

Chapter 4

Adam and Eve: History and the Bible Agree!

Genesis 2 to 5 Anchor Points

History confirms that Adam, Eve, and the Garden of Eden were real. It is certain that, due to new information, skepticism towards the Bible will soon end. To begin the search for the historical Adam, some historical anchor points must be looked at. This will then allow us to focus our search in the correct time period, so that we do not waste our time looking elsewhere.

The earliest human fossils were found in Africa. They date to between 100,000 and 200,000 years ago, which agrees with the latest mitochondrial and Y-chromosome DNA evidence.¹ It was not until about 50,000 to 60,000 years ago though that modern humans first successfully left Africa and then began to exhibit the elements of well developed culture.²

But since the Genesis chronology is complete, as will be seen, Adam cannot be placed anywhere near the time of the first humans. The biblical chronology actually dates Adam's birth to 4011 B.C., counting back 430 years from when Moses gave the Law to the time when Abraham was given the promise, and then back from there to the time of Adam using the Genesis genealogies. This chronology is documented later in this chapter and in Appendix A. Also, Genesis 3:19 and 4:2 inform us that Adam and Cain were farmers; therefore, they could not have lived before about 8000 B.C., which is when farming began.³

Was Adam the first “man”?

As just stated, science proves that Adam and Eve were not the first humans on the earth, unless perhaps you believe in reincarnation. The role they fill instead is that of being the father and mother to all Israelites. It must be understood that both Adam and Eve are called *adam* in the Hebrew scriptures: “Male and female created he them; and blessed them, and called their name Adam” (Genesis 5:2 KJV). The truth is that when the Old Testament refers to non-Adamites or generic man the Hebrew word *ish* is used, but when it refers to Adam or the Adamites the Hebrew word *adam*, usually mistranslated as “man,” is used. Thus the scriptures use these two words to show that Adam and Eve are not the parents of all mankind, as so many people still erroneously believe.⁴

The ancient Egyptians called themselves “people,” but they called non-Egyptians “wretched foreigners,” or something similar.⁵ Adam was thus the first man in the sense of being the first civilized human, whereas all other humans at that time were called barbarians. Thus Adam was the first spiritually and intellectually advanced human. He was indeed the father of civilization.

After his ceremonial “fall” (more on this later), Adam began his prophetic ministry in 3978 B.C. at the age of thirty-three and then died in 3934 B.C. at the age of seventy-seven, as will be documented later in this chapter. After his “fall,” civilization first arose on the earth, and in the very area where he lived, that is, ancient Sumer (in southern Mesopotamia).⁶ All those nations that became civilized (having writing, architecture, metallurgy, fine pottery and art, organized religion, city-states, etc.) owe their civilization to Adam and to the prophets and many of the kings who followed him.

The Fall of Man

The Bible states that Adam was placed in a beautiful garden, the Garden of Eden. It also says that God's creations were immortal while they had access to the Tree of Life. The "tree of life" within this garden symbolized the heavenly Tree of Life, which is the magickal secrets that each person must know to gain immortality. Nevertheless, contrary to tradition, this chapter (thanks to modern science and an open mind) does not claim that the whole earth was perfect at this time. The paradise mentioned in Genesis was a garden in the land of Sumer. It was not the entire world. Thus the whole physical world did not fall when Adam was cast out of the Garden of Eden. Death had existed on the physical plane for billions of years.

What, then, does Romans 5:12 in the New Testament mean when it states, "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned" (NKJV)? This verse is saying that spiritual death began when the first human appeared. You see, hominids and animals did not have the higher brain functions to give them a conscience and thus to know good from evil. Thus, when the first humans appeared, because they knew the difference between right and wrong, they had the ability to sin, and through that sin, they suffered spiritual death, as did their descendants.

Romans 5:13 says, "For until the law sin was in the world, but sin is not imputed when there is no law" (NKJV). This means that sin existed on earth before men began to be taught the gospel, but it was not counted against them, because they had not the Law (i.e., God's commandments). Because Adam was the first human to teach the gospel, the humans who lived before him were not punished by God for their sins.

Gaps in the Biblical Genealogies?

The genealogies in Genesis 5 and 11 tell us how many years there were between Adam and the flood and between the flood and Abraham. When this information is combined with other chronological information found in the Old Testament, it is possible to determine the year of Adam's birth. However, before that can be done, it must first be determined whether or not the Genesis 5 and 11 genealogies contain any gaps. It is certain that other biblical genealogies have gaps, although those gaps are usually relatively small and few in number.⁷

So, to address this issue, the relevant verses must be carefully analyzed. For instance, Genesis 5:9 says, "And Enosh lived one hundred and ninety years, and fathered Cainan" (LXX). Because it is unlikely that Enosh was 190 when he bore his first son and since we know that the Old Testament does contain significant errors (See: Chapter 10), the original Sumerian must have been mistranslated.

One key here is that in the Hebrew Old Testament, also called the Masoretic Text, the word *yalad*, translated as "fathered" in this verse, can actually refer to the birth of a distant descendant, such as a grandchild.⁸ The technical definition of this Hebrew word is thus "to provide genetic material that helps make someone." Here is the other key: The Sumerian word *tî* can mean "to make live," "life," or "to live." It can also be put into past, present, or future tense.^{9 10} When this verse was translated from Sumerian into Akkadian, this Sumerian word was assumed to mean "lived." The intended meaning though was "made live."

Thus the original Sumerian probably literally meant: "And made live Enosh 190 years and his genes helped father Cainan. And made live Enosh after he provided the genes that helped father Cainan 737 lunar months." When translated into Hebrew, this was assumed to be 737

lunar years, which was then converted into 715 solar years. A non-literal translation is, “And the genes of Enosh helped make his descendants live for 190 years and his genes then helped father Cainan. And after Enosh provided the genes that helped father Cainan his genes helped make his sons and daughters live while he was still alive during 737 lunar months.”

When the Sumerian word *tî* was assumed to mean “lived,” instead of “made live,” it made the first part of verse 9 read, “and he lived Enosh 190 years,” instead of, “and made live Enosh 190 years.” As will be explained, this then required “lunar months,” or moons, in the next verse to be “lunar years.” The original version of this verse, written in Sumerian, now had the meaning it now has in the Greek Old Testament. This verse then seemed to mean: “And lived Enosh 190 years and his genes then helped father Cainan. And lived Enosh after he provided the genes that helped father Cainan 715 years.”

Now, it must be understood that the Hebrew grammar of Genesis 5 and 11 rules out the idea that Adam could have been born tens of thousands of years before Abraham. Not only that, there are places in Adam’s genealogy where the next person on the list is clearly a son, not a distant descendant such as a grandchild or great-grandchild. God wants us to determine the correct chronology. So, He pointed out the patriarchs who had a direct father-son relationship. This means that there must be gaps between Enosh and Lamech—and, after Noah, between Arphaxad and Terah. Thus we know where gaps are not possible because of the following:

Genesis 4:25 states that Seth is Adam’s son, not a distant descendant, and Genesis 4:26 shows that Enosh was Seth’s son since he named him. And, because Genesis 5:29 states that Lamech named Noah, Noah must be his son. Likewise, Shem, Ham, and Japheth are clearly Noah’s sons, and since Arphaxad was born two years after the flood began he is certainly Shem’s son (Genesis 11:10), while Genesis 11:31 suggests that Abraham was Terah’s son, since they traveled together after leaving Ur.¹¹ A number of scholars do claim that Methuselah means “when he dies it shall be sent.” Thus they believe that when he died the flood began. Many other scholars though have proposed other meanings for his name, such as “man of the javelin” or “a sent man.”¹²

The Masoretic Text or the Septuagint?

The following chart shows the Genesis 5 and 11 chronologies for the four main ancient sources, with the Septuagint (LXX) numbers given in bold.¹³ This section explains why the LXX chronology should be used, instead of the Masoretic Text. The chart in the next section shows how the LXX numbers were corrected. Four of them had to be corrected because a scribe mistranslated them from Sumerian into Akkadian, and two of them had to be corrected because a scribe mistranslated them from Akkadian into Hebrew.

The first reason the LXX was used to restore this part of the biblical chronology is because, as the chart documents, ancient Old Testament manuscripts (the SP and MT) and the first century Jewish historian Josephus provide it with the most support. The second reason the LXX was used is because, whereas it is clear that the Israelite scribes who compiled and edited the Samaritan Pentateuch (SP) and the Masoretic Text (MT) altered the numbers found in the available Genesis 5 and 11 genealogies to “correct” certain apparent errors, the LXX was translated correctly from Hebrew into Greek, and in most instances it was copied correctly.¹⁴

The third reason the LXX was used is because most Old Testament quotes in the New Testament agree more with the LXX than the MT. This suggests that many LXX readings are

superior. The Hebrew Old Testament text that Christ and the apostles used was authoritative in synagogues until between A.D. 70 and 100, when the early Masoretic Text began to replace it.¹⁵

The time from a patriarch unto the life of another patriarch:

Before the Flood				After the Flood					
	SP	LXX	MT	Josephus		SP	LXX	MT	Josephus
Adam	130	230	130	230	Arphaxad	135	135	35	135
Seth	105	205	105	205	Cainan	----	130	----	----
Enosh	90	190	90	190	Shelah	130	130	30	130
Cainan	70	170	70	170	Eber	134	134	34	134
Mahalalel	65	165	65	165	Peleg	130	130	30	130
Jared	62	162	162	162	Reu	132	132	32	130
Enoch	65	165	65	165	Serug	130	130	30	132
Methuselah	67	167	187	187	Nahor	79	79	29	79
Lamech	53	188	182	188	Terah	70	70	70	70
Noah	602	602	602	602					

The LXX in Genesis 5:12 lists Cainan and then in Genesis 11:13 lists another Cainan. Many scholars though claim that the second Cainan is a scribal error. There is good evidence though that he should be included in the genealogies: His name is listed in Genesis 11 in most LXX manuscripts, in the Book of Jubilees (second century B.C.), in the first century B.C. writings of the Jewish historian Demetrius, in the first century A.D. writings of Polyhistor, and in Luke 3:36 in almost all Greek copies, in all of the Aramaic copies, and in the Latin Vulgate.^{16 17}

The Restored Genesis 5 and 11 Chronology

In the following table, the numbers below 100 indicate a father and son relationship, while the other numbers indicate the number of years between a forefather and a distant descendant. The year of Adam's birth and the year of the flood were calculated through an understanding of Sumerian number systems, as will be explained. It will also be shown that this chronology is confirmed by archaeology.

Now, there are many places in the Genesis 5 and 11 genealogies where errors were made when the Sumerian tablets were translated into Akkadian. First, the scribe who translated the Sumerian tablets into Akkadian assumed incorrectly that "years" in Genesis 5:9 to Genesis 5:24 meant solar years, when it actually meant lunar years, and he incorrectly translated lunar months in Genesis 5 and 11 as lunar years. Thus the numbers for Adam, Seth, Lamech, and Noah shown in the table below are not lunar years but lunar months, whereas the numbers for much longer periods of time in the genealogy are years, as will be explained.

It is plausible that the original source for Genesis 5:3 to Genesis 5:24 used the sign for "year" to refer to lunar years, and that, after the Sumerians switched from a purely lunar calendar to a lunar-solar calendar, the original source for the rest of Genesis used the sign for "year" to refer to solar years, whereas the sign for Nanna was used in Genesis 5 and 11 to refer to lunar months. Nanna was the Sumerian moon god, whose name means "full moon." Thus the Genesis 5 and 11 chronology likely used the name Nanna to denote lunar months that had their mid-points at the

full moon.

Nahor translated Genesis 1 to Genesis 11:23 from Sumerian into Akkadian. He probably assumed the sign for Nanna in Genesis 5 and 11 referred to lunar years, when as stated it referred to lunar months. Thus, after “and the genes of Enosh helped make his descendants live for 190 years and his genes then helped father Cainan,” was mistranslated as, “and lived Enosh 190 years and his genes then helped father Cainan,” and the other such verses were also mistranslated in the same way, it made it seem that all of the patriarchs had lifetimes that lasted hundreds of years. Nahor may have thought that both solar and lunar years were used to give honor to both Utu and Nanna. (Utu was the Sumerian sun god.) Perhaps he thought that the days of Adam, Seth, Lamech, and Noah were numbered in lunar years alone to emphasize their connections to that deity.

The translation of the Book of Genesis from Akkadian into Hebrew was done after Moses died. The translator though made the mistake of assuming that each *gur* sign was worth sixty. This is a problem because the numbers from Nahor to Jacob were written in the SHE-GUR-MAH number system, in which each *gur* is worth forty-eight. This will be explained more later in this section and in Appendix A.

Here is the restored chronology:

Before the Flood		After the Flood	
Adam	237 moons [19.2 solar yrs.]	Arphaxad	135 solar years (born 2908 B.C.)
Seth	211 moons [17.1 solar yrs.]	Cainan	130 solar years
Enosh	190 lunar years [184.3 solar yrs.]	Shelah	130 solar years
Cainan	170 lunar years [164.9 solar yrs.]	Eber	134 solar years
Mahalalel	165 lunar years [160 solar yrs.]	Peleg	130 solar years
Jared	162 lunar years [157.2 solar yrs.]	Reu	132 solar years
Enoch	165 solar years	Serug	130 solar years
Methuselah	167 solar years	[Akkadian is used to write the rest of Genesis.]	
Lamech	194 moons [15.7 solar yrs.]	Nahor	[67] solar years
Noah	619 moons [50 solar yrs.]	Terah	[58] solar years
The flood	2910 B.C.	Two solar years till birth of Arphaxad	

Note: There are 354.36 days in a lunar year. Nahor was not aware that the years from Enosh to Enoch were lunar years. He instead translated them as solar years. After the time of Serug, lunar months, or moons, which each last 29.53 days, were not used to record things like the age of a person at the birth of a son.

The biblical patriarchs used a purely lunar calendar until the time of Enoch. To mark the seasons, they used the heliacal risings of certain stars.¹⁸ Enoch invented more than one calendar, but he probably only implemented the biblical calendar. As the high priest of the sun god, he created the first calendar that kept the lunar and solar cycles in harmony.¹⁹ From Enoch onwards, the Sumerians used a lunar-solar calendar that averaged about 365 days per year.^{20 21} There were 1,101 solar years from Adam’s birth in 4011 B.C. to the beginning of the Flood in 2910 B.C. There were 1,009 solar years from the beginning of the flood to the birth of Abraham. He was

born when his father, Terah, was nineteen. (And, as you will see, there were a total of 454 solar years from the birth of Abraham until the Exodus.)

Again, the Genesis 5 and 11 genealogies list both how long each patriarch lived after the birth of one of his sons and how old each patriarch was at death. This allows the age of each patriarch at the birth of the son that is listed to be determined in the cases where that age is not already given. For instance, the Sumerian source for Genesis 5:9-11 is paraphrased as: "And the genes of Enosh helped make his descendants live for 190 years and his genes then helped father Cainan. And after Enosh provided the genes that helped father Cainan his genes helped make his sons and daughters live while he was still alive during 737 lunar months. And all the days of Enosh were 933 lunar months, and he died."

Again, the original numbers below 100 for Adam, Seth, Lamech, and Noah were mistranslated as lunar years, when they were actually lunar months. This multiplied the length of time by twelve. Genesis 7:6 says that Noah was in his 600th year when the flood began. The original verse though stated that he was in his 619th lunar month, which was assumed to be his 619th lunar year. This was then converted into his 600th solar year. Thus the original number of his 619th lunar month equals his fiftieth solar year.²²

Genesis 5:32 says that Noah was 500 when Ham was born. The original number though was probably 400. This is because 100 is often accidentally added or deleted from the numbers in ancient biblical manuscripts. The original number of 400 lunar months thus equals thirty-two solar years. That was Noah's age when his youngest son, Ham, was born. This means that Ham was sixteen when the flood began.

Genesis 11:10 says that Shem's age at the birth of his son Arphaxad was 100. This number—due to the similarities between the two numbers in Hebrew—was probably mistaken for the original number of 400. The original number of 400 lunar months thus equals thirty-two solar years. That was Shem's age when his son Arphaxad was born. This means that Shem was thirty when the flood began.

Another thing to address in this section is the numbers for Nahor and Terah. The problem is that over the centuries scribes sometimes misidentified the Sumerian number system used in an unfamiliar document. Thus they sometimes accidentally added or subtracted numbers from the original tablet. Again, that is what happened with the genealogy from Nahor to Jacob, which used the SHE-GUR-MAH number system. The sign that was mistranslated is called a *gur*.

Three Sumerian number systems used the *gur* sign. And each gave it a different value. A *gur* in the SHE-GUR-MAH number system is worth forty-eight. Because the scribe who translated the genealogy from Nahor to Jacob from Akkadian into Hebrew was unfamiliar with a *gur* worth forty-eight, he assumed its value was sixty. This was according to the ratios he was familiar with, such as Old Babylonian, in which the ratios of the number signs below 3,600 went from one to ten to sixty to 600. The only signs used in the SHE-GUR-MAH number system to write numbers below 480 are the *sila* (worth a tenth), the *ban* (worth one), the *barig* (worth six), and the *gur* (worth forty-eight). These ratios go from one to ten to sixty to 480. The error from a *gur* worth forty-eight to a *gur* worth sixty is a difference of twelve.

Genesis 1 to Genesis 11:23 was probably translated from Sumerian into Akkadian by Nahor in southern Mesopotamia around 1950 B.C. Errors in the Masoretic Text show that this part of Genesis was translated from Sumerian into Akkadian by someone who did not have an expert knowledge of Sumerian. Thus it was probably translated when Sumerian was a dying language. This thus points to the period after the fall of the Akkadian Empire but before the Sumerian revival under the Ur III Empire. This was between about 1976 and 1900 B.C.

The numbers in Genesis 1 to Genesis 11:23, which Nahor translated, were written in the Proto-Sumerian number system, after which he translated them into proto-sexagesimal. As stated, he made some errors though. For instance, one reason he inflated the ages of the patriarchs was probably because he assumed that the word for “fathered” applied to a father and son relationship, but not to that of a forefather and a distant descendant. He then mistranslated “made live” as “lived” and “lunar months” as “lunar years.” These mistakes were already explained. Everything in the Torah except the Book of Genesis was originally written in Hebrew. All the numbers after Genesis are correct.

Terah was the first patriarch to use the SHE-GUR-MAH number system. This number system was instituted during the ED III Period at the city of Shuruppak (the only place it is known to have been used). Terah may have used it for sentimental reasons: Perhaps it reminded him of Shuruppak—the city his ancestors had lived in for a thousand years from Noah to Nahor. Nahor took the earlier Genesis genealogies with him when he migrated to Ur of Kaldu. This was an Amorite land. He traveled there during a great drought when the Guti controlled his homeland. Perhaps he fell in love with, and married, a beautiful Amorite woman. His age in Genesis 11:24 was mistranslated from “sixty-seven” to “seventy-nine.” This inflated it by twelve.

The Bible does not say how old Terah was when Abraham was born. The ancient versions instead say that Terah was seventy when Abraham, Nahor, and Haran had been born. The original number though was fifty-eight, which was Terah’s age when Haran was born. The original *gur* of forty-eight was thus assumed to be worth sixty. This was a difference of twelve. As documented in Appendix A, Terah was nineteen when his firstborn son, Abraham, was born. This age was probably in the original records, but was lost over time.

The First Sumerian King

The biblical dates just given for Adam, Enoch, and Noah are confirmed by the Sumerian King List. This is documented in this section. The Sumerian King List lists thirty-four kings from the flood to the beginning of Sargon’s reign. A very plausible average length of reign is about 23.3 years. Thus, counting back from the beginning of Sargon’s reign, the flood occurred in about 2900 B.C. It is amazing that this date agrees with the Bible and the carbon-14 date for by far the largest Mesopotamian flood in recorded history. This is documented more in the next chapter.

Sumerian records mention Adam and date him to the time of the first Sumerian King, who was named Alulim. The name for Adam in those records is Adapa. Adam is thus the Hebrew translation of the Akkadian name Adapa. The ancient copies of the Sumerian King List can be used to determine when the first Sumerian king began to rule and thus when Adapa lived. Based primarily on the king lists from before 1800 B.C. (i.e., the WB-62, WB-444, and MS 2855), it can be shown that he began his reign around 3980 B.C. Thus this confirms the biblical date for Adam!

Most scholars believe these king lists are mythological because they seem to indicate the average reign length was about 31,600 years.²³ The proper translation though shows that the average period between each ruler listed is about 120 years. The length of each dynasty though was rounded to whole Saros cycles. The length of the original pre-flood list was thus accurate to within nine years (i.e., half a Saros cycle).

The partial Saros cycle of the first dynasty was thus counted as a whole Saros cycle for the

second dynasty. The partial Saros cycle of the second dynasty was thus counted as a whole Saros cycle for the third dynasty. This continued on until dynasty nine. This is like unto how ancient king lists would award the last partial year of a king to the next king as one whole year, so their reigns could be added up without many missing partial years. The length of the ninth pre-flood Sumerian dynasty was then rounded to the nearest Saros cycle. No more than nine years were thus added to or deleted from this dynasty when it was rounded to the nearest Saros cycle.

However, to correctly translate the copies of the antediluvian Sumerian King List, one must understand the meaning of *saros* (singular for *sari*), the unit of measurement used in the Sumerian King List. According to the late eleventh century A.D. Greek lexicographer Suidas, it has two meanings: one “a number” (3,600) and the other “a measure” (222 months of 29.53 days each, or 17.94 solar years).²⁴ This period of time in these king lists is thus seen to be “a measure,” which is an ancient estimate of the length of a Saros cycle. The actual length is 18.03 years. This cycle is the amount of time between very similar eclipses.²⁵

When each *saros* is translated as “a measure” (which is an ancient estimate of the length of the Saros cycle), it can be seen that the time from the first king (ca 3980 B.C.) to the biblical flood on the restored king list is about 1,076 years. This means, then, that the first Sumerian king began his reign about thirty-one years after Adam was born in 4011 B.C. Thus this confirms that the restored biblical date for Adam is correct.

The reconstructed Sumerian King List below comes from a careful review of the extant copies of the ancient Sumerian King List.²⁶ There were some puzzles to solve though to reconstruct the original list. For instance, the WB-62 list places two extra kings, who ruled from Larsa, between Alalgar and En-men-lu-Anna. But their names are later scribal additions, since Larsa was not even a city until after the 2910 B.C. Sumerian flood.²⁷ Also, the WB-444 list gives dynasty eight a length of 5 *sari* plus 1 *geshu*. But this probably originally read 5 *sari* plus 1 month. For, at some point, because the two signs are similar, the month sign was mistranslated as a *geshu*, which is the sign for 600.²⁸

The Restored Sumerian King List

King's Name	King List	Ruled From	Length of Period <i>saros</i> = 17.94 years
1) Alulim	MS 2855 & WB-444	Eridu	8 <i>sari</i> = 143.5
2) Alalgar	UCBC & Berossus	Eridu	3 <i>sari</i> = 53.8
3) En-men-lu-Anna	WB-62	Bad-tibira	6 <i>sari</i> = 107.6
4) En-men-gal-Anna	WB-62	Bad-tibira	6 <i>sari</i> = 107.6
5) Dumu-zि	MS 2855 & WB-62	Bad-tibira	8 <i>sari</i> = 143.5
6) En-sipa-zি-Anna	WB-444	Larak	8 <i>sari</i> = 143.5
7) En-men-dur-Anna	WB-444	Sippar	6 <i>sari</i> = 107.6
8) Ubar-Tutu	WB-444 & UCBC	Sippar	5 <i>sari</i> = 89.7

9) Sukurlam/Shuruppak	MS 2855 & WB-62	Shuruppak	10 <i>sari</i> = 179.4
			Total = 1,076 years

Sukurlam is only listed on the WB-62 list. It lists him as the ninth king. Here are some good reasons though to include him as the ninth king in the restored list: Sukurlam was another name for the city of Shuruppak. According to archaeology, it was founded during the ninth pre-flood dynasty about 200 years before the flood. Thus Sukurlam was probably the founder of the city of Shuruppak. The WB-62, WB-444, and MS 2855 list Shuruppak as the city the final antediluvian king, Ziusudra, ruled from. Shuruppak was also the name of one of Ziusudra's ancestors (Ziusudra being another name for Noah).²⁹ Also, the ancient accounts at times confuse Ziusudra with Shuruppak. So, Ziusudra's place in the WB-62, WB-444, and Berossus lists should be attributed to Shuruppak. The ancient accounts also at times confuse Ziusudra with Ubar-tutu. So, Ziusudra's place in the UCBC list should be attributed to Ubar-tutu.³⁰

The confusion of Ubar-tutu with Ziusudra, king of Shuruppak, led to the mistaken idea that Ubar-tutu was a king of Shuruppak. The Akkadian name Ubar-tutu means "friend of the sun god Tutu," the patron god of the city of Sippar.³¹ Also, this city is linked with Ubar-tutu in some ancient accounts.³² These facts suggest that he was a king of that city.

Furthermore, the seventh king's sage, Utuabzu, "was taken by the gods and taught divine mysteries." Thus this probably refers to Enoch (Genesis 5:24). For, according to the restored Sumerian King List, the seventh king was reigning in about 3286 B.C., which fits with the biblical date for Enoch. The biblical chronology indicates that Enoch was born around 3308 B.C. and ascended to heaven around 3274 B.C. when he was thirty. So, all of this means that he lived during En-men-dur-Anna's reign. In fact, Enoch was probably the high priest of the temple to the sun god at Sippar.³³

Adam and Eve and the Garden

Based on ancient Sumerian and Akkadian records, Adam and Eve were probably the children of an unknown Sumerian priest and priestess. They were most likely conceived in southern Mesopotamia at the city of Eridu during an annual Sumerian Sacred Marriage ceremony—during which it was believed that the city god had sex with a city representative to ensure the fertility of the land.³⁴ Their mother was probably the high priestess of Kesh. This meant that during this ceremony she would have taken on the role of Ninhursag, the patron goddess of that village. Their father was probably the high priest of Eridu. This meant that during this ceremony he would have taken on the role of Enki, the patron god of that city.

As documented, the Bible and the Sumerian King List date Adam to about 4000 B.C. His Akkadian name though is Adapa. The Hebrew word *adam* and the Sumerian word *adaap* both mean "man."³⁵ Adapa was a southern Mesopotamian prophet who is mentioned in ancient Sumerian writings. Hebrews pronounced his name as Adam. Thus there is a phonetic shift from "p" to "m," along with the loss of the final vowel, rendering it Adam.³⁶

Eve, on the other hand, was named Nîntî, which means "the lady of life," because she gave spiritual life to her followers.³⁷ Ninti was later translated into Hebrew in Genesis 3:20 as "mother of all living." After leaving the Garden of Eden, Adam called her Tî, which here means "life" in Sumerian. This was later translated as Eve in Hebrew. Thus Genesis 3:20 originally stated, "And Adapa called his wife Ti, because she was the lady of life."³⁸

According to ancient Sumerian records, Enki was the consort of Ninhursag. Again, Adam and Eve's parents probably played Enki and Ninhursag during a Sacred Marriage ceremony. Sumerian records also state that Enki was the father of Adapa and that Ninhursag was the mother of Ninti. Thus, because this god and goddess were married, he must have been the father and she must have been the mother of both Adapa and Ninti. This indicates that Adam and Eve were twins.

It is true that the Bible says Adam was created from dirt. However, according to the *Anchor Bible*, Adam was not created from literal dirt; instead, he was “of the earth,” or in other words an “earthling.” The misconception that Adam was created from dirt arose when the original Sumerian account of Adam was translated into Akkadian. The scribe involved thought the Sumerian word *tî-it*, which meant “that which is life” (a fertilized egg), had the meaning of the Akkadian word *tît*, which meant “potter’s clay.”

Eve did not come from Adam’s “rib.” As you will see, that is a mistranslation. Eve was instead his twin. God though still created them. This is because He not only created the two eggs and the two sperm from which they were conceived, but He also created their spirits.

Now, when Genesis 2:19 is restored, it reads: “Out of the [that which is life] the LORD God formed every beast of the field and every bird of the sky, and brought them [near] to the [Adam], to see what he would call them; and whatever the [Adam] called a living creature, that was its name” (NASB Brackets mine). A good translation of the next verse is, “So the man gave names to all the livestock, the birds of the air and all the beasts of the field” (NIV).

Genesis 41:57 explains the meaning of “all the livestock, the birds of the air and all the beasts of the field.” It says that “all countries” came to buy corn from Egypt. We know, of course, that all countries could not have done so. This verse thus refers to all the countries within a region. This shows, then, that “all the livestock, the birds of the air and all the beasts of the field” here only refers to animals within the land of Sumer. These verses are thus saying that Adam did a classification of all the animals in his area—giving many of them personal names, as well. Furthermore, another translation continues, “But still there was no companion suitable for him” (NLT). This suggests that although he had developed a close relationship with some of these animals—those which were his pets—they still were not sufficient. He needed a woman, a mate.

Genesis 2:21-22 states, “And the LORD God caused a deep sleep to fall on Adam, and he slept; and he [had taken³⁹] one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man” (NKJV Brackets mine). These two verses were first written in Sumerian. The Sumerian word *tî*, which can mean “to make live,” was thus mistranslated as the Sumerian word *ti*, which means “rib.”

These verses describe how the egg that became the man Adam went through the process of cell division. During that process, the chromosomes in that egg split in two and then God took one set of those chromosomes (“one of his [to make live]”) and half of the cell from which they came, and He caused the cell wall to then close up (God “closed up the flesh in its place”). Thus, the original cell became two separate eggs, which were genetically 50 percent identical to each other. Of these two eggs, the one that became the man Adam was fertilized first—“For Adam was formed first, then Eve” (1 Timothy 2:13 NKJV). So, Eve, like Adam, developed from “to make live” (half a cell with its set of chromosomes), not literally from Adam’s rib.⁴⁰

Thus the original of Genesis 2:21-22 meant, “And the LORD God caused a deep sleep to fall on Adam, and he slept; and he had taken one of his to make live (i.e., half a cell with its set of chromosomes), and closed up the flesh (i.e., cell wall) in its place. Then the to make live (i.e.,

that half of the cell with its set of chromosomes) which the LORD God had taken from Adam He made into a woman, and He brought her to him.”

Genesis 2:18 says that after Yahweh Elohim told Adam not to partake of the forbidden fruit, He then prepared a helper suitable for him. This implies that Adam did not know Eve and that they thus grew up separately even though they were twins. This is also implied in verse 22, which says that God brought Eve to Adam—when he was sleeping—and after awakening he fell in love with her and they were eventually married. They were then naked (had sex) and were not ashamed (Genesis 2:25).

Before Adam and Eve were married, they began to be initiated into the Sumerian mysteries, as they had been reared to be servants to the gods. Before Adam married Eve, he was placed in the temple garden in Eridu as its gardener (Genesis 2:15). Indeed, ancient accounts confirm that there was a lush garden in ancient Eridu that was part of that city’s temple complex.^{41 42}

This location for the garden is confirmed by the following Babylonian inscription, “Near Eridu was a garden, in which was a mysterious Sacred Tree, a Tree of Life, planted by the gods, whose roots were deep, while its branches reached to heaven, protected by guardian spirits [two statues of cherubim], and no man enters” (Brackets mine).⁴³ This tree of life, although unable to confer literal immortality, was certainly a literal tree with aspects that symbolized immortality, just as the “flaming sword” mentioned in Genesis 3:24 was most likely a literal wavy sword, which was used in ritual. The cherubim and the flaming sword represent the power of God that keeps people from prematurely partaking of the Tree of Life. The truth is that a person must repent, study, and work hard to prepare to partake of it.

There was also another symbolic tree in the garden—the tree of the knowledge of good and evil. It was probably a tree that had a drug in its fruit that made a person high. Its fruit was forbidden because it caused spiritual death, which means that it clouded a person’s judgment. Thus God said that if Adam ate of it he would surely die. The good knowledge it gave was bliss; the bad knowledge it gave was lust (which tempts one to sin).

As touched upon, when Adam and Eve were old enough, they were initiated into the temple mysteries, passing through rites in which they partook of the “forbidden fruit,” were given sacred garments, and were cast out of the garden (which symbolized becoming “mortal”). Later, they also took part in other temple rites, known as the “endowment” and temple marriage. In fact, when they were first together in the garden, they were probably unable to have children. This may have been because they were too young, or it may have been because they were forbidden to.

While Adam and Eve were servants in the garden, a particular priest called “the serpent” instructed them to get naked, after which he told them to eat of the forbidden fruit, which was upon the “tree of the knowledge of good and evil.” This Eve did and then Adam. They then heard the temple’s high priest walking in the garden. Genesis 3 probably originally called him “the divine one.” This title was then mistranslated as “Yahweh Elohim,” when the account was translated from Akkadian into Hebrew.

At this point, “the eyes of them both were opened, and they knew that they [should not be] naked” (Web Brackets mine). After the high priest called them unto him and saw that they had quickly sewed fig leaves together to cover themselves, he asked them: “Who told you that you [should get] naked? Have you eaten from the tree [of the knowledge of good and evil]?” (NKJV Brackets mine).⁴⁴ Eve then said that “the serpent” had told them to do so, at which point the high priest cursed “the serpent” and then cast Adam and Eve out of the garden. This, perhaps unbeknownst to Adam and Eve, was all part of a temple initiation with symbolic meanings,

which were later explained to them. The account in this paragraph and the previous one is found in Genesis 3.

Historical Date for Adam

Is there any non-biblical evidence that these things happened? Indeed, there is: For instance, an ancient third millennium B.C. Sumerian cylinder seal depicts a man and a woman seated on either side of a tree with their arms stretched out reaching for its fruit. There is also a snake behind the woman, and it appears to be speaking to her. Further support for this biblical story is also found on another third millennium B.C. Sumerian cylinder seal, which depicts a serpent behind a naked man and woman who are walking in a downtrodden manner. Could this be a depiction of Adam and Eve being expelled from the garden?⁴⁵

You may be surprised to learn that archaeology tells us even more about Adam. For instance, an Egyptian inscription written around 2400 B.C. (standard chronology) mentions someone named A-t-m or A-d-m, the first Egyptian man/god, who existed long ago.⁴⁶ Like Adam, he even had a son named Seth.

Then there is the Akkadian legend of Adapa, which is similar in many ways to the account given in Genesis 3.⁴⁷ There is also the fact that Adapa was anointed high priest of the temple in Eridu.⁴⁸ This was in southern Mesopotamia, and the next section shows that the Bible places the high priest Adam and the Garden of Eden in southern Mesopotamia, as well. Thus this is more evidence that Adam is Adapa. The Institute for Biblical and Scientific Studies states that Adapa was a sage, or prophet, who served under the first Sumerian king (Alulim) at Eridu. That Adapa was a prophet of God is also confirmed by ancient accounts that describe him as blameless and obedient to God's laws.⁴⁹

Furthermore, the Sumerian King List states that "kingship was lowered from heaven [at] Eridu." Eridu, the oldest settlement in southern Mesopotamia, was located near the Euphrates River, which had canals dug from it to water the city and the garden. The village of Eridu was settled around 4800 B.C.⁵⁰ It became a city with a grand temple around 4000 B.C.⁵¹ It was then large enough for a king to rule over it. This supports the restored Sumerian King List and the biblical chronology since they both place the first Sumerian king, Alulim, at about 4000 B.C.

The genealogy from Adam through his son Cain lists eight generations before the flood. Three sons are then listed in the eighth generation. They founded certain trades (Genesis 4:18-22). The archaeological record dates the founding of these trades to between about 3200 and 2900 B.C.^{52 53} Three of the eight generations listed are sons, not distant descendants. Thus if the five gaps in this genealogy averaged about 156 years each, like the gaps in the Genesis 5 genealogy, and ninety years for the three generations left are then added, the three descendants of Cain who founded the trades in question were born about 870 years after Adam in about 3130 B.C. This was about 220 years before the flood. It is also when archaeology tells us these trades were founded. Thus the 4011 B.C. date for Adam's birth is confirmed by counting back from the archaeological date when the trades mentioned in Genesis 4:18-22 were founded.

Another confirmation that Adam lived in the early fourth millennium B.C. is the fact that his era, the Adamic cycle, lasted 6,000 lunar years, ending in A.D. 1844. The average lunar year is 354.36 days (twelve lunar months). Multiply 354.36 days by 6,000 and convert it into solar years (365.242 days each), and you will arrive at 5,821 solar years for the length of the Adamic cycle. This period began on the Spring Equinox in 3978 B.C., the year Adam began his ministry, and ended on the Spring Equinox in 1844. (To arrive at this date, one year must be added because of the B.C. to A.D. transition.) The prophet of God who taught that there was a 6,000-year Adamic

cycle and that it ended in 1844 will be introduced in Chapter 7 and authenticated in Chapters 8 and 9.

Biblical Proof that the Garden of Eden was in Southern Mesopotamia

After studying the reasonable theories about the location of the Garden of Eden, I finally reached a clear-cut conclusion—Eden was in southern Mesopotamia.⁵⁴ Historical evidence for this claim has been given. Here is the biblical evidence:

The first clue the Bible gives on the location of the Garden of Eden is in Genesis 2:8, which states, “And the LORD God planted a garden eastward in Eden . . .” (KJV). As you can see, this is a clear reference to southern Mesopotamia. For, from Moses’ perspective as he compiled and edited Genesis, sometime between the Exodus and his death in Moab, Sumer would have been to the east.

Indeed, the ancient Sumerians called the highly fertile land at the south of the Mesopotamian Plain *Edin*. This is solid evidence that the Garden of Eden was located therein.⁵⁵ An English translation for *edin* is “plain,” “prairie,” or “desert.”⁵⁶ Thus the British archaeologist David Rohl’s claim that the biblical Eden was in eastern Turkey and western Iran, where the forefathers of the Sumerians came from, does not fit this word well because it is mountainous there. Even still, it appears that the forefathers of the Sumerians named areas in Sumer after similar areas in their homeland. Also, as touched upon, the ancient Sumerian myths that were similar to the Genesis account were set in southern Mesopotamia.

Furthermore, the ASV translation of Genesis 2:10 states that, “And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.” As you will see, this river is the Euphrates, for it flowed through southern Mesopotamia, and in light of the many ancient canals in the area, a canal could have easily come from the Euphrates to water the garden.⁵⁷

But the Euphrates did not flow out of Eden to water the garden. A canal branched off from the Euphrates at a point within Eden to water the garden. This problem though is resolved by the New American Bible Revised Edition. It supports translating the first part of Genesis 2:10 as, “And a river rose in Eden to water the garden . . .” The canal that watered the garden was thus fed more by the Euphrates when the river rose higher.

Still, there is a problem. Most translations of Genesis 2:10 state that this river watered the garden and then “parted” into four branches. Nevertheless, the Hebrew word translated “parted” here is *parad*, which can also mean “dispersed.” Also, the Hebrew word translated “heads” here is *rosh*, which can also mean “beginnings.”⁵⁸ When these two Hebrew words are translated correctly in this verse, a literal translation based on the NABRE and the IBV is: “A river rose in Eden to water the garden. Beyond there [it] was dispersed and became into four beginnings.” This meant: “A river rose in Eden to water the garden. Beyond there are dispersed and became into each other the beginnings of four branches.”

The river that was formed by the combined waters of the Euphrates, Tigris, Gihon, and Pishon was like the lower part of the trunk of a tree (this river flowed into the Persian Gulf) with these four rivers as the branches of this tree. The beginning of each branch is where it comes out of the trunk. The end of each branch is where the tributaries have flowed together to form each river. The first branch was the Pishon. The second branch was the Gihon (today it is called the Karun). The third branch was the Tigris. And the fourth branch was the Euphrates. This is

counting from the base of the tree and moving upwards. Some scholars claim that the Karkheh River was the second branch. But it merged with the Tigris at this time not with the combined waters of the Euphrates and Tigris.

Genesis 2:11-14 states in some detail where the four rivers that flowed through Eden were located. These verses state in the past tense that: “The name of the first river was the Pishon; it was the one going through the entire land of Havilah, where there was gold. (The gold of that land was good; aromatic resin and onyx were also there.) The name of the second river was the Gihon; it was the one going through the entire land of Cush. The name of the third river was the Tigris; it was the one going along the east side of Ashur [the chief city of ancient Assyria during the time of Moses⁵⁹]. And the fourth river was the Euphrates” (IBV and NIV Brackets mine). The Euphrates and Tigris are easy to identify since they are on modern maps and still have the same names. But the Pishon and Gihon are more difficult to locate.

The Bible thus states that the Pishon River flowed through the land of Havilah. The Bible tells us where this land was located. Genesis 25:18 states, “[The Ishmaelites] settled from Havilah to Shur which is east of Egypt as one goes toward Assyria” (NASB). Exodus 15:22 then states: “Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water” (NASB). Thus this puts Shur around the head of the Red Sea and places Havilah to its east. Furthermore, 1 Samuel 15:7 states, “So Saul defeated the Amalekites, from Havilah as you go to Shur, which is east of Egypt” (NASB). These verses thus show that Havilah was part of Saudi Arabia to the east of Shur.⁶⁰

Now, two people in the Table of Nations, in Genesis 10 and 11, are named Havilah. The first is Cush’s son (Genesis 10:7) and the second is Joktan’s son (Genesis 10:29). The sons of Havilah son of Joktan settled and multiplied within Saudi Arabia and Yemen. Thus he must be a forefather to the people of Arabia and the land of Havilah must be therein. Although today there is no river in Arabia that fits the description of the Pishon, satellite images have recently disclosed an ancient riverbed (now underground) along the Wadi al Batin, which once flowed to southern Mesopotamia during the time of Adam, and even later (till about 2000 B.C.). Although today the dry riverbed enters the Persian Gulf without connecting to the Euphrates/Tigris river system, in ancient times it did connect into it just as the Bible describes.

The Bible also states that the land of Havilah had gold, and that its gold was good. In Saudi Arabia at Mahd adh Dhahab, which means “cradle of gold,” there was one of the most productive gold mines in ancient times, and its size had no equal. Genesis 2:12 then mentions “aromatic resin” (bdellium) and “onyx.” The only places bdellium grew in ancient times were southern Arabia and northern Somaliland. The land of Havilah thus must have been in Arabia. Also, onyx was found there, near the dry riverbed through which the ancient Pishon once flowed. The only place that had all three of these items (gold, bdellium, and onyx) at the time of Adam and on up until the time of Moses was Arabia. This shows that the land of Havilah was in Saudi Arabia.

The Bible also states that the fourth river in question, the Gihon, flowed through the land of Cush. *Cush*, rendered *Kush* in Hebrew, is sometimes mistakenly translated as Ethiopia. According to the *Anchor Bible Commentary*, *Cush* was actually the land of the Kassites. (Notice that “Kassite” is very similar to “Cushite.”) Their territory was to the east of Mesopotamia during the Old Babylonian Period, which was from 1800 to 1400 B.C. on the revised chronology. Thus the area was called *Cush* when Moses compiled and edited Genesis. Indeed, the Karun River winds through that area; thus, it matches the biblical description of the Gihon.⁶¹

Genesis 4:12 states that God cursed Adam’s son Cain to “be a restless wanderer on the earth”

(NIV). After that, Cain fled from Eden and went east into the land of Nod (Genesis 4:16). The land of Nod means the “land of Nomads” or the “land of wandering.” Thus this supports a southern Mesopotamian location for Eden because a land fitting that description is found to its east.⁶²

The Bible also says that Cain built a city and named it after his son Enoch (Genesis 4:16-17). This must be the ancient southern Mesopotamian city of Uruk, because the Sumerians called it Unuk, and it was built at the time of Cain (in the early fourth millennium B.C.). Because Adam probably lived near Cain, Adam probably lived near this city. This confirms that southern Mesopotamia is, indeed, Eden.⁶³

Conclusion

The Bible supports the idea that the first human came into existence around 200,000 years ago. Adam was the first “man” only in the sense of being the first “civilized human.” The Bible uses two different Hebrew words to distinguish between Adamites and non-Adamites. Adam and Eve were twins, and she came from the side of his egg, not from one of his ribs. It was shown how “that which is life” was mistranslated as “potters clay” and how “to make live” was mistranslated as “rib.” The story of how Adam and Eve partook of the forbidden fruit in the Garden of Eden is an account of a Sumerian temple ritual with two symbolic trees, nudity, a priest called the serpent, and the high priest as “the divine one,” which was mistranslated as “Yahweh Elohim.”

The Bible places the garden in southern Mesopotamia. Historical evidence is more specific and places it in the Sumerian city of Eridu, which became a city around 4000 B.C. The restored biblical chronology was documented, and remarkably it gives the same date for Adam, Enoch, and the flood that the Sumerian King List does. There is also a prophet who taught that Adam began his ministry in 3978 B.C. Archaeology tells us that the city of Unuk (Enoch/Uruk) was founded in the early fourth millennium B.C. It must be the city of Enoch since it has the same name, was founded at the same time, and was located in southern Mesopotamia.

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⁴ Richard James Fischer, *Historical Genesis: From Adam to Abraham* (Lanham: University Press of America, 2008), 54-57.

⁵ William H. Stiebing, Jr., *Ancient Near Eastern History and Culture* (New York: Addison Wesley Longman, Inc., 2003), 105 (including the footnote).

⁶ *Ibid.*, 29-36

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- ²⁸ Ibid., 111-119, 124
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- ³⁴ Stiebing, Jr., *Ancient Near Eastern History and Culture*, 46, 49-50
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- ³⁷ Arthur George and Elena George, *The Mythology of Eden* (Lanham: Hamilton Books, 2014), 218.
- ³⁸ Gardner, *Genesis of the Grail Kings*, 104, 148
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- ⁴⁸ Gardner, *Genesis of the Grail Kings*, 103-104, 118-121, 148
- ⁴⁹ Dick Fischer, "In Search of the Historical Adam: Part 2," *Perspectives on Science and Christian Faith*, vol. 46, no. 1, March 1994, pp. 47-57.
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⁵² Fischer, "In Search of the Historical Adam: Part 1," 241-251

⁵³ Carol A. Hill, "A Time and a Place for Noah," *Perspectives on Science and Christian Faith*, vol. 53, no. 1, March 2001, pp. 24-40.

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⁵⁹ Stiebing, Jr., *Ancient Near Eastern History and Culture*, 69

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⁶³ Rohl, *Legend: The Genesis of Civilisation*, 443