2, we nevertheless see some important matters in this. Specifically, while this bust is *prima facie* open to a number of diverse interpretations, *how and why one selects the relevant interpretation can have substantial ramifications in terms of how Kish Flood IV does or does not relate to my Out-of-Eden Persian Gulf model*. This is clearly relevant to that element of my model which indissolubly intertwines the events of Kish Flood IV to a symbolic typology understood to be designed to point to, and help us better understand, certain elements of the earlier Noah's Flood.

This third point, which flows out of the first two points, is "the big point" I wish to make with respect to the bust found at the water-level below Kish Flood I, and pictured at the start of this Part 2, Chapter 18, section c, *supra*. That is, it demonstrates one of the problems of archaeology i.e., interpretation, in this instance, "What does this style of artwork mean?" That is because all of these issues come together with another of the big sins isolated in the story of Noah's Flood, to wit, "violence" (Gen. 6:11,13) in the form of murder (Gen. 4:8,23,24; 9:6); and how, if at all, this relates in typology to the symbolism of Kish Flood IV. At this point, I would remind the reader that Kish Flood IV at c. 2500 B.C. on the Hebrew chronology of the Old Testament, is *the only flood* that is in the right general date range to be the flood isolated in Scripture for us to study with respect to relevant typology for the earlier Noah's Flood. It is therefore meet and right that we consider this matter in some greater detail.

²³² E.g., Samuel Noah Kramer has written a number of works omitting reference to this important issue for instance *History Begins at Sumer: Thirty-Nine Firsts in Recorded History*, Pennsylvania University, USA, 3rd edition, 1988.

Let me clearly say that the matters I have isolated in the above Part 2, Chapter 18, sections a & b for the Kish Flood of c. 2,500 B.C., are in my opinion sufficient to demonstrate the propriety of its selection on the *prima facie* Biblical chronologies as Noah's Flood, and thus contextually a symbolic type pointing back to the earlier Noah's Flood. Thus I consider the case is conclusively made out for this element of my Out-of-Eden Persian Gulf model. But there is *a further matter on the Kish Flood's symbolism* to be considered. However, it should be stressed at the outset, that whatever one thinks of this further matter does not impact on the basic appropriateness of Kish Flood IV as the selected symbolic type for the much earlier actual Flood of Noah in the Persian Gulf at c. 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of c. 35,000 B.C. . It is an example of one of the problems of archaeology i.e., interpretation, "What does it mean?"

It must be clearly understood that the dating of relevant matters for this further matter in the archaeological layers at Tell Ingharra, Kish, is *in dubio* (Latin, 'in doubt'), and *the reader should be also warned that we are now about to discuss a most dark and gruesome matter*, to wit, the vile and abominable crime of murder in the form of ritualistic heathen self-murder. Even when detached from heathen ritualism, which obviously acts to make it even more horrendous, suicide is so dark and shocking a crime, that the rubric at the start of *The Order for the Burial of the Dead* in the Anglican *Book of Common Prayer (1662)* says, "Here is to be noted, that the Office ensuing is not to be used for any that ... have laid violent hands upon themselves." That is because murder is a deadly sin, wherefore the holy Apostle St. Paul saith, "Now the works of the flesh are manifest," "murders," "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19,21). And the holy Apostle St. John saith, "Cain, who was of that wicked one, ... slew his brother ...: and ye know that no murderer hath eternal life abiding in him" (I John 3:12,15). For one of the sins that marked out antediluvian times was that "the earth was filled with violence" (Gen. 6:11), with documentation of how the murder of Abel by Cain (Gen. 4:8) escalated over time so that the bigamist, evil "Lamech said unto his wives, Adah and Zillah, Hear my voice ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain be avenged sevenfold, truly Lamech seventy and sevenfold" (Gen. 4:23,24). And that murder was a serious crime by the time "God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:13); is clearly seen in the post-flood solution imposed by God, which was to make murder a capital crime (Gen. 9:6; Rev. 13:10). And that Christian men might remember how dark and dreadful a deed murder is, in the 1662 Anglican *Book of Common Prayer*, The Ten Commandments of Exodus 20 are included in *The Short Catechism*; and they are also recited at *The Communion Service*, so that the "Minister" says e.g., "Thou shalt do no murder," and the "people" respond in the prayer, "Lord, have mercy upon us, and incline our hearts to keep this law."

Nevertheless, the fact that we are considering the propriety of the symbolism of the Kish Flood as providing typology for the earlier Noah's Flood, and the fact that "violence" (Gen. 6:11,13) in the form of murder (Gen. 4:8,23,24; 9:6) was an element of

the wickedness of antediluvian times, means that we must now consider the issue of whether or not heathen ritualistic murder was occurring at Kish in the period just before the Kish Flood IV of c. 2,500 B.C., and if so, if it then ceased at Kish after the Flood of c. 2,500 B.C. .

Alberto Green documents the fact that heathen ritualistic murder was part of the wider Sumerian culture of Ur. But let us first consider some matters of terminology raised by Green. He says of “the ‘Royal tombs’ at Ur,” that any claim “that there were divine kings implies a view of the after-life which the Sumerians did not have at this time, and which is not supported by evidence ...²³³.” While I would agree with him that there is nothing to suggest they were considered to be “divine” or gods, I would also consider that Green also has too limited a view of the concept of “royalty.” While it is true that these are *Master-Servant Tombs*, the concept of royalty need not be limited to a monarch and his immediate royal family, but can have a wider sense of aristocracy, as found in the Greek word *basileus*. Thus when we read that “Jesus Christ” “hath made us” believers “kings (Greek *basileus*) and priests unto God” (Rev. 1:6), the meaning is not that we each are a king in the sense of being a Head of State, but rather we are “kings” in the sense of being “aristocracy” i.e., depending on context, “king (Greek *basileus*)” can mean a singular Head of State as ruler, or a plurality of rulers, or the plurality of the aristocracy. Hence in the Sumerian context, given that those who were masters in these master-servant relationships were evidently part of a some kind of ruling aristocracy, they may be referred to in such royal terms, and so the Sumerian *Master-Servant Tombs* may be called, *The Royal Tombs of Ur*. Thus e.g., the *Encyclopedia Britannica* (1999) refers to Woolley’s “discoveries” of the “royal tombs dating from about 2700 BC” (although I would date this at least 100 years later)²³⁴.

With respect to the terminology of “human sacrifice,” Green says these tombs, “attest ... not to ... ‘human sacrifice’ to a deity, but simply ritual killing, an ancient rite of sending a deceased lord to his grave ... with his ministers ...²³⁵.” To the best of my knowledge, there is no evidence that these heathen ritualistic self-murders included an element of “human sacrifice” to a pagan god, although one might still refer to them as “sacrificial” in the sense of a servant making “a human sacrifice” of his body to his master, as opposed to a pagan god. And indeed, it appears to be in this sense that the *Encyclopedia Britannica* (1999) refers to these heathen ritualistic self-murders at Ur as “the practice of sacrificial burial²³⁶.” On the one hand, I would agree with Green that the

²³³ Green, A.R.W., *The role of human sacrifice in the ancient Near East*, Scholars Press, American Schools of Oriental Research, Missoula, Montana, USA, 1975, pp. 46 & 53.

²³⁴ *Encyclopaedia Britannica CD99, op. cit.*, “Woolley, Sir (Charles) Leonard.”

²³⁵ Green, A.R.W., *op. cit.*, p. 53.

²³⁶ *Encyclopaedia Britannica CD99, op. cit.*, “Woolley, Sir (Charles) Leonard.”

terminology of “human sacrifice” *in most contexts* historically conjures up concepts of a man being sacrificed *in appeasement of* a god. But on the other hand, I would note that *in the context* of the heathen Hindu practice of suttee (see Part 2, chapter 16, section b, *supra* & this chapter 18’s section c, *infra*), this has also been called “self-sacrifice,” and in this context the suicide refers to a human sacrifice *in emulation of* the heathen Hindu goddess, Suttee (or depending on regional dialect, also pronounced as Sati), the wife of the heathen Hindu god, Shiva; but it is nevertheless *not* a self-sacrifice *to* the heathen goddess Suttee (also known as Kali *et al*) or any other heathen god. Thus for the suicides at Ur and Kish, I shall on some occasions use such terminology as “heathen ritualistic self-murder;” and on other occasions, on the basis that they were a heathen self-sacrifice in the same way that suttee is a heathen self-sacrifice, I shall also use such terminology as “human sacrifice” or “human self-sacrifice.”

Green thus refers to “the sensational discoveries” of Leonard “Woolley in the ‘Royal Tombs’ at Ur.” Here sixteen graves were discovered in the Ur cemetery, in which each burial was accompanied by between about one to six dozen others who had died in acts of heathen ritualistic self-murder. In addition to these suicide skeletons of human self-sacrifice, there were e.g., chariots, ox drawn wooden wagons, seals, musical instruments, and other artifacts. There is no evidence from the available data that these heathen ritualistic self-murders included an element of “human sacrifice” *to* a pagan god. Rather, these Sumerian Royal Tombs at Ur indicate that the motive for such heathen human self-sacrifice was the belief that when a master or lord died, if his servants engaged in heathen ritualistic self-murder, then by means of such human sacrifice they would be able to accompany him into the next life as his entourage of servants. (This type of practice of heathen ritualistic self-murder has also been found more widely, for instance, Egypt.) This practice of heathen human sacrifice at Ur has been variously dated by different writers at dates between *c.* 2700-2400 B.C. in Early Dynastic III²³⁷; and given that my dates would be about 100 years lower than this, I would *prima facie* allow for it in a range of *c.* 2600-2300 B.C. . On the one hand, if Watelin’s interpretation of human sacrifice in connection with the Kish Flood IV at *c.* 2500 B.C. is accepted, *infra*, then this would also act to date similar practices at Ur to about the same time. But on the other hand, if Watelin overstated the Kish Flood’s impact on wider Sumerian society, then one could not use what happened at Kish to refine the dates for what happened at Ur, since it would mean that while the Kish Flood IV terminated such practices of human self-sacrifice at Kish, it may or may not have also terminated them at Ur. But either way, the basic symbolism as it relates to Kish would still be significant in terms of Noah’s Flood typology of “violence” (Gen. 6:11,13) and connected murder (Gen. 4:8,23,24; 9:6). Therefore, irrespective of dating disputes for the Royal Tombs of Ur, Woolley’s work at Ur clearly shows similar practices of heathen ritualistic self-murder were occurring at *approximately the same historical time elsewhere in a Sumerian culture* as they were at Kish.

²³⁷ Green, A.R.W., *op. cit.*, pp. 46,53,237 (*c.* 2600-2300 B.C.); & *Encyclopaedia Britannica CD99, op. cit.*, “Woolley, Sir (Charles) Leonard” (from *c.* 2700 B.C.)



From the death pits of the Royal Tombs of Ur, this Sumerian silver lyre shews how those involved in the shocking heathen ritualistic self-murders at Ur included musicians in the master's entourage. British Museum, London, UK, Dec. 2005.

How did they die? Some consider they drank poison. In Leonard Woolley's 1922-1934 excavation he found "the death pits of Ur." Outside of the burial brick vault, the master's servants of e.g., courtiers, musicians, bullock-drivers, and others, went down into the death pit, and Woolley found a bowl and cups that he considered they probably drank poison from, and then died. Woolley's theory of drinking poison is certainly one possibility. It is a commonly accepted possibility, and may well be correct²³⁸, although it may also be incorrect. On the presently available data it is still a speculative possibility and so we cannot be sure about the matter. Thus one might speculate that they were killed in some other way. E.g., it is also possible to conjecture that they were subjected to a long and slow death of starvation. Or one might conjecture that in the area of the death pits, they first ritualistically slashed their wrists with a copper dagger, such as the one shown among the Kish artifacts from below the Kish Flood of c. 2,500 B.C., *supra*, and then walked into the brick vault to die. The reality is that we simply do not know. But however they died, the evidence points to the conclusion that it was some form of voluntary suicide, i.e., a heathen ritualistic self-murder in which the servants thereby intended to accompany their deceased master into the next life as part of his entourage.

Against this back-drop of clearly demonstrated heathen ritualistic self-murder in the Sumerian City of Ur *at approximately the same historical time* within a dating error bar of up to about 300 years, the presence of heathen ritualistic self-murder in the Sumerian City of Kish was clearly not unique to Kish, *although for the purposes of using the Kish Flood IV as typology for Noah's Flood it is clearly the IMPORTANT one.*

But let us now consider some matters of terminology raised by Moorey. He says he has, "used the term cart to describe the vehicle in these burials" "at Kish," "rather than the more usual chariot, since in common English usage this denotes a vehicle, normally

²³⁸ Down, D., "Ur of the Chaldees," *Digging Up The Past* (video), Adventist Media Centre Production, Sydney, Australia, 1987. David Down here treats Woolley's theory of drinking poison as a settled fact.

light, primarily for hunting and fighting. Such connotations may be misleading in this context,” and so he says he prefers to refer to “cart-burials²³⁹.” In the *Concise Oxford Dictionary* third edition of 1934, which is the year of publication of Watelin & Langdon’s *Excavations at Kish* (1934), a “chariot” may refer to a “vehicle” that is “Stately” or “triumphal;” or to a “car used in ancient fighting and racing;” or in the 18th century, to a “four-wheeled carriage with back seats only.” Or in the *Webster’s Dictionary* (USA), a “chariot” means either, “a light carriage with four wheels, used for pleasure or on some state occasions,” or “a two-wheeled cart, used formerly in war, racing, parades, etc., drawn by horses.” Or in the *Macquarie Dictionary* (Australia), a “chariot” can mean either, “any more or less stately carriage,” or “a two-wheeled vehicle used by the ancients in war, racing, processions, etc. .” We cannot doubt that the vehicles at Sumerian Kish met the requirement of being in some sense “stately” (Oxford & Macquarie Dictionaries), since they are identifiable as military chariots through reference to a similar depiction on the Royal Standard of Ur in Sumeria at a roughly contemporary historical time, *infra*. And given that Watelin & Langdon’s *Excavations at Kish* (1934) refers to both “four wheeled” and “two wheeled chariots²⁴⁰,” they would meet the requirement of being either “a light carriage with four wheels, used ... on some state occasions” when e.g., the State artwork of the Royal Standard of Ur was displayed, or “a two-wheeled cart” (although not necessarily “drawn by horses,” *infra*) (Webster’s Dictionary). While comparison of these three dictionaries of the English language from the UK, USA, and Australia, reveal some level of diversity, they show that in broad terms what Watelin *et al* call the “chariots” of Ur and Kish are reasonably so named.

The type of sentiment that Moorey here exhibits reminds me of the people who in the professed name of “common English usage” “as she’s spoken,” greatly debase the English language and drag people down from the standard of the *King James Version* of 1611 to some gutter-snipe translation like e.g., the *Today’s English Version* or so many other of these so called “modern Bible translations.” By contrast, as an Evangelical Protestant, I take the view that by the grace of God we should preach the gospel of repentance and saving faith in Jesus Christ as Lord and Saviour who died for our sins at Calvary and rose again the third day, that people might be converted by the power of the Holy Ghost, and by the grace of God we should then seek to *drag them up* to a better standard seen in e.g., the dignity of a “Sunday best” dress standard and traditional 1662 *Book of Common Prayer* using Low Church Anglican Church. But such higher standards are opposed by the low dress standards of the jeans wearing, “discotheque” looking, “hall” of so called “seeker friendly” churches, where e.g., one may see males with long hair and females with short hair (I Cor. 11:6,14,15), possibly with bodies tattooed in celebration of “worldly lusts” (Lev. 19:28; Titus 2:12), and with a male long-haired git strutting an electric guitar and a long-lanky bearded git beating a bongo-drum. Such so called “seeker friendly” churches are “seeker friendly” to sin, the world, and the Devil, and thus those wanting to so called “get churched;” rather than to those seeking to “repent” of their sins as found chiefly in the Ten Commandments, and with saving faith

²³⁹ Moorey’s *Kish Excavations 1923-1933*, *op. cit.*, p. 104.

²⁴⁰ Watelin & Langdon’s *Excavations at Kish* (1934), e.g., p. 33.

in Jesus Christ as the only begotten Son of God, “be born again” (Mark 1:15; 10:19; John 3:7,16; Acts 2:38; Rom. 1:17; 7:7; 13:9).

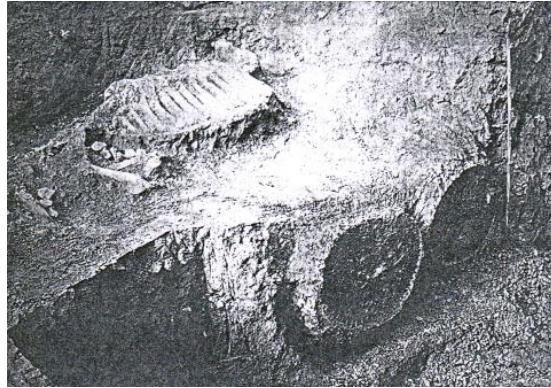
And likewise we should *drag them up* to a better English standard as found in the *Authorized Version* of 1611, rather than *get down in the gutter with them* in something like the *New International Version* or *English Standard Version* or *Today’s English Version* etc. . People like Moorey think that they “are very smart” when they “have a great brain wave” to stop using words like “chariot” on the basis that the masses (who probably would never even read something like Moorey’s *Kish Excavations 1923-1933* in a thousand years anyway,) should not be *dragged up* to the King James Version higher type of English standard, but rather, *allowed to sink down to* the *New International Version* or *Today’s English Version* lower type of English standard. Though people like Moorey think that they “are very smart” on this type of issue, personally, I think they “are a real pain.” On the one hand, I do not think one should follow e.g., the *New English Bible* or certain parts of the Douay-Rheims Version in seeking to deliberately locate abstruse words, and I do consider AV Churches should provide for people to take or buy from them things like David Daniels’ “The King James Companion: Over 500 ... Words Defined: If you have a King James Bible, this books needs to be inside it²⁴¹.” But on the other hand, I think we should seek to ennoble and not debase people, and Moorey’s sentiment of “what do the ignorant say, let’s get everyone down to their base level,” is not a sentiment with which I have any sympathy. Therefore *suffice to say*, I shall retain the usage of “chariots” found in Watelin *et al* for these vehicles at Ur and Kish.

Let us first consider the relevant claims in Watelin’s & Langdon’s *Excavations at Kish* (1934), and then we shall look at critically evaluating them in the wake of criticisms to the effect that these claims of “human sacrifices” are inaccurate, at least in the form put in Watelin & Langdon’s work. Watelin distinguishes between two types of “method of burial” which he dates in the Y level immediately below the Flood Stratum of Kish Flood IV. Firstly, those he *does not* associate with “human sacrifices” in the level “Y cemetery” “at Kish.” Watelin says of these, “The hands placed near the heads grasp a cup from which the dead where supposed to drink. [Cf. Woolley’s view of heathen ritualistic suicide at Ur from a poison cup, *supra*.] All around the body, without any consistent order, lay the personal belonging of the dead, weapons, jars, ornaments. ... The objects most dear to them were wrapped inside the mats The position of the body was the natural one of a person in sleep. The rituals which attend the burial reveal a belief in the future life, and that the person might not suffer in the after life they equipped his body with all the objects which might alleviate his existence in the ‘land of no return’ Existence in the life beyond was conceived in material terms, largely, and they provide the body with the objects familiar to the period, particularly copper objects” Secondly, those that Watelin *does* associate with “human sacrifices.” Thus he says, “I come now to the human sacrifices which undoubtedly existed at Kish and Ur. They resulted from the belief in the necessities of life in the after world corresponding to

²⁴¹ Daniels, D.W., *The King James Bible Companion*, Chick Publications, P.O. Box 3500, Ontario, California, USA, 1999 (ISBN no: 0-758904-00-2,) website: www.chick.com .

those which the individual had ... on earth. In case of a great person he possessed not only his personal furniture but servants, chariots and teams. He must preserve the dignity of his position in the next world. Human sacrifice was not a necessary liturgical rite but the continuance of a dignity; only the beings which the person had in his service, servants and soldiers, dancers, musicians, accompanied him in death Apparently most of the tombs contained but one skeleton. Few contained several skeletons and these belonged surely to princes who alone had servants and driving animals. Here alone are encountered chariots and abundance of copper I observed no burial equipment near the bodies of servants sacrificed with their masters ... ²⁴².”

Below is a picture of the chariot referred to, though not shown as a picture, in *Halley's Bible Handbook* (1965), *supra*, when in discussing “The Flood Deposit at Kish,” he says, “Underneath it ... among the relics found was a four-wheeled chariot, the wheels made of wood and copper nails, with the skeletons of the animals that drew it ... ²⁴³.”



The Chariot of Terrors and human sacrifice in *The Cemetery of Horrors*. Watelin & Langdon's *Excavations at Kish* (1934) Plate XXIII showing: “Two wheels of the four wheeled chariot – Skeleton of an animal seen above.”

In a section entitled, “Chariots,” Watelin further says, “Three of the tombs contained chariots. Pl[ate] XXIII,” *supra*. “This one lay five meters [or c. 16½ feet] below plain level. It lay on a pavement made of baked plano-convex bricks The platform of the chariot, supported on the two axles had been placed on a pile of bricks beneath it. Toward the front on each side of the pole there were two pairs of skeletons of equines with their leather harnesses, and about it, ... lay at least five human skeletons.”

²⁴² Watelin & Langdon's *Excavations at Kish* (1934), pp. 18-20 (emphasis mine).

²⁴³ Halley, H.H., *Halley's Bible Handbook* (1965), *op. cit.*, p. 78.

Since the skeletons of the equines lay on a higher level than the chariot, I suppose that the chariot was first installed with the brick support” (because the “tomb was constructed so as to permit the chariot to descend to the bottom on an inclined plane;” and so “the animals lie on this incline and consequently at a higher level than the chariots;”), “the humans sacrificed were then laid with the dead man beside it, and then the four equines were slaughtered The platform of the chariot was made of wood, 45 cm [45 centimetres = c. 17¾ inches], terminating at the rear in a second small platform surrounded under the back end by a copper band The wheels fitted on to the ends of the axles have a diameter of 50 cm [50 centimetres = c. 19⅓ inches]. The axles are 90 cm [or c. 35½ inches] long and have a diameter of 8 cm [or c. 3⅓ inches]. The wheels were kept in position by wooden pegs The circumferences of the wheels have rows of copper pins [also referred to as ‘copper nails’ by Halley, *supra*, and by Watelin, *infra*] five millimeters [or c. ⅓ inch] apart, driven into” a circular rim covering on the wheel possibly made from “leather” or some other substance, “which protected the wooden wheels. “The copper nails of” the wheels, *supra*, “are 4 cm [or c. 1⅓ inches] long and 2 cm [or c. ⅔ inch] thick at the head. They are driven into the wood obliquely and there are about 55 on the circumference, 1.52 metre [or c. 5 feet] in length²⁴⁴.”

Though “the details of the front part of the chariot” are “obscure” due to its deteriorated condition. However, “to explain it ... the following sources supply information; a cylinder seal and an inlay fragment excavated at Kish (1929) ..., a model clay chariot from Kish, ... and the mosaic standard from Ur. The Kish seal and the Ur standard have the same figuration for the fronts of the four wheel chariots, but the two wheel chariot has the front or splash-board more inclined toward the pole. ... The Ur standard shews that the four wheeled chariot was employed in war and the extremely tall splash-board served as a means of protection. Two wheeled chariots were used as ordinary means of traffic, and could turn more easily in the streets.” “The animals” found on some of the chariots were “equines, ... the wild ass or the horse²⁴⁵.”

²⁴⁴ Watelin & Langdon’s *Excavations at Kish* (1934), pp. 30-31,33 (emphasis mine).

²⁴⁵ *Ibid.*, pp. 31-33 (emphasis mine).



Picture taken by Gavin of the Royal Standard of Ur, found in one of the graves of Ur, mid 3rd millennia B.C., British Museum, London, Dec. 2005. A depiction on this Royal Standard of Sumerian Ur helps us understand that the style of the four-wheeled chariot at Sumerian Kish from this same era was a military chariot.

Hence Green refers to the fact that over two hundred tombs were excavated at Kish, each only large enough to contain one body, as well as the three larger tombs with chariots, and “harnessed to each chariot were two animals In each case the remains of five human beings were discovered with the chariots, one before the animals, as if leading them, and two on either side. They were all furnished with weapons. ... The consensus of those who have studied the human remains ... is that the context is military and all the individuals were buried simultaneously ...; the remains therefore involved some killing as a ritual act ...²⁴⁶.” This finding of weapons and military context is thus partly built up with reference to the similarity of the Kish chariots to those on Royal Standard of Ur, which on the side shown in the photo *supra*, depicts an army on the march to battle, and on the other side depicts a parade of the war booty and associated battle victory celebratory feast.

Further commenting on the relevant matters itemized by Watelin, *supra*, Langdon says, “The chronological problem and the nature of the interruption in the civilisation produced by the great inundation can be illustrated by the few tablets found below the flood stratum. The best evidence, ... is provided by the seals ...; among these tablets the large almost square type of tablet with rounded corners,” is “characteristic of the period immediately before Sargon, found also in the Red Stratum” above the Kish Flood IV

²⁴⁶ Green, A.R.W., *op. cit.*, pp. 53-54 (emphasis mine).

level; and “the shapes are entirely different from those ... of all the tablets found just below flood level²⁴⁷.”

Watelin says (in a quote some of which has already been considered, *supra*), “In my opinion the Flood Stratum has little to do with a change of civilisation. It is a purely local phenomenon and in itself could have effected no break in the continuity of the culture That it is Sumerian ... there can be no doubt at all. Above the Flood Stratum ... the same language and same epigraphy (in a more advanced stage) will reappear again Here I emphasize ... the fact that the flood layer marks a complete separation between the types ... left behind, the industries of the potter, founder, sculptor, etc., and the type of industries which will be found above it I do not mean ... there is a complete break in the continuity of the culture, and that the site was reoccupied by another culture; for the material found below and above reveal a continuous Sumerian civilisation. ... I only emphasize the effects upon the culture above the Flood Stratum. The best proof of this fact is the change in funeral rites, which must be due to the promulgation of a new religious and social law which affected the entire land of Sumer from Kish to Ur. ... When the civil and religious classes returned to Kish they possessed the new stage of culture represented in the archaeology above the sterile layer²⁴⁸.” For in the “burials” of “cemetery A” which were made in “the Red Stratum” after Kish Flood IV, “The burial customs shew that human sacrifice had been abandoned; the graves have now always *one* skeleton and are never placed in tombs enclosing their bodies ...²⁴⁹.”

Therefore, for our immediate purposes of human self-sacrificial murder at Kish, contextually the relevant findings of Langdon & Watelin as stated mainly by Watelin in *Excavations at Kish* (1934), which we shall further consider, may be summarized as follows. That “human sacrifices ... undoubtedly existed at Kish and Ur²⁵⁰.” At Kish, *before* Kish Flood IV, these are e.g., seen in “at least five human skeletons” found at “the four wheeled chariot,” *supra*, where “the humans sacrificed were ... laid with the dead man ..., and then the four equines were slaughtered²⁵¹.” Those who were so sacrificed were the “servants” of a “great person,” and as with the “human sacrifices” at “Ur,” those at “Kish” are never said by Watelin & Langdon to be sacrificed *to a pagan god*, but simply said to be “human sacrifices.” And the only motive he ever gives for them is that the “great person” might have his “servants, chariots,” etc. brought over with him to “the next world” i.e., “they result from the belief in the necessities of life in the after world

²⁴⁷ Watelin & Langdon’s *Excavations at Kish* (1934), pp. 35,36 (emphasis mine).

²⁴⁸ *Ibid.*, pp. 38,39,41,42 (emphasis mine).

²⁴⁹ *Ibid.*, pp. 49-50 (emphasis mine).

²⁵⁰ *Ibid.*, p. 19.

²⁵¹ *Ibid.*, p. 30.

corresponding to those which the individual had ... on earth.” Thus Watelin specifically says, “Human sacrifice was not a necessary liturgical rite but the continuance of a dignity,” and in furtherance of this master-servant relationship nexus he refers to “the bodies of servants sacrificed with their masters²⁵².” However, he no-where clearly states *who did the killing* i.e., he does not specifically confirm or deny that the evidence of Sumerian heathen cultural practice indicates that these were human self-sacrifices; although he *makes an inference* to this effect when he says, “The hands placed near the heads grasp a cup from which the dead were supposed to drink²⁵³,” *supra*, since this looks to be echoing Woolley’s view of heathen ritualistic suicide at Ur from a poison cup, *supra*. But this is *an inference* based on *Watelin’s interpretation* of “the hands,” *in the context of Woolley’s theory on Ur*, and Watelin never says this plainly. Though this practice of “human sacrifice” existed *before* Kish Flood IV as seen in e.g., the “chariot burials²⁵⁴,” it ended *after* Kish Flood IV. Thus after a period of Watelin thought of as no activity (although as previously stated there was some low level activity in this area at Kish), inside the same basic “Sumerian” “culture;” so that “there is no need to assume a racial change caused by this historical deluge” i.e., to a non-Sumerian race and culture²⁵⁵; there was a “new stage of culture” and “change in funeral rites” at Kish since there are no more chariot burials which involve human sacrifices. “The ... change in funeral rites, which must be due to the promulgation of a new religious and social law ... affected the entire land of Sumer from Kish to Ur²⁵⁶” i.e., Kish Flood IV is considered to mark not only the termination of human sacrifice at Kish, but also at Ur (although whether or not this synchronization of events at Kish and Ur is correct is uncertain, *supra*). And in the “burials” made after Kish Flood IV, “The burial customs shew that human sacrifice had been abandoned²⁵⁷.”

There is a general recognition that the practice of heathen ritualistic self-murder existed at Kish and Ur, even though some are averse to Watelin’s terminology of “human sacrifice,” although I consider the usage of the terminology of “human self-sacrifice” for the heathen Hindu practice of suttee reflects the propriety of such terminology, *supra* & *infra*. However, to the extent that Watelin no-where specifically states *who did the killing* i.e., he does not specifically confirm or deny that the evidence of Sumerian heathen cultural practice from Ur indicates that these were human self-sacrificial murders, I consider that he may be fairly criticized for leaving his terminology of “human sacrifice” too open-ended, since it might be misconstrued to mean that form of human

²⁵² *Ibid.*, pp. 18-20.

²⁵³ *Ibid.*, p. 18 (emphasis mine).

²⁵⁴ *Ibid.*, pp. 18 & 19.

²⁵⁵ *Ibid.*, pp. 41 & 43.

²⁵⁶ *Ibid.*, p. 42.

²⁵⁷ *Ibid.*, p. 49.

sacrifice made *in appeasement to a god*, and / or *made on an unwilling victim*. I thus have a qualified sympathy with the concerns of Green, *supra*. The work of Sir Leonard Woolley at Ur which Watelin clearly relies on to better understand the wider Sumerian culture into which the Kish human sacrifices fit, clearly supported the recognition that these were acts of human self-sacrifice, and so Watelin should have plainly stated that on the available evidence these were acts of heathen ritualistic self-murder, and thus human self-sacrifice in the desire for a servant to join his master in death, as opposed to human sacrifice in appeasement of a god and / or of the type made on an unwilling victim. Of course, Watelin's lack of qualification may well reflect his own uncertainties as to the nature of the human sacrifices at Kish, which he may have thus deliberately wanted to leave as an open question.

There is also a general agreement that the heathen ritualistic self-murders at Kish and Ur occurred at approximately the same historical time i.e., within a period of about 300 years of each other, sometime between *c.* 2700-2400 B.C. in Early Dynastic III. However, the two big points of contention between those following Watelin & Langdon's view, and others, is firstly, *when* did these heathen ritualistic self-murders occur at Kish, was it *before* or *after* Kish Flood IV; and secondly, *when* did these heathen ritualistic self-murders occur at Kish relative to when they occurred at Ur?²⁵⁸ Moorey says, of the "cart" (Moorey) or "chariot" (Watelin) burials in the "graves," that "it is now impossible either to establish the level from which each was dug, or their exact relation to one another and to excavated structures." And he considers, "In every case in the Y sounding the cart-burials were so ill-recorded as to remain forever matter[s] for debate." "It is not entirely clear from the available records whether the area had ceased to be inhabited when the burials were made or whether, as Watelin himself believed, they were cut down below the floors of occupied houses. Study of their pottery, in relation to that from the houses, generally suggests that the former was more often the case. It is probable that the children's burials alone were made in occupied houses. The cart-burials, and the private graves most nearly associated with them were certainly cut down into an area no longer inhabited, some time after the major flood that formed the ... Flood Stratum. Such was contemporary practice at Ur, though ... at Fara, ... Khafajah and ... Abu Salabikh there is ... evidence for burial under the floors of private houses²⁵⁹."

In reaching his preferred conclusion that the chariot or "cart-burials" were *after* Kish Flood IV, Moorey says, "stratigraphical evidence for the date of the cart-burial is absent." However, he thinks "two observations" support his conclusion. Firstly, "the shafts of comparable graves at Ur were cut ten metres [or *c.* 33⁴/₅th feet] or more down;" and secondly, "The carts at Kish lay between one and two and half metres [or *c.* 3¹/₄ to 8⁴/₅th feet] below the 'Flood Stratum; a depth barely sufficient to cover the vehicles and allowing no room for ramps. It is reasonable to suppose that they were originally cut

²⁵⁸ See e.g., Green, A.R.W., *op. cit.*, p. 54.

²⁵⁹ Moorey's *Kish Excavations 1923-1933*, *op. cit.*, pp. 103-104 (emphasis mine).

from above the 'Flood Stratum' ...²⁶⁰.” Thus in commenting on this, Gibson says, “Watelin assumed that the graves of the Y cemetery, including the chariot burials, were sunk from below the Flood Level [of Kish Flood IV]. Moorey has observed that such a point of origin for the chariot burials would allow very little space above the tops of the tombs, which were vaulted structures of plano-convex mud brick. It is my assumption that the chariot burials and many of the private graves found in the house levels were sunk from above the Flood Level, in the meter [1 metre = $c. 3^3/10^{\text{th}}$ feet] of debris between the Flood Level and the Red Stratum. Thus, there would be from three to six m[etres or $c. 9^4/5^{\text{th}}$ and $19^7/10^{\text{th}}$ feet] depth for the construction of the shafts ...²⁶¹.”

The issue of where these Kish heathen ritualistic self-murders occurred in time relative to those at Ur is a matter I shall not now enter into, since *for my immediate purposes* of any possible typological symbolism of these human self-sacrifices in relation to the “violence” (Gen. 6:11,13) in the form of murder (Gen. 4:8,23,24; 9:6) of antediluvian times, the “make or break issue” for such symbolism pointing back to Noah’s Flood in the Persian Gulf region $c. 35,000$ B.C., is whether these human sacrifices at Kish occurred *before* or *after* Kish Flood IV of $c. 2,500$ B.C. .

I do not think that Moorey’s “two observations” are the crushing arguments that Gibson seems to think they are when he concludes that these ritualistic self-murders occurred *after* Kish Flood IV. Moorey’s first observation, to wit, the fact that those at “Ur were cut ten metres or more down;” should be more widely contextualized by the fact that this is part of *a number of stylistic differences* between “the death pits of Ur” and the chariot-burials of Kish. This is seen in e.g., the fact that if they are dated to *after* Kish Flood IV, then their depth varies to between 3-6 metres (or $c. 9^4/5^{\text{th}}$ and $19^7/10^{\text{th}}$ feet) at Kish, as compared to 10 metres (or $c. 33^4/5^{\text{th}}$ feet) at Ur. Hence at Kish they are clearly following a different burial practice with respect to depth than at Ur, and it is very arbitrary to stipulate it must be a difference of no more than 7 metres as required if they are *after* Kish Flood IV (the maximum difference between Ur’s 10 metres and Kish’s 3 metres), as opposed to a difference of 9 metres if they are *before* Kish Flood IV (the maximum difference between Ur’s 10 metres and Kish’s 1 metre). Thus in my opinion there is no compelling reason to rule out the possibility that a relatively shallow grave of 1 metre (or $c. 3^3/10^{\text{th}}$ feet) could not have sometimes been dug at Kish; although nor is there any compelling reason to consider that this was in fact done. *Thus I think the archaeological evidence at this point could be interpreted in harmony with either the view that the human sacrifice chariot burials were BEFORE or AFTER Kish Flood IV.*

Moorey’s second observation, namely, “The carts at Kish lay between one and two and half metres [or $c. 3^1/4$ to $8^4/5^{\text{th}}$ feet] below the ‘Flood Stratum;’ a depth barely sufficient to cover the vehicles and allowing no room for ramps,” is once again not conclusive. Moorey claims that even at the higher level of 2 metres or $8^4/5^{\text{th}}$ feet this is not deep enough, although this would be more than the traditional “six foot under”

²⁶⁰ *Ibid.*, p. 104 (emphasis mine).

²⁶¹ Gibson, M., *The City & Area of Kish* (1972), *op. cit.*, p. 84 (emphasis mine).

burials of contemporary times. Moreover, military burials are sometimes made in shallow graves due to time necessity, and given that there is a general agreement that these were military burials, the ones at 1 metre or *c.* 3¹/₄ feet might have been deliberately so done in some kind of remembrance of military “shallow graves” of that era, *although this is highly speculative and may be wrong.* But in the final analysis, it is *a human discretion* to regard something as “a shallow grave” or “a sufficiently deep grave,” and if these people were happy with chariot burials at *c.* 1-2.5 metres or *c.* 3¹/₄ to 8⁴/₅th feet, then it is not really possible to ignore this reality on the basis that one thinks this is not deep enough. Moorey’s associated point about “allowing no room for ramps” is not necessarily correct, since we do not know what size ramps were used, and exactly how the chariots were placed in the graves. Therefore I do not find any compelling reason to reject the model which considers that these were cut from below the Kish Flood IV level, but nor do I find any compelling reason to reject the model that considers that these were cut from above the Kish Flood IV level. Hence when Moorey says, “It is reasonable to suppose that they were originally cut from above the ‘Flood Stratum’,” I would agree with him, but *not* to the exclusion of also saying in harmony with Watelin’s model that, “It is reasonable to suppose that they were originally cut from below the ‘Flood Stratum’.” *Thus once again, I think the archaeological evidence at this point could be interpreted in harmony with either the view that the human sacrifice chariot burials were BEFORE or AFTER Kish Flood IV.*

Therefore *on the archaeological evidence* presently available to me, I do not consider it is unreasonable to follow either Watelin & Langdon’s model which sees the chariot burial human sacrifices at Kish as occurring *before* Kish Flood IV, or Moorey & Gibson’s model which sees the chariot burial heathen ritualistic self-murders at Kish as occurring *after* Kish Flood IV. Hence I consider that on the archaeological evidence it is presently an open question as to whether these human self-sacrifices occurred *before* or *after* the Kish Flood IV of *c.* 2500 B.C. . Indeed, it would also be possible to argue that the deeper chariot burials were from *before* Kish Flood IV, and the shallower burials were from *after* Kish Flood IV, although at least to date, to the best of my knowledge, no-one has so argued for this. To the question, “Why has no-body argued for chariot burials both *before* and *after* Kish Flood IV?”, the answer appears to be two-fold, namely, that they belong to the same general cultural era at Kish, and there was a change of culture before and after Kish Flood IV. It seems to me that at this point we also find a reason as to why Watelin & Langdon’s model has an advantage, namely, *it can offer an explanation for the change in culture away from human sacrifice*, to wit, Kish Flood IV had a cultural impact. While I do not regard this as a conclusive argument in favour of Watelin & Langdon’s model of the human sacrifices at Kish as occurring *before* Kish Flood IV, i.e., there may have been another reason after Kish Flood IV that we simply do not know about, I consider that it makes it a slightly better model with respect to *all the known facts* than Moorey & Gibson’s model of the human sacrifices at Kish occurring *after* Kish Flood IV, and then *disappearing mysteriously and inexplicably.*

Therefore, I consider that this fact that we know that there was a more general cultural change following Kish Flood IV, and that this provides a wider context in which a cultural change away from human self-sacrifice at Kish makes sense inside of, so that *it*

can offer an explanation for the change in culture away from human sacrifice in the cultural impact of Kish Flood IV, and thus account for all the known facts, tips the balance of probabilities *ever so slightly* in favour of Watelin & Langdon's model. Thus I consider Watelin & Langdon's model of the human sacrifices at Kish occurring *before* Kish Flood IV, and then as part of a wider cultural change not being found after Kish Flood IV, to be the better model *on the balance of probabilities*, but certainly *not* beyond a reasonable shadow of a doubt. For in reaching this conclusion, I also recognize that there is *a lack of some clear and definitive evidence* of a type and kind as would make untenable Moorey & Gibson's model of the human sacrifices at Kish occurring *after* Kish Flood IV. E.g., one of the stylistic differences between the death pits of Ur and the chariot-burials of Kish, is that whereas at Ur the human sacrifices are accompanied with cylinder seals which "seem to denote court officials," by contrast, the human sacrifices at Kish contain no such cylinder seals²⁶². Given the differences in shapes of seals before and after Kish Flood IV, *supra*²⁶³, if such seals were present with the chariot burials in the heathen ritualistic self-murders at Kish, then this would constitute such pre-Kish Flood IV or post-Kish Flood IV dating evidence, providing that in each instance they were clearly connected with one of the given chariot burials. Hence I further recognize that this *lack of some clear and definitive evidence* means that others have in the past, and may well continue in the future, to disagree with myself that Watelin & Langdon's model is the better model at this point.

However, given that to my mind the proposition that the human sacrifices at Kish were pre-Kish Flood IV has already been determined on the balance of probabilities, *supra*, a further theological consideration in favour of the proposition that the human sacrifices at Kish may have been pre-Kish Flood IV is found in the fact that there is evidence to indicate that God will only allow a society to engage in human sacrifice for a certain period of time, before he overrules to stop it in some way (e.g., II Kgs 3, *infra*). For instance, we see this in the early 16th century A.D. Spanish advance against the Aztecs of Mexico in the Americas. Therefore, that God would overrule and stop the human sacrifice at Kish in connection with Kish Flood IV and then use Kish Flood IV as a symbol typing his Divine Judgement against the "violence" (Gen. 6:11,13) of murder (Gen. 4:8,23,24; 9:6), *is consistent with the character of God*; although this factor in isolation does not thereby prove for certain that this is how he did end the human sacrifices at Kish. (Of course, this type of theological argument would not be acceptable to the spiritually blind secularists of the formal academic world²⁶⁴.)

²⁶² Moorey's *Kish Excavations 1923-1933*, *op. cit.*, p. 105.

²⁶³ Watelin & Langdon's *Excavations at Kish* (1934), pp. 35,36.

²⁶⁴ We here see the absurdity of abolishing Protestant religious tests at e.g., Oxbridge Colleges in the 19th century. For in the longer term it results in the imposition of a religious test requiring one believes that either God did not act in human history, or we must use "methodological atheism" (or "methodical atheism") i.e., "commit ... to the principle ... 'as if there were no God'" (Richardson, A., *A Dictionary of Christian Theology*, SCM Press, London, UK, 1969 & 1979, p. 213, "Methodical Atheism"); and

In the Book of Joel, the Old Testament prophet, Joel, makes reference to a local plague of insects, saying, “That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten” (Joel 1:4). This is clearly a local plague in the time of ancient Israel. Thus God also says, “And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed” (Joel 2:25,26). Yet it is also clear that this “great army” of insects (Joel 2:25), in some sense acts to type the Final Judgement in the events connected with it when, in the words of Article 8 of the *Apostles’ Creed*, Christ “shall come to judge the quick and the dead.” This is seen in the terminology of “the day of the Lord,” where Joel says, “Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come” (Joel 1:15). For “the day of the Lord cometh,” (Joel 2:1) which e.g., is “a day of darkness and of gloominess” (Joel 2:1,2 cf. vss. 3-11). Hence we further read, “Put ye in the sickle, for the harvest is ripe” (Joel 3:13; cf. Rev. 14:15-20), “Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake ... ” (Joel 3:14,15; cf. Matt. 24:29,30; Rev. 21:1,2). Thus for our immediate purposes, we see how a local judgment of insects on the land of Israel (Joel 1:4; 2:25), acts to type the greater judgement connected with the events of the Second Advent.

While this local judgement in the Book of Joel is an anticipatory type that looks forward to a greater Day of Judgement connected with the Second Coming of Christ, there is no reason why God should not use a memorial type that looks back. Indeed, such symbolism in terms of *looking back in memory* occurs in the memorial of the Lord’s Supper, as seen in the words of institution of the Holy Communion, when “the Lord Jesus” “took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as he drink it, in remembrance of me” (I Cor. 11:23-25). (Although the Communion Service also has a future looking element to it as well, seen in the words, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s

thus a different type of religious test is in time imposed by the secularists. By contrast, I would say that in looking for suitable students for post-graduate work and academic careers, first and foremost one should seek to find a man of spiritual apprehension and religiously conservative Protestant Christian orthodoxy; and *only then* consider who within these parameters possesses other requisite qualities and abilities. (And so I greatly miss the presence at e.g., Oxbridge, of men like William Buckland and Adam Sedgwick.) Those secularists who claim that by contrast their system is somehow “neutral” or “impartial” are either unabashed liars or incompetent fools, and in either instance, they ought to be rejected and in my opinion ejected from e.g., Oxbridge Colleges.

death till he come,” I Cor. 11:26) Therefore with a type pointing back, rather than forward, the Kish Flood could be a local judgement on the people of Kish, which simultaneously acts to typologically point to the much greater judgement of God on the wicked people of antediluvian times who were judged by Noah’s Flood.

And so given that the proposition that the human sacrifices at Kish were pre-Kish Flood IV has already been determined on the balance of probabilities, *supra*, this then has important ramifications for the issue of whether or not one can use heathen ritualistic self-murders at Kish as part of the typology of “violence” (Gen. 6:11,13) in the form of murder (Gen. 4:8,23,24; 9:6) of pre-Kish IV Flood times afore c. 2,500 B.C., as symbolic types of the much earlier antediluvian violence of murder that occurred in Noah’s time afore c. 35,000 B.C. . It seems to me that *on the balance of probabilities* one can say that it *probably* is part of the typology, but that the *absence of clear evidence* such as the presence of the stylistically different pre-Kish Flood IV and post-Kish Flood IV seals, means that the matter is not resolved *beyond a reasonable shadow of a doubt*, and therefore one ought *not to state it as definite typology* in the same way that one can state as definite typology the matters referred to in this chapter 18, sections a & b, *supra*. But with these qualifications, the typology of the Kish Flood of c. 2,500 B.C. as a symbolic type pointing back to Noah’s Flood of c. 35,000 B.C. raises the following chilling questions. How far should one develop this typology? Do the human sacrifices in *The Cemetery of Horrors* at Kish simply indicate that there was one form of murder at Kish which is being used to type the murder of violence in antediluvian times? Or, Is there a frightful and disturbing implication that one of the forms of violence practiced in antediluvian times also involved some form of human sacrifice?

Whatever one thinks of these questions, there are some matters about human sacrifice at Kish in *The Cemetery of Horrors*, that one can state *beyond a reasonable shadow of a doubt*. Firstly, one can state that these chariot burials were examples of human sacrifice, which upon the available evidence were instances of human self-sacrificial murder. And secondly, we cannot doubt that Noah’s Flood teaches us that “violence” (Gen. 6:11,13) in the form of murder (Gen. 4:8,23,24; 9:6) is morally wrong, and that violations of the sixth commandment of the Holy Decalogue, namely, God’s holy law, “Thou shalt not kill” (Exod. 20:13; Matt. 19:18; Rom. 13:9; Jas. 2:11), may properly attract the death penalty (Gen. 9:6; Rom. 13:4; Rev. 13:10; Article 37, Anglican 39 Articles). Therefore the type of shocking and appalling instances of human self-sacrifice evident in the heathen ritualistic self-murders in *The Cemetery of Horrors* at Kish, are to be denounced and condemned irrespective of whether they occurred in time *before* or *after* Kish Flood IV. By God’s common grace, men are capable of thinking about the matter and knowing that there is a Creator God, and that under his moral code murder is wrong (Lev. 18:21,24,25,27,28; Rom. 1:20,32; 2:12,14,15; 13:9). Therefore *there is no excuse* for what happened at Kish in *The Cemetery of Horrors*.

In the Old Testament, child human sacrifice was sometimes associated with, for instance, the worship of Molech (Lev. 18:21; cf. child human sacrifice to the heathen god, Molech, Lev. 20:2-5; I Kgs 11:7; II Kgs 23:10; Jer. 32:35) or Baal (II Kgs 17:16,17; Jer. 19:5). And thus we read of how apostate Israelites, “served” heathen “idols,” “yea,

they sacrificed their sons and their daughters unto devils. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood" (Ps. 106:36-38). It is clear that this is a very defiling sin which makes "the land ... polluted" (Ps. 106:38), as when they were entering the Promised Land, the Children of Israel were told to "utterly destroy" those Canaanites involved in the human sacrifice of "their sons and daughters" (Deut. 12:2,31). Yet during a time of Judah's apostasy, Topheth became a place for such human sacrifices and we are told this was part of the reason "the Lord cast out" "the heathen" (II Kgs 16:1-3; 23:10); and the Old Testament prophet Isaiah says God will burn Topheth with "fire" and "brimstone" (Isa. 30:33). So Topheth - "which is in the valley of ... Hinnom" (Jer. 7:31; 19:6) is a symbol of hell - for Hinnom is Gehenna - a valley on the south-west of Jerusalem and the New Testament sometimes uses the Greek word *geenna*, found as Latin *gehenna* in the Vulgate, for "hell" (e.g., Matt. 10:28; 23:33; Mark 9:43,45,47).

A specific application of this to the destruction of defiled land is found in II Kings 3:6-27. The Israelites are told in "every fenced city" they were to "fell every good tree, and stop all wells of water, and mar every good piece of land with stones" - which they then did (II Kgs 3:19,25). This type of scorched earth policy was unusual since it was generally prohibited (Deut. 20:19,20). But a reason for this emerges in II Kgs 3:26,27 where we learn that "the king of Moab ... took his eldest son ... and offered him for a burnt offering" Thus human sacrifice to the Moabites' heathen god Chemosh was evidently defiling the land, and this seems to have been at least one aspect in the resultant Lord's command to destroy the agricultural land around the fenced cities, for "the blood" of murder "defileth the land," and "ye shall not pollute the land wherein ye are" (Num. 35:33). And those who "sacrificed unto the idols of Canaan," and thereby "sacrificed their sons and their daughters unto devils," "shed innocent blood," "and the land was polluted with blood" (Ps. 106:37,38).

Therefore, while the proposition that the human sacrifices at Kish were pre-Kish Flood IV has already been determined on the balance of probabilities, *supra*, to the extent that it has not been proven beyond a reasonable shadow of doubt, some degree of doubt continues to exist as to whether or not these heathen rituals of murder occurred before or after the Kish Flood IV of *c.* 2500 B.C. . But either way, they remind us of man's debasement and depravity when he moves away from submission to God. By God's common grace, if men spend time thinking about the matter, man is capable of knowing that there is a Creator God and that under his moral code murder is wrong (Lev. 18:21,24,25,27,28; Rom. 1:20,32; 2:12,14,15; 13:9). Thus whether in time they came before or after the Kish Flood of *c.* 2500 B.C., the type of thing we see in the heathen rituals of self-murder at Kish and Ur, remind us of how men become more and more debased when they move further and further away from obedience to God's holy laws, such as the sixth commandment, "Thou shalt not kill" (Exod. 20:13; Matt. 19:18; Rom. 13:9; Jas. 2:11). Yet we see similar issues today under the Type 2 secular state of the post World War Two (1939-1945) era with its misnamed "human rights" agenda promoting a raft of human wrongs, seen in e.g., gratuitous violence in films as "entertainment," the abortion slaughter, suicide in the form of euthanasia, and decriminalization of suicide with an associated attempt to remove from it stigmas of

cowardice and the stigma of such sanctions as the denial of Christian burial to self-murderers.

And we also see this type of thing in Hinduism which is one of the world's two largest heathen religions, in the practice of suttee, in which a heathen widow throws herself on the funeral pyre of her dead husband in an act of heathen ritualistic self-murder. Hence suttee was rightly outlawed under the Protestant Christian British Empire's rule of India²⁶⁵. Under the Western European Empires, in Romanist countries under the Spanish Empire a "convert or get killed" policy meant that when the Spanish Inquisition and Spanish Papists left e.g., South America, all those left in these lands were Roman Catholics. By contrast, the Protestant emphasis on *the individual having saving faith in Christ*, meant that any such Romish like "Inquisition policy" of "convert or die" was *absolutely out of the question*; and so while the white supremacist British Raj protected Protestant Missionaries, fostered Protestant missionary work, and put their protecting arms around any converts to Protestant Christianity; any such *conversions were voluntary*; and most of e.g., the Hindus and Mohammedans never *chose* to convert, so that when the British Raj left, Christians were only a small percentage of the overall population. Nevertheless, the British Raj did believe in stopping practices of heathen human sacrifice, and so at a time when statistical figures indicated there were about 500 to 600 annual instances of such human self-sacrifice in India, they enacted legislation between 1829 and 1861 to try and stop suttee, and by their enlightened Christian example, they sought to discourage this revolting murderous practice.

However, with the religious generator of suttee in heathen Hinduism still firmly in place, this abominable Hindu practice of heathen ritualistic self-murder has sometimes crept back into, and reared its ugly head in, some parts of India; though it still remains at a relatively low level of incidence. Hence following a justifiable outcry after the suttee of Roop Kanwar, the Government of India enacted the Rajasthan Sati [/ Suttee] Prevention Ordinance of 1987 and the Commission of Sati [/ Suttee] (Prevention) Act, 1987 to try and inhibit this evil. But of course, the overpowering effects of the debasing imagery and teachings of heathen Hinduism in connection with the pagan god Sati or Suttee, *infra*, means that there have been continuing instances of such heathen human sacrifice in India.

Hence while suttee is not at present widely practiced in India, the power of the heathen Hindu religion to lead widows into this heathen ritualistic self-murder still remains, and still claims its victims. Thus on four occasions describing the practice of "Suttee" as "self-sacrifice," *Wikipedia* records that during this 21st century, as at 2014 there have been a small number of recorded instances of such ritualistic self-murder in heathen Hindu India. For instance, in 2002, a 65 year old heathen Hindu widow, named Kuttu, committed human self-sacrifice in the form of suttee by sitting on her husband's funeral pyre in Panna District, India. In May 2006, in an unconfirmed report, a 35 year old heathen Hindu widow, named Vidyawati, was said to have committed heathen ritualistic self-murder suttee by jumping on her husband's funeral pyre at Rari-Bujurg Village, in Fatehpur district at Uttar Pradesh in

²⁶⁵ Stephen, J.F., *Liberty, Equality, Fraternity*, 1873, 2nd ed. 1874; Reprint: Cambridge University, UK, 1967, p. 89.

India. In August 2006, a 40 year old heathen Hindu widow, named Janakrani, committed human self-sacrificial murder in the form of suttee by throwing herself on the funeral pyre of her husband, Prem Narayan, in the Sagar District of India. And in October 2008, a 75 year old heathen Hindu widow, named Lalmati Verma, committed heathen ritualistic self-murder suttee by throwing herself on her husband's funeral pyre at Checher in the Kasdol block of Chhattisgarh's Raipur District in India²⁶⁶.

The heathen Hindu practice of heathen ritualistic self-murder known as "suttee," is so named *in emulation of* the heathen Hindu goddess, Suttee / Sati, the wife of the heathen Hindu god, Shiva; but is nevertheless *not* a self-sacrifice *to* the heathen goddess Suttee or any other heathen god. This heathen goddess is known by a number of names, including Kali, and the matter acts to demonstrate the issue of multiple dialects in India e.g., Hindi as opposed to Bengali which has multiple Bengali dialects. Thus in Hindi "Kali" is this heathen goddess, and to it is added "kata" meaning "cut" with reference to the heathen god Vishnu cutting up her body which is then said to have gone to different places, one of which is "Kali-Kata," and in turn "Kali-Kata" is rendered in different Indian dialects as either "Kolkata" or "Calcutta." Notably, this story of the heathen Hindu religion acts to promote the sin of suicide since in it Kali or Suttee commits self-murder by jumping into a fire, and in turn this has acted to encourage certain Hindu widows to jump onto the fire of their husband's funeral pyre. When I was in India, in October 2012, I found that more than 90% of the signs followed the post 2001 preferred spelling of "Kolkata," and less than 10% followed the pre-2001 preferred spelling of Calcutta, a notable example of the latter being the "University of Calcutta" or "Calcutta University." *Wikipedia* claims, "the city's name has always been pronounced 'Kolkata' ... or 'Kolikata'" from the "Bengali," and "the anglicized [*sic.* Anglicized] form 'Calcutta' ... was changed to 'Kolkata'" in "2001" "in order to match Bengali pronunciation²⁶⁷." But I was in India for just over a week, and the entire time I was there I only ever heard the pronunciation "Calcutta," whether in an official venue such as Calcutta Airport, or elsewhere. When I made enquiries about the matter I was told that this related to regional dialect differences among Calcuttans, *supra*. The closest I got to anyone who used the pronunciation "Kolkata," was when I was on what is called and written as "Calcutta Walks;" and my Hindu guide pointed to an illiterate lower class person walking by whom he said would speak a certain Bengali dialect, and said to me that suchlike always have a "Kol" / "Coal" sound in "Kolkata." Thus while the different spellings of "Kolkata" or "Calcutta" give preference to different dialects, and both spellings survive in India (even though since 2001 "Kolkata" has generally been preferred in Indian political policy,) the dialect pronunciations remain distinct in

²⁶⁶ "Sati (practice)," *Wikipedia* ([http://en.wikipedia.org/wiki/Sati_\(practice\)](http://en.wikipedia.org/wiki/Sati_(practice))). Besides these four references to suttee (or sati) as "self-sacrifice" in *Wikipedia*; although this article leaves a lot to be desired in many particulars, note the usage of such terminology in the name of the following BBC article, Doniger, W., "Suttee – Self-sacrifice or murder?," The Official Website of British Broadcasting Corporation History Magazine (<http://www.historyextra.com/oup/suttee-self-sacrifice-or-murder>).

²⁶⁷ "Kolkata," *Wikipedia* (<http://en.wikipedia.org/wiki/Kolkata>).

Calcutta, and certainly the better educated Indian Calcuttans that I spoke to or heard, all used the pronunciation “Calcutta.”

One of the confusing elements of the heathen Hindu religion, is that the heathen Hindu goddess, Kali, after whom Calcutta is named, *supra*, is known by a multiplicity of names, one of which is written as Sanskrit, “Sati̇”. Sati or Suttee gives her name to the practice of suttee, and *Wikipedia* says, “the term *suttee* was commonly used by Anglo-Indian English writers²⁶⁸.” But this is a somewhat misleading statement as it once again gives the impression that Indians say “Sati” and that “Suttee” is an Anglicization. In fact, “Suttee” is another Indian regional dialect form or “Sati.” I was unaware of this when I went to India in October 2012, but when I was at Varanasi or Banaras on the Ganges River, I suddenly heard mourners with a corpse going down to the heathen Hindu temple crematorium chanting, “Suttee” repeatedly. I followed them with some interest, but no widow came to throw herself on the burning funeral pyre of her husband. Rather, it turns out they were invoking the name of the heathen Hindu goddess, “Sati,” *but in their regional dialect*, this is “Suttee.” Hence while from the time of the British Raj, English writers have historically tended to use the terminology of “Suttee” rather than “Sati” for the practice of human self-sacrifice in which a heathen widow throws herself on her husband’s funeral pyre, it is not because they are Anglicizing “Sati,” but because they are selecting a particular regional Indian dialect that pronounces “Sati” as “Suttee.” The following pictures depict this scene of the “Suttee” chanters.

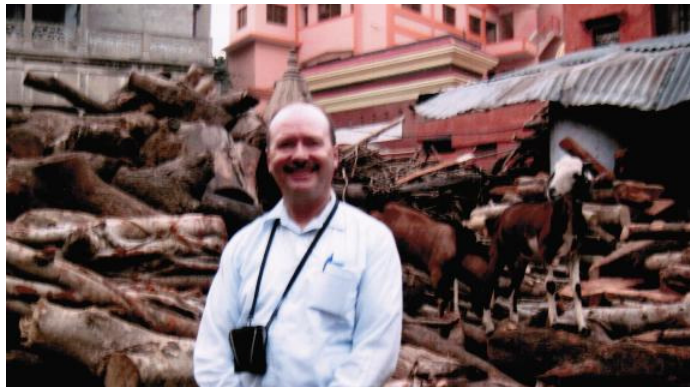
²⁶⁸ Sati (practice),” *Wikipedia, op. cit.*, citing Doniger, W., *The Hindus: An Alternative History*, Penguin Books, UK, 2009, p. 611.



In the narrow paved streets leading to main heathen Hindu temple, mourners constantly chanting “Suttee,” i.e., one Indian dialect form of the heathen goddess, “Sati” (also known as “Kali”), Varanasi, India, Oct. 2012.



The main heathen Hindu temple on the Ganges River, known as “Monikarnika Ghat,” where wood cremations are done before the ashes are thrown on the Ganges River. Varanasi or Banaras, Oct. 2012.



Gavin at the fire wood-pile stock at the main heathen Hindu temple on the Ganges used for the cremations, such as those chanting the name of their pagan goddess, “Suttee” (pictures 1 & 4). By committing self-sacrifice suicide, Suttee (or in another dialect, Sati) gave her name to the “suttee” practice of a heathen Hindu widow throwing herself on her husband’s funeral pyre, a practice which still sometimes occurs in India. Oct. 2012.



The “Suttee” chanters invoking the heathen goddess “Suttee” arrive.



The area of the heathen Hindu temple & wood burning crematorium, Banaras, India, Oct. 2012.

On the one hand, the human sacrifice of suttee is so named *in emulation of* the heathen Hindu goddess, Suttee / Sati, who is said to have committed suicide; but on the other hand, a widow committing suttee is not doing so in any sense as an act of devotion to the heathen goddess Suttee / Sati. But given the prominence of the heathen goddess Kali or Suttee in Hindu religion, in which this black coloured goddess is said to be the wife of the heathen Hindu god, Shiva, it is not surprising that this bad example is sometimes emulated by heathen Hindu widows. Such heathen Hindu widows are engaging in heathen ritualistic self-murder in a desire to join their husband in death, and therefore *amidst some differences*, such human self-sacrifice bears *some* striking similarities to the form of heathen ritualistic self-murder practiced in ancient Ur and Kish, *supra*. It is thus notable that one of the world's two largest heathen religions, namely, Hinduism, both glorifies the imagery of self-murder through reference to their heathen goddess Suttee / Sati; and as at 2014 also continues to practice human sacrifice in the form of suttee / sati, as seen in the above itemized examples from 2002, 2006, and 2008. We are thus reminded by this, of how men become more and more debased when they move more and more away from obedience to God's holy laws as set forth chiefly in The Ten Commandments, such as: the first commandment, "I am the Lord thy God, Thou shalt have no other gods before me" (Exod. 20:2,3); the second commandment, "Thou shalt not make," "bow down" "to," "nor serve," "any graven image" (Exod. 20:4,5); and the sixth commandment, "Thou shalt not kill" (Exod. 20:13).

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 of this Part 2, Chapter 18 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."

CHAPTER 19

Nimrod & The Tower of Babel.

- a] *Who was Nimrod?*
- b] *Where was the Tower of Babel?*
- c] *The geographical extent and meaning of the Tower of Babel.*

(Chapter 19) a] Who was Nimrod?

On *The Table of Nations*, on the one hand we read in Gen. 10:6, “And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan” i.e., Nimrod is not mentioned; but on the other hand we read in Gen. 10:8, “And Cush begat Nimrod.” Why is this so? The reason appears to be in order *to make the point* that the genealogies in Gen. 10 (like those of Gen. 5 & 11,) *are incomplete selections.*

The archaeologically unidentified city of Agade was the capital city of Sargon of Accad (Akkad), i.e., the region of “Accad” took its name from “Agade;” and I agree with those who have considered the king of Accad, Sargon I is Nimrod²⁶⁹, e.g., the Professor of Assyriology at London University (1961-1982), UK, Donald J. Wiseman (1918-2010), or in more recent times, Douglas Petrovich of Toronto University, Canada (2013)²⁷⁰.

“Sargon” is a throne name meaning “the king is legitimate.” Notably, his pre-coronation name is unknown. This is consistent with the view that his non-coronation name may have been “Nimrod” (although it would also be consistent with other various views of his unknown name). Sargon of Accad was initially a cup-bearer at Kish - a suburb

²⁶⁹ Orley Berg’s *Treasures in the Sand* (1993), *op. cit.*, p. 24. Another suggestion is Amenhotep III who issued large scarabs of his animal hunts. Known as Nebmaatre in Egyptian and Nibmuaria, Nimmuria, and other variants in Accadian (Editor David Down, *Archaeological Diggings*, Vol. 6, No. 5, 1999, p. 20). This view may explain why the Greek Septuagint translators changed “Nimrod” to “*Nebrod*,” which in turn also probably influenced the vowelling of the Latin Vulgate’s form of his name as “*Nemrod*.”

²⁷⁰ Petrovich, D., “Identifying Nimrod of Genesis 10 with Sargon of Akkad by exegetical & archaeological means,” *Journal of Evangelical Theological Society*, Vol. 56, No. 2, June 2013, pp. 273-305 (http://www.academia.edu/2184113/2013_Identifying_Nimrod_of_Genesis_10_with_Sargon_of_Akkad_by_Exegetical_and_Archaeological_Means). Petrovich also refers to those who identify Nimrod as, for instance, 1) Ninurta – the heathen patron war god of Lagash (e.g., Van der Veen & Zerbst); 2) Pharaoh Amenhotep III (cf. previous footnote); & 3) Gilgamesh (e.g., Livingston) (more commonly Gilgamesh is identified with Noah) (pp. 291-293, 304); & 4) Naram-Sin (pp. 302-303), who in the Sumerian King List in an Akkadian King (Sargon, Rimush, Manishtusu, then Naram-Sin).

of Greater Babylon. Thus we read in the *Sumerian King List* that “In Kish ... , Ur-Zababa(k) ...reigned;” but that later, “Kish was smitten with weapons; its kingship to Uruk [/ Erech] was carried.” And then, “In Agade Sharru(m)kin [/ Sargon] ... was a date-grower – cupbearer of Ur-Zababa(k), king of Agade, the one who built Agade, became king and reigned ...²⁷¹.” The transition in the *Sumerian King List* for Sargon from “Kish” in Greater Babylon, to “Erech” and then “Accad,” is thus strikingly similar to the words of Gen. 10:10, “And the beginning of his kingdom was Babel, Erech, and Accad;” although I would understand by the “Babel” of Greater Babylon in Gen. 10:10, a reference to not only Kish, but also Birs Nimrud where the Tower of Babel was built (Gen. 11:1-9), *infra*.

Sargon’s association with Kish in Greater Babylon thus acts to further enrich the imagery and propriety of the usage of the Kish Flood of c. 2500 B.C in Mesopotamia as a type of Noah’s Flood in the Persian Gulf; and bearing in mind that Mesopotamian Kish was named after the earlier Kish of the Persian Gulf (as discussed in Part 2, chapter 18, *supra*); the Kish Flood of c. 2500 B.C also acts to date Nimrod between the *prima facie* date of Noah’s Flood at c. 2500 B.C. i.e., the symbolic type found in the Kish Flood, and Abraham in c. 2200 B.C. . Putting Nimrod in this *prima facie* range of 2500-2200 B.C. therefore acts to clearly isolate the right general date range for Sargon of Accad (whereas it also acts to clearly rule out e.g., Amenhotep III of Egypt’s 18th Dynasty), and thus means that this *prima facie* range of 2500-2200 B.C. is in fact the actual date range. That is because of the connection between Nimrod and Babel (Gen. 10:9,10), and the fact that when Holy Moses wrote the Pentateuch (Luke 24:27,44) under verbal inspiration of the Holy Ghost (II Tim. 3:16), he said, “Therefore is the name of it called Babel” (Gen. 11:9), contextually indicating that it was so known as Babel in the sixteenth century B.C., and so this requires that Mesopotamian Babel is being referred to i.e., Mesopotamian Greater Babel.

Douglas Petrovich says of the main city of Babylon, “archeology offers no evidence whatsoever at Babylon of any occupation there as early as the 23rd or 24th century BC, when Nimrod would have sat on his throne” (and this basic point would still hold up on the chronology I use). “Even surface surveys at unexcavated sites invariably yield pottery from all periods of occupation, so this is no insignificant reason to question the equation of Nimrod’s Babel with Babylon. Even if Babylon was occupied during the time of Sargon of Akkad, undoubtedly it existed only as an insignificant site at the outset of his kingdom that sprang up in southern Sumer²⁷².” However, I consider

²⁷¹ Jacobsen, T., *The Sumerian King List*, Chicago University, Illinois, USA, 1939, Third Impression, 1966, pp. 107,109,111 (emphasis mine).

²⁷² Petrovich’s “Identifying Nimrod of Genesis 10 with Sargon of Akkad ...” (2013), *op. cit.*, p. 282. As a religiously conservative Protestant I uphold the absolute authority of Scripture and its infallibility (which despite attempts to read down the word “infallibility,” I consider is synonymous with inerrancy) (Matt. 3:4,7,10; II Tim. 3:16). By contrast, Petrovich is a religious liberal who “translates” Gen. 10:10 as, “Now the starting-point of his kingdom was Eridu, and Uruk, and Akkad, and all of them were located in the land of Sumer” (*Ibid.*, p. 274, emphasis mine). Eridu was a long way from Babylon in central south Mesopotamia, being in the far south of Mesopotamia (see Bailey, L.R., *Noah*, *op. cit.*, p. 33 for a map showing Eridu), and so Petrovich resolves the issue of what was a

Petrovich's comments here require some qualification, namely, that in the first place, extensive rebuilding of Babylon under Nebuchadnezzar's Neo-Babylonian Empire of the 6th century B.C. acted to leave little archaeological material in the central part of the city afore this time; and in the second place, elsewhere in the main city of Babylon the high water-table level has acted to limit archaeological excavations to lower or earlier strata²⁷³. Therefore I think it is *too much* for Petrovich to say, "Even if Babylon was occupied during the time of Sargon of Akkad, undoubtedly it existed only as an insignificant site," *supra*. Rather, the most one could say is that this is *one* unsubstantiated possibility. That is because we simply do not have enough archaeology access to the lower archaeological or chronologically earlier parts of the main city of Babylon to be sure about exactly what was or was not there in Sargon's time. Thus one cannot be as dogmatic about the ramifications of the absence of archaeological data from an earlier era in the main city of Babylon as Petrovich is. Put simply, *we do not know what is under the water-table there, and we do not know how much of old Babylon Nebuchadnezzar got rid of* in his building programme in the central part of the city.

Nevertheless, I think the identification of Greater Babylon is important since e.g., archeological evidence certainly shows that Kish existed at this time, as isolated by the Kish Flood of c. 2,500 B.C., as did Birs Nimrud, *infra*. And so the words of Gen. 11:9, "Therefore is the name of it called Babel," could mean that the main city of Babylon existed at this time, but is lost to us either under the water table or due to Nebuchadnezzar's later rebuilding program; or Gen. 11:9 could mean that the main city of Babylon did not exist at this time and was built later, in which instance the *main city of Babylon would thus have taken its name from Greater Babylon*, rather than gave its name to Greater Babylon. Either way, this is therefore *another good reason for the Bible to isolate the Kish Flood of Greater Babylon of c. 2,500 B.C. as a type for Noah's Flood i.e., it is a lead in for us to isolate Greater Babylon for the contextual purposes of identifying "Babel" in Gen. 10:11; 11:1-9*. Hence with "Nimrod" "the beginning of" whose "kingdom was Babel" (Gen. 10:9,10) and the Tower of Babel (Gen. 11:1-19) in Greater Babylon, we see a contextual transition point from Mesopotamian typology of the fifth to third millennia B.C., to Mesopotamian history of the third millennium B.C. . *This is the point where symbol meets chronological historical reality in the prima facie chronological dates of Gen. 5 & 11.*

Nimrod is described as "a mighty hunter" (Gen. 10:9) The Hebrew word for "hunter" is *tsajid* from a form of *tsuwd*, and can refer to an animal hunter (e.g., Gen. 25:27,30; Lev. 17:13), or hunting down humans (e.g., Jer. 16:16), or both (Job 10:16). E.g., with respect to hunting men we read in Micah 7:2, "The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt (Hebrew *tsuwd*) every man his brother with a net." I consider the context of Nimrod's empire here necessarily includes this meaning of "a mighty hunter" (Gen. 10:9) of men,

later construction of the main city of Babylon after Sargon's time, by a religiously liberal gloss changing "Babel" (Hebrew & AV) to "Eridu." He does a similar thing in changing "Shinar" to "Sumer."

²⁷³ *Encyclopaedia Britannica CD99, op. cit., "Babylon."*

and additionally includes a reference to his hunting of animals, particularly the leopard, *infra*²⁷⁴. With regard to the meaning of hunting humans, it is to be noted that first we read in Gen. 10:8,9 that “Nimrod ... began to be a mighty one in the earth,” which is probably referring to Sargon’s revolt against King Ur-IIbaba of Kish, after which he set up a rival capital at Accad; and then we read, “he was a mighty hunter” - thus referring to Sargon’s military prowess as one whose imperial armies advanced and *hunted down* his enemies. The saying, “Even as Nimrod the mighty hunter before the Lord” must have been a saying among Abraham’s forbears, since Sargon worshipped Ishtar, but “the Lord” (AV) here is Hebrew, *J’hovah* which we Anglicize as “Jehovah.” The words “before the Lord” mean “in the sight of the Lord” (e.g., Gen. 6:11,13; 13:13); i.e., Jehovah was watching on as Nimrod Sargon became a great empire builder that included the Tower of Babel (Gen. 11:1-9), for “the beginning of his kingdom was Babel” (Gen. 10:10).

Sargon of Accad who conquered old Babylonia, came to power with the defeat of Lugalzaggisi of Erech (Uruk). The statement that Nimrod “began to be” someone who was “mighty” on “the earth” (Gen. 10:8; I Chron. 1:10) thus means “the earth” of his regional world (cf. Gen. 41:56,57; II Chron 9:22,23). According to tradition, he left from the Babylonian city of Kish when going to Accad to form his empire. (Depending on context, “Babylon” refers to the city of Babel / Babylon or a region of south-eastern Mesopotamia known as “Babylonia²⁷⁵.”) This picture of Sargon the great empire builder, fits well with the Biblical picture of Nimrod for “the beginning of his kingdom was Babel, and Erech, and Accad.” Consider e.g., a Sargon statue inscription which says, “Sargon king of Agade, ... king of Kish [in Greater Babel]. ... The city Uruk [Erech] he subjugated and its wall he tore down; in the battle with the inhabitants of Uruk [Erech] he was victorious; Lugalzaggisi king of Uruk [Erech] he captured in the battle, and he brought him collared to the gate of Enlil. Sargon king of Agade was victorious in the battle with the inhabitants of Ur; the city he subjugated and its wall he tore down ...²⁷⁶.” Contrary to liberal claims that “Shinar” was a “myth,” from the early part of the 19th century, thousands of cuneiform tablets referring to “Shinar” in various pronunciations were found from the

²⁷⁴ See also Volume 1, Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” at section c, “Was Noah’s Flood anthropologically universal?”

²⁷⁵ This cultural area of south-eastern Mesopotamia was named “Babylonia” because Babylon was its capital for so long, although it was actually settled before this time from c. 4,000 B.C. . Before Babylon became a dominant political power in the second millennia B.C., Mesopotamia included Sumer in the south-east and Accad in the north-west (*Encyclopaedia Britannica CD99, op. cit.*, “Babylonia”).

²⁷⁶ “Sargon,” “The Empire of Sargon,” “Statute Inscription of Sargon;” citing Barton, G.A., *The Royal Inscriptions of Sumer and Akkad*, Yale University Press, New Haven, USA, & H. Milford Oxford University Press, UK, 1929, pp. 101-111; & A. Leo Oppenheims translation in Pritchard J.B. (Editor), *Ancient Near Eastern Texts*, Princeton University Press, USA, (1st edition 1950, 2nd edition 1955, 3rd edition 1969,) pp. 267-268 (<https://sites.google.com/site/collesseum/sargon>) (emphasis mine).

Egypt, Syria, and the Hittite and Hurrian Kingdoms²⁷⁷. The exact location boundaries of “Shinar” are a matter of disagreement. But Fausset of the *Jamieson, Fausset, & Brown Bible Commentaries*, understands by “Shinar” in “Genesis,” that which is “Chaldea” in “later Scriptures²⁷⁸.” And the Geneva Bible (1560) also has a sidenote at “Shinar” in Gen. 11:2, saying “which was afterward called C[h]aldea.” If so, this shows a further link between Nimrod “in the land of Shinar” in Gen. 11:10, and “Ur of the Chaldees” (Gen. 11:31), since this inscription also says Sargon “was victorious in ... Ur.”

The reference at Gen. 10:10 to “Calneh” (AV; Hebrew *Kalneh*; Greek Septuagint, *Chalanne*; Latin Vulgate, *Chalanne*) refers to a city Nimrod “built.” Its identity is disputed. Is it the same as “Calno” (AV) (Isa. 10:9; Hebrew *Kalnow*; Greek Septuagint, *Chalanes / Chalanne*; Latin Vulgate, *Chalanno*) or “Calneh” (AV) (Amos 6:2; Hebrew *Kalneh*; Latin Vulgate, *Chalanne*)? E.g., Does it might mean Sargon in some way *built up* a place of this name in Carchemish (cf. Isa. 10:9)? Sargon is said to have gotten timber from Ursu which is just north of Carchemish. Is a city in Carchemish “Calneh” (Gen. 10:10)? If so, given that Carchemish was in the far north-west of Mesopotamia, and at the Tower of Babel “they journeyed from the east” (Gen. 11:2) to Birs Nimrud in Greater Babylon, this would indicate that Nimrod’s possessions in Carchemish came *after* the Tower of Babel incident of his earlier empire days. However, if correct, the Ebla Tablets indicate that Sargon exaggerated his influence in this northern region, *infra*. Who was exaggerating, the Ebla tablet writer or the Sargon legend writer? Does this rule out the possibility of a city in Carchemish being “Calneh” (Gen. 10:10)? Alternatively, both Strong’s Concordance and Andrew Fauset identify “Calneh” in Gen. 10:10 with “Canneh” in Ezek. 27:23; which Fauset locates *c.* 100 kilometres or “60 miles S[outh] S[outh-] E[ast] of Babylon, in the marshes on the left bank of the Euphrates, towards the Tigris²⁷⁹.” Is this “Calneh” (Gen. 10:10)? Alternatively, in Ezek. 27:23, “Haran, and Canneth, and Eden,” are said to be “the merchants of Sheba;” and some think, “Eden” here is to be identified as the Arabic ‘*Adan* (or *Al ‘Adan*) or “Aden,” a city of modern South Yemen on the south-west of the Arabian Peninsula (also known as Arabia)²⁸⁰. If so, it was presumably so named due to its proximity to the Persian Gulf Eden (cf. Gen. 2:13), and “Canneth” may therefore also have been a port city in Arabia. If so, this is consistent with the fact that Sargon says “Dilmun was captured by my hand²⁸¹,” if Dilmun is understood to be Bahrain. Is such an unidentified Arabian port city

²⁷⁷ David Deuel, Associate Professor of Old Testament at The Master’s Seminary (at John MacArthur’s *Grace Community Church*), Sun Valley, California, USA, & also a later section, in “Ancient Secrets of the Bible,” “Tower of Babel: Fact of Fiction?,” Video, Sun-PKO & Group Productions, Loveland, Colorado, USA, 1995.

²⁷⁸ Fausset’s *The Critical and Expository Bible Cyclopaedia*, *op. cit.*, p. 66, “Babel, Babylon.”

²⁷⁹ *Ibid.*, p. 108, “Calneh, or Calno (Gen. 10:10).”

²⁸⁰ *Encyclopaedia Britannica CD99*, *op. cit.*, “Aden.”

“Canneth” (Ezek. 27:23) or “Calneh” (Gen. 10:10)? If so, how does one define the geographical boundaries of “Shinar” (Gen. 10:10)

However at Gen. 10:10, a footnote in the *New International Version*, as well as the main text in the *Revised Standard Version*, the *New Revised Standard Version*, the *New English Bible*, the *Revised English Bible*, and the *Today’s English Version* give an alternative rendering of, “all of them” i.e., instead of reading “Babel, and Erech, and Accad, and Calneh, in the land of Shinar” (AV), it would then read, “Babel, and Erech, and Accad, and all of them in the land of Shinar.” This indicates that the NIV, RSV, NRSV, NEB, REB, and TEV “translators” are not following the Masoretic vowelings of “Calneh” which is Hebrew, *Kalneh* (כַּלְנֶה), but rather have changed it to *kullannah* (כָּלְנֶה), to get their meaning “all of them”²⁸². In this they resemble the Greek Septuagint translators at Amos 6:2 who evidently did the same type of thing to change the reading found in the Masoretic text of, “Pass ye unto Calneh, and see” (AV) etc., to Greek, “*diabete* (ye pass by) *pantes* (‘all [of them]’) *kai* (and) *idete* (ye see),” (LXX) etc. .

On the one hand, Divine Inspiration is limited to the gift of prophecy that only existed in, and just around, Bible times (e.g., Luke 11:49-51); and thus the gift of prophecy went shortly after New Testament times (I Cor. 13:8; Eph. 2:20). By contrast, as one who is, by the grace of God, the first neo-Byzantine textual analyst in over 300 years, I recognize that the gift of Divine preservation is ongoing. As one who recognizes and upholds the Divine Preservation of Holy Scripture (Isa. 40:8; I Peter 1:25), and recognizes that “the gifts ... of God are without repentance” (Rom. 11:29) to the Jews (Rom. 11:1,2) who have played a special role in the preservation of the Hebrew and Aramaic Old Testament “oracles of God” (Rom. 3:2), it does not concern me that the Masoretic vowels and pointings were added well after New Testament times, (depending on whose dates one follows,) in a process starting around the sixth or seventh centuries A.D. and ending around the tenth or eleventh centuries A.D. . (Thus I certainly would not support or condone the fantasies of those who claim Ezra added the pointings and vowels in about 400 B.C. .) The Masorites’ work was part of the ongoing process of the *Divine Preservation* of the Old Testament Oracles, and dependant on God’s power rather than man’s power (Rom. 3:1,2; 11:29), with the consequence that *for these purposes* it does not matter that these Jews were in deep religious apostasy, having shamefully

²⁸¹ “Sargon,” “The Empire of Sargon,” “The Legend of Sargon” found in three Assyrian copies, King, L.W., *Chronicles Concerning Early Babylonian Kings*, II, Luza & Co., London, UK, 1907, pp. 87-96; & Lewis, B., *The Sargon Legend*, American School of Oriental Research, Cambridge, Massachusetts, USA 1980, pp. 11-86 (<https://sites.google.com/site/collesseum/sargon>).

²⁸² Cf. *kullah^enah* (כָּלְנֶה) at I Kgs 7:37 in “all of them [had] one casting,” syncopated to *kullannah* (כָּלְנֶה) at Prov. 31:29, meaning “all of them” in “but thou excellest them all” (compound word, *kull* from *kol*, ‘all’ + *ah^enah* syncopated to *annah* ‘[of] them’).

rejected the Messiah (II Cor. 3:13-16) whom I worship and adore as the “only begotten Son” of “God” (John 3:16), my Saviour and Lord (Acts 4:12,33). For “I believe ... in one Lord Jesus Christ, the only begotten Son of God ... who for us men and for our salvation ... was crucified ... for us ...” (*Nicene Creed*). Thus on the Neo-Masoretic principles of the Old Testament Received Text that I support and endorse, the Masoretic Text, *including therefore the Masoretic vowels*, are authoritative, and may only be set aside if there is a good textual reason for doing so, and there is an alternative reading that remedies the textual problem inside the closed class of Old Testament Hebrew, Aramaic, Greek, and Latin sources that had a general accessibility over time and through time e.g., the Greek Septuagint at Amos 6:2, *supra*²⁸³. There is no clear and obvious textual problem constituting such a good textual reason for so setting aside the Masoretic Text at either Gen. 10:10 or Amos 6:2, and so this line of argument must fail at the threshold. Thus the reading of the Masoretic text at both Gen. 10:10 and Amos 6:2 as found in the Authorized Version of 1611 must stand as the authoritative reading.

Following the words on “Nimrod,” “the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar” (Gen. 10:9,10), we then read, “Out of that land went forth Asshur” (AV). The words “went forth” in the AV are in the Hebrew literally, “he went forth²⁸⁴,” and contextually one could argue that the subject of this verb is either Asshur, i.e., “Out of that land went forth Asshur” (Authorized Version of 1611), or Nimrod, i.e., “Nimrod Out of that land he went forth into Assyria” (Gen. 10:9,10, American Standard Version of 1901), this latter possibility being also found in e.g., the *New King James Version*. This is *not* a textual issue, and since both renderings are possible translations from the Old Testament Received Text, there is some diversity of opinion on how to best translate the Masoretic Hebrew Text into English at this point. (Thus e.g., the view that this means Nimrod Sargon’s rule extended to Asshur and Nineveh, is argued by Petrovich²⁸⁵.)

²⁸³ On the closed class of OT sources used for constructing the OT Received Text, see also my Textual Commentary Vol. 1 (Matt. 1-14) (Printed by Officeworks in Parramatta, Sydney, Australia, 2008 & 2010), at Matt. 1:23, “‘they shall call’ (TR & AV),” at “Preliminary Textual Discussion,” “The Second Matter: Part B – The Hebrew of Isa. 7:14 in the Dead Sea Scrolls” (<http://www.gavinmcgrathbooks.com>).

²⁸⁴ Hebrew “*jatsa*’ (‘he went forth,’ active perfect, 3rd person singular masculine, kal verb from *jatsa*’).”

²⁸⁵ Petrovich considers “Nimrod’s kingdom expanded into Assyria, where he built up cities that eventually grew to be prominent seats of Assyrian power.” He says, “The extension of Sargon’s rule to Ashur and Nineveh is attested by the honorary inscriptions on the monuments of native governors. At Ashur, a head was found that distinctly dates to the reign of Man-Ishtushu, the second son of Sargon to reign after him. Nigro even refers to the argumentation for this dating as being convincing. Since Man-Ishtushu’s reign was less than impressive, both to ancient and modern historians, this head that signifies his control at Ashur almost certainly means that Ashur was seized under his father, Sargon. Inscriptional evidence confirms that Man-Ishtushu controlled both Ashur and Nineveh, where he

However, taking the rendering of the Authorized King James Version, “Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city” (Gen. 10:11,12); this means that the land of “Assyria” (Gen. 2:14) or “Asshur” (Gen. 10:11), which was named after their progenitor, Shem’s descendant, “Asshur” (Gen. 10:22), “went forth from,” in the sense of being people by, those “in the land of Shinar,” such as those from “Babel” or Babylon (Gen. 10:10,11). Notably then, as *Church of England Canon of York* (from 1885), Canon Andrew Fausset (1821-1910) says of “Asshur” or “Assyria,” “Its capital was Nineveh on the Tigris... . All over the vast flat on both sides of the Tigris rise ‘grass covered heaps, marking the site of ancient habitations’ (Layard). ... The chief cities were Nineveh [Gen. 10:11], answering to the mounds [or tells] opposite Mosul ..., Calah [Gen. 10:11] or Hulah, now ‘Nimrud,’ Asshur [a city of Asshur, in Gen. 10:11], now ‘Kileh Sherghat,’ Sargina [so named as Sargon II had a capital city there for a short time in the 8th century B.C.], now ‘Khorsabad,’ Arbela, Arbil Others identify ‘Kileh Sherghat’ on the right bank of the Tigris with the ancient Calah [Gen. 10:11], [and] ‘Nimrud’ with Resen [Gen. 10:12]. Erech [Gen. 10:10] is the modern ‘Warka,’ Accad [Gen. 10:10] now ‘Akkerkuf.’ Calneh [Gen. 10:10] answers to the classical ‘Ctseiphon’ on the Tigris, 18 miles [or 29 kilometres] below Baghdad, the region round being named by the Greeks ‘Calonitis.’ Rehoboth [Gen. 10:11] answers to ruins still so named on the right of the Euphrates, north-west of the Shinar plain [Gen. 10:10], and 3½ miles [or 5.6 kilometres] south-west of the town ‘Mayadin’ (Chesney): Gen. 10:10-12. G[eorge] Smith [d. 1876] thinks the ridges enclosing Koyunjik and Nebi Yunus were only the wall of inner Nineveh, the city itself extending beyond this ... to the mound Yarenijah. Nineveh was at first only a fort to keep the Babylonian conquest in that quarter”

The Church Canon then poignantly observes, “Classical tradition and the Assyrian monuments confirm Scripture, that Assyria was peopled from Babylon. In Herodotus Ninus the founder of Nineveh is the son of Belus, the founder of Babylon”²⁸⁶.” “Belus” is both said to be the founder of the Assyrian Empire, referred to in e.g., the Byzantine Chronicle of Hesychius of Miletus (6th century A.D.)²⁸⁷, and also the pagan god of Babylon as recorded by the Babylonian Historian, Berosus (b. c. 340 B.C., flourished c. 290 B.C.), as quoted by the Jewish historian, Josephus (1st century A.D.)²⁸⁸. Furthermore, Canon Andrew Fausset also notes that “the earliest Babylonian monuments show that the primitive Babylonians whose structures by Nebuchadnezzar’s time [Regnal

renovated the Ishtar temple” (Petrovich’s “Identifying Nimrod of Genesis 10 with Sargon of Akkad ...” (2013), *op. cit.*, pp. 297 & 304).

²⁸⁶ Fausset’s *The Critical and Expository Bible Cyclopaedia*, *op. cit.*, p. 57, “Assur, Assyria, Asshur” (emphasis mine).

²⁸⁷ *Encyclopaedia Britannica CD99*, *op. cit.*, “Hesychius of Miletus.”

²⁸⁸ Josephus’s *Antiquities* 10:11:1, “Now Berosus makes mentions ... in the third book of his Chaldaic History ... in ... Babylonia ... [of] the temple of Belus”

Years: 605-562 B.C.] were in ruins, *had a vocabulary undoubtedly Cushite or Ethiopian*, analogous to the Galla tongue in Abyssinia [or Ethiopia]. Sir H[enry] Rawlinson was able to decipher the inscriptions chiefly by the help of the Galla (Abyssinians) and Mahra (S[outh] Arabian) dialects. ... The earliest sea of the Chaldeans' power was close on the Persian Gulf; as Berosus their historian, intimates by attributing their civilization to Oannes the fish god, 'who brought it out of the sea'²⁸⁹” This heathen Babylonian fish god, Oannes, was a fish-man satyr devil, being said by Berosus to have had the head of a man under a fish's head, and the feet of a man under his fish's tail. This fish-man satyr was said to come to the seashore of the Persian Gulf and there to instruct men²⁹⁰. The fact that he came to the seashore of the Persian Gulf thus shows that the Babylonians were originally living on the Persian Gulf sea-coast, a fact consistent with 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); and the fact that they later moved up into Mesopotamia is also consistent with the oscillation of sea-levels element of my Out-of-Eden Persian Gulf model, since it shows that civilizations on the Persian Gulf's sea-shore became lost, and their inhabitants moved up into Mesopotamia.

Andrew Fausset further says, “Rehoboth Ir [= “Rehoboth, Gen. 10:11, AV] (i.e., ‘city markets’), Calah [Gen. 10:11], Resen [Gen. 10:12], and Nineveh (in the restricted sense), formed one great composite city, Nineveh (in the larger sense): Jonah 3:3²⁹¹.” Thus it is to Greater Nineveh that Jonah refers when he says, “Now Nineveh was an exceeding great city of three days' journey” (Jonah 3:3); just as Greater Babylon included such places as Kish and Birs Nimrud; or in contemporary times, Greater London in the UK is generally just called “London,” and Greater Sydney in Australia is generally just called “Sydney.” (Without now considering the merits of the matter, I simply note that whether one reads the AV's “Nineveh, and the city Reheboth,” i.e., a city of Greater Nineveh; or an alternative view that this means the ‘city markets’ or ‘squares,’ *supra*; for our *immediate purposes* the salient point is that “*Rehoboth*” is *extra detail about Nineveh*.) The reality of a Greater Babylon is also documented by Canon Fausset through reference to the 5th century B.C. Greek historian “Herodotus” who “gives the circumference” of Greater Babylon “as 60 miles” (or 55 imperial miles or *c.* 88.5 kilometres), the whole forming a quadrangle, of which each side was 15” miles (or *c.* 13¾ imperial miles or *c.* 22 kilometres)²⁹². Thus if the main city of Babylon was near

²⁸⁹ Fausset's *Critical and Expository Bible Cyclopaedia*, *op. cit.*, p. 66, “Babel, Babylon” (*italics emphasis Fausset's, & underlined emphasis mine*).

²⁹⁰ *Encyclopaedia Britannica CD99*, *op. cit.*, “Oannes.”

²⁹¹ Fausset's *Critical and Expository Bible Cyclopaedia*, *op. cit.*, p. 57, “Assur, Assyria, Asshur.”

²⁹² The Roman mile was 5,000 feet, equating 4,840 imperial feet, with “the old London mile” of *c.* 1500 A.D. being 5,000 imperial feet, to which were added by statute in 1593 A.D., 280 feet to get the statute mile of the imperial measurement system of 5,280 feet. Hence the need for these recalculations of Herodotus's figures.

one corner of this square, and Birs Nimrud to the north near another corner of this square, then this would include Birs Nimrud which is about 11 imperial miles or 17.7 kilometres north of Babylon, and inside this square Kish which was *c.* 8¾ imperial (or statute) miles or *c.* 14 kilometres east of Babylon²⁹³.

The Greek historian, Strabo (*c.* 64 B.C. to after *c.* 23 A.D.?), says “Babylon ... lies in a plain ... and the circuit of its wall is three hundred and eighty-five stadia” (*Geography* 16:1:5)²⁹⁴. Webster’s Dictionary says of the “Stadium,” that “in ancient Greece” it was “any of several measures of linear distance, based on the length of such tracks,” for instance, “At Athens 607 f[ee]t; but the Olympic stadium was slightly over 630 ft., and others varied considerably.” On a 607 foot (or *c.* 185 metre) stadium, Strabo’s 385 stadia would be *c.* 44¼ miles or *c.* 71.23 kilometres circumference. Each of its four sides would thus be just over 11 miles or just over 17.8 kilometres. Thus if Babylon was in one corner, and Birs Nimrud which was *c.* 11 miles or *c.* 17.7 kilometres to the north was in another corner, it would be just inside Greater Babylon’s 11 mile or *c.* 17.7 kilometre perimeter (and so would appear to have been selected as a marker for the outer limit of Greater Babylon), and Kish at *c.* 8¾ miles or *c.* 14 kilometres east of Babylon, would also be inside this square and so clearly inside this 11 mile or *c.* 17.7 kilometre perimeter. On a 630 foot (or *c.* 192 metre) stadium, Strabo’s 385 stadia would be just under 46 miles or just under 74 kilometres, making each side *c.* 11½ miles or *c.* 18.48 kilometres, and so once again, both Birs Nimrud and Kish would be inside the perimeter. For Strabo’s 385 stadia to equal Herodotus’s *c.* 55 miles or *c.* 88.5 kilometres, would require that he was using a stadia of *c.* 754³/₁₀th feet or *c.* 229.9 metres. Is Strabo using a stadium this large, or is there a disagreement between the calculation of Strabo and the calculation of Herodotus? Notably, Strabo further says, “Now the city of Ninus [i.e., Nineveh] was wiped out immediately after the overthrow of the Syrians. It was much greater (Greek, *meizon*) than Babylon” (*Geography* 16:1:3)²⁹⁵. We thus also have ancient testimony from Strabo for both Greater Babylon as being big enough to include Kish and Birs Nimrud, and also for Greater Nineveh being “much greater” in size than this. Strabo is surely not wrong in this matter of Nineveh’s size, for in referring to Greater Nineveh, the Old Testament prophet, Holy Jonah says, “Now Nineveh was an exceeding great city of three days’ journey” (Jonah 3:3).

²⁹³ Herodotus (*The Histories* 1:78) says, “Babylon ... lies in a great plain, and is in shape of a square, each side fifteen miles in length; thus sixty miles make the complete circuit of the city. Such is the size of the city of Babylon” *Herodotus*, translated by A.D. Godley, Harvard University Press, Cambridge, Massachusetts, USA, 1920; quoted in Halton, C., “How Big Was Nineveh? ...,” *Bulletin for Biblical Research*, Vol. 18, No. 2, 2008, pp. 193-207 at p. 197.

²⁹⁴ Jones, H.L., *The Geography of Strabo*, Heinemann, London, UK, 1923, p. 195; quoted in *Ibid.*, pp. 196-197.

²⁹⁵ *Ibid.*, p. 196.

And the Greek historian, Diodorus of Sicily in Italy, also known as Diodorus Siculus (flourished 1st century B.C. at Agrigium in Sicily), says that Ninus, the son of Belus, and founder of Nineveh, “founded on the Euphrates River a city of a rectangle. The longer sides of the city were each one hundred and fifty stades in length, and the shorter 90. And so, ... the total circuit comprised four hundred and eighty stades ...²⁹⁶” On a 607 foot (or *c.* 185 metre) stadium, Diodorus’s 150 × 90 stadia would be *c.* 55^{1/5}th miles or *c.* 88.8 kilometres circumference. This would make it *c.* 1/5th of a mile or *c.* 0.3 kilometres larger than the largest given measurement for Greater Babylon by Herodotus, *supra*. On a 630 foot or *c.* 192 metre stadium, Diodorus’s 150 × 90 stadia would be *c.* 57^{1/3}rd miles or *c.* 92.2 kilometres circumference. This would make it *c.* 2^{1/5}^{ths} miles or *c.* 3.66 kilometres larger than the largest given measurement for Greater Babylon by Herodotus, *supra*. Given that Strabo says Nineveh “was much greater than Babylon,” *supra*, does this indicate that Strabo was using either the smaller 607 foot or *c.* 185 metre stadium, or the larger 630 foot or *c.* 192 metre stadium, but not anything bigger than this i.e., a much smaller calculation than Herodotus? Or does this indicate that Strabo was using a stadia of *c.* 754^{3/10}th feet or *c.* 229.9 metres so as to get the same basic calculation as Herodotus, and that Diodorus was thus using a 630 foot or *c.* 192 metre stadium, so that when Strabo says Greater Nineveh being “much greater” in size than Greater Babylon, he means it was more than 2 miles or more than 3.5 kilometres bigger?

The Assyrian king, Sennacherib in the late 8th or early 7th centuries B.C., showed he had a political focus on the main city of Nineveh when he built a stone canal of 50 miles or 80 kilometres in order to bring water to it. And Sennacherib refers to this same Nineveh as being “9,300 cubits (*ammatu*),” and says he expanded it to “21,815 great cubits (*rabîti*)” in circumference which is *c.* 7½ miles or 12 kilometres²⁹⁷. Thus this indicates that Sennacherib is referring to the main city of Nineveh as opposed to Greater Nineveh²⁹⁸. We thus have good testimony from ancient times of e.g., both the distinction between Nineveh and Greater Nineveh, and the fact that Greater Babylon and Greater Nineveh were conceptualized in a square (Babylon) or oblong (Nineveh) shape.

²⁹⁶ Oldfather, C.H., *Diodorus of Sicily*, Harvard University Press, Cambridge, Massachusetts, USA, p. 357, quoted in *Ibid.*, p. 198.

²⁹⁷ Luckenbill, D.D., *The Annals of Sennacherib*, Chicago University’s Oriental Institute Publications 2, Chicago University Press, Illinois, USA, 1924, p. 111, cited in *Ibid.*, p. 198; & *Encyclopaedia Britannica CD99*, *op. cit.*, “Canal.”

²⁹⁸ Though e.g., Holton’s simplistic approach which is typical of “modern scholarship” sees these different measurements as being in conflict (*Ibid.*, e.g., pp. 196-198), Holton’s construction is clearly not the only possible interpretation of them; and he clearly fails to see that they are *not necessarily* in conflict with each other in some, or possibly all, of these instances I have cited.



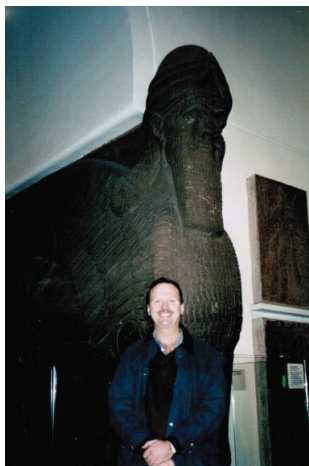
A Relief from the Royal Palace of Nineveh shows prisoners from the town of Alammu (early 7th century B.C.). The relief is burnt black as a witness of Biblical prophecy being fulfilled, as for its sins God said the great “Nineveh” was to have “fire devour thee” (Nahum 3:7,15).



Winged Bulls of Assyria from Nimrud or “Calah” in Gen. 10:11,12; 9th century B.C. Balawat Gates, British Museum, London, UK, May 2001.



From Balawat Gates with Winged Bulls of Assyria (previous & next photo), a bronze band from Palace of Shalmaneser III show hostilities at Hamath & Karkara. Dec. 2005.



Gavin at Balawat Gates of Shalmaneser III with a Winged Bull of Assyria, from Nimrud or “Calah” in Gen. 10, British Museum, London, UK, Dec. 2005.

Therefore, when we read in Gen. 10:11,12, “Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city” (Gen. 10:11,12); I take this to mean that in the first instance, the land of “Assyria” (Gen. 2:14) or “Asshur” (Gen. 10:11), which was named after their progenitor, Shem’s descendant, “Asshur” (Gen. 10:22), “went forth from,” in the sense of being people by, those “in the land of Shinar,” such as those from “Babel” or Babylon (Gen. 10:10,11). And then in the second instance, because Assyria succeeded the Accadian Dynasty established by Sargon the First (whose capital was “Accad,” Gen. 10:10), Nimrod’s Assyria e.g., “builded” (Gen. 10:11) in the sense of “built up,” *infra*, “Reheboth,” “Calah,” “Resen,” “Nineveh” and “Calah” (modern Nimrud.) This view is also consistent with the fact that some later Assyrian kings named themselves after Sargon I e.g., Sargon II, whom Isaiah calls “Sargon the king of Assyria” (Isa. 20:1). Thus in looking at Gen. 10:10-12, who other than Sargon I could this realistically be? Gadd refers to “a variety of evidence that ... Ninevah and Asshur, were in the dominion of Sargon’s successors, and their conquest may reasonably be ascribed to him...²⁹⁹.”

We also find in Micah 5:6 that “Assyria” and “land of Nimrod” are used in Hebraic poetical parallel in Micah 5:6, “And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof” (Micah 5:6). Sometimes in Scripture a land is known by the name of its famous progenitor e.g., Egypt (Mizraim) is called “the land of Ham” (Ps. 105:22,27; 106:22; cf. Gen. 10:6), or we read of the “land of Egypt” (Mizraim) (Gen. 41:19 cf. Gen. 10:6), or “the land of Canaan” (Gen. 11:31; 13:12 cf. Gen. 10:6). This is the more common usage in Scripture, although where this is the meaning, the term is generally used repeatedly where that land is referred to repeatedly, and it is thus used over a long time period. The only time it is used rarely is where that land is only referred to rarely, e.g., the “land of Magog” (Ezek. 38:2, cf. Gen. 10:2). By contrast, though a less common usage in Scripture, a land is sometimes known by the name of its reigning king. Thus we read of “the land of Sihon king of the Amorites, who dwelt at Heshbon,” “and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising” (Deut. 4:46,47; cf. Deut. 2:24; Neh. 9:22). Or in Joshua 10, a number of kings are referred to (Josh. 10:5,17,23,24,28,33,38-41), and then we read, “all these kings and their lands did Joshua take” (Josh. 10:42). When this is the meaning, the phrase is limited in time duration to the reign of that king, and so its usage is less frequent in an area generally called something else, in this instance, “the land of Canaan” is a far more common designation.

Is “Nimrod” in Micah 5:6 referring to a famous progenitor i.e., Nimrod Sargon I, or to a later reigning king, namely Nimrod Sargon II. Significantly, “Assyria,” “Assyrian,” “Assyrians” or “Asshur” is mentioned about 150 times in Scripture, but *only* in Micah 5:6 do we find the parallelism, “the land of Assyria” with “the land of Nimrod.” This therefore creates a strong contextual argument in favour of, though not a definite certainty for, the proposition that “Nimrod” in Micah 5:6 is referring to a reigning king of Assyria, who took his name from the much earlier Nimrod Sargon I whose empire clearly

²⁹⁹ *Cambridge Ancient History*, 3rd ed., 1971, Vol. 1, Part 2, pp. 419,425-6,431.

included Assyria. If so, who is meant by this later “Nimrod” in Micah 5:6? Micah wrote “in the days of Jotham, Ahaz, and Hezekiah, kings of Judah” (Micah 1:1), and so these words were in the Book of Micah when it was written after Micah 1:1 referred to “Hezekiah” i.e., under his reign (even if some parts of the book were first said by the prophet in oral form before Hezekiah under Jotham or Ahaz, Micah 1:1). In II Kgs 18 we are told that in the reign of “Hezekiah,” “the king of Assyria sent Tartan” (II Kgs 18:1,17), and in the same era Isaiah records that “Tartan came unto Ashdod,” “when Sargon the king of Assyria sent him” (Isa. 20:1). This later “Sargon” (Isa. 20:1) is dated by Isaiah to the latter part of the 8th century B.C. . Therefore, writing around the same time, if this is the king Micah is referring to under the name of “Nimrod,” then it follows that Isaiah uses an Assyrian form of his name in “Sargon,” and so the Assyrian “Sargon” (Isa. 20:1) equates the Hebrew “Nimrod” (Micah 5:6). If so, this is clearly a much later Nimrod Sargon than Nimrod Sargon of Babel in Gen. 10, but shows the same nexus; and thus can be used to identify the earlier Nimrod as a Sargon i.e., Sargon I is thus the Biblical Nimrod of Babel in Gen. 10 & 11. I thank God I was privileged to see the following reliefs in the Christmas-New Year season of 2005-2006 in London.



A close-up in the second picture of “Sargon the king of Assyria” (Isa. 20:1). The relief shows Sargon II (left) receiving a high official (cf. a similar idea in II Kgs 17:6,24). British Museum, London, UK, Dec. 2005.



Assyrian groom & horses c. 700 B.C., from Khorsabad Royal Palace. Relief shewing tribute going to Sargon II from Syriaar in Asia Minor, on the western fringes of his Empire. British Museum, UK, Jan. 2006.

Though there is presently some dispute as to the full size of the empire of Sargon the First or Sargon of Accad, this is a secondary matter for our immediate purposes. For instance, the Ebla Tablets found by Paul Matthiae of Italy and his team (1974-1975) say that Sargon paid tribute to the King of Ebla. Ebla is about 33 miles or 53 kilometres south-west of Aleppo in modern day north-western Syria; and during the Sargonic era Ebla dominated parts of northern Mesopotamia, northern Syria, and Lebanon.



One of the Ebla Tablets discovered by Matthiae³⁰⁰.

Sargon claimed that after attacking Ur, Lagash, and Umma, his warriors did not stop till they had “washed their weapons” in the lower sea i.e., the Persian Gulf in the south³⁰¹, and he also specifically said, “Dilmun was captured by my hand³⁰²,” so that if Dilmun is understood to be Bahrain in the Persian Gulf then once again this is a reach of his empire to the Persian Gulf. And one of the inscriptions of “Sargon the king,” says of the north, the pagan god “Dagan” “gave him the Upper Region: Mari, Yarmuti [and] Ebla, as far as the forest of cedars and the mountain of silver³⁰³.” Hence despite his claim to have cut down cedars of Lebanon and washed his swords in the waters of the Persian Gulf i.e., to have ruled from around Lebanon in the north down to the Persian Gulf in the south, if Sargon in

³⁰⁰ Picture from “Ebla tablets,” *Wikipedia* (http://en.wikipedia.org/wiki/Ebla_tablets). These are now housed in museums at Aleppo, Idlib, and Damascus in Syria.

³⁰¹ Quoted in Beck, S., “Sumer, Babylon, & Hittites” (<http://www.san.beck.org/EC3-Sumer.html>).

³⁰² “Sargon,” “The Empire of Sargon,” “The Legend of Sargon” *op. cit.*, (emphasis mine).

³⁰³ Quoted in Petrovich’s “Identifying Nimrod of Genesis 10 with Sargon of Akkad ...” (2013), *op. cit.*, p. 298.

fact paid tribute to the king of Ebla, then he was not as powerful as he claimed³⁰⁴. Thus the Ebla Tablets indicate his area of rule was less than he claimed. Who is correct? Are the Ebla Tablets exaggerating their influence and power, or was Sargon exaggerating his influence and power? Or were they both correct at the time they were written, but there was a power shift in this part of the Middle East from one to the other? If so, which way did this power shift go? To greater or lesser power for Sargon?

The objection that this identification of Sargon of Accad as Nimrod at some point between *c.* 2,500 B.C. (Kish Flood) and *c.* 2,200 B.C. (Abraham), comes *too early in time* for him to be associated with “Babel” (Gen. 10:10; 11:1-9) since there is no evidence for the main city of Babylon existing till a later time, has already been dealt with through reference to uncertainties in the archaeology in the city of Babylon due to the work of Nebuchadnezzar’s rebuilding programme, and the high water-table levels at Babylon, together with identification of “Babel” in Gen. 10 & 11 as Greater Babylon which includes Kish and Birs Nimrud, *supra*. But this identification of Sargon of Accad as Nimrod can also be criticized *in the other time direction* on the basis that coming some time in the second half of the third millennium B.C. in the given date range between *c.* 2500-2200 B.C., this is *too late in time* for cities mentioned in connection with Nimrod. E.g., some consider that the Accadians or “Accad” (Gen. 10:10) may date as early as 4,000 B.C., “Erech” (Gen. 10:10) to *c.* 4,200 B.C., and Ninevah also around this time³⁰⁵ (Gen. 10:11,12). And indeed depending on exactly what one means, others may consider that even these dates are “too late,” since e.g., Erech shows evidence of some kind of city life that *might* date to more than a 1,000 years earlier than this, i.e., before 5,000 B.C.³⁰⁶, and a Neolithic settlement existed at Nineveh from *at least* 2,000 years earlier in the seventh millennium B.C.³⁰⁷.

But as already alluded to, “buided” (Gen. 10:11) can have the sense of “built up.” It is Hebrew *banah*, and can mean to “rebuild” a city (e.g., Num. 21:27; Joshua 6:26; I Kgs 16:34; Isa. 45:13; Dan. 9:25), and so with this idea of “rebuild” or “restore” (Amos 9:11,14)³⁰⁸, or “repair” or “set (up)” (Strong’s *Concordance*), it may mean the building up of waste area of the cities (Ezek. 36:33), i.e., they were “built up” or beautified and increased in size or prestige. Thus “Eloth” (Elath / Elat) clearly existed as some kind of port city when “Solomon” “went ... to ... Eloth, at the sea-side in the land of Edom” in II

³⁰⁴ *Encyclopaedia Britannica CD99, op. cit.*, “Ebla;” & David Down’s “Solomon’s Kingdom,” Digital Video Disc, NWTV, Australia, 2002 referring to Pettinato’s discourse in the journal *Biblical Archaeological Review*.

³⁰⁵ E.g., Dick Fischer’s “In Search of the Historical Adam: Part 2,” PSCF, 46:47-57 at pp. 47,49; Bright, J., *A History of Israel, op. cit.*, p. 27.

³⁰⁶ *Encyclopaedia Britannica CD99, op. cit.*, “Erech.”

³⁰⁷ *Encyclopaedia Britannica CD99, op. cit.*, “Nineveh.”

³⁰⁸ *Brown-Driver-Briggs Hebrew & English Lexicon* at *banah*.

Chron. 8:17; but then we read eighteen chapters later in the Second Book of Chronicles at chapter 26, that “Uzziah” the “king” “built (Hebrew *banah*) Eloth, and restored it to Judah” (II Chron. 26:1,2). Hence to have e.g., “builded (Hebrew *banah*) Nineveh” (Gen. 10:11) is not inconsistent with evidence for Nineveh pre-existing this time by thousands of years. The same then is true for other itemized cities.

The *Brown-Driver-Briggs Hebrew & English Lexicon* says of the name, “Nimrod,” that its “etym[ology] and meaning [is] wholly unknown;” and it seems to me that there are a number of good speculations as to what it means. I consider that there are three in particular which seem to fit the context with a special aptness, and so I think there is a triple meaning contextually present. These three meanings are: “we will rebel,” “the subduer of the leopard,” and one “spotted” black like a “leopard” “having dominion.” Of course in so reaching this conclusion, I also recognize that others may disagree with me on one, two, or all of these three meanings.

On *The Table of Nations* “Asshur” is racially Semitic, not Hamitic (Gen. 10:11,22). Sargon’s race is uncertain since legend says “his mother was a priestess” and “his father an unknown wanderer.” Sargon himself says, “Sargon, the mighty king, the king of Agade, am I, my mother was a priestess, my father I never knew. The brothers of my father inhabited the hills. ... My priestess mother conceived me, in secret she gave birth to me. ... While I was a gardener the goddess Ishtar showed me love. And for 55 years I exercised kingship. The black-headed people I ruled, I governed. Mighty mountains with axes of bronze I conquered ... Dilmun was captured by my hand³⁰⁹.”

The *Brown-Driver-Briggs Hebrew & English Lexicon* says of the name, “Nimrod,” that its “etym[ology] and meaning [is] wholly unknown;” and that Gesenius’s “Thes[aurus]” considers it relates to the Hebrew word “rebel,” though Brown-Driver-Briggs think this “dub[ious],” and think instead that it may relate to a heathen “god” such as “Narâdu = Namra-uddu, a star-god,” or the “name of [a] Bab[ylonian] king or prince: ‘Numarad’ = Man of Marad³¹⁰.” But the Hebrew *marad* is earlier said by Brown-Driver-Briggs to mean “rebel³¹¹,” and in contrast to Brown-Driver-Briggs view of Gesenius here, we find that Petrovich says, “Some commentators agree with this derivation, noting that his name means,

³⁰⁹ “Sargon,” “The Empire of Sargon,” “The Legend of Sargon,” *op. cit.*, (emphasis mine).

³¹⁰ *Brown-Driver-Briggs Hebrew & English Lexicon* at “נִמְרוֹד, נִמְרוֹדָה [Nimrod, Nimrowd]” (my Hebrew computer pallet will not allow me to write “Nimrod” in Hebrew in its syncopated form without a vau / ם vowel pointer (seen in the “w” of the transliterated form), without making a space to the “d” / ד that should not be there).

³¹¹ *Ibid.*, at מָרַד [marad].

‘We will rebel’³¹².” But Petrovich then says these startling words as a criticism of this possibility, “Scholarship is at a loss as to why Nimrod would be called We-Will-Rebel³¹³.” We here see the spiritually blind nature of modern “scholarship,” since the connection of Nimrod to the Tower of Babel, means that when “they said, Go to, let us [Hebrew nu³¹⁴] build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4), it is clear from the context that their sentiment is, “We will rebel.”

Indeed, when it is further remembered that “rebellion is as the sin of witchcraft” (I Sam. 15:23), then it was *possibly* the fusion of these ideas that led the founder of Islam, Mohammed, to say in his Koran at Sura 2:96, “... they followed ... Satans” and “Sorcery did they teach to men ... at Babel.” Is this a reference to the Tower of Babel or Babel / Babylon in a more general sense? Does the Koran allow either interpretation? To this must be also made the qualification that the story of the Tower of Babel is somewhat confused in the Koran, and there are diverse interpretations of whether it is, or is not, ever referred to in the Koran, and diverse views about it within Mohammedanism. But in his translation of the Koran, Rodwell thinks Mohammed was referring to “Gen. 11:1,” when he says, “Men were of one religion only: then they fell to variance” (Sura 10:20). Though Mohammed also appears to locate the Tower of Babel or something like it in Egypt rather than Mesopotamia (Sura 28:37,38; 40:38,39)³¹⁵. On the one hand, I would consider the

³¹² Petrovich’s “Identifying Nimrod of Genesis 10 with Sargon of Akkad ...” (2013), *op. cit.*, p. 277; citing K. van der Toorn and P. W. van der Horst, “Nimrod before and after the Bible,” *Harvard Theological Review*, Vol. 83, 1990, p. 18; David P. Livingston, “Who Was Nimrod?,” *Bible and Spade*, Vol. 14, No 3, 2001, p. 67; Gordon J. Wenham, *Genesis 1–15*, Word, Word Biblical Commentary 1; Word Book Publishers, Waco, Texas, USA, 1987, p. 222.

³¹³ *Ibid.* .

³¹⁴ Hebrew nu (נו), this is a 1st person common plural suffixed personal pronoun, from *’anachnuw* (אֲנַחְנוּ); if it were suffixed to Hebrew *marad* (מָרַד), then (as an active perfect, 1st person common plural kal active verb,) depending on context, it could have the sense of “we will rebel” (compare e.g., the suffixed usage of nu at Gen. 34:16); although in another context, such a kal active verb could also have the sense of “we have rebelled” (compare e.g., the suffixed usage of nu at Dan. 9:9). But if there were a *ni* prefix in a word-play or possible meaning of “Nimrod,” this could be an imperfect kal verb as a 1st person common plural verb (see Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, chapter 15), (e.g., Gen. 14:57; 29:27), although the idea of a kal imperfect is one of an *incomplete action* generally rendered in the present tense, i.e., if so prefixed to *marad* the meaning would be “we will rebel.”

³¹⁵ See Volume 1, Part 1, Chapter 6, “The Fifth of Seven Keys to understanding Gen. 1-11,” at section b, “Consideration of the global earth argument for Gen. 11:1-9,” *supra*.

words of the Koran at Sura 28:37,38 where Mohammad says that in the time of “Moses,” in Egypt “Pharaoh said, ‘O ye nobles, ... Burn me then, Haman, bricks of clay, and build me a tower that I may mount up to the God of Moses, for in sooth [i.e., ‘in sooth’ = ‘truly,’], I deem him a liar’;” and “‘O Haman, build for me a tower that may reach ... the avenues of the heavens ...’” (Sura 40:38,39), are Koranic verses stylistically drawn from the words of Genesis 11:3,4 “Go to, let us make brick, and burn them throughly;” and “let us build ... a tower, whose top may reach unto heaven” But on the other hand, it is not clear if by this Mohammed intended for the Biblical Tower of Babel to be located in Egypt, or if he meant a quite different Egyptian tower that was *in some ways similar to* the Tower of Babel in Mesopotamia. And indeed for all possible or potential Tower of Babel references in the Koran, one should make the qualification that Mohammed is not so clear in any of these passages as to require that any of these are in fact references to the Tower of Babel, although e.g., *some* Mohammedans have placed the Tower of Babel at Birs Nimrud, and so consider the Egyptian tower is something different, *infra*. Nevertheless, *if* in the Koran Sura 2:96, is referring to the Tower of Babel, *and this is one possible interpretation*, “... they followed ... Satans” and “sorcery did they teach to men ... at Babel,” may be a fusing together of the idea of “rebellion and “witchcraft” through some reference to I Sam. 15:23, and if so, this *may* in turn reflect the same view of Nimrod meaning “We will rebel.”

As previously discussed in Part 1³¹⁶, “Nimrod” also appears to mean “to subdue the leopard,” and thus the idea that he was, “the subduer of the leopard;” indicating that “Nimrod” as a “mighty hunter” (Gen. 10:8,9), refers not just to hunting men, *supra*, but also hunting animals, in particular, the leopard. In Jer. 13:24 we read, “Can the Ethiopian (Hebrew *Kuwshiy*, from *Kuwsh*) change his skin, or the leopard (Hebrew *namer*) his spots?” This puts the black “spots” of the leopard in Hebraic poetical parallelism with the “skin” of “the Ethiopian,” thus showing that both the leopard’s spots and the Ethiopian’s skin are black. But this also raises another possible meaning of “Nimrod.” That is because the Hebrew noun, *namer* (נָמֵר) meaning “leopard,” has the idea of “to ‘spot’ or ‘stain’” (Strong’s *Concordance*) from Hebrew *nimrah* (נִמְרָה) with the idea of filtrated and thus clear water³¹⁷. And the Hebrew verb *ruwd* (רָוַד) means to “have dominion” (Strong’s *Concordance*), and so if this is put as a participle (masculine singular active, participle kal verb³¹⁸), *rodeh* (רֹדֵה) ³¹⁹, the idea is of the one “spotted”

³¹⁶ See Volume 1, Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” at section c, “Was Noah’s Flood anthropologically universal?”

³¹⁷ Strong’s *Concordance*, Hebrew & Chaldee Dictionary, Words 5246 & 5247; & *Brown-Driver-Briggs Hebrew & English Lexicon* at *namer* & *nimrah*.

³¹⁸ See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 261. In this weak class of forms, the final root consonant which is the letter He (h / ה), is actually lost; but in the singular form, such as here, the letter is retained as the *mater lectionis* (Latin, “mother” / “origin of the reading”) to help with its identification.

black like a “leopard” “having dominion.” We cannot doubt that Nimrod was one who thus “had dominion” (cf. this type of usage of *rodeh* at I Kgs 4:24), and if so, his name could mean he was in some sense “spotted” black *like* a leopard.

If so, this might have the connotation of him being mixed race i.e., according to tradition, Sargon’s “mother was a priestess” from West Asia and “his father an unknown wanderer³²⁰.” Thus Scripture here fills in the missing detail, stating that his father was a Negroid descended from “Cush” (Gen. 10:8), and so the meaning of his name may include the idea that this half-caste is one “spotted” black like a “leopard” and “having dominion” over an empire which started at “Babel” (Gen. 10:10; 11:1-9). If so, the propriety of this is to make the point that a half-caste Negro in Nimrod, was the instigator of the Tower of Babel where the people sought to be “one” (Gen. 11:6), and miscegenation occurred between the elect race of Semites in the line of Shem, Seth, and Eber who were to become the Jewish race i.e., “the sons of God,” and others i.e., “the daughters of men” (Gen. 6:4), thus once again involving the sin of miscegenation found in antediluvian times (Gen. 6:1-3). Hence there is much to contextually support the proposition that this is one of the meanings of “Nimrod” in Gen. 10. It is also contextually appropriate to have a meaning like this for Nimrod when one considers that the colour word-plays on Noah’s three sons also have racial meanings.

In Gen. 10:8,9 Nimrod is called “a mighty one (Hebrew, *gibbor*; Greek Septuagint, *gigas* = ‘giant;’ Latin Vulgate, *potens* = ‘mighty [one]’) in the earth. He was a mighty (Hebrew, *gibbor*; Greek Septuagint, *gigas* = ‘giant;’ Latin Vulgate, *robustus* = ‘mighty’) hunter before the Lord: wherefore it is said, Even as Nimrod the mighty (Hebrew *gibbor*; Greek Septuagint, *gigas* = ‘giant;’ Latin Vulgate, *robustus* = ‘mighty’) hunter before the Lord.” The Hebrew word for “mighty” here is *gibbor* (גִּבּוֹר, second time) or in its shortened form *gibor* (i.e., without the vav vowel pointer ו / w, first time), and Nimrod is thus the only specific example given to us of the “mighty men” referred to in Gen. 6:1-4, where after reading of how “the sons of God” i.e., Seth’s elect race (Gen. 5:3-32), “took them wives of all which they chose” from the “daughters of men” i.e., Cain’s race (Gen. 4:16-24) in antediluvian times (Gen. 6:1-3), we read that “also after that” i.e., after Noah’s Flood and in connection with the Tower of Babel when “the people is one” (Gen. 11:6), “when the sons of God” i.e., the elect Shemitic race via Seth (Gen. 5:3-32), Shem (Gen. 9:26), and Eber that in time went to Abraham (Gen. 11:20-32) the father of the Jewish race³²¹; when these “sons of God came in unto the daughters of men” i.e., non-elect race

³¹⁹ Without vowels this is ררר but my Hebrew computer pallet will not allow me to vowel it without making a space between the letter Resh (r / ר) and Daleth (d / ד) that should not be there.

³²⁰ *Cambridge Ancient History, op. cit.*, p.418.

³²¹ See Deut. 14:1; Exod. 4:22; Hosea 11:1,2; 13:12,13. Racial election for these purposes ought not to be confused with election unto salvation which has always been by the “covenant” (Gen. 6:18) of “grace” (Gen. 6:8), and always made on a personal

persons, “And they bare children to them, the same became mighty men (Hebrew, *gibbor*; Greek Septuagint, *gigas* = ‘giants;’ Latin Vulgate, *potens* = ‘mighty [men]’) which were of old, men (*’enowsh*) of renown” (Gen. 6:4). The Hebrew word here used for “men (*’enowsh*)” is only ever used of man (e.g., Deut. 32:26; Isa. 8:1; 24:6)³²²; a fact ruling out claims that these were half-men half-angels. Hence I consider the sense of Gen. 11:6 is well captured in the Greek Septuagint’s translation, “one race” (Greek *genos en*, Gen. 11:6, LXX) i.e., a mixed race.

Though Nimrod is not himself such a Gen. 6:4 half-caste from “the sons of God” i.e., the elect race, given that “the beginning of his kingdom was Babel” (Gen. 10:10) and these were produced in connection with the Tower of Babel (Gen. 6:4; 11:6), he is here called “mighty” (Gen. 10:9) since he is in some way like them. Given that those in Gen. 6:4; 11:6 were half-castes, it would certainly be consistent with this if he too was a half-caste who sought to rub out the lines of racial demarcation among men through racially mixed marriages of which he himself was a product; although such a conclusion about Nimrod being a half-caste does not inexorably flow from the text i.e., *prima facie* he may have been a full-blooded Cushitic Negro. We thus come to this conclusion through a combination of Biblical data and the identification of Nimrod as Sargon the First of Accad.

(Chapter 19) b] *Where was the Tower of Babel?*

There are rival views on where the Tower of Babel of Gen. 11:1-9 was geographically located. On the one hand, there are Christian, Jewish, and Mohammedan traditions locating the Tower of Babel at Birs Nimrud or Borsippa in modern day Iraq. But on the other hand, these do not represent *the* Christian, or *the* Jewish, or *the* Mohammedan view, but rather, this is *one* view amidst rival views in Christianity, Judaism, and Islam.

This type of diversity is to some extent seen in contrasting and comparing the comments of two of the Protestant Christian writers of the *Jamieson, & Fausset, & Brown Commentaries* (1871), namely, Jamieson and Fausset. The Anglican clergyman, Henry Alcock (d. 1915), refers to those who as at 1897 “within the last half-century” “have” not “written” “without being ... in debt to Dr. Pye Smith³²³.” Though in his Commentary on Genesis, the Presbyterian clergyman, Robert Jamieson (1802-1880), a Moderator of the Established *Church of Scotland* (1872), does not follow Pye Smith’s model of Gen. 1 since

individual basis rather than a corporate basis of race or anything else, so that e.g., “Noah” “became heir of the righteousness which is by faith” (Heb. 11:7).

³²² *Brown-Driver-Briggs Hebrew & English Lexicon* at *’enowsh* & in its shortened form without the vav vowel pointer as *’enosh*.

³²³ Alcock’s *Earth’s Preparation for Man*, Preface p. viii.

Jamieson considers the six creation days refer to the “globe³²⁴,” he was clearly one that Alcock refers to when he says they were “in debt to Dr. Pye Smith.” This is seen in Jamieson’s “List of Abbreviations” at the start of his work which lists only 15 abbreviations, two of which are “O.T. Old Testament” and “N.T. New Testaments,” and of the remaining 13, one is “HITCH. ... Hitchcock’s Geology” which makes reference to Pye Smith’s model, and another is “P. SMITH Pye Smith’s Scripture Geology³²⁵.” At Genesis 11 on the “Confusion of Tongues,” Robert Jamieson says with reference to the “brick” for the Tower of Babel in Gen. 11:3, “there being no stone in that quarter, brick is and was the only material used for building, as appears in the mass of ruins which at the Birs Nimroud may have been the very town formed by those ancient rebels. Some of these are sun-dried - others burnt in the kiln and of different colours³²⁶.” On the one hand, the Presbyterian Moderator, Robert Jamieson, clearly *allows for the possibility* that Birs Nimrud (Nimroud) “*may have been the very town formed by those ancient rebels;*” but on the other hand, he appears to regard this as an open question, in which this is *only one* possibility.

By contrast, Andrew Fausset specifically endorses the idea that the Tower of Babel was at Birs Nimrud.



The Tower of Babel as depicted in Matthew’s Bible of 1537 (edited by John Rogers, who in 1555 was the first Marian Martyr to die for his Protestantism under the Roman Catholic Queen, Bloody Mary).



The Tower of Babel as located at Birs Nimrud or Borsippa by the Church of England Canon of York, Canon Andrew Fausset (d. 1910), in his *Critical and Expository Bible Cyclopaedia*.

Thus an example of locating Birs Nimrud as the Tower of Babel in a Christian tradition, is found with the Anglican Canon of York (from 1885), Canon Andrew Fausset (d. 1910), of the *Jamieson, Fausset, & Brown Bible Commentaries*. This Church Canon says of “Babel” or “Babylon,” “The name as given by Nimrod (Gen. 10:10), the founder, means (*Bab-il*), ‘the gate of the god *Il*,’ or simply ‘of God.’ Afterwards the name was attached to it in another sense (Providence having ordered it so that a name should be given

³²⁴ Jamieson, R., *Critical & Explanatory Commentary*, Old Testament, Genesis to Esther, William Collins, London & Glasgow, UK, 1871, p. 5 on Gen. 1:2 & Gen. 1:9-13.

³²⁵ *Ibid.*, p. ii.

³²⁶ *Ibid.*, p. 13 on Gen. 11:3.

originally, susceptible of another sense, signifying the subsequent Divine judgement), Gen. 11:9; [Hebrew] *babel* from [Hebrew] *balal*, ‘to confound,’ ‘because the Lord did there confound [Hebrew *balal*] the language of all the earth’ The [Jewish] Talmud says, the site of the Tower of B[abel] is Borsippa, the *Birs Nimrud*, 7½ miles [or 12 kilometres] from Hillah, and 11 [miles or just over 17.8 kilometres] from the northern ruins of Babylon Borsippa (the Tongue Tower) was a suburb of Babylon Nebuchadnezzar included it in the great circumvallation of 480 stadia. ... Nebuchadnezzar’s temple or tower of Nebo stood on the basement of the old tower of B[abel]. He says in the inscription, ‘the house of the earth’s base [i.e., what Fausset calls, ‘the basement substructure’], the most ancient monument of Babylon I built and finished; I exalted its head with bricks covered with copper ... the house of the seven lights [i.e., the seven plants]; a former king 42 years ago built, but did not complete its head. *Since a remote time people had abandoned it, without order expressing their words*; the earthquake and thunder had split and dispersed its sundried clay.’ ...³²⁷.” Nebuchadnezzar’s inscription shall be further considered in due course, *infra*. This means the present post-Nebuchadnezzar site at Birs Nimrud are the ruins of the pagan temple Ezida to the heathen Assyrio-Babylonian god, Nebo³²⁸.

Notably, the most ancient recorded identification of the Tower of Babel is Birs Nimrud or Borsippa. This is found in the Jewish *Babylonian Talmud* referred to by Canon Fausset, *supra*. The *Babylonian Talmud* is one of two works that compile in written form what had previously been Jewish oral traditions dating back some centuries earlier. (The other one being *The Palestinian Talmud*.) It was written by Jewish scholars in about the 5th century A.D. who were at Babylon, and hence its name, *The Babylonian Talmud*³²⁹. The Jewish *Babylonian Talmud* says at Sanhedrin 109a:

THE GENERATION OF THE DISPERSION [at Babel] HAVE NO PORTION IN THE WORLD TO COME etc. . What did they do? — The scholars of R[abbi] Shila taught: They said, “Let us build a tower, ascend to heaven, and cleave it with axes, that its waters might gush forth.” In the West [Palestine academies] they laughed at this: If so, they should have built it on a mountain!

R[abbi] Jeremiah b[en = ‘son of’] Eleazar said: They split up into three parties. One said, “Let us ascend and dwell there;” the second, “Let us ascend and serve idols;” and the third said, “Let us ascend and wage war [with God].” The party which proposed, “Let us ascend, and dwell there” - the Lord scattered them: the one that said, “Let us ascend and wage war” were turned to apes, spirits, devils, and night-demons; whilst as for the party which said, “Let us ascend and serve

³²⁷ Fausset, A.R., *The Critical and Expository Bible Cyclopaedia*, Hodder & Stoughton, London, UK [undated, c. 1910], p. 66, “Babel, Babylon” (using my transliteration forms for the Hebrew rather than Fausset’s) (italics emphasis Fausset’s & underlining emphasis mine).

³²⁸ [Roman] *Catholic Encyclopedia* (1911,1913) Encyclopedia Press, New York, USA, at “Tower of Babel” (<http://www.newadvent.org/cathen/15005b.htm>).

³²⁹ *Encyclopaedia Britannica CD99, op. cit.*, “Babylonian Talmud.”

idols”- [we read of them in Gen. 11:9] “for there the Lord did confound the language of all the earth.”

It has been taught. R[abbi] Nathan said: They were all bent on idolatry. [For] here it is written, “let us make us a name” [Gen. 11:4]; whilst elsewhere it is written, and make no mention of the name of other gods: just as there idolatry is meant, so here too. R[abbi] Jonathan said: A third of the tower was burnt, a third sunk [into the earth], and a third is still standing. Rab[bi] said: The atmosphere of the tower causes forgetfulness. R[abbi] Joseph said: Babylon and Borsif [/ Borsippa] are evil omens for the Torah [/ Pentateuch]. What is the meaning of Borsif [/ Borsippa]? — R[abbi] Assi said: An empty [shafi] pit [bor] [i.e., a pit emptied of its waters — a place where all knowledge is forgotten]³³⁰.

It is important when reading Jewish commentaries like the Talmud or Midrash Rabbah, to understand that there is no such thing as *the* Jewish view on a number of the things itemized, but *multiple* Jewish views, which is why various Jewish rabbis are cited. Thus e.g., the view of Rabbi Jeremiah ben Eleazar that those who allegedly “said, ‘Let us ascend and wage war’ were turned to apes, spirits, devils, and night-demons,” represents *one* Jewish view, but *other* Jews, would agree with Christians such as myself, that the Lord does not, and has never, “turned” any human beings into “apes” or “devils” or any such things. So too, the fact that Rabbi Joseph and Rabbi Assi clearly considered that the Tower of Babel was at “Borsif” or Borsippa, represents *one* Jewish view, but *other* Jews may locate another site. Nevertheless, this shows that Borsippa or Birs Nimrud is regarded as the site of the Tower of Babel in *one ancient Jewish view* which is found in written form from about the fifth century A.D., and is the oldest recorded view that we know of.

In Mohammedanism, though Mohammed (7th century A.D.) either locates the Tower of Babel or a tower similar in many respects to the Tower of Babel in Egypt rather than Mesopotamia (Suras 28:37,38; 40:38,39)³³¹, there are rival views on what, if anything, the Koran says on the Tower of Babel. What does Mohammed mean when he says in the Koran, “... they followed ... Satans” and “sorcery did they teach to men ... at Babel” (Sura 2:96)? Is this a reference to the Tower of Babel, or to Babel (Babylon) in a more general sense? What does Mohammed mean when he says in the Koran, “Men were of one religion only: then they fell to variance” (Sura 10:20)? Is Rodwell correct to put in his translation of the Koran a footnote at this Sura stating that this is referring to the Tower of Babel in “Gen. 11:1”? Mohammed is not so clear in any of these Koranic verses as to necessarily require that any of them are references to the Tower of Babel, although *some* may so understand one or more of them to be such references. Mohammedan writers who do consider there was a Tower of Babel include e.g., Al-Tabri

³³⁰ “Babylonian Talmud: Tractate Sanhedrin,” Sanhedrin Folio 109a (http://www.come-and-hear.com/sanhedrin/sanhedrin_109.html).

³³¹ See Volume 1, Part 1, Chapter 6, section b; & Part 2, Chapter 19, section 1, *supra*.

in his *History of the Prophets and Kings* (9th century A.D.), and Abu Al-Fida (13th century A.D.)³³².

Thus in the first place, the Koran is open to diverse interpretation on whether or not it makes any reference to the Tower of Babel. And in the second place, if one considers it does make some reference to the Tower of Babel, the Koran is then open to diverse interpretation as to both where the Tower of Babel was located (Egypt or by one Mohammedan tradition at Birs Nimrud), and whether it was an anthropologically local event (in Egypt) or an anthropologically universal event (at Birs Nimrud in Greater Babylon, Sura 10:20). Moreover, Mohammed says in the Koran, “whatever verses we cancel, or cause thee to forget, we bring a better or its like” (Sura 2:100). Mohammed was evidently criticized for this practice, but he rejects the criticism, saying in Sura 16:103, “And when we change one verse for another, ... they say, ‘Thou art only a fabricator.’ Nay! ...” Therefore, if one follows Rodwell’s chronology of the Suras (which is disputed), Suras 28:37,38; 40:38,39 on an Egyptian Tower of Babel sequentially come *before* Suras 2 & 10, and so the later Suras 2 & 10 might be said to represent an evolution or change in Mohammedan’s thinking which then “cancel” his earlier Suras per Suras 2:100; 16:103. Which of these views is the correct construction of the Koran, and why? Is there another better construction? Against this historic backdrop, *some* Mohammedans have placed the Tower of Babel at Birs Nimrud, and so consider the Egyptian tower of Mohammed’s Koran (7th century A.D.) is either something different or cancelled by later Koranic verses. There is thus *a* cultural Arabic Mohammedan tradition which considers Birs Nimrud in Iraq is the Tower of Babel³³³.

Against this backdrop, I think it fair to say that Birs Nimrud is *the traditional* site for the Tower of Babel, since *in terms of recorded history* the other rival sites all clearly come from later times than the Jewish Talmud’s identification in about the 5th century A.D. (even though the advocates of such rival views would obviously claim that they were the correct ancient view); and while it is possible to interpret Mohammed’s Koran of the 7th century A.D. as meaning the Tower of Babel was in Egypt, this is not a necessary interpretation, as seen by *a* cultural Arabic Mohammedan tradition also locating the Tower of Babel at Birs Nimrud.

But contrary to this traditional site of Birs Nimrud or Borsippa in Greater Babylon (e.g., Fausset, *supra*, & Halley³³⁴), other rival views exist on the location of the Tower of Babel. E.g., if as is possible, though not required, Mohammed’s 7th century A.D. Koran which is ambiguous on issues connected with the Tower of Babel, is interpreted at Suras 28:37,38; 40:38,39 to mean the Tower of Babel, then its location is put at the Egyptian Babylon, rather than the Mesopotamian Babylon. But if this interpretation of the Koran is taken, then the specificity of the Biblical text in Gen. 10:10 which says, “Babel, and

³³² “Tower of Babel,” *Wikipedia* (http://en.wikipedia.org/wiki/Tower_of_Babel).

³³³ “Borsippa,” *Wikipedia* (<http://en.wikipedia.org/wiki/Borsippa>).

³³⁴ Halley, H.H., *Halley’s Bible Handbook*, *op. cit.*, p. 83.

Erech, and Accad, and Calneh, in the land of Shinar,” must be fatal for any claim that the Tower of Babel was at the Babel in Egypt which certainly is not “in the land of Shinar.”

Another claimed site for the Tower of Babel is Eridu in the far south-west of Mesopotamia (e.g., Rohl in 1998³³⁵), which is at the other end of southern Mesopotamia to Babel or Babylon which is in the northern part of southern Mesopotamia. Thus e.g., Petrovich (2013) claims in connection with his view that “Biblical Shinar is to be equated with ancient Sumer,” that looking at “Gen. 10:10,” “one hardly can be expected to believe that Moses used such imprecision and such an erratic approach when listing” place names “in the Nimrod” story. “If, however, ... the tower of Babel ... were located at Eridu, then Moses’ precision would be preserved³³⁶.” Without now discussing the fuller details of Petrovich’s claims, I think Moses gives a precise and cogent listing of the relevant place names of “the beginning of” Nimrod’s “kingdom” in Gen. 10:10, and it is “a long bow to draw” for Petrovich to claim that when the Bible says in Gen. 10:10, “Babel, and Erech, and Accad, and Calneh, in the land of Shinar” (AV), that this would be better rendered “Now the starting-point of his kingdom was Eridu, and Uruk, and Akkad, and all of them were located in the land of Sumer³³⁷.” Despite Petrovich’s claims, when we read in Gen. 10:9,10 that “the beginning of” the “kingdom” of “Nimrod” “was Babel;” and then we read in Gen. 11:1-9 that due to the events of the Tower of Babel, “Therefore is the name of it called Babel” (Gen. 11:9); I consider the most natural conclusion to draw is that this is referring to the known Babylon or Babel, and not Eridu, which I take to be a most forced and unnatural reading of the Biblical text.

So too, the claim that the ziggurat of Ur is the Tower of Babel³³⁸, suffers from the problem that Ur is in the far south-west of Mesopotamia (north of Eridu). Moreover, it is known to have been built by Ur-Nammu³³⁹, and though he became “king of Sumer and Accad” in southern Mesopotamia, his power base was always in Ur³⁴⁰, which does not match the description of Nimrod for “the beginning of his kingdom was Babel,” not Ur (Gen. 10:10). And as with the claim it is Eridu, Ur is far too distant from Babylon or Babel to be called “The Tower of Babel.”

³³⁵ “Tower of Babel,” *Wikipedia* (http://en.wikipedia.org/wiki/Tower_of_Babel); citing Rohl D., *Legend: The Genesis of Civilization*, Century, London, UK, 1998.

³³⁶ Petrovich’s “Identifying Nimrod of Genesis 10 with Sargon of Akkad ...” (2013), *op. cit.*, pp. 280, 282 & 283.

³³⁷ *Ibid.*, p. 274 (emphasis mine)

³³⁸ A theory referred to, though not specifically endorsed, in “Ancient Secrets of the Bible,” “Tower of Babel: Fact of Fiction?” (1995), *op. cit.* .

³³⁹ “Ziggurat of Ur,” *Wikipedia* (http://en.wikipedia.org/wiki/Ziggurat_of_Ur).

³⁴⁰ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “The History of Ancient Mesopotamia: Mesopotamia to the end of the old Babylonian period: Sumerian Civilization: The 3rd civilization of Ur.”

Another claimed site for the Tower of Babel is the main city of Babylon. Henry Rawlinson argued that the site was over the ruins of Tell-Amram (considered by, for instance, Julius Oppert, to actually be the remains of the Hanging Gardens of Babylon). The argument for this site of the pagan Esagila temple to Marduk-Bel, includes the fact that it was said to have a top that was made to reach to heaven (Gen. 11:4)³⁴¹. But in reply, it must be said that this type of terminology appears to replicate the idolatrous idea found elsewhere in the Old Testament of using a “high place” in heathen worship (e.g., II Kgs 12:3; 14:4; 15:4). Thus on analogy with these pagan “high places,” this appears to have been a common idea of ziggurats, and thus Nebuchadnezzar says of the “Etemenanki Ziggurat of Babylon, ... I raised its top unto the heaven,” *infra*. I.e., the Tower of Babel had a “top ... unto heaven” (Gen. 11:3) in the sense that it included heathen worship, but this was *not a distinctive* feature of the Tower of Babel, but was common to other towers or ziggurats, as it appears to have reflected the same kind of idea as heathen “high places” which were common to the worship of a number of heathen deities.

In this same general locality as Rawlinson argued for, is the Tower of Etemenanki³⁴². This Etemenanki ziggurat has become a commonly claimed site for the Tower of Babel, and is presently the main rival site to Birs Nimrud. But this in turn subdivides into two further rival views, i.e., either the Etemenanki ziggurat (e.g., David Coltheart in 2003) in the main city of Babylon, or the site of the Etemenanki ziggurat but not the Etemenanki ziggurat itself which is considered of later origin but built on the same site (e.g., David Coltheart in 1996). The ruins of the main city of ancient Babylon were rediscovered in the earlier 17th century by the Italian traveler, Pietro della Valle, who located the Tower of Babel in the main part of the city of Babylon, on the left bank of the Euphrates River. Though Schrader was inclined towards della Valle’s view, he considered the issue of whether the Tower of Babel was in the main city of Babylon, or at Birs Nimrud, was a question which he left his readers to consider for themselves and decide³⁴³.

The main city of Babylon was archaeologically excavated by Robert Koldewey (1855-1925) of Germany (1899-1917). In the city centre he discovered the foundations of a ziggurat or temple tower, known as “Etemenanki,” meaning, “the house of the foundation of heaven and earth.” On this basis, David Coltheart of Australia (formerly of the UK), who at the time was Assistant Editor of *Archaeological Diggings*, said in 1995, “Presumably the structure of Nebuchadnezzar was rebuilt on the site of the original ‘Tower of Babel’”

³⁴¹ Rawlinson in Smith-Sayce, *Chaldean account of the Genesis*, 1880, pp. 74, 171; referred to in [*Roman*] *Catholic Encyclopedia* (1911,1913), *op. cit.*, at “Tower of Babel.”

³⁴² [*Roman*] *Catholic Encyclopedia* (1911,1913), *op. cit.*, at “Tower of Babel.”

³⁴³ *Ibid.*, citing Pietro della Valle’s *Viaggi descritti* (Rome, 1650); & Schrader in both Riehm’s *Handwörterbuch des biblischen Altertums* (I, 138) and *The Cuneiform Inscriptions* (I, 108).

mentioned in the Bible (Genesis 11:3,4)³⁴⁴, i.e., the Etemenanki ziggurat was a later tower built on the original site of the Tower of Babel. But showing internal diversity on the matter, David Down (b. 1919) of Australia who at the time was Editor of *Archaeological Diggings*, said both earlier in 1986 and later in 2010, that he considered the Etemenanki ziggurat was The Tower of Babel³⁴⁵. Then in time, David Coltheart who at the time was Associate Editor of *Archaeological Diggings*, indicated he had changed his view when he said in 2003 that he also now considered “the Tower of Babel” was “known in Nebuchadnezzar’s time as Etemenanki, ‘the House of the Foundation of Heaven and Earth’. Rising 100 metres [or c. 328 feet, this is a rounded number; others give a more precise height of c. 91 metres or c. 299 feet³⁴⁶] above the plain, the tower was built as a series of 7 platforms, one of top of another³⁴⁷.” Thus the movement of David Coltheart’s views is valuable for shewing diversity of opinion on identification of the Tower of Babel at the Etemenanki ziggurat site³⁴⁸. However, after he returned from India, in the 4th century B.C. Alexander the Great started renovations at Babylon with the intent of making it his headquarters, and it was decided to repair the Etemenanki ziggurat. Thus his engineers

³⁴⁴ Coltheart, D., “The Great People of Archaeology” series, “Robert Koldewey: He Found The Tower of Babel,” *Archaeological Diggings*, Vol. 3, No. 4, Aug. / Sept. 1996, (Published by David Down, P.O. Box 341 Hornsby, N.S.W., 2077, Australia,) pp. 14-16 at p. 16 (emphasis mine).

³⁴⁵ Down, D., “Babylon: City of Gold,” *Digging Up The Past* (video), Adventist Media Centre Production, Sydney, Australia, 1987; & Down, D., “Babylon: past, present future,” *Archaeological Diggings*, Vol. 16, No. 6, Dec. 2009 / Jan. 2010, pp. 6-9 at p. 6.

³⁴⁶ “Etemenanki,” *Wikipedia* (<http://en.wikipedia.org/wiki/Etemenanki>).

³⁴⁷ Coltheart, D., “Babylon the Golden,” *Archaeological Diggings*, Vol. 10, No. 3, June / July 2003, pp. 3-9 at p. 9.

³⁴⁸ Both David Down and Coltheart are Seventh-day Adventist (SDA) Ministers, and both have now retired from *Archaeological Diggings*, which is now published by the SDA’s Adventist Media Network in Australia. David Coltheart is the son-in-law of David Down, having married his daughter, Michelle (a school teacher). The magazine *Archaeological Diggings* has generally not sought to give a specific SDA view on archaeology, although it has reflected SDA views on young earth creationism. Though I do not agree with all the views and values expressed in it, there has been a lot of very good material on Biblical archaeology produced in it over the years by David Down, David Coltheart, and others. By contrast, David Down’s “Babylon: City of Gold,” in his *Digging Up The Past* (video) series, while containing some good archaeological material, is specifically designed to try and convert people to Seventh-day Adventism, and so other than some of the earlier videos in this series, it is heavily laden with spiritually dangerous SDA material. On the dangers posed to the health of one’s soul by the cult teachings of the Seventh-day Adventist Church, see e.g., Anthony Hoekema’s *The Four Major Cults* (Eerdmans, Michigan, USA) 1963, pp. 89-169, 388-403 & Geoffrey Paxton’s *The Shaking of Adventism* (Zenith Publishers, Delaware, USA,) 1977.

removed all the bricks, intending to rebuild it in a better condition, but then Alexander died prematurely and the ziggurat was never rebuilt. However, its foundations were discovered in Koldewey's excavation work³⁴⁹.

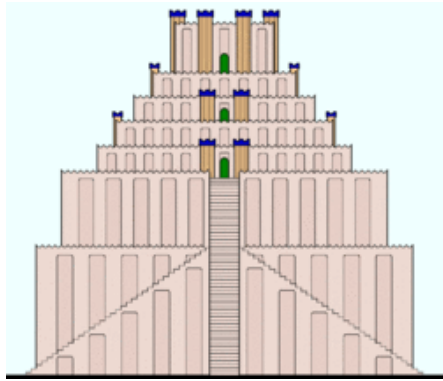
David Down recognizes that the two main rival sites for the Tower of Babel are Birs Nimrud and the Etemenanki ziggurat. But in giving his reasons for preferring the Etemenanki ziggurat, he says of the "Genesis 11" "Tower of Babel," "Now where was this tower? Well for a long time, ... Birs Nimrud was regarded as the traditional Tower of Babel. But this was only because it was the tallest standing ziggurat in Mesopotamia. And so the early Christians, and ... the ... Jews, thought that Birs Nimrud was the Tower of Babel Right up on top, later on, Nebuchadnezzar built a tower" but in looking at a picture of Birs Nimrud he says, "that is not the tower. What you are looking at is the great huge man made mountain of bricks and that is Birs Nimrud. But ... the Tower of Babel or the Babylonian Tower, was not here, it was naturally in Babylon itself ..."³⁵⁰ In the first place, Down's claim that the Birs Nimrud site is "the traditional Tower of Babel" site "only because it was the tallest standing ziggurat in Mesopotamia," is not correct, since a number of advocates of this view, including myself, consider Nebuchadnezzar built on the base of the old Tower of Babel, and the issue of the present height of Birs Nimrud is irrelevant, *infra*. And as to why e.g., the Jews selected this site in the Talmud is not something we know. It is *possible* that Down is correct i.e., they may have wrongly thought that the mound of bricks at Birs Nimrud were the actual Tower of Babel, and been impressed by its height, *but this is speculative*, and it is *also possible* they understood what was presently at Birs Nimrud was later built up on the site of the earlier Tower of Babel. We simply do not know. Furthermore, Down's argument for the Etemenanki ziggurat is premised on his claim that "the Tower of Babel ... was not here, it was naturally in Babylon itself," i.e., he fails to recognize the issue of Greater Babylon, and how Birs Nimrud was part of Greater Babylon, for which reason he concludes that "the Tower of Babel or the Babylonian Tower was not" at Birs Nimrud since this was not the main city of Babylon, but rather, "it was naturally in" the main city of "Babylon itself." But as previously discussed in section a of this chapter 19, *supra*, Greater Babylon included Birs Nimrud, and so Down's argument is premised on an invalid presupposition, to wit, that Birs Nimrud is not part of Babel or Babylon.

Nevertheless, Down's type of view that the Tower of Babel was the Etemenanki ziggurat, presently remains the main rival view to that of Birs Nimrud. Identification of the Tower of Babel as the Etemenanki ziggurat in the main city of Babylon has thus been made by a variety of people, including e.g., Charles Dyer (1995), Professor of Bible Exposition at Dallas Theological Seminary, Texas, USA, in the *Ancient Secrets of the Bible* video series.

³⁴⁹ Coltheart's "Robert Koldewey: He Found The Tower of Babel," *Archaeological Diggings* (1996), *op. cit.*, p. 16 & Down's "Babylon: past, present future," *Archaeological Diggings* (2010), *op. cit.*, p. 6.

³⁵⁰ Down's "Babylon: City of Gold," *Digging Up The Past* (1987), *op. cit.* (emphasis mine).

Indeed, more generally, the “Tower of Babel: Fact of Fiction?” video (1995) in this *Ancient Secrets of the Bible* series endorsed this view, e.g., showing King Nimrod in front of a model of the Etemenanki ziggurat as the Tower of Babel was being built³⁵¹. In referring to this ziggurat, King Nebuchadnezzar says in an associated inscription found by Robert Koldewey in 1917, which some regard as “of uncertain authenticity” (*Wikipedia*, 2013), “Etemenanki Ziggurat of Babylon, I made it the wonder of the people of the world, I raised its top unto the heaven made doors for the gates, and I covered it with bitumen and bricks³⁵².” This is similar to the Tower of Babel where “they said one to another, Go to, let us make brick And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build . . . a tower, whose top may reach unto heaven . . . ” (Gen. 11:3,4). The following pictures show a reconstruction of what this ziggurat was thought to have looked like, and also a stele from the Shoyen Collection showing this ziggurat to the left, and Nebuchadnezzar to the right.



Schmid's reconstruction of the Etemenanki ziggurat in the main city of Babylon³⁵³.



King Nebuchadnezzar II (right) Stele with Etemenanki ziggurat (left)³⁵⁴.

³⁵¹ Charles Dyer e.g., referring favourably to the fact that, “This site was recently featured in a *Reader's Digest* Reference Book as the probable site for the location of the Tower of Babel,” in “Ancient Secrets of the Bible,” “Tower of Babel: Fact of Fiction?” (1995), *op. cit.* . At the time of this video in 1995, this view was further endorsed when it was claimed that Saddam Hussein (then President of Iraq,) was rebuilding the Tower of Babel by his reconstruction work on the main city of Babylon. However, there is much in this video which is speculative and I would say erroneous.

³⁵² “Etemenanki,” *Wikipedia* (<http://en.wikipedia.org/wiki/Etemenanki>) (emphasis mine); citing King Nebuchadnezzar II Stele, Shoyen Collection Manuscript 2063, Shoyen Collection of London, UK, & Oslo, Norway, in Lorenzi, R., “Ancient texts part of earliest known documents,” *Archaeology*, 27 Dec. 2011 (<http://bmc.brynmawr.edu/2004/2004-04-21>).

³⁵³ “Etemenanki,” *Wikipedia* (<http://en.wikipedia.org/wiki/Etemenanki>).

³⁵⁴ King Nebuchadnezzar II Stele, Shoyen Collection Ms 2063, *op. cit.* .

While I accept the clear similarity of the words of King Nebuchadnezzar to those of the Tower of Babel in his reference to its “top” going “unto heaven,” and being made of “brick” and “bitumen” / “slime,” *supra*, I do not thereby think that this is the Tower of Babel. In the first place, the Tower of Babel was built by Nimrod Sargon in the second-half of the third millennium B.C. (Gen. 10:10; 11:1-9), and not by Nebuchadnezzar in the 6th century B.C. . In response to this objection, liberals such as Stephen Harris of California State University, Sacramento, California, USA, who put a late date to this Biblical story, falsely claim that Nebuchadnezzar’s Etemenanki ziggurat built in the sixth century B.C., is likely to have been influenced the Tower of Babel Story during the Babylonian Captivity of the Israelites in the sixth century B.C.³⁵⁵. However, in response to this objection, others who have identified this as The Tower of Babel have come up with a better explanation than Harris’s, to wit, that Nebuchadnezzar built a new tower on the spot of an older Tower of Babel (e.g., David Coltheart in 1996, *supra*). On this view, Sennacherib’s claims to have destroyed the Etemenanki ziggurat c. 689 B.C. are accepted, with the main city of Babylon being then restored by Nabopolassar and his son, Nebuchadnezzar II, who built the Etemenanki ziggurat³⁵⁶. However, there is then a variety of dates as to how early the original Etemenanki ziggurat dates to, e.g., Andrew George, Professor of Babylonian in the Department of the Languages and Cultures of Near and Middle East at London University, UK, considers its builder may have “reigned in the fourteenth, twelfth, eleventh or ninth century,” even though he thinks it existed in the second millennium B.C.³⁵⁷. And clearly those who date it as the Tower of Babel would consider it went back to the third millennium B.C. (e.g., Charles Dyer in 1995 or David Down in 1986 & 2010, *supra*).

But in response to these claims that the Etemenanki ziggurat in the main city of Babylon is the Tower of Babel, we read that the Babel builders said, “Go to, let us build us a city and a tower” (Gen. 11:4), but then God “scattered them abroad” and “they left off to build the city” (Gen. 11:9). Given the context of the tower as part of the city, the implication of “they left off to build the city” is that the Tower of Babel was incomplete. *But there is nothing to indicate that the Etemenanki ziggurat was ever incomplete.* Therefore this cannot be The Tower of Babel.

In attempt to bolster their view that the Etemenanki ziggurat is the Tower of Babel, the “Etemenanki” article in *Wikipedia* (2013), makes reference to an inscription we shall now consider in greater detail. But contrary to the claims of *Wikipedia* (2013), this inscription in fact shows that the Tower of Borsippa in Greater Babylon alone fits the criterion in Gen.11:9 that it was incomplete, and also states that the Tower of Borsippa in

³⁵⁵ “Stephen. L. Harris,” *Wikipedia* (http://en.wikipedia.org/wiki/Stephen_L._Harris); & “Etemenanki” (<http://www.princeton.edu/~achaney/tmve/wiki100k/docs/Etemenanki.html>).

³⁵⁶ “Etemenanki,” *Wikipedia* (<http://en.wikipedia.org/wiki/Etemenanki>).

³⁵⁷ “Etemenanki” (<http://www.princeton.edu/~achaney/tmve/wiki100k/docs/Etemenanki.html>).

Greater Babylon is “the most ancient monument of Borsippa³⁵⁸.” Thus I take this inscription to be positive proof from archaeological discoveries that the traditional Tower of Babel site at Birs Nimrud or Borsippa is indeed the correct one, rather than the other tower in the main city of Babylon.

Sir Henry Rawlinson (1810-1895) was an Honorary Member of the *Royal Asiatic Society of Bengal*³⁵⁹. With headquarters in Calcutta, India (capital city of British India 1772-1912, capital city of Bengal in British India 1912-1947, & capital city of State of West Bengal in India since independence & partition of India in 1947), when India was “the jewel of the British Empire,” this was a well-known and important historical research body in the 19th century when Sir Henry was a member of this august body. Published in the *Journal of the Royal Asiatic Society* (1861), Sir Henry Rawlinson’s article “On the Birs Nimrud, of the Great temple of Borsippa,” was earlier read at the *Royal Asiatic Society of Bengal* in January 1855, and contains some valuable information. It is presented as one of two articles, in which the second article by Fox Talbot contains some associated work on “The Birs Nimrud Inscription,” including both a copy of the original, together with an English translation of, the Birs Nimrud Inscription, which complements Sir Henry Rawlinson’s English translation of this inscription³⁶⁰. Let us consider some relevant sections from both English translations.

³⁵⁸ “Etemenanki,” *Wikipedia* (<http://en.wikipedia.org/wiki/Etemenanki>); citing John McClintock & James Strong’s *McClintock and Strong Cyclopaedia*, 1894, pp. 465-469 (emphasis mine).

³⁵⁹ “Major-Gen. Sir H.C. Rawlinson” is found in the “List of Honorary Members” in e.g., *The Proceedings of the Asiatic Society of Bengal*, Edited by the General Secretary, Jan. to Dec. 1866, Printed at the Baptist Mission Press, Calcutta, India, 1867, p. 13 (http://archive.org/stream/proceedingsofasi1866asia/proceedingsofasi1866asia_djvu.txt).

³⁶⁰ Rawlinson, H.C., “ART[ICLE] I”: “On the Birs Nimrud, of the Great temple of Borsippa,” (Read 13th January, 1855,) *Journal of the Royal Asiatic Society*, Vol. 18, 1861, pp. 1-34, Nebuchadnezzar’s inscription at pp. 27-32; & “ART[ICLE] II”: “Translation of some Assyrian Inscriptions,” by H. Fox Talbot, pp. 35-52, at pp. 35-42 “The Birs Nimrud Inscription,” Nebuchadnezzar’s inscription at pp. 36-42 (copy obtained from New South Wales State Library, Sydney, Australia, Pre-1876 Collection, Shelf Mark DS 490.6/1).

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|---|---|
| Henry Rawlinson's translation of the Birs Nimrud Tower of Babel Inscription, <i>Journal of the Royal Asiatic Society</i> (1861). | Fox Talbot's translation of the Birs Nimrud Tower of Babel Inscription, <i>Journal of the Royal Asiatic Society</i> (1861). |
| <p>"I am Nabu-kuduri-uzur, King of Babylon; the established Governor The building named 'the Planisphere' which was the [Etemenanki] tower of Babylon, I have made and finished. With bricks enriched with lapis lazuli I have exalted its head. Now the building named 'the Stages of the Seven Spheres' which was <u>the tower of Borsippa, had been built by a former king</u>. He had completed forty-two cubits (of the height), <u>but he did not finish its head</u>; from the lapse of time it had become ruined; they had not taken care of the exists of the waters, so the rain and wet had penetrated into the brickwork; <u>the casing of burnt brick</u> [cf. Gen. 11:3] had bulged out, and the terraces of crude <u>brick</u> lay scattered in heaps</p> <p><u>I did not change its site, nor did I destroy its foundation platform</u> <u>I strengthened its foundation</u>, and I placed a ... record in the part that I had rebuilt. I set my hand to build it up, and to finish its summit.</p> <p>As it had been in ancient times, so <u>I built up its structure</u>; as it had been in former days, thus <u>I exalted its head</u> ... " (underlined emphasis mine).</p> | <p>"Nebuchadnezzar king of Babylon, the glorious Sovereign The temple of the Sphere, which is the [Etemenanki] Tower of Babylon, I rebuilt and finished, and with slabs of the precious zamat stone I crowned its summit. And ... I rebuilt the temple of the Seven Spheres, which is <u>The Tower of Borsippa, which a former king had built</u> and had raised it to the height of 42 cubits <u>but had not completed its crown or summit</u>. From extreme old age it had crumbled down. The watercourses which had once drained it had been entirely neglected. From their own weight <u>its bricks</u> [cf. Gen. 11:3] had fallen down; the finer slabs which cased the <u>brickwork</u> were all split and rent, and <u>the bricks which had formed its mound</u> lay scattered in ruins <u>I replaced and renewed both the bricks of its mound</u> and the finer slabs ... and I placed upon its <i>new crown</i> the ... inscriptions of my name. For its summit, ... <u>I rebuilt entirely this upper story</u> ... like the old ones ... and <u>I made its crown or summit as it had been plann'd in former days</u> ..." (underlined emphasis mine).</p> |

What is clear from this inscription, is that in the 6th century B.C., King Nebuchadnezzar of Babylon gives a contrast and comparison between the Etemenanki "tower of Babylon" in the main city of Babylon, which he has "made" (Rawlinson) or "rebuilt" (Talbot), and "the Tower of Borsippa" in Greater Babylon which was in a dilapidated condition, so that only its "foundation" (Rawlinson) or "the bricks of its mound" (Talbot) remained, and "which a former king had built" (Talbot). But though it "had been built by a former king" (Rawlinson), this former "king" of Babylon who built this Tower of Borsippa in Greater Babylon "did not finish its head" (Rawlinson) i.e., after building 42 cubits or (on an 18 inch cubit) c. 63 feet or c. 19.2 metres, he discontinued the work as the former king mysteriously "had not completed its crown or summit" (Talbot). Hence Nebuchadnezzar not only rebuilt this Tower at Greater Babylon on its old "foundation platform" (Rawlinson) or "the bricks of its mound" (Talbot), but additionally completed its formerly unfinished top part, and thus he "exalted its head" (Rawlinson) or "made its crown or summit as it had been plann[e]d in former days" (Talbot). Given the context of the

Tower of Babel in Gen. 11:1-9 when the Babel builders said, “Go to, let us build us a city and a tower” (Gen. 11:4), so that the implication of “they left off to build the city” (Gen. 11:9) is that the Tower of Babel was incomplete, we here have clear archaeological proof that the Tower of Borsippa in Greater Babylon meets this criterion, whereas the Etemenanki tower in the main city of Babylon does not, since this is part of the contrast and comparison that Nebuchadnezzar is making. *Therefore unlike the Etemenanki tower, the tower at Borsippa alone meets this Biblical criterion and so this indicates that it is the Tower of Babel described in Genesis 11.*



The natural implication of Gen. 11:4,9, that the Tower of Babel was incomplete, is seen in this classic artwork of the Flemish artist, Peter Bruegel the Elder (c. 1525-1569) of Holland and Belgium in 1563³⁶¹.

This conclusion from Nebuchadnezzar’s inscription that the Tower of Babel was at Birs Nimrud, is further strengthened when it is recognized that Birs Nimrud or Borsippa in Greater Babylon is the traditional site for the Tower of Babel, and as far as we know, e.g., the Jews who so locate the Tower of Babel at Borsippa in the Jewish *Babylonian Talmud* in the 5th century A.D. (Sanhedrin 109a), *supra*, were unaware of this inscription; as was certainly Peter Bruegel when he based his above picture of an incomplete Tower of Babel purely on the Biblical data. Therefore, while there has been some level of historical disagreement as to where the Tower of Babel should be located, and that disagreement has been increased and not diminished in historically modern times, *supra*, it seems to me that the evidence firmly points to Birs Nimrud or Borsippa in Greater Babylon. In historically modern times and therefore with some reference to the science of archaeology, the Birs Nimrud site has also been identified as the Tower of Babel by e.g., the Anglican Canon of York, Andrew Fausset (1821-1910), *supra*, the British linguist, Archibald Henry Sayce (1845-1933), and the Assyriologist of Jewish descent, Julius Oppert (b. 1825 in Hamburg, Germany, d. 1905 in Paris, France) (survey of Babylon 1852-1854)³⁶².

³⁶¹ Picture from “Tower of Babel,” *Wikipedia* (http://en.wikipedia.org/wiki/Tower_of_Babel).

³⁶² [Roman] *Catholic Encyclopedia* (1911,1913), *op. cit.*, at “Tower of Babel;” citing Sayce’s *Lectures on the Religion of the Ancient Babylonians*, pp. 112-3, 405-407, & Oppert’s *Expédition en Mésopotamie*, I, 200-16 & *Études Assyriennes*, pp. 91-132.

Clearly the identification of the site of the Tower of Babel is not a fundamental of the Christian faith, and so other orthodox religiously conservative Protestant Christians may reach a different conclusion on it to myself, and prefer, for instance, the Etemenanki ziggurat's forbear. (Although religiously liberal views which deny the Divine Inspiration and absolute authority of Scripture are necessarily unorthodox, irrespective of which site they identify.) Nevertheless, as far as I am concerned, the evidence firmly points to Birs Nimrud in Greater Babylon as the site for the Biblical Tower of Babel in Gen. 11:1-9.



Birs Nimrud or Borsippa in Greater Babylon (modern day Iraq). The base of the tower is from the Tower of Babel of Gen. 11:1-9 in the time of Nimrod Sargon in the second half of the 3rd millennium B.C., but most of what one now sees is the later tower built on the base of this incomplete Tower of Babel by Nebuchadnezzar in the 6th century B.C. . However, this photo captures well the way the topography of Birs Nimrud or Borsippa was used by the Tower of Babel builders to gain extra height. This present tower is *c.* 150 feet or *c.* 46 metres above the plain, and the circumference of this mound is *c.* 2,300 feet or *c.* 700 metres³⁶³.

³⁶³ “Image of Birs Nimrud” (*c.* 2014), photo by Michael Ricker
[\(https://www.pinterest.com/pin/130252614193740650/](https://www.pinterest.com/pin/130252614193740650/) link to
<https://www.pinterest.com/pin/3940718398336482/>).

Having now determined what I consider to be the most probable location of the Tower of Babel at Birs Nimrud, this also allows us to better understand some other matters to do with the Tower of Babel. E.g., since we know from Nebuchadnezzar's inscription that the Tower of Babel "had been built by a former king" (Rawlinson), who "did not finish its head" (Rawlinson) i.e., he had not completed its crown or summit" (Talbot) after building 42 cubits or (on an 18 inch cubit) *c.* 63 feet or *c.* 19.2 metres, we can use archaeology to critique some of the grandiose claims that have sometimes been made for the Tower of Babel's height. Therefore we can rule out claims made by some through to contemporary times that "the Tower of Babel" was "the first Skyscraper" (1963)³⁶⁴. For example, the Pseudepigraphal Jewish *Book of Jubilees* (*c.* 100 B.C.) claims the Tower of Babel was 5,433 cubits and two palms tall, i.e. (on an 18 inch cubit), *c.* 8,150 feet or *c.* 1½ miles high, or *c.* 2483 metres or *c.* 2.5 kilometres high. Or the Pseudepigraphal Jewish *Third Apocalypse of Baruch* (*c.* 70-100 A.D.) claims the Tower of Babel was 463 cubits i.e., *c.* 695 feet or *c.* 212 metres high. This latter figure from the *Third Apocalypse of Baruch* would make it taller than any structure in human history before the Eiffel Tower was built from 1887 to 1889, which Gustave Eiffel (1832-1923) originally designed to be 984 feet or 300 metres high, with such an unprecedented height being obtained by the use of a steel frame. I thank God that on my first trip to London, UK (April 2001-April 2002) where I worked as a school teacher, I undertook a trip in the UK school holidays in August to early September 2001 which among other places took in Paris, France. Different countries flags are flown at different times on a flag pole there, but the Lord so arranged things that on the day I was there the Australian Flag was flying. These two photos give us an idea of proportions relative to the claims of the *Third Apocalypse of Baruch* which alleges the Tower of Babel was *c.* 212 metres or about two-thirds the height of the Eiffel Tower at *c.* 300 metres, whereas on the basis of Nebuchadnezzar's inscription we know it was actually *c.* 20 metres, although more than double this when one also takes into account the elevation of Birs Nimrud above the plain, *supra* i.e., *above the plain* it was about 15% the height of the Eiffel Tower. But before returning to Australia in April 2002, I thank God I undertook a second trip around Europe, and this included Pisa in Italy, and the famous *Leaning Tower of Pisa*. (The *Encyclopaedia Britannica* says, "The legend that" Galileo "dropped weights from the leaning tower of Pisa" i.e., to test the effects of gravity on different objects, "apparently has no basis in fact"³⁶⁵.) Given that the *Leaning Tower of Pisa* was originally designed to stand about 185 feet or 56 metres tall, it *approximates*, (though just how close depends on the cubit one is using), the distance of the Tower of Babel on top of Birs Nimrud down to the plain.

³⁶⁴ Charles Paddock's *Bible Firsts*, Illustrated by Clyde Provonsha, Pacific Press Publishing Association, USA, 1956 & 1963, reprinted [without a reprinting date] by Signs Publishing Company, Warburton, Victoria, at "The First Skyscraper" "in Genesis 11:1-9." Though these are Seventh-day Adventist Church publishers, this book is not specifically focused on the Seventh-day Adventist's unique or near unique teachings. It is part of a series of three books, well illustrated, and designed for children in the "Tiny Tots Library" series. Though overall this is a good book, which as a package deal (like the other two books in this series,) I would be happy for children to use, its depiction of the Tower of Babel as a massive "skyscraper" is in my opinion certainly incorrect.

³⁶⁵ *Encyclopaedia Britannica CD99, op. cit.*, "Galileo."



Exaggerated claims about the Tower of Babel's height include those of the Jewish *Third Apocalypse of Baruch* (c. 70-100 A.D.), which put it at c. 212 metres or 695 ft i.e., about 70% the Eiffel Tower's height, but it was c. 15% this tower's height from the plain. The Eiffel Tower flying the Australian Flag on the day Gavin visited (left). Gavin in the Eiffel Tower with a great view of Paris (right). France, Sept. 2001.



Designed to be 56 metres or 185 feet tall, the Leaning Tower of Pisa is about the same height from the ground, as the Tower of Babel was on top of Birs Nimrud or Borsippa from the plain. Gavin in front of the Leaning Tower of Pisa (left). It's said, "Make sure you see it, before it falls over." Gavin (right) holding up his hands next to the Leaning Tower of Pisa, "Oh no! It looks like it's gonna' fall!" (right). Pisa, northern Italy, March 2002.

We thus greatly benefit from the work of Biblical archaeology in connection with the neo-Babylonian Empire of Nebuchadnezzar in the 7th to 6th centuries B.C. . That is because the Birs Nimrud Tower of Babel Inscription gives us an idea of the actual height of the Tower of Babel, even if there is some uncertainty on the exact length of the cubit used by Nebuchadnezzar. This is seen in the words of King Nebuchadnezzar that it reached a height of 42 cubits before being abandoned, *supra*. Thus without including the extra height gained by the topography of Birs Nimrud, on an 18 inch cubit, I calculate the Tower of Babel was c. 19.2 metres or c. 63 feet high, although on a larger cubit, some think it might have been up to 6-7 metres or c. 23-24 feet higher than this. Either way, in approximate terms, the *Leaning Tower of Pisa* gives us an idea of its all up height when one includes the topography that gave the Tower of Babel its extra height from the plain.

It must be remembered that there is no such thing as “*the Jewish view*” on things like the architectural details of Tower of Babel, or its location, just as there is no such thing as “*the Christian view*” on such matters. But having now accepted the claims of the Jewish Talmud (c. 5th century A.D.) as to the site of the Tower of Babel at Borsippa or Birs Nimrud; and with reference to Nebuchadnezzar’s Birs Nimrud Tower of Babel Inscription, having dismissed some other Jewish claims in both the Pseudepigraphal *Book of Jubilees* (c. 100 B.C.) that the Tower of Babel was c. 1½ miles c. 2.5 kilometres high, and also the Pseudepigraphal *Third Apocalypse of Baruch* (c. 70-100 A.D.) that the Tower of Babel was c. 695 feet or c. 212 metres high, we now come to the claims of another Jew, namely, Josephus. Given that Kish was inside the c. 13¾ by 13¾ imperial miles or c. 22 by 22 kilometres boundaries for Greater Babylon recorded by Herodotus, if the Kish Flood of c. 2500 B.C. did in fact have a major cultural impact on Kish, as the evidence suggests, then it is *just possible* that there is some truth in the tradition recorded by the Jewish historian, Josephus (1st century A.D.) when he says, “it was Nimrod who excited them to ... an affront and contempt of God. He was the grandson of Ham, the son of Noah He ... gradually changed the government into tyranny He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers!” (*Antiquities* 1:4:2; emphasis mine).

Certainly I would not accept the story in the form that Josephus here recounts it, since Nimrod was far more removed than that of a “grandson of Ham.” But in section a of this chapter 19, *supra*, we have already noted that Nimrod Sargon’s association with Kish in Greater Babylon acts to further enrich the imagery and propriety of the usage of the Kish Flood of c. 2500 B.C in Mesopotamia as a type of Noah’s Flood in the Persian Gulf; and that “Babel” in Gen. 10:10 refers to Greater Babel which included both Kish and Birs Nimrud. Therefore to have the Noah’s Flood typology in Greater Babylon at Kish, followed by the Tower of Babel in Greater Babylon at Birs Nimrud, means that the two localities are conceptualized as constituent parts of Greater Babel. Therefore, it is certainly possible that with known flood stories in Mesopotamia, reflected in e.g., the Babylonian Flood Story written in the following second millennia B.C. but predating this time; that the local flood in Greater Babylon at Kish in c. 2500 B.C., may have sparked Sargon’s thinking in terms of the former great flood of Noah, and so his desire to build the Tower of Babel at Birs Nimrud in Greater Babylon *might* have been motivated, at least in part, by such a desire. If so the fear “lest we be scattered abroad upon the face of the earth” (Gen. 11:4) carries with it the connotation of the fear of a big local flood. A concern I would have with this interpretation is that Birs Nimrud would be unable to hold very many people at its peak, although the counter to this argument might be that the Ark of Noah only had eight people in it. And whether one uses my estimates based on an 18 inch cubit of the Tower of Babel being c. 19.2 metres or c. 63 feet high, or other estimates with a larger cubit that it could have been up to “26 metres” or “87 feet” “high³⁶⁶,” to which one might add another c. 25 metres for the height of the topography at Birs Nimrud, then it may have been envisaged that a larger group could survive in the top

³⁶⁶ *Encyclopaedia Britannica CD99, op. cit.*, “Building Construction: The history of building construction: Bronze Age and Early Urban Cultures.”

parts of it for some time, since Noah's Flood was "fifteen cubits upward" (Gen. 7:20) or *c.* 22½ feet or *c.* 6.9 metres above "the high hills" (Gen. 7:19), and they were on fairly flat ground in Mesopotamia.

Of course all this is very speculative, it is based on a critical usage of Josephus, and may be wrong since it still requires that there be some basic veracity to Josephus's account for which we have no corroborating evidence. But given the importance of the Kish Flood of *c.* 2,500 B.C. in *Greater Babylon* to the typology of the early Genesis stories, and the fact that The Tower of Babel was *also in Greater Babylon* at Birs Nimrud, *it is possible, though by no means certain*, that Josephus here records an element of the Tower of Babel story that compliments our knowledge from the Bible. It might also be remarked that *if* this critical usage of Josephus is the correct reconstruction (and this is by no means certain), then it further enriches the typology of the Kish Flood of *c.* 2,500 B.C., since it means Nimrod Sargon and the Tower of Babel builders also thought of it in terms of pointing back to, and reminding them of, the earlier Noah's Flood.

(Chapter 19) c] *The geographical extent and meaning of the Tower of Babel.*

As discussed earlier in this Volume 1, at Part 1, Chapter 6, "The Fifth of Seven Keys to understanding Gen. 1-11," section a, "Global or Local 'heaven' and 'earth' for Tower of Babel?" & section b, "Consideration of the global earth argument for Gen. 11:1-9," *supra*, we know from *The Table of Nations* in Gen. 10 that the "nations" were "divided in the earth after the flood" (Gen. 10:32), according to their racial "families" and "tongues" (Gen. 10:5,20,31). Therefore, when we read in Gen. 11:1, "And the whole earth was of one language, and of one speech," it necessarily follows that this was a regional "earth" with *just one* of the languages of Gen. 10, (or a later evolved derivative of a Gen. 10 language); since this is contextually occurring long after the racial "families of the sons of Noah" were "divided in the earth after the flood" (Gen. 10:32), "every one after his tongue" (Gen. 10:5), or "after their tongues" (Gen. 10:20,31). Given its location at Babel" (Gen. 11:9) or "Babylon," "in the land of Shinar" (Gen. 11:2); it follows that this was a local Middle East "heaven" (Gen. 11:4) and "earth" (Gen. 11:1,4), which spoke "one language."

Gen. 11:4 refers to the Tower of Babel as "a tower, whose top may reach unto heaven." *Prima facie*, this may simply mean that it was a very tall tower, since this type of terminology is also found in Deut. 1:28 when the cowardly or fearful who "rebelled" and "murmured" said of "the Amorites" who were to be dispossessed in the Promised Land, "Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there" (Deut. 1:26-28). However, as previously mentioned in section b of this chapter 19, this type of terminology appears to replicate the idolatrous idea found elsewhere in the Old Testament of using a "high place" in heathen worship (e.g., II Kgs 12:3; 14:4; 15:4), for Nebuchadnezzar says of the "Etemenanki Ziggurat of Babylon, ... I raised its top unto the heaven." *supra*. Thus the Tower of Babel appears to have had a "top ... unto heaven" (Gen. 11:3) in the sense that it included heathen

worship, but this was *not a distinctive* feature of the Tower of Babel, but was common to other towers or ziggurats, as it appears to have reflected the same kind of idea as heathen “high places” which were common to the worship of a number of heathen deities.

Yet in and of itself this does not appear to be the cause of God’s actions, since in the first place this element of the story does not appear to be much developed or prized out in the text, so that we only know of this meaning for sure through some extra-Biblical wider connected study of ziggurats or towers. Thus it would still be possible to argue purely on the Biblical text that “whose top may reach unto heaven” simply meant, “very tall” as in Deut. 1:28. And in the second place, we know of idolatry before this time with e.g., Cro-Magnon’s idols, and there were other occasions when there were heathen “high places” in Israel where God did not impose this same type of judgment, but condemned it in a different way. So what was the “one language” and what was big issue at the Tower of Babel?

Given that Sargon Nimrod’s Kingdom took in the Sumerian city states, and given the usage of the typology of the Kish Flood for Noah’s Flood, and given the general spread of the Sumerians and their civilization in Mesopotamia, the indications are that the “one language” of “the whole” local “earth” (Gen. 11:1), would have had to have been Sumerian. Sumerian is the oldest known written language, and can be dated to Mesopotamia in the 3rd millennium B.C. before the rise of Nimrod Sargon. Archaic Sumerian is usually dated to c. 3,100-2,500 B.C. (my dates would be about 100 years lower than these dates), Old (or Classic) Sumerian from c. 2,500-2,300 B.C., New Sumerian from c. 2,300-2,000 B.C., and Post-Sumerian from after c. 2,000 B.C.³⁶⁷. This means that in these events we here find in the Tower of Babel, the origin of the Hebrew tongue, and given its similarity to Aramaic, also the Aramaic tongue, and given the context of Babylon or Babel (Gen. 11:9) also the Accadian tongue, which further subdivides into the Assyrian dialect of northern Mesopotamia, and Babylonian dialect of southern Mesopotamia. Historically, Sargon Nimrod is regarded as the founder of an Accadian Dynasty responsible for the spreading of the Accadian language throughout the Middle East, and Accadian is thought to have supplanted Sumerian by c. 2,000 B.C. as the oral tongue of southern Mesopotamia, although Sumerian was retained for usage in connection with heathen religious literature³⁶⁸. Therefore in terms of “the big picture,” the “one language” of Gen. 11:1 can realistically refer to Sumerian, and only Sumerian. However, beyond Hebrew, Aramaic, and Accadian, what further tongues, if any, came from this Tower of Babel event is unclear and uncertain. E.g., does it include the Eblaite tongue in the Hamito-Semitic Linguistic Family which can be dated to about third-quarter of the third millennium B.C. as a northern-central Semitic tongue³⁶⁹? Or did the Eblaite tongue come with some other immigrants from the Persian Gulf? While we cannot be sure of the answers to such questions, we can be sure that the Tower of Babel was a fairly local event to the Middle East, or some part thereof in Mesopotamia and its environs.

³⁶⁷ *Encyclopaedia Britannica CD99, op. cit.*, “Sumerian language.”

³⁶⁸ *Encyclopaedia Britannica CD99, op. cit.*, “Akkadian language.”

³⁶⁹ *Encyclopaedia Britannica CD99, op. cit.*, “Eblaite language.”

This conclusion is also consistent with the fact that on the one hand, unlike creation and flood stories which are found in various culturally corrupted forms throughout the world, indicating that these were anthropologically universal events; there is a lack of credible Tower of Babel type stories from cultures and religions around the world. But on the other hand, the Sumerians whose language is the “one language” of Gen. 11:1, do have a story with *some similar elements* in *Enmerkar and the Lord of Aratta*. In this Sumerian Story, Enmerkar of Ur builds a tower or ziggurat at Eridu. This is a temple shrine, and a tribute is required from Aratta, “Let Aratta build a temple brought down from heaven Let the people of Aratta bring down ... stones from their mountain” and “build the great shrine.” This is the abzu ziggurat or temple tower for the pagan god, Enki, at Erudi, and includes the words, “make the abzu [ziggurat or temple tower] grow ... like a mountain, make Eridu ... like a mountain range” i.e., very large, like the Tower of Babel which though not “brought down from heaven” as in this Sumerian story, is to be made so large that it is “a tower, whose top may reach unto heaven” (Gen. 11:4). At one stage in this process, the heathen god Enki is invoked, and diverse translators say he is invoked to either *restore* (one translation) or *disrupt* (another translation e.g., Kramer) one language unity in Sumer, Accad (Uriki), Subur, and Hamazi. This reference to “Accad” in the Sumerian story compares to “Accad” in Nimrod’s kingdom “in the land of Shinar” (Gen. 10:10), and the Tower of Babel “in the land of Shinar” (Gen. 11:1), and so acts to identify a point of geographical commonality. And the description of this local world as “the whole universe” compares to the more modest Biblical description of the local world as “the whole earth” (Gen. 11:1). Thus the Sumerian story includes in it the idea that by the power of one of their heathen gods, Enki, “they” “may” speak “a single language,” and so this reads, “May the lands of Subur and Hamazi, the many-tongued, and Sumer, ... and Accad, ...the whole universe ... may they all address [the pagan god] Enlil together in a single language! For at that time, ... [the pagan god] Enki, ... the lord of Eridu, shall change the speech in their mouths, as many as he had placed there, and so the speech of mankind is truly one.”³⁷⁰

While there are some clear differences between this Sumerian story and the Tower of Babel, the fact that the Sumerians considered their heathen gods could either *restore* (one translation) or *disrupt* (another translation) the land of Sumer to “a single language,” shows they considered this “whole universe” of Sumeria originally had a single language to which it could either be *restored*, or from which it could be *disrupted* into different tongues. And it is notable that this power said to be in the pagan god Enki, by which Sumerians could speak “a single language,” is referred to in the context of the building of a ziggurat or temple tower that is to “grow” as big as “a mountain” or “mountain range.” Just as heathen creation and flood stories show various corruptions and local adaptations, this Sumerian

³⁷⁰ “Tower of Babel,” *Wikipedia* (http://en.wikipedia.org/wiki/Tower_of_Babel); “Enmerkar and the Lord of Aratta,” from *Wikipedia* (http://en.wikipedia.org/wiki/Enmerkar_and_the_Lord_of_Aratta); & (using some different proper noun spellings, e.g., “Eridu” not “Eridug”) “The Electronic Text Corpus of Sumerian Literature,” Jeremy A. Black (1951-2004) Editor, British Assyriologist & Sumerologist, Faculty of Oriental Studies, Oriental Institute, Oxford University, UK, 2003, 2006 (<http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.8.2.3#>) (emphasis mine).

story clearly incorporates various corruptions and adaptations e.g., it is located at Eridu in Sumeria, rather than at Babel in Sumeria. But it is also consistent with “the whole” local “earth” for the “tower” of “Babel” (Gen. 11:1,5,9), originally speaking the “one language” (Gen. 11:1) of Sumerian. Thus in the same way that corrupted heathen creation and flood stories point to the anthropologically universal recognition of Creation and Noah’s Flood, so too, the rarity of Tower of Babel stories, but the presence of such a story in the Sumerian story of *Enmerkar and the Lord of Aratta*, points to the anthropological limitation of the Tower of Babel to a small portion of mankind in the Middle East that included the Sumerians, and for which Sumerian is the only serious candidate for being that “one language” (Gen.11:1).

The implication of this is that the Sumerians, Babylonians, and Hebrews, all had a common origin through Shem, and that his descendants, Asshur, Arphaxad, and Aram (Gen. 10:22) shared some kind of common culture and tongue for quite some time. This conclusion is also consistent with the fact that Ur was part of Sumeria, and in Genesis 11, following the events of the Tower of Babel (Gen. 11:1-9), we read of a genealogy that ends with “Terah in the land of his nativity, in Ur of the Chaldees,” and “his son,” “Abram” “from Ur of the Chaldees” (Gen. 11:28,31). Abraham came from Ur of the Chaldees with non-believers seen in his father “Terah.” For “Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac” (Joshua 23:2,3). Thus the preservation of the chosen race as “the sons of God” was by racial election for some time i.e., they were all idolaters, but there was still evidently some kind of internal racial or clan identity, but when this was violated by race mixing, and “the sons of God came in unto the daughters of men” (Gen. 6:4) as they had in antediluvian times (Gen. 6:2,3); God acted to segregate them at the Tower of Babel. Later making his covenant of grace with Abraham and calling him out of idolatry (Josh. 23:2,3).

This means that the principle concern at the Tower of Babel, as stated in Gen. 6:4, was the same concern as in antediluvian times as stated in Gen. 6:1-3, namely, racially mixed marriages between the elect race and others. As previously noted, this type of sentiment in the words, “Behold the people is one” (Gen. 11:6), is well captured in the Greek Septuagint translation which renders this as, “one race” (Greek *genos en*, Gen. 11:6, LXX) i.e., a mixed race.

Thus contextually, Scripture gives us some further relevant information on the Tower of Babel in Gen. 6:4. In Gen. 6:1-4 we are first told of antediluvian mixed marriages between the Cainites (“daughters of men,” Gen. 6:1 & Gen. 4:16-24) and the Sethites (“sons of God,” Gen. 6:2 & Gen. 4:25-5:32). The fact that these mixed marriages produced a judgment on “man (*’adam*)” (Gen. 6:3) is conclusive evidence against the theory of angel-human hybrids, since in Gen. 6:3 they are called in the Hebrew *’adam*, which might be translated as either “man” (AV) or “Adamites,” *not* “half-men” or “half-Adamites.” So too in Gen. 6:4 they are called “men (*’enowsh* in its shortened form without the vav vowel pointer as *’enosh*) of renown” (Gen. 6:4). The

Hebrew word here used for “men (*'enowsh*)” is only ever used of man (e.g., Deut. 32:26; Isa. 8:1; 24:6)³⁷¹; a fact also ruling out claims that these were half-men half-angels. Thus either the Hebrew *'adam* (man) of Gen. 6:3 or the Hebrew *'enowsh* (men) of Gen. 6:4, would in itself be sufficient to rule out the possibility of these being anything other than full-blooded Adamites, and so the fact that they are both used acts to *doubly make the point* that these were not angel-human hybrids, but Adamites. Jesus also taught that angels lack the requisite qualities of sexual reproduction (Matt. 22:30). Since they are “spirits” (Heb. 1:7), natural laws from the Book of Nature’s laws of genetics also rules out this possibility. And more generally, we know from the Book of Nature that cross-species sexual relations are always sodomy and so not capable of sexual reproduction, whether these be homosexual acts with angels (Gen. 19:5), or heterosexual or homosexual acts with man or beast (Lev. 18:22,23; 20:13,15,16). This does not mean that devils may not sometimes manifest themselves in human form and engage in sodomy with humans (incubus or succubus), for which there is testimonial evidence. But it does mean that any such occurrences involve devils imitating elements of human sexuality in order to lead humans into sin, and there can be no semen or ovum from such devils which can fertilize with human ovum or semen respectively. Thus no half-caste half-human half-devils can be produced by means of these unnatural sexual acts. Thus if any such half-caste was so allegedly produce such hybrids, in reality it would have to be a full-race devil for some reason masquerading as a half-caste devil.

Chuck (or Charles) Missler of Koinonia House Ministry, Idaho, USA, who is a featured speaker in the *Ancient Secrets of the Bible* video series on the “Tower of Babel” episode, is referred to as an “Author / Bible Scholar.” Missler claims, “The Hebrew word is *b'ney 'Elohiym* [leaving out the optional definite article *ha* / ‘the’ found in Gen. 6:2,4], which ... always means ‘angels’ Both the Old and New Testament confirms that these fallen angels cohabited with woman on the planet earth, which gave birth to the Nephilim (Hebrew *n'philiym*), the fallen ones, the earthborn. It was this contamination of humanity that led to the Flood of Noah³⁷².” In terms of some of his other work as “Author / Bible Scholar,” he evidently does not believe in the perspicuity of Scripture, since *Wikipedia* records that, “He has also been involved in” bizarre “efforts to use computers to decipher what he considers [are] coded messages contained in the Bible.” Yet though he thinks the Bible is so complex and difficult that one needs high technology computers to understand alleged “coded messages ... in the Bible;” paradoxically, he thinks it is so simple and lacking in complexity that he tells people on his web-site that they can, “Learn the Bible in 24 Hours.” Missler has also written the Foreword to a strange book entitled, *Exo-Vaticana*, and *Wikipedia* says this “book loosely presents the possibility that the Vatican is communicating with extraterrestrial life³⁷³.” This surely indicates that Missler is sometimes

³⁷¹ *Brown-Driver-Briggs Hebrew & English Lexicon* at *'enowsh* & in its shortened form without the vav vowel pointer as *'enosh*.

³⁷² Chuck Missler in, “Ancient Secrets of the Bible,” “Tower of Babel: Fact of Fiction?” (1995), *op. cit.* (emphasis mine).

³⁷³ “Chuck Missler,” *Wikipedia* (http://en.wikipedia.org/wiki/Chuck_Missler); citing Fladd, Michael, & O'Dell's, “Soviet Choice of Phoenix Spurs Skepticism,” *Los*

inclined towards not distinguishing between science fiction fantasy and scientific reality in matters about “aliens from out-space” or “extraterrestrial life.” Certainly this type of science fiction fantasy is exactly the type of thing he has also engaged in with his idea that “fallen angels cohabited with woman on the planet earth, which gave birth to the Nephilim.” That is because, while he contextually says he rejects the “space-man” theory of extra-terrestrial aliens coming to earth to co-habit with human women³⁷⁴, *this is largely a distinction without merit* since he is still arguing the absurdity of some kind of cross-species buggery producing half-breeds in his similar claims that “fallen angels cohabited with woman on the planet earth,” which he claims is supported by “the Bible ... which is in itself, an integrated information system of extra-terrestrial origin³⁷⁵.” But as previously discussed³⁷⁶, the term “sons of God” is Hebrew, *b^eney ha’Elohiym*³⁷⁷, and clearly refers to human beings at, for instance, Deut. 14:1 which says of the Israelites, “Ye are the children (or ‘the sons,’ Hebrew, *ben*) of the Lord your God (Hebrew, *’Elohiym*).” Thus Missler’s claim that “*b^eney ’Elohiym* ... always means ‘angels’” is certainly not correct, and as seen from the Hebrew *’adam* (man) of Gen. 6:3 and the Hebrew *’enowsh* (men) of Gen. 6:4, *supra*, in Gen. 6:2,4 it contextually means human beings or Adamites and *not* angels. These notions of cross-species sodomy producing half-castes are also contrary to the scientific laws of genetics.

Angeles Times, California, USA, 12 Sept. 1989 (http://articles.latimes.com/1989-09-12/buisness/fi-2187_1_soviet-union); & “Exo-Vaticana: Petrus Romanus, Project LUCIFER, and the Vatican’s astonishing exo-theological plan for the arrival of an alien savior” (<http://www.amazon.com/Exo-Vaticana-Romanus-Vaticans-astonishing-exo-theological/dp/0984825630>); & “Koinonia House” website (<http://www.khouse.org/>) with search link to e.g., “Learn The Bible In 24 Hours” (<http://www.khouse.org/6640/CD105-1/>).

³⁷⁴ Cf. e.g., Eric von Daniken (b. 1935) of Switzerland, who absurdly claims extraterrestrial influences from outer-space aliens on ancient human cultures in *Chariots of the Gods?* (Putman Publishers, New York, USA, 1968). This type of ridiculous von Daniken view is put in this video by Zecharia Sitchin, which Missler then rightly rejects.

³⁷⁵ Chuck Missler in, “Ancient Secrets of the Bible,” “Tower of Babel: Fact of Fiction?” (1995), *op. cit.* (emphasis mine).

³⁷⁶ See Volume 1, Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy,” section i, “The dichotomist constitutional nature of man as body & soul,” section iii, “Consideration of the heretical views of those who deny man is a dichotomy of body & soul,” E, “The trichotomist heresy of Origen *et al* may be linked to an overstatement of devils’ power in man’s world,” at “The actual meaning of the sons of God & daughters of men in Gen. 6:2,” *supra*.

³⁷⁷ Hebrew *b^eney ha’Elohiym* in Gen. 6:2,4 = “*b^eney* (masculine plural noun, from *ben*) *ha* (definite article, ‘the’) *’Elohiym* (God, masculine singular proper noun, from *’Elohiym*), these nouns form a noun construct chain so that the second noun is “of God” i.e., a genitive, and the first noun is here syncopated to lose the “*m*” ending of the masculine plural. (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 97,103.)

In this context, it might also be noted that the Kingdom of Nimrod in some ways types the Kingdom of Antichrist, which is also called spiritual Babel or “Babylon” (e.g., Rev. 14:8; 17:5); and which is depicted before the Second Coming as promoting racially mixed marriages between Caucasians (the “iron” of Rome) and coloured races (the “miry clay”), who in “mixed” marriages “mingle themselves” before being destroyed by Christ (Dan. 2:43,44 cf. Matt. 24:37-39).

We thus see that the Tower of Babel in Gen. 11:1-9 fits into a wider context in which God is making it clear that men should not engage in racially mixed marriages. Thus there is first a judgment on the antediluvians for racially mixed marriages between Cain’s race and Seth’s race, and these events of Gen. 6:1-3 are linked to the Tower of Babel through reference to Gen. 6:4, the context of Nimrod as the builder of a bad type of empire in Gen. 10:8-10; 11:1-9; and the concern that “the people is one” (Gen. 11:6). There is thus a second judgment for racially mixed marriages and race mixing at the Tower of Babel. Furthermore, the Tower of Babel story shows the lineage down to Abraham in Gen. 11:10-32. Even men of faith can sometimes stray from God. When Abraham, a Semite, lacked faith in the promises of God, he committed the sin of miscegenation with a Hamite, Hagar the Horrible, and from this union was born Ishmael and his wild race. A racial curse rested upon this hated half-caste, for God declared “And he will be a wild man; and his hand will be against every man, and every man’s hand against him: and he shall dwell in the presence of his brethren” (Gen. 16:12).

Then in Genesis 25:18 we read that the Ishmaelites dwelt on the Arabian Peninsula also known as Arabia between their Hamitic brethren in Egypt and their Semitic brethren. The AV says of Ishmael, “He *died* in the presence of his brethren,” but the Hebrew word, *naphal*, here rendered, “died,” means “to fall,” and here might be better rendered as he “fell” in the sense of “he settled” in the presence of his brethren. Hence the better rendering of this verse is the one found in the Geneva Bible of 1560 which says, “*dwelt* in the presence of all his brethren;” and a footnote in that 1560 edition says the Ishmaelites, “dwelt among the Arabians, and were separate from the blessed seed.” It is clear from Genesis 16:12 that the part-breed Ishmaelites settled in Arabia in hostility to both these Hamitic and Semitic racial brethren, and so Gen. 25:18 is applying the words of Gen. 16:12 to the Ishmaelite race i.e., “they” the Ishmaelites, “*they* dwelt” “in the presence of all his brethren.” This “wild” race of the accursed blood of Ishmael was largely, though not entirely, locked up on the Arabian Peninsula from about 2,000 B.C. onwards, right through till after New Testament times. But after about two and a half thousand years, Mohammed in his *Koran* changed the Bible’s ambivalence towards Ishmael. He removed reference to the Hamite-Semite mixed race features of Ishmael constituting disobedience to God’s command against racially mixed marriages in Genesis 6 & 11, and also disobedience to God’s command in Genesis 9:25 with regard to the Semitic racial prophecy; and he further removed reference to the racial curse on Ishmael, and he presented Ishmael in a much more favourable way. For example, in the *Koran*’s Sura 14:41, Mohammed gives the half-caste Ishmael a racial equality with the Jewish race from Isaac; as Mohammed depicts Abraham as saying, “Praise be to God *who hath given me* in my old age, *Ishmael* and Isaac! My Lord is the hearer of prayer.” Thus

with the spread of Islam, Ishmael came to be regarded as a positive figure and Middle East Mohammedans intermarried into Ishmaelite races as they were released from their area of Arabia, as via the greater geographical and religious unity of the region brought about as Mohammedans conquered more and more areas in the Middle East and intermarried with one another to form the modern Arab race. Thus the modern admixed Arab race can be fairly described as an Ishmaelite race, albeit, and admixed race. And so it was that the accursed blood of Ishmael has been spread around from its original base on the Arabian Peninsula in order to make the modern Arab race, and with it the racial curse of Genesis 16:12, making it “wild,” with its “hand” “against every man, and every man’s hand against” it³⁷⁸. Thus the curse of Islam acted to expand the numbers and influence of Ishmael’s accursed wild race which is now found in the modern Arab race.

Of course it must be said in fairness to Abraham, that he later repented of this sin, even though the bad consequences of that sin continue to plague the world to this very day. For “what saith the Scripture? Cast out the bondwoman and her son” (Gal. 4:30). So he cast out the half-caste, “for the son of the bondwoman shall not be heir with the son of the freewoman” (Gal. 4:30; citing Gen. 21:10). Therefore Abraham was spared the judgment of having his life-span reduced to 120 years (Gen. 6:3), for he died at 165 years of age (Gen. 25:7). (By contrast, e.g., the Semite Joseph, married a Hamite from Egypt, and his life-span was reduced to 10 years under the 120 year maximum so that he died at 110 years of age, Gen. 41:45; 50:26.)

And so we see three judgements on the sin of miscegenation, first against the antediluvians, then against the Tower of Babel builders, and then against the union of Abraham with Hagar that produced Ishmael. Thus the Tower of Babel story is properly understood in this wider context, and is contextually one of three stories in the early chapters of Genesis showing that racially mixed marriages will be justly punished by the Divine wrath of a holy God. Thus the big message of the Tower of Babel story is one of opposing racially mixed marriages; and whereas these stories come to us from long before the Jewish era, we see that this prohibition on racially mixed marriages is a universal, and not merely a provincial, precept³⁷⁹.

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,

³⁷⁸ See my sermon of 15 July 2010, at Mangrove Mountain Union Church, NSW, Australia, 3/4 at Ishmael and the Arabs, oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>); written copy in my Textual Commentaries Vol. 3 (Matt. 21-25), 2011 Printed by Parramatta Officeworks in Sydney, Australia, Appendix 8 “A Sermons Bonus” (<http://www.gavinmcgrathbooks.com>).

³⁷⁹ See my sermon of 24 Oct. 2013, at Mangrove Mountain Union Church, NSW, Australia, “8 hate attacks on the traditional values of a Christian marriage,” “2/8 Inter-racial,” oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

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.”

CHAPTER 20

Paradise Lost a Local Earth – So Is Paradise Regained a Local Earth?

a] The old & new Edenic models.

b] Worlds 22 to 24. Will there be worlds 25 & 26?

(Chapter 20) a] The old & new Edenic models.

In the Greek Septuagint, the Garden of Eden is called “the Garden (Greek, *paradeisos*) of Delight (Greek, *truphe*)” (Gen. 2:15; 3:23,24; Joel 2:3). The Greek word “Delight” for “Eden” (Hebrew ‘*Eden*) in the Septuagint’s description of the Garden of Eden as “the Garden of Delight,” is *truphe*, and it has the sense of luxury, and while in Gen. 2 & 3 this has a positive connotation, this can be used either with either a positive or negative connotation. E.g., it has a positive connotation in the Septuagint’s Ps. 36:5,8, “O Lord,” “They shall be fully satisfied with the fatness of thine house; and thou shalt cause them to drink of the full stream of thy delights (Greek, *truphe*)” (= Ps. 35:5,8, LXX). We also find its use in Luke 7:25 where Christ says that in contrast to John the Baptist’s humble lifestyle, “Behold, they which are gorgeously apparelled, and live delicately (Greek, *truphe*), are in kings’ courts.” And it is used with a negative connotation in II Peter 2:13 for those who take “pleasure in riot (Greek, *truphe*).”

The Greek word “Garden” (translating the Hebrew *gan* for “garden,” i.e., an enclosed cultivated area,) in the Septuagint’s description of the Garden of Eden as “the Garden of Delight,” is *paradeisos* from which we get our English word, “Paradise” (Gen.

2:8,9,10,15,16; 3:1-3,8,10,23,24; 13:10, LXX). And it is thrice found in the New Testament (Luke 23:43; II Cor. 12:4; Rev. 2:7), where it has the sense of heaven, and in the case of Rev. 2:7, Eden restored in the “new heaven and” “new earth” is clearly included in this (Rev. 21 & 22), as reference is made to “the tree of life” (Rev. 2:7; 22:2). E.g., referring to the time after his “spirit” or soul (cf. the parallelism of “soul” and “spirit” in Luke 1:46,47) went to the “Father” (Luke 23:46), and before his “soul” or spirit descended into “hell” (Acts 2:27,31), and before “God raised” him “up” (Acts 2:32) in a bodily resurrection on the third day (Luke 24:37-43), Christ said to the repentant thief on the cross, “Verily I say unto thee, Today shalt thou be with me in paradise” (Luke 23:43). Or Jesus says in Revelation 2:7, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

The Greek Septuagint usage of “paradise” for “garden” also appears to have influenced the Latin Vulgate which uses Latin *paradisus* meaning “paradise” for “garden” (Gen. 2:9,10,16; 3:1-3, 8,10,24); and then the same Latin word for “paradise” in Luke 23:43; II Cor. 12:4; Rev. 2:7. And in his Latin Vulgate translation, St. Jerome also refers to the “Garden of Eden” as the “Paradise of Pleasure” (Gen. 2:8,15; 3:23) in which “Paradise” is Latin *paradisus*, and “pleasure” is Latin *voluptas* from which we get our English word, “voluptuous.” The same Latin word, *voluptas*, is also found in the Vulgate in a positive way at e.g., Ezek. 31:9, “*paradiso* (the Paradise) *Dei* (of God),” i.e., “the Paradise of God;” and in a negative way at e.g., II Tim. 3:4 with reference to “*voluptatiuim* (of pleasure) *amatores* (lovers),” i.e., with a negative connotation of ungodliness as, “lovers of pleasure.”

As discussed in this Volume 1 at Part 2, Chapter 11, section g, “The Greek Septuagint, Eden, & the Promised Land,” in the Greek Septuagint, the Biblical Eden is referred to as “*Edem*” and so indicates that this “Paradise” was a local world. This also acts to raise the question, If Paradise Lost was a local earth, is paradise regained following Christ’s Second Advent also to be a local world? In answer of this question, I am neither sure nor dogmatic. But I think the teaching of Scripture and the Book of Nature favours a local earth. TIME WILL TELL.

In broad terms this matter has already been discussed in Volume 1, Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” at the section d, “Will ‘the new heaven and new earth’ of the second Eden (Isa. 66:22; Rev. 21:1) be global or local?,” *supra*. My conclusion there, based on such Scriptures as St. John saying it will have “no more sea” (Rev. 21:1), i.e., no *major* or *large* “sea” like the Mediterranean Sea (though this does not preclude a smaller inland sea like “the Sea of Galilee,” Matt. 4:18); which then contrasts with Ezekiel referring to “rivers” that run into “the sea” (Ezek. 47:6-12). And the fact that God has “a covenant with” “leviathan” the crocodile, a carnivorous and dangerous creature, to “take him for a servant for ever;” with which he likes to “play” (Job 41:1,4,5); means that my expectation is that there will once again be an out-of-bounds to man region of *The King’s Royal Parklands* beyond New Eden. Thus God’s covenant with the crocodile, implies that the out-of-bounds to man region of the *King’s Royal Parklands* will have a compatible ecological system and so be

more generally a world of carnivores and omnivores with death, like the old out-of-bounds regions of the first Eden that we know of from geology.

Of course, this will be very different to the segregated area of the local new heavens and new earth that we who are redeemed are living upon, where “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” (Isaiah 65:25; cf. Isaiah 11:6-9). The means of segregation is not known to us for either the old Eden or new Eden, but possibly as with the old Eden, angels may also act in the new Eden as “Park Rangers” to ensure Edenic animals stay in the new Eden and non-Edenic animals stay out (cf. Gen. 3:24). I understand that this local new heaven and new earth of the New Eden will be somewhat larger than the old Eden of the Persian Gulf, with its capital city being “new Jerusalem” (Rev. 21:2). And so the redeemed will “come to worship” “the Lord” in “Jerusalem” (Isa. 66:20,22,23); and in terms of size, while the matter is speculative, there could e.g., be three time zones i.e., east to west about $\frac{3}{24}$ ths of the globe (and some uncertain north-south distance,) with a Sunday Sabbath Service in Jerusalem of near groups at what they think of as 9 am, further away groups at what they think of as 10 am, and furthest away groups at what they think of at 11 am on different time reckonings; we simply do not know. But if so, this may also imply some kind of Sunday public transport system, although once again, the matter is conjectural and others may have a different speculation.

It seems to me that the Book of Nature also supports this conclusion of a past *King’s Royal Parklands* evident in the revelations of the geological layers. God has made many worlds over millions upon millions upon billions and billions of years. With no man present, the issue of death is not in any sense connected to sin, and God has repeatedly made worlds with carnivores and omnivores, and he also made a number of satyr beasts. He may well do so again. And given that things like volcanic earthquakes and volcanoes play an important role in God’s creation for things like soil renewal³⁸⁰, the evidence is that God uses such methods, even if he may then refine or alter some of this soil for the richer soil of old or new Edens, although any such refinement process model is necessarily speculative and may be wrong. But the salient point to remember is that what Almighty God does in the King’s Royal Parklands, *is all of his business, and none of our business, unless he chooses to make it our business*. To some limited extent he has made it part of our business through what he has told us in such passages as Job 41:1-15; Ezek. 47:6-12; Rev. 21:1, *supra*.

Thus I disagree with the sentiment and views of both young earth creationists like Kent Hovind, and old earth creationists like Hugh Ross (2000) on certain Edenic matters. Old earth creationist, Hugh Ross conceptualizes life outside of the old Eden in varying shades of negativity, as being somehow incomplete. Thus he said, “I believe the perfect creation, the new creation of Revelation 21, will replace the ‘very good’ [Gen. 1:31]

³⁸⁰ See Part 2, Chapter 2, section b, “Teleology (Design),” section iii, “God created ... the earth” (Gen. 1:1): Earth’s Solar System,” *supra*.

creation of Genesis 1 and Genesis 2. There's a much superior creation that's coming. Yes it was good, 'it was very good' [Gen. 1:31], but it was not perfect.' Thus in the first place, on his *Day-Age School* view of a global earth creation in the six creation days (understood as long periods of time), he considers the creation "'was very good' but ... not perfect." And in the second place, he sees a global earth new Eden creation in Rev. 21 & 22 where Edenic conditions of e.g., no carnivores, no thorns, no thistles, no death, exist planet-wide³⁸¹.

Yet in a television dialogue, Hugh Ross was more positive about such a depiction of carnivores and death outside the old Eden than was young earth creationist, Kent Hovind. Hovind said to Ross, "This is heresy, it makes me wonder if we have the same God?" Hugh Ross asked, "Why are you charging me with heresy?" Hovind replied, "If you have death before sin, you're saying, 'This is the way God made it.' And when God looked at everything in Genesis 1:31, and ... said, 'It's very good;' I don't think it's very good for the zebra to have the lion tear his guts out. ... It was 'very good' when the animals were being eaten by each other? ... You believe God originally designed it for the herbivores to be eaten by the carnivores?" To which Hugh Ross replied, "Correct." Hovind then said, "To say there was death before Adam's sin is heresy in my opinion ..., which makes me worry, Are we taking about the same God?"³⁸²

In reply to this, Ross, a *Day-Age Schoolman*, followed the same type of view one finds among the old earth creationist *Global Earth "Lucifer's Flood" Gap Schoolmen*. That is, he tried to keep a sin-death nexus *where there was no man*, and attribute it to the fall of angels; although unlike the *Global Earth "Lucifer's Flood" Gap Schoolmen*, Ross tried to make the death *anticipatory* of their rebellion, which is, to say the least, a difficult view to defend, and certainly not one that I would endorse. Hence Ross said, "The Fall did not take place in the Garden of Eden. It took place before the Garden of Eden. Satan was the one that fell first, not Adam. God knew ahead of time this was gonna' happen God recognized that sin was gonna' come into the world through Satan, and he gave Satan permission to invade the Garden of Eden because that was God's purpose to let Satan in, he didn't have to. And God set up the laws of physics in advance to efficiently deal with sin, so we can be ushered into a new creation where there will be

³⁸¹ *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 2, Segment 6 (emphasis mine).

³⁸² *Ibid.* . On the unreasonableness of Hovind (II Thess. 3:2), and his being in the deadly sin of schismatic "heresies" (I Cor. 11:18,19; Gal. 5:20,21) for making this type of allegation of old earth creationists being in "heresy," see Volume 1, Part 1, Chapter 8, "The Seventh of Seven Keys to understanding Gen. 1-11," at section c, "Consideration of violations of the 3rd commandment, 9th commandment, and propagation of schismatic heresies, by those who refuse to 'consider the work of God' (Eccl. 7:13)," *supra*.

different laws of physics It's not just a restored creation [in Rev. 21 & 22], it's brand new³⁸³ .”

Thus on the one hand, young earth creationist, Hovind here goes well beyond Scripture which only makes a sin-death nexus in man's world in connection with the issues of spiritual death to men (Rom. 6:13; Eph. 2:1,5; Col. 2:13) and human mortality being connected to Adam's primal sin (Gen. 2:17; Rom. 5:12; 8:18-23; I Cor. 15:22); although it is also clear that some animal death has resulted from man's sin (Gen. 3:21; 4:4), and inside the World of Eden there were some curses on the ground, plants, and animals (Gen. 3:14,17-19). Hovind would do well to humbly consider the words of Holy Writ, “O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” (Rom. 9:20). But on the other hand, old earth creationist, Ross, is also to some extent influenced by these type of ideas since e.g., he considers the creation “‘was very good’ but ... not perfect;” and so he thinks there will be a global earth new Eden creation in Rev. 21 & 22 in which Edenic conditions exist planet-wide. Hence I disagree with both of them, although more strongly with Hovind than Ross. I consider the type of planet that we see around us today, with earthquakes, volcanoes, carnivores, wasps, etc., is all part of a perfect creation, but not one that man was designed to live in. But God allowed man into it after Noah's Flood because due to sin, the Edenic world that God created for man, had become very much like this wider global world that man was not made to live in. Hence I expect the wider global world of the future *King's Royal Parklands* to be basically like this present globe, *other than the fact that there will be no men in it*, just as the old *King's Royal Parklands* was.

In Gen. 2:10-14 we are given known place names, with reference to “gold” and “onyx stone” in the geological layers. Since the deep geological layers under all these areas are of the same general type as elsewhere on the globe, and must have been there when Adam's Eden was, it follows that they (and their fossil fuel deposits) pre-date Adam's Eden. This is also harmonious with the presence of antediluvian “pitch” (Gen. 6:14). Therefore one can use a combination of revelation and reason to reasonably conclude that the Biblical account does not conflict with the geologists discoveries of animal and plant death for hundreds of millions of years before Adam's Eden. Physical death is *not* related to sin outside of man's world; but certainly the sin-death nexus *is* related to gospel issues of soteriology and is concerned with spiritual death to men (Rom. 6:13; Eph. 2:1,5; Col. 2:13) and human mortality (Rom. 5:12; 6:23; I Cor. 15:22) being connected to Adam's primal sin (Gen. 2:17; Rom. 5:12; 8:18-23; I Cor. 15:22; Article 9, Anglican 39 Articles).

Thus there was nothing wrong with a world of death such as existed before man's creation, or outside the World of Eden, since human beings were not part of those worlds. The worlds that God created on the earth before man's existence, including those which after the creation of Adam continued to exist in the out-of-bounds to man region beyond the World of Eden in the *King's Royal Parklands*, were perfect in that they were self-

³⁸³ *The John Ankerberg Debate: Young-Earth versus Old-Earth*, DVD, *op. cit.*, (emphasis mine).

contained ecological systems in which animals killed other animals to live, but did not overkill them to the point of extinction. These animals glorified God by obeying his laws (Job 38:39-41; 39:27-30). They could do no harm to the spirit being angels and so were not dangerous. But God made his creature of man a creature of flesh and blood, endangered by predatory animals, and in his unfallen state a fruitarian (Gen. 1:29) surrounded by gentle and harmless vegetarian animals (Gen. 1:30; cf. Eden restored in Isa. 11:6-9; 65:25). They are quite different worlds, and persons such as Kent Hovind have no business applying the conditions of the World of Eden to the globe, particularly so now that we have the benefit of the revelations of the geological record that have come to us from the 19th century on. I am thus again reminded of the wise words of old earth creationist Gap Schoolman, Thomas Chalmers, sometime Moderator of the Presbyterian *Free Church of Scotland*, when he said, “It is unmanly to blink the approach of light from whatever quarter of observation it may fall upon us - and these are not the best friends of Christianity who feel either dislike or alarm, when the torch of science or the torch of history is held to the Bible.” “We have no dread of any apprehended conflict between the doctrines of Scripture and the discoveries of science - persuaded as we are, that whatever story the geologists of our day shall find to be engraven in the volume of nature, it will only the more accredit that story which is graven on the volume of revelation³⁸⁴.”

We live in an era where twisted and evil secularists have done much damage to the Western World, especially, though certainly not exclusively, in the post World War Two (1939-1945) era. This includes perverted views of so called, “animal rights,” in which e.g., in Australia, dolphin shows are now only permitted in Queensland (see 1971 photos of *Marineland*, Gold Coast, Queensland, from my boyhood, at Part 2, Chapter 4, section c, subsection vi, *supra*³⁸⁵), or in the United Kingdom, traditional fox hunting with the fox’n’hounds is now only permitted in Northern Ireland. Such foolish persons seek to promote evil values which upon cross-application to God, would e.g., blasphemously criticize him for the sporting use he sometimes makes of animals (Job 40 & 41), and likewise speak evil of e.g., dolphin trainers or godly men who enjoy watching trained dolphins at a dolphin show (Jas. 3:7). *The condemnation to hell of such “revilers” (AV) or “slanderers” (1662 BCP) of both God and godly men is just!* (I Cor. 6:10)

Jehovah evidently likes to play with a creature like the crocodile (Job 41), or the hippopotamus (Job 40:15-24). In a Theophany, he likes to take a sword and point it into a hippopotamus (Job 40:19), and then do with him as he will. No-one else can do this with a hippopotamus with a sword and arm strong enough to so overpower a hippo,

³⁸⁴ Thomas Chalmers’ *Natural Theology*, 1835; in *Chalmers’ Works*, Constable, Edinburgh, Scotland, UK, 1853, Vol. 1, pp. 247-8.

³⁸⁵ Though *Marineland* on the Gold Coast in Queensland has since closed, a dolphin show can still be seen on the Queensland Gold Coast at Sea World. (The Gold Coast refers to an area of c. 40 kilometres or c. 25 miles extending from Paradise Point in Queensland down the Pacific Highway to Coolangatta on the Queensland-New South Wales border. It includes e.g., The Spit and Surfers’ Paradise.)

because God designed the hippopotamus for his pleasure. *Such is the sport of the Lord God Almighty!* There is an implication from Job 38:7 that angels may sometimes be, or perhaps always are permitted to, watch Almighty God as he so plays with the hippopotamus, or the crocodile whom he likes to “draw out ... with an hook,” and “put an hook into his nose,” “or bore his jaw through with a thorn” (Job 41:1,2). Would God allow some, or all, redeemed men to so watch him so play? On the one hand, I think Rom. 5:12 requires that Eden was rigidly segregated from the old out-of-bounds area before the Fall, since if it were not, the presence of e.g., animal carnivores and omnivores, or things dangerous to man such as earthquakes, tsunamis, and volcanoes, could all too readily jeopardize man’s conditional immortality. But on the other hand, whether or not God would ever allow any redeemed men out is an open question. Given that man is not designed by God to live in a world where there is such death, *I suspect that he probably would either not allow any, or not allow many, redeemed men to so observe him in The King’s Royal Parklands*; so that *if perchance he did so allow any redeemed men to so observe him in The King’s Royal Parklands*, I suspect it would only be *a relatively small select few who had powerful guardian angels to look after them and keep them from harm’s way*. But I do not claim to know the answer to this question. *Quite frankly, I will be happy to thank God for being in the wonderful new world of new Eden, under the local new heaven and new earth inside the wider globe, where man is designed to be*. “Let Israel” i.e., the Christian Church (Gal. 3:29; Heb. 8:10-13; citing Jer. 31:33,34), “hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities” (Ps. 130:7,8). “For the grace of God that bringeth salvation hath appeared to all men” i.e., both Jews and Gentiles in the church which is now Israel (Gal. 3:29; 4:21-31); by “our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:11,13,14).

And so what God does or does not do either with or without the presence of the holy angels in the out-of-bounds to man region of the King’s Royal Parklands is his business. “Lord, my heart is not haughty, nor mine eyes lofty Let Israel,” i.e., the Christian Church (Gal. 3:29; Heb. 8:10-13), “hope in the Lord from henceforth and for ever” (Ps. 131:1,3). Nevertheless, it looks to me as though God more generally allows holy angels to behold him at such play, and thus the warrior angels (Rev. 12:7) would have so watched their Lord and King at play. But while whether any of us Adamites would ever be invited into *The King’s Royal Parklands* to so watch the Lord play is presently unclear, though I would be doubtful of this being something he generally permitted, even if *possibly* he did have some select number of such human spectators, (and if so, such men would surely need guardian angels to physically protect them from carnivores and other dangers there,) it is clear that Jehovah’s playing with such creatures reminds us in a miniature object lesson that he is a fearsome and powerful God, indeed, he is an Almighty God. For “the Lord is a man of war: the Lord is his name.” “Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?” (Exod. 15:3,11).

General Qualifications. My understanding of both *The King’s Royal Parklands* outside of the original Eden, and the new *King’s Royal Parklands* outside of the New

Eden following the Second Advent, may be disputed by some of my fellow religiously conservative Protestant Christians. I do not claim infallibility, and allow that I might be wrong on this matter. But to me, this is the most natural reading of both the Divine revelation and the Book of Nature, and so on the presently available data, I think this is the most probable model for both the old Eden and new Eden. Ultimately, each individual religiously conservative Protestant Christian must look into these matters for himself, and make up his own mind on what I admit can be difficult matters to fathom, and in which, I repeat, I do not claim infallibility. *“May God have mercy upon us and guide us into all truth,” is my humble prayer “through Jesus Christ our Lord. Amen.”*

(Chapter 20) b] Worlds 22 to 24. Will there be worlds 25 & 26?

| NEW EARTH AGE | NEW EARTH AGE | NEW EARTH AGE |
|--|--|--|
| World 22) Chi, (Greek X / χ = Ch - as in Christ). Out-of-bounds area of King’s Royal Parklands. The “rivers” (Ezek. 47:9) in the redeemed’s New Eden. shall “go into the sea” (Ezek. 47:8) and thus into the out-of-bounds region (Ezek. 47:6-12); which shall include the carnivorous crocodile (Job 41:1,4). | World 23) Psi (Greek Ψ / ψ = Ps). New Edenic World with “no sea” (Rev. 21:1) during the Millennium (Rev. 21:1-6). | World 24) Omega (Greek Ω / ω = Ω). New Edenic World with “no sea” (Rev. 21:1) after the Millennium (Rev. 21:7-15). |

| ?A NEW UNIVERSE AGE? |
|---|
| <p style="text-align: center;">? A World Aleph (Hebrew א = A)? & ? A World Beth (Hebrew ב = B)?</p> <p>Jesus said, “Heaven and earth shall pass away” (Matt. 24:35; Mark 13:31; Luke 21:33). Does he mean the heaven and earth at the Second Advent (II Peter 3:12,13) followed by “the new heavens and the new earth” of the redeemed (Isa. 66:22), and so the universe will go on forever? If so, there will be no Worlds Aleph & Beth. Or does Christ mean by “Heaven and earth shall pass away” that the universe will one day end? If the latter, then God will therefore transfer man to a new universe. On the basis of Job 41:1,4 it will have this same World Aleph (inside-Eden) and World Beth (out-of-bounds outside region) distinction. Time will tell.</p> |

In my opinion, the most likely model is that the new *King's Royal Parklands* i.e., the non-Edenic out-of-bounds to man world of the New Earth Age, will be a local world on the area of the planet outside of the *New Edenic World*, and will be the twenty-second world framed by the word of God. In the Holy Trinity, "God" "by his Son" "made the worlds" (Heb. 1:2), and for the Son of God who says (in a different context), "I am Alpha and Omega, the beginning and the ending" (Rev. 1:8), this twenty-second world will be his *World Chi* (Greek χ / χ = Ch - as in Christ). The existence of the new *King's Royal Parklands* is harmonious with the character of God evident in previous worlds where there was no man, and its contemporariness harmonious with the existence of *The King's Royal Parklands* when Eden was created in the area now under the waters of the Persian Gulf. Its existence in prophecy is seen in the fact that while the new Eden will have "... sea" (Rev. 21:1), yet inside of Eden shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). And there will evidently be a sea outside of Eden in the new *King's Royal Parklands*, for we read of redeemed men with access to "the river" which shall "go into the sea" of "salt" (Ezek. 47:7,8,11).

Moreover, the Lord has made "a covenant with" "leviathan" the crocodile (Job 41:1,4), to "take him for a servant for ever." This creature is a highly dangerous carnivore (Job 41), although the Lord likes to "play with him as a bird"(Job 41:5), e.g., he sometimes will "put an hook into his nose" (Job 41:2); and this ferocious creature goes very quiet and compliant, because he responds to the fact that the Creator draweth nigh unto him. The existence of this carnivore in the new *King's Royal Parklands* thus implies a world of some carnivores, and this conclusion is also consistent with previous "worlds ... framed by the word of God" (Heb. 11:3) in "the generations of the heavens and of the earth" (Gen. 2:4) which geologists can study in the Book of Nature, and which consistently show carnivores and omnivores as part of the Lord's creation. What the Lord does in new *King's Royal Parklands* is all of his business, and none of our business, unless he chooses to make something of it known unto us, such as he has done in some small measure in Scripture. The fact that fallen angels can devil-possess animals, and by abuse, men (Matt. 8:28-34), may indicate that at least some of them were used by God as some kind of park rangers, and if so, at least some of them may again be sent forth as "his ministers" (Heb. 1:7) in a park ranger capacity to keep the segregation-line maintained between that which is inside, and outside, of Eden. Man's concern will be what goes on in *The New Edenic World* where there will be no volcanoes, earthquakes, carnivores, or dangerous beasts; and the probable volcanoes, earthquakes, and carnivores of the new *King's Royal Parklands* is basically God's business, not ours, unless for his good purposes, God chooses to make something more of it known to one or more of the redeemed.

The *New Edenic World* (Time of Second Advent till end of Millennium), of the New Earth Age will be a local "new heaven and ... new earth" (Rev. 21:1), and will be the twenty-third world framed by the word of God. It will last for just over 1,000 years i.e., till just after the Millennium (first 1,000 years, Rev. 20:1-6). At the end of this time, there will be a cataclysmic end to the wicked, and a layer of ash where "fire" will come

“down from God out of Heaven” to devour “them” (Rev. 20:9) who have been raised in “the resurrection of damnation” (John 5:29) for the “unjust” (Acts 24:15), who shall rise “to shame and everlasting contempt” (Dan. 12:2). Thus “the day of judgment” (Matt. 11:22,24; II Peter 2:9) is a “day” of about a thousand years (Ps. 90:4; II Peter 3:8) from the “the resurrection of life” at its start till “the resurrection of damnation” at its end (John 5:29). In the Holy Trinity, “God” “by his Son” “made the worlds” (Heb. 1:2), and for the Son of God who says (in a different context), “I am Alpha and Omega, the beginning and the ending” (Rev. 1:8), this twenty-third world will be his *World Psi* (Greek $\Psi / \psi = \text{Ps}$). The Millennium which starts after Christ’s Second Coming will be enjoyed by all saints in “the resurrection of life” (John 5:29), for the “just” (Acts 24:15), who shall rise to “everlasting life” (Dan. 12:2).

The *New Edenic World* (End of Millennium and for ever, or until end of universe), of the New Earth Age will be a local “new heaven and ... new earth” (Rev. 21:1), and will be the twenty-fourth world framed by the word of God. Though very largely a continuation of the twenty-third world, in part because it will have in it the ash of a cataclysm at the end of the Millennium that makes it different for all time, (something like the Holocene World was different, at least in part, due to extinctions at the end of the Ice Age,) in part because the sin problem will have been finally dealt with by a final judgment, and in part because of the Biblical distinction of the Millennium, I have divided this into a twenty-fourth world; although some may disagree with this distinction, which I admit is an optional way to conceptualize the matter³⁸⁶. (If one was to conceptualize these as twenty-three worlds rather than twenty-four worlds, then this could be done through reference to naming them after the twenty-three letters of the Latin alphabet.) “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go to deceive the nations which are in the four quarters of the earth” (Rev. 20:7,8) i.e., those raised in “the resurrection of damnation” (John 5:29), and Lucifer will “gather them together to battle” against “the beloved city” “of the saints” i.e., new Jerusalem (Rev. 20:8,9; 21:2). But they will be “devoured” with “fire” “from God out of heaven” (Rev. 20:8,9), and given Final Judgment putting them into “hell,” that is “the lake of fire” (Rev. 20:12-15). In the Holy Trinity, “God” “by his Son” “made the worlds” (Heb. 1:2), and for the Son of God who says (in a different context), “I am Alpha and Omega, the beginning and the ending” (Rev. 1:8), this twenty-fourth world will be his *World Omega* (Greek $\Omega / \omega = \text{O}$).

In the *New Edenic Worlds* of both World 23 & World 24, the saints will have bodily immortality restored to them as existed in the first Eden found in “the tree of life” (Gen. 2:9; 3:22,23; Rev. 22:2); and once again the animals will be harmless vegetarians

³⁸⁶ A similar discretion also exists at World 19 i.e., the fallen World of Eden & its derivative Greater Eden civilization in the area now under the Persian Gulf; since one could e.g., argue that from the time of expansion after Noah’s Flood could be deemed another world, and in one sense that would be correct, although the actual temporal world that the post-diluvians went into pre-existed this time. Thus some level of discretion on how exactly these are numbered exists, whether at, for instance World 19 or World 24. But “the big picture” still remains the same, however one so numbers them.

(Gen. 2:30), for “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 the lion shall eat straw like the ox.” “They shall not hurt nor destroy in all my holy mountain” saith the Lord, and “the” local “earth” of new Eden “shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:6,7,9). The Lord says (in a different context) in the last chapter of the last Book of the Bible, “I am Alpha and Omega, the beginning and the end, the first and the last” (Rev. 22:13). And then St. John the Divine or Theologian says, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie” (Rev. 22:14,15).

Will there be a World Aleph and World Beth in a new universe? I am uncertain about this matter because both Scripture and Science are presently open to diverse interpretations. Jesus said, “Heaven and earth shall pass away” (Matt. 24:35; Mark 13:31; Luke 21:33). Does he mean the heaven and earth at the Second Advent as opposed to “the new heavens and the new earth” of the redeemed (Isa. 66:22), and so the universe with Worlds 23 & 24 will go on forever? If so, this is the meaning of Ecclesiastes 1:4, “the earth abideth forever;” and there will be no Worlds Aleph and Beth in any new universe. Or does Christ mean by “Heaven and earth shall pass away” that the universe will one day end? If so, will the planet earth “pass away” (Matt. 24:35) in some sense, but continue in some other sense; and so does Eccl. 1:4 mean by “the earth,” that at Worlds Aleph and Beth God will transfer the planet earth into the new universe? Or will the planet earth “pass away” (Matt. 24:35) from existing *per se*; and so does Eccl. 1:4 mean by “the earth,” that at Worlds Aleph and Beth the substance of the idea of a home planet for man, called, “the earth,” is what “abideth for ever”? If there is to one day be a new universe, then it follows that to be faithful to his promises, God will therefore transfer man to a new universe. And on the basis of Job 41:1,4 it will have this same inside-Eden (World Aleph) and outside Eden out-of-bounds to man region (World Beth) distinction.

Science does not seem able to presently resolve this matter either. There are many speculations about this matter. E.g., one double-conjecture is, If on the one hand, the universe is an unbound system, then the universe’s expansion will not stop, so that it will eventually become a dark, cold, and virtually empty space. But if on the other hand, the universe is a bound system, at some point in the future the mass-energy content of the universe will come together, possibly changing some things in “a big squeeze³⁸⁷.” Has God made an unbound or a bound universe? Is there some way for science to test these two hypotheses of an unbound universe or a bound universe? And there are also other speculations about the ultimate fate of the universe³⁸⁸. Therefore, *this universe may not*

³⁸⁷ Cf. *Encyclopaedia Britannica CD99, op. cit.*, e.g., “The Cosmos: Cosmological Models: Relativistic Cosmologies: The ultimate fate of the universe.”

³⁸⁸ “Ultimate fate of the universe,” *Wikipedia* (2013) (http://en.wikipedia.org/wiki/Ultimate_fate_of_the_universe).

end. Furthermore, God may perform some miracles to keep the same universe going. But *if in fact* the universe does end at some point in the future, then we cannot doubt that God will create a new universe for his redeemed from mankind. If so, then there will be a World Aleph and World Beth. And if the present universe does end, then in order to maintain his promises, God will therefore transfer man to a new universe which will preserve his promises found in *The New Edenic World* and new *King's Royal Parklands*. However, the issue of whether or not this universe will end, is presently very unclear to this author.

The question of whether or not the universe will one day end, is thus open to different interpretations of Scriptural passages; and it is presently an open question in science. If the Lord tarries (Matt. 25:5), will science one day be able to answer this question in the time afore Christ's return? Even if science does so answer the question, may it be wrong because if e.g., it concludes that by natural processes the universe will end, this is actually wrong as at some point in the future God will perform some miracles to keep the same universe going? Will God tell us the answer to this if we ask him, at any time after we arrive in heaven? Or will we who are the redeemed of the Lord have to wait some millions or billions years of years to find out the answer?

... *To be continued ... IN THE NEXT LIFE ...*

CHAPTER 21

Genesis 8-10 in Expressionistic Art.

What is known as "Impressionistic Art," connected with Monet (d. 1926) and Renoir (d. 1919), is defined by certain features such as a full range of colours, separate brush

strokes, and light tonality³⁸⁹. This was followed by “Neo-Impressionist Art” (e.g., George Seurat, d. 1891, & Paul Signac, d. 1935); and also “Post-Impressionist Art” (e.g., Vincent Van Gogh, d. 1890). Impressionism as seen in e.g., Monet & Renoir, sought to reproduce just the immediate overall impression that the subject made on the artist, without much attention to the detail. The Post-Impressionist Art of e.g., Vincent Van Gogh, was part of the roots of Expressionist Art, (although its roots also lay in Edward Munch & James Ensor, between 1885-1900,) and was largely connected with German artists, although it includes others from, for instance, Austria, Scandinavia, and Russia, and, for example, the French Expressionist, George Rouault (d. 1958).

In Expressionism, the artist is not seeking to depict object reality, but subjective emotions and responses that are aroused in him by certain objects and events. An expressionist artist may thus use exaggeration, distortion, and fantasy, so as to produce vivid and jarring elements. But it is always highly subjective to the given artist. In connection with its artistic roots, expressionism looks to expressive possibilities from diverse colours, and also looks at emotional themes that might include fear, or horror; but it is also capable of celebrating nature with a hallucinatory intensity. Hence there is a departure from more literal representations of nature, and more subjective perspectives. It is this broad base that interests me for the purposes of this Volume 1, Part 2, Chapter 21, rather than, for instance, the details of its development in a second wave of expressionists from about 1905 onwards from Germany (Ernst Ludwig Kirchner’s “The Bridge,” German, *Die Brücke*).

On the one hand, there are elements in the genre of expressionist art (and its spin-offs in expressionist literature and poetry), that is in various ways, not of relevance to my interests in this section. For instance, the issue of expressionist colouration is not part of my immediate interest³⁹⁰. Therefore, *it would be more accurate to say that the style of artwork I am considering in this section has points of intersecting agreement with such impressionism*. Some elements of Australian Aboriginal cartographical artwork are also relevant, as their art is a form of stylized cartography in which a map shows places of relevance such as hunting grounds or water holes. *While the stylized cartography I am looking at is different to this Aboriginal artwork, once again, it has points of intersecting agreement with it*. There are also *some points of intersecting agreement with The Three Sisters in the Blue Mountains just outside of Sydney, New South Wales, Australia, and The Twelve Apostles of Port Campbell, Victoria, Australia*, even though no-one suggests that these stone formations known as The Three Sisters or The Twelve Apostles were deliberately carved. The following pictures shew my mother, Betty Grace McGrath, modestly dressed (in a shirt & blouse in 1956 or dress in 1980, “above the breast-line and below the knee”), in 1956 some four years before I was born in 1960, and in 1980 when I was 20 (on a return trip I went with her on from Sydney to Melbourne in my black Peugeot 404, May 1980).

³⁸⁹ *Encyclopaedia Britannica CD99, op. cit.*, “The History of Western Painting: Modern: Origins in the 19th century: Impressionism;”

³⁹⁰ *Encyclopaedia Britannica CD99, op. cit.*, “Expressionism.”



Above: Gavin's Mother at The Three Sisters, Blue Mountains, NSW, 1956.

Below: Gavin's Mother at The Twelve Apostles, Port Campbell, Vic., 1980.



There are also some *intersecting points of agreement with the style of artwork I am considering in the carving into natural features of faces such as found in the Mount Rushmore National Memorial of South Dakota, USA*. This contains four sculptures of the four faces of four USA Presidents, each about 60 feet or 18 metres high, and it has been described as, “the largest work of art on earth³⁹¹;” although I would say that such a claim needs a qualification such as, “the largest man-made work of art on earth,” since it is thoroughly dwarfed by God’s great artworks.

³⁹¹ “Mount Rushmore National Park – South Dakota,” American Park Network (http://www.englisch-hilfen.de/en/texte/mount_rushmore.htm).

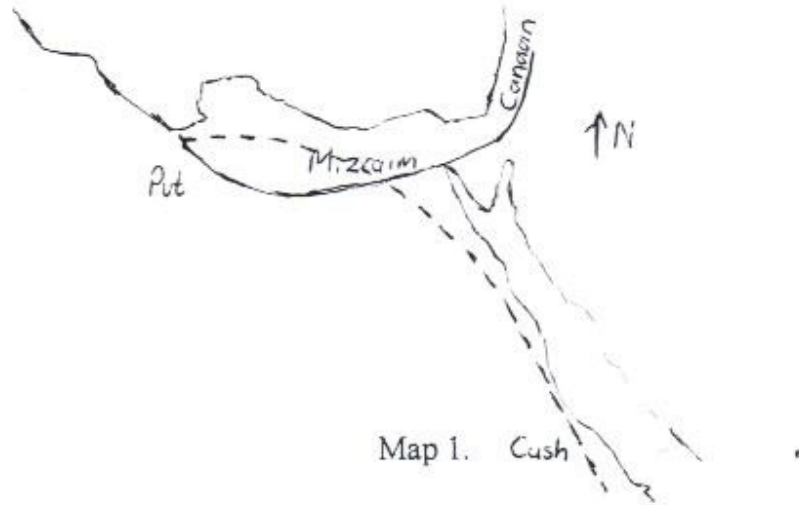


The faces of four USA Presidents (& their terms in office): Washington (1789-1797), Jefferson (1801-1809), Roosevelt (1933-1945), & Lincoln (1861-1865) at Mount Rushmore National Memorial in South Dakota, USA³⁹².

Though the style of artwork I am considering in this section bears similarities with all the above mentioned genre, it is not identical in its final form to any of them, and might perhaps be called, “Cartographical Expressionistic Carved Land Features Divine Artwork.” I consider that my discovery of these has a clear precedent in the revelations of geology. Thus as with the revelations of geology found in the Book of Nature in historically modern times, and referred to without much detail in Gen. 2:4; Heb. 1:2; 11:3 in the time-gaps of Gen. 1:1,2; so that man was meant to go out and “speak to the earth, and it shall teach thee” (Job 12:8), and when he did he made new discoveries; so too, these Divine Artworks are such a discovery. As with the revelations of geology, these artistic treasures from the Book of Nature can only be rightly understood in reference to the Book of Divine Revelation found in the infallible Holy Bible of religiously conservative Protestant Christianity. Thus I shall freely move between these two books in my discussion of them.

In *The Table of Nations* of Genesis 10, rainbow arc shapes are used as reinforcement of the Rainbow Covenant and to help locate sites. Thus “the sons of Ham; Cush, and Mizraim [Egypt], and Phut” / “Put” (Gen. 10:6; I Chron. 1:8) form an arc starting in the south with Cush, going up through Mizraim, and then west to Phut / Put; and “Mizraim, and Phut,” / “Put,” “and Canaan” (Gen. 10:6; I Chron. 1:8), form a second arc with Phut / Put in the west, then Mizraim, then Canaan. The rainbow arcs of Ham look thus:

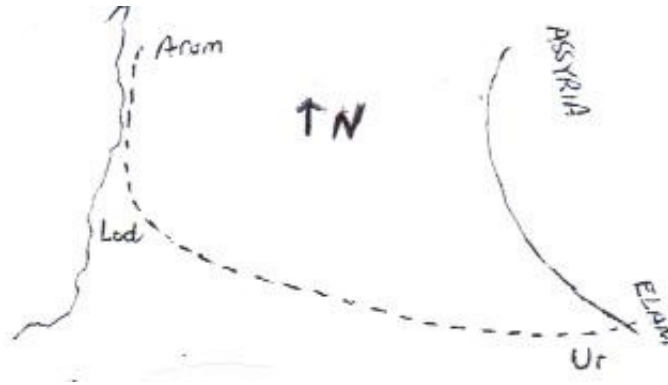
³⁹² “Mount Rushmore National Memorial South Dakota,” National Park Service, USA Department of the Interior (http://www.nps.gov/nr/travel/presidents/mount_rushmore.html).



Above: The rainbow arcs of Ham (Gen. 10:6; I Chron. 1:8).

Then “the children” / “sons” “of Shem; Elam, and Asshur” (Gen. 10:22; I Chron. 1:17) form an arc from Elam in the south, up to Assyria in the north; and since on general principles there is a second arc, it must be here “Arphaxad, and Lud, and Aram” (Gen. 10:22; I Chron 1:17). Thus “Lud” can here be identified as Semitic “Lod” (I Chron. 8:12), and the arc appears to go through Ur on the need to get arcs near one another evident on general principles when the *Table of Nations* is considered holistically. In further support of which I note that Abraham was from “Ur of the Chaldees” (Gen. 11:28) and clearly a descendant of Arphaxad (Gen. 11:10,11). It also looks like “Ur of the Chaldees” in some way etymologically took its name from “Arphaxad.” In Hebrew “Arphaxad” is *’Arpakashad* / אַרְפַּכְשָׁד, and “Ur of the Chaldees” in Gen 11:28 is *’Uwr Kasdiyim* / כַּשְׁדִּיִּם אֱוֵר. It is to be noted that if the vowelling and pointing is removed, and the first and third letters of “Ur” are syncopated so as to remove the vav vowel pointer, we have just Aleph (A) followed by Resh (R) in both instances i.e., אר; and then if the masculine plural noun ending of *iyim* / יִם, is removed, and the *p* / פ is dropped in some kind of abbreviation, we are left in both instances with *KSD* / כַּשְׁד. It thus looks to me as though “Ur of the Chaldees” was in some way etymologically derived from “Arphaxad.” And more generally, this means that a shortened form of “Arphaxad” in something like “Kasad” (כַּשְׁד) gave rise to the name of “Chaldea” and the “Chaldeans,” so that they were an Arphaxad group of Semites. Thus I think the Babylonians and Hebrews shared both Shem and Arphaxad as ancestors. Given that this is also harmonious with the other matters I have itemized, *supra*, I thus consider the arc pattern helps to here identify what would otherwise be unknown. Thus on the one hand, “Arphaxad” is a person, the son of Shem (Gen. 11:11,12) and so “Arphaxad” does *not* equate “Ur of the Chaldees” *per se*; but on the other hand, it looks like “Ur of the Chaldees” in some way etymologically took its name from “Arphaxad” because it was populated by Arphaxadites which evidently included both

Sumerians and Hebrews. (Thus e.g., in the kingdom of Nimrod Sargon, Sargon's daughter was a heathen high-priestess of the pagan moon god, Nannar, at Ur³⁹³.) Thus the conclusion of racial commonality between Sumerians, Babylonians, and Hebrews, (as well as some later racial diversity), also fits well with the Tower of Babel model discussed in the previous Part 2, chapter 19, *supra*. The rainbow arcs of Shem look thus:



We also find that this arc pattern echoing the rainbow arcs of the Noachic Rainbow Covenant of Gen. 9, helps bring clarity to parts of the Japhetic group. Thus “the sons of Japheth; Gomer [Cimmerians], and Magog [Scythians], and Madai [Medes]” form an arc from Gomer in the west to Madai in the east; and since on general principles there is a second arc, it must be here “Javan [Greece], and Tubal [Thebes], and Meschech [Greek Macedonia], and Tiras [Thrace],” which starts at Javan (Greece) in the south of Greece, and goes up through Greece to the north and then east. The rainbow arcs of Japheth look thus:



Map 3.

³⁹³ Berg's *Treasures in the Sand* (1993), *op. cit.*, p. 24.

But more than this, the Lord appears to have used topography to tell the story of Noah's three sons, Shem, Ham, and Japheth, and given the importance of the blackening of Ham, the Biblical focus on Canaan is complemented by the Book of Nature focus on Negroid Cush. Thus looking at the Mediterranean Sea towards West Asia, e.g., Israel, with the wavy Mediterranean Sea matching the wavy Caucasoid hair of the light brown skinned Semitic Mediterranean Caucasoid, Shem, let the reader consider the following map of the Eastern Mediterranean (left) and Noah's son, Shem (right).



Mediterranean Sea towards Asia (left) & Noah's son Shem (right).

And looking at the north coast of Africa from Phut / Put in the west (Gen. 10:6; I Chron. 1:8), and east to "Egypt" "in the land of Ham" (Pss. 105:23,27; 106:21,22) with the black soil of Egypt, let the reader consider the following map of the North-East Africa in the Eastern Mediterranean (left) and Noah's son Ham who begat Cush (right).



North-East Coast of Africa (left) & Noah's Son Ham begat Cush (right).

And looking at the west coast of “Tarshish” in Spain (Gen. 10:4), let the reader consider the following map of the west coast of Spain (left) and Noah’s son, Japheth (right).



West Coast Spain of Europe (left) & Noah’s son Japheth (right). Like the wavy sea of the Atlantic Ocean above northern Spain, the white skinned Caucasian Caucasoid Japheth with Caucasian wavy-hair.

We thus see that in the race creation of various racial families forming nations through Noah’s three sons, the Lord “was having some artistic fun” with topography that he skillfully crafted over millions of years before there was a man in his creation. But more than this, the story of Noah and his three sons as here found, could not be understood without the Bible aiding our understanding of the Book of Nature, and the presence of “the Comforter, which is the Holy Ghost,” “which proceedeth from the Father” and the Son (John 14:26; 15:26; cf. Acts 2:17,33). It is also clear from Gen. 9 & 10, that after Noah’s Flood, God extended man’s dominion mandate to the globe, through reference to the Noachic Rainbow Covenant. Therefore let us consider the following questions. Are there any more rainbow arcs something like those on *The Table of Nations*? Is there a picture of Noah anywhere? Is there anything else in “the big picture” of the globe in this art style?

But before looking at the detail of the globe, I would remind the good Christian reader (or anyone else looking at this work who is not a Christian, and who therefore needs to repent of his sins and exercise saving faith in Jesus Christ as Saviour and Lord, who died in our place and for our sins at Calvary before rising again the third day), that the northward facing maps which we are so accustomed to, and are seen in the effigy of Japheth, *supra*, are not the only type of map, as seen in the eastward facing effigies of Shem and Ham, *supra*. And indeed, it is entirely arbitrary whether one has a northward facing map of the globe, or a southern facing map of the globe. One is not “right” and the other “wrong,” they are simply different perspectives of the same overall greater reality.

Consider e.g., the following southward pointing map made in the 16th century, with Africa in the centre of the following picture³⁹⁴.

³⁹⁴ “The Upsidedown Map Page” (<http://flourish.org/upsidedownmap/>). The following three southward pointing maps are also from this site; and later McArthur Maps.

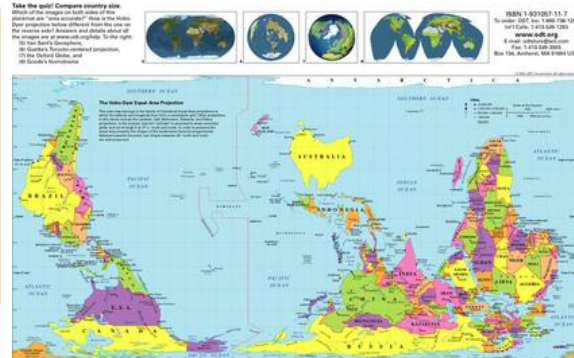


A 16th century southward facing map of Africa, *et al.*

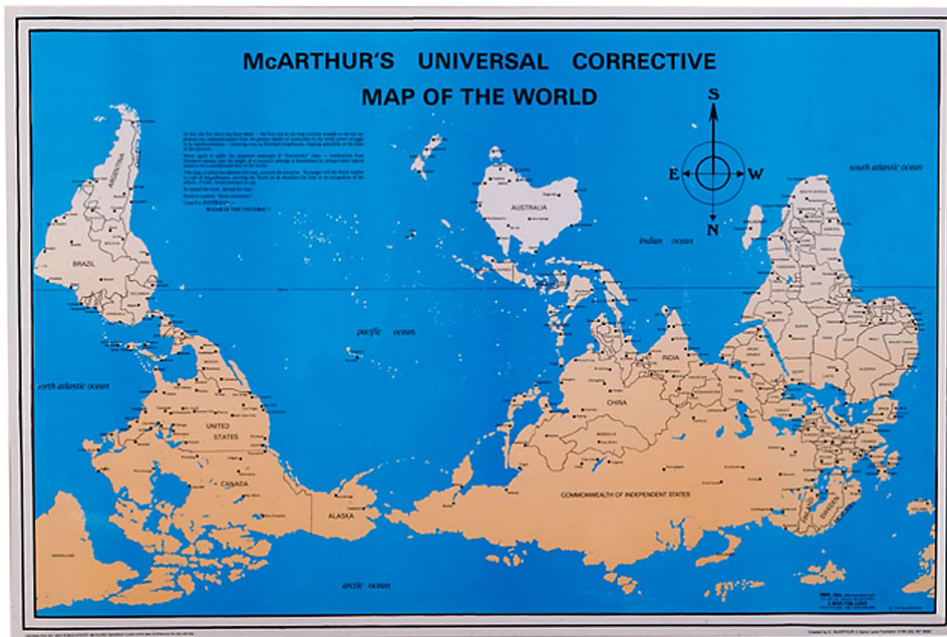
Let the reader also consider e.g., the following southward pointing maps.



The Van der Grinen Map.



The Hobo-Dyer map.



The McArthur Map.

I shall use this McArthur's Map as the standard map for the purposes of this section. Let the reader consider the following section of it.



On the top right, at the area of Borneo, Indonesia, and Sarawak, Eastern Malaysia one will see the face of Noah looking east, with a dove flying to him as she lands on a perch (the Celebes). Behind him in the shape of an arc are Sumatra and Java in Indonesia. This is *The Noachic Lookout Rainbow Gate*. Now look to at the centre middle. Note the arc shape of the Bering Strait's (or Bering Sea's) Aleutian Islands from Alaska, USA, to the Russian Federation where it ends on a leaf-shaped area (Kamchatka Peninsula). This is *The Plukt Olive Leaf Rainbow Gate*. The area of Papua New Guinea looks something like "a raven, which went forth" (Gen. 8:7). Thus when put together, *The Noachic Lookout Rainbow Gate* tells the story of how "Noah" "sent forth a dove," "but the dove found no rest for the sole of her foot, and she returned to the ark" where impliedly she did find a rest on a perch for the sole of her foot. And then the presence of the *Plukt Olive Leaf Rainbow Gate* points us to a later time after this, when Noah "again" "sent forth the dove" and she "came in to him in the evening; and lo, in her mouth was an olive leaf plukt off; so Noah knew that the waters were abated from off the earth" (Gen. 8:6,8-10,11).

These Rainbow Gates are a compliment from the Book of Nature to the rainbow arcs in the *Table of Nations* found in the Holy Bible, *supra*. Both of these Rainbow Gates give

extra information from the Book of Nature on the Mongoloids and Australoids, as a compliment to the relatively low level of information given on them in the Divine Revelation as found in *The Table of Nations* of Genesis 10. The *Noachic Lookout Rainbow Gate* marks an area that was named by secularists as “Wallace’s Line,” after the joint founding father of the highly erroneous *Darwin-Wallace Theory of Natural Selection* of 1858 (found in Darwin’s *Origin of Species*, 1859). The Wallace Line marks a transition point for the distribution of a large number of animal species. Thus e.g., a number of mammals, birds, and fish are found in abundance on one side of the Wallace Line, but represented only in small numbers, or not at all, on the other side of it. We here see how on the one hand, the ungodly can collect certain material from the Book of Nature which is of use to us; but on the other hand, how the ungodly man, unaided by the Spirit of God and the Protestant Christian’s Bible, cannot possibly read aright the Book of Nature. Wallace’s Line marks the end of East Asia with its Mongoloid inhabitants from Shem via Aram and Mash (Gen. 10:22,23), and the start of Australasia with its Australoid inhabitants from Shem via Elam (Gen. 10:22), with Australia lawfully inhabited since 1788 by the white Caucasians as one fulfillment of the Gen. 9:27 mandate, “God shall enlarge Japheth, and he shall dwell in the tents of Shem.”

So too, the *Plukt Olive Leaf Rainbow Gate* shows a divide of animals and other creatures in the New World of the Americas to the east, as opposed to the Old World of the connected Asia to the west. We are told of the closure of the *Plukt Olive Leaf Rainbow Gate* with rising sea-levels removing this land-bridge in c. 9,000 B.C., in the words of Holy Scripture, “And unto Eber were born two sons: the name of one was Peleg: for in his days was the earth divided; and his brother’s name was Joktan” (Gen. 10:25). Within the human primary race, there is also a dividing of the Mongoloid secondary race which has five tertiary races (and other quaternary races and ethnic races), so that the black and straight haired with medium prognathism, brown eyed and brown skinned Mongoloids can be seen to divide on each side of this Rainbow Gate. To the west are three Mongoloid tertiary races: firstly (without now considering relevant quaternary races), the Mongolians of north-east Asia (*Male facial & body hair*: slight; *Head size*: broad; *Nose*: medium; *Eyes*: slanty shaped; *Stature*: below average) e.g., such ethnic groups as: Mongolians, Chinese, Koreans, and Japanese. Secondly, the Malaysians of South-East Asia and the Malay Archipelago (*Male facial & body hair*: slight; *Head size*: medium to broad; *Nose*: medium width noses that are slightly concave with a depressed root; *Skin*: dark brown; *Stature*: below average); and thirdly, the Ainu of north Japan (*Head size*: narrow; *Nose*: medium; *Prognathism*: medium; *Skin*: light brown; *Stature*: medium; though they have some features more in common with Caucasian Caucasoids: *Head Hair*: wavy & black; *Male facial & body hair*: abundant; *Eyes*: variable, usually brown but occasionally greenish). That this Rainbow Gate was once opened is testified to by the presence on both sides of it of one Mongoloid tertiary race, namely the Eskimo of North-East Asia and the North American Arctic (*Male facial & body hair*: slight; *Head size*: often narrow; *Nose*: narrow; *Skin*: light brown; *Eyes*: slanty shaped; *Stature*: below average; *Other*: long fattish face and prominent cheekbones). And then on the eastern side of this Rainbow Gate is another Mongoloid tertiary race: the Red Indian of the Americas (*Male facial & body hair*: variable; *Head size*: variable; *Nose*: medium; *Eyes*: brown; *Skin*: light to medium red - meaning brown; *Stature*: medium to tall; *Other*: Usually have slight male

facial and body hair but they have more male facial hair on north-west Coast, northern California, & southern Chile.) In the fullness of time, the North American Continent was settled by white Caucasians who were mainly Protestants as one fulfillment of the Gen. 9:27 mandate, “God shall enlarge Japheth, and he shall dwell in the tents of Shem.”

It is important to remember that *Cartographical Expressionistic Carved Land Features Divine Artwork* is a form of expressionism; and that in expressionism the artwork is not seeking to depict object reality, but subjective emotions and responses that are aroused by certain objects and events. Thus any expressionist artist may use exaggeration, distortion, and fantasy, so as to produce vivid and jarring elements. Hence e.g., the fact that the eastern part of Papua and New Guinea *is something like a bird flying off*, is enough to arouse emotions and ideas that represent a “raven” flying off (Gen. 8:7), and it would be a distortion of the *Cartographical Expressionistic Carved Land Features Divine Art Form* genre to look too closely at the topographical features here *or anywhere else* in a desire to seek something more like a photograph. *Both here and elsewhere* it is a broader form *with artistic license* one is looking at in this genre. Thus *if a person were to allegedly “critique” the images I isolate in this section on the basis that the topographical features I isolate do not more closely match to an exact photographic type of either the landforms or what I say they represent, then such a person would be making an ass out of himself.* That is because contrary to what such a donkey may think, in this genre the landforms and images are in an expressionistic art form, and so relate to emotions and responses that are evoked in understanding Noah’s Flood and its global message and implications for man.

We have a clear warrant in Scripture for further looking for *Cartographical Expressionistic Carved Land Features Divine Art Forms* which we find in the Noachic Rainbow Gate and *Plukt Olive Leaf Rainbow Gate*, in the Biblical precedents from the *Table of Nations* and associated topography of those arcs and the faces of Noah’s three sons (in which Noah’s descendant of Cush is so designated as the “son” to represent Ham). However, *the Noachic Rainbow Gate uses the dove and the raven, and this in turn results in the question, Should we look for other animals?* It seems to me that we reasonably may do so, since the dominion mandate of man after Noah’s Flood is global in Gen. 9 & 10, and we have already found two Rainbow Gates by this manner, which compliment the Rainbow Gate at the Zagros Mountains in the Ararat-Zagros Mountain Range where Noah’s Ark landed. In looking at this matter, the idea that seems to emerge is that there is a sense in which the planet earth is “a global ark.” Thus under man’s expanded dominion mandate from a local earth of Eden (Gen. 1:26; 2:10-14) to a global earth in Gen. 9 & 10, found contextually in the words, “And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth” (Gen. 9:1), and “be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein” (Gen. 9:7); the message of the below *Cartographical Expressionistic Carved Land Features Divine Art Forms*, is that we are to care for, and look after, all the creatures of the earth in this Global Ark, just like Noah looked after some lesser number of local earth creatures in Noah’s Ark. Thus one is not here limited to animals that were found on Noah’s Ark, since this is *not* Noah’s Ark, but rather “a global ark” formed after Noah’s Flood.

However, while I consider this “big message” is clear from the Book of Nature understood with reference to the Book of Divine Revelation, there is some level of uncertainty in mind as to how to always interpret a given landform. This is to some extent related to the lack of photographic clarity of the expressionistic art form being used, couple with my own imperfections and failings as a sinful, fallen, man, with limited comprehension and understanding. In particular, I have left open the question of how to best interpret the protrusions of India and South-East Asia, *infra*. But for all that, in addition to the two animals already isolated in connection with *The Noachic Lookout Rainbow Gate*, namely, 1) the dove, and 2) the raven, I have here especially isolated a further eight land or air animals (for these purposes I am not counting the fish in the mouth of no. 10 the duck), to wit, 3) the cat, 4) the ostrich, 5) the wolf, 6) either zebu cattle or the Bengal tiger, 7) the lizard, 8) the moose, 9) the gorilla, and 10) the duck. It may be possible to isolate more, for instance, I ask a question about a possible “Greenland turtle,” *infra*. But I leave it at ten as this acts to make “the big point,” and so these are then selections in order to have *one for each of the Ten Commandments* of Exodus 20 and Deuteronomy 5.

In doing so, I remind the reader that the Holy Decalogue is used *in the first instance*, in connection with justification by faith, *in minute detail for the conviction of sin, in order to bring men to repentance and saving faith in Christ* as Saviour and Lord, who died in our place and for our sins when he hung on a cross at Calvary, before rising again the third day, ascending into heaven, and sitting at the right hand of God the Father where he ever liveth to intercede for us, and from whence he shall come again to judge the quick and the dead (Matt. 19:16-22; I Tim. 1:9-11). In this connection it is also used on the Day of Judgement; and whereas the believer stands in Christ’s imputed righteousness of perfect obedience to God’s holy law, the unbeliever stands in his own righteousness as judged by the just and perfect standards of The Ten Commandments (Rom. 1 & 2; Rev. 11:19). The Decalogue is used *in the second instance* in connection with sanctification of the believer, or holiness of living (Matt. 5:21-24; James 2:10-12; 4:1-8). And *in the third instance* the Decalogue should be used at a lesser general level of societal law under The Establishment Principle (Isa. 49:22,23), wherefore “kings” and “judges of the earth” i.e., all temporal rulers, are told, “Be ye wise now therefore,” and “be instructed;” “serve the Lord with fear, and rejoice in trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Ps. 2:10-12).

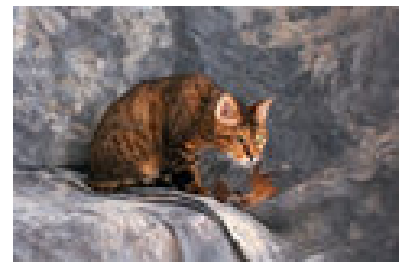
Thus let the good Christian reader consider the following images and questions of various creatures, which together with the dove and raven, give us 10 land and air animals.



A springing cat.

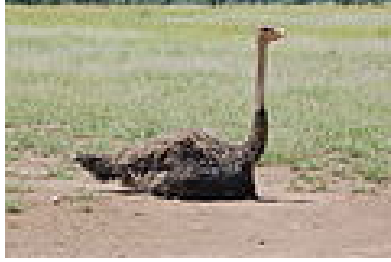


Canst thou see Australia
“the land of the springing cat”?³⁹⁵



A Bengal Cat ready to pounce.

395 “Springing Cat ...”
(http://www.castirononline.com/view_photos.php?item=140&photo=1177846166&category=4&page=4&view=); &A Bengal Cat ready to pounce
(<http://www.dreamstime.com/stock-photos-yellow-cat-ready-to-pounce-image2338533>)



A female ostrich incubating eggs in a ground nest in Tanzania³⁹⁶.



An ostrich sitting on the ground at Kaliningrad zoo, Russia³⁹⁷.

Canst thou see the ostrich of South America?



Canst thou see the see wolf's head of North America?
(Is that a Greenland turtle crawling towards the wolf?)



Wolf's Head.



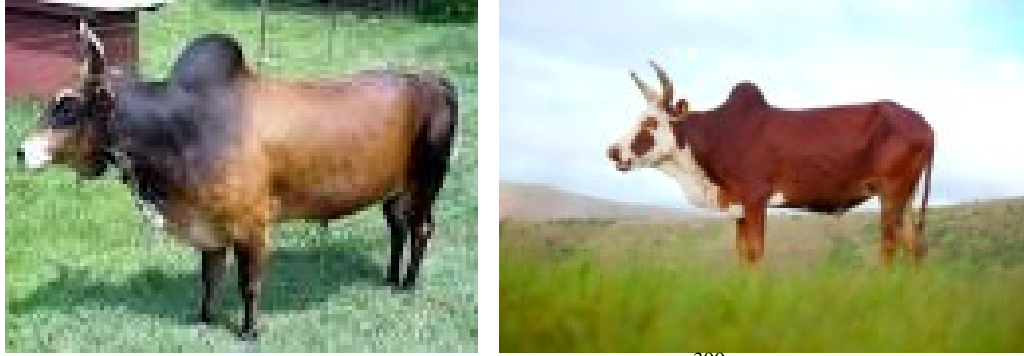
Wolf's Head³⁹⁸.

³⁹⁶ "Ostrich," *Wikipedia* (<http://en.wikipedia.org/wiki/Ostrich>).

³⁹⁷ "Ostrich sitting on the ground" (<http://www.dreamstime.com/royalty-free-stock-photography-ostrich-sitting-ground-kaliningrad-zoo-image35554297>).

³⁹⁸ "Wolf's Head" (<http://s113nc.deviantart.com/art/wolfs-head-151607110>).

Is India a zebu cattle hump, and South-East Asia (Vietnam to Thailand & Burma) a closer zebu horn, and the area going up to Malaysia a further away horn? Is the Caspian sea a zebu leg? Is this the zebu cattle of India, or is it something else? E.g., should one detach the area going up to Malaysia and regard it as part of the Noachic Lookout Gate, and instead here see two ears, and the fact of e.g., a Bengal tiger?



Above: The Zebu cattle of India³⁹⁹.

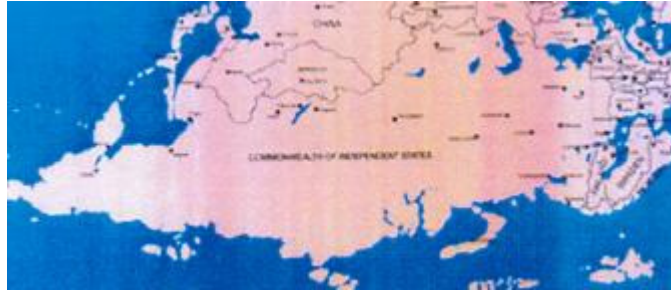


Above: The Bengal Tiger of e.g., West Bengal in India⁴⁰⁰

³⁹⁹ Zebu (<http://www.walpapershddownload.com/zebu-wallpapers/>); & Zebu cattle (<http://www.123rf.com/stock-photo/zebu.html>).

⁴⁰⁰ Duggal, D., "Crouching Tigers, Hidden Dangers," "The South-Asian.com" April 2001 (<http://www.the-south-asian.com/april2001/Royal%20Bengal%20Tiger->

Canst thou see the lizard whose body is the Russian Federation, with Asia Minor his left leg & Scandinavia his right leg?



European lizard.



Central bearded dragon lizard⁴⁰¹

Canst thou see the Moose's Head of Europe, with the antlers of Italy and Spain?



Europe



Moose⁴⁰²



[Endangered.htm](#)); & “Bengal Tiger Wallpapers” (<http://momostyllables.blogspot.com.au/2012/08/bengal-tiger-wallpapers.html>).

⁴⁰¹ “European Green Lizard,” *Wikipedia* (http://en.wikipedia.org/wiki/European_green_lizard); & Central bearded dragon in “Lizard,” *Wikipedia* (<http://en.wikipedia.org/wiki/Lizard>).

⁴⁰² Moose (http://www.krykiet.com/polish_wildlife.htm); & “Moose,” *Wikipedia* (<http://en.wikipedia.org/wiki/Moose>).

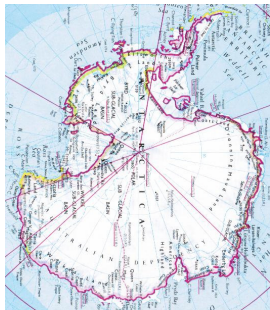
Canst thou see the Gorilla of Africa?



Gorilla⁴⁰³



Dost thou see the Duck of Antarctica with a fish in its mouth?



Antarctica.

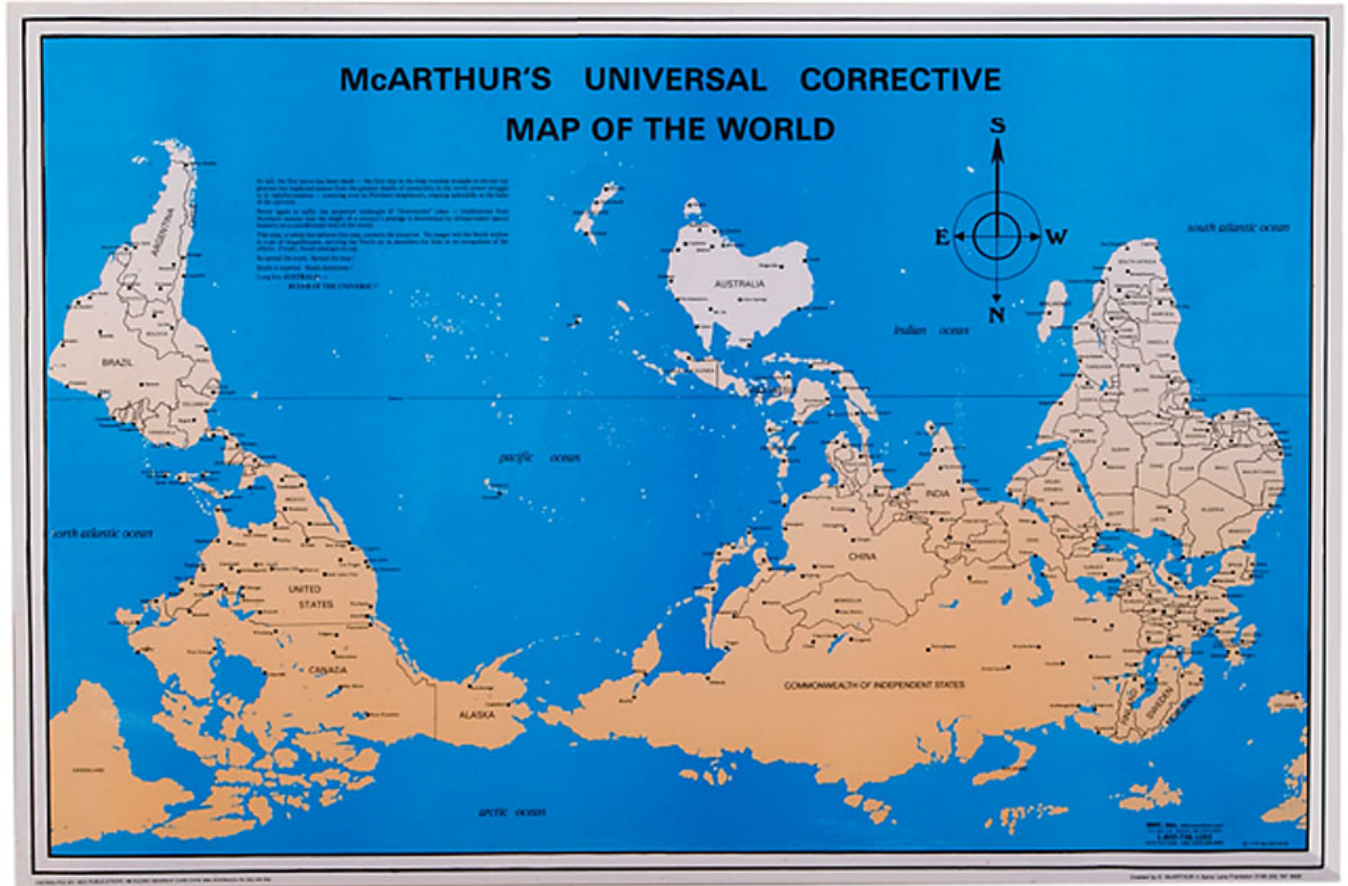


Duck with fish in its mouth.



Duck with fish in its mouth⁴⁰⁴.

⁴⁰³ Gorilla (<http://a-z-animals.com/animals/eastern-gorilla/>) & African Ape (<http://photography.nationalgeographic.com/photography/photo-of-the-day/silverback-gorilla-leaves-africa/>).



Behold now this map of the globe. Dost thou see *Noachic Lookout Rainbow Gate*? Canst thou behold the *Plukt Olive Leaf Rainbow Gate*? On the global ark for which we must care with our post-flood global earth dominion mandate, canst thou see, for example, the springing cat of Australia? The ostrich of South America? The wolf's head of North America? The lizard of the Russian Federation and parts of Europe? The moose's head of parts of Europe? Or the gorilla's head of Africa?

But good Christian, thou must open thy Bible to learn of the *Ararat Rainbow Gate*, and only with an open Bible canst thou e'er (= ever) understand aright the Book of Nature. *Praise God for the Open Bible of religiously conservative Protestant Christianity! Praise God for the sharp'n'strong two-edged sword (Heb. 4:12) of the Authorized King James Bible!*

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 21, 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 antinatural 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.”