

**ESSAYS ON AN
ADVANCED
ANTEDILUVIAN CIVILIZATION**

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Introduction

These are essays that describe what life may have been like in the Antediluvian (pre-Flood) Age based on what we know from the Bible, what we can conclude from those facts, and what inferences might be made.

My purpose is not to present a Bible commentary on Genesis 1-6 but to lay a groundwork of information from which to develop a fictional adventure novel set in the time immediately before the Flood. Essays touch on the civilizations that may have developed in the almost 1,600 years after the fall of Adam and Eve and what people may have been like during that time. They will also discuss the Antediluvian physical environment (weather, geography, animals, plants, etc.) and how Noah might have built the ark.

In these essays I tried to examine all the verses available in the Bible in the Book of Genesis about life and events before the Flood. Other references to life before the Flood in the Old Testament and New Testament give us insights into what life was like. My speculation, some of it imaginative, about what life might have been like then, is not intended to contradict Scripture. In some cases the conclusions drawn will seem plausible when weighed against our experiences. In others instances the speculation may seem preposterous. However, the reader is cautioned to consider that Antediluvian life was probably unlike anything we experience in the United States in the 21st century. Most men lived to be 900 years old, most likely had access to oral and written records of Adam's firsthand conversations with God, everyone had knowledge about the physical

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world that was highly advanced technologically, and society had developed to a great level of sophistication and complexity. But after almost 1,600 years the entire world was in violent rebellion against God. The restraints of conscience and family ties had deteriorated to the point that no imaginable evil was restrained. Noah and his family lived in a world that was more overcome with physical violence than we can imagine. This could be a picture of the world our children or grandchildren will experience. But in this world Noah lived as a preacher of righteousness and walked by faith. If we can understand something about his environment, even if some of it is speculative, we will be encouraged to walk by faith in our generation.

My intention in this work is to give young people, and maybe some adults, the enjoyment that comes from reading adventure fiction that is exciting, imaginative, complex, and God-honoring. Anything I say in these essays is not intended to add to or contradict Scripture and is, of course, entirely my own personal opinion. I firmly hold to the infallibility and inspiration of the written Scriptures. I do not intend to suggest otherwise and if anyone is offended by my attempts to “fill in the blanks” with my own ideas of what might have happened during the Antediluvian Age, I apologize in advance.

Longevity

Introduction

Longevity of the patriarchs in the pre-Flood (Antediluvian) era has always been a fascination for Bible students. A good way to gain an appreciation for how long these men lived and the relation of their lives to each other is to chart their birth and death years from verses in Genesis Chapter 5 which give the genealogy of ten generations from Adam to Noah.

The first chart at the end of this essay is a high-level summary of the longevity of Noah and the nine patriarchs before him. We can observe the following interesting facts from the chronological information provided in Chapter 5:

- Lamech (Noah's father) overlapped in age with all of his forefathers. He was 56 years old when Adam died.
- Noah was the first of the generations descended from Adam and Seth who could not have known Adam directly. He was also born after Seth died.
- Enoch "prophesied" of a coming judgment (Jude 14-15). He did not die but was taken by God (translated) at a young age compared to all the other pre-Flood patriarchs. He was alive when Adam died.
- Lamech died five years before the Flood. His father Methuselah survived him by five years and died in the same year as the Flood.
- Lamech had other sons and daughters born after Noah. Hence, Noah had brothers and sisters.

- Noah is the only one of the ten generations who did not “begat sons and daughters” after his three sons Shem, Ham, and Japheth. No other children were born to Noah before or after the Flood. His sons were all born after God commanded him to build the ark.

Implications of Longevity

Based on this inspired genealogical and numerical information we can draw some reasonable conclusions that will be useful later in developing inferences about the accumulation of knowledge during this period and about Noah’s theology and understanding of who God is:

- The genealogy from Adam to Noah was recorded to show a direct, unbroken lineage from Adam’s son, Seth, to Noah – the sole surviving patriarch through the Flood. This forms the godly, Messianic lineage before the Flood.
- Lamech would have known Adam as one of his direct descendants through the line of Seth. He could have passed information he learned from Adam on to his sons and daughters and to his grandsons.
- Noah would have had easy access to first-hand information about Adam, Seth, and Enoch from his father Lamech and his grandfather Methuselah. He could have known about the other patriarchs by meeting them directly. He could have had access to other written information about his relatives since Chapter 5 describes itself as “*the book of the generations of Adam.*”
- Assuming they were physically fit, Lamech and Methuselah could have participated with Noah in the construction of the ark.
- The deaths of Lamech and Methuselah only a few years before the Flood offer some interesting opportunities for speculation. We can assume that they were believers and, had they lived, they would have undoubtedly been in the ark with Noah and his family. The fact that Lamech died before his father may have been due to an unexpected illness, accident, or something nefarious. The death of Methuselah in the same year as the Flood, coupled with his exceptional longevity, would further substantiate his direct participation in the construction of the ark or at least his involvement with Noah and his family in their preparations. The fact

that he died just before the Flood indicates that in God's sovereignty he had fulfilled his years up to the end.

- There is no mention of Noah's brothers and sisters other than that they existed. One could speculate that they were not saved, or that, for some unknown reason, they did not live long enough to enter the ark.

Reasons for Initial Longevity

There can be any number of reasons that explain the longevity of the pre-Flood patriarchs. These can only be inferred from information in Genesis.

- The immediate descendants of Adam benefited from his perfect genetic makeup. Even taking into account the fact that sin entered the world and disease and sickness were present, genetic disorders would probably have taken time to develop before they noticeably impacted longevity.
- We can infer that there was little or no direct sunlight before the Flood due to the presence of the vapor canopy. Without direct sunlight people would have been free from skin cancers. If sunlight were the source of genetic mutations this too would explain exceptional longevity.
- The absence of violent weather such as storms and hurricanes would have eliminated these as the causes of deaths from localized flooding and high winds. Similarly, there would be no deaths from earthquakes, volcanic eruptions, or other violent geological upheavals.
- Finally, the mostly vegetarian diet of population, combined with the elements above, could have contributed further to longevity.
- Whatever the reason, it is clear when we examine longevity of patriarchs before the Flood and after the Flood (see the second chart below) that something happened to reduce the lifespan of men by more than half.

One factor that would have worked against longevity, and reduced the population, was the worldwide descent into violence and murder toward the end of the Antediluvian age. The violent warriors ("mighty men" mentioned in Genesis chapter 6) were on the scene 120 years before the Flood and the utter depravity of mankind had reached its peak when the rain began and the earth opened to flood the entire world. The war-like and

murderous tendencies that had become part of life would have been a significant source of death among the population.

Global Population

The total global population is not known from information provided in Genesis. However it can be inferred from other information provided which all points to a sizable global population. Assuming a high fertility rate and the practice of multiple wives in the line of Cain, low infant mortality, and long overall longevity the population of the world at the time of the Flood could easily number into the millions. A top estimate places the population close to a billion people.¹

Some things that make for high estimates of population are the following:

- God's command was that people increase and multiply (1:28)² and we know that this command was obeyed (at least at the beginning) and that people multiplied across the earth. (6:1).
- We are told that Cain had multiple wives (4:19) and we might safely assume that at least on the Cainite side of the Adamic genealogy this was a common practice for his descendants.
- A well-watered environment across the entire earth could easily support a population of millions divided between rural and urban groups.

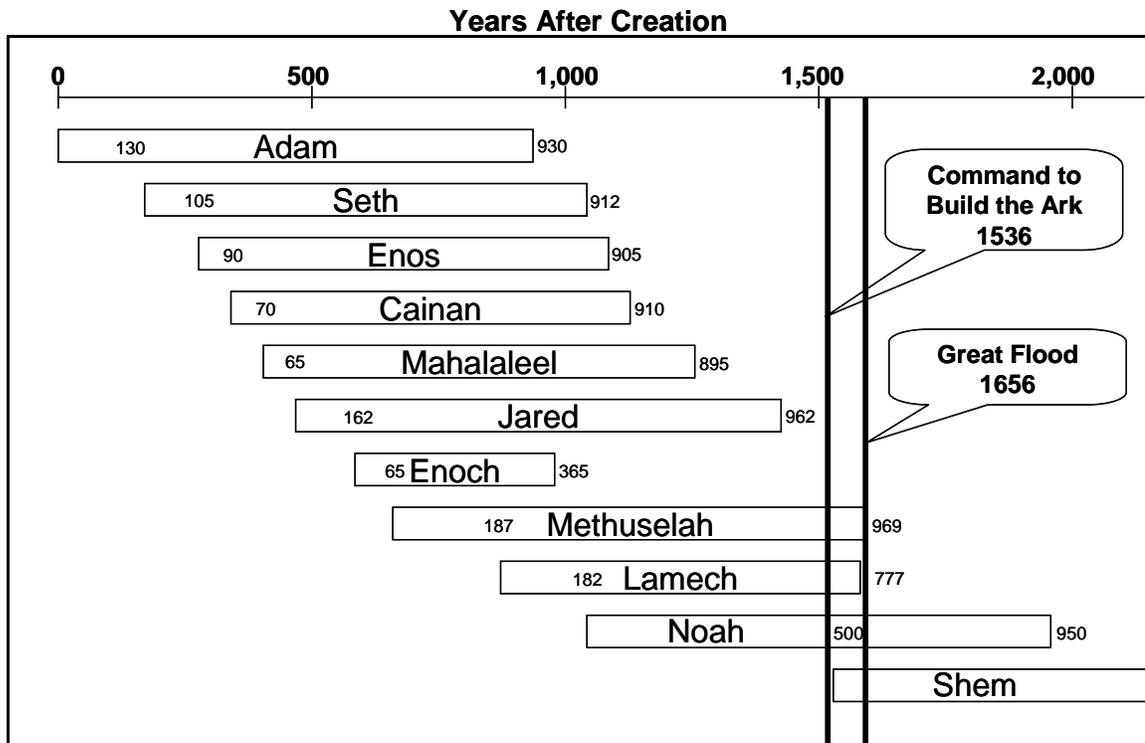
¹ Morris, Henry M. and Whitcomb, John C., *The Genesis Flood*, P&R Publishing Company, Phillipsburg, NJ, 1961, 28th printing, January 1985 pp. 26-27

² Bible references are from the Book of Genesis unless otherwise noted. The Authorized King James Version (KJV) has been used.

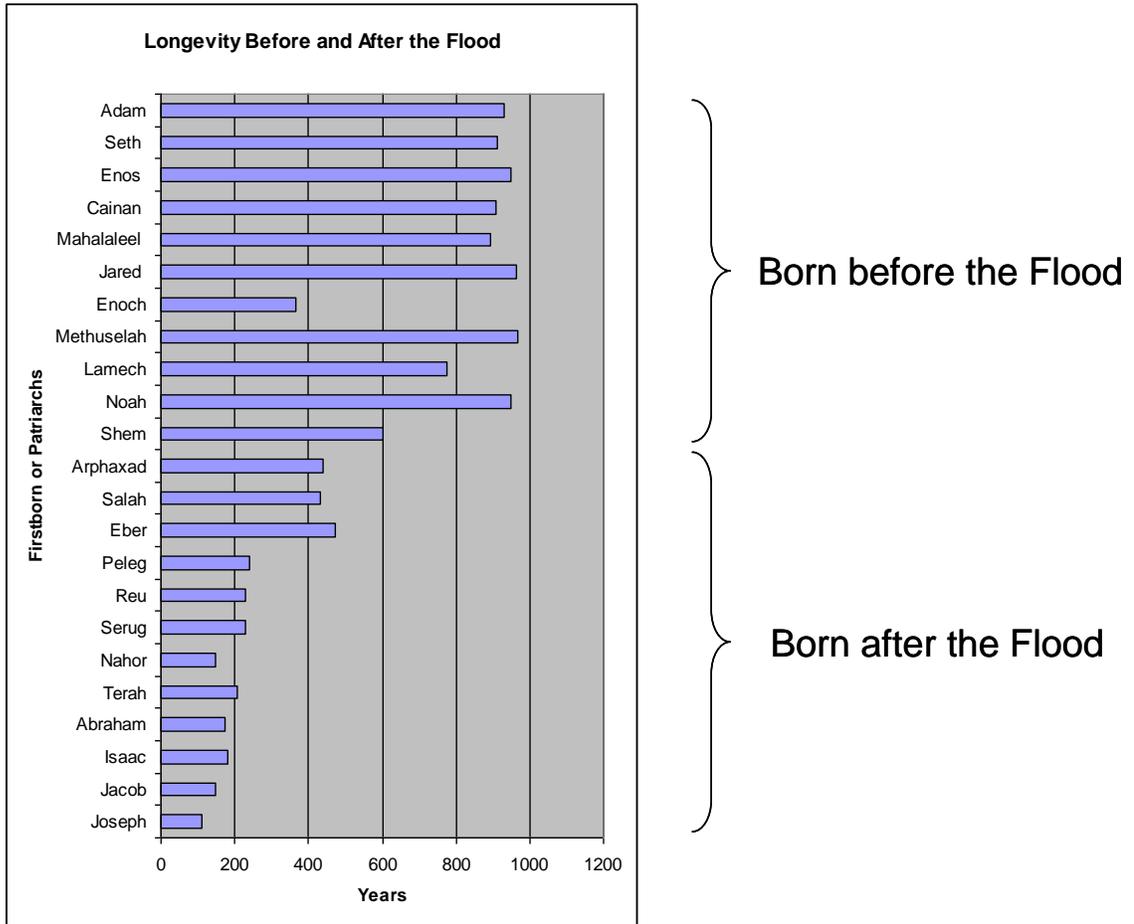
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Conclusions

The Antediluvian civilization was populated by large numbers of people with long lifespans and apparent good health. The Bible focuses us on the lineage of Seth as a family line particularly set apart to have continuous inter-generational contact and communication which would have facilitated the direct transfer of previous knowledge about the Person of God and new revelation from prophets like Abel and Enoch (Luke 11:50-51; Jude 14-15.) Long life, connected with close, continuous contact among large families would facilitate the accumulation of all types of knowledge about the world. The construction of the ark would have involved Lamech and Methuselah (and possibly other family members.)



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Chronology of the Flood

Introduction

This essay discusses the sequence of events between the time of God's revelation to Noah and the beginning of the Flood. The Book of Genesis provides some specific time markers and time durations that can be pieced together for an accurate overall timeline. Other events are mentioned during the time interval that can be logically placed in sequence, even though their exact times are not known.

120 years before the Flood

In Chapter 6:1-7 God looks at the corruption of the human race and declares that He will come a time when He will no longer tolerate man's disobedience and violence upon the earth. He sovereignly decrees that mankind has 120 years (6:3) to repent of his evil and after this time God will destroy all of mankind on the earth. Thus begins the 120-year "countdown" during which time Noah will preach righteousness, raise a family, and build an ark. In the verses immediately following God's assessment and judgment decision, He reveals His plan to Noah. (6:8-22) There is no indication that time elapsed between the decree and the revelation to Noah so we can assume that this event immediately follows 6:1-7. From 7:6 we see that Noah was 600 years old at the time of the Flood and thus was 480 years old when he received the revelation from God.

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When Noah was 500 years old (20 years after the revelation from God) his son Shem was born. (5:32) Since the birth of all three children is noted in the genealogies of Chapter 5 it is assumed that age 500 for Noah marks the birth of his firstborn and that the other two sons, Ham and Japheth, were born several years after that.

The next known event in the timeline is the death of Lamech five years before the Flood. We know this from the detailed genealogies in Chapter 5 where we calculate that Lamech died in the year 1651.

The years of Methuselah's birth and death can be calculated from the cumulative genealogies of Chapter 5. These dates, combined with the time of the Flood when Noah was 600 years old puts Methuselah's death in the year 1656 – the same year as the Flood. We cannot determine more precisely when Methuselah died in the same year as the Flood but we can safely assume that he did not die in the judgment that God brought on the earth with the global Flood.

Another point in the chronology is that the ark was finished within the 120-year schedule established by God. We do not know exactly when it was completed but could conjecture that it was finished with enough time to gather animals and provisions before the final year. Noah did not know exactly when in the final year the Flood would come and he probably did not know that God would bring all the animals to him in the ark. Thus Noah would have had to plan some amount of time between completion of the ark's construction and the Flood to perform a multitude of other tasks not specifically related to the construction.

Seven days before the Flood

A final timeline chronology relates to the last seven days before the Flood explained in Chapter 7. God commands Noah and his "household" to come into the ark. (7:1) He then tells Noah that the rain will begin in seven days when He will destroy every living creature from off the face of the earth. (7:4)

The "entering" into the ark is mentioned three times with some differences in who enters, or is commanded to enter:

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First, the command is given *...thou and all thy house (7:1)* when God tells Noah that the Flood will come in seven days. The command is to Noah and his household at that time to move from their place of residence into the ark. The traditional (and most logical) conclusion is that this includes all three of Noah's sons and their wives but it need not be. It could simply mean all who were living in his house at that time and thus would be true even if Japheth was not living at home then. Second, Noah obeyed God and *...Noah went in, and his sons, and his wife, and his sons' wives with him. (7:7)* This time, it mentions Noah and his sons and could mean those sons who were living in his household at that time. This second mention is presumably Noah's obedience immediately upon receiving God's instruction in 7:1. His sons are not named individually and thus it is possible, if Japheth was not living at home at that time, it refers to Noah moving the household into the ark.

At this point the most common interpretation of 7:1 and 7:7 is that Noah and his family entered the ark seven days before the Flood and did not leave the ark again until after the Flood. Beginning on the first day of the seven day period, and continuing until the seventh day, the animals went to Noah in the ark. (7:8-9) He and his family likely then put them into their assigned places in the ark and secured them for the coming Flood. When seven days were finished it was time for the Flood to begin. (7:10) We are told in 7:11-12 that this is when the Flood began. The final mention of "entering" is in 7:13: *In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.* We are told in this verse that on the seventh day Noah, his wife, and each of his three sons (by name from oldest to youngest) and their wives, entered the ark. This verse can be harmonized with 7:1 and 7:7 if we take those verses to mean that Noah's household members moved their residence from a home to live in the ark, and that they came and went from the ark doing last-minute chores up until the seventh and final day.

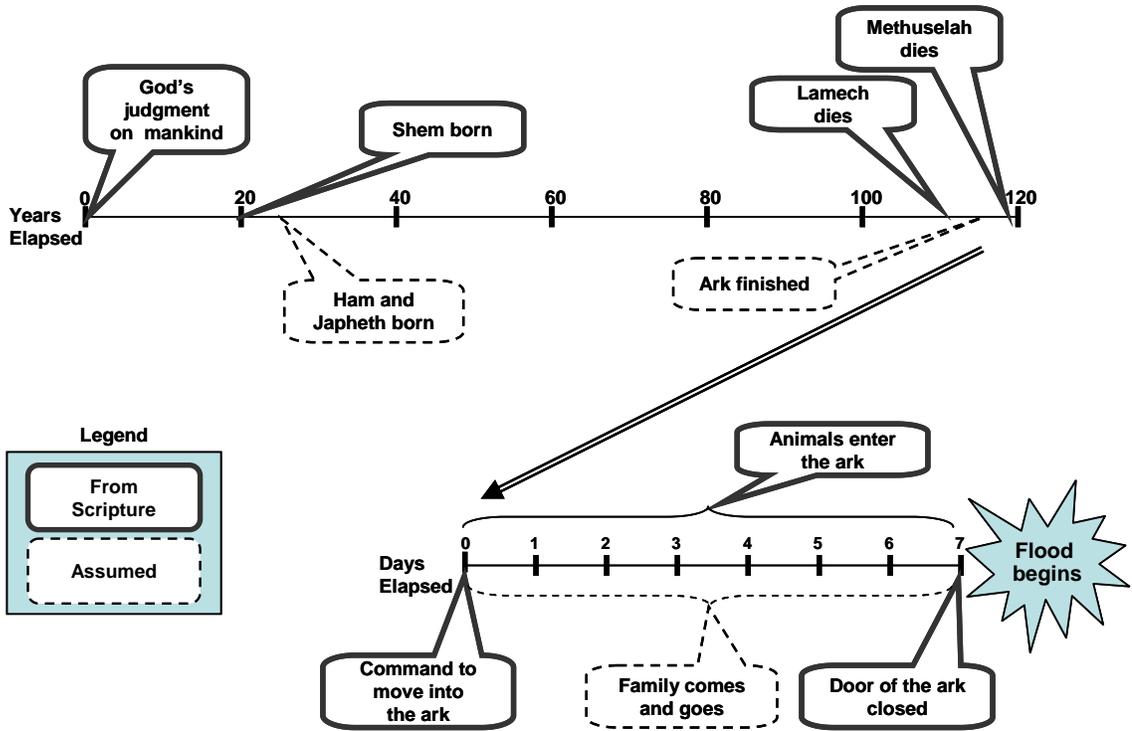
Conclusion

We can be certain that on the seventh day, immediately before God closed the door to the ark, all of the animals were safely inside (7:14-16) and every member of Noah's family

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(eight souls - 7:13) was in the ark just as God promised in 6:18 that they would be. This interpretation allows for Japheth and his wife to enter on the seventh day just before the ark's door is close by God and the Flood begins.

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Civilization, Science and Technology

Introduction

It is common to think of people who lived many thousands of years ago as ignorant, dirty, savages who eked out their lives in primitive “Stone Age” conditions. Such misconceptions come about largely from evolutionary biases. History shows us that thousands of years ago people in what is known as the Fertile Crescent had already formed large population centers with advanced, complex societies. These civilizations all had their origin in the eight members of Noah’s family who grew up in what is known as the Antediluvian Age. What was that civilization like? Was it really primitive, or was it as advanced or more advanced than our world today? This essay discusses the characteristics of that civilization and its probable development into a complex society with modern science and technology.

Some steps in the development of a modern civilization

There is no doubt that primitive peoples existed in the past, but we also know that since the end of the Flood and the dispersion of the Tower of Babel modern civilizations developed over time through several well-defined stages.

A conventional notion for the progressive development of a civilization is discussed here to highlight the difference between a secular, evolutionary concept of

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early mankind and that described in the Bible in the first chapters of the Book of Genesis. The secular study of history has led to the conclusion that the first people evolved in Africa as hunter-gatherers who had a subsistence living off the land. Their lives consisted of day-to-day hunting and gathering of wild fruits and vegetables or the cultivation of small plots of land barely sufficient to feed their immediate family. Their hand-to-mouth existence for family survival was all-consuming. Their nomadic, isolated life was almost totally spent finding food which worked against any hope of a prosperous or comfortable life. Reasons for their irregular, sometimes unpredictable, disruptive movements included: over-hunting of areas or depletion of natural sources of food; conflict with nearby family units over access to limited food; splitting of families into smaller sub-groups when their numbers grew beyond the land's ability to sustain a large number of them; destruction of food supplies by disease, drought, flood, or wildfires. Added to this would be loss of entire families due to disease, weather extremes, and warfare. A very high infant mortality rate and short life span was part of the terrible evolutionary cycle. It would be rare that an early family could accumulate a surplus of food and if they did, the lack of food preservation methods would have prevented them from traveling long distances or surviving periods when food was not available.

This early environment of bleak existence would have worked against any progress toward a modern civilization by keeping an intelligent and innovative individual from exploring new ideas or experimenting with new activities that could potentially advance a family's fortunes. The family hierarchy would persuade such an individual to focus his energies on day-to-day sustainment and would discourage fatuous activity that could risk the future of the family's existence. Creative or adventurous individuals would be isolated from other similar individuals by the family's nomadic existence. If they chose to leave their family to pursue their individual ideas they would quickly learn that life was hard and they would end up spending all their time just staying alive.

This all describes what has been observed by evolutionary anthropologists and archeologists of man's development since the Flood and the Tower of Babel. The observation of early primitive lifestyles and their almost animal-like existence fits the global confusion and rapid dispersion of mankind following Babel. Evidence of the modern civilization that stimulated construction of the Tower of Babel was lost when

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God's judgment forced man into a harsh, prehistoric life from which he would take thousands of years to advance. (To this day, some are still living in this Stone Age environment.)

But was there an advanced civilization before the Flood that destroyed the earth and every living thing on it? So far there has been no archeological evidence of mankind or his civilization before the time of the Flood.

History shows us that the following conditions generally favor the development of new civilizations. When these conditions exist, which it appears they did in some isolated locations over the most recent 3,000-5,000 years, they can result in advanced civilizations. After discussing their application to observed history we will see how they also existed in the Antediluvian Age.

Agricultural productivity

When a family was able to grow more food from a single parcel of cultivated land than they needed to sustain themselves this opened up new opportunities for them. They could look for ways to use this abundance to benefit themselves and their family. They could preserve their abundance for the uncertain future or bargain with others who did not have enough or who had a different type of food from their normal diet. A few of their offspring, who would otherwise be fully occupied working in the field or hunting to preserve the family, might be freed to pursue new, more speculative activities such as experiments in animal husbandry and breeding, new clothing production methods, or fabrication of new agricultural tools that could benefit the family in the future. Or they could pursue new ventures solely for their personal fulfillment or curiosity. If larger plots of land could be cultivated, then the family could increase in numbers or merge with other families through marriage to form larger tribal units. Family and tribal population would then increase faster with lower infant mortality and longer longevity because of better nutrition.

Population concentration

As families grew into large tribes and settled in one area to cultivate tracts of land on a seasonal basis they would begin to interact in ways they never could before. Cities would grow surrounded by large agricultural areas used to sustain them. As the cities grew even larger the population density would increase and demand for more food would

result. New ideas could be proposed, examined, exchanged with others, debated, and pursued at an increasing rate. Writing would develop as there was recognition of the need to capture knowledge that could be transferred easily within the larger city group and with other groups. Larger populations would also drive the need for different types of organized governance to maintain the group's stability, progress and continuity. Conflicts would inevitably develop as more and more people had daily interactions.

Civil Government

Family and tribal government would become impractical for an increasingly large city group. Different family or tribal groups would look for ways to work together to their mutual benefit. In other cases, conflict would break out between tribes resulting in domination by a single group or individual and subjugation of weaker groups. Some groups would place themselves under the leadership of a single individual to establish a governance structure and pursue the goals of a strong leader. Some groups would find that their ongoing prosperity could only come from mutual coexistence and they would work out ways to continue in spite of their differences. Thus early governments, whether democratic or tyrannical, would develop customs for rule of the people.

Commercial Trade

A primary ingredient for the development of a civilization is commercial trade among people groups. Trade begins with the equitable exchange of agricultural surpluses. Traditions to ensure equity such as bargaining rituals, arbitration (middlemen), exchange tokens (currency), and product storage (warehouses), would result in the beginning of a commercial trade economy. A necessary ingredient of trade and the exchange of ideas in a civilization is writing and arithmetic. This allows the accurate description of goods and accounting for costs without relying on verbal instructions or memory. The earliest records of writing dating back over 6,000 years are receipts for commercial transactions. As cities began to trade with each other they would develop methods to move their products between cities and eventually over greater distances to more faraway cities via reliable trade routes. As they interacted with other cities they would exchange new ideas. Beneficial new ideas would take root and become part of the culture of another civilization as they developed them in their own ways.

Specialization

As more individuals became freed from the toil of daily agriculture they could develop specialized interests and skills that would benefit them and their families in exchange for food. An early specialization would be the making of agricultural tools and implements. This would not be a large departure from the job of daily farming but would have a multiplying effect on productivity. Those who developed better tools would see their value to society increase as productivity of farming increased and this would result in greater family fortune. Specialization would grow fastest in cities where new ideas could be encouraged and some people could sustain their family through their specialization without farming. Limited only by an individual's imagination and inventiveness, centers of knowledge accumulation and transfer (schools) would develop and new avenues would be pursued solely for the purpose of self-fulfillment or curiosity. The arts and science would then be able to prosper as long as there was a sustaining economy.

Industrialization

The sustainment of a complex civilization with a large population needs the combination of a reliable and cheap food supply (either grown domestically or imported), a relatively stable government with rules and their enforcement, and the capacity to meet the increasing demands of a non-agricultural population for the goods and services needed to pursue their individual or family interests. When specialists became organized into guilds with skilled and knowledgeable leadership they would be able to take on larger-scale projects that could not be accomplished by individuals or small groups. These large projects would benefit larger groups of the population to make room for more specialists through economies of scale.

As the following section will show, all these favorable ingredients of a civilization, and more, were present in the Antediluvian Age and argue for a civilization before the Flood that was far more advanced than is often portrayed.

Antediluvian conditions favored development of a modern civilization

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If the conditions above describe the ingredients for development of a modern civilization then we will show that the Antediluvian Age saw the early development of one or more distinct civilizations that would be considered modern by today's standards. (Many of the points discussed below come from the chapter "Ante-Diluvian Technology" in Donald Chettick's book on how technology was invented and used in ancient civilizations.)³

God's mandate to Adam and Eve to have dominion over the world (1:26-28) has never been withdrawn, and thus is still in effect. It was given originally to Adam and Eve, then confirmed and expanded to Noah (9:6-7) after the Flood.⁴ The divine command to fill the earth, subdue it, and have dominion over all other creatures on the earth was a directive to start a global civilization.

Agricultural productivity

The Antediluvian Age began immediately as an agriculture-based economy. Organized agriculture and animal domestication did not evolve over thousands of years. Adam and Eve were created as vegetarians (1:29), placed in a garden (2:8, 15a), and told to care for it (2:15b). The garden was abundant with food to eat and Adam and Eve could eat from all but one tree. (2:9, 16) The dominion mandate gave them authority over animals to raise them and care for them (2:26, 28) which indicates that man had domesticated animals from the very beginning. Adam had already named all the animals (2:19-20) including "cattle" which is a general term for all forms of domesticated beasts. The weather was highly conducive for plant life (2:5-6) and man initially had to expend little effort in the Garden to make crops productive. After Adam sinned and was expelled from the Garden, the land became harder for him to cultivate and it became less productive (3:17-20) but he and his children continued to plant crops and raise animals. (4:2-5) So, the human race before the Flood had an agricultural economy from the very beginning with cultivated crops and domesticated animals and was not the isolated, roaming hunter-gatherer so often characterized of early mankind. Over the 1,600 years between Adam and the Flood it is highly probable that agriculture continued to advance

³ Chettick, Donald E., *The Puzzle of Ancient Man*, Creation Compass Press, Newberg, OR, 1998

⁴ Morris, Henry, *God's Dominion Mandate and the Nations Today*, Institute for Creation Research (ICR)

as the world's population increased geometrically and their demand for food also increased.

Population concentration

By the time of the Flood 1,600 years after the creation of Adam the total population of the world could have numbered in the hundreds of millions, if not one billion. The command to be fruitful, multiply, and replenish (fill) the earth (1:28) was apparently obeyed, at least at first, as indicated by the genealogies of Chapters 4 and 5. But it was the line of Cain that began to concentrate in the city of Enoch (4:17) in opposition to God's command to spread out and fill the earth.⁵ This population concentration in a city in the second generation after Adam could have formed the seed for the first modern civilization. We have no evidence that anyone in the godly line of Seth built cities although it would seem from the genealogy of Chapter 5 that the family line was systematic such that the line from Seth to Noah may have formed an extended clan or tribe in one location while the other "sons and daughters" who descended from Seth formed their own groupings in other areas around the world. If the population of the world numbered in the many millions or a billion there could have been both large concentrations of people in cities and they could still have filled the entire land mass. In any event, it is clear that there were people settled in at least one city early in the Antediluvian Age and so it is possible that there were other large cities established in the next 1,600 years after the start of the city of Enoch.

Civil Government

We can only speculate that if there were large cities before the Flood then some form of government had to exist for them to function. Whether they were a tribal patriarchy, democracy, monarchy, dictatorship, or other structure is not known, nor is it important. Progress toward a civilization needs some form of organization and authority to keep large groups from self-destruction.

One thing happened during the pre-Flood period that disrupted the governance of the society and brought it into a state of anarchy was the emergence of "giants" or "mighty men" that resulted from the sons of God going into the daughters of men (6:1-4).

⁵ Congdon, Robert R., *The European Union and the Supra-Religion-Setting the Stage for the Final Act? A Biblical Perspective*, Xulon Press, Longwood, FL, 2007 p.61

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These warrior-giants (also called *Nephilim* or *Anakim*) somehow triggered God's judgment because the Antediluvian civilization crumbled into global wickedness, continual evil thinking, worldwide corruption, and violence. (6:5, 12-13) Whatever civilization or government existed before the Flood, it is clear that it had degenerated to a state of depravity and lawlessness by the time God told Noah to build the ark. Noah would have had to build the ark in this dangerous and violent environment where government had broken down and the warrior-giants had taken over society.

Commercial Trade – The existence of large populations and cities before the Flood would have necessitated feeding them from large agricultural tracts. This in turn would have required some movement of produce and goods within and between population groups. If cities were built near rivers – a logical choice for access to water, power, and transportation – then trade along the rivers would have been abundant. Other means of transportation such as roads would have meant that goods could be moved to distant populations for trade and commerce. Writing existed to document family genealogy (5:1) so it makes sense that this was used along with numerical tracking of ages (5:3-32), length measurements (6:15-16), and ordinal counting (7:2-4) for trade transactions.

Specialization – An early indication that specialization had begun before the Flood is indicated in Chapter 4 where we see that Cain and his sons spread out and took up different occupations besides crop cultivation. Cain was condemned to be a nomadic wanderer (possibly taking sheep or cattle to different grazing grounds) who lived in fear of revenge from his cousins for the murder of Abel. (4:12-16) A later relative of Cain continued this family tradition of living in tents and raising cattle. (4:20) Cain's son Enoch built a city (4:17), possibly indicating a skill in masonry or making of bricks and construction of buildings.

Tubal-cain was “*an instructor of every artificer in brass and iron.*” (4:22) The Hebrew words that describe Tubal-cain's craft are interesting:

- The word “*instructor*” has the meaning of one who hammers or sharpens (i.e. a blacksmith) such as used in I Samuel 13:20 for sharpening the plowshare, mattock, ax, and sickle.

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- The word “*artificer*” is only used in 4:22 and has the idea of using a cutting or fabricating tool.
- The word “*brass*” is used for various copper-based metals that were formed into hardened or tempered cutting instruments such as knives or weapons.
- The word “*iron*” indicates a strong metal from smelting ore and forming it into utensils or implements that require hardness.

Tubal-cain was apparently what we would think of as an early industrial specialist in metals and their fabrication into cutting instruments and other practical objects. From development of our Industrial Age we know that the blacksmith was the early engineer capable of forming metal devices that were the forerunners of modern machinery.

Jubal was “*the father of all such as handle the harp and organ.*” (4:21) The term “*father*” is used in this context to indicate the originator or patron of a class, profession, or art. (Much like George Washington is called “the father of our country.”) The term “*handle*” indicates the refined skill or mastery of an activity. The “*harp*” and “*organ*” encompass the categories of string and wind musical instruments. The conclusion is that Jubal began what became the musical arts on instruments that, when played together, would have produced the first complex, polyphonic music.

The conclusion from this information about the line of Cain is that the seeds of specialization were evident very early in the Antediluvian Age and show that craftsmanship and the fine arts existed and could have been some of the contributors to forming an advanced civilization.

Industrialization

It is not a large leap, given at least 1,000 years from the time of Tubal-cain the skilled blacksmith to the Flood, to think that his specialization in metals could have progressed to larger-scale industrialization. The demands of an ever-increasing global population would have, if nothing else, prompted blacksmiths to find ways to produce more and more of their metal products. The mention of gold, bdellium, and the onyx stone in 2:12 indicates that metal-working was not confined to bronze and iron but included fine work in precious metals as well. This would indicate the presence of jewelers or artisans capable of making fine instruments. (An example of the type of fine instrument that could have existed in Antediluvian times is the fascinatingly complex

Antikythera Mechanism built by the Greeks in the second century B.C. This small bronze instrument is a gear-driven analog computer which calculates the positions of the moon and various planets with very high accuracy. The device contains 72 precise gears and represents an understanding of mathematics and astronomy normally associated with 18th century science.)⁶

Industrialization is more than mass manufacturing. It includes large construction projects that require integrated planning and design, raw materials, coordinated sub-projects, and labor leadership. We know that this level of modern industrialization existed for the construction of the massive Tower of Babel only a few generations after the Flood. It must have also been available to Noah for the construction of such a large structure as the ark.

Other uniquely favorable conditions before the Flood

One language

Language, with a large vocabulary and structured grammar, was built into Adam when he was created. God spoke to him immediately after he was created (1:28-29) and he had enough of a vocabulary to name the animals shortly after he was created. (2:19-20) Certainly Noah and his family spoke the same language after the Flood and this persisted up to the Tower of Babel. Apparently the existence of one language contributed to the advance of the civilization at that time for building the Tower and uniting the people in one location with one purpose. It is safe to conclude therefore that everyone before the Flood spoke the same language. This would have been immensely valuable for the universal transfer of information and the development of a civilization. One language spoken and understood by all would have lead to one written language as a way to continued the transfer of information. Early writings from the time of Adam would have been easily understood throughout the Antediluvian population, thus further allowing the spread of knowledge. (If writings were taken on the ark this would also mean that they were understood up to the time of the dispersion at the Tower of Babel.)

Maximum intelligence

⁶ http://en.wikipedia.org/wiki/Antikythera_mechanism

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With a God-given, fully-developed vocabulary and grammar and the ability to create an animal taxonomy, Adam possessed the maximum intelligence which the human mind could attain. As soon as he sinned he had the ability to feel guilt and blame his wife for his sin. (3:7-12) Surely sin resulted in a corrupted mind with a bent toward evil but we have no reason to think that Adam's great intellectual capacity was diminished. (We observe that all men today have a sin nature that is independent of their intellectual ability.) Adam very likely retained his inherent, superior intellect which was genetically passed on to his children. It would be only over many generations after the Flood that the human brain's capacity deteriorated physically. During the time from Adam to Noah it is possible that everyone possessed a very high intellect. This would have contributed significantly to advancing toward a modern, highly-developed civilization.

Exceptional longevity

We know from the study of how science has advanced in our era that a key factor for scientific progress is the ability to accumulate, retain, and apply knowledge and then pass that knowledge on to others. Aided by a single language and superior intellects, those who lived before the Flood had the amazing ability to continue learning for hundreds of years. Scientists in our era spend only a few decades of their total professional lives learning and producing new ideas. Even Isaac Newton's wonderful development of mathematics, dynamics, and mechanics took place over two decades. When praised for his insight he said about his personal ability: "If I have seen further it is by standing on the shoulders of giants."⁷ By this he meant that all the scientists and mathematicians who lived before him were essential in his taking one step forward in his brief lifetime. Imagine if craftsmen, musicians, scientists, and others could continue building their knowledge unhindered for hundreds of years without having to begin anew and learn the basics every few decades!

Other Implications for life in an advanced Antediluvian civilization

Energy and power

⁷ Isaac Newton, Letter to Robert Hooke, February 5, 1675

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Obviously the source of energy for Antediluvian industrialization, if it existed, and other advancement of specializations, could not have come from large deposits of underground hydrocarbon or petroleum. Animal and vegetation deposits from the Flood are the source of almost all of our energy today and are so vast and global that they have fueled our industrial advancement for the last 150-200 years. For 300 years before that the world experienced many scientific advances largely without the use of fossil-based coal, oil or natural gas resources. Today's entire civilization is so totally dependent on fossil fuel sources that it is difficult to imagine any advanced industrial capacity without it. Nonetheless, Antediluvian civilization could have matured and developed to an advanced state using a variety of other energy sources.

Two of the earliest energy sources that were key to our Industrial Age would have been readily available to those in the Antediluvian Age and those are moving water and steam. We know moving water was present from the river coming out of the Garden of Eden and the four rivers splitting off from it. (2:10-14) We could conclude that these rivers were large since names for the four branches match post-Flood rivers of substantial size. River power was used thousands of years ago in the earliest agriculture in 3000 B.C. in Mesopotamia and Egypt for irrigation and formed a key source of power for machinery at the beginning of our Industrial Age. When the characteristics of steam were first understood in the last 500 years it was not long before devices were developed to burn wood and create pressurized steam to power movement that accomplished mechanical work previously sourced in moving water. Before the Flood there would have been abundant wood to burn as a fuel and the metal-working specialists would have been present who could have built boilers and possibly even reciprocating steam engines. (4:22) But other sources of fuel would have been sought as wood became scarce around power plants and transporting wood from afar became too costly.

A natural source of steam could have been hot geothermal springs. Even though we have no Biblical evidence of violent geologic activity such as volcanoes or earthquakes during the pre-Flood age, that does not mean that less active, natural hot geothermal springs near the earth's surface would not have existed. If men found these natural sources of steam (or very hot water) they could have used them as energy source inputs to generate steam for power. Another source of natural energy to produce steam

could have been the Sun. Polished metal mirrors in a parabolic shape can be aimed at the Sun to focus its energy on a tube containing water which is heated to boiling.

Liquid high-energy ethanol could have come from plants with high cellulose or sugar levels. Current methods developed in Brazil to produce ethanol fuel are so efficient that Brazil is the source of 42% (4.3 billion gallons) of the world's annual production of ethanol. "The successful Brazilian ethanol model is sustainable only in Brazil due to its advanced agri-industrial technology and its enormous amount of arable land."⁸ If internal combustion engines were invented in the Antedeluvian Age they could have run on ethanol fuel produced from abundant plant bio-mass material.

Further energy considerations for the Antedeluvian Age would have to include electricity. Some think this is wild speculation but electricity in our era was first discovered in 1600 and developed in only 300 years to be used for city lighting, the telegraph, powerful motors, and many other applications. Very early in those 300 years, men discovered the connection between magnetism and electricity and invented the electric generator and electric motor. They also discovered that electricity could be generated from the chemical reaction in a battery. If the first 500 years of the Antedeluvian civilization saw the rapid accumulation and transfer of knowledge and the specialization of basic industrial crafts then it is entirely feasible that the subsequent 1,100 years could have resulted in the development of electricity and its many uses.

A final energy source could have been chemical energy. If there was an early understanding within the first four generations of metallurgical alloys (4:22) then an understanding of different natural chemicals and chemical reactions is possible. Chemical reactions could have been found that released energy, light, and different chemical byproducts. The luminescence produced by popular "glow sticks" today is relatively simple to produce with chemicals that were available hundreds of years ago.

Gunpowder and other related explosive chemicals would also have found both helpful and destructive uses. This relatively simple chemical combination was discovered thousands of years ago in China and was used in fireworks and warfare.

Transportation

⁸ http://en.wikipedia.org/wiki/Ethanol_fuel_in_Brazil

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An obvious source of transportation would have been domesticated animals. We are familiar with animals such as camels, horses, donkeys, and oxen used for transportation and agricultural work. As strange as it may sound, we cannot rule out domesticated dinosaurs. We cannot be sure about the temperament of some of the herbivore dinosaurs so this is only speculation. Medium-size domesticated dinosaurs would be superior in strength and load-carrying ability to the largest domesticated mammals used today. Even further, what if large flying dinosaurs were domesticated? Fossil evidence of the largest flying dinosaur (pterosaur Quetzalcoatlus) indicates that it had a wingspan of 36 feet and an estimated weight of 300 pounds. A domesticated Quetzalcoatlus might have been able to fly carrying a child or small adult passenger. They could have been used to deliver messages or packages over long distances, transport people quickly to different locations, or for observing a city or battlefield from above.

Transportation would have been along a commercial network built to connect cities and other population centers. The Romans considered their system of roads to be a major reason they were able to rule over a vast empire through communication, commerce, and the projection of military power. An Antediluvian road system would have been tailored for the means of transport available and could have been used for the transport of goods and people as well as for the movement of information in a postal system.

If steam powered engines were invented in the Antediluvian Age it would not be unreasonable to envision many different applications for transportation of goods and people. Steam-powered ships, railroad engines, or road vehicles might have existed. Similarly, ethanol-powered engines could have been used for mass transportation.

Communication

We have already mentioned that the entire earth before the Flood spoke one language. We know from 5:1 that the heads of generations from Adam to Noah were written in a “*book*.” It is certainly conceivable that writing in this single language was developed early to capture and transmit important facts and ideas. A logical conclusion, if writing was common, is that there would have been some inspired records of God’s revelation to the early patriarchs like Adam, Seth, Enoch, Methuselah, and Noah. We

also know from measurements for the ark in 6:15 that arithmetic existed. It would again not be inconceivable that trigonometry and geometry were also known in order to construct a survivable structure like the ark.

A distribution system for written products (a postal system) would have allowed people to communicate easily over great distances. 6,000 years ago the Persian civilization had a sophisticated postal system that carried the king's letters throughout the empire's provinces – with letters written in the languages of each of the 127 destination provinces. (Esther 3:12-15, 8:9-10) Birds (or flying dinosaurs), rather than domesticated mammals, could also have been trained to carry messages from one point to another much the way carrier pigeons did for thousands of years.

Faster communication could have been achieved using visual signals from hilltops or towers similar to those used by the ancient Greeks many thousands of years ago. Whether with bonfires, focused lamps, or signal flags it would have been possible to relay brief messages from hilltop-to-hilltop across an entire country in a matter of hours.

Conclusions and Implications for the Antediluvian Age

From the above discussion we conclude that life before the Flood could have developed into a sophisticated civilization consisting of a social structure supporting governance in cities, large-scale agriculture, centers of science and learning, the musical arts and fine craftsmanship, trade and commerce, distance communications, and industrialization. All of these would have been part of life not so different from our own. The Antediluvian inhabitants could have experienced an explosion of knowledge and advancement early in the Age which would have begun to deteriorate at some point when the entire civilization began to crumble into lawlessness, wickedness, and violence. By the time God told Noah to build the ark, the earlier civilization as he knew it, no matter how advanced it had become, was so saturated with evil that it would never recover. Noah lived in a world of contradictions: It was cultured, sophisticated, socially interconnected, and modern but at the same time godless, depraved, and dominated by violent warriors. God's sovereign decision was to destroy every living person and

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creature on the face of the earth and to save one family and the animals within an ark designed by God for His purpose.

Theology

Introduction

What the Antediluvian people knew about God and what their relationship was with Him are keys to understanding some of the events that took place before the global Flood that destroyed them and their world. We have solid facts about pre-Flood theology from the Book of Genesis and can draw some logical conclusions from other biblical evidence. It is clear, however, that when judgment came upon the earth's inhabitants for their corrupt, violent, and wicked lifestyles they were without excuse.

Adam and Eve knew God personally before the Fall

Immediately after God created Adam He placed him in the Garden of Eden to tend it (2:15) and spoke to him with instructions about what he could eat and gave him a specific commandment to not eat from one tree. (2:16-17). God also brought created animals to Adam for him to name (2:19-20) and then He created Eve to be Adam's life-mate. (2:21-22) It would be safe to assume that before they sinned, God spoke with Adam and Eve often. After they sinned God confronted them about their disobedience. (3:8-13) The consequences of their sin were explained by God (3:16-19) and then He graciously sacrificed the first animals and clothed both Adam and his wife with skins (3:21).

All the information given to Adam and Eve by God was verbal and we may assume that only part of all that God said to them is preserved for us in Genesis 2 and 3. If written language also existed before the Flood then more of Adam and Eve's

interactions with God could have been preserved in writing for later generations. A “Book of Adam,” if it ever existed, would have been passed down to Seth and his descendants but was then lost either in the Flood or after the dispersion at the Tower of Babel.

Firsthand knowledge about God’s person and character would have been available to any of the early pre-Flood inhabitants by speaking to Adam directly. From the tables of genealogy in Genesis 5 it is apparent that all eight generations up to, but not including, Noah, lived during Adam’s lifetime. Adam’s eyewitness accounts of life in the Garden of Eden, conversations with God, and God’s instructions, would all be recent, credible, and authoritative information about God’s person and character. Given the evidence that God also spoke to others after the Fall we could assume that Adam and God had conversations during his lifetime other than those recorded in Genesis.

Other people had personal relationships with God

Besides God’s conversations with Adam in the Garden of Eden we have evidence that other people before the Flood had personal relationships with God:

God either instructed Abel how to offer the first of his flock (4:4a) or Adam passed on this divine principal of sacrificial animal worship to his son. Abel obeyed God, his worship was accepted, (4:4b) and he was declared righteous. (Matthew 23:35) We can also conclude from the title of “prophet” assigned to him by Jesus in the New Testament (Matthew 23:34-35; Luke 11:50-51) that God spoke with Abel. Also, since God spoke with Cain even when his worship was not acceptable, it would be make sense that He spoke with Abel when his worship was acceptable. In his brief lifetime Abel had a personal relationship with the Living God.

Cain obviously had the opportunity to offer an acceptable blood sacrifice to God but instead chose, for whatever reason, to offer agricultural produce from his field. (4:3) God did not accept Cain’s non-blood sacrifice and spoke to him with the implication that he should have known that this was not the way to approach Him. (4:6-7a) Even when Cain responded in anger, God graciously counseled him and exhorted him to do what was right. Cain was bent on disobedience and this proved disastrous for him and his

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descendants. Even though he could have had a personal relationship with the Living God, Cain chose instead to go his own way and rejected that relationship.

Seth (Adam and Eve's third son) began a godly line of descendants to Noah who probably each had personal relationships with God. It was this line of godly men (and presumably women also) who began to "*call upon the name of the LORD.*" (4:26) The act of calling upon the name of the LORD in the Old Testament is synonymous with worship and those who called upon Him were those who knew Him. In the New Testament it is synonymous with salvation. It was at this time that the godly line of Seth began to worship God in a consistent way that was pleasing to Him.

When the population increased to large numbers it inevitably spread across the earth (6:1) But we also see that Cain and his descendants concentrated in specific places and gave them names. Cain, and his family, lived in the land of Nod (4:16) and built a city he called Enoch after his son (4:17). This was an initial glimpse into man's tendency to concentrate in one place and disobey God's commands to populate the entire earth (1:28; 9:1,7). It is this urge to stay in one place, build a city, and develop worldly arts and business that would lay the foundation for the kingdom of this world manifested later in the Tower of Babel.⁹

Eve evidently was aware of God's work in her life for, when Cain was born, she acknowledged the LORD (Jehovah) as the source of her child (4:1) and likewise when Seth was born she praised God for giving her a son in place of her son Abel who she lost when he was tragically murdered by Cain. (4:25)

Enoch was a prophet (Jude 14) who "*walked with God*" all his life for we see his relationship with God mentioned early in his life (5:22) and then at the end of his life (5:24) when God took him. In the original Hebrew the term "*walked with God*" "denotes the most confidential intercourse, the closest communion with the personal God, a walking as it were by the side of God, who still continued His visible intercourse with men."¹⁰ Enoch's life was shortened and we can only speculate why. But we do know that the verses in Chapter 5 characterize his whole life as a walk with God – indicating a close personal relationship.

⁹ Keil, C.F. and Delitzsch, F, *Commentary on the Old Testament*, Volume I, Genesis, p. 120

¹⁰ *Ibid*, p. 125

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Methuselah's extended life may have been due to his godly living but we cannot be certain of that. Given his death just before the Flood, it is possible that Methuselah was allowed to live an extra-long life in order to participate with Noah in the construction of the ark and to live to see the project completed even if he was not one of its passengers.

Lamech gave the LORD glory when his son, Noah, was born and noted that his son (whose name means "rest") would be a comfort to his family in light of the ground being cursed by God. (5:29)

In the face of gross wickedness and evil in the world we read that "*Noah found grace in the eyes of the LORD,*" that he was a "*just man and perfect,*" "*walked with God,*" and was "*righteous.*" (6:8-9; 7:1) His righteousness was so remarkable that God put Noah in the same class with Daniel and Job as examples of individuals who would be spared even when the land as a whole was so wicked that they deserved extinction. (Ezekiel 14:13-20) The moral condition of Israel in Ezekiel's day was so bad that even if Noah, Daniel and Job were alive in Israel, he states that their own sons and daughters would not be spared. God spoke with Noah in a personal way and not only gave him instructions about building the ark but also told Noah what He would do in the future to destroy the world. (6:13-21; 7:1-4) After God spoke with Noah he obeyed Him. (6:22; 7:5,7)

God gave Noah special prophetic revelation

God singled out Noah for special revelation about His plan for the earth and how Noah and his family would be saved from global destruction. His singular choice of Noah was obviously by grace but might also have been because there were no other men in the godly line young enough to undertake the project and finish the ark in time. Both Methuselah and Lamech were themselves old men, even for Antediluvians, at the time of God's revelation to Noah and did not live long enough to survive in the ark.

God's revelation to Noah includes more than just instructions about building the ark and prediction of coming judgment. God also shared with Noah His hatred of the violence that had swept over the world (6:13) and His determination to preserve the godly remnant that would continue through Noah and his sons. God's love and grace are

shown by a personal covenant between God and Noah (the first use of the word “covenant” in the Bible) to preserve him and his family through all the destruction that was to come upon the earth. (6:18; 7:1)

Sacrificial worship was practiced before the Flood

Men apparently worshiped God with animal sacrifices throughout that time period from Adam to Noah. God demonstrated the principle first in 3:21 and we have seen that Abel’s blood sacrifice from his flock was accepted by God (4:4) and Cain’s offering from his crops was not accepted. (4:3,5) In Noah’s day we see that animal sacrifices were not uncommon since God instructed Noah to take more than a pair of clean animals with him on the ark (7:2) and that Noah sacrificed these animals immediately after leaving the ark as an act of worship and thanksgiving. (8:20-22) It is obvious that Noah knew what clean and unclean animals were and what they were for – possibly from instructions given from God to Adam and preserved in writing for future generations.

How people were saved before the Flood

To be saved anyone must first have an understanding that they are a sinner. God told Adam and Eve that if they sinned they would die. (2:17; 3:3; cf. Romans 3:23) Adam and Eve knew when they had disobeyed God and sinned. Cain’s anger against God and God’s explanation made it clear that he had sinned and he knew it. (4:5-7) Cain’s hatred and murder of his brother Abel and God’s resulting harsh punishment (4:8-15) established the principle that there are consequences to sin. Lamech (eight generations from Adam) knew that the ground was cursed by God because of sin. (5:29) God explained His hatred of sin to Noah in graphic terms. (6:5-6, 11, 13) Clearly, men during Antediluvian times knew that sin was disobedience against God and that the wages of sin are death.

Faith in God’s revealed truth has always been the basis for salvation and forgiveness of sin. Abel’s faith in God’s revealed truth about the method of worship resulted in being accepted by Him. (4:4) It was not Abel’s sacrifice itself that saved but faith that he was obeying God’s revealed truth that made him acceptable (righteous) before God. The total content of what God revealed to Noah (observation of creation,

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verbal or written information from his godly forefathers back to Adam, and God's directly spoken revelation) was the basis for his faith (6:22; 7:5, 7) which made him the earliest example of salvation by faith in the New Testament. (Hebrews 11:7) Job too was an early example of being justified or made righteous by faith. (Job 19:25-27; 42:1-6) Abraham, of course, is the universal prototype of salvation by faith. (15:4-6; Romans 4:3, 16; Galatians 3:6-9; Hebrews 11:8-19)

We need to address the purpose of animal blood sacrifices in Antediluvian times in case some might think that the sacrifices themselves formed the basis for salvation. They were a tangible reminder of future forgiveness of sins – just as they were under the Law of Moses. Hebrews 10 explains that the blood of bulls and goats can never take away sin – only cover it. This would have been true also for Abel, Noah, Abraham, Isaac, Jacob, and Job. Antediluvian animal sacrifices would have been a constant reminder of the need for a future, Perfect Lamb who would once-for-all take away the sins of the whole world. (John 1:29)

A final question, which cannot be answered definitively, concerns the amount and content of available truth before the Flood about a future Savior. From our perspective with a complete Bible and centuries of solid Bible scholarship we can look back with understanding to verses in Genesis 3 such as God cursing the serpent and predicting that the woman's seed would bruise his head and he would bruise his heel (3:15) and God making clothes for Adam and Eve from animal skins. (3:21) We cannot know how much early believers understood these brief, figurative references. If we thought that they did understand the significance of the prophetic statement and symbolic action about them it would be because God provided a further explanation to them at that time. Any explanation, if it was given, was not made part of the inspired first six chapters of Genesis. We could assume that people up to the time of Noah knew something, even though obscure or imprecise, about a Coming Redeemer from God who would be the perfect substitute for sin. This revelation, partial or obscure though it might have been, would be the substance of their future hope.

Why were only eight people saved in the ark?

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We know that there were only eight believers on earth at the instant God shut the door of the ark and the Flood began. This is most consistent with God's revealed character and His view of the unsaved. God is longsuffering and not willing that any should perish. (II Peter 3:9; also Matthew 18:14) While the ark was being built, God patiently held off the Deluge and gave people time to repent under Noah's preaching of righteousness. (I Peter 3:20) God does not torment, punish or condemn the righteous. It was Noah's righteousness, and apparently his only, that God saw in his generation that was cited as the reason for instructing him and his immediate family to enter the ark. (7:1)

One crucial question Noah must have had was: "Will there be other people on the ark besides me and my family?" God's revelation to Noah in 6:18 states that God made a covenant with Noah that he and his family would come into the ark and not be destroyed. The implication is that no other human beings would be saved from God's judgment. But this raises further questions: What about other believers in the godly line of Seth who were alive at the time God made that covenant 120 years before the Flood? What about Noah's father, Lamech, and grandfather, Methuselah who were alive when God made His promise? When Noah preached God's righteousness could he give an invitation to "whosoever will" to trust God and join him in the ark for salvation? Or, was it not possible for anyone to get saved during that period and his message was one of the inevitable judgment to come? One simple explanation is that Noah faithfully preached a longsuffering, gracious God not willing that any should perish but the world was so far "beyond the point of turning" that he saw no converts. With no new converts, all other believers in the godly line of Seth would have either died naturally or perished before the Flood. If there were large numbers of believers before the Flood how did they die?

God's character of justice means that He gives men ample opportunity (120 years) during the construction of the ark) to avoid condemnation. God's justice and grace was certainly true when God brought Lot and his family out of Sodom and Gomorrah (18:20-33). It is also true now in the Church Age. (John 3:14-19; Romans 8:1) Noah was a light of truth and righteousness but his evil generation wanted nothing to do with what he preached from God.

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Another principle based on God's character is that He is not a respecter of persons and "whosoever will" can be saved. "*Whosoever shall call upon the name of the Lord*" is an invitation by God in all ages to come into a relationship with Him. But this relationship must be on His terms with a contrite and humble heart. (Isaiah 57:15) It is possible that Noah gave this invitation to anyone who wanted to join him and his family on the ark. There was abundant room in the ark to accommodate them. But apparently nobody else wanted to step forward into the ark by faith and trust God to be saved from the Flood. With all this in mind we must conclude that all believers besides Noah and his family had died by the time God closed the door of the ark. Noah's father and grandfather did not live long enough to enter the ark. Noah's brothers and sisters (and his wife's parents and siblings) were either unsaved or had died by the time of the Flood.

Given the likely large population (in the millions and maybe a billion) it begs the question of why so few people (I Peter 3:20) were saved. Few saved is consistent with another principle in the Bible which is that the proportion of true believers to unbelievers is always very small. True believers within Israel at its lowest point are called a "*very small remnant*" (Isaiah 1:9) and "*very small and feeble.*" (Isaiah 16:14) "*Few*" enter the strait gate and travel the narrow way to be saved. (Matthew 7:14) "*Many*" will be religious and will do great works in God's name when Jesus returns but will not have a personal relationship with Him. (Matthew 7:22-23) Noah and his family were God's small remnant out of the millions on the earth when the rains began.

One final thought concerns the hypothetical chance that some might have believed what Noah preached and trusted God by faith after the door of the ark was closed and before they drowned in the Flood. This could have been a few hours or maybe days of terror for those who climbed to higher ground or attempted to climb into small boats when they could have been prompted to think about Noah's message and believed before they died. Similar to the thief on the cross who believed just before he died (Luke 23:39:43) there might have been some who trusted God in their last minutes on earth. So it is conceivable, though we cannot say for certain, that there could have been a few new believers in the brief time between when God closed to door of the ark and all human life perished from the earth.

Conclusions

Men before the Flood had ample opportunity to know about God from Adam and others in the godly line of Seth. There was a theology during this time based on direct, personal knowledge of God. If anyone had a desire to know God they could have spoken with Adam for authoritative and recent information about God's person and character. Adam could have given first-hand evidence of what God had done in His perfect creation before sin entered the world and what it was like afterward. The godly line from Adam and Seth through Noah knew God in a personal way. Their personal relationship with the Living God was based on knowing about Him from Adam and later generations in the godly line and by spoken revelation from God Himself. This evidence might have been preserved in a book for future generations.

People before the Flood had enough revelation directly from God and from godly men to know about sin and that they were sinners. Through God's revelation to Cain and to other men there was information about the need to approach God with an animal sacrifice to be accepted by Him.

There were only eight people in the ark when the door was shut by God. At that instant there were no other believers alive on the earth. As heavy rain began and violent upheavals shook the earth some people might have realized that Noah was right. Even if it was too late for them to take up his offer of a place on the ark they could still trust God for their eternal salvation from sin. How many looked to God in faith just before they died cannot be known.

Speaking of the apostasy among mankind at His return at the end of the age, Jesus asked the question: "...when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) This could have also been said at the end of the Antediluvian Age. Apart from Noah and his family the answer would have been "No."

Morality

Introduction

A discussion of morality in the Antediluvian Age must necessarily focus on God's own statements about morality of the human race at that time and statements in Genesis Chapter 6 about the events that caused that condition. This essay examines the lives of the descendants of Seth and Cain and their different moral directions. Discussion will then focus on identifying the "*sons of God*" and "*daughters of men*" and the children produced by their union who had such an impact on the moral state of the world. We conclude with some thoughts on living a godly life in an world saturated with ungodliness

God's assessment

God's assessment of the vile state of Antediluvian morality and its worldwide scope is clear from many vivid, descriptive phrases:

- *wickedness of man was great in the earth (6:5)*
- *every imagination of the thoughts of his heart was only evil continually (6:5)*
- *the earth also was corrupt before God (6:11)*
- *the earth was filled with violence (6:11)*
- *the earth...was corrupt (6:12)*
- *all flesh had corrupted his way upon the earth (6:12)*
- *the earth is filled with violence through them (6:13)*

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First, mankind as a whole is characterized as *wicked, evil, and corrupt*. These are terms for all that God considers displeasing to Him. Man had become so tainted by sin that he was “rotten to the core,” perverted, and totally spoiled from what God had originally intended for His creation. This evil heart in man ultimately led him to *violence*. This term is used for the forceful oppression or domination by one person over another. It is what ultimately happens when a powerful individual or group wishes to control another with their values and ideals.

Second, this evil was deep in the heart of mankind and was evident all the time. It was not something that popped up from time to time but had become so woven into man’s thinking that evil was in his thoughts and imagination continually. He spent all his time thinking of ways to spread evil. Only a few in the godly line of Seth escaped from having their minds corrupted by the all-permeating evil of the world.

Finally, the evil eventually spread to everyone in the world. If the population of the pre-Flood world numbered in the hundreds of millions, is it not astounding that ultimately only a few people were not impacted by society’s continual evil thinking and practices? The fact that evil filled the entire earth was what prompted God to declare His judgment on everyone in it.

God’s reaction

Two reactions by God to the state of morality in the world show us how He was impacted by the sin and what He did about it.

First, we read that *it repented the LORD that he had made man on the earth*. (6:6 and also 6:7) In this verse *repent* does not mean that God changed His mind or that He suddenly realized that He had made a mistake. God is immutable and does not change His character or renege on His promises. What He says He will do. (Numbers 23:19) It means that God changed how he dealt with men from an approach of grace to an approach of judgment. It can also mean that from man’s viewpoint it appears (anthropomorphically) that God changed His mind because we cannot know God’s purposes or longer range plans for the human race. God is also sovereign and He can deal with mankind as He wishes. His ways are perfect and He cannot be the author of unfairness or unrighteousness. (18:25) Also, it says that *it grieved him at his heart*. (6:6)

Using another anthropomorphism, God is said to “feel” sadness at man’s sinfulness. God is a holy, loving God and when His love is rejected by the entire human race He is “hurt” by the sin of unbelief. In His wisdom He provided a way for mankind to be saved from perishing (John 3:16) which most men do not accept. In the case of the Antediluvian inhabitants they were more concerned with their own wicked desires than with how God “felt” about their spiritual state.

Second, God reacted to man’s worldwide wickedness with a determination to destroy the entire world – every living creature in it. God makes it clear that His judgment will fit the severity and the scope of the sin:

- *I will destroy man whom I have created from the face of the earth (6:7)*
- *I will destroy them (all flesh) with the earth (6:13)*
- *I do bring a flood of waters upon the earth, to destroy all flesh (6:17)*
- *every thing that is in the earth shall die (6:17)*
- *every living substance...will I destroy from off the face of the earth (7:4)*

The judgment is death and destruction since it is appropriate to match the severity of the sin against a holy God. Sin permeated all the earth such that the judgment needed to cover all the earth as well. God’s righteous character is evidenced in this and other judgments of destruction. (18:20-33; Ezekiel 18)

Noah the Preacher of Righteousness

In a world that had degenerated into evil we see Noah as a light in the darkness. In contrast to the world’s evil Noah stands out in this assessment of him by God:

- *[he] found grace in the eyes of the LORD (6:8)*
- *a just man (6:9)*
- *perfect in his generations (6:9)*
- *walked with God (6:9)*
- *righteous (7:1)*

Not only did Noah immediately obey God and begin work on the ark but according to 2 Peter 2:5 he was *a preacher of righteousness* to the rest of the world. Like the prophet Jonah, Noah was faced with what probably seemed to him a pointless task – to preach the truth of God’s righteousness to a people who did not deserve it and

who showed no possibility of believing it. But apparently Noah understood God's character far better than Jonah because he believed God and immediately obeyed Him. God had Noah preach righteousness for 120 years while he built the ark to show the world who God is in spite of what the world thought and whether they believed him or not. Noah surely preached about God's holiness and the coming worldwide judgment; telling anyone who would listen that they could avoid this awful judgment if they agreed with God about the vileness of their sin and believed the One True God. As discussed in the essay on the construction of the ark, God's plan for physical salvation for Noah and his family did not preclude others joining them in the ark – there was abundant space for many more than just eight people. But we know that ultimately Noah's preaching fell on deaf ears. God was right in destroying everyone else in the world – the offer of salvation was made in sincerity and truth – but the world rejected it in favor of pursuing its sin rather than knowing God.

Morality takes two directions

Chapters 4 and 5 give us insight into the family lines of Adam's sons, Cain and Seth, and some of the moral milestones along their way. From these two family lines we see some very distinct differences in their relationship with God and others on the earth.

Cain and his descendants

The family line of Cain began with him murdering his brother Abel because God did not accept an offering from his field. (4:5-7) Cain was angry with God for not accepting his offering but angrier still when God punished him for killing his brother. (4:11-12) Instead of repenting and asking God's forgiveness, Cain ran away from God's presence and began to pursue his own life apart from God. (4:16) We never hear again of Cain or his descendants talking with God or worshiping Him. Cain sought the physical things of a material life instead of spiritual things. He and his children became what I Corinthians 2:14 calls the "*natural man (who) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*" His children became nomads (Jabal), city-builders (Enoch), artisans (Jubal), and metal workers (Tubal-cain) – all their energy was channeled toward

the development of a worldly civilization. His descendant Lamech (not to be confused with the godly father of Noah) became a polygamist and a murderer. (4:19, 23)

Seth and his descendants

In Seth the godly line of Adam began again from that of his murdered brother Abel. We know nothing about Seth except that when his son Enos was born men began “to call upon the name of the LORD.” (4:26) In Chapter 5 we see the genealogy of his descendants marked by godly men who had relationships with God. Enoch walked with God and God took him to Heaven. (5:24) Noah also walked with God and was a righteous man. (6:9; 7:1) We can assume that this single-threaded family line was preserved by God from the influence of the Cainite line to make a clear genealogy for the Messiah. It represents also those who belong to God and walk by faith and not by sight. The Sethite family line was the opposite of the natural men of Cain’s line in what I Corinthians 2:14- 15 calls “*he that is spiritual*” because he is able to appreciate and discern spiritual things.

Other sources of degenerated morality

In addition to those directly descended from Cain and Seth, there are others mentioned in Chapters 4 and 5 who played important parts in the world’s degeneration. These groups formed out of the two family lines and had a major impact on the state of morality in the world by the time Noah built the ark.

“Sons of God” and “daughters of men”

The identity of the sons of God and the daughters of men has been debated extensively. But a careful analysis of the text in 6:1-4 and other passages makes it clear who they were. To begin, there are three rational possibilities:

1. The sons of God were the giants mentioned at the beginning of 6:4 – This interpretation is not consistent with the grammar of the verse, according to the commentary on Genesis by Keil and Delitzsch.¹¹ A number of people hold to this interpretation since the terms are conveniently adjacent to each other but Keil and Delitzsch argue that their equivalence cannot be supported from the text.

¹¹ Keil, C.F. and Delitzsch, F, *Commentary on the Old Testament*, Volume I, Genesis, p. 128

2. The sons of God were fallen angelic beings – This prevailing view among evangelicals is refuted by Keil and Delitzsch using the following reasoning: They begin by noting that the term *sons of God* (literally *sons of Elohim*) is not used exclusively to refer to angelic beings. It is used many other times referring to the Israelites as God’s children. So one cannot draw the conclusion from the term that it must refer to angelic beings. They further state that, “the expression ‘*sons of God*’ cannot be elucidated by philological means, but must be interpreted by theology alone.”¹² Hence these respected Hebrew scholars do not find any way to connect the term *sons of God* with angels from analysis of the text alone. Further, they comment that, “the questions whether the ‘*sons of Elohim*’ were celestial or terrestrial sons of God (angels or pious men of the family of Seth) can only be determined from the context, and from the substance of the passage itself, that is to say, from what is related respecting the conduct of the sons of God and its results.”¹³ Hence they argue that since the text says that the sons of God and the daughters of men became husbands and wives in the most normal sense (the term *took them wives* meaning marriage in its normal sense and not kidnapping) and that their children became men of renown, it must be concluded that this was a normal physical union between a man and a woman which produced children according to a natural, and not supernatural, process. (We also note from Matthew 24:38 and Luke 17:27 that in Noah’s time the people continued their normal lives *eating and drinking, marrying and giving in marriage* without regard for their impending global judgment.) Thus, when it says that they married and had children there is no reason to think that this was other than a literal, normal human relationship.

3. The sons of God were unspiritual men from the godly line of Seth – Since they concluded that the reference is to human men and women marrying according to its normal and natural understanding, Keil and Delitzsch look to the fruit of that union for insight into who they were. The children in 6:4 were not the *giants in the earth* mentioned at the beginning of the verse because the term *and also after that* indicates that the *giants* were on the earth at a time before the sons of God took the daughters of men. Instead, the children are characterized as *mighty men which were of old, men of renown*.

¹² Ibid, p. 128

¹³ Ibid, p. 130

Apparently these children grew (probably becoming worse and worse over many hundreds of years) to have such widespread influence for evil in the world that God looked upon the entire earth and saw that it had descended into total wickedness. (6:5) The connection between the *mighty men which were of old, men of renown* and the wicked state of the world is obvious¹⁴ but discussed more below.

Considering that the fruit of the sons of God and the daughters of men marrying and producing notoriously ungodly offspring was according to normal physical relationships we conclude that it was an ungodly marriage between a group of men nominally close to God (in name only) and women not noted for their godliness (i.e. not part of the “sons of God” line.) The logical conclusion is that, since Chapter 5 listed what was obviously a spiritually-minded family genealogy through Seth and the chapter immediately before that listed a “worldly” genealogy through Cain, these are in fact the *sons of God* and *daughters of men* respectively mentioned in 6:3-5.

The reason why men from the godly line of Sethites chose to intermarry with those from the Cainites cannot be known for certain. Men who should have known better choose Cainite women for their beauty and not their godliness and this was their downfall and ultimately that of the entire world.

“Giants”

The term *giants* used in 6:4 is better translated by the word *Nephilim*. Instead of referring to someone of gigantic physical proportions it has the meaning of excellent, noble, or skillful. It is also closely related to the word for “falling on” or “attacking” which would give it the sense of “warrior-like.” In 6:4 it describes an intangible personal characteristic and not a physical characteristic. Use of the term *giants* in Numbers 13:34 cannot be taken as justification for it to mean the same as *men of a great stature* in the verse before it. In Numbers 13:33 it is clear from Caleb’s statement: *all the people that we saw in [the land] are men of a great stature* described all the inhabitants of Canaan as being large. He then singled out a group of the *sons of Anak* in verse 34 (the only other place the phrase is used in the Bible) and called them *Nephilim* to identify them as having some special warrior skill or other distinguishing ability.

¹⁴ Ibid, p. 137

Elsewhere in the Old Testament the English word *giant* is used to describe other peoples, all of whom either descended from the pagan Canaanite civilizations or had the Canaanite characteristic of a tall stature. The Hebrew term *Rephaim* is used eight times in the Old Testament to describe warriors of gigantic stature. The word is derived from that for “casting down” or “throwing down” so it was used to describe the mighty military work of a hero, champion, or giant.

Similarly, the term *Anakims* is used in the Bible nine times to describe children descended from the sons of Anak who inhabited the land of Canaan during the time of Joshua. In those references they are observed to be *a people great, and many, and tall* (Deuteronomy 2:10, 21; 9:2) indicating three characteristics: importance (or notoriety), multitude, and size.

The terms *Rephaim* and *Anakims* are not those used to describe men before the Flood. However, because they are in the Bible, the terms *Nephilim*, *Rephaim*, and *Anakim* have come to be synonymous with mighty warrior nations or peoples, even in popular, secular literature. These peoples in the Bible (both before the Flood and after) were not superhuman or somehow endowed with miraculous physical abilities. They were exceptionally skilled and trained in the military arts and, if equipped with military weapons and technology, would appear to mere civilians as larger-than-life, powerful men. If exceptional men such as these were organized, motivated, and led to do evil then it would be easy to understand how the whole earth could be overrun with such overpowering violence that no man could oppose them.

“Mighty men”

The offspring of the sons of God and the daughters of men are described in 6:4 using two terms:

Mighty men of old

In its most basic sense a “mighty man” here means a strong, brave, or impetuous man. It is used most often of men but is also used to describe God as strong and mighty in battle on behalf of Israel. It has the further meaning of a heroic hunter or warrior. It can also carry the meaning of being mighty in wealth, energy or ability, or in command of soldiers. When used in an evil sense it means a proud or arrogant tyrant, dictator, or despot. The use in 6:4 could carry a mix of these meanings – though none in a good

sense. It is possible that the men spoken of here were trained from young children to be warriors (like Greek Spartans) and thus were large in stature and muscular in physique. If they also were in positions to hold moral influence or sway over groups of people one may conclude that they could become tyrants, dictators, or despots. (The description *of old* could simply be a notation by Moses that these men lived in distant antiquity before the Flood and no longer populated the earth. This may have been necessary to assure the Israelites before entering the Promised Land that the Canaanites seen by Caleb and Joshua were not in the same class as these terrifying warriors from before the Flood.)

Men of renown

In 6:4 *renown* means that they were men of “fame” or “reputation” and the implication is that there was authority or social stature to go with that heroic notoriety and physical appearance. They were celebrated heroes and possibly well-known by all in the world as offspring from the sons of God and the daughters of men and famous for their deeds. In a negative sense *renown* can mean ignoble or infamous and have the sense of being notorious.

Role of “giants” and “mighty men” in the world’s degeneration

The connection between the men in 6:4 and God’s assessment of the world’s vile condition in 6:5 is clear from the word *and* at the beginning of 6:5. This indicates that God saw the *giants* and the *mighty men* as the reasons or sources for the world’s decline. This is not to say that sin did not have a foothold in the world without them but these men had such an influence in the world that they pulled all of it down to their level of extreme wickedness. From the terms used it is apparent that these men were famous (infamous) in the world and that their powerful abilities were what resulted in the pervasive murder, violence, and forced oppression that dragged the entire world into conformance with their evil thinking.

Living godly in the Antediluvian world

The fact that Noah and his family could live godly lives in a world saturated with sin for over 100 years before it was destroyed is a testimony to God’s providential care for His own. Noah was able to survive what may have been many attempts to destroy his family and the ark under construction. Surely he was under constant attack by Satan and

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his minions during this time. But he had God's promise (covenant) to comfort him. (6:18ff) During his time on the earth he faithfully preached God's righteousness, he obeyed God in building the ark, he married a godly woman, fathered three godly sons, and they married three godly women. He was surely encouraged also during this time by his father Lamech and his grandfather Methuselah who both lived for most of the time the ark was being built.

Noah had promises directly from God but this did not mean he did not need to walk by faith. Surely there were many uncertainties in his life and times when he had to trust God for the outcome: "Did I build the ark properly? What if it leaked? Was there enough room for all the animals that it had to hold? Would there be others who believed God and showed up to enter? How long would we have to remain in the ark? Did we bring enough food for all the animals and themselves? How would we take care of all the animals? What if something went wrong....?"

The evidence suggests that Noah and his family lived in the world but were not part of the corrupting Antediluvian world system. They kept their eyes fixed on the promises of God and trusted Him.

The Ark

Introduction

God's condemnation of mankind's global wickedness and the total destruction of every living creature on the planet had but two groups identified for preservation: righteous Noah and his family along with the animals: two of every air-breathing animal (6:19-20; 7:2b, 9) and clean animals and birds by sevens. (7:2a, 3)

God's longsuffering lasted 120 years from the time He condemned the world and gave Noah his initial instructions until He carried out His judgment. (6:3) During this time Noah built the ark and was a preacher of righteousness to those around him. At first his project would have been seen as a novelty but then the object of scorn. Noah would tell people about God's righteousness and the coming judgment. He would explain that the ark was the only way of salvation and that people needed to repent of their wickedness and trust in their Creator. He would tell them of the destruction that awaited them in the future if they did not put their faith in God. The people would have countered Noah's warnings with an argument like that of II Peter 3:4: "*... since the fathers fell asleep, all things continue as they were from the beginning of the creation.*" Because nothing catastrophic had ever happened in the past then surely the world would continue as it always had. Jesus made a similar observation that the time before His Second Coming will be just like that before the Flood: "*For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.*" (Matthew 24:38)

As wickedness continued to increase across the globe, Noah's message of a righteous God would become more irritating to the leaders who did not want to hear what he had to say. He would have been ordered by the authorities to stop construction of the ark and to stop preaching or there would be "consequences." Eventually the forces of violence and evil would try to stop him by force but they would not be successful. God's providential hand would be on Noah, his family, and all he did. In this oppressive environment Noah went about building the ark.

God's plan for survival

The need for an ark

God made it clear why He was bringing judgment on the entire earth (6:5, 11-12) and His judgment would result in the total destruction of every breathing creature on the planet. (6:7, 13, 17; 7:4, 21-23) The method of destruction God chose would be complete, unavoidable, and irreversible.

But in God's mercy and longsuffering some people would be spared. His method of preservation was to place all who believed in Him inside a vessel with the shape and stability to weather all the water, wind, and subterranean upheaval that would reshape the face of the earth and destroy all its inhabitants. In His infinite wisdom God gave Noah enough information, ability, resources, and time to carry out His divine plan for physical salvation.

It would have been simple for God to take all believers and selected animals off the earth, destroy the entire world in an instant, and reform it. He could then place the family and animals back on the reformed earth to begin anew. This could have been accomplished by God in the blink of an eye. Why did He give Noah the laborious and time consuming task of building a huge wooden ark over a period of 120 years? The answer lies in Hebrews 11:7 where we are told:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

It was God's sovereign plan for Noah's faith to be developed during this 120-year "test" in which he was moved by his fear of God and the coming destruction. The world would have been put to shame by Noah's faith. Noah needed faith to build the ark because he had never done anything like this before. This might have been the largest moving structure ever built by mankind. Many questions would have been going through his mind as he considered the God-given task before him: "Where will I find enough wood to build such a huge structure? Will it be stable enough to float or will it capsize or sink? Will we be able to finish it in time? Will it be large enough to hold all the people and animals? How do we stock enough food if we don't know how many animals will be inside and how long we will be in the ark?"

Noah had no answers to these questions when he began and so he had to walk by faith. Every day for 120 years he had to move forward in obedience to God's commands even though he could not see how it would all come together. He had to trust God that all would work as God said and continue to do his part. On top of the pressure of the massive construction project he faced constant threats and persecution from those in the world who hated his message and hated him. But Noah found grace in the sight of God and walked with Him – that was enough to sustain him.

The ark's divine specifications

God did not give Noah a detailed design for the ark but provided him with overall dimensional parameters of functionality, size and materials. In light of the magnitude of the project, God gave Noah very little information about the ark's design or how to accomplish the construction itself. Either God did give further, very detailed, design specifications (such as those given in the Book of Exodus for construction of the Tabernacle in the wilderness - Exodus 25:40) which we do not have in the inspired text, or God left it to Noah to build the ark using the knowledge, technology, and construction manpower available to him. The latter case seems more likely and will be discussed below.

God's specifications were general and functional. This is what He told Noah:

Time Schedule (6:3)

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From the time God pronounced judgment on the earth to the time He carried out that judgment was a period of 120 years. This was the time schedule against which Noah worked to complete the ark before the Deluge came. Noah didn't know an exact date for the Flood but he knew to within one year when God would destroy the world. That approximate time target was what would have driven the pace of his work and defined his construction schedule. When it came time for God to destroy the earth He gave Noah seven days notice to get his family into the ark while God loaded the animals and then closed the door of the ark. (7:4)

Construction materials (6:14)

The two materials mentioned are “*gopher wood*” and “*pitch*.” Since God specified the wood type then it must have been strong enough as a fabrication material. We don't know exactly what gopher wood was but some think it may have been cypress wood. The pitch or asphalt tar would have been used to caulk between the wood planks to prevent water from seeping in.

Did God specify use of wood for the ark's construction because this was all that was available? If there were other advanced technologies available to Noah it is possible that God purposely did not want Noah to use them. One could speculate that it was God's intention that advanced technologies not be carried over on the ark to then be used in the new civilizations after the Flood. If remains of the ark were to be discovered some day there would be no indication of advanced technologies from the Antediluvian civilization.

Overall dimensions (6:15)

The dimensions given by God were: “*The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.*” If a cubit were 18 inches then the ark would have had a length of 450 feet, a width of 75 feet and a height of 45 feet.

Window, door, and deck features (6:14, 16)

The ark was to have a window (literally “a double light” or “mid-day.”) The phrase “...*a cubit shalt thou finish it above*” could not mean simply a single window one cubit square. Thus the meaning Keil and Delitzsch claim “...can only signify that a hole or opening for light and air was to be so constructed as to reach within a cubit of the edge

of the roof.” They observe that it “...signifies, generally, a space for light, or by which light could be admitted into the ark and in which the window, or lattice for opening and shutting, could be fixed.¹⁵ In any event we know that the window could be opened from the inside. (8:6)

God specified a single door in the side of the ark and it is clear that there was only one door. This would have been a type of “drawbridge” of unknown dimension that would be large enough to accommodate loading large animals and quantities of food as cargo. Once closed it would have to be firmly sealed with pitch to prevent leaking.

Finally, Noah was told that there were to be three decks in the ark and that the decks were to be divided into “cells.” (Literally “nests.”)¹⁶ If decks were evenly spaced, and we allowed for a bilge between the bottom deck and the bottom of the ark and we account for the thickness of the wood decks, the average usable space between decks would have been 10-11 feet.

Types of cargo (6:18-21; 7:1-3)

The contents of the ark were described by God as consisting of human beings (Noah and his wife, his three sons and their wives) and air-breathing animals (two of every kind of air-breathing animal, and an additional seven of animal types designated as “clean.”) In addition, God told Noah to bring food for his family and the animals.

Specifications to this level of detail would not have been sufficient for Noah to build the ark.

Noah’s construction project

Noah would have had to prepare a more detailed design and an estimate of materials needed. He would also have had to locate a suitable construction site and begin the process of gathering wood and milling large quantities of timbers to the desired dimensions. He would also have had to locate a large source of pitch or asphalt to meet the extensive needs of the project. Finally, he would have had to establish an orderly plan for bringing together the workforce, materials, tools, and cargo needed to sustain an

¹⁵ Keil, C.F. and Delitzsch, F, *Commentary on the Old Testament*, Volume I, Genesis, pp. 142-143

¹⁶ *Ibid*, p. 142

unknown number of passengers for an unknown amount of time. All of this assumes that Noah and his sons themselves acquired the skills needed to complete the design and construction of the ark or that he hired a crew to build the vessel. It is possible that many years were first spent simply gaining the knowledge and skills needed to undertake such a large project.

Building materials

The only materials specifically identified for the ark were gopher wood and pitch. This instruction may have only covered the watertight outer structure. It is possible that fasteners such as nails, pegs, screws, and other methods of tightly fastening wooden beams to each other were assumed and thus not identified in God's instruction. Metal fittings such as brackets, water tubing, and latches could have been fabricated and used inside the ark also. Other materials would have been used for pumps, pulleys, ropes, and harnesses for larger animals.

Construction site

Noah would have had to select a site on which to build the ark by considering several factors. One would have been proximity to a source of gopher wood as a building material and pitch for caulking. Assuming he could find a suitable location where trees could be cut and hauled out by animals or otherwise moved from their point of harvest to construction, he would need to cut the trees into planks or timbers of specific dimensions. Hewing planks by hand is very time-consuming and results in irregular and inconsistent dimensions that may be acceptable for house construction but not for a watertight floating vessel like the ark. Planks would have to be straight and smooth to tight tolerance and their dimensions accurately reproduced so they could be fitted together to form a watertight hull. A water-driven sawmill would permit Noah and his sons to cut timbers and planks to a tight tolerance and repeatedly reproduce planks to exact dimensions. If the site were located on a river this could be used to float the trees downriver and also power a sawmill. Finally, if Noah thought that his family and the ark needed to be protected from opposition that would harm them, the ark, or the large storehouse of food provisions, he would have built the ark where it could be easily defended from attack. He would have laid the keel of the ark on the top of a hill and surrounded it with a fence or

other perimeter such as a moat to keep people from entering during construction. Noah and his family would have probably lived inside the ark when it was habitable in order to protect it from damage.

Design details

Building a 450-foot long floating ark would not be like building a house or other fixed structure. The ark was different from other ships because it did not need a means of propulsion nor did it need to be steered. It was a floating barge designed by God to keep people and animals safe. If mankind before the Flood had already developed boats to float in the sea then they would have figured out the forces on a hull and the designs needed to keep it from breaking apart in waves. Ships are strengthened with transverse (crosswise) and longitudinal (lengthwise) stiffeners that form a skeleton on which the hull's outer covering is attached. These and the decks and compartments give it the strength and flexibility to survive in storms. A ship with the ark's dimensions would have had massive stiffeners and the hull would have likely been clad with thousands of interconnecting planks that had to be attached to the stiffeners and matched to each other. Flexing of the planks along the 450-foot length of the ark would mean that the overlapping between planks would have to be minimal and caulking would be critical to keep it from leaking. Through many centuries of successful (and unsuccessful) ship construction in our time, mankind has figured out the sizes and shapes of stiffeners and cladding that keep a large ship intact in storms. Noah would have had to form the hull and its stiffeners in the right dimensions to match the geometric proportion of the ark's dimensions (long and narrow) and its unknown cargo weight. Even today it is difficult to calculate these factors exactly. A poorly designed ship can leak extensively or break in half in heavy seas if it is not strong enough or it can capsize if the center of gravity (total weight of the ship and its cargo) moves above the center of buoyancy (amount of water displaced and pressing against the outer hull.) Noah had to get the ark's strength and weight distribution exactly right the first time!

The ark had three decks made up of a honeycomb of stalls or compartments for animals. Each deck would undoubtedly have had to span entirely across its length and breadth for stiffening. Some artistic renditions of the ark show the interior consisting of a

large open “atrium” surrounded along the sides by animal compartments. Though these illustrations capture the overall dimensions of the ark this open design is not structurally feasible.

An observation about God’s sovereignty is in order before we discuss more details of the ark’s design. There are some who explain the successful construction of the ark and the preservation of Noah’s family and the animals by appealing to God’s supernatural power. There is no question that only God could have preserved the survivors through the greatest cataclysm the world has ever experienced. God could have done all the work and miraculously prepared everyone for the coming Flood. God was certainly able to do all of this and it is a plausible explanation. However, I believe the construction of the ark and the preservation of its contents for over a year was a combination of man’s activity and God’s providential care.

God gave Noah an unequivocal command to build and provision an ark and expected him to obey that command. God said that the ark would be the vehicle for him and his family’s salvation from physical judgment. This meant that the outcome was entirely assured and in God’s hands if they would step forward in faith. Following the “you go first” principle illustrated in Joshua 3:10-17 we see that God’s promise to bless requires a step of faith by man before the blessing takes effect. In Joshua’s case, God said He would part the Jordan River during its flood stage so the nation of Israel could cross over on dry ground. But first the priests had to step into the river carrying the ark of the covenant. By faith they had to actually step into the river before it would part. Likewise, Noah had to build the ark and prepare it to survive a worldwide Flood of unknown magnitude and indefinite duration before God would preserve his family and the animals. Noah did what God told him to do and God supernaturally saw to it that the happy results came to pass.

The following are postulated for additional design details of the ark only to show that Noah could have used the tools and technology available to him to do what God told him to do without presuming on God’s intervention. He had to build a strong vessel capable of carrying two of every known air-breathing animal, stock it with as much food and water as he could, and prepare to care for its contents as long as God required.

Where Noah could do no more he had to trust that God would make it possible for them to survive.

Animal compartments

All of the animal compartments would not have been of equal size since animals vary greatly in size and weight. Noah would have built stalls or rooms for the larger animals on the lower decks to put the center of gravity lower and allow easier feeding and removal of waste products. Upper compartments would have been used for very small animals such as birds. Some have argued that the ark could not have carried two of each of the largest dinosaurs as they would not have fit inside nor could they have been restrained without exercise and cared for during their voyage. Dr. Whitcomb observes that not every single representative of an animal species need have been preserved from destruction during the Flood. Some of the largest carnivores and herbivores may not have been on the ark and would have become extinct. Whitcomb also suggests that the preserved species need not have entered the ark as full-grown adults. If they entered as juveniles there would have been more than enough room for 35,000 species and they would have been much easier to care for. In fact, if all of the animals entered as juveniles the largest animal may have been no larger than the size of a sheep.¹⁷

Noah would have also had to use his judgment in keeping certain animals, such as the carnivores, separated from the others. Whitcomb's observation that God miraculously calmed the animals during the most traumatic times of the violent Flood is possible and out-of-control animals could have caused harm to the human occupants and possibly death for some of the more frail animals. He speculates that some form of hibernation would have not only calmed the animals during the voyage but allowed them to pass most of the time without needing daily care and feeding by the human occupants. He explains that the natural hibernating tendencies of animals could have been unusually intensified during the Deluge period.¹⁸

¹⁷ Whitcomb, John C., and Morris, Henry M., *The Genesis Flood – The Biblical Record and its Scientific Implications*, P&R Publishing Company, 1961, 28th printing, January 1985, p. 69

¹⁸ *Ibid*, pp. 71-73

Lighting

Noah had to have some way of lighting the interior of the ark so the family could perform daily tasks, animals could be cared for, and parts of the ship maintained. This is a difficult problem to solve since primitive sources of light such as torches or open-flame oil lamps relying on combustion would be very dangerous inside a moving wooden vessel containing animal bedding and feed.

A wide variety of alternative light sources have been postulated to include mirrors, prisms, battery-powered light bulbs, and chemical/biological luminescence. All of these alternatives to combustion are intriguing and require varying levels of advanced technology. The “Baghdad battery” is itself an interesting discovery that dates to 1300 B.C. and designs for a light bulb are seen by some in the drawings inside an Egyptian tomb.¹⁹

One simple design would have been to place thick glass prisms in the “roof” (upper deck) to allow light to shine down into the first deck and, if positioned properly, down another deck through an open light shaft. Prisms could be made watertight and would not be difficult to construct. Light could be carried at least one deck further down in a light shaft or “bent” across the top deck using a polished metal mirror. These alone may not have been sufficient to allow enough light down to the bottom deck. For this application it might have been possible to design an enclosed glass “safety lamp” burning olive or other oil. The safety lamp would be made of thick glass which, if dropped, would not break and would contain only a minimum amount of flammable oil. Those who used the lamp would have had to be extremely careful when filling it or lighting it.

Ventilation

The ark would have had to be ventilated for the survival of the human and animal inhabitants. All the animals, even if hibernating, would need air and this would have to be carried down to the larger animals on the bottom deck. If there were air funnels placed around the deck of the ark these could be used to force fresh air down and draw stale air up. Some funnels would have to be connected by dedicated tubes down to the

¹⁹ “Lights of the Pharaohs;” http://www.world-mysteries.com/sar_lights_fd1.htm

lower decks to draw out the carbon dioxide and waste gases and allow fresh air in. The deck-mounted ventilation funnels would have a 180 degree bend or have baffles to keep water out and would rotate to keep them pointed away from the wind for exhaust or into the wind for intake.

Food and water

The quantity of food and water needed to feed the humans and animals for the duration of the voyage is staggering. In addition, the care and feeding of this many animals would have fully occupied all of the human inhabitants. This is probably the best argument for the hibernation theory but if Noah did not know of God's plan for hibernation he would have had to still provide for what he thought might be a long time inside the ark.

He would have had to locate large fresh water tanks low in the ship's structure. The tanks would have been carefully caulked to keep outside water from contaminating the contents and the fresh water from leaking out.

The types of food, to say nothing of the quantities, needed to feed such a large diversity of animals might themselves be overwhelming. Grasses and grains would have fed the animals, even if they were carnivores, but these would need to be stored in large quantities and kept in dry compartments. Other animals may have needed special diets to ensure their survival.

The distribution of food and water would have been much easier if systems for this purpose were integrated into the ark's design. If certain foods were kept in appropriate storage locations around the ark these could be distributed to the animals more easily. These storage areas would have to be free from moisture and bugs to prevent spoilage and would have to be secure to keep out hungry animals. Lightweight food such as grasses could be kept in upper decks and gravity would do the work by simply dropping them down to their recipients at feeding time. Heavier foods such as grains and meat would have to be carried to individual stalls at feeding time. Some grains could be distributed by gravity in pre-measured quantities from above by chutes to feeding troughs below.

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Water distribution presents a more difficult problem. First, the tanks would have to be filled with fresh water from a source such as a stream or river. If the ark were built on a hill this means it would have to be carried or pumped up to the tanks. This could be done with animal-driven or human-driven pumps. From the ark's tanks the water would have to be distributed upward to individual stalls. It is highly unlikely that this would be done by hand using buckets as this is a time-consuming and strenuous job. If there were a temporary holding tank or reservoir in the upper deck of the ark this could be filled daily using an animal-driven pump and then measured to individual stalls through pipes using gravity feed. This would keep the bulk of the fresh water low in the ship's structure and water distributed from the temporary tank by opening and closing valves instead of carrying buckets. If there were provision for capturing rainwater from the top deck this could be used to replenish the tanks, if needed.

Waste removal

The task of removing animal waste would have been as daunting as that of feeding them. Again, hibernation would make this much less problematic. Noah would have had to prepare to handle the volume of waste and would probably have done so by directing the waste downward using chutes that would discharge materials overboard. Water and liquid waste could be drained into the bilge where it could be periodically emptied using animal- or human-driven pumps.

Human living compartments

The human living compartment for eight people would have been centrally located within the ship, probably on the second deck amidships to be equally near the animal pens and also to minimize the feeling of motion when rolling and pitching uncontrolled in open water.

Also nearby would have been dry places to store food for the passengers. We don't know what they ate but, sinful human nature being what it is, even God's gracious provision could have become tiresome after almost a year. (Numbers 11:6) Cooking could have been done on a wood burning hearth or in an air-tight stove. Any open-flame

cooking would have to be done with care in a room properly shielded and isolated to keep any fire from spreading inside the ark.

Risks

Risks in the construction and provisioning of the ark center on what God did not tell Noah:

He did not know exactly when the Flood would come to destroy the surface of the earth. He was told that God would be longsuffering for 120 years but did not have an exact date for the Flood. So his timeline was only to within one year and this uncertainty would have caused him to get the ark and its provisioning ready earlier rather than later. If he loaded the animals and their food too early he would have to care for them while he waited.

He also did not know how long he, his family, and the animals would have to live in the ark. This would have determined how much food and water to bring, but he did not know so he had to bring as much as he could.

Noah was told to provide for “two of every sort” of animal but how could he know what that total would be? The number and sizes of stalls or cages needed for all the animals would be impossible to determine ahead of time. It is possible that he had access to animal population studies or he himself might have been a zoologist in the tradition of Adam who named all the animals. (2:19-20). Maybe Noah figured out that smaller, juvenile animals could be kept easier than full-grown animals and made plans accordingly. This would have solved the almost overwhelming problem of housing and feeding full-grown animals. Also, if the animals hibernated they would not have to be fed or otherwise cared for during most of the voyage. If this happened it was certainly a miraculous event but we don’t know if Noah knew this when he designed the ark.

At first, Noah did not know how he would get all the animals into the ark. (6:19-20) He would have had to find and keep animal pairs together, bring them to the ark, and get them into their proper stalls or cages, all the while accounting for all of them and making sure he had all the male-female pairs. It appears that he did not know until he

had finished the ark that God would miraculously gather the animals and load them into the ark in seven short days. (7:9, 13-16)

We do not know explicitly from 6:18 that only Noah and his family would be in the ark. God made a covenant with Noah to spare him and his family, but could Noah have brought others along with him? Unless God gave him more information he would not have known for certain that he and his family would be the only people on the ark. His father and grandfather were alive when he began to build the ark and it would seem only natural for him to think that they would join him in the ark if they were alive. Also, Noah preached righteousness and what if God saved some – would they also be on the ark and be protected from destruction? This uncertainty, if it was such, means that Noah would have had to provision the ark according to how many he thought there might be with him and his immediate family.

Construction methods

A question always comes up whether only Noah and his three sons built the ark entirely on their own. It is very likely that Lamech and Methuselah were involved, but they were already elderly, even by Antediluvian standards. And don't forget that Noah's sons were born after he was told to build the ark so they would not have been available to help for some years after construction began. Hence, the labor involved in gathering the materials and building the ark itself must have involved other people.

Some assumptions and simple calculations can help us estimate how much labor might be needed to gather enough wood for the ark and cut it into timbers. By way of example, we have information in I Kings 5 about the number of people employed to gather the raw wood and stone materials to build Solomon's Temple. Thirty thousand men of Israel were identified to work in the cutting of cedar and quarrying of stone in Lebanon. (I Kings 5:13-14) Of these, Solomon decreed that 10,000 men of Israel work in Lebanon for one month at a time while 20,000 tended to their farms and families. Then the 10,000 would return to their farms for two months, etc. Added to this active 10,000 workers were 80,000 more (slaves and conquered Canaanites) in stone quarries in the mountains and 70,000 more (also slaves) to move the trees and stones from the mountains of Lebanon to Jerusalem. (I Kings 5:13-14) Thus there would have been a

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total of 160,000 working on this initial stage of the project and this does not count the skilled craftsmen who assembled the structure and finished the fine detail of the exterior and interior of the Temple. Finally, there were 3,300 overseers for the work which is a ratio of about one supervisor for every 50 workers. (I Kings 5:15)

The overall dimensions of Solomon's Temple are larger than those of the ark but the wooden parts of the main Temple structure (not counting the porches in the 500 cubit x 500 cubit courtyard) are of comparable dimensions to the ark. Assuming that 85-90% of the labor was used to quarry the large foundation and courtyard stones, it can be estimated that 15,000-20,000 (10-15%) of all the laborers cut trees, carried them to Jerusalem, and cut them to size. The Temple took seven years to build (I Kings 6:38) and if one assumes that the 15,000-20,000 laborers spent only two years out of this seven on this initial part of the job (cutting trees and shaping lumber), then in a period of 100 years it would have still taken 300-400 laborers to do a comparable amount of work. This gives us an approximation of how many laborers Noah might have needed to gather the wood materials for the ark but not to build it. It is conceivable that he could have used close to 500 laborers to gather materials in the first years before he actually began to construct the ark itself. There could be favorable circumstances to reduce this number such as being very close to the supply of trees, floating trees downriver from their source to a nearby sawmill, or having some automated method for cutting the trees into usable timbers. In any event, it is inconceivable that Noah and his three sons could have built the ark without outside help and the amount of help would have numbered in the hundreds.

If he used hundreds of laborers we do not know who they were or how he could have paid for them. There are many possibilities but one simple explanation is that he was already a man of means and that he, his father, and grandfather together could have been able to pay for this many workers. The human laborers could also be assisted by trained large animals (dinosaurs?) to move the trees and large timbers to the construction site.

In light of the discussion about technology and industrialization in another essay we can be sure that Noah had more than primitive tools to use in the ark's construction.

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A key tool would have been a saw mill, for example, water-powered from a nearby river, to cut raw trees into timbers and planks. If the gopher wood were indeed some type of cypress then this is a very hard wood and use of a steel-bladed saw would be a substantial advantage over hand saws. Steel or bronze cutting tools would still be needed to shape mortises in beams to fit them tightly together for the hull and structure and for interior work. If wooden pegs were used to fasten timbers there would be need for metal augers (peg drills) to make holes of consistent size and shape into which pegs could be inserted.

Finally, moving large structural beams into place during construction would have required some type of leveraging device such as block and tackle or pulley and an energy source such as an animal or machine. It is entirely conceivable that cranes would have been built to hoist beams into place for construction of the upper decks.

Project management

An issue not to be minimized is the level of skilled management needed to accomplish a project the size of the ark. This might possibly have been the largest single construction project of its kind ever undertaken in the Antediluvian age. Large buildings may have been built in the cities but these would have been of proven designs backed by centuries of construction experience. The ark was meant to float and survive violent weather and it is not likely that anyone had built something like this before.

Designers, overseers, and schedulers would also be needed to make sure the ark was built properly, that the construction materials were of good quality and dimensions, and that it would be finished on time. Again, it is unlikely that Noah and his three sons, even if assisted by Lamech and Methuselah, would have had the expertise to design the ark or the time to oversee all of the tasks that needed to be done. More supervisory people would have been involved and this means they were either paid and/or willingly assisted Noah in this project from which they would never directly benefit.

There is no doubt that a project of this magnitude was within the grasp of the civilization at that time. We know that it was finished on time and endured the Deluge for over a year. The fact that a large construction project like the Tower of Babel was attempted only a few generations after the end of the Flood indicates that mankind had the inclination and the ability to attempt large projects. The Bible and archeological

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history further show us that many civilizations have gravitated toward large construction projects over the millennia for many reasons. The Great Pyramid of Giza (completed in 2560 B.C. in 20 years and consisted of 2,300,000 blocks of stone each weighing 2½ tons) and the Great Wall of China (built over centuries and completed in the 5th century B.C. stretched over 4,000 miles) are the two largest projects of antiquity.²⁰

²⁰ L. Sprague de Camp, *The Ancient Engineers*, Ballentine Books, New York, NY, 1960

Military Power

Introduction

The violent, murderous condition of mankind by the time of the Flood did not come about all at once. It had its origin immediately after the Fall and grew over many centuries until it reached horrific proportions. What is clear from the Scripture is that the violence and evil reached down to every person on the planet (6:11-13).

This essay looks at how the global evil might have developed and why it probably was expressed as institutionalized violence in the form of military power wielded by a worldwide government. Those who opposed the institutional violence would have been identified as a threat and either “persuaded” to join those promoting violence or they would have been killed. Organized elements of violence, once they had gained control of the world system, would have focused on finding and eliminating every last opponent.

There were always godly believers living in the years before the Flood but they were few in number and their spiritual influence was apparently limited to their most immediate families. By the time the Flood came to destroy the earth all the believers had to have been exterminated; except Noah and his family were miraculously spared. No doubt the military forces at that time would have tried to stop the construction of the ark and keep Noah and his family from using it. But God placed a hedge around them so they could finish the ark and safely enter just days before the Flood.

Evil is sourced in the heart

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Man's heart is "*desperately wicked*" (Jeremiah 17:9) and is the source of "*evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*" (Matthew 15:19; also Mark 7:21)

The violence and murder that overtook the world before the Flood began in the Garden of Eden when Adam and Eve sinned. When Satan was able to entice them to sin he began an earthly campaign to elevate himself to be "*like the Most High God.*" (Isaiah 14:13-14) Adam and Eve's son Cain was the first to commit murder when he killed his brother Abel out of anger and jealousy because God accepted Abel's proper sacrificial worship and refused to accept Cain's improper worship. From this point onward we see the Cainite civilization move further away from God to embrace a Satanic world system steeped in wickedness and violence.

So not only did murder begin in the heart of Cain but its original idea dates before that to Satan, of whom Jesus said to the Pharisees, "*your father the devil... was a murderer from the beginning.*" (John 8:44) God's assessment of people who leave God out of their thinking accurately predicts the extent to which they will go as they serve the god of this world. Not only do they eventually descend into "murder" but a litany of other evils describe them because they do not want God in their lives:

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death... (Romans 1:29-32)

We see that there was no depth to which the wickedness of mankind could not reach during the time before the Flood. God attributed the extent of wickedness and its continuous, worldwide scope to a human condition that is frightening: "*And GOD saw...that every imagination of the thoughts of his heart was only evil continually.*" (6:5b) Not only did men think of the most vile sin, but they were wholly unrestrained in acting upon those thoughts.

Family traits of violence

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The attitude of murder and violence saw its first expression on earth in Cain. But apparently this attitude continued in Cain's family. The seventh generation from Cain reveals Lamech (not to be confused with Noah's father but the same name – 5:28-30) living as a polygamist and a murderer (4:23-24) with a heart consumed with violent vengeance for his ancestor Cain's name. For whatever reason, he is quoted as vowing to murder seventy times more for Cain's vengeance than anyone else. This would not appear to be an isolated instance since it is mentioned in the very brief genealogy of Cain's descendants and links the seventh generation's murder back to the first generation's murder. It would seem that vengeance and violent murder were a characteristic of the Cainite family line.

Elsewhere in these essays there is discussion of the “*sons of God and the daughters of men*” and how it is most probable that the daughters of men are from the worldly line of Cain and the sons of God are from the godly line of Seth. If there were intermarriages between the two lines then it would stand to reason that the godly line was corrupted by the ungodly line so that eventually there would be no family lines left that were not tainted in one way or another by violence and murder.

Mighty leaders

How could wickedness have spread throughout the world to the point that about 1,500 years after Cain murdered Abel everyone in the world was saturated with violence and murder? The human heart being what it is, something still had to have happened to prompt everyone to act on their evil inclinations. It is probable that some men would appear on the scene with talents for exceptional wickedness. These would be men whose particular ethos of violence and murder would make them take charge to make this a preferred way of life. Gifted military leaders can have an influence, whether for good or evil, that grows to worldwide proportions and impact.

The words that describe the offspring of the sons of God and daughters of men indicate that these were exceptional men noted for their warrior skills and leadership. Like the warriors of Sparta in ancient Greece, these men would have devoted their lives to warfare and the systematic annihilation of anyone who opposed them. They would be

raised from children to kill anyone who questioned or threatened their way of life and they would have passed on their violent values to their children.

Those who showed particular talent would rise to prominence as “men of renown” or national heroes. Men of ego, ambition and treachery would become almost as “gods” to be worshipped as in imperial Rome. Their power would become absolute and they would eventually rule the world and bring everyone into subjection.

Manifestations of violence and warfare

Living in densely populated cities would make the development of a “warrior race” most efficient and effective. These men of military might would endeavor to make all others subservient to them: women would be used solely for procreation and pleasure; “weak” members of society, such as the infirmed, deformed, or aged, would be eliminated; the agrarian class would be enslaved and forced to provide food and services for the privileged class; education would be for the advancement and refinement of violent means; government would be used to extend violence further into the world; any opposition would be crushed.

Of particular note is that during this time government would not have been a restrainer of evil in society but a proponent of it. The only two restraints on man’s wickedness before the Flood would have been his conscience and the Holy Spirit. It is clear from verse 6:5b that man’s imagination was unbridled by his conscience such that he thought of evil continually. The restraining role of the Holy Spirit was apparently “quenched” from having any effect as men rejected anything to do with God. (After the Flood God would institute capital punishment as a deterrent to murder and human government would be an added restraint on evil and God would hold men in leadership responsible for ensuring tranquility – 9:5-6)

When God made His observations about mankind’s global wickedness He also graciously gave them a period of 120 years to repent and change. (6:3) During this time Noah preached righteousness and built the ark while the world was engulfed in a global civil war. We cannot know how many people died in the Flood or in the years of warfare before the Flood. We can only surmise that many millions could have died by opposing

the forces of the Cainites and the “mighty men” who wielded power and eventually dominated the world.

We have seen in another essay that the world would have achieved a surprising level of technology after almost 1,600 years of development. When sophisticated technology and an industrial base are guided by wicked imaginations then there is no limit to the horror of destruction that can result. It is very plausible that mighty leaders bent on world domination would have built a military equipped with the most destructive equipment possible. Even primitive military machines can multiply the killing force of a single sword by factors of 100 or 1,000. We can be sure that mighty Antediluvian warriors were devoted to creating and using the most lethal weapons their world could build.

A “Believers Resistance” movement?

In the face of mankind’s worst wickedness God always has a faithful remnant who refuse to bow the knee to the powerful forces of evil. (I Kings 19:18) In the 120 years before the Flood there surely were more believers than just Noah and his immediate family. From the charts of longevity we have seen that Methuselah and Lamech were alive until just before the Flood. Other believing families in the line of Seth would have been alive because Shem, Ham, and Japheth found believing women to marry. Within this group there would have been a “Resistance” to the systemic violence and persecution of believers. This group of believers would have helped each other survive and would have been a great encouragement to one another. Like any group of believers undergoing persecution they would have been stronger in their faith in God’s love and righteousness and ready to tell others about their hope of salvation.

Noah would very probably have been one of their leaders and a leading witness for God in the darkness around him. He was a preacher of God’s righteousness and would have warned of the judgment to come in the strongest of terms. Like every prophet of God to come later his proclamations would have been convicting but mostly unheeded.

Another leading individual during the 120 years that the ark was being constructed and believers were being persecuted would have been Methuselah. It is

interesting that he died in the same year as the Flood. Although he was 969 years old at the time of the Flood it seems men lived vigorous lives until they died. It is very possible that Methuselah was active with Noah in the construction of the ark. Similarly, Lamech could have been active with Noah since he too died only a few years before the Flood. Their manner of death is not known but their demise so close to the time of the Flood could indicate that they could have been caught up in the persecution that would have intensifying against believers.

God's sovereign protection

God clearly put a hedge around Noah, his family, and the ark for the 120 years that he built the ark and preached for God. As the year of the flood approached Noah would have been persecuted more intensely and would not have survived had God not given him divine protection. If world leaders listened to Noah and his prediction of the coming judgment they would have responded as wicked king Ahab did to the prophet Micaiah: “...*I hate him; for he doth not prophesy good concerning me, but evil.*” (I Kings 22:8; II Chronicles 18:7) Noah's preaching of God's righteousness and the judgment to come would have elicited the same reaction as Herod when John the Baptist condemned him for his sin: “...*he would have put him to death.*” (Matthew 14:5) It is clear that Noah and his family would have been in great danger and that God's protection would have been essential for their survival. He may have protected them in a miraculous way.

When Moses and the Israelites camped at the edge of the Red Sea God protected them with His Shekinah Glory in the form of a cloud that settled between them and Pharaoh's army. (Exodus 14:19-20) God promised that His power would protect and guide them as a pillar of cloud by day and a pillar of fire by night. (Exodus 13:21-22) Could He not have used this divine manifestation of His power and glory in a similar way to protect Noah and his family from harm while the ark was being built? Following 120 years of His divine protection He destroyed their enemies in the Flood just as He would drown the entire army of Pharaoh in the Red Sea. (14:23-28)

Unfortunately, by the time of the Flood, all but these eight believers would have perished at the hands of their persecutors.

Conclusions

We know that God will judge the entire world during the Great Tribulation and that a large army will be defeated by Him in the valley of Armageddon. (Revelation 16:16; 19:19) Even if all the forces of Antediluvian wickedness were to gather together by the hundreds of thousands to obliterate Noah, his family, and the ark, they would be protected by God's Divine Presence and the armies would be defeated at the last moment by the sudden opening of the earth and the collapse of the heavens in the most cataclysmic catastrophe the world has ever seen.

Atmosphere, Geology, and Geography

Introduction

Our knowledge of Antediluvian atmosphere, geology, and geography is based on statements from the Bible and the physical evidence we observe of cataclysmic upheavals dating back to the Flood itself. What we see today is remarkably different from what Antediluvian inhabitants would have seen. This essay presents information about the atmosphere, geology, and geography in which Antediluvians lived. The early inhabitants lived in a world of natural tranquility since the beginning of creation. All but a few foolishly assumed this tranquility would continue forever. (II Peter 3:3-7)

Antediluvian atmosphere

We have no reason to believe that the content of air itself (a life-sustaining mixture of oxygen and nitrogen and other gases) was any different then from today's breathable atmosphere but we do know that moisture in the air was higher and atmospheric pressure was greater.

The Firmament

From the beginning, the Bible clearly describes a physical separation between two groupings of water from the second and third days of creation. (1:6-10) God first created a "*firmament*" or atmosphere around the Earth that divided waters below the atmosphere

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from waters above it. (1:6-7) The word “*firmament*” is used to describe the air in which birds fly (1:20) but also the region of outer space or “sky” where He placed stars and planets. (1:14-15, 17) (To an observer on the earth it would have been impossible to distinguish between the breathable air and space above it when looking upward with the unaided human eye.) The waters below the firmament in this case would be the seas or oceans (1:9-10) and the waters above the firmament would be a suspended water vapor blanket or canopy.

We know from 2:5-6 that there was no precipitation as rain in the completed Creation. Instead, a “*mist*” or water vapor went up from the ground and watered the entire earth. The use of the word “*mist*” instead of “rain” would indicate that the mist rose from the earth by evaporation and quickly condensed and fell back to the earth from very low altitude. Since there is no mention of this watering method in the Garden of Eden changing after the Fall we can assume that the phenomenon continued for 1,600 years until the Flood. This could also be supported by the mention of a rainbow in 9:8-17 as a distinctly unusual sign from God which would indicate that this was the first time humans had ever seen direct sunlight refracting through falling water droplets. If we conclude that watering the land by an evaporating and then condensing mist close to the ground continued during the time before the Flood then we can also conclude that there was little atmospheric turbulence to make some parts dry and other parts wet, or to produce saturated concentrations of vapor that would fall from higher altitudes as rain droplets. This too would mean that the Antediluvian inhabitants would not have contended with thunderstorms, hail, sleet, snow, tornadoes, hurricanes, or other violent weather patterns.²¹ The specific mention of a mighty wind blowing over the waters after the Flood in 8:1 might also indicate that winds like this were not present before the Flood.

This would lead us to conclude that there were also uniform and relatively warm temperatures to encourage the growth of plant and animal life and free the human population from the burden of dealing with temperature extremes. Fossils recovered from Greenland to Antarctica provide ample evidence of a uniform tropical or sub-

²¹ Morris, Henry M. and Whitcomb, John C., *The Genesis Flood*, P&R Publishing Company, Phillipsburg, NJ, 1961, 28th printing, January 1985 pp. 241-242

tropical climate before the Flood. Our understanding of global atmospheric conditions also leads us to conclude that solar radiation – interacting with the earth’s upper atmosphere and reaching the earth’s surface as broad-spectrum energy – was the cause of a global, uniform, warm climate in the Antediluvian period.²²

The vapor canopy

This brings us to the Biblical evidence for a large amount of water vapor enveloping the earth’s lower air atmosphere. The waters “*above the firmament*” (i.e. above the atmosphere) are mentioned in 1:7 but not elaborated upon again using these exact words. At the beginning of the Flood there is mention that “*the windows of heaven were opened*” (7:11b), which, along with “*the fountains of the great deep*” (7:11a), were the two sources of vast amount of water that flooded the earth. The “*windows of heaven*” of 7:11b (and 8:2) must be the same body of water as that “*above the firmament*” mentioned in 1:7.

The geophysical evidence for a tremendous amount of water vapor suspended above the atmosphere of air close to the earth’s surface makes this a plausible theory that cannot be proved. However, the physical arguments for its existence are compelling.

First, saturated water vapor is 0.6 times as dense as dry air for the same temperature and pressure – hence water vapor can “float” on top of air. The layer of the atmosphere closest to the earth’s surface is called the troposphere and extends from the surface to an altitude of 40-50,000 feet. This layer today contains 99% of the all the air in the atmosphere. Above this layer is the stratosphere which is about 100,000 feet thick. Paradoxically, while the temperature of the lower troposphere gets colder quickly with altitude, the temperature then increases slightly in the stratosphere due to warming from the Sun. Much of the energy from the Sun in the form of ultraviolet (UV) and infrared (IR) rays is absorbed by the upper atmosphere (stratosphere) and the rest of the Sun’s energy makes its way to the surface of the earth.

The stratosphere is a stable layer with little or no convection to make the temperature vary. Its temperature does not even change with the day-night solar cycle. The conclusion from this is that a large, stable layer of pure water vapor, warmed by the Sun and maintained in its vapor (transparent gas) form, could have been sandwiched

²² Ibid, pp. 243-245, 247

between the cooler, more dense lower troposphere and the slightly warmer, high-altitude stratosphere.

A second interesting observation is that a large canopy of water vapor could be suspended for very long periods of time (hundreds or thousands of years) above the troposphere where it would continue in a stable, turbulence-free region if no dynamic forces caused it to precipitate rapidly. Even today this region of the upper atmosphere is observed to be immune from the dynamic, sometimes violent, wind and thermal forces of the atmosphere closer to the earth's surface. If the lower atmosphere before the Flood were itself calm and turbulence-free this would further protect the vapor canopy from any disturbance.²³ The absence of violent volcanic eruptions (see discussion below) to push warm air and ash to very high altitudes, or high winds to stir up dust and dirt, and or large forest fires caused by lightning would preclude large quantities of particulate matter from the lower atmosphere and ensure that pure water vapor suspended above in the upper atmosphere would not have any tiny particles to prompt condensation.

Third, the vapor canopy would have to be transparent to visible light so the Sun would be visible to its inhabitants for light by day, and the Moon and stars would be visible by night (1:14-19). An objection to the vapor canopy theory is that thick layers of water in the atmosphere would be opaque or translucent and block out light. But water vapor is a transparent gas and only becomes opaque (as rain clouds) at lower altitudes where the pressure is higher. At the atmospheric pressures above the troposphere water vapor's transparency as a gas would be further ensured. Moreover, the clear upper atmosphere would absorb most of the UV and some IR energy from the Sun while still allowing visible light energy to pass through and illuminate the earth. Visible light from the Moon and stars would similarly pass unobstructed through the invisible water vapor layer.

A fourth observation about the Antediluvian atmosphere is that the air and water vapor close to the surface of the earth would be kept uniformly warm and free from wide temperature variations due to the "greenhouse effect" of the upper atmospheric vapor canopy. Energy from the Sun that made its way through the upper atmospheric layers

²³ Ibid, 255-258

would be absorbed by the earth and trapped in the lower atmosphere where a tropical temperature balance would be achieved. As long as the thick vapor canopy remained uniformly in place, the temperature close to the earth's surface would remain warm and stable. (Today the greenhouse effect is the perceived source of a range of global warming disaster scenarios but in the Antediluvian Age it resulted in a comfortable and stable tropical world.)

Finally, the amount of water suspended in the vapor canopy is not known exactly. But from the description of the rainfall during the Flood it would have been tremendous. Even rainfall of ½ inch per hour (a moderate rainfall rate by today's standards) falling continuously for 40 days would produce 40 feet of water over the entire earth. By way of comparison, if all of the water vapor in the current earth's atmosphere were condensed it would only cover the earth to a fraction of an inch.

The rapid collapse of the stable vapor canopy would have to have been initiated by some external force imposed on it. Of course, this would be miraculous intervention by God to cause the large volume of water to fall to earth in the form of rain exactly as He predicted and after seven days of warning for Noah and his family. (6:13, 17) God could have caused enough particulate matter to rise from the surface to the upper atmosphere to prompt the condensation of the perfectly suspended pure water vapor. Joseph Dillow speculates that the cause of the rapid precipitation was volcanic ash from worldwide, violent geological upheavals that accompanied the Flood.²⁴ In a few days, massive, global volcanic eruptions could have ejected enough ash into the upper atmosphere to cause the protective blanket of pure water vapor to irreversibly collapse to the earth.

Antediluvian Geology

What little we can surmise about the geology of the earth before the Flood is derived from Biblical information about the mechanisms of violent geologic changes during the Flood and our earlier observation about the absence of rainfall or atmospheric disturbances. We do know that the entire face of the original earth was forever altered by the Flood. (II Peter 3:6)

²⁴ Ibid, p. 37

We have already discussed the tranquility of the early earth's habitable atmosphere and it appears that there was geological tranquility also. With only a mist to produce precipitation there would be no destructive flooding or large-scale geologic erosion from flash floods or overflowing rivers. The absence of large amounts of rapid precipitation further argues for the absence of buried plant life that could decay and produce petroleum under pressure and time. The obvious implication of this is that the fossils and underground petroleum we have today are entirely due to the Flood and that none could have come from pre-Flood animals or vegetation.²⁵

The geological violence that accompanied the Flood is described in Psalm 104:6-9 as forming deep ocean basins while the “*valleys sank down*” and “*the mountains rose.*” Mountains tens of thousands of feet high today were formed during this time, lending further insight into how the “*high mountains*” (7:19) of the “*the earth that then was*” could be “*overflowed with water.*” (II Peter 3:6)

Antediluvian Geography

Eden and the Garden in Eden are the principal geographic areas mentioned in the pre-Flood world. God planted a garden “*eastward in Eden*” and placed the newly-created Adam therein to care for it. (2:8) Adam and Eve lived in the Garden before they sinned (2:8,15). The region known as Eden would have been in the same location after the Fall and would have the same plants and animals as mentioned in 2:8. But the plants and animals would be tainted by sin and the ground after the Fall would need to be tilled by hard manual labor to sustain human life. (3:17-19) The location of the Garden eastward of Eden and the Tree of Life in it would have been known to Adam and Eve and their offspring. They would have also known that it was forever inaccessible to them by God's decree and divine enforcement. (3:23,24) “*East of Eden*” was still used as a geographic reference point after Adam and Eve are forced to leave the Garden. (4:16)

The land of Nod where Cain settled (4:16) is the only other unambiguously named geographic reference mentioned before the Flood. It was in this region that Cain built the city of Enoch named after his son. (4:17) There were undoubtedly other regions and cities known to the many inhabitants but we do not know what they were called. One

²⁵ *Genesis Flood*, p. 239

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speculation is that the areas and cities named by the sons of Noah after the Flood (Chapter 10) carried names of places that the survivors knew from before, even though they knew they were in entirely different locations. (This was the practice of the first New England settlers, for example, who gave familiar names for their towns and rivers in the new world from those they left behind in their native England.)

Major rivers are mentioned in Genesis 2 from before the Fall and these probably still existed after that, even though Adam and Eve and their offspring did not have access to the exact Garden of Eden itself. Five rivers are mentioned:

- A single river (not named) went out of Eden to water the Garden and branched into four rivers (2:10)
- Pison encompassing the land of Havilah (2:11)
- Gihon encompassing the land of Ethiopia (2:13)
- Hiddekel toward the east of Assyria (2:14a)
- Euphrates (2:14b)

After the Flood all these rivers would have been destroyed. However, it would be natural for Noah and his sons to name post-Flood rivers using familiar names. Moses, in writing the Book of Genesis, could also have referred to lands in his time to orient his readers to the locations of the rivers mentioned and not to suggest that these same regions and their peoples existed before the Flood. We cannot say with certainty that the lands of Havilah, Ethiopia, or Assyria existed before the Flood or if Moses only used them to orient his readers.

The source of these or other rivers before the Flood would not have been rain but large underground reservoirs of water mentioned as “*fountains of the great deep.*” (7:11; 8:2; Proverbs 8:28) Underground springs would also have been the sources of lakes in the pre-Flood world.

Seas and oceans were created by God on the third day when He created land to divide the water. (1:9-10) They were inhabited by marine life created on the fifth day. (1:20-22) Though seas or oceans are not mentioned after the Fall it could either be because they were not near most of the early population or because their existence was simply not worthy of mention in the Book of Genesis. If most of the early population did not live near the ocean this would explain why Noah’s construction of a vessel as

large as the ark was so unusual – building one in that location far from a large body of water would have appeared to be utterly foolish.

Finally, there has been speculation that Antediluvian geography consisted of a single large land mass surrounded by one ocean. The dramatic geologic violence associated with the mountain ranges being uplifted, the fountains of the deep being broken up (forming underwater volcanic ridges and canyons taller and deeper than on land), and massive hydraulic forces caused by the movement of huge amounts of water are evident today in their physical effects. Throughout the globe there is abundant tectonic evidence of large sections of the earth having been moved, tilted, folded, and faulted on a gigantic scale.²⁶

Conclusions

The atmosphere, geology, and geography of the Antediluvian period was very different from our own. What we know about it from the Biblical evidence and inferences based on observations after the Flood prompt the following interesting observations:

First, the early inhabitants of the earth enjoyed perennial tropical or sub-tropical weather. Free from wide temperature variations, their weather was tranquil with no storms or other damaging or uncomfortable weather patterns.

Second, continuing beneficial weather conditions were due entirely to a tremendously large water vapor canopy that enveloped the earth at a high altitude. The canopy of water vapor around the earth was stable for over 1,600 years.

Third, the water vapor blanket over the earth was stable until it was disrupted by some unknown force. In God's perfect time for global judgment, the vapor canopy collapsed catastrophically and rain fell on the earth nonstop for forty days. The physical cause of the collapse could have been global volcanic eruptions, as part of God's judgment, sending volcanic ash high into the upper atmosphere to give nuclei around which the canopy of pure water vapor rapidly condensed. The earth's inhabitants may have seen visible evidence in the sky of instability in the vapor canopy and rightly concluded that they would all die if it collapsed. They may have made a connection

²⁶ Ibid, p. 127

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between the pending catastrophic collapse and Noah's preaching but by then it was too late.

Finally, Biblical information about named geographic features such as regions (lands), cities, and rivers are few for the pre-Flood earth. Names of lands and cities given after the Flood by Noah's sons when they multiplied and populated the earth could have been carried over from lands and cities they knew before the Flood.

Animals and Plants

Introduction

A brief discussion about animals and plants in the Antediluvian world is important to set the stage for how humans used them and had dominion over them. There is considerable mention in the Bible of animals and plants before the Flood but the information is not detailed. What we know in detail about the characteristics of animals and plants from that time has been gleaned from fossils produced by the Deluge that destroyed them.

Evidence from the Bible

Animals

On the fifth day of creation God made all the land animals and birds (1:20) to populate the entire earth. He made great whales and all the fish that moved in the sea. (1:21) All were designed to reproduce after their own kind and to multiply in the sea and across the land. (1:21-22) From this we can conclude that there was a great abundance of fish, land animals, and winged fowl – if not immediately after creation then certainly by the time of the Flood.

On the sixth day God created more land creatures: cattle (a general term for domesticated creatures), creeping things (reptiles specifically, but could also include any small animal), and beasts of the earth (all other living things). (1:24-25) It was following this that God created man and woman (1:27) and gave them the “dominion mandate” to not only rule over the animals but also to multiply and cover the earth. (1:28)

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It was at this time that God also gave all animals freedom to eat of any of the plant life on the earth – thus creating them herbivores at the beginning. (1:30)

Following creation of the animals, but chronologically before God's creation of Eve, Adam was given the task of naming (literally "calling out loud") all the animals. (2:19-20) Adam's task presumably was to identify each of the animal "kinds" and not to name each single animal. God brought the animals to Adam for identification and Adam, with his newly created and powerful intelligence, was able to quickly describe the characteristics of each animal kind and remember them.

Within God's Garden of Eden there was a creature with unique abilities possessed by no other animal. The serpent was described as the most subtle of all the animals created by God. (3:1) Of course, what it did with its intelligence and ability to communicate verbally with humans was under the control of Satan and limited by the sovereign will of God. From its interaction with Eve we note that it could lie and deceive. It also was witness to what God had told Adam about not eating of the tree of the knowledge of good and evil but twisted God's instructions to get Adam and Eve to disobey God. (3:1-6) After the fall of Adam and Eve the serpent was cursed by God and changed in both appearance and abilities to resemble the snakes we see today. (3:14)

Man's dominion over the earth after the fall is seen in Abel's keeping of flocks of sheep (4:2, 4) and Jabal's nomadic raising of cattle (4:20). During this time it is likely that man ate meat only when part of a sacrificial offering. (3:21; 4:4)

Part of God's plan for the preservation of living creatures in the ark was for two of every kind, one male and one female, (6:19-20; 7:2) to be spared while seven of each "clean beast" would be taken for later sacrificial purposes. (7:3) When it was time for the animals to enter the ark they went in voluntarily and peacefully. (7:14-16) According to verse 15, Noah and his family were already in the ark when the animals miraculously lined up and entered the ark.

When the Deluge came, all animals and human beings outside the ark were destroyed. (6:12-13, 17; 7:21-23) After the flood Noah released a raven (8:7) and a dove (8:8-12) to see if it was safe to leave the ark. After Noah and his family left the ark then all the animals in the ark departed in order and spread throughout the earth. (8:17, 19)

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Whether there were carnivorous animals before the Flood is not clear from Scripture. It is debatable whether the wickedness, corruption, and violence of “the earth” and “all flesh” described in 6:11-12 was entirely human and may have included some carnivorous animals. Pre-Flood carnivores may not have been fully developed as such, still eating vegetation (as many carnivores do today.) Also, vegetation before the Flood may have been highly nutritious in which case it could have been stored in the ark for sustenance and eaten by otherwise carnivorous animals.

There was obviously not enough room in the ark for all the animals on the earth and thus, because of Adam’s sin (and perhaps savage behavior among animals), the loss of animal life was severe. This is conjecture, of course, since we know that ancestors of contemporary carnivores were on the ark, and God would have doubtless planned for every contingency for all animals, regardless of carnivore activity.

Plants

On the third day of creation God made plant life throughout the world. He made grass for animals and grain and fruit for mankind. (1:11-13) All were created in their full, mature size and immediately capable of reproducing. They were given to man for food (1:29) and later God created a special Garden in Eden abundant in fruit (2:8-9,15) for Adam to enjoy where God graciously watered the plants every day. (2:5-6) God made all the fruit appealing and also created the tree of the knowledge of good and evil and the Tree of Life. (2:9) Adam could eat the fruit of any tree in the Garden (which included figs – 3:7) except for the tree of the knowledge of good and evil which would result in their death. (2:16-17) Whatever type of fruit the tree of the knowledge of good and evil contained, we only know that it was visually appealing and Eve and Adam both ate it. (3:6) When God cursed the ground after Adam had sinned he faced a future where he had to work hard for his food and clear the land of weeds. (3:17-19) What a change from picking fruit off the trees!

According to 3:24, God did not destroy the Garden of Eden but allowed it to exist after Adam and Eve were banished from it. At the east end of the Garden, presumably at its entrance, God put an angelic being to ensure that nobody attempted to enter the Garden to get access to the Tree of Life.

Finally, God instructed Noah to build the ark from gopher wood. (6:14) We do not know exactly what type of wood this was but it was obviously suitable as a construction material for the ark. Some have speculated that it was cypress or cedar wood.

Evidence from Fossils

The largest body of evidence about Antediluvian animal and plant life has been gleaned from examination of fossils preserved in rocks and sediment laid down during the Flood. We know from these fossils that there were animals of a wide range of sizes and types over the entire world's land mass. The vegetation was also tropical around the world – even at the poles. Much has been written about what we can know from geological formations and fossil remains of animal and plant life in the Antediluvian Age.²⁷

While animals of many types existed all over the earth before the Flood, our insight is based on a miniscule number of samples that cannot be representative of the entire earth. When scientists have come across fully-preserved animals they seem to indicate that a large number of reptiles flourished in the warm climate under the protective vapor canopy. From fossil evidence of some of the reptiles (dinosaurs) we can conclude that there were land animals of gigantic size compared to those we see today. But our only knowledge about different species is from what has been discovered so far in fossil remains. We can be fairly certain that there were other animals of strange and/or huge proportions that have not yet been discovered.

What about Antediluvian dinosaurs?

A wide range of intact, Antediluvian dinosaur remains have been found – from tiny reptiles to colossal flesh-eaters – but little or nothing is known about their living

²⁷ Whitcomb, John C., and Morris, Henry M., *The Genesis Flood – The Biblical Record and its Scientific Implications*, P&R Publishing Company, 1961, 28th printing, January 1985.

Whitcomb, John C., *The Early Earth – An Introduction to Biblical Creationism*, Baker Book House, Grand Rapids, MI, 1972, 12th printing July 2000

Whitcomb, John C., *The World that Perished – An Introduction to Biblical Catastrophism*, Baker Book House, Grand Rapids, MI, 1972, Revised edition 1988, 5th printing, April 1992

habits among humans. Thus, one is free to speculate about how they might have co-existed with the Antediluvian human population.

Given that no dinosaur fossils have ever been found beside human fossils, we might conclude that dinosaurs only lived in remote areas away from population centers. This might well be the case for non-aggressive, wild herbivores. These would have lived far from human settlements to graze in tranquility with little interaction with civilization. Encounters between humans and predatory carnivores might have been rare and probably limited to isolated or rural areas. If a carnivore entered a populated area it might have been due to extreme hunger or simply by mistake. Such an incident would certainly be terrifying for the inhabitants but the intruder would either run away or be killed. Cities or towns that found intruding dinosaurs to be a continuing problem might erect barriers if there were not already walls to prevent attack or other unwanted entrance.

Contrary to popular movies, not all dinosaurs were vicious flesh-eaters. Most of the dinosaur remains that have been found show them to be herbivores with very small brains in proportion to their size, much like those of horses, oxen, or cows. It would not be unreasonable to think that some could have been harnessed and trained to perform simple agrarian tasks such as clearing rocks or trees, plowing, or powering grinding mills. Larger dinosaurs might also have been harnessed and trained for transportation. When the world degenerated into wickedness and violence these same animals might have been used by mighty warriors in cavalry-like attacks.

Flying animals have always fascinated mankind and the large flying dinosaurs would have been spectacular to behold. Fossil evidence of the largest flying dinosaur (pterosaur *Quetzalcoatlus*) indicates that it had a wingspan of 36 feet and an estimated weight of 300 pounds. A trained *Quetzalcoatlus* might have been able to fly carrying a child or small adult passenger. These animals, and some maybe even larger, could have been used to deliver messages or packages over long distances, transport people quickly to different locations, or for observing a city or battlefield from above.

Run Before the Rain

An Antediluvian Adventure

Abstract

Noah, the ninth-generation Sethian descendant from Adam, receives a surprising revelation from God that everyone on Earth will be destroyed in a global flood in 120 years and he has to build a gigantic wooden ship to save his family or they too will be lost. The Antediluvian (pre-Flood) Civilization has degenerated into such moral anarchy that only divinely ordained annihilation and a new beginning through water can save the human race. Everyone has come under the hypnotic influence of the sadistic Cainite warrior Anak who is promoting himself as Emperor and a “Son of God.” Amazingly, almost all of mankind is following him. Believers in the One True God are terrorized and executed for not acknowledging Anak as a god.

Noah’s father, Lamech, reveals that God told Adam long ago that these events would precede the end of the world: corruption of the godly Sethian ancestral line, world domination by a brutal dictator out of the mixed Sethian-Cainite family line, persecution and murder of true believers, the salvation of a few inhabitants, and a new beginning for the human race. These prophetic words will be fulfilled in the next 120 years.

Desiring to obey God, but still perplexed about how to build a massive ship in a world where believers are being hunted and killed, Noah faithfully begins construction of

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the large wooden ark by hiring workers to cut and mill thousands of trees needed for the ark's timbers and planks. But Noah is unable to move forward with detailed construction because he lacks the skills to design such a large seaworthy vessel to fit God's specifications.

Noah's grandfather, Methuselah, suddenly enters the scene after being out of touch with his family for almost 100 years. He is believed to be the oldest living man and is a brilliant, though amusingly eccentric, inventor of gadgets and machines. Most of the technology in the world began in his laboratories or in those of his students. He tells his grandson that he has been searching the world for the lost Book of Adam and is close to locating it. But he agrees to design the ark and supervise its construction, believing that God has allowed him to live this long to design the ark and retrieve the Book before he dies. He and Noah's teenage son, Japheth, become close when they discover their mutual thirst for adventure and enjoyment of mechanical gadgets. Together they design the ark and make plans to continue searching for the Book when the ark is finished. Methuselah admits that he doesn't know exactly what is in the Book but tells Japheth what he heard from Enoch before he was taken up into Heaven. He was told that it contains God-inspired prophesy not only about the coming Flood but about God's plans for the future of mankind and a Coming One who will redeem the world. Japheth dreams of what adventure he will find, and how his questions about life will all be answered when he finally reads the enigmatic Book.

Noah continues to build the ark in his remote compound but his open preaching against worldly wickedness has come to the attention of the authorities in the city and various attempts are made to silence him. Noah was first looked upon as a crackpot, a lone prophet of doom, but he has become a thorn in the side of government leaders charged by the Emperor Anak with eliminating all resistance to his rule. When Noah singles out Anak's sin for special condemnation this triggers new efforts to eliminate his meddling in the Emperor's plans for world domination. Though bent on a broad program to drag all the world's inhabitants into the depths of sin, the maniacal dictator commands his elite, hand-picked assassins to wipe out Noah and his family once and for all. But when commando assaults fail to silence him and destroy the ark, reports come back to Anak that Noah is guarded by a mysterious force – a cloaking cloud by day and an

intense flaming fire by night – that prevents attackers from coming close to the compound. Frustrated by this, Anak makes it his obsession to destroy Noah and prove to the world that predictions of a coming judgment by God are nothing but the ranting of a lunatic. If he can break the last remaining links in the Sethian family line he will successfully erase any hope for human redemption and all the Earth will finally come under his Satanically-inspired dominion.

In the 120th year after God's first revelation, the ark's construction is completed. Japheth has been spending all his free time in Methuselah's underground workshop learning how to use the ingenious devices his great-grandfather has invented – and making some of his own. He has also learned the secret of training large flying and running reptiles that nobody thought could be tamed and puts them into useful service. Against the counsel of his father, Japheth leaves the safety of the ark compound with Methuselah intending to infiltrate the industrial city of Tubal-cain, retrieve the Book of Adam, and return with it to the ark. In the city he sees firsthand the brutal horror that has overtaken civilization as all the believing Sethians are systematically hunted down and killed. They find Tamgul, leader of all that is left of the Sethian Resistance, and his daughter Terinah, who have been guarding the secret location of the Book since Tamgul received it from Enoch hundreds of years earlier. On their way to the Book's hiding place inside what is now a military base they are captured, marked for execution, and placed in holding cells. Tamgul is led off to be executed first but Japheth and Terinah are in adjacent cells and in their final hours find that they are both searching for something more than the contents of a Book. Methuselah mysteriously disappears from his cell and sets an ingenious plan in motion to release them, retrieve the Book, and return to the ark.

Meanwhile, God commands Noah and his family to enter the ark, telling them that there remain only seven days before He brings the Deluge upon the world. But Noah questions to himself, "God said that I, my wife, and my three sons with their wives would be saved from the Flood. How can the Flood come in seven days when Japheth is missing, and he doesn't even have a wife?"

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The final seven days of the Antediluvian world are a rush as Japheth, Terinah, and Methuselah come closer to finding the Book of Adam and the forces of Anak gather by the thousands to destroy Noah and his ark.

Signs of the impending catastrophe become obvious to the population when they see the overhead vapor canopy begin to tear in a spectacle across the sky. An environmental monitoring station sends out frantic reports about instability in the water layer and predicts its collapse in only a matter of days. A total collapse of the canopy of water surrounding the Earth means that everyone will have to evacuate to higher ground. Hoping that there is still time, an evacuation order is given to all the cities. Millions of people begin a massive rush to avoid the impending Flood. The panic is heightened as people feel seismic tremors for the first time and run in terror for their lives.

Methuselah sacrifices his life in a spectacular diversion that allows Japheth and Terinah to escape from their captors. They recover the Book of Adam and begin their journey to the ark using all the devices and animals that Methuselah has hidden along their way. They must get back to the ark before the water canopy falls and the earth opens. Military forces, led by Anak himself, prepare a final attack to eliminate Noah and commandeer the ark in a last desperate attempt to get in it before the rains come. If they can get into the ark maybe they can avoid God's judgment.

Japheth and Terinah make their way through the panicking crowds, avoid military checkpoints, cross a river, and reach the compound just as the first drops of rain begin to fall. In their path are black-clad commando forces attacking the ark. They have to somehow get inside the compound while evading pursuers and commandoes also trying to get in.

If you think you know how this adventure ends – you don't!