

## Chapter 5

### Solving Noah's Flood: Was It Global?

#### The Cause of Noah's Flood

The biblical flood was caused in part by water from the rapid melting of ice and snow in the highlands to the north and east of the Mesopotamian Plain. This water then flowed into the Euphrates and Tigris rivers and caused flooding that lasted for many months. This was after a volcanic eruption or a comet impact into the ocean had caused global cooling for about one year. This caused ice and snow to build up in the highlands just mentioned. This eruption or comet impact was in the spring of 2911 B.C. After it caused global cooling, the temperatures in the Middle East became warm in the highlands to the north and east of the Mesopotamian Plain. This began to melt the ice and snow there in the spring of 2910 B.C.<sup>1</sup>

The waters in the Arabian Sea burst forth at the beginning of the flood in mighty turbulence due to a cyclone. These occur there usually in May and June and October and November.<sup>2</sup> The forty days and forty nights of rain that began on the first day of the flood also helped to cause and prolong it. This rain was caused first by the cyclone and then by a rare monsoon. The Mesopotamian flood season began in late spring or early summer. The Bible states that the flood began in June. Thus it is plausible that the flood began in that month.

The southwest Indian Ocean monsoon season begins in mid-May and lasts until late September. After the forty days and forty nights of rain, this monsoon probably caused intermittent rainfall from late July to late September that contributed to the flood.<sup>3</sup> During this time, the spring to early summer rainy season in Armenia also contributed to the flood. The southwest Indian Ocean monsoon season was followed by the other rainy season in Armenia and by the other cyclone season in the Arabian Sea in October and November. This rain that fell in Armenia and the rain caused by this cyclone also contributed to the flood. The flood thus began to decrease in November. The causes of the flood are documented in more detail later in this chapter.

#### The Extent of the Flood

One reason many Christians believe the biblical flood was worldwide is because the Hebrew words used to describe its extent are *adamah* and *eretz*, which most Bible versions translate as "earth" in Genesis 6 to 8. However, this chapter shows that the English word "land" (or something similar) is how they should be translated in those three chapters. As Psalm 104:2, 5-9 shows, the flood covered the whole land in question, not the whole earth:

Covering Thyself with light as with a cloak, Stretching out heaven like a tent curtain. . . . He established the earth upon its foundations, So that it will not totter forever and ever [the moon was created to stabilize the axis of the earth]. Thou didst cover it with the deep as with a garment; the waters were standing above the [hills]. At Thy rebuke they fled; at the sound of Thy thunder they hurried away. The mountains rose; the valleys sunk down To the place which Thou didst

establish for them. Thou didst set a boundary that they may not pass over; that they may not return to cover the earth. (NASB Brackets mine)

These verses refer to the first three creation days. The days of creation were explained in Chapter 3. The moon was created on the first creation day from the orbiting debris created by the impact into the earth of an object about the size of Mars. The orbit of the moon then caused the axis of the earth to stabilize. The earth then on day two became completely covered with water. Because the Hebrew word *har* can mean “mountains” or “hills,” verse six says that these waters on day two stood above the hills (see the brackets above). The mountains then rose and the valleys sank and the first continent appeared on the third creation day. These verses thus refer to a time period before about 1 billion years before the date for Noah’s flood. But the most significant verse is the final one. It says that God would never again flood the whole earth. Thus these verses show that Noah’s flood could not have covered all land.<sup>4</sup>

The fact that the Bible mentions people who survived the flood even though they did not board the ark also confirms this. For instance, the Bible says that the descendants of Shem, Ham, and Japheth settled among the gentiles. The word *gentiles* means “foreign nations.” This refers here to non-Sumerians. Genesis 10:5, 20, and 31 states:

From these [the sons of Japheth] spread themselves over the sea coasts of the countries of the nations, each with their language amongst the gentile tribes. . . . These were the sons of Ham, in their tribes and languages, in the regions of the [gentiles]. . . . These are the sons of Shem, by their tribes and by their languages, in their countries among the [gentiles]. (HBME Brackets mine)

But there is yet more evidence that people survived the flood who were not on the ark. For instance, Genesis 6:4 states that the Nephilim (the “sons of Anak”) were on the earth right before the flood, while Numbers 13:33 says that after the flood there were Nephilim still living. Thus, unless Nephilim were on the ark, there must have been flood survivors who did not enter therein. Yet we know they did not board the ark, because Genesis 6:18 and 1 Peter 3:20 state that only eight people entered it—Noah, his wife, their three sons, and their son’s wives.

Still, some reject the local flood theory because Genesis 7:19-20 has been mistranslated: “And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered” (ASV). However, the Hebrew word translated “mountains” here is *har*, which can also mean “hills” or even “city mounds.”

Based on an NIV footnote, these verses may be translated: “And the waters prevailed exceedingly upon the land; and all the high hills that were under the whole heaven were covered. Twenty-three feet upward did the waters prevail; and the city mounds were covered.” Because the depth of water varied according to location, these twenty-three feet must refer to the depth above flood stage.<sup>5</sup> At this depth, due to the flatness of the Mesopotamian Plain, it is estimated that the waters would have covered an area in southern Mesopotamia up to 100 miles from east to west and up to 150 miles from north to south.

Noah could not have seen one hundred foot high hills if they were more than fifteen miles away. Also, Noah could not have seen hills between 500 and 1,000 feet high if they were more than twenty-eight to thirty-eight miles away, respectively.<sup>6</sup> From Noah’s perspective in southern Mesopotamia, he would have seen only water in every direction (“all the high hills that were

under the whole heaven were covered”).

Furthermore, Genesis 8:5 says: “And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the [hills] were seen” (KJV Brackets mine). Later, this chapter explains how these flood waters could have remained in an area of southern Mesopotamia for over ten months covering an area with a radius extending at least thirty-eight miles in every direction.

Most translations of Genesis 6:13 though state that all mankind except Noah and his family died during the flood. This verse though when the Hebrew word *eretz* is translated correctly says, “. . . the end of all flesh has come before me; for the [land] is filled with violence . . .” (NASB Brackets mine). Genesis 41:57 explains the meaning of “the end of all flesh.” It says that “all countries” came to buy grain 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 flesh” here only refers to life within the land of Sumer. This is confirmed by Genesis 7:21, which should be translated, “And all flesh died that moved upon the [land], both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the [land], and every man” (KJV Brackets mine).

It is claimed that marine life deposits found on inland mountains supports the idea that the flood was global. But plate tectonics alone accounts for these deposits. The truth is that over hundreds of millions of years what was once under the ocean has moved out of the water and has crumpled into mountains. This is actually well-established science.<sup>7</sup>

### **Where did the ark come to rest?**

Tradition suggests the ark came to rest on Mount Ararat in eastern Turkey. Yet this tradition did not appear until after the tenth century A.D. In fact, this mountain is called Aghri Dagh, not Mount Ararat.<sup>8</sup> Besides, despite the common misconception, the Bible does not say the ark came to rest upon Mount Ararat. Instead, it says that it came to rest upon the “mountains [or hills] of Ararat” (Genesis 8:4), while the early ancient non-biblical accounts (from 300 B.C. onwards) say that it came to rest upon the mountains of Kurdistan. These are two different names for the same mountain range.<sup>9</sup> These accounts though are a distortion of the original account.

The *Epic of Gilgamesh* and some other ancient accounts suggest that Ziusudra, king of Shuruppak, had a barge that he built, and that, during a seven day flood, this barge came to rest upon “Mount Nisir.” But the original Sumerian read, “a hill in Nisir country,” which was probably in southern Mesopotamia.<sup>10</sup> This agrees with the meaning of the word *ararat*, which is “highlands”<sup>11</sup> or “high place.”<sup>12</sup> It becomes clear, then, that the original Sumerian account of Genesis 8:4, which was eventually translated into Hebrew, may have read, “the ark came to rest on the hills of the highlands.” This is even confirmed by the Koran, which states, “the Ark came to land on *al-Judi* [Arabic: “the high place or hill”]” (Surah 11:44 Brackets mine).<sup>13</sup> So, based on the authority of scripture and on the fact that the flood could not have extended to the foothills of Ararat, the traditional accounts that say the ark came to rest in the mountains of Ararat, or Kurdistan, must be rejected.

But there are more reasons to reject the traditional accounts: According to some ancient accounts, Noah’s sons traveled to Mount Judi right after the flood, which is in the mountains of Ararat, or Kurdistan, a journey that probably lasted almost a year. It was also claimed that they then traveled to Sippar where they told the story of the flood and of their ascent and descent of Mount Judi. In time, perhaps an oral tradition taught that Noah’s ark came to rest upon Mount

Judi. Perhaps it also taught that Noah's sons exited the barge, descended the mountain, traveled to Sippar, and then told their story.<sup>14</sup>

Again, the traditional accounts may have arisen because Noah's ark came to rest upon the *har ararat* or "hills of the highlands," which led to the idea that it came to rest in the "mountains of Ararat." Perhaps a similar misunderstanding arose, as well, because the Koran says the ark came to rest on "al-Judi." This is because the word *judi*, "high place," was part of the name Mount Judi, one of the mountains of Ararat, or Kurdistan.

### **The Size of Noah's Ark**

Genesis 6:15 says that the ark was "three hundred cubits" by "fifty cubits" by "thirty cubits." This means the ark would have been about 450 feet long. However, this is probably an impossible length for an ancient wooden ship—although the ark was partly made of reeds. The truth is that the ark was probably 300 hand spans by fifty hand spans by thirty hand spans. Thus either the original account did not give the unit of measurement (just as we say "two by four"), and thus a later scribe inserted "cubit" into the ancient account, or the unit was given as a pictograph, which was later mistranslated as "cubit." Indeed, Chapter 10 shows that there are errors in the Bible. For instance, it shows that 5 percent of the Old Testament is still questioned. Because a hand span is eight to nine inches, the ark was probably about 200 feet long. This perhaps included narrow ends that extended out fifty feet combined. This length for the ark is much more feasible.<sup>15</sup>

Also, since some global flood proponents have realized that a 450 foot long ark is too small to hold a pair of every land species, they have decided it must have been a pair of every genus, family, or order instead. However, this is still not possible, because it would have required impossibly fast evolution to get from such a diversity of animal life after the flood to the diversity of animal life today. If such fast evolution could happen, scientists would have witnessed thousands of animal species developing from others within just the last 150 years. But not one instance of such rapid evolution has been proven.<sup>16</sup>

### **Doesn't the Bible say that Noah brought animals from every species into the ark?**

As stated, the Hebrew words translated "earth" in the Genesis flood account can also mean "land." The Hebrew of Genesis 6:19-20 and 7:14 thus implies that Noah brought all kinds of mammals and birds from the land into the ark.<sup>17</sup> These three verses do not give the extent of the location. It is implied by the context. This is also true of Genesis 41:57, which states that "all countries came to Joseph in Egypt to buy grain" (NKJV). This clearly does not refer to all countries on the planet. The meaning is "all countries [in the region]." The word "region" is implied in the text. This is also true of Ezra 4:20. Genesis 6:19-20 and 7:14 thus imply that Noah took all kinds of mammals and birds from the land of Sumer into the ark.

### **The Sumerian King List and the Year of the Flood**

The Sumerian King List states that Enmerkar was the second king of Uruk after the flood. As will be explained, solid archaeological evidence places him in the Early Dynastic I Period around 2800 B.C. The only way to date Enmerkar to the Early Dynastic I Period is to accept that kings are omitted from the ancient Uruk I king list, although the list seems to give the correct number

of years for each gap, as with the kings before the flood. This suggests that some of the numbers were the length of a dynasty in Saros cycles. This is supported by the fact that the sign for Saros and the sign for year are similar.

Unfortunately, the Sumerian King List gives most of the kings from the flood to Sargon of Akkad unrealistically long reign lengths. This was because scribes mistranslated the Sumerian number systems that were used. Appendix B shows that the restored Sumerian King List dates the flood to 2910 B.C. This year is confirmed by using an average reign length to count back to the flood from the beginning of Sargon's reign, whose years of reign are well-established.

According to the Sumerian King List, there were thirty-four kings of Kish between the flood and the beginning of Sargon's reign. This would thus require about a 23.3 year average reign length to stretch back to 2910 B.C. A reign between eighteen and twenty-five years is possible. An average reign below eighteen or above twenty-five though is very unlikely for a list of more than thirty consecutive kings.<sup>18</sup> The Sumerian King List thus supports the biblical and geological date of 2910 B.C. for the flood. The geological evidence is presented next.

### **Geological Evidence for the Flood**

The flood was caused by the rapid melting of ice and snow in the highlands to the north and east of the Mesopotamian Plain and by the rain mostly from the cyclones and monsoon already mentioned and from the two rainy seasons in Armenia. This was after a volcanic eruption or comet impact in 2911 B.C. had caused ice and snow to build up in those highlands. This was then followed by warm and then hot temperatures in the Middle East one year later. There is an acid layer in a Greenland ice-core and a widespread narrow tree ring event both dated to 2911 B.C. This confirms that in that year there was an eruption or comet impact.<sup>19</sup> The flood deposits from the worst Mesopotamian flood in recorded history are radiocarbon dated to about 2900 B.C. It is amazing that this agrees with the biblical and the Sumerian King List date for the flood. This proves that the flood did happen.

Researchers have discovered extremely thick flood deposits in Mesopotamia. That is where many scholars believe Noah's flood occurred. These layers were found at Nineveh, Ur, Shuruppak, Kish, Uruk, and Lagash, although the deposit at Lagash may have been manmade. However, the layer at Nineveh dates to about 4300 B.C. and the layer at Ur dates to about 3700 B.C., so they are too old to have been caused by the 2910 B.C. flood.

The thick deposits at Shuruppak, Kish, Uruk, and possibly Lagash were caused by the worst ancient Mesopotamian flood since the birth of civilization. These deposits are between about two to five feet thick. This means that the water was on the land for a very long period. Again, they are radiocarbon dated to about 2900 B.C. This date makes sense because it places the flood after the time when writing had become well developed, whereas, for instance, the thick flood deposit at Ur dates to the end of the Ubaid Period, which was long before writing was developed, and thus far too early for the story to have been recorded by eyewitnesses. Amazingly, the flood deposit at Shuruppak confirms the ancient accounts of king Ziusudra, which say that the city of Shuruppak was inundated by the flood.<sup>20 21</sup>

Mega-tsunami deposits on the west coast of Australia are radiocarbon dated to about 2900 B.C. This is evidence that there was a comet impact into the Indian Ocean around that time.<sup>22</sup> There are certainly tektites (and other materials associated with comet impacts) near a large impact crater in the Indian Ocean. There are even chevron dunes in southern Madagascar that show that a massive tsunami came from the direction of this crater between about 5000 and 2000 B.C.<sup>23</sup>

The evidence suggests that a 1.5 km comet hit the Indian Ocean in 2911 B.C. The dust from this impact would have caused global cooling for about one year. This would have then caused a buildup of ice and snow in the highlands to the north and east of the Mesopotamian Plain. The return to warm weather in the spring would have caused this ice and snow to begin melting, after the dust from the impact had settled out of the atmosphere. The impact also would have vaporized massive amounts of water into the atmosphere. This could have then caused extreme rainfall one year later on the Mesopotamian Plain and on the highlands to the north and east.

The water from the melting ice and snow and from the rain then flowed into the Euphrates and Tigris rivers and then caused massive flooding. The water vapor and CO<sub>2</sub> that was put into the atmosphere by the impact may have then caused global warming from June to November of 2910 B.C. This would have then accelerated the melting of the ice and snow in the highlands to the north and east of the Mesopotamian Plain.<sup>24</sup> The temperatures in Armenia, the source of the Euphrates and Tigris, become cold enough in November to greatly reduce or stop the melting of the glaciers there until the next spring. The flood thus began to recede in late November when the weather cooled and the rain ended. This was about 150 days after the beginning of the flood. But the flood waters did not dry up until about a year after the flood had begun (Genesis 8:14).

How though were the flood waters on the land for 309 days, as Genesis 8:13 says they were? Well, the first reason is because of the flatness of the Mesopotamian Plain, which would have caused the flood waters to flow towards the Persian Gulf quite slowly.<sup>25</sup> Secondly, once the waters rose twenty-three feet above flood stage in the area of southern Mesopotamia they were replenished during the summer by the melting ice and snow and by more rain. Thus it took 309 days to completely drain into the Persian Gulf.

The *Epic of Gilgamesh* gives more evidence that a cyclone helped to cause the flood. In this epic, Utnapishtim (Ziusudra in the Sumerian King List and Noah in the Bible) gives an eyewitness account of what happened: For instance, he states that first he heard a loud roaring noise, after which he saw black clouds, and a strong wind blew from the south.<sup>26</sup> These unusual phenomena could have been caused by a cyclone in the Arabian Sea.

The flood though may have covered cities other than Shuruppak, Kish, Uruk, and Lagash. This is because the absence of flood deposits at certain sites does not necessarily mean a given flood did not cover those areas. This is because hydrologists are well aware that floods can erode certain locations and lay down thick deposits in others. And so, although flood deposits dated to about 2900 B.C. have not been found at certain central and southern Mesopotamian cities, the flood could have still extended throughout those areas. So, to find more flood deposits from the biblical flood, more sites need to be excavated. This will show the true extent of the flooding that occurred around 2900 B.C. Also, more precise radiocarbon dates of the flood deposits will be needed to convince the skeptics that the biblical flood happened in 2910 B.C.<sup>27</sup>

As mentioned, the Indian Ocean cyclone and monsoon caused extreme rainfall. The water from this and from the melting ice and snow then accumulated into the Euphrates and Tigris rivers and caused their banks to overflow in southern Mesopotamia. Then, the ark was carried in the direction of the prevailing winds.<sup>28</sup> Again, the spot where the ark was in southern Mesopotamia would have been flooded for at least about thirty-eight miles in every direction with fresh water from the Euphrates and Tigris rivers.

As explained, from Noah's perspective in this flooded area, he would have seen only water in every direction. But in the seventh month the ark came to rest on the highest hills within this area (Genesis 8:4). The tops of the surrounding hills then became visible on the first day of the tenth month (Genesis 8:5).<sup>29</sup>

Scientists who are unaware of these scientific evidences though claim that the flood in about

2900 B.C. simply helped to create the myth of the flood. They are not aware that the restored biblical chronology and the restored Sumerian King List both date the flood to 2910 B.C. and that the Bible states the flood was local to the Mesopotamian Plain. Thus, because the new scientific evidence outlined in this chapter confirms the biblical and Sumerian King List flood date documented in the previous chapter and in Appendix B, it is certain that the biblical flood did happen.

### **Narmer and the Year of the Flood**

This section documents that Enmerkar was the first pharaoh, Narmer, who lived around 2800 B.C. This is based in part on the similarities between their names. He was also called Nimrod. Ancient accounts state that Nimrod was the father of the second pharaoh. As mentioned, the Sumerian King List states that Enmerkar was the second king of Uruk after the flood. These facts date the flood to about 2900 B.C. in agreement with the geologic date, the biblical date, and the Sumerian King List. Enmerkar was the grandson of Cush and thus the great-great-grandson of Noah. Noah had a son named Ham. Ham and Enmerkar are connected to Egypt.

The Bible says the Tower of Babel was built after the flood. Historical sources state that it was built by a southern Mesopotamian king of Uruk named Nimrod. However, what most people do not realize is that there were two Nimrods: The first was a king of Uruk named Enmerkar, whom the Babylonians called Nimru-rod. The second was a much later king of Uruk named Lugalzagesi, whom the Akkadians called Namaru. He was the biblical Nimrod. So, because they had similar names and had both ruled Uruk, traditions suggest there was only one Nimrod. This section and the next thus document that Enmerkar was the first Nimrod and that Lugalzagesi was the second Nimrod.

The sixth century A.D. *Book of Adam and Eve* states that Nimrod was a contemporary of Misr, the first king of Egypt.<sup>30</sup> (Misr was the first king of southern Egypt, after which he conquered part of northern Egypt towards the end of his life.)<sup>31</sup> Misr was also called Har Sarek (the Scorpion King). He was the first king of a short-lived dynasty.<sup>32</sup> According to standard radiocarbon dating, he ruled around 3200 B.C., but according to revised radiocarbon dating he ruled around 2860 B.C. After Misr's dynasty ended, his grandnephew Enmerkar finished the conquest of northern Egypt. He was the first pharaoh.

Misr, although not a pharaoh, was the first Egyptian king. He was also a grandson of Noah. Asar was a Sumerian god. Misr means "the follower of Asar." Because Asar was associated with scorpions, Misr was called the Scorpion King in honor of this god.<sup>33 34</sup> The Hebrew name for Egypt is Mizraim, which means "the followers of Asar." Egypt is named after Misr because he helped to establish it. It became a nation in about 2780 B.C. Asar is the name of the son of the Sumerian god Enki. The Sumerians introduced this god to southern Egypt when they first settled there. The name Asar is the Egyptian form of the Greek name Osiris. Thus this son of Enki was known to the Egyptians and to the Sumerians by the same name.<sup>35</sup>

Furthermore, the *Targum-Jonathan*, written around A.D. 300 or earlier, says that Nimrod was the father of an unnamed pharaoh.<sup>36</sup> The first pharaoh, Emmerkar/Narmer, began to rule Egypt when it was united. He was later called Nimrod. He thus had a son named Aha, who became the second pharaoh. Radiocarbon dates show that he began to rule about ninety years after the Scorpion King. It turns out that Narmer and Aha were descendants of Noah's son Ham. But the incomplete genealogy of Ham in Genesis 10 does not list those names.

So, Enmerkar was Narmer, the first king to unify Egypt. Having ruled Uruk for a number of years, he traveled to southern Egypt around 2795 B.C. He then began to rule most of Egypt at the end of Misr's dynasty. His army then helped Aha conquer the rest of northern Egypt in about 2780 B.C. The Sumerians were able to win because of their more advanced military technology. Enmerkar then died that year and was buried at Abydos.

The following chronology confirms that Enmerkar died in about 2780 B.C. Noah died twenty-nine years after the flood (Genesis 9:28). Ham ruled for about twenty-five years after Noah died. The next two kings were Ham's son Cush and then Cush's grandson Enmerkar. The Sumerian King List gives 325 years for Cush and 420 years for Enmerkar. These are actually lunar months. This means that Cush ruled Uruk for twenty-seven years before going to Egypt, and Enmerkar ruled Uruk for thirty-four years before going to Egypt. This means that Enmerkar came to Egypt in about 2795 B.C. He then ruled for about fifteen more years.

The idea that Enmerkar helped conquer northern Egypt around 2780 B.C. is confirmed by using the Turin King List to count back to the time of Aha from the astronomical date of 1692 B.C. for Senuseret III's seventh year of rule. This requires a 21.3 year average reign length for the pharaohs of this period. Radiocarbon dates do suggest that Aha came to power around 3125 B.C. But this is due to old carbon, which makes calibrated radiocarbon dates of Egyptian samples from about 2780 B.C. about 347 years too old. This, and the dating of Senuseret III and Aha, is addressed further in Chapter 6.<sup>37</sup>

Next, linguistic evidence that the name Narmer is the Egyptian form of the name Enmer is explained. (Enmer is the shortened form of the name Enmerkar.) First off, in Sumerian, Enmer would have been written without vowels simply as *nmr*—a name that is very similar to Narmer (*nrmr*), the first king to unify Egypt. The name Narmer means “catfish-chisel.” The word “catfish” is in Enmerkar's Egyptian name because he worshipped Asar, a god of wisdom who was associated with fish.<sup>38</sup> And the word “chisel” is in Enmerkar's Egyptian name because he was a builder king.<sup>39</sup>

So, having linked the names Enmer and Narmer, the transition from the name Enmerkar to the name Nimrod will be explained next. At least one Sumerian King List indicates Enmerkar's name should be pronounced as *Enmeru-kar*.<sup>40</sup> His name in Sumerian thus means “leopard hunter.” The Babylonians then called him *Nimru-rod* in Akkadian because it meant “the subduer of the leopard.”<sup>41 42</sup> Thus he was later called Nimrod, and, as you will see, he was the high priest of Asar (Greek: Osiris), as well.<sup>43</sup>

The next paragraph gives evidence that Enmerkar was the high priest of Osiris. This is done because if Enmerkar can be linked with Osiris it would strengthen the argument that he was the first Egyptian pharaoh. As explained below, the archaeological evidence dates Enmerkar to about 2800 B.C., during the Early Dynastic I Period. This was twenty years before northern and southern Egypt were united. The date for Enmerkar thus confirms the date for Narmer given by the Royal Turin Canon. Thus this supports the idea that Enmerkar is Narmer.

As mentioned, Enmerkar's name in Akkadian is *Nimru-rod*, which means “the subduer of the leopard.” This is significant because tradition states that Nimrod, the high priests of Osiris, and Osiris all wore leopard skins.<sup>44</sup> The Egyptians believed that the pharaohs each became Osiris after they died. Because Enmerkar married his sister Inanna, the idea that Osiris married his sister Isis was added to the Osiris myth after Enmerkar died.<sup>45</sup> The evidence given in the last four paragraphs thus links Enmerkar to Egypt.

Egypt was first settled by Sumerians around 3400 B.C. But a much greater influx of Sumerian settlers came to Egypt around 3000 B.C. Indeed, this has been confirmed by the discovery of Sumerian archaeological remains in Egypt. The Sumerian King List says that



Enmerkar's grandfather Kash "journeyed across the sea and came ashore in a mountainous land." This Sumerian name Kash is written in the Bible as Cush. About seven decades after the flood, he settled with many other Sumerians to the south of southern Egypt in what became the Kingdom of Kush.<sup>46</sup>

Furthermore, the Sumerian king of Uruk named Lugalzagesi, who was also called Nimrod, ruled Uruk from 2129 to 2105 B.C. Sumerian records state that he was a descendant of U-kush. The Bible likewise states that Nimrod was a descendant of Cush (Genesis 10:8). The idea that Lugalzagesi was a descendant of Cush is also supported by the fact that, according to the Sumerian King List, his predecessor Enmerkar was, as stated, a descendant of Kash, or Meskiag-kash-er. Thus, based on the similarities, U-kush, Cush, and Kash must be the same person.<sup>47 48</sup> This suggests that Cush was a forefather of both Enmerkar and Lugalzagesi. This fact will help to show that Enmerkar was the first pharaoh of Egypt.

The descendants of Ham through Misr and Enmerkar lived in Egypt. The Bible calls Egypt "the land of Ham" because his descendants settled there. It also says that Cush was the son of Ham. The Sumerian King List says that Kash was the "son of Utu." This suggests that Ham was called Utu. Thus, after he died, his followers believed that he became the Sumerian sun god, Utu. Sumerian records also call Enmerkar the son of the Sumerian sun god. This means that Enmerkar was a descendant of Ham. The Sumerian sun god, Utu, later became known to the Egyptians as Horus the Elder. This is documented in the next paragraph. The early pharaohs who descended from Enmerkar were thus also each the son of the Sumerian sun god, Utu, who the Egyptians called Horus the Elder. This means that they were also the descendants of Ham.

The symbols for the Sumerian sun god, Utu, are a hawk and a winged disc, which are the same symbols for the Egyptian sun god, Horus the Elder. Thus the Sumerians introduced their sun god to the Egyptians, who called him Horus the Elder. Another reason to link Ham with Horus the Elder is because they both had four sons. These four sons became the fathers of four nations: Cush (Ethiopia), Mizraim (Egypt), Phut (Libya), and Canaan (Lebanon/Phoenicia). This connects Ham with Egypt.<sup>49</sup>

David Rohl places Enmerkar during the Uruk IV Period and Gilgamesh during the Early Dynastic I Period. He says that the epic literature states that Enmerkar built the Eanna Precinct at Uruk, which archaeologists date to around 3350 B.C. The problem though is that ancient accounts also say that Gilgamesh built the Eanna Precinct. But because the Eanna Precinct was rebuilt many times, Enmerkar could have expanded the Eanna Precinct, and then Gilgamesh could have rebuilt it during his reign.

Furthermore, ancient accounts say that Gilgamesh built the walls of Uruk—which according to Rohl were built during the ED I Period.<sup>50</sup> But Enmerkar is also said to have built the walls of Uruk and to have engaged in major building projects at the city.<sup>51</sup> This section has shown that he lived a century after the flood. This places him during the ED I Period. Gilgamesh though lived centuries after Enmerkar. He could not have been the original builder of the walls of Uruk. Further evidence that Enmerkar ruled during the ED I Period is that he was said to have developed writing, which probably refers to syllabic cuneiform—developed around 2800 B.C.

Also, although Rohl says that the so-called "Gilgamesh Seals" (dated to the ED II and ED III Periods) date Gilgamesh to the ED I Period, they probably do not represent Gilgamesh, but instead represent the hunter-king. Thus Gilgamesh could have been a king after the ED I Period. The fact that Gilgamesh was regarded as divine during the ED III Period also does not place him during the ED I Period. This is because Gilgamesh was already semi-divine during his lifetime. Because other archaeological facts place Gilgamesh firmly in the late ED II Period, it is certain that Rohl is incorrect.<sup>52</sup>

This section shows that Enmerkar lived in the ED I Period. It was during that period that southern and northern Egypt were first united. He was the first pharaoh. The archaeological evidence dates him to about 2800 B.C. Because he was the second king of Uruk after the flood and his grandfather Cush was the son of Ham, this dates the flood to about 2900 B.C.

## The Tower of Babel

Now it must be asked: Was there really a Tower of Babel? Well, the answer is yes. It was an ancient ziggurat at the Sumerian city of Babylon. This city was first mentioned during the reign of Sharkalisharri around 2000 B.C.<sup>53</sup> Ancient sources say that he restored a ziggurat at Babylon, so that tower could have first been constructed during the reign of Lugalzagesi, about 100 years earlier.<sup>54</sup>

Most people do not realize that Genesis 11 does not say there was only one language on the earth at the time of the Tower of Babel. This is true because Genesis 11:1 can be translated, “Now the whole [land] used the same language . . .” (NASB Brackets mine). This translation is possible because the Hebrew word *eretz*, although often translated “earth,” can also mean “land.” And in this case, it refers to the land of Sumer (in southern Mesopotamia) where the official language was Sumerian. This language was probably to one degree or another used by all of its inhabitants.<sup>55</sup>

It was Lugalzagesi, king of Uruk, who founded the city of Babylon. He was also a high priest of the mysteries. The shortened form of the name Lugalzagesi is Zag, which in Sumerian means “the shine of metals.” Thus in Akkadian he became known as Namaru, which means “to shine.”<sup>56</sup> Bible writers often replaced foreign names with Hebrew names that sounded similar and that had an appropriate meaning. The scribe who translated Genesis 10 into Hebrew thus changed the Akkadian name Namaru to the Hebrew name Nimrod. This is because the two names were similar and because in Hebrew the name Nimrod meant “to rebel,” and indeed, Lugalzagesi was rebellious against God. Another linguistic evidence is that *Lugal* means “mighty man” or “big man,” and the Masoretic Text says that Nimrod was a “mighty hunter,” whereas the Septuagint says that he was a “giant hunter.”

Thus Lugalzagesi, not Enmerkar, is the “Nimrod” mentioned in Genesis 10:8-10. As you will see, because Lugalzagesi ruled Uruk from 2129 to 2105 B.C. and was known as Nimrod, he must be the person who built the Tower of Babel. Although Sargon of Akkad is credited with building Babylon (also called Babel), the city must have been founded by his contemporary Lugalzagesi. The historical figure who brought Lugalzagesi’s rule to an end is also mentioned in Genesis 10, where it refers to “Ashur,” the great Akkadian king Sargon.<sup>57</sup>

Genesis 10:10 states that, “The beginning of [Nimrod’s] kingdom was Babel, Erech [Uruk], and Accad [Akkad], all of them in the land of Shinar” (RSV Brackets mine). Now, this verse does not say that Nimrod built all of these cities. He did though build Babylon, but he probably just conquered Akkad and made it part of his kingdom, whereas Uruk existed long before his time and he simply inherited rulership over it.<sup>58</sup> That he built Babylon is confirmed by ancient sources like Josephus and the Midrash, which state that Nimrod built the Tower of Babel.<sup>59</sup>

The idea that Nimrod was Lugalzagesi is also supported by Genesis 10:11, which mentions a king who came to power after Nimrod. It states: “Out of [the land of Shinar] went forth Ashur, and [he then engaged in construction projects at<sup>60</sup>] Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city” (KJV Brackets mine). Although modern versions like the NIV attribute these things to Nimrod, the KJV and other older versions give the correct translation.<sup>61</sup>

Now, as mentioned, Sargon was the biblical Ashur, the father of Assyria—a nation that did not exist until around the time of his reign. This idea that he is the father of Assyria is supported further by the fact that the Assyrian kings traced their lineage back to him. Not only that, Ashur became their chief god, the god of war.<sup>62</sup> This king created the world's first true empire around 2117 B.C., which he ruled for fifty-six years. He extended his empire in Shinar northwards throughout Assyria, which included the cities that the Bible says Ashur ruled over.<sup>63</sup>

The time period after the biblical flood yet before the reign of Sargon is described in Genesis 11:1-2, which states: “Now the whole [land] had one language and a common speech. And as men migrated in the east, they found a plain in Shinar and settled there” (NIV Brackets mine).<sup>64</sup> The land of Shinar is ancient Sumer and Akkad. It was to the east from Moses' perspective as he wrote Genesis 11.<sup>65</sup> When these people began to settle the city of Babylon (in the land of Shinar), they all spoke Sumerian.<sup>66</sup> The city was probably founded around 2125 B.C., after which the Tower of Babel was constructed around 2120 B.C.

Then, about three years later, Sargon of Akkad conquered Sumer and then made it part of the Akkadian Empire. After that, the Akkadian language displaced Sumerian and became the dominant language. In time, Sumerian was only known by a few priests and scholars, and eventually, it died out completely, leaving no known descendant. So, truly, this language was confounded.<sup>67</sup>

Genesis 11:7 says, “Come, let Us go down and confound their language, that they may not understand each the voice of his neighbor” (LXX). This does not mean that suddenly no one could understand the speech of anyone else throughout the land of Sumer. It means instead that, a few decades after 2117 B.C., the Sumerians who lived in southern Mesopotamia eventually had many neighbors whose language they could “not understand.”<sup>68</sup>

Genesis 11:8-9 states: “So the LORD scattered them abroad from [Babylon] upon the face of all the [land]; and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the [land]; and from thence did the LORD scatter them abroad upon the face of all the [land]” (KJV Brackets mine).

Verse 8 refers to the time of Lugalzagesi, when the land of Sumer extended from the Persian Gulf northwards to the city of Babylon. In Genesis 11:6, God said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them” (NIV). The problem was not that they were building the city of Babylon. The problem was that the Sumerians had become very wicked, and, given that the power and extent of the Sumerian Empire reached as far northwards as Babylon, God did not want them to attain much more power.

Therefore, God decided that their kingdom should be invaded by Sargon of Akkad. This invasion scattered the people of Babylon throughout the land of Sumer. Then God descended to Babylon and proclaimed the confounding of the Sumerian language through His power. The Sumerian language was thus increasingly overshadowed by the Akkadian language for about two centuries. The Sumerian language then had a limited revival during the Ur III Dynasty from 1900 to 1793 B.C. It then died out.

The Sumerian language died out after the Amorites had invaded from the north, beginning at Babylon, followed by the Elamites who invaded from the east.<sup>69</sup> Genesis 11:8 thus refers to the invasion of Sumer by Sargon, whereas verse 9 refers to the invasion of Sumer by the Amorites. Thus both the invasion of Sumer by Sargon and the much later invasion of Sumer by the Amorites scattered the people of Babylon throughout the land. Genesis 10:25 refers to this second invasion. It states that in the days of Peleg “the [land] was divided” (NIV Brackets mine). The Amorites made Babylon the new capital of the land, from which the government enforced

Akkadian as the official language.

Like many of the other major claims in this book, the reality of the flood described in this chapter can be tested by future scientific tests and research. In the next chapter, this trend of impressive testable evidence for spirituality continues. Prepare to be amazed even further by such evidence—evidence that will in time help to transform our planet. But we must first transform our minds through an understanding of the past, the present, and the future.

## Conclusion

This chapter and the previous one prove that the biblical flood happened in 2910 B.C. The story of this flood is quite plausible. The flood deposits from the largest Mesopotamian flood in recorded history are radiocarbon dated to about 2900 B.C. This agrees with the biblical and Sumerian King List date for the flood. This book alone documents the restored Sumerian King List. The Egyptian date for the first pharaoh, Narmer, also dates the flood to about 2900 B.C. He was originally named Enmerkar. He ruled Uruk and then settled in Egypt. According to the Sumerian King List and the Bible, Cush was the son of Ham, the grandfather of Enmerkar, and the first king of Uruk after the flood. This dates the flood to three generations before the first pharaoh.

The flood was caused by forty days and forty nights of rain and by the rapid melting of ice and snow in the highlands to the north and east of the Mesopotamian Plain. A volcanic eruption or a comet impact into the Indian Ocean in 2911 B.C. caused global cooling for about one year. This was then followed by a warm spring and hot summer. There is thus a volcanic acid spike in a Greenland ice-core and a narrowest tree ring event both dated to that year. The forty days and forty nights of rain on the Mesopotamian Plain and on the highlands to the north and east were caused first by a cyclone in the Arabian Sea and then by a southwest Indian Ocean Monsoon. The melting of ice and snow and the rainfall in Armenia then helped to prolong the flood. The biblical flood is now supported by science.

When the Bible is translated correctly, the stories of the flood and the Tower of Babel become historical. The correct translations show that: the ark was small enough to have been built; only the hills under the visible heavens were covered by water; all life in the land died, not all life on the earth; the ark came to rest upon a hill; and the Bible says that only mammals and birds from the land of Sumer were taken onto the ark. The Tower of Babel story concerns the suppression of the Sumerian language from about 2110 to 1800 B.C.

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<sup>1</sup> David Rohl, *From Eden to Exile: The 5000-Year History of the People of the Bible* (Lebanon: Greenleaf Press, 2009), 50-51.

<sup>2</sup> U.C. Mohanty, et al. (Editors), *Monitoring and Prediction of Tropical Cyclones in the Indian Ocean and Climate Change* (Dordrecht: Springer, 2014), 230.

<sup>3</sup> John Cooper, *The Medieval Nile: Route, Navigation, and Landscape in Islamic Egypt* (New York: The American University in Cairo Press, 2014), 176.

<sup>4</sup> J. Sidlow Baxter, *Baxter's Explore the Book* (Grand Rapids: Zondervan, 1987), 41-42.

<sup>5</sup> Best, *Noah's Ark and the Ziusudra Epic*, 44

<sup>6</sup> Hugh Ross, Ph.D., "Water Level Math," *Facts for Faith*, issue 10, 2002, p. 23.

<sup>7</sup> Isaak, *The Counter-Creationism Handbook*, 138

<sup>8</sup> Best, *Noah's Ark and the Ziusudra Epic*, 197, 219-220

<sup>9</sup> Fischer, *Origins Solution*, 287

<sup>10</sup> Best, *Noah's Ark and the Ziusudra Epic*, 41, 197, 277

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- <sup>11</sup> Carol A. Hill, "The Noachian Flood: Universal or Local?" *Perspectives on Science and Christian Faith*, vol. 54, no. 3, September 2002, p. 175.
- <sup>12</sup> Richard G. Hovannisian, *The Armenian People from Ancient to Modern Times* (New York: Palgrave Macmillan, 1997), 23.
- <sup>13</sup> Hârun Yahya, Mustapha Ahmad, and Abdassamad Clarke, *Perished Nations* (Global Yayincilik, 1999), 18-19.
- <sup>14</sup> Best, *Noah's Ark and the Ziusudra Epic*, 23-75, 261-262
- <sup>15</sup> *Ibid.*, 81, 94-96
- <sup>16</sup> Ross, *The Genesis Question*, 150-153
- <sup>17</sup> *Ibid.*, 162-163
- <sup>18</sup> Charles Crosthwaite, *Synchronology, a Treatise on the History, Chronology and Mythology of the Ancient Egyptians, Greeks, and Phoenicians* (1839), 57-66.
- <sup>19</sup> Matthew W. Salzer, et al., "Bristlecone pine tree rings and volcanic eruptions over the last 5000 yr," *Quaternary Research*, vol. 67, 2007, pp. 57-68.
- <sup>20</sup> Fischer, *Origins Solution*, 274- 275
- <sup>21</sup> Best, *Noah's Ark and the Ziusudra Epic*, 29-31
- <sup>22</sup> Edward Bryant, et al., "Tsunami Chronology Supporting Late Holocene Impacts," *Journal of Siberian Federal University*, vol. 3, issue 1, February 2010, pp. 63-71.
- <sup>23</sup> Tom Beer, *Geophysical Hazards: Minimizing Risk, Maximizing Awareness* (Aspendale: CSIRO Marine and Atmospheric Research, 2010), 212-225.
- <sup>24</sup> Michael Paine, "Source of the Australasian Tektites?" *Meteorite*, vol. 7, February 2001, pp. 34-37.
- <sup>25</sup> Ross, "Water Level Math," 23
- <sup>26</sup> John D. Keyser, "Was Noah's Flood Universal?" *The Berean Voice*, vol. 2, no. 4, July-August 2001, pp. 3-38.
- <sup>27</sup> Carol A. Hill, "Qualitative Hydrology of Noah's Flood," *Perspectives on Science and Christian Faith*, vol. 58, no. 2, June 2006, pp. 120-129.
- <sup>28</sup> Some support for my theory comes from: Dick Fischer, "Noah and Family, A Voyage to Remember," March 1, 2005, Retrieved from: [http://www.genesisproclaimed.org/resources/articles\\_print.asp?ArtLabel=noahfamvoy](http://www.genesisproclaimed.org/resources/articles_print.asp?ArtLabel=noahfamvoy) 24 June 2007
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- <sup>30</sup> Rev. Solomon Caesar Malan, D.D., *The Book of Adam and Eve: Also Called the Conflict of Adam and Eve with Satan* (London: Williams and Norgate, 1882), 173-174.
- <sup>31</sup> Stiebing, *Ancient Near Eastern History and Culture*, 108-110
- <sup>32</sup> Rohl, *From Eden to Exile*, 103
- <sup>33</sup> Asar/Osiris was also called Marduk (Rohl, *Legend: The Genesis of Civilisation*, 451-452). John G.R. Forlong, *Encyclopedia of Religions: Vol. 3: N-Z* (New York: Cosimo, Inc. 2008), 522.
- <sup>34</sup> Willem H. Zitman, *Egypt: Image of Heaven* (Amsterdam: Frontier Publishing, 2006), 40-41, 88.
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- <sup>38</sup> Again, Asar was also called Marduk. Scott Taylor, *Souls in the Sea: Dolphins, Whales, and Human Destiny* (Frog Books, 2003), 36.
- <sup>39</sup> Doug Elwell, "Ah, Osiria: Part III Nimrod Hunting," *Mysterious World*, autumn, 2003, Retrieved from: <http://www.mysteriousworld.com/Journal/2003/Autumn/Osiria/> 10 March 2009
- <sup>40</sup> Rohl, *Legend: The Genesis of Civilisation*, 206
- <sup>41</sup> Steven Merrill, *Nimrod-Darkness in the Cradle of Civilization* (Longwood: Xulon Press, 2004), 336.
- <sup>42</sup> Patrick R. Bennett, *Comparative Semitic Linguistics: A Manual* (Winona Lake: Eisenbrauns, 1998), 28.
- <sup>43</sup> Merrill, *Nimrod-Darkness in the Cradle of Civilization*, 336
- <sup>44</sup> Robin Main, *Santa-tizing: What's Wrong with Christmas and How to Clean it Up* (Longwood: Xulon Press, 2008), 61.
- <sup>45</sup> Samuel Noah Kramer, *In the World of Sumer: An Autobiography* (Detroit: Wayne State University Press, 1986), 90.
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- <sup>47</sup> Rohl, *From Eden to Exile*, 93, 139

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- <sup>48</sup> U-kush was his “forefather” (Sumerian: *dumu*). See: Hermann Vollrat Hilprecht, *Old Babylonian Inscriptions, Chiefly from Nippur* (University of Pennsylvania: 1896), 266.
- <sup>49</sup> Rohl, *Legend: The Genesis of Civilisation*, 218-221, 452
- <sup>50</sup> *Ibid.*, 167-169
- <sup>51</sup> Michael Kerrigan, et al., *Epics of Early Civilization: Myths of the Ancient Near East* (Time Life Books, 1999), 63.
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- <sup>57</sup> Stiebing, Jr., *Ancient Near Eastern History and Culture*, 68
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- <sup>63</sup> Douglas Petrovich, “Identifying Nimrod of Genesis 10 with Sargon of Akkad by Exegetical and Archaeological Means,” *Journal of the Evangelical Theological Society*, (2013), pp. 297-300.
- <sup>64</sup> See: NIV footnote
- <sup>65</sup> David Noel Freedman, et al., *Eerdmans Dictionary of the Bible* (Grand Rapids: Wm. B. Eerdmans, 2000), 1213.
- <sup>66</sup> Stiebing, Jr., *Ancient Near Eastern History and Culture*, 38, 71, 77, 90
- <sup>67</sup> *Ibid.*, 37, 65-66, 71, 77, 90
- <sup>68</sup> *Ibid.*, 72-75
- <sup>69</sup> *Ibid.*, 78-79