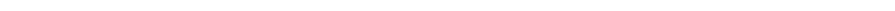


The Ships of Salvation

by

Steven E. Behrmann





Dedication

This book is dedicated to the faithful members and students in all of my churches and classrooms who have lovingly supported my efforts in ministry. Though a human, faulty vessel, these beloved friends have patiently listened to my sermons, read my books, listened to my lectures, and helped me nobly in the tasks of ministry in so many wonderful ways. To them this book is dedicated. Among the churches I have served are: Brewster, Washington; Freeland, Washington; Omak, Washington; Valdez, Alaska; Anchorage, Alaska; Hermiston, Oregon; Milton-Freewater, Oregon; Sunnyside, Washington; Linwood (Spokane) Washington; Eastgate (Walla Walla), Washington; Canyonville, Oregon (2X); Cottage Grove; Oregon; Sunnyside (Portland), Oregon (2X) ; Milo Adventist Academy, Oregon (2X); Myrtle Creek, Oregon; Winston, Oregon; Sutherlin, Oregon; Albany, Oregon (2X); Yoncalla, Oregon. May the Captain of the Ship of Our Salvation come soon to take us all safely home!

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Albany Edition
Second Printing

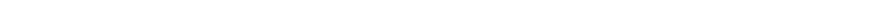




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Chapter 1



Three Odysseys of Faith

Introduction

Christians living in the millennial post-modern era claim a faith that is significantly grounded in the past. Indeed biblical faith does have deep historical roots. The Bible narratives—including those of Adam, Noah, Moses, Abraham, and David, even Christ and the Apostles—took place thousands of years ago. But even though these are not recent accounts, they still remain believable to most Christians.

In a general sense, most typical Christians are satisfied with the central tenets of yesteryears' Judeo-Christian truths and values. They believe them and accept the biblical stories of faith even though they happened millennia ago. They do not question the validity of them even though the creation, the history of salvation, and the call of the gospel story have been passed down for centuries or from the ancient past.

It is not the same, however, to those less acquainted with, or at least less committed to the foundations of Christian culture. To most non-Christians religious faith seems distant, ancient, and irrelevant. For millions, Christian history is considered semi-mythical or even non-existent.

So while most Christians themselves at least claim that they possess a "modern" faith, their secular counterparts seldom see it that way. The seemingly esoteric and mysterious nature of the Christian's faith, as real and relevant as it may seem to the Christian, does not generally elicit the same believability from the people in the world around them.

We hear devoted Christians sing enthusiastically about serving *a living savior*. Meanwhile, their non-Christian friends find that such an



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idea simply does not ring true for them. Christians openly witness to the name of Jesus Christ, but neglect to consider how even the name sounds to the secular mind. Evangelistic billboards and bumper stickers may do more harm than good in convincing non-Christian neighbors to turn to religion. They appear ignorant, crude, and outdated. As we look at these blatant attempts by some zealous Christians it can even be embarrassing. At times one wonders what these well-intentioned yet misguided brothers and sisters who sponsor some of these attempts are really thinking.

Even a great number of Christians have a very shaky hold on heavenly realities. Some Christians fail to realize that many of their own Christian friends, strongly influenced by the onslaughts of the world, are doubtful and questioning about their own particular faith as well.

"Jesus," a Hellenized version of a Hebrew name, (Hebrew; *Joshua*) refers to an individual who supposedly lived on this earth almost two thousand years ago. But remember, the personal and historical Jesus seems hardly relevant to those steeped in modern culture. The actual title: "Christ" has little informative or positive meaning to the secular mind. Many know only enough about it to use it as an "expletive." The name of "Jesus" or "Christ" is the basis for a large part of the world's slang. Worldlings enjoy serving up shocking and blasphemous epithets to communicate an exclamation of surprise or purposely attach unholy scorn to the subject of the moment. Divine expletives, attached to God or the Lord Jesus are now common expressions in daily communication.

The author of this book is a happy and dedicated Christian. Not only does he find the message of the Bible convincingly real and exciting, he actually rejoices in the fact that he has a faith that has solid roots in the past. He wants a faith that has endured the test of time, a faith that is designed to have relevance to every generation of this world's history. He wants a faith structure that represents salvation history from before this world began to its end or fulfillment in the future. Nonetheless, that being said, he is reminded daily that in believing these things he is now a part of an increasing minority.



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For much of the last two thousand years Christianity reigned dominant in the Western world. But this circumstance gradually and significantly changed. With the coming of the Reformation and the Enlightenment, the revolutions of Europe and America, the fall or shaking of traditional religion, the partial demise of the papacy, along with the rise of democratic freedoms, followed with communism and socialism. Godless and liberal thinking has now taken over almost everything. The Christian religion is becoming more and more outmoded, and so-called "science" or secular "philosophy" have become the new religions for millions.

So let us restate our premise: Most Christians find their faith relevant, and thus they are Christians. But only the most naïvé proponent of Christian values can make the case that this is the way the preponderance of most moderns--Christian or otherwise--feel. This is paramount for Christians to realize.

Even most modern Christians are greatly influenced by modern philosophical and scientific trends. Our present world is inundated with intense skepticism toward biblical philosophy. The fact is very few Christians actually cling to the purest version of biblical faith. Instead, standard forms of science market evolutionary hypotheses, variant forms of naturalism and uniformitarianism, Einsteinium astrophysics, and even evolutionary or developmental interpretations of actual or recorded sacred history. Over all, traditional biblical history and religion is commonly treated largely as myth.

Sadly, it seems even Christians spend less and less time actually digesting the informative and life changing values of biblical Christianity. They are distracted by modern living, media of all kinds, and secular interests of a varied sort. As far the Bible itself is concerned Christian thinkers and writers have become sidetracked in an array of various exercises which criticize the biblical text, applying criticism tools used with the analytical purpose of separating the "kernel" (*kerygma*) of truth from the supposed surrounding mythological material. This has been referred to as "demythologicalization." In other words, Jesus couldn't have actually multiplied the loaves and fishes--miracles don't occur--so one must somehow reduce and extract from the story only the factual part of



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what really happened. The net effect is a diluted gospel, ceaseless arguments, and finally in the end for a great number, an essentially destroyed faith.



Peter, the New Testament apostle succinctly predicted this current attitude would eventually prevail:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished...." 2 Peter 3:3-6 KJV



Ironically one of the greatest signs or positive indications of prophetic validity or the concept of Christ's soon return is provided by the skeptics themselves. It has been predicted that this attitude would prevail in the last days, and behold, it does! But absolute proof of the Bible's claims still await the actual final events.

So while Christians believe it is a certainty that all will happen as predicted, the majority largely discount the biblical reports. This is also a stark reality. The bottom line is that if one doesn't believe that such things happened *before*, they won't likely believe that something similar will or could happen in the future.

Brought to note in the previously quoted verse is the fact that modern skepticism about biblical issues is often based in the teaching of biblical creation (Genesis 1,2), and the factuality of the flood narrative, found in Genesis 7-9. It remains a point of skepticism that creation and the flood as found in the biblical narratives have any validity at all. As a direct result the doctrines of the first and the second coming of Christ are thereby devalued and ignored. In the world's view, no creation and flood, or no *first coming* of Christ, equals no validity to the possibility of a *second coming* of Christ. Christians can witness all they want of a return of Christ to this world, but they will only speak in vain to the non-Christian as long as the non-Christian holds to a view that finds no legitimacy in the God of the creation accounts or in the traditional view of the Gospel or its history and origins.

It is becoming more and more evident how outmoded the idea of biblical creationism is even among professed Christians. At the present writing of this chapter the author witnessed an interview given by Bill O'Reilly, a Fox News political commentator, given to Dr. Ben Carson, a Seventh-day Adventist Neurosurgeon then seeking the office of President of the United States.

What O'Reilly found incredibly stunning about Dr. Carson in the interview was that such a noted intellectual and brilliant surgeon as Dr. Carson would actually believe in a literal biblical six-day creation. Dr.



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Carson's religious views at the time about this and other related religious issues had received national media attention.

O'Reilly himself is a devoted Catholic who believes in God. But it was obvious from O'Reilly's questions of Dr. Carson that he did not subscribe to the biblical view of creation, but probably had more affinity in his mind to some sort of theistic evolution model or some other accomodating view more acceptable to modern science. This is only one example that the stories of creation and the flood in their purest sense are commonly rejected from most modern Protestant or Catholic faiths. Even modern popes have been outspoken in supporting semi-evolutionary ideas. Such reckonings dominate our modern religious society. They are not at all rare or unusual.

While the entire Bible is in one way or another under indictment in our present world, I have come to believe that the questions undermining basic biblical truth come mostly out of at least three foundational historical schema. These I refer to as "super narratives." The questions from skeptics about these basic scenarios are: Did these events actually occur, and if they did, in what way did they occur?

These three foundational "super-narratives," or epochs of historical concern are:

- **Creation and the Flood**
- **The Israelite Exodus and the Israelite Dispensation**
- **The Christ Event and the traditional Apostolic Movement**

Or it might be listed in the following way:

- **The Antediluvian World**
- **Old Testament Covenantal History**
- **The New Testament and the Christian Dispensation**

These three areas of historical record and research represent enormous foundational importance to the Christian faith. One could say: "If you take these away, you virtually have no Christian faith." The Judeo-



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Christian endeavor cannot easily stand or exist without these basic and foundational historical schemes.

These foundational concepts also roughly summarize three epochs of salvation history, or covenants. Each can be viewed as lasting for approximately 2,000 years. First, the Patriarchal Age, (from creation to the call of Abraham), then the Abrahamic Covenant (or the history of Israel), and finally, the Christian Dispensation.

Somewhat similarly we also find in the Bible narrative three "arks" that are roughly and symbolically attached to these events. The three biblical "arks" are especially directly related to the first two eras, but by extension related to the third, or Christian dispensation, because the person of Jesus is actually---we will assert, the ultimate fulfillment and living representation of all these "arks." The last of these "arks" is believed to reappear at the close of all the dispensations, at the end of human history as well. So it is directly attached to the third scheme. These three "objective" arks are then:

- 1. The Ark of Noah**
- 2. The Ark of Moses**
- 3. The Ark of the Covenant**

The physical, historical, and spiritual relationship between all these arks we will take up in the following pages.

Of course, we know what the typical view of the world today is regarding these matters. That the world had an actual seven-day creation by divine fiat few will acknowledge. That a great deluge once crossed our planet probably even fewer will acknowledge.

So here are some of the basic questions under consideration:

(1) Is the story of Noah and his "ark" a fanciful ancient myth, or is there foundation in the idea that such a boat was used according to the biblical description to rescue man and animal? Does such a boat still await discovery? Was there a flood? What was or is the real or ultimate purpose



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of Noah's ark? What was or is the genuine modern philosophical and theological meaning of this supposedly legendary story?

(2) Second, was there an Exodus of Israel from Egypt into the wilderness and then into Palestine?

Further, was Israel a defined people group from ancient times, etc.? Does the Bible give a valid historical account of this time of history?

As to the factuality of the Israelite Exodus from Egypt and the accompanying plagues great questions have now emerged. Most scholars simply don't believe it happened. There is naturally great skepticism regarding it, especially the episodes of the plagues and Red Sea crossing. Questions revolve about to what level the so-called Exodus actually resembled the biblical account. Heated debate continues over when and how it could have happened, if it did.

This supposed Exodus was led by the monumental figure, Moses, who immediately following his birth is placed in an "ark" as well---a circumstance we will argue is not at all without significance. This will be a focus in our investigation. The story of the calling of a covenant people is foundational to almost the entire history recorded in the biblical pages of the Old Testament. The historicity of this people and their calling validates essentially three-quarters of the Bible message. The rejection of their existence and calling might be seen to largely invalidate the Bible narrative, leaving a gaping hole in purposes of God toward salvation.

(3) Finally we will consider the The Ark of the Covenant and its figurative relationship to the person and work of Jesus Christ. Folklore and prophetic themes attach the Ark of the Covenant with eschatological themes and future events as well, for its existence is symbolically used in *Revelation's* prophecies and in Jewish folklore to refer to the culmination of all things.

Great interest has been generated, even to the present day as to the Ark of the Covenant. Does it still exist? Did it exist? Where is it today? Does it play a part of future consummation of all things as the book of



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Revelation claims? Of what is it significant and to what does it point? This too demands some interesting exploration.

The ultimate consideration is how these three objects directly symbolize the Judeo-Christian traditions and the story of Jesus and the Cross. It will be our intent to study how the purposes of divine salvation are illustrated through these three great biblical arks, and how they relate to the work and ministry of the Jesus, the Christian Messiah.

While it must be admitted at the outset that nothing can be ultimately "proven," especially to the skeptic who has already determined in his mind that such can never be, we can, as Christian apologists line up and review the evidence that presents itself through the avenue of these three fascinating focii of the Judeo-Christian faith. Because of the availability of certain evidence that has never been closer at hand for the entire world as it is today, and with the research tools we do have, we can seek to honestly exonerate some of these objective pillars of faith. There is probably more evidence for these pillars available than even the proponents of biblical truth would believe possible. It is this author's conviction that we should take an honest look at these. They can, I believe build up our confidence in the historicity and meaning of our religion and destiny.

This book is written to Christians, particularly Seventh-day Adventist Christians. But in a way it is not written to non-Christians. It may not be possible to ever convince by argument and apologetic a secularly-minded person. We will not try. But the Christian who has some level of faith needs to undergird and support his or her faith whenever it is possible. Skepticism abounds everywhere so it is appropriate to reclaim or exonerate biblical truths while they can still be rescued to the honest in heart. To that end we address these subjects.

Therefore the reader is invited to come aboard these three "arks," as it were; "ships of salvation," so to speak. Let us look at them and the stories they call to mind. Let us examine them, measure them, and visit them along with their builders. Let us take a journey, a voyage through history upon them. Most of all, in these dramatic odysseys, let us come into the



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presence of the object of our faith, the Captain of the great ship of our salvation, Jesus, the living Christ.



Chapter 2

Sacred Sagas of History

The first assignment in our quest is to look at the very word: “ark.”

The Hebrew word for the ark of Noah is; תבה, *tebah*; *translated; ark, boat, vessel, chest.* The Hebrew word used for the Ark of the Covenant is: ארון *arôn*; *ark, chest, or box.*

The Greek translation of the word, “ark,” (for both Hebrew words) is really “kibotos;” κιβωτός (*ki-boat-os*). It must not escape notice that the word “boat” is in the center of the syllables. That the same term is applied to an object such as the Ark of the Covenant, a chest or box which at first glance no one would commonly accord with a boat or ship, immediately tells us that the term likely has a much broader significance than only the typical marine form of transportation.

The ark of bulrushes in which the baby Moses was placed in is not the same ancient word: The word is: “*thibin.*” But the terminology is related etymologically.

The modern word for “ark” is not all that easy to trace to its roots. The Latin equivalent is “*arca*” meaning a “chest.” In ancient Greek: ἀρχή, “arkay,” is the word for a beginning, thus: something old, (archaic). So there may be some significance found in that. Whatever, the word “ark” is commonly used in the Bible to translate words that are all associated with *chests, boats, coffins, and sanctuaries.*



General Construction of the Arks

1. Noah's Ark

The ark of the deluge was a large wooden vessel (300 cubits X 50 cubits X 30 cubits; 450/75/35 ft.) probably made of hardwood. It had three decks, complete with compartments within. It is believed to have had a window system built down the center ridge of the roof. Its approximate size made it a very large vessel, matching the dimensions or length of modern ships like the *Queen Mary*.

2. Basket Boat of Moses

The “ark” that the infant, Moses, was placed within was probably made of reeds or bulrushes woven together and covered with pitch or some kind of mud. It likely had a cover or hinged lid to shield its infant contents.

3. Ark of the Covenant

The Ark of the Testament was an oblong box (2.5 cubits X 1.5 cubits X 1.5 cubits; 42” X 24” X 24”). It had a covering of gold, an inner compartment or two, a lid or “mercy seat,” and the figures of two angels at each end. It was made of thorny acacia wood. It had a compartment in the side which contained the law of Moses. (Deut. 31)

The physical symbols on which our discussion is focused have a thematic commonality that greatly exceeds the basic, normal association with the word, “ark.” So before the actual narratives or historical sagas of these objects are further addressed in detail, let us give attention to the basic similarities that relate them one to another:

Elemental Similarities of the Three Arks

- Wood or woody construction (gopher wood)



Sacred Sagas of History

All of the “arks” in our discussion had some sort of fibrous, woody material as the basic component. Now, of course, the basket boat containing the infant Moses was constructed of reeds or bulrushes, not actual wood, for Egypt was not likely forested and the parents of Moses used what was appropriate. But it was a woody, fibrous substance just the same, which floated, and which was utilized after the local custom materials duplicated even in modern times for certain crafts floating on the great river of Egypt.

The ark of Noah was constructed of “gopher wood,” the exact modern equivalent of which may not be exactly known. Popular suggestions center around a certain type of oak, since wood taken from Ararat seems to be of that variety.

The Ark of the Covenant was of thorny acacia, a tree commonly found in Middle Eastern regions.

- Rectangular appearance

Each of the “arks” were at least roughly rectangular or oblong in shape. Further significances of this will be discussed in later chapters.

Noah’s ark was 300 cubits long, 50 cubits wide, and 30 cubits high (In feet, roughly 450, 75, and 45). The Ark of the Covenant was not of the same proportions, for its purpose was different, yet definitely oblong. It was 2.5 cubits long, and a cubit and a half the other ways (42” by 24” X 24”). Of course we don’t know the dimensions of the basket boat of the baby Moses, but to fit the humanoid proportions of a child it would have been decidedly oblong as well. It was probably a modified food basket, used in common labor or household tasks.

The proportions of Noah’s ark are very interesting in that they have been determined, according to hydrodynamic engineers, to be the perfect dimensions for strength and stability.

- Three decks or compartments



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A fascinating tie between the “ark of Noah” and the “Ark of the Covenant” was the compartmentalized aspect of their design. Of the structure built by the patriarch Noah we are told that it was to consist of three decks, or stories. In similar fashion one will find so written of the Ark of the Covenant. Josephus provides details of the design for the Ark of the Covenant that featured three separate inner compartments to house its sacred contents. More will also be observed of this circumstance also.

- A specified “cover”

Noah’s ship had some kind of roof system which was vented with windows, perhaps in the very fashion as illustrated by artist Eldfred Lee and described by a modern witness, George Hagopian. The ship of the Flood had to survive intense rain and storm. Ventilation also would have also been a need in this “cover.” Thus the ark had some kind of cover.

Naturally the basket made for the infant Moses would have required a cover, for no mother would have left her infant to be brazed openly under the blazing sun of the Middle East. It was important that it “breathe” and that it be vented.

Of interest is the fact that it is reported that the Ark of the Covenant had a specified “cover” as well. The atonement cover, or mercy seat was somehow mysteriously hinged in a way to place a cover over the sacred law or commandments.

In fact the “kaphoreth,” (i.e. shorten to *kaphor*; *cover*) phonetically suggests a meaning probably related to the same modern words, “coffer” or “cover.” The word “coffin” is also part of the same mix of root ideas.

- A means of “salvation”

The most significant commonality of all of the ark motifs is the symbolic associations all denoting them to be a means of salvation or rescue. All of the arks were instrumental in the rescue of humanity. Likewise, the most significant teaching behind all of the objects is that they represent the saving work of Christ, aimed toward the saving of all



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human flesh. Of course, this will be the main premise offered repeatedly in this entire study.

- “Angels” guard

The “arks” in our discussion were objects carefully watched over by loving hands. Such care or deference is easily discerned in the symbolic representations of the angels that guarded with overshadowing wings the sacred law in the Ark of the Testament. The writer, Ellen White, suggests these represented the worshipful respect of God, His person, and His law.

Miriam, the sister of Moses served as a tender, watchful “angel” to her baby brother floating among the reeds of the Nile. She stood there watchfully in place of her parents, Amram and Jochebed.

Literal angels likewise watched over the Ark containing the family of Noah and the livestock and animals contained in the Ark of the Deluge.

Ellen White also reports that had God not watched over the ark with especial care, it would have never on its own survived the ordeal of the flood.¹

- Associated with water and boats

There are large associations with at least two of the arks with boats, and with water. Much will be made of this as the title to this thesis implies. However even in the case of the Ark of the Covenant one finds that it was used at the crossing of a body of water at the Jordan, and has other maritime associations as well as we will see.

- Each associated with covenants

All of the “arks” are equated with “covenants.” The Ark of the Covenant is even referred to as the “Ark of the Testament” (Rev. 11:19)

¹ Patriarchs and Prophets, “angels...preserved,” p. 79. Satan, himself feared for his own existence, p. 77. Also SR67:2



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“testament” being another term for a covenant. In the flood story God makes a covenant with man, and again with mankind when they exit the ark after the flood. In fact, the ark also contained the covenant in living form in the persons of Noah and his family, living depositories of God’s law and purpose. The basket boat contained the personality associated with the Old Covenant, or Testament; Moses the lawgiver.

- Christological typology

Christological typology abides in rich profusion behind all of the arks, and is really the principal symbolism behind each of them. This will be enriched and enlarged on in the final chapter of this treatise and elsewhere.

- Associated with a “righteous” leader (Noah)

All of the arks are associated with monumental heroic figures of righteousness and destiny. The three main heroes are Noah, Moses, and Joshua, all being types of the living Christ.

- Covered with pitch or gold

All were covered with an outer covering that sealed them. The first two with pitch, the last with gold, a particular symbol of divinity and divine association.

- Sacred contents

And finally, all the arks contained rare and valuable cargo; persons and things of inestimable value. The arks contained the baby Moses, the precious human family of Noah, and the Law of God, the most sacred earthly symbol of God’s own nature and person. Finally in parabola is personified the very person of Jesus, the Christ, and the precious Pearl of Great Price.

The objects in all of the “arks” were all truly of value to a degree that surpasses monetary worth. The ark holding the infant form of the baby, Moses, preserved alive as the deliverer of Israel, a man destined to become



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among the truly greatest of all men. The writer, Ellen White, says of him that he “stands without peer.”

The cargo of the ark of the Flood preserved the only survivors of the pre-flood era. Man and animal were thus providentially preserved to repopulate the earth.

The Ark of the Covenant not only housed the precious Law of God, written by God’s own finger, but several other sacred articles as well. The writings of Moses kept there probably represent the beginnings of our modern Bible, the Holy Scriptures. Without their preservation the world we have today could now be incomplete or devoid of this treasured testimony. In the Ark of the Covenant was found in written form the story of Noah, and Abraham, Israel, and Genesis. How thankful we should be that this record, kept safe in the sacred ark, is available for us today! What a rich treasure was placed there so that modern man can have information about his past, as well as his purpose and destiny! Because of that circumstance we can pen this book, understand more accurately God’s purposes, and learn more precisely the timeless offer of salvation!



Chapter 3



The Great Deluge and the Ark of Noah

The Flood Story (Genesis 6-9)

Let us summarize in a very brief measure the flood narrative: Noah was instructed by God to build a large boat to rescue man and animal from a predicted deluge to come upon the earth. Noah preached and warned the world for roughly 120 years. At the end of this time, unclean animals miraculously boarded the ark by twos; and clean (sacrificial and edible) animals boarded the ark by sevens. The latter reference really means seven pairs, male and female. Very few illustrators or even few Bible commentators consistently note this more accurate feature to the story.

Seven days before the deluge begins, an angel shuts the door of the ark with Noah, his wife Emzara, and his three sons; Shem, Ham, and Japheth and their wives, inside. On the seventh day the rain begins to fall, and more significantly, the “fountains of the deep” are broken up.

For forty days the earth is violently convulsed with the rain and deluge. Then for five months the flood prevails upon the earth. Then for another five months the waters begin to subside. During this time a strong wind prevails, likely great land masses shift, volcanic activity continues, and extensive global drainage occurs. Near the end of this time the ark comes to rest on the mountains of Ararat. Noah waits another 40 days and then sends out birds to test the subsidence of the waters and the condition of the land. Finally it becomes evident that the surface of the earth is relatively dry but not dry enough for living and locomotion. Shortly thereafter Noah is instructed to leave the ark along with the wildlife kept



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safe in the ark. God renews his covenant with Noah and his family who make sacrifice and are shown the rainbow of promise.²

For most moderners the story of the flood is mythological and legendary. It can even seem so to some biblical apologists. But several indicators arise in the saga to demonstrate that the narrative of the deluge is not typical mythological material. The language is sober and factual, the figures are humanoid and real, not magical; the time descriptors are specific and read more as a report than a novel. The question can be asked: If it is a mythical story why are such specifics as the ark's exact dimensions, the times of 7 days, 40 days, 150 days given when a simple narrative of a flood crossing the earth minus these details would suffice to create an entertaining tale?



In addition the reasons oft used to discredit the story as impossible actually can stand up under scrutiny. The ark is not too small (as oft heralded by critics) to house the major animal groups of the world. Some estimates make the ark large enough to accommodate a cargo of as many as 569 railroad cars, and to be the habitation for as many as 50,000 animals of various sizes. They could have been placed by God into a hibernation phase, or a dormant phase which would have required minimal food and care.

As mentioned before, the ark had the perfect hydrodynamic dimensions for marine stability making it almost impossible to capsize. Its hydrologic capabilities have been tested with scaled models showing that it would have been incredibly seaworthy. These credentials could hardly be consistently determined as the result of a crudely devised vessel with the specifications derived out of a hastily conceived myth.

² The 27th day of the second month, the day Noah exits the ark, is reckoned to be the Day of Pentecost, always the biblical day of "covenants." Supposedly it is on this day when God makes His covenant with Abraham, also when the Law was given at Sinai, and of course, when the Holy Spirit was poured out after the Ascension. It can also be demonstrated that this was day that Daniel was given the great vision of Daniel 8, given in answer to his questions regarding the renewal or resumption of the Jewish sacrificial services post the 70-year captivity.



The Great Deluge and the Ark of Noah

The Book of *Genesis* contains the flood narrative of which we are familiar. Is the story a myth or is it historical?

Of course we know the secular world's version of events. Says the infamous atheist of modern times:

It's a vile story that for which there is zero evidence--- Richard Dawkins

But is it just such a simple, “vile” story, and is there really no evidence? Must the stories' credibility cave simply because some skeptics make over-generalizations, or because certain critics are “immersed” in their own “general” ignorance about certain facts?

Several indicators lift the flood narrative above crude and barbaric fantasy. The narrative itself demonstrates incredible detail, and provides material that seems to surpass common, ordinary myth.

The chiastic literary form in even the description, noticed by such writers as Jacques Doukhan indicate otherwise. As in other places, such as the creation account, it seems that God creates or acts in poetic fashion. These nuances are provided to indicate to the reader that when God is involved in something the happenings are never random or happenstance. Such symmetry and beauty actually can be seen rather as indicators of divine order. Such order is definitely found in the flood account:



Epic Timeline:

Notice the skeletal chiastic form and literary order of the narrative:

Beginning of Flood Epic

- ✚ 7 days (*Animals sent*; perhaps seven days³): (*Door Shut*)
 - ✚ 7 days the flood begins: (*Wait in Ark*)
 - ✚ 40 days (7:17) [*Immersed*]
 - ✚ 150 days (7:24) {*Water Prevails*}
 - ✚ 150 days (8:3) {*Water Recedes*}
 - ✚ 40 days (8:6) [*Drying*]
 - ✚ 7 days Dove sent; (*Wait in Ark*)
 - ✚ 7 days (*Dove sent*; returns with leaf—finds ground:
(*Door Opened*)

End of Flood Epic

An elapsed total of 394 days is recorded:

- Starting on 17th day of second month
- Ending on 27th day of second month

The Flood Year

The original account adds ten days more to a normal year for the flood's duration. Ten days beyond a modern year would be about 375 days. But the totals given in the *Genesis* account add to at least 394 days. One would naturally reason that since one modern year equals close to 365.25 days; then adding the ten additional days (375); would leave us with about a 19-day discrepancy (394-375=19).

³ EGW, SR65:2 "For seven days these animals were coming into the ark...."

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Exact calendar computations are more complicated than will be entertained in this small book. However, to simplify this matter let us at least observe that biblical reckonings of years and months were in several ways contrare to the modern artificial reckoning methods that we employ today (*Gregorian Calendar*, etc.).

First let us consider how months and years were basically determined in Bible times. The basis was visual and not artificial. Anciently, when a new crescent moon was first observed on a given evening, the following day consequently signalled the start of a new month. This circumstance could vary however, for such lunar viewings could not always be visible consistently, etc. The priests and rabbis in Jesus' day had a ceremonious system of determining this for the nation and took the matter very seriously.

Certain months were not always 30 days, and certain years were not always composed of 12 lunar months. Years on the average would come out to be about 354 days, at the completion of 12 months. But about every three years or so, the completion of the 12th month would slide back in time and out of sync; just enough that a 13th month needed to be inserted. Modernly this calendrical adjustment is called an "intercalary month."

With the true lunar month being closer on average (it actually can vary slightly month to month because of the moon's elliptical orbit, etc.) to 29.54⁴ days, let us thus artificially calculate for the purposes of simplicity: thus we can attempt to multiply 29.54 days by 13 months instead of twelve. This produces a result of approximately 384.02 days, that might have elapsed for a year in which an intercalary month was required.

Now if one adds the additional ten days of the flood year that we are given in the account (17th of month 2; to 27th of month 2) it would leave a total of 394 (394.02) days. This equals the 394 days given in the original total we ascertained in the previous pages.

⁴ The actual mathematical average length of a month goes out to about 10 decimal places, 29.53846153846154.



The fascinating sidelight, or possibility in all of this then, is that the Bible account infers that the year of the flood was likely an intercalary year requiring 13 months, or one with a 13th month inserted into it. This is what the math seems to demand. Such scientific calculation born out by complicated astronomical considerations seems to be one of the many indicators that this story is not a fanciful myth, but is based on some kind of sober, human record. Otherwise the circumstance would not normally be computable to this end. An ignorant tale-writer would not likely avoid committing an error in guessing the exact number of days required for an intercalary year. An idle tale would just give us a normal year.

Literary Quality and Type

Further, the language and characters of the *Genesis* narrative about the flood transcends by far the typical fictitious or mythical content of other like material. The story though given in general terms lacks the simple and irresponsible fancy of mythological literature. It is not written in the style of mythological grandiosity but rather as simple historical fact. What distinguishes the biblical narrative from typical mythological material or flood legends found in other ancient cultures are several markings of significance.

It is not necessary to get lost in the typical discussion that argues from the basis of the *documentary hypothesis*. The *documentary hypothesis* is a scholarly discussion about several documentary streams supposedly found in *Genesis*. Owing to various names used for God, thematic differences, literary anomalies, scholars try to sort out which of four (**J, D, E, or P**) or so major document streams certain material belongs to. No unified or single authorship is accorded to the book of *Genesis* according to this theory, but rather the book of *Genesis* is believed to be the result of conflationary editing and the like, representing the work of several authors.

While the book of *Genesis* could represent more than one source document such as is demonstrated in introductory phrases such as “These are the generations of...,” or in the different names for God, the material can be seen as appropriately matching the varied contexts and is not due to



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what is commonly purported; an indication of a number of authors or editors.

Nonetheless the author of these pages believes the purpose and the character of the book of *Genesis* is *easily* determined when proper analysis is made. The purpose of *Genesis* can be seen as emanating from one author, who arranged his varied source material in such a way as to contribute to one unified purpose.

Authorship of the book of *Genesis* as attributable to Moses really makes great sense. While Moses may have been using traditional information passed on to him in the form of oral tradition or through particular documents that were handed down to him; his purpose for writing, especially the narratives of Abraham, Isaac, Jacob and Joseph is very clear. It was written to encourage the Israelite nation, a fledgling group of slaves in Egypt, to leave Egypt and fulfill the purpose their God had laid out for them. Several indications of this theme are occurrent in *Genesis*.

Provided is one particular example: More than once in the narrative, Abraham goes down to Egypt because the land of Canaan is under a famine. But the highlighting of these Egyptian sojourns in *Genesis* is not accidental. Even though Abraham fears the Egyptian Pharaoh, even claiming to him that Sarah is his sister and not his beloved wife; God still miraculously delivers him from his “captors” so to speak. This story was obviously retold and calculated to demonstrate that God’s purposes for Israel would be honored positively and with similar favor in the imminent exodus from Egypt.

Even the story of the Tower of Babel in chapter 11 specifically mentions how the Babel builders made bricks and what particular material they used for mortar. This detail would not be necessary to mention in some author’s flight of mythological fancy. But it is given because such information equated with the very process the Israelite slaves were involved in at the time of the Exodus. The people of Israel were brick makers and this would be of interest to them and apply to them, for this was their present occupation. Even the origin of the Sabbath as found in



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the creation story was important to them, because it would figure very largely in the picture as they struggled to wrest free from their oppressors (cease from work on the Sabbath; Exodus 5:4, 5 ff.) and prepare to receive God's law in the wilderness.⁵

The theme of *Genesis* is the calling of a covenant people and the rehearsal of the Abrahamic promise of Canaan to them as their home. Israel in Egypt needed the rehearsal of God's mercy and protection to their forebears to inspire them to follow Moses and the pillar of cloud out of Egypt. The story of Joseph, the Egyptian vizier and their own blood relative, recounts the providential provision of grain and food. Israel needed to know that God had their welfare in mind and would faithfully provide for them in their flight through the wilderness and in their quest of forging themselves into a new nation.

The story of the flood and the creation accounts were necessary to recount and remember because Israel needed to realize that their calling and destiny could only be successful in being faithful to Jahweh, the covenant God. They also needed to know that they served the mighty *Elohim*, the Creator, and Savior through the deluge, because such a confidence in God was necessary to encourage them through the trying of their faith at the Red Sea and forward. While they still failed at times to trust the mighty God of their fathers throughout the wilderness saga, it wasn't that God had left them with no historical evidence of his power and his watchcare. Without the *Genesis* account of Yahweh's watchcare over His people in their past history, it is doubtful that Israel would have ever truly followed Moses out of Egypt.

Therefore, the story of the flood was given to Israel for at least two reasons:

⁵ The word, "sabbath," is found in *Exodus* 5:5, and the entire scenario of Sabbath observance (5:9) is discussed in the pre-Exodus narrative in the book of *Exodus* and in the non-biblical *Book of Jasher*. Cf. the author's: *Days of the Seventh Angel*, Vol. 5, "The Song of Moses and the Lamb." There are seven direct references to the Sabbath institution in the *Book of Exodus*, particularly chapter 16 ff., and 31:13, etc.



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1. First it explained to them the need for their **moral separateness** as a people. The Flood came because the earth had become corrupt and violent. The story of the Flood was not primarily about violence, corruption, and exclusivism. It was about salvation that was to be found through *Yahweh*. The ark of Noah was merely a means of salvation from the inevitable forces of evil and destruction all around them.
2. Secondly the rehearsal of the flood story in *Genesis* highlighted the immortal truth that **God helps and delivers His people**. Of Noah it is said that he was perfect and righteous in his generation. The story is not to merely rehearsed to heroize Noah and his family. It was rather given to call God's people to moral high ground so that He could bless them. If faithful they could be assured that He would lead them to safety and prosperity.

Unrighteous Slain By a Flood in the Exodus

Likewise we must note, that at the time of the Exodus the “wicked” *were also destroyed by a flood*. This happened in the Red Sea experience. The enemies of Israel were swept over and under in similar fashion to the wicked at the Great Deluge. The themes of *Genesis* recurred in similar fashion in the later experience of Moses and Israel. So the central purpose of *Genesis* was actually realized in the *Exodus* account.

The purpose of the *Genesis* account was to prepare Israel to leave Egypt and to follow *Yahweh*, their ultimate Savior and Creator. The evidence for this is replete when openly considered. Many more examples could be cited. Israel had a high, moral calling. They had a divinely conceived destiny to fulfill.

The Theology of the Flood

Let us consider another matter in this chapter that the writer of these pages believes lifts the flood narrative far above ordinary mythological prose. The difference is found in the refined nature and character of the



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“Flood Theology” inherent in the story. The Flood Narrative is relevant for today in understanding God’s purposes. Jesus said that the end times will recapitulate in fashion the Flood Narrative (Matthew 24:37-39).

The purpose for the flood, though written in simple terms, was anything but simple. The themes standing behind the story have a mature quality, a broad application of meaning to the whole human experiment. They are indicative of the profound prerogatives of the divine.

The Flood episode provides a gigantic view into the way God chooses to work, and the depths He will go to preserve the integrity of the heavenly system. Through the Flood story is found incredible import into the organization of heaven and the difficulty of the project of saving the antediluvian world.

The first concern that strikes the investigator in this regard, is that God chooses to remake the world rather than create a new one. Why does He do this?

The narrative supplies us with the information that at the time of the Deluge the wickedness of man was full. It says that the hearts of men were only evil continually (Gen 6:5). If the number of righteous was dwindling somewhere down to about 8, (and there are some questions even about some of them considering the actions of Ham after the flood: Gen 9:20-25), why didn’t God just scrap the whole project and start over?

A theological lesson found in the Flood Epic is this: God will go to any length to save a man, but at the same time He will try to protect man’s inalienable right to be involved and to make and live by his own choices. God will always preserve individual rights, and will not punish even one soul at the expense of another. God never makes mistakes. He always demonstrates that though man may sin and make mistakes, he can repent, it can be fixed, and he can start over. But man also has a part to play in the renovation.

Creation is creation. It is the making of something new. But *renovation* of something already created, but broken, is in the end the



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harder task. God took on the larger challenge by far in the Ark solution and in the Deluge.

Spiritual Regeneration

The father of the writer of these pages was a builder or construction contractor, and himself, his son, grew up in a small northwestern town in the United States. As one might say: “He grew up with a hammer in one hand.” He has worked with his Dad on numerous projects during his youth and lifetime and has built more than one home on his own since then.

During these many years my father (please let me address the reader in first person) has done many remodel projects and I have helped him with some. My father always had a maxim when it came to remodel projects. He often said that when folk want to add on, or change an existing structure it is usually far easier in most cases to simply tear it down and start over than change what is already there. I believe this to be largely true. What frightful things people will do to their property! They will pour thousands of dollars into an ugly or dilapidated house, thinking to improve it, when they only end up with an albatross that no one will want to buy, even though it represents an additional investment they hope to recover.

As a well-traveled pastor I have seen a number of church and church school remodels. In one place the church school was cobbled together from seven different building structures that had been moved in or refitted somehow. They weren’t all on an even plane, and water often seeped in making wet spots where they adjoined. The situation was dangerous. In winter there were frozen spots in the hallway. My brother-in-law and my sister became teachers at that school. My brother-in-law loved to share with his different friends from other places that he taught at a “multi-level school!” It was true. The entire structure was awful. The gym was part of an old mine building. It would take a week to fully describe that school complex!



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Remodeling brings considerable challenges to the fore. Floor levels must end up matching, doors and windows may require headers where it is difficult to put them. Walls that are removed may be bearing walls, and wires and plumbing issues may be discovered which endanger the entire project, even the carpenters!

Once my dad and we brothers had to remodel a two-story house complete with a stairway that had been built by a total novice. The stairway proved to be a lucid nightmare. Every tread was at a different height, and proper stairjacks had not been used. It was a unique experience to climb up or descend those stairs! My dad was, of course, supposed to “fix it!”

My dad, a gifted craftsman who could build a normal staircase with little problem scratched his head for nearly a week trying to do the math; scribe and cut, re-scribe and re-cut to make the ungainly matter come out right. One has to calculate in the treads and subfloor and match the upper floor, etc. He did the best he could but it wasn’t perfect. The entire house was an impossible mess as well. A few months or years later that house reportedly burned to the ground. I think my dad was actually relieved that it did! (probably faulty wiring; what do you think?!)

What God is doing in the *Great Controversy* between Christ and Satan is taking on an enormous remodel project. The flood was an example of this. In so doing God was taking on the most difficult of all projects. He was re-building, renovating, re-creating the world and its subjects. He could have started completely over with a new creation, but he was willing to take on a dilapidated and damaged one. With his master craftsmanship he aimed to rework it into an elegant masterpiece of salvation. Unlike any earthly project, God can somehow end up with a perfect, or at least somewhat improved product in the end.

The “new” earth that is created in *Revelation* 21 is not a “neos” (new) earth, but a “kainos” (re-created new) earth, one that has been renovated and made over. The real point in the *Genesis* account is not just a physical make-over of temporal matter. It is really symbolic of the renovation of the human soul, ruined by sin yet effected by Grace into a beautiful re-created being. Behind all the events of salvation history is found this over-



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arching theme: Eden back to Eden; restoring the *imago dei*, taking man from sin back to holiness.

In the events of the flood God was taking the much larger challenge. While he had such little unblemished material to work with; Noah and his somewhat defective family, God still embarked on a mission to prove that he could “fix” it. He saw some hope there. He sees hope in you and me. While there is hope and desire from within the human family, God is willing to go to any length to be a ship of salvation for them. This is what the flood story is really all about.

The *Genesis* accounts are not crude, barbaric mythological tales. They bear the marks of true historicity, and are made of the genre’ that is credible and genuine. Only the spiritually inducted will be able to see clearly the profound spiritual indicators in this magnificent epic of Grace. But the markers are there. Salvation, rescue, renovation, are the grand themes. The story of the Great Deluge is really more about “construction” than it is about “destruction.”

The story of the Flood chronicles some of the oldest material known to man. Just because they speak of ancient times, does not make them untrue, crude, or barbaric. There is plenty of reason to believe they represent the truth of the times. They are in character inspired and genuine. The words and events described have the supernatural impress of heaven, and offer us cogent and valuable instruction for the modern days in which we live.



Chapter 4

Evidence That Demands a Verdict

To the believer of biblical history a large array of evidence exists to geologically explain the reality of a global flood. While such a concept as a global flood is anything but popular these days it does not mean that there is really little evidence to argue for its validity. It wasn't a popular concept when it happened and it remains so to this day. Yet the rocks cry out.

A few of the topics of evidential concern are penned below. These are generally summarized to simply point them out. For the purposes of this book they are not exhaustive or comprehensive. While this author is not a scientist, some of the greatest evidences are easily ascertainable by even the simple. It is a wonder beyond expression that modern experts are unable to recognize them, when often a simple child can accurately assess them, and be right at the same time. But the god of this world has blinded the eyes of them that see not.

In this chapter are some of the evidences left us by a world scale deluge in the past. Many of these evidences are global in nature. Such indications left even thousands of years later ought to be acknowledged more than they are. Nevertheless we purport they are evidences just the same. Here are but a few representative areas of scientific concern for our consideration:



Altered Landforms

One of the most obvious indicators favoring a flood narrative is found in the varied and altered landforms on the face of the earth. These come in a multiplicity of forms.



Ayers Rock, Central Australia

Among these are balancing rocks, or striated soil, or rocks showing water action or indicating great changes to large areas of topography. Erratic boulders appear which have come from great distances. Ancient lakebeds give indication of significant change or alteration. Places like the Grand Canyon of Arizona, the Arches of Utah, the expanses of the Southwest, even the plains of the Midwest all shout catastrophism in the highest order.

The fact that 75% of earth's surface is sedimentary in nature is flood evidence of monumental proportions. Some of these layers in regions of India are said to be 60,000 feet deep! Such overwhelming indications of flood activity should not be allowed to be casually ignored by modern science. And yet they are, and flimsy or preposterous explanations abound in their place.



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This author grew up in central Washington state where many of these altered landforms exist and can be easily recognized across the expansive Columbia Plateau. One example is the broad Palouse, where hundreds of square miles of rolling hills exhibit some of the most valuable topsoil in all of America. In this rich and loamy soil, in places hundreds of feet thick and almost completely pure of rocks and boulder-like material, a significant portion of America's grain and field crops grow. In places, this broken-down and processed soil has to have been formed by continuous or significant water action such as is typically found on lake bottoms. The pure soil is in places so deep that it demands large scale deposition and also demands the one-time presence of vast amounts of water.

While most modern geologists are now of the belief that the Palouse was caused by the Bretz floods, annual break ups of a supposed ice dam at the Clark Fork of the Yellowstone River, even that belief was painfully slow in coming. Though the Palouse shows obvious signs of flooding, gravel bars and erratic boulders, etc. geologists long denied any water action. But Vernon Bretz, despite ridicule for his explanation, insistently demonstrated the geological necessity of explaining the Palouse as being formed by large floods of water.

But the Missoula Floods (another name for the Bretz floods) is not the best explanation of the flood deposits, altered landforms, and ancient waterfalls found in the Palouse in this author's opinion. For one reason, the best evidence is that these ancient alterations to the Palouse geology are the result of one or two water events and not annual or repeated events. Other objections in this author's mind is that the Clark Fork is relatively too small a passage compared to the required outlet that explains the phenomenon of the floods. A simple look at the area on satellite relief maps will demonstrate this.

Finally the whole concept of a freezing, then thawing ice dam of gargauntuan magnitude makes little sense. Missoula Flood experts propose an ice dam 2,000 feet high! (hilarity pause!) To form at this magnitude would require extreme cold that could not be quickly counteracted and thaw the next spring or number of springs. The cycle as



annually or semi-annually conceived could not likely occur at this scale. Then if the ice dam is 2,000 ft. high, then the water behind it was also turned to ice and is probably 2,000 ft. high. Having watched break up seasons in Alaska there demonstrates a series of dynamics that put questionable doubt for this writer on the possibility of an ice dam of this magnitude or description. Extensive glaciation that melts perhaps. But not back and forth intermittent ice dams.

Ice flows can hold back some water, but this is quickly broken because the ice floats and water sneaks under it. Ice itself floats. And the earth is warm. If entire ice masses reach a melting point, enough to dissolve the ice dam, the body of water above it has already been released by that time. It isn't certain such an ice dam (as proposed) is really possible. Small ones perhaps. But ice dams of continental breadth and scope required in this scenario cannot find convincing precedent anywhere that can be determined either. Plus the suspected areas are volcanic; complete with lava flows. How many ice dams form above volcanic activity?

The best explanation is that the vast flooding experienced in the past over the Palouse and other like geographical features across the earth is the result of "post-flood drainage." Only this can account for the scale and footprint of what we see in the geological landforms in many places.

Having explored some of these areas myself I am convinced that post-flood drainage is more likely the case. Near the surface have been found casts of rhinoceros (Blue Lake, WA), the Dinosaur Monuments of Montana, and many other evidences of recent deposition of soil and lifeforms; not repeated Missoula floods or the like. Geologists are determined to deny anything that would correlate with a biblical flood, more some times for the purpose of denying biblical evidence than in giving a reasonable explanation for what they find. Again as Napoleon once said: "Men will believe anything, unless it is in the Bible."



Widespread Deposition

Sedimentary layers spread out over a large portion of a continental land mass demand some sort of catastrophic explanation, either at the creation of the earth or from a much later event. To repeat, scientists tell us that as much as $\frac{3}{4}$ of the earth's surface material is sedimentary in nature. This can be easily documented and verified as true. It can be simply visualized, for instance, in the western United States, and particularly the Southwest.

The Red Wall limestone found in the Grand Canyon is part of a depositional layer that reaches from Arizona to Montana and almost to Canada. Several other layers recognized as homogenous to themselves cover thousands of square miles. Some of these depositional layers cover as much as 100,000 square miles. The only reasonable explanation for such widespread influence is something of a catastrophic size and scope, as well as something that happened very quickly and involved colossal amounts of water. Simple erosion cannot account for all of it.

The contents of these depositional layers give clear indications of interaction through the agency of water. Marine fossils in these environments demand some sort of explanation. Typically it is offered that these were inland seas. Even so, this cries for an explanation since current elevations and weather patterns cannot account for the presence of this much water at those places. Gravel bars, water marks, fossils, and indications of water flow at high altitudes demands some kind of catastrophic change. The best explanation, obvious enough for a second-grader to note, is that at one time enormous amounts of water flowed or was found present in these places.

Here and in a thousand ways is found evidence that demands a verdict. It is as obvious as the sun in the sky, and as a nose on a face. Geologists and scientists strangely get a pass with their flimsy explanations and pseudo-scientific comment on these matters. But the evidence is there for the open minded investigator. The evidence is not really evenly divided. It is not! The evidential score for the biblical model



as opposed to the uniformitarian inventions of theoretical science is really more like 1,000 to 1.

Flat contact layers

Geologists explain most of the altered landforms as a result of erosion or erosive processes over time. While enormous amounts of erosion have no doubt occurred over the last several thousand years there are problems with the arguments for erosion as being the cause of all the change in landforms.

Of particular interest is the fact that geological layers found in many places such as the Grand Canyon of Arizona have clean contact lines one layer from the layer above or below. These cannot represent, as commonly purported, that millions of years of erosive activity took place between the layers.

The popular explanations of geological science claim that thousands, or really millions of years are represented in these lines between the layers. But in many cases of note this argument is hollow or erroneous. For in claiming that the massive erosion accounts for the geological changes over time disagrees with the obvious presentation of the data in the field.

If millions of years of erosion took place between these layers of material and sediment; then when these are exposed in modern times we should see in the cross section of the layers, gulleys or cracks brought about by weather and erosion. But the contact lines are smooth and direct. This suggests that the layers were laid down quickly, one upon another in quick succession.

These layers are better explained by deposition on a large scale and in quick succession. They are more likely the result of turbidity currents or turbidites, avalanche or river like processes that take place under water or as a result of water action. Turbidity science is quickly being recognized in the scientific community as valid and provable in instances that have occurred during subterranean earthquakes and such events as the



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underwater sediment landslides burying the trans-Atlantic cables in more recent years.

Honest science will recognize that this is probably why the Grand Canyon and other like geological features were formed and why the even and smooth layers in such places were laid down without erosive processes occurring between.

Paleocurrents—Dr. Arthur Chadwick

A fascinating study has been more recently carried out by a creation scientist name Dr. Arthur Chadwick. In summary he discovered a powerful circumstance that argues for a global flood model.

In laymen's terms "paleocurrents" are the indications in geology of a certain direction of water, wind, or weather flow. Ripple marks, striations, and other signs can be interpreted to show a recorded description of past geological processes.

Dr. Chadwick has catalogued thousands of such markings all over the major continents of this earth. What he and his major professors expected to discover as a result of his study was that the record would show what is called "white noise" in the direction of say water flow at a specified layer of the geological column. In other words it was expected that the direction of flow, for instance, would be found going in all possible directions with no pattern of regularity at all.

What he found to the surprise of everyone was exactly the opposite. In many cases it was found that at times in the past, that water, for example was flowing in *one particular direction* over a wide sample of geological material, even across continents, in a defined strata of the column.

What is assumed as a result was that at certain times in the past wind, water, waves, or whatever was flowing or moving in consistent directions,



sometimes with relative consistency over entire continents or large sections or land masses, and not even only in the top or Cretaceous layers.

While this is not *proof* of a world wide flood, it certainly argues that for such uniformity to exist over such large areas requires a large catastrophic event. The flood narrative pictures such a circumstance, even mentioning in particular colossal winds as part of the drying up process to the flood. This wind and water would have caused consistent ripple and striation marks in soft sediments and similar structures.

Fossils

While fossilized remains of plants and living organisms have been used by evolutionary enthusiasts as evidence of evolutionary development an honest look at this widespread phenomenon can be seen rather to support the possibility of a global catastrophe.

Near where I, the author, grew up in the North Cascade Range of Washington State, some of the nation's highest mountains, are found numerous fossilbeds and high altitude specimens. A number of times our family would drive to the awesome summit of Hart's Pass, an alpine destination of interest in this regard. The steep and narrow road leads to a literal mountain top, and comes to a point almost too narrow to turn around and return.

Very near the summit, between seven and eight thousand feet in altitude, can be found in the earth banks by the road hundreds of marine fossils of many kinds. The common specimens of mollusks and shells are strangely out of place in this towering altitude.

My uncle, a non-religious man, was once taken to this spot. When he saw these fossils, deposited in mass where you could simply pick up any number of them he remarked to my mother, his sister: "You must be right about the Bible version of a flood." He was deathly quiet all of the way back down the mountain.



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Now we weren't necessarily of the belief that the waters of a world-wide flood reached this particular height or that these fossils can prove Noah's flood unequivocally. No doubt shifting landmasses and upthrusts of lake bottoms could account for this circumstance to a degree. But one thing we are forced to believe for sure. And that is that these marine specimens did not first form on that mountain top, and that they did not so form recently, or that such a violent shift of landforms could have casually come about. Some enormous, catastrophic array of forces would be necessary by any means to accomplish the results found in this field of evidential remains.

Fossils are found in many places all across the world. Some are reported from the heights of Everest, the world's tallest mountain. Supposedly they have been found on Mt. Ararat, in Turkey. Fossils of plants, trees, and animals exist in huge varieties and in various presentations in almost any place. The actual plants or creatures are not themselves preserved, of course, but their forms are or were refilled with minerals that replaced the original material.

Usually, in order to explain their presence scientists tell us that these were placed over a period representing eons of time. But in a large number of cases this cannot be true. The evidence is that these fossils were very often laid down quickly and buried immediately. Otherwise we wouldn't normally find the fossils. A fish, a leaf, or whatever if left for millions of years would bio-degrade leaving little or no trace of its form. But instead they are preserved with incredible detail. In the case of some larger organisms such as mammoths, dinosaurs, or large mammals, the stomach contents are even identifiable to this day, including grasses and leaves and other particular objects.

Available are fossils in which one fish is actually in the process of swallowing another fish. Obviously the fish was encased in overburden in a sudden moment of time, with not even enough time for the fish to finish its breakfast. Many examples of the sudden burial of fossils exist and are best explained by sudden catastrophic events---not millions of years of a fishes eating other fishes, for example! This is not your average possible!



Nor are all fossils or petrified wood always all that old. Especially when wood claimed to be millions of years old is found along with petrified wagon wheels of Conestoga wagons from the American west, or even with petrified *Tony Lama* boots!

Fossils are found at various altitudes and in various locations. They are found hundreds and thousands of miles from ocean beds. As given before, they are found in high mountains, or vast deserts. The only thing that can possibly account for this vast phenomenon is the fact that huge, catastrophic changes have crossed our planet at some time or another, accompanied by the forms of water, volcanic action, earthquakes, and other significant geological events.

The most obvious explanation for this wide array of evidence is a global or a near global event of incredible magnitude. Why it is so stubbornly difficult for modern scientists to admit the likelihood of such an event clearly described in Genesis 7-10, and in the geological record, is a perhaps a mystery greater than the phenomenon itself.

Flood Legends

According to a number of encyclopedic studies, human testimonials, and historical records in most every culture on earth, a vast number of flood legends or narratives have been discovered. Some students of ancient culture claim that as many as 350 such independent ancient stories come to us from all the habitable continents of this earth, including North America. Ties with the biblical account can be traced to roots consistent with the descriptions that are found there. Yerevan, a city near the base of Ararat has the meaning of “the planting of a vine,” a direct association with the story of Noah as reported in the sacred pages of the Bible.

While most of these are reduced to mythical and grandiose legends the impressive uniformity and multiplicity of these flood narratives can be seen as productive of a certain amount of historical veracity. Most all of the stories have consistent main details: A boat, a family, animals, and the supervision of God or the gods of that culture. Even the American Indians are accorded with at least 40 separate tribal accounts of a figure such as



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Noah, a raft with animals, and so forth. Some southwestern tribes even attribute the formation of the Grand Canyon of Arizona to events that match pre-European connections and speak of a global flood.

Enuma Elish, the Babylonian Flood epic found in the ruins of ancient Mesopotamia, is such an example of an ancient flood legend traceable back to the earliest records of history. While at university this author embarked on a detailed study of this flood epic and compared it with the biblical narrative in the form of a lengthy research paper. The coincidental facts of the two narratives were harmonious to a point far beyond even his own expectations.

While no such accumulation of epic stories can be considered scientifically reliable for most, we can at least award some serious evidential weight to the fact that so many of these narratives independently exist. As the saying goes, “where there is smoke, there is fire,” so we might conclude that where there is such a preponderance of historical evidence accepted by thousands of people who lived closer to these events is harmoniously conclusive to some level. There is no reason why so many independent epics should exist and that they have consistent details. It is another of the powerful evidences that a valid historical event likely lays somewhere behind the popular narratives of ancient times.

Water Predominance

Another argument friendly to the concept of a global flood comes in the simple fact that our planet is predominantly covered by water. Roughly three-fourths of our planet is covered by water, and is so deep in some places that it measures nearly eight miles.

Studies show that the displacement of our deepest seas with the land masses of our highest mountains would still leave our planet mostly covered by water. A global flood is thereby possible given the correlate trading of land and water by some source of disequilibrium or catastrophe.



With three fourths of the land being sedimentary in nature, being matched by three fourths of the earth being covered by water tells a story of enormous, circumstantial truth. It is evidence that demands a verdict.

It is not necessary to insist that flood dynamics account for enough water as to inundate the highest mountains of the present earth by the biblical 15 cubits. The author of the biblical account is simply reporting that the normal displacement of the Ark (30 cubits high in total) was ca. 15 cubits, thus it was reasoned that since it met no consistent obstruction the water rose to at least that level. No one went outside and measured it. The shifting of land masses, the movement of the waters back and forth, the rising and subsiding of enormous massifs likely took place. The world could have been sufficiently inundated without the waters reaching stupendous heights such as those of Everest or the Himalayan massifs.

Coal and Oil Deposits

Another overwhelming evidence of flood geology in this author's mind are the vast coal deposits and the expansive oil fields that can be found on our planet. This circumstance alone should convince most anyone of the likelihood of a flood catastrophe.

For centuries man has heated his homes and operated factories and machinery through the use of coal. Of course, today we run millions of automobiles, ships, trains, airplanes, and power plants with the fossil fuels of gas, kerosene, and oil.

The same scientist who denys even the possibility of a global flood drives himself to work every day or heats his home with fossil fuels that could have only ripened into existence as a result of a massive catastrophic flood or upheaval.

Coal beds are made up of organic matter that once lived on the surface of the earth. The same circumstance is required with oil. For these vast supplies to be available for our consumer society today requires they had to be buried *en mass* at some time in the past.



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Some of these coal beds are thousands of feet deep or thick. They can be shown to be made from trees and vegetation often many times the size of anything we know of today. What forces were called about to bury such vast forests or swamps or vegetation defies belief if left to a pure naturalistic explanation. It shouts catastrophism that was followed in time by a fruitful or super-sulubrious environment. That is the same order as the grand creation, then a global flood as given in the biblical accounts.

What is really required is a global-sized event of some kind. Anyone astute enough to think this through should know that this is what would be needed. No other reasonable guess by the scientific community makes any sense.

Of course modern science depends upon their naked theories to explain the presence of these things. Of particular employ is what this writer refers to as the “evolutionary quantity quirk;” the penchant of modern scientists to explain everything as a million this and million that. Thus such vast and sudden burial actually is supposed to have taken millions of years, and coal formation was the work of eons of time. The obvious fact is that the coal reserves mark rather sudden, catastrophic, and recent burial. Coal miners have found dinosaur footprints on the roofs of coal mines, and Dr. Gentry has created coal in about two weeks by submitting wood to water, heat, and pressure. At least for some the catastrophe theory is at least recognized, but the subsequent theories at the scientist’s disposal for the nature of these catastrophies are not much better than the original claims.

One popular source of such catastrophe is found in supposed meteor or asteroid impacts. But this is an admission of catastrophe anyway. But then one then has to envision uniform impacts around the globe, or other “lightning strikes hundreds of times in the same place” scenarios. How that can be organized is for secular scientists to explain. It is much easier to accept the biblical account that explains that at least as the result of some cause---asteroid impacts or whatever; subterranean cataracts were let loose, causing incredible upheaval, and that the land and vegetation were buried by shifting land masses, volcanic activity, intense water currents, and by horrendous wind forces. For in the end that is what the data shows.



Volcanic Cones (Latent)

As a longtime resident of the lava strewn Pacific Northwest this author has long been familiar with evidence of past volcanic activity. Of particular interest are latent volcanic cones that can be found throughout the Columbia Plateau. These raised throats of volcanoes present the fact to any geological interpreter that these were once the center of a volcanic eruption or extrusive event. While volcanic activity is a phenomenon that has occurred in the past and continues to the present moment what makes these volcanic cones of interest is that they usually show that large scaled surrounding landforms once present have been removed or washed away.



The most striking of these in the western United States is Devil's Tower, Wyoming, but other buttes or volcanic cones devoid of lateral



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surrounding material can be found in thousands of places. The only scenario that makes sense for some of these is that the volcanoes erupted and thereafter the surrounding material was washed away.

In a number of cases this would require a water event of enormous proportions, yet water volumes of this magnitude no longer exist there. In the case of Devil's Tower, Wyoming, we have a volcano throat several hundred feet high, that according to its columnar structures cooled quite rapidly after its extrusive event. But where did all the surrounding material go? Or where did almost the entire Midwest go? Devil's Tower is in the center of the vast midwest, hundreds, even thousands of miles from any ocean. Some very great event would be required to remove hundreds of feet of topsoil for thousands of square miles in every direction and at considerable altitude as well!

The same circumstance can be seen in other places this author is familiar with on the Columbia Plateau. Hermiston Butte, an obvious volcanic cone, is found miles from the nearby Columbia River and somewhat above the level of the present surface of the river. Something big, such as post-flood drainage would be required to have removed the surrounding material and to have formed the plains around this volcanic throat. But I believe the evidence can be easily seen in the paleocurrent evidence left in the surrounding environs (such as hundreds of rolled white stones, made out of white milky quartz around the cone, not native to the area). Such landforms demand an enormous water event such as the cataracts and drainage that would have occurred post the biblical flood.

Once while watching a special on underwater volcanic eruptions it came to this author's notice how the soundings of the ocean floor matched precisely the shape of Crater Lake, in Oregon, complete with Wizard Island in the middle. It occurred to me that such places as Crater Lake could indicate landforms consistent with underwater eruptions that would have occurred during a global flood. This is not to say that this is what caused Crater Lake to form the way it did, we don't know, but the possibility of such things should be investigated using a flood model, a consideration modern scientists would refuse to do. But strong evidence



for a global flood is often discounted because of the narrow, short-sighted evolutionary prejudice around us everywhere.

Dinosaur Burial Grounds

At places such as Dinosaur National Monument but other such places as found in Montana and Utah there are to be found vast burial grounds of dinosaurs or large-boned creatures of this variety. In some cases scientists have noticed that these burial grounds feature as it were groups of animals almost piled up in the same general area. Much conjecture has been made of this circumstance by scientists of the last century or so.

Some explanations are really quite ludicrous. While seated before the TV my seven or eight year old daughter at the time watched a special on this subject with her mother. The reason given for the accumulation of dinosaurs in one particular spot was given that supposedly an asteroid landed in a lake or body of water near where the dinosaurs lived and they were all splashed out of the lake and landed in the same spot and thus they were buried! (I may not be an expert scientist, but I am an experienced “mud-puddle specialist.” Having experimented with similar scenarios many times in the past my results always turned out much different than this, and not so organized!). My daughter, though very young, was able to reason through this scenario in what I believe was a superior way to the so-called scientists.

More likely in the mind of this investigator is a flood model explanation. Most anyone has noticed what happens on any beach where there are floating driftwood pieces or other objects or organisms that have died. The wind and the waves wash them up *en mass* on the beach as a tangled mess of flotsam and jetsam.

The Bible describes a super-cyclonic wind that was sent to dry up the surface of the earth, and agitate the earth itself (Gen. 8:1). Winds of this magnitude would only blow one way in a given area and would pile up earth and debris and would even have buried debris with mud, sand, or whatever. No doubt something of this nature is what buried the dinosaurs in the Jurassic, Cretaceous, or whatever. They were either killed *en mass*



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by the frightful elements or they huddled together in a herding arrangement as they attempted to escape the rising waters of the flood. Studies of dinosaur footprints near these burial grounds even seem to give indication that they were running *uphill* and *in water* when they were buried!

Mammoths, Mastadon and Other Skeletons

Mammoths and Mastadons are found in places such as Northern Canada, Scandanavia, Alaska, or Siberia. While in themselves this may or may not be interpreted as the result of a global flood, the circumstances of their immediate burial is often argumentative to some kind of similar explanation.

Frozen in place, the contents of their stomachs have been known to contain green herbs or vegetation. This demands a very quick burial, and probably also a very sudden change in climactic conditions. The same can be said for the remains of several oxen found swimming in a river and frozen in place, or for schools of fish suddenly encased in ice. These events cannot have occured over millions of years.

The long age theories hardly work in these scenarios, demanding incredible explanations that defy belief. A flood model leaves one with several better ways to explain such comprehensive and sudden burial.

High Altitude Marine Specimans

Whale bones have been supposedly found in the high mountains of Peru. Supposedly fossils can be found on or near the summit of Mt. Everest. No light, evolutionary explanation is really sufficient for such circumstances.



Aged Trees at High Altitudes

Some of the world's oldest trees are found at the highest altitudes, a circumstance that can be interpreted as the result of a worldwide flood. The Bristlecone Pines of Lassen National Monument in California and Nevada are trees of great ages, though the exact ages aren't just simply a matter of annual rings because the rings may not always represent a solar year. Seasonal temperature issues may have affected the seasonal growth of large plants such as trees.

Nevertheless, the fact remains that the approximate age of the oldest specimens fall in the category of nearly 4,300 years. What should get the attention of the Christian is that these approximate ages are consistent with the biblical chronological placing of the Genesis Flood. Since modern science cannot even think unless the word "millions" or "cave man" is somehow attached to the subject, one cannot expect any honest assessment or explanation from them. But in hundreds, maybe "millions" (!) of ways evidence can be found that is sympathetic and friendly to the biblical models. Evidences such as tree rings are far more real and scientific than million-year wild guesses. Why can't modern folk see that?

Turbidites and Gradations

Mentioned earlier in this chapter the creation of turbidites and gradations needs further comment. Geological information coming as a result of this layering effect can be seen across the globe. When this evidence is more consistently and better understood by modern science geological thinking should see vast revisions of the current scenarios as to time and development.

The Grand Canyon of Arizona is the most obvious example of the textbook explanation of the geological column. Secular scientists would have us believe that the column is entirely consistent and that they have the entire scenario figured out. Nothing could be further from the truth.



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The laying down of layers are neither that unassailably consistent or are they indications of great chunks of elapsed time. Newer studies reveal that such layers could have originally been laid down very quickly, and that the geological record shows great upheaval at times rather than a totally consistent record of age to age of geological time.

Internal examinations show sand grains that are not rounded, but flaked and with sharp edges. They are varied in size. In some cases this demands they were deposited quickly and catastrophically, or they would have been ground down to rounded, smaller grains, etc. (such as Ayers Rock, in Austrailia)

In all the layering effect of the geological column shows at some times more random ordering of quickly deposited material that was later cut through by immense forces of erosion and upheaval. The global Genesis flood is written over the entire drama in rich profusion.

The enormous transference of overburden sand and earth that once was present in the Grand Canyon cannot be found in the delta of the Colorado River or in the local areas surrounding it. The comparatively tiny rivulet of the Colorado River could not itself have carved the canyon. But a simple look at the Sonoran Deserts of southern Arizona and Mexico, particularly the areas between the Baja Peninsula and the Mexican mainland demonstrate an obvious outflow of parts of the entire post flood inland seas of the Southwest. Here is clear evidence of the catastrophic convulsions of the earth at a scale way beyond the normal uniformitarian models given us for geology and erosion over elapsed time. This is evidence that demands a verdict.

Mt. St. Helens Trees

In the past upright trees and other geological features have been excavated *in situ* in many locations across the globe. The typical explanation from scientists about these phenomena is that the upright trees buried in the gradations surrounding them thereby represent millions of years of elapsed time.



The recent eruption of Mt. St. Helens in southwestern Washington State has however brought a moment of pause to this sort of reasoning. Or at least it should have. The reason is that the trees in Spirit Lake, a beautiful lake quickly engulfed with ash and debris following the 1980 eruption, can now be seen all uniformly standing upright in the clogged and changed lake just decades or so later. A process thought to have taken millions of years took place within minutes or hours of the eruption and so stand just a few months or years later, not millions of years later.

The same can be observed of many other eventualities found in studying the results of the eruption. A number of scientific matters touted as fact for decades are simply found to be bogus as a result of observing the time lessons that can be taken from this eruption and others.

This author remembers when the island of Surtsey erupted in the Atlantic Ocean near Iceland in November, 1963. Scientists were interested in the birth of this island, claiming that it would take decades, even centuries, even millenia for certain lifeforms to take hold on the brand new island. Instead, lifeforms immediately emerged and other predicted expectations were dashed completely by almost the immediate formation of the unexpected and even seeming impossible.

Erratic Boulders

Many erratic boulders have been found in the northwestern United States and no doubt in many other places as well. Erratic boulders are large rocks that are not native to the environment in which they are found.

The author of this book is aware of a large white boulder in the Walla Walla Valley, a part of the southern Palouse. It is a white granite like rock, surrounded by only dark Palouse soil. It has been traced to rock specimens as far away as Canada. The best explanation is that it floated there on a log jam or an ice block. And this may be true.

While this is the likely explanation, and though geologists would attribute it to the Missoula Floods, it is still an example of catastrophic



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displacement. Such a rock of this size could have only been moved by a very large flood. The same goes for a very large boulder found in a seismic volcanic caldera near Mosier, Oregon. Some very large ice flow or other explanation is required for its presence where it is.

Several of these erratic boulders can be found around the Pacific Northwest and in the Willamette Valley and many other places. Such boulders wreak havoc with typical uniformitarian models. Some of these are traced to distances as far away as Canada, and cannot be explained by current conditions in terms of erosion, flooding, or volcanism.

There is another possible explanation in this author's mind for some of these erratic boulders. In the description of the biblical flood given by the inspired writer, Ellen G. White, she describes consequent to information she was given in vision that during the global flood massive explosions at times rocked this planet, throwing even large stones and rocks many thousands of feet in the air and at great distances. The scene was a scene of complete entropy and vast confusion. If true, no wonder such anomalies are found as they are.

In the Owyhee Desert of eastern Oregon the author has found large fields of obsidian, volcanic glass scattered sometimes miles from the nearest volcanic calderas, but in profusion scattered about just the same. The obvious picture is that of large pieces of glass and stone that have catapulted perhaps miles from the source or eruption. At one time enormous forces of heat and power released large amounts of earthly rocks and crust material and transported them in disarray all about.

Burial Evidence/The Palouse Mammoths

One of the chief objections to a short age of the earth and a valid narrative of a world-wide flood is the gap in the record of human remains, or the skeletal remains of animals or human fossils on the surface of the earth.



The first observation granted from the flood model side is that very little evidence of these things SHOULD be expected to be found. The Flood as described in Genesis leaves us with such a catastrophic upheaval that considering the relatively small population of the earth at the time compared with the expansive surface of the earth, little evidence of homonid or mammalian remains are likely to ever be found in even the best case scenario.

But a further aspect added to this subject is that even though such a find is unlikely, it is even more likely that when such evidence would be found dishonest evolutionary proponents would quickly deny or squash any mention of it. While this sounds convenient and biased this writer also knows it to be true.

One of my church elders, a brilliant man who amazed me with his knowledge of physics and science once told me of a discovery that he and a few others had made in the Central Columbia Basin. They found a rhinoscerous skeleton, or something of that nature, while they were surveying a particular portion of the basin. University authorities were notified and took over the excavation of the skeleton.

The find, which if the local facts and circumstances were truly understood, would have turned out to be an embarrassment to long age scientists. But the discovery never was publicized and disappeared from all records and never made any news.

While anecdotal stories are sure to exist everywhere, it seems like most often that stories that tend to find support from long-age scientists get international acclaim and attention (such as the tenuous hominid “Lucy” skull find of late last century in Africa) while short-age friendly stories are either re-buried, morphed, or doctored to support typical scientific popularism.

Such is the case I found recently when casually reading about the Palouse Mammoths, a potentially sensational find of the last century near Fairfield, WA, in the Palouse. Writes a reporter:



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There was no stopping them now. Thirty-three-year-old Ben, who had worked a stint in the Colorado silver mines, outlined a plan to drain a section of the bog. Luckily, he had a crew of siblings to help: Lewis, 29; George, 20; Alonzo, 13; and Isaac, 8. Beginning on the shore of the creek, 250 feet away from their find, they set to work slicing a deep channel through the wetland. To keep the walls of the fresh ditch from collapsing, they drove stakes along both sides, then stuffed brush tight behind them. After working their way down through the black topsoil, they shoveled through a layer of fibrous peat, then a stratum of pure white volcanic ash 16 inches thick, then another peat layer that was speckled with woody debris. At a depth of around 10 feet they bottomed out on a bed of gravel, and began trenching steadfastly toward the targeted springhole. Alonzo later recalled that about halfway there, **they discovered "a large stone spearhead, several stone arrow heads and a small human skull"** lying on the gravel layer. Just beyond these startling finds, their shovels struck an area where the sand and gravel were blackened by what Alonzo took to be ashes and carbon from a prehistoric camp fire. The budding archaeologists collected the artifacts and kept digging, holding their course for the enigmatic spring. . . .⁶

The discovery of the Palouse Mammoths caused quite a local stir at the time. The bones of these mammoths and other artifacts were marketed about, and taken to circuses in Oregon, California, etc. They became money makers for their discoverers. It is not known what happened to some of them. (Apparently the mammoth is in the Museum of Science and Industry in Chicago). Because they were not excavated by long age scientists some of the finds would be disdained or scuttled anyway.

However, only certain convenient facts have been published about these. One will notice in the preceding article that these mammoths, supposedly very ancient creatures by popular scientific accounts, were found in shallow overburden, (a peat bog) along with arrowheads, human artifacts, volcanic ash, river gravel (!), and yes, a human skull! Why was that detail not publicized more? We can guess why. It doesn't fit with the "religion" of long-age scientists.

⁶ Full story is provided in the Appendix.



Also reported was a hyena, a bear, etc. That tropical or non-native animals, or warm climate creatures not common to North America have been found in the Palouse only reinforces the author's opinion that we are not talking about ancient or recurrent Missoula ice floods but rather catastrophic and global-scale single events.

While the authenticity of such things are difficult to verify it is also a habit a modern science to be anything but honest about it. While this may seem to be *sour grapes* to the non-Christian critic, it must be recognized that if anything is true it is that modern science is NOT always honest. This is why I don't trust *any* scientist, Christian or not. But especially a non-Christian. At least a Christian has the faith structure that requires him to be honest. But the non-Christian does not; therefore he cannot be always expected to be so. He might be, and sometimes is; but often he might not be. Therefore his conclusions must be taken for what they are, and with a grain of salt. I will listen to him and review his data. But I will always make my own conclusions, and I think it is essential for every modern Christian to do just that.

Ocean and Lake Salinity

Another consideration of interest regards the content of salt found in inland non-freshwater lakes or seas. While there are many factors in understanding the nature of these bodies of water and why they exhibit certain measurable characteristics, they offer evidence generally supportive of recent flood geology.

Of particular import are such bodies of water as the Great Salt Lake of Utah, U.S.A., and the Dead Sea of Palestine. Both of these bodies of water are shrinking quickly, and have no outlet. One can tell by looking at satellite photos of the Salt Lake Basin that the Great Salt Lake at one time was many times larger than it is today. The Dead Sea has also receded to levels that have changed; drastically enough to notice even in the current lifetimes of people alive today.



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Now there are several things that can affect salinity in such bodies of water including general size, local climate, artificial disturbances, and particularly the level of inflow of fresh water . But even considering these varying factors it is of valuable notice to recognize that these bodies of water are becoming increasingly salty at roughly measurable intervals. The question that must be asked of the circumstance is how can these significant changes take place at such a rate if the earth has been around for millions of years, and also how can the original vast amount of water have gotten there when present quotas don't account for such levels.

The Great Salt Lake, and the Dead Sea, bodies of water separated by nearly half the earth have very similar salt contents. The Dead Sea we were told just a few years ago was about 25% but now is often tested to be in the 30's. Nearly the same is claimed of the Great Salt Lake, though both vary because of different inflow characteristics, evaporative surface, weather, and so forth. The Great Salt Lake has an interesting phenom with it, however, and that is the fact that it is divided by a causeway, and one side receives more freshwater inflow than the other side by comparison. But that is also a fascinating template to measure changes by and how long it takes to alter the data and circumstances. In general, however the Great Salt Lake has a salinity of about 32%, very similar to the Dead Sea.

Part of what could be determined in all is the following:

- Some of the larger original amount of water probably came from outside the area.
- The salinity levels have developed over a relatively short time, geologically since then, and...
- At the current rates of change the lakes should have dried up eons ago if the earth is as old as popular evolutionary and uniformitarian models claim.

The ocean too has become increasingly saline, currently at around 8%. But remember that the ocean receives virtually all freshwater inflow, and evaporation levels would measure different because larger



proportional amounts of water are found in the deep ocean trenches and subterranean cavities that have no chance of evaporation. But weather and rain put it all back anyway.

At the very least if the earth is as old as claimed by scientists the ocean would have turned totally to salt eons ago, the river deltas would reach around the earth, Niagra Falls would be in the Yukon, all the mountains would have become plains, there would be no magnetic field left, the earth would be covered with meteroic cosmic dust several inches thick, and so on and so forth!

What inane idiots *sometimes* call themselves “scientists.”⁷ That is our story and we’re sticking to it. Yes! For millions of years.

Here is what we can say. We Christians need to wait but a few short years to prove that we are right about biblical origins and about the flood and the outcome of the Bible predictions. But even if we are wrong the actual proof of it awaits. Because they, the so-called scientists, must wait millions of years to prove their theory, and when and if they might, none of them will be around to enjoy their victory. Of course, it is unlikely they will ever have one! Indeed they won’t!

Radio Halos

Dr. Robert Gentry made a discovery around the turn of the century which ought to have turned the scientific community into a buzz. But just the opposite was the case. Gentry was even denied access to scientific gatherings and was denied use of tools which would elucidate his case. So much for honesty among the scientific community.

What he found were tiny polonium radio halos in granite. These were not just a few, but are found in basically all the rocks in the earth’s crust, even deep below the surface.

⁷ Unfortunately Christians have their own share of “kooks” and “idiots,” too. But usually they are not making the broad, sweeping claims made by scientists purporting to be “experts.”



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What is notable about these radio halos, seen only under a microscope, is that owing to the half life of this grade of polonium (Polonium 13) these halos could only have formed within a few seconds of time. It is as if the basement rocks of the earth are frozen in time, in an instant snapshot. The powerful inference is that the granite rocks had to have been created in an instantaneous manner. Accordingly, the popular models of geologic time, usually spanning great eons and ages, can in no way account for such immediate and instantaneous formation. They had to have been, as it were, “spoken” into existence. (Psalm 33:6,9)

No plausible explanation has ever been offered to explain this phenomenon even though Gentry has publically demanded a response from the scientific community in scientific journals and papers and writings. His work is conveniently ignored, and decades of silence have ensued because such damning information against evolutionary science will not even be considered by mainline geologists and physicists.

It is true that radiometric dating does have some claims we as Christian scientists cannot ignore. But there are also many problems and anomalies associated with it also that have not been ironed out. Assumptions are made based on our understanding of current rates of deterioration and these are uniformly factored into the study of ancient times. But in this author’s opinion this may not be as consistent as science claims. For when God made this earth, man and all matter was endowed with eternal life, meant never to degrade or deteriorate. How would “sin” influence the rocks of this earth, made to last forever? Probably very little. (However, there seems to be direct relationship between “sin,” whatever it really is---and the concept of “decay”). Half-lives are only consistent to our present knowledge of how things behave, and there may be a plethora of other factors we don’t even know to consider at this juncture.

While this is a creation issue as well as a flood one (radio halos), the short-age biblical scenario finds ancillary exoneration in it. It provides evidence that supports the biblical explanations of things. It is the same



The Ships of Salvation

Bible which chronicles the factuality of a global flood. It is just another of the many global evidences that demand a verdict.

These are only a few of the evidences of a global flood. There are many, many more that can be cited. While a biblical flood is far from popular today, the more it is considered, the more thankful the flood geologist should become about his position. For to this author it is by far the most evidential and scientific. For biblical believers there are *mountains* of evidence!

The thing that is most convincing about these evidences, is that they represent enormous, large-scale concerns; not miniscule, or theoretical, or fictional ones. The evidence for a global event, when rightly weighed is really over-whelming. *It is evidence that demands a verdict.*



Chapter 5

Ark-e-ology

"I don't know of any expedition that ever went looking for the ark and didn't find it," said Paul Zimansky, an archaeologist specializing in the Middle East at Stony Brook University in New York State.

While ark expeditions are popularly scoffed at, even treated with hilarity, the fact that few will acknowledge is that eye-witnesses to the ark's existence are not few and far between. Over the centuries and even in recent times ark sightings have numbered in the hundreds and thousands.

Skeptics are always hasty to point out that eyewitness testimony has been found to be historically invalid and generally unreliable. In certain circumstances this can be true.

But what isn't truly fair about this reticence to respect it in the Ark's case is that with the eyewitness accounts the testimony of the sightings of the ark are not about a moment in time, such as the shots from the grassy knoll in Dallas, or with reports of supposed missiles or rockets seen shooting down TWA flight 800 near New York City in 1996. In the case of the Ark, sightings have included instances of entire seasons when it was visible, and people having actually touched it, or walked upon it. In the case of the Russian soldiers in 1917, almost 200 men examined it and measured it. Many others have borne testimony to its modern or ancient existence, testimony spanning thousands of years. Marco Polo even mentions it. Such testimony is not from flights of fancy, or moments in time, or simple hallucinations by religious fanatics.

Secondly, the testimony includes sworn statements of veracity from people from my own faith (Seventh-day Adventists) who I believe are



Ark-e-ology

honest and truthful. Because of the integrity of such testimony it is not a reach to believe that some of the stories, at least, are reliable and accurate.

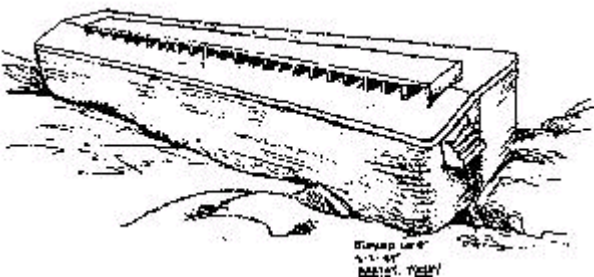
Quoted in the following pages are some of the reportings that have been compiled in books about the Ark of the Deluge. While this particular book doesn't claim to be a definitive work about ark stories, it is irrepressible to not make mention of some of the more significant ones. Nor will we reword them. They are quoted to add credence to our arguments about the validity of Noah's ark epic. Much more evidence exists and is available in many works on the subject.

The most powerful testimony is first referenced in the story told to the Seventh-day Adventist artist Elfred Lee by the aged George Hagopian. Hagopian's testimony has been verified as truthful, and was submitted successfully for veracity testing (voice stress analysis):

Elfred Lee and George Hagopian

Expeditions Past: George Hagopian

George Hagopian has first hand knowledge of the ark. As a young child, he walked along the Ark's planks with his uncle. Artist, Elfred Lee, drew this picture of the Ark as directed by George Hagopian. The following excerpt is from Charles Berlitz, *The Lost Ship of Noah*, which details the fascinating story:



"He was eight years old, Hagopian said, and it was in the year 1908 [note: another account says the year was 1905 and Hagopian was 10 years old] when his uncle took him up Ararat, past Ahora Gorge, passing the grave of St. Jacob on the way. As the mountain grew more precipitous his uncle carried him on his shoulders until they came to something that looked like a great ship



located on a rock ledge over a cliff and partially covered by snow. It had flat openings like windows along the top and a hole in the roof. Hagopian had first thought it was a house made of stone but when his uncle showed him the outline of planks and told him it was made of wood he realized it was the Ark, just like the other people had described it to him. His uncle boosted him up from a rock pile to reach the Ark roof telling him not to be afraid, "because it is a holy ship ..." (and) "the animals and people are not here now. They have all gone away." Hagopian climbed on the roof and knelt down and kissed the surface of the roof which was flat and easy to stand on.

While they stood alongside the Ark his uncle shot into the side of it but the bullets bounced off as if it were made of stone. He then tried to cut off a piece of the wood with a sharp knife and was equally unsuccessful. On this first visit to the Ark they spent two hours there looking at it and eating some of their provisions. When Hagopian returned to his village eager to tell the other boys about his adventure they replied, rather anticlimactically, "Yes, we saw the Ark too."

Hagopian died in 1972. Since he was unable to read maps with any accuracy he was unable to pinpoint on a map of the mountain where it was that he had seen and climbed on the Ark. He consistently told his interrogators that if he could get back to Mount Ararat he could lead a party to the Ark. Although his testimony was successfully approved by voice-stress analysis, it is not unusual that reports such as this, from a single person, even if firsthand, have been discredited because of lack of corroboratory evidence from others."

Expeditions Past: Lieutenant Roskovitsky

In the summer of 1916, during the thaw, Lieutenant Roskovitsky of the Russian Imperial Air Force noticed a half-frozen lake on the shelf or gully on the side of Mount Ararat while flying high-altitude test to observe Turkish troop movements. As they flew nearer to the lake, he saw a half submerged hull of some sort of ship. He noticed two stubby masts and a flat catwalk along the top. The following excerpts were taken from Berlitz.



In Roskovitsky's words (from the *New Eden Magazine*, California, 1939): "We flew down as close as safety permitted and took several circles around it. We were surprised when we got close to it, at the immense size of the thing, for it was as long as a city block, and would compare very favorably in size to the modern battleships of today. It was grounded on the shore of the lake, with one-fourth underwater. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square, but with the other door gone. This seemed quite out of proportion, as even today, ships seldom have doors even half that large"

He then told his captain who wanted to be flown over the site. The captain stated that it was Noah's Ark and explained the reason for its survival as "frozen up for nine of ten months of the year, it couldn't rot, and has been in cold storage, as it were, all this time "

The captain forwarded a report back to St. Petersburg resulting in orders from the Tsar to send two engineering companies up the mountain. One group of fifty men attacked one side, and the other group of one hundred men attacked the big mountain from the other side. Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the Ark was reached. Complete measurements were taken, and plans drawn of it, as well as many photographs, all of which were sent to the Tsar.



From the magazine article: "The Ark was found to contain hundreds of small rooms, and some rooms that were very large, with high ceilings. The unusually large rooms had a fence of great timbers across them, some of which were two feet thick, as if designed to hold beasts ten times the size of elephants. Other rooms were also lined with tiers of cages,



somewhat like what one sees today at a poultry show, only instead of chicken wire, they had rows of small iron bars along the front. Everything was heavily painted with a waxlike paint resembling shellac, and the workmanship of the craft showed all the signs of a high type of civilization. The wood used throughout was oleander, which belongs to the cypress family and never rots; which of course, coupled with the fact of its being frozen most of the time, accounted for its perfect preservation."

The investigation officers sent photographs and reports by courier back to Petrograd, to the personal attention of the Tsar. But Nicholas II apparently never received them during the breakdown of communications that followed the February and October [Revolutions of 1917](#). The results of the investigation have never been found or reported. A rumor says the results and pictures of the Ark came to the attention of [Leon Trotsky](#), who either destroyed them or placed them in a file destined to be kept permanently secret. And the courier who delivered the news, his silence was sealed with his execution.

Expeditions Past: Captain Schwinghammer

Again from Berlitz, the following account is recorded: In late spring or summer of 1960, pilot from the 428th Tactical Flight Squadron based in Adana, Turkey were on routine observation flights.

Captain Gregor Schwinghammer and another pilot had flown around Mount Ararat with a Turkish liaison officer when they saw "an enormous boxcar or rectangular barge visible in a gully high on the mountain." He states that "... the Ark we saw was about 4000 feet from the top (13000 feet altitude) on the southeast slope, perhaps four o'clock from due north."

The Following Accounts Are Taken From the Book *The Ark on Ararat* by Tim LaHaye & John Morris, 1976:



257 BC Berosus, Caldean historian

"But of this ship that grounded in Armenia, some part if it still remains ... and some get pitch from the ship by scraping it off and use it for amulets to ward off evil." (p. 15).

1st Century Jewish historian Flavius Josephus mentions the remains of Noah's ark 3 times.

"The Armenians call that spot the Landing-Place, for it was there that the Ark came safe to land, and they show the relics of it to this day. This flood and the Ark are mentioned by all who have written histories of the barbarians. Among these is Berosus the Chaldean, who in his description of the events of the flood writes somewhere as follows: 'It is said, moreover, that a portion of the vessel still survives in Armenia on the mountains of the Gordyaens, and that persons carry off pieces of bitumen, which they use as talismans.' These matters are also mentioned by Hieronymus the Egyptian, author of the ancient history of Phoenicia, by Mnaseas and by many others. Nicholas of Damascus in his ninety-sixth book relates the story as follows: 'There is above the country of the Minyas in Armenia a great mountain called Baris, where, as the story goes, many refugees found safety at the time of the flood, and one man, transported upon an ark, grounded upon the summit: and relics of the timber were for long preserved.'



"... the country called Carrae: it was a soil that bare amomum in great plenty: there are also in it the remains of that ark, wherein it is related that Noah escaped the deluge, and where they are still shown to such as are desirous to see them" (pp. 16-17).



180 AD Theophilus of Antioch

"And of the Ark, the remains are to this day to be seen in the Arabian mountains" (p. 17)

4th C Bishop Epiphanius of Salamis

"Do you seriously suppose that we are unable to prove our point, when even to this day the remains of Noah's Ark are shown in the country of the Kurds? Why, were one to search diligently, doubtless one would also find at the foot of the mountain the remnants of the altar where Noah, on leaving the Ark, tarried to offer clean and fatly animals as a sacrifice to the Lord God" (p.21).

4th C John Chrysostom

Do not the mountains of Armenia testify to it, where the Ark rested? And are not the remains of the Ark preserved there to this very day for our admonition" (p. 21).

610 BC Isidore of Seville

Ararat is a mountain in Armenia, where the historians testify that the Ark came to rest after the Flood. So even to this day wood remains of it are to be seen there" (p. 22)

1245 AD Jehan Haithon, a monk

"Upon the snows of Ararat a black speck is visible at all times: this is Noah's Ark" (p. 21)



1633 AD Adam Olearius

"The Armenians, and the Persians themselves, are of opinion that there are still upon the said mountain some remainders of the Ark, but that Time hath so hardened them, that they seem absolutely petrify'd. At Schamachy in Media Persia, we were shown a Crosse of a black and hard wood, which the Inhabitants affirmed to have been made of the wood of the Ark" (p. 22).

1856 AD Haji Yearam

"It was an unusually hot summer, so the snow and glaciers had melted more than usual. The Armenians were very reticent to undertake any expedition to the Ark because they feared God's displeasure, but the father of Haji thought that possibly the time had come when God wanted the world to know the Ark was still there and he wanted to prove to those atheists that the Bible story of the Flood and the Ark is true.

"They went inside the Ark and did considerable exploring. It was divided up into many floors and stages and compartments and had bars like animal cages off today. The whole structure was covered with a varnish or lacquer that was very thick and strong, both outside and inside the ship. The ship was built more like a great and mighty house on the hull of a ship, but without any windows. There was a great doorway of immense size, but the door was missing. The scientists were appalled and dumbfounded and went into a Satanic rage at finding what they hoped to prove nonexistent. They were so angry and mad that they said they would destroy the ship, but the wood was more like stone than any wood we have now. They did not have tools or means to wreck so mighty a ship and had to give up. They did tear out some timbers and tried to burn the wood, but it was so hard it was almost impossible to burn it.

"They held a council, and then took a solemn and fearful death oath. Any man present who would ever breathe a word about what they had found would be tortured and murdered"
(pp. 46-47).



The Ships of Salvation

In 1915, just before Haji died at 75 years old, he told his story. In 1918 on his death bed one of the 3 atheists told his story which matched in every detail.

Haji Yearam told his story to Dr. Harold Williams from Pacific Union College, a devoted Seventh-day Adventist pastor who vouched for the stories' veracity. Harold Williams, a person of integrity, would never make up the fact that such a story was told to him.

1883 AD Turkish scientists, soldiers, and a British diplomat, Captain Gascoyne, investigated an earthquake on Ararat.

"At last they were rewarded by the sight of a huge dark mass, protruding twenty or thirty feet from the glacier, on the left side of the ravine. ... It was in a good state of preservation, being painted on the outside with a dark brown pigment, and constructed of great strength. ... the explorers found it filled for the greater part with ice, the interior being partitioned off into compartments about twelve or fifteen feet high..." (p. 57).



1908-10 Georgie Hagopian (the story is repeated simply to place it in the timeline given here), Armenian immigrant

"The Ark was resting on a huge rock, bluish-green in color, but one side was on the edge of a steep cliff. The mountain was impossible to climb from the side. When he looked over the edge, he could hardly see the bottom of the mist.



"The Ark was very long and rectangular. Parts of the bottom were exposed and he could see that it was flat. The roof was nearly flat, except for a row of windows, 50 or more, estimated size 18 inches x 30 inches, running from front to back covered by an overhanging roof. The front was also flat. The side tipped out a little from the bottom to top.

"The wood appeared to be entirely petrified" (pp. 70-71).

1916-17 Russian and Turkish soldiers entered the Ark.

1943 American Airmen photographed the Ark.

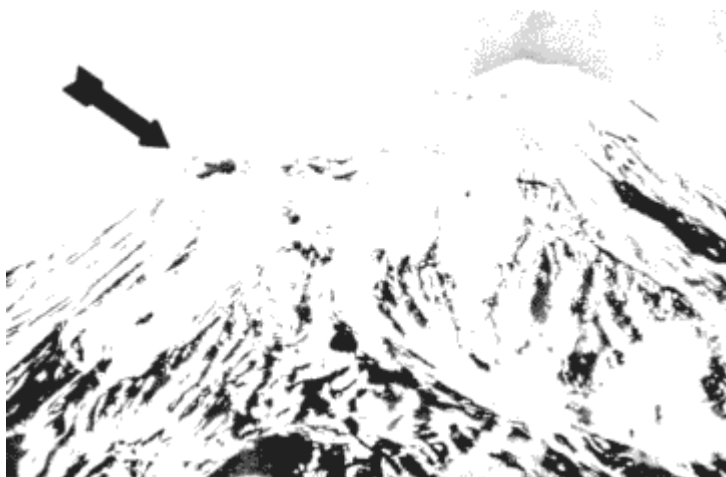
1948 Kurdish Farmer named Resit

"The prow of a ship protruding into a canyon was seen. The prow was almost entirely revealed, but the rest of the object still was covered." (p.115)

1953 George Green

Helicopter pilot Green described the Ark lying generally in a north-south direction, situated seemingly on a large rock bench or shelf on the side of a vertical rock cliff at the 13,000 to 14,000 ft. level. He photographed it, but his photos disappeared in British Guiana when he was murdered there in 1962 (pp. 135-137)





1949 Ararat Anomaly

1987 Sighting

'It is scientifically impossible to announce a discovery after only one flight and taking some pictures,' said Gov. Rasim Bas of eastern Agri province, where explorers Chuck Aaron and Bob Garbe made the purported sighting last week.

Aaron, a pilot from Orlando, Fla., and Garbe, a pharmacist from Columbus, Ohio, said they were flying over Mount Ararat in eastern Turkey when they spotted a boat-shaped object on the mountain's slope at an altitude of about 14,500 feet, in an area normally covered by a glacier.

Unusually high temperatures this summer melted part of the glacier, exposing the object and allowing the explorers to photograph it from a helicopter Sept. 15. The boat-shaped structure was on the southwestern side of Mount Ararat, which the Bible records as the final resting place of the ark, near a point where the borders of Turkey, Iran and the Soviet Union meet.



'We are 100 percent sure this is the ark,' Aaron told reporters last week. (1987)

Summary:

Hundreds of other reported sightings are available in some of the works dedicated to finding the ark. These can be read on-line, or in books such as Rene Noorbergen's: "The Ark File," etc.

References of a comprehensive list of expeditions can be found at the site provided in Appendix A. For the interest of the Seventh-day Adventist reader it can be seen that many well-known Adventist names have been attached to relatively recent ventures. These include names such as "Bill Shea," "George Vandeman," "Siegried Horn," etc.

Eyewitnesses and reported sightings are too numerous and too broadly represented over time to be the result of a total multi-generational hoax. The testimony is overwhelming. There is but little doubt that the ship rests somewhere on the mountain, though which exact part of the mountain remains an open subject.

Of course, some of the supposed sightings are indeed anomalies or mistaken identities or even hoaxes. But no one should be blamed for wishing the ark to be found. Some false sightings do not invalidate the possibility of a large ship stranded high above on the mountain. It is there. We can be sure of that. Just as we can also be sure that the Bible is true.



Chapter 6



Why Mt. Ararat? Why an Ark?

As formerly addressed, several prospective sites have been offered for the genuine final resting place of the ark. Ağrı Dağı, or the traditional Mr. Ararat, is only the most popular choice among enthusiasts and investigators.

That the ark of Noah could rest upon a 16,000 ft. peak (16,870), that peak being a volcanic cone, defies credibility in the minds of most. The story itself strains belief from the perspective of the modern mind. Granted. Understandably so.

But the very stretch required in this circumstances may actually be the thing that could legitimize the story of Noah in the end. A seeming impossibility, later overcome by miraculous circumstances, can be all the more convincing in the final analysis. But let us return to this later.

First, let us look for the sake of argument at the whole scenario from the divine perspective. It is a recurrent thought among Bible believers that God typically works from the angle of the unexpected, and often stages things with surprise endings. By choice sometimes God purposely chooses the seemingly impossible. God often chooses to turn the circumstance, either at the last moment, or in such a way to demonstrate that only He could have done it.

Such was the case, with Abraham and Sarah and the unlikely birth of Isaac, the so-called crossing of the Red Sea which we will consider shortly, the supply of food and water for Israel in the desert, the fall of Jericho's walls, the success of Gideon's 300 men, or the generous provision



The Ships of Salvation

of lunch in a solitary place to many thousand people starting with only five loaves and two fish.

So, we might ask, why would the situation with the Great Deluge or the Flood be any different? This would be among the most prominent signatures of God's power in the entire span of history. God supposedly pulled off an enormous surprise with the entire story of Noah anyway, and something says to this writer that God's purposes in building the ark did not end with the ark coming to rest on whatever mountain it landed on if it did. God's purposes are seldom grounded to only one specific moment in time. God outsmarts and multitasks better than anyone else.

Therefore, if you are God, and you are intent on getting the last word, so to speak, you would need to providentially place the ark itself:

1. Where it is hidden and largely out of reach of relic raiders and spoilers.
2. Where it will be naturally preserved over time.
3. Where only a high-rising catastrophic event could have placed it.

For certain, the ark, if it is on the traditional Mt. Ararat, is on one of the most inaccessible mountains that could be found in the general environs of the Fertile Crescent and in the cradle of early world civilizations. As it is, searches on Mt. Ararat are rarely successful due to the storms that gather there most every day, featuring severe thunderstorms, and winter-like storms that are known to plague the area. The likely spots are found at very high altitudes, and even the general environs of the mountain are hardly arable or habitable. The mountain itself is glaciated, steep, and dangerous. For several reasons the Ararat massif remains largely inaccessible and has been for centuries.

The result of all of this is that the ark, if it is there, could have been kept safe for centuries from the curious hands of man for the most part. It seems to be a fact that throughout history many parties have reached it, and it has been "sighted" at times, but this has only provided enough



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credibility to the story so it cannot be totally dismissed by unbelievers and yet at the same time generate reports credible enough to encourage the sincere believer.

But the issue of the ark's actual physical preservation is the most important one to be considered in this section of our investigation. How could such an object still remain on the earth today?

Of course, an item as large as the ark of Noah supposedly could never be easily "lost" or hidden. Secondly, a typical structure made out of wood would normally have been subject to deterioration, fire, or relic raiders and could have torn it to pieces in a short time. So if one, speaking of the God we believe in, was interested in preserving the ark for a later time; how would he likely choose to do this?

When one thinks of it this way, to place the ark where many believe He did, God might have accomplished something nothing short of genius. Nothing could make more sense in this regard. Let us consider this particular aspect:

Freezing

Even to this day, if we wish to preserve food or any deteriorable substance, we freeze it. Kryogenics, for instance, is considered by many to be a very modern idea. But maybe it is not. Freezing can even preserve human remains for a long time ("Iceman" in the Alps). Freezing makes great sense.

Next there is the consideration of altitude. If the ark came to rest at some low altitude, it would have soon been subjected to all the forces of change and deterioration that are found there. Weather, minerals and soil, moisture, human tampering, and all the environmental forces that can found in even normal earthly circumstances would have eventually destroyed it. It may have become covered with sand and dust (such as the many "tells" of the Middle East), or covered by soil avalanches on a



mountain side, or simply broken apart by incessant wind and rain and storm. It would have just rotted away.

But if the ark is placed where many believe it to be, it is really the best possible scenario for the ark's ultimate preservation. Encased in ice it could actually be protected for centuries on end. No storm could really reach it. The forces of deterioration would not readily reach it. Man and his devices could hardly reach it. When one thinks about it, this possible circumstance would be quite ingenious in every respect.

If the ark came to rest on some ordinary mountains, (lower, or non-volcanic) it could hardly have then been placed in a consistently enormous deep-freeze that is uniquely glaciated year round. But by coming to rest on a volcanic peak like Ararat, apparently a volcanic peak that arose before or during the flood, such a high and exalted resting place could then be created. Maybe God even made the mountain for the ark. It would seem no accident at all, if there, that the ark came to rest where it probably did. The only real problem would be the recurrent earthquakes on the mountain, but the ice may actually be some protection from even this when one thinks about it.

Northern Position

Furthermore, the ark is believed by many to rest on the north side of the mountain. This author, being a mountaineer of sorts, and a resident of the northern hemisphere, is well aware of the significance of the north side of a mountain. In the northern hemisphere this means that because of the sun's position in the southern sky the north side of a mountain seldom receives sunlight, and when it does it is short-lived in duration. The north side of the mountain is always the coldest and usually the most challenging, because of the ice and shadows that prevail there, all day long and in a sense, all year long.

In mountaineering the most impressive ascents are therefore usually recorded for the north side of a mountain. If a climber makes the claim that he has made an ascent of the north face, his fellow climbers are usually impressed, knowing that he has probably ascended the most



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difficult route under the most challenging circumstances. *The North Face* has become a company label for mountaineering and outdoor gear and clothing.

If the ark is situated on the north side of the mountain (This writer believes it may be in the northwest sector) it makes perfect sense with regards to its preservation over the centuries. It was providentially placed where it would remain encased in the coldest place possible for that particular latitude and elevation. If the ark remains in such a setting, it is largely because this circumstance has made its preservation possible.

High Altitude

Finally, by placing the ark at such an extreme altitude would argue powerfully for some kind of bible-friendly explanation. If the ark could be located at such a place, it would truly be a stunning development for skeptics toward biblical faith. If one found such a boat at a lower altitude or in most any other accessible place it would be easy to argue that it was merely a hoax or structure built by man as a temple, monument, or a dwelling place, such as *Machu Piccu* in Peru.

But if it could be found in such a place as a glaciated summit, 14-15 thousand feet above sea level, it becomes so much more difficult for the scoffers and skeptics to ignore the significance of its placement. How could such a large object, obviously crafted by man, be crafted in such an environment? It would be almost impossible to hoax. To put it simply, one would have to ask how it got up there. Large ships do not typically land on mountain tops! They are built near the seas, and laboriously skidded into them upon completion.

Why a Boat or Ark?

This leads us to examine another issue which has occupied this author's mind from time to time. And that is the question of why God might have chosen to preserve man and animals in an ark to begin with.



Playing the skeptic in our own minds might lead us to think that the Noachian story is ill-planned to start with. It strikes the modern reader as mythical and strange. In fact, it seems quite foolish and ridiculous to say the least.

For instance, if we were God and were called to save the world's inhabitants, we might wonder if it wouldn't have been a whole lot easier to lead Noah and his family to a high mountain somewhere and not go through all the work of building an enormous boat amidst criticism and backlash over an extended period of 120 years. A different scenario might have been much simpler for everybody. Localize the flood to the appropriate areas, or more simply: euthanize the wicked⁸, or perhaps rain fire from heaven to the appropriate spots. But God did not choose any of these methods in this instance.

This is why this author believes the ark of Noah likely has a timeless purpose that did not end with its resting on Mt. Ararat or with the exit of Noah, his family, and the animals from it. If God wished to only preserve Noah's family and the animals, he might have done it in a number of other and seemingly better ways. Many accept that it was only through divine watchfulness that the ark survived the flood anyway. So God could have just miraculously levitated Noah and his family into the sky, or taken them to heaven for a while, or protected them on a tall prominence somewhere. God could easily "re-create" the animals if he wanted to. God can do anything, of course. But it is a matter of interest, that he required an ark to be built instead. Why?

The fact that an ark was built, arousing curiosity and attention, means that it was not only to be used at the time of the flood as an evangelistic billboard, but that it also was meant to have a purpose, perhaps relevant to this day, as a sacred monument with historical value and with contemporary value. It argues that God intends that perhaps it is yet to be produced to the world at the proper time and place for this very same

⁸ God has demonstrated he can do the euthanize method which he utilized in the destruction of the Assyrian army of Sennacherib (185,000). Or the fire and sulphur scenario of Sodom and Gomorrah.



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purpose. Perhaps God wants a preserved testimony to all his salvation purposes, and perhaps to exonerate the story of the Bible in a powerful way before Jesus comes. It makes complete sense that God had an ark constructed and preserved in such a way that it would serve as a testimony over all the centuries, and perhaps for a last day testimony as well.

As we shall see, the Ark of the Covenant contained "the testimony" or the Ten Commandments, and other memorial objects, and the "testimony" or law of Moses as well. Testimony is given by a witness to legally exonerate certain pertinent facts. The Ark of the Covenant was called the "ark of the testimony," because it contained the Ten Commandments and because it memorialized God's covenant with man. The precepts of the commandments were indicative of God's purposes and ways and were meant to be a "witness" of that very thing. In like manner, the ark of Noah seems to have been an ark of "testimony" as well, with the law and purposes of God preserved through Noah not so much in written form, but in living form. Of Noah it was said that he was righteous, i.e. "law-abiding," and "perfect in his generation."

Jesus likened the future yet final days to the days of Noah. "As it was in the days of Noah, so shall the coming of the Son of Man be." (Matthew 24:37-39) The attitudes of skepticism and blasphemy toward God are so typical of the present age. The ante-diluvian world made fun of Noah and his preaching. The story of Noah was scoffed at in Noah's day, and it is being scoffed at during the present day. Will God allow this enormous structure, a powerful "testimony" to the validity of the Bible narrative, stay buried atop a mountain hidden and unexposed forever or until the judgment day? One wonders. Perhaps not. A testimony abides in it still and it will likely be evidence that will be submitted at the very least on the great judgment day.

There is also another theological lesson behind the choice of an ark. It is found in the expression: "What human power can do, divine power is not summoned to do." Man's ingenuity would never have saved him through the Deluge, but what Noah was able to do, he faithfully did. With God's blueprint in front of him, he did what he could, and God blessed and protected from that point



forward. At the wedding of Cana, the hosts could not make new wine. But they could at Jesus direction fill the large waterpots with water. So this they did. And then God gave the divine blessing that was needed.

While we cannot dictate to God what his purposes are in regard to the Ark in these last days it is still tempting to surmise that God has yet another arrow in his arsenal of surprises, and that he will draw it out when the time is right. Otherwise the ark would not have been preserved as certain evidence claims. Only God knows when that would be, and only he can bring it about. That's why this writer is not putting an expedition together right now and buying tickets to Turkey and packing his camera and climbing gear, even though he believes he knows for certain exactly where it is. If God wants it to happen, he will make it happen despite all the roadblocks that the Enemy of Souls seems to put up over this issue, even in the present day. There is no doubt in some minds that there is a supernatural resistance that constantly frustrates the search for this coveted object of biblical history. So only God's blessing can unblock it.

It is also true that this author's modern faith remains totally intact regardless of the fact that the presence of the Ark may not be verifiable at the present moment. The story of *Genesis* still rings loud and clear, and the testimony of the Great Deluge finds abundant evidence across the very face of our present earth. Christian faith is not totally dependent upon temporal verification. But faith is more than a blind acceptance or wishful platitudes. Real faith can find grounds in real evidence. It is this author's contention that Christians actually rely on far more evidentiary foundations than does the world in general. Especially is this so in the nonsensical, flimsy, and mathematically wanting evolutionary hypothesis. He doesn't have enough faith to believe in evolution for a million reasons. But biblical faith has millions of obvious markers to exonerate its claims if the mind is truly willing and susceptible to the Spirit of God.

Therefore I believe it very possible that someday before this world's history comes to a close that the ark of Noah may be found. In my mind it IS found. Without a doubt a ship did come to rest somewhere in the Middle East several millennia ago. Has God preserved it still, and could it



Why Mt. Ararat? Why an Ark?

await other unveilings in the future? It is very likely so, because over the centuries hundreds even thousands of witnesses have seen it, and it is our suspicion that its purpose in God's scheme may not have yet reached its full completion. But it at least remains in situ, perhaps as a testimony at the judgment day.

What an exciting day that would be, when the Ark's real location would become evident to the world! While evolutionists and scientists seldom will admit failure to their system despite the overwhelming evidence right before them, as did the stubborn Pharoah of old, it would still be interesting, if not even entertaining, to see how they would seek to deny such powerful evidence as this. But then again, like Pharoah of old, modern, stubborn skeptics will deny God, even if they are looking Him right in the face. It is just their nature. But ultimately, they won't be able to, but will cry instead for the mountains and rocks to cover them in their supreme embarrassment.

Regardless, Christians can await with eagerness the full exoneration of their faith someday and in the courts above. That day may not be far away at all. It will happen, as sure as there is a sun in the sky or earth that we stand upon, or as sure as boat rests somewhere in the mountains of Ararat. May that day come soon. What a day, glorious day, that will be!



Chapter 7



Where is Noah's Ark?

Where is Noah's Ark?

It's the big question, isn't it?

Actually one of the most significant strikes against the idea that a boat exists on Mr. Ararat, or the surrounding mountains in the general area, is that no unified information has coalesced in this regard. Ark enthusiasts have it all over the place, or in the case of Mt. Ararat, all over the mountain.

One of the following plates provides data using red circles to identify some of the main sites where it is believed to rest. Such variety actually contributes to doubt among some, that any of the eyewitness accounts are valid.

Adding to the confusion are frequent hoaxes and claims that have come to light. These tend to invalidate the entire search process. Wood is brought down from summit areas, but one can never be sure it is genuine. One recent claim was investigated and it was found that the supposed wood was actually picked up next to a railroad track in California.

Some enthusiasts have been drawn to the Durupinar site in Turkey. Claims have been made that the ribs in the boat-like structure are visible. The site was first noticed from the air and tests of the materials were later conducted. But in the end the matter boils down to what one is willing to believe about it.



The Ships of Salvation

Reports *Wikipedia*:

In the 1980s and 1990s the [Durupınar site](#) was heavily promoted by [Ron Wyatt](#). It receives a steady stream of visitors and according to the local authorities a nearby mountain is called "Mount Cudi" (or Judi), making it one of about five Mount Judis in the land of [Kurdistan](#). Geologists have identified the Durupınar site as a natural formation,[\[16\]](#) but Wyatt's Ark Discovery Institute continues to champion its claims.[\[17\]](#)

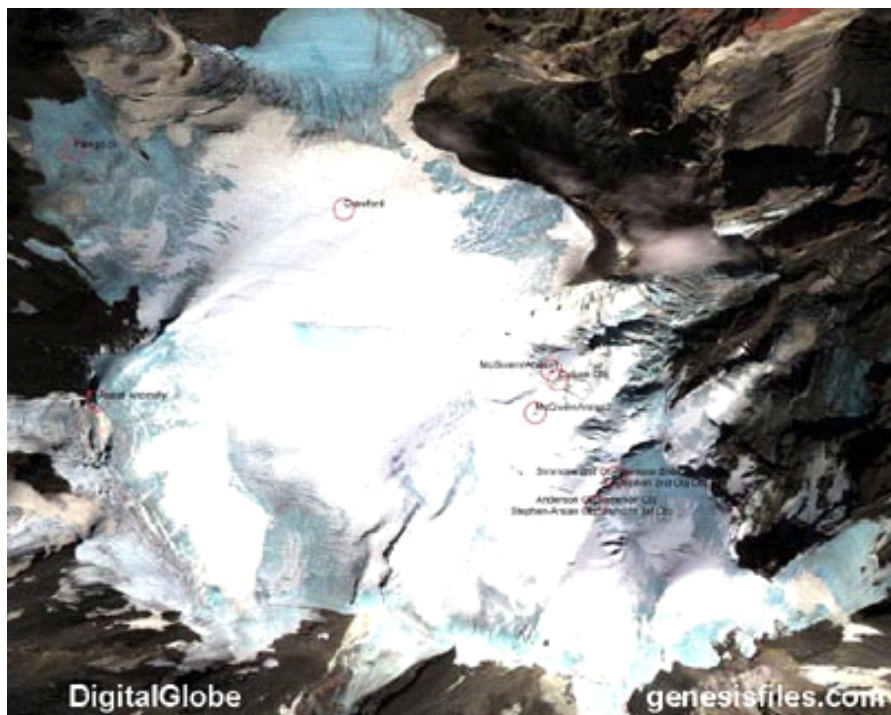
A picture is provided below:



The picture following is an aerial view of the mountain's glaciated elevations. Circled are some of the theoretical locations of the ark:



Where is Noah's Ark?



The following photo is of the frightening Ahora Gorge area on the northern side of the mountain. Many have believed that the ark rests somewhere in this gorge.





George Hagopian worked with artist Elfred Lee to create the following representation of the ark he visited as a young boy.



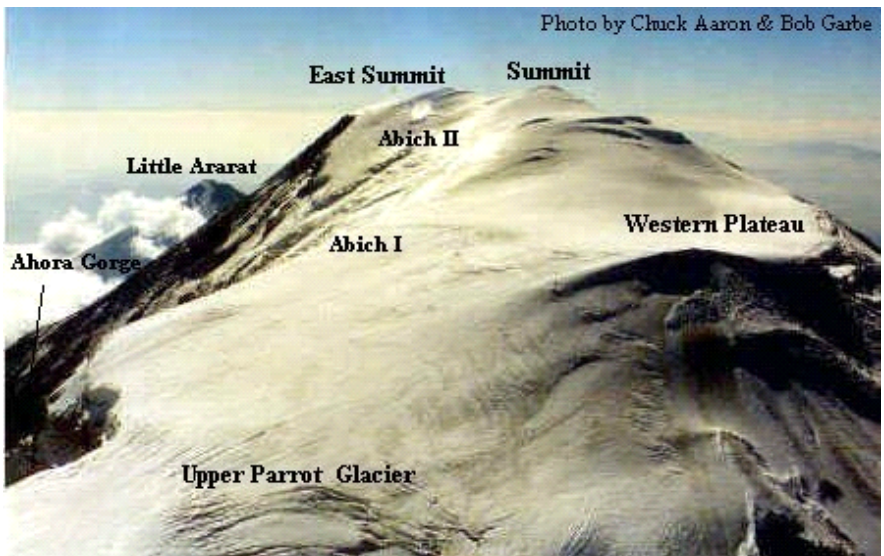
Where is Noah's Ark?



Below is a photo, courtesy of Google Earth of this author's likely site of the ark. The pin marks a rough center of a diagonally horizontal object. An enlarged and annotated version appears further on in the document.



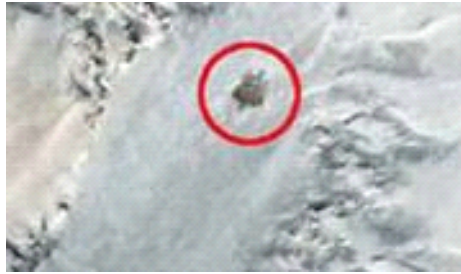
Following Page *DigitalGlobe* Plate: Labeled are several of the principle glaciers on Ararat's summit. The view would be mainly from the west or northwest. A particular area of interest is just above the label "Upper Parrot Glacier."



The famous "Ararat anomaly" is pictured below. It is this author's opinion that it is merely a rock. But such features have fascinated curious searchers for decades.



Where is Noah's Ark?



Another artist's rendition by Elfred Lee described by George Hagopian. It is this author's opinion that this is probably the most accurate eyewitness testimonial of what the ark really looked like. This view is possibly a view of the stern of the great ship.



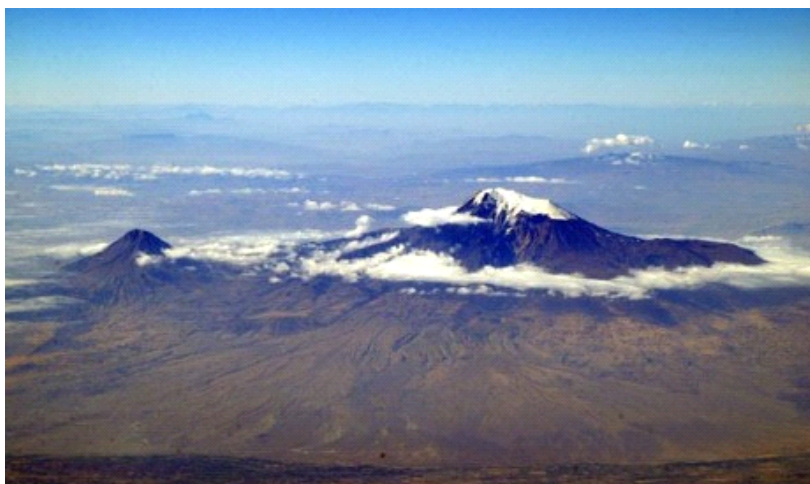
Fly by views of the
mountain:



Where is Noah's Ark?

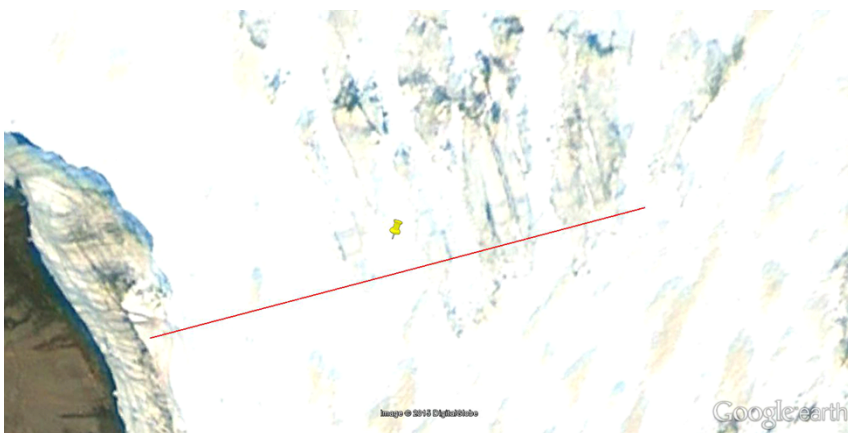
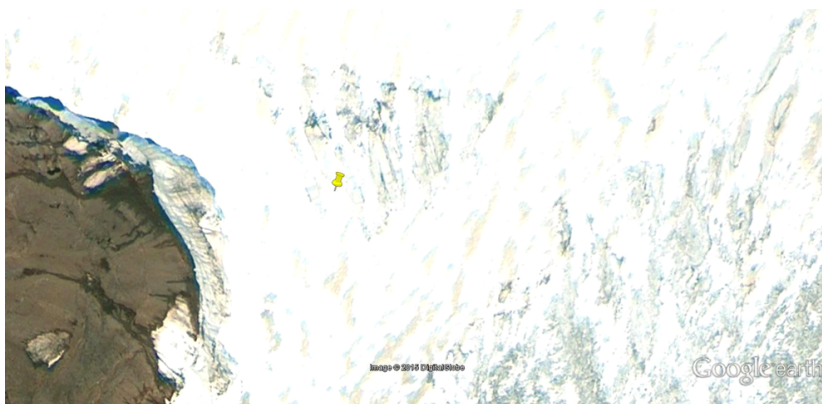


The volcanic summit from a panoramic distance on the north:



The Ships of Salvation

A possible location is pictured below. The following plate is zoomed in a little closer and some commentary follows:



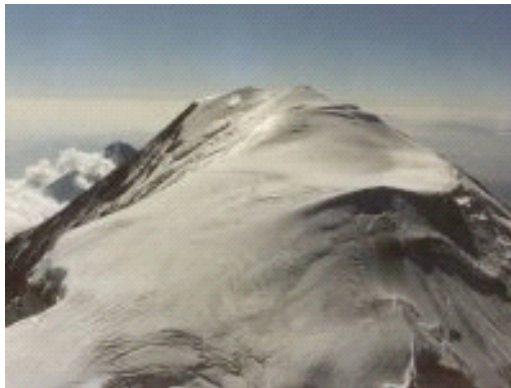
Where is Noah's Ark?

Please notice in the image above the series of square-like compartments above the included line. Whatever these squares are it is of significance to note that they line up horizontally. It is a doubtful these anomalies would be coincidentally aligned on the slope of the glacier.

Secondly, there appears a prow-like protrusion to the left. Also when zoomed in the small anomaly just immediately below the prow has a perfectly straight side, perhaps indicative of something underneath or below that is wood and manufactured.

Scanning tests performed by the author, employing secret technology seems to indicate the presence of wood all along the structure.

Finally the length is roughly descriptive of the Biblical figures, 300 cubits, though the exact ancient cubit is unknown. The standard 18-22" would range between 450-550 modern feet. Scans indicating the presence of wood make it as long as 500 ft. The red line is very close to 450 ft. but the exact end of the possible object cannot be determined from the photograph.



Another view from the west stands above:

Following is a full view painting from artist Elfred Lee:





Chapter 8

The Ark of the Exodus

Nearly every Christian or Jewish child has been exposed a time or two to the story of baby Moses. The endangered baby Moses, placed by a God-fearing mother in a basket boat, or ark, may even be one of the first stories the Jewish or Christian child is exposed to. Baby Moses, doomed to certain death by Pharaoh, is rescued by the Egyptian princess, returned to his real mother's care through the agency and ever watchful eye of his clever sister Miriam. Miriam is a Jewish heroine to this day; Mary, the Anglicized version of the name, is one of the most popular feminine names in western history. Moses eventually rises to power and leads the Israelite nation through the Red Sea, the wilderness, and finally toward the Promised Land.

But seldom is the story of the child Moses, rescued by an Egyptian princess from the Nile, systematically and philosophically examined beyond this. This is unfortunate, for this providential story has prophetic and symbolic significance underwritten everywhere.

The name "Moses" shouts historical validity in itself. Even the modern mind knows that *Rameses*, the one ancient Egyptian name that most modernists would likely know, contains the word, "Moses." *Ra*, the Egyptian god of the sun, is coupled with "moses" which etymologically the book of Exodus tells us means "*drawn out*⁹ of the water." Moses perhaps received his name from the Egyptian mistress, though Israel consistently calls him "Moses," The relevant idea is that Moses, is a son of the gods, taken from the god of the water. This would make him symbolically in Egyptian parlance also a god, with direct supervision of the water.

⁹ Apparently from the Hebrew, *mashah*, to draw out.



The Ark of the Exodus

Early on in history deific character was attached to the waters. The Babylonian flood epics of Mesopotamia make the waters of earth to be divine, the goddess, Tiamet being the mother half of the divided waters of the original creation.¹⁰

Moses was born at a time when the expectations of Israel's deliverance would have begun to appear. The patriarch, Abraham, was promised very specifically that the children of Israel would leave Egypt after 400, actually 430 years of sojourning¹¹ in both Canaan and Egypt. Exodus later reports that on the selfsame day of the original covenant, the Exodus took place. Eighty years before this it is believed by conservative Bible scholars Moses was born.



¹⁰ **Tiamat** is a primordial [goddess](#) of the [ocean](#), mating with [Abzû](#) (the god of fresh water) to produce younger gods.

¹¹ Genesis 15:13 ff: Exodus 12:40



The destiny proscribed in the circumstances of Moses' name, birth, and rescue is that this baby is to grow up to wield a deliverance brought about by the means of passing over the waters. The fact that the "boat" or "ark" is made of reeds, or bulrushes, seems to even be indicative of the nature of that body of water.¹²

In the LXX, or Greek Old Testament, the same word (*kibotos*; *kiboatos*) is used for both the ark of Noah (Gen. 6:10) and the Ark of the Covenant (Exodus 25:10). But the ark of bulrushes used by the mother of Moses is a different word (*thibin*). But in the Greek New Testament, in the book of Hebrews (Hebrews 11:7; 9:4) the word "*kibotos*" is used for both the ark of the Exodus and the the Ark of the Covenant. Therefore the conclusion must be that the difference of meaning can only be minimal if not completely synonymous.

The ark of Moses, though from a different word, but with similar meaning, has more similarity to the ark of Noah than one would originally assume. First, of course, it was an ark or boat, however miniscule in comparison. Secondly it is particularly observed by the writer of Exodus that it also was covered with pitch. Next, Moses' basket boat would no doubt have had a cover. Of Noah's ark it also had a "cover" or "hatch," because Noah opened it to send out his birds and to check on the outside conditions. It was not obvious to the the princess that a baby was present until the circumstance was investigated and the cover removed. No mother would have left a baby out in the open to be burned by the blazing sun.

And, of course, there are other obvious similarities: they both carried human cargo, righteous and goodly, and they were carefully watched over by "angels," (i.e. Miriam) as they rode upon a sea.

¹² Of note also is the name of Aaron, the brother of Moses who teamed with his brother to bring about the Exodus. Aaron's name is very similar phonetically to the Hebrew word for "ark:" אֲרוֹן *arôn*; *ark, chest, or box*. It seems unlikely that his name is accidentally significant to his lifework, that of high priest, who ministered for Israel in front of the Ark of the Covenant.



The Ark of the Exodus

Egypt, during this time, is believed by many to have been surrounded by several inland seas, or by delayed water coming into the area by means of the mighty Nile. The delta areas, the homeland of the oldest Egyptian civilizations, is the likely setting of this story. During the time of Joseph and Jacob, Israel's descendants settled in the "Land of Goshen," likely near Memphis, Zoan, or such areas typically equated with the Nile Delta region.

The famous "Red Sea" of the Bible actually received that title by mistake. The original Hebrew is very clear, that this body of water was called, "The Yam Suph;" translated, the "Sea of Reeds," or "Bulrushes." The basket boat, is made of these same reeds, and according to the biblical account was found while floating on the Nile or washed aside into a gathering of reeds, or a mini-sea of reeds. No princess would bathe on an open beach, and such reeds afforded we can readily imagine, a natural privacy curtain. The Nile was typically lined with them.

The non-biblical book of *Jasher* reports that Egypt at the time was in the condition of sweltering heat, a plague exceeding the normal weather standards and so the princess may have been simply going for a swim to find relief from the ungainly temperature. At any rate, under the watchful care of his older sister, Miriam, the "ark" containing the baby Moses was discovered by the princess and her attendants. Eventually Moses, after an eventful youth and adulthood in the palace (Hebrews 11:23-27), abandoned his Egyptian identity¹³ and returned to his roots to become the divine-sent deliverer of his people Israel.

A Proto-type of Columbus

It is not difficult to see some similarity in the story of Moses to the story of Christopher Columbus and his *discovery* of America. A fact seldom reported by modern historians, yet probably true to the historical datum and writings, is that Columbus went about his journey to reach the east by sailing west, not only by scientific investigation, but by a divine and prophetic mandate.

¹³ In his *Antiquities*, Josephus, the Jewish historian provides, according to tradition, considerable and fascinating details of the life of Moses as a palace favorite, celebrated general and conqueror, etc.



Columbus' journals relate that he saw himself as a man called to carry out a divine mission. One can fairly debate whether God actually sent Columbus on such a mission, but it is a fact that Columbus himself claimed this to be the case. As a result of reading certain passages in Isaiah ("the isles wait for His law"?) and elsewhere in the Bible, along with whatever maps or information he could obtain from other sources, he became convinced that there was a circular aspect to the then known world.

In an obscure volume of the journals of Columbus are found these words:

It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from here to the Indies. All who heard of my project rejected it with laughter, ridiculing me. There is no question that the inspiration was from the Holy Spirit, because He comforted me with rays of marvelous inspiration from the Holy Scriptures. . . .

I am a most worthy sinner, but I have cried out to the Lord for grace and mercy, and they have covered me completely. I have found the sweetest consolation since I made it my whole purpose to enjoy His marvelous presence. For the execution of the journey to the Indies, I did not make use of intelligence, mathematics, or maps. It is simply the fulfillment of what Isaiah had prophesied. . . .

No one should fear to undertake any task in the name of our Saviour, if it is just and if the intention is purely for His holy service. The working out of all things has been assigned to each person by our Lord, but it all happens according to His sovereign will, even though He gives advice. He lacks nothing that it is in the power of men to give Him. Oh, what a gracious Lord, who desires that people should perform for Him those things for which He holds Himself responsible! Day and night, moment by moment, everyone should express their most devoted gratitude to Him. (*The Light and the Glory*, Peter Marshall, p. 17)

Columbus' first or given name was Christopher. Easily dissected this name is a combination of "Christ" and the latin word, *ferrens*, from which we get the word, "ferry." It means to "carry across the water." In early



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life, a devoted Catholic Christian, and missionary, Columbus saw his mission as one to carry the Gospel of Christ across the water to the "Indies." Such meanings are found in the veneration of St. Christopher, the patron saint who is accorded responsibility for safe passage over water, particularly in ferries or boats.

To make a long story short, Columbus, upon his discovery of the riches and prospect of gold in the Americas eventually got sidetracked from this original missional intent. But the name of the first island he discovered, "San Salvador," "Holy Savior," is indicative of his thinking.¹⁴ The Christianizing of the "Indies" and "America" was either abandoned or abused in the next movements in history. But the predominant Catholic influence still present in South and Latin America to this day is still a result of this prominent idea of taking Christ across the water to the heathen lands, a sentiment clearly started by Columbus himself.

The Arxodus

Not unlike this scenario, Moses, seems to have been raised up by God to deliver his people by means of taking them across a body of water. The ark, a boat of *yam suph* reeds, is an apt symbol of water crossing. Moses can be seen as a kind of type of a savior god, a deliverer given a divine mandate to take his people across the sea. We have already discovered that the chief attribute tying all of the biblical "arks" together is the concept of salvation, or a means of salvation, with associations to water. The destiny assigned to Moses at his birth came true in every sense of the word.

¹⁴ Even the names of his ships are interesting. The *Santa Maria*, (Saint Mary), The *Nina*, (little infant; as of the "Christ child," though feminine in form typical for the "Christ-ening" of ships or boats).



Moses in Egyptian History

Corollary to the discussion of the Exodus and the historical Moses is the chronological and historical positioning of the famous story. Few subjects have enjoyed more debate than this particular subject in Near Eastern studies.

Most historians, if they award the event any historicity at all, place the Exodus just prior to about 1200 B.C. Others, though fewer in number place it more conservatively at around 1450 B.C. Even fewer, perhaps only a scanty handful, place it slightly earlier yet, ca. 1500 B.C. In my books, Articles of Faith, and The Clock of the Heavens, I argue for a date ca. 1493 B.C., though I realize almost all would reason that such a date has few proponents. Though others will continue to be skeptical, I still prefer for a host of reasons the ca. 1500 BC date. In addition, I believe that accruing evidence will yet exonerate the right position whether it be this time or another.

The Pharaoh of the Exodus

Those proponents of the later date, a 12 and 13th century B.C. date for the Exodus, generally have an infatuation with the powerful builder and warlord, Rameses II, of the 19th dynasty. There are several problems with this view even though it is the most popular. The arguments pro and con can be reviewed in several available works. I personally reject this era as a possible date for the Exodus for many reasons. But in general, it is just too late to be valid. It contradicts clear biblical facts to make the *Exodus* this late. In addition, documents and monuments, such as the *Mernepteh Stele* can be seen to wreak havoc with this proposal. The presence of anachronisms in the biblical text explain why such cities as Pithom and Rameses are mentioned in the *Exodus* account. The work of



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Emmanuel Velikovsky, David Rohl, and others casts considerable doubt on the typical chronology of Egypt at this time and essentially prove to me, at least, that Rameses II probably even existed several hundred years later and closer to the time of Nebuchadnezzar II of Babylon (600 BC).

The proponents of the second view, ca. 1445-1450 BC, also fall into a similar trap, though perhaps not as dangerous. It is true that their view is more conservative and seeks to honor biblical data as well. Unfortunately, those who support this view, however, do not realize that they commit a glaring inconsistency. This is that while they come close to as I believe the right time frame consistent to the general facts, they marry themselves to the “dynastic fiction” offered to us by the same system that machined and manufactured the former view. They still assume that the traditional Egyptian chronology is accurate, but simply place the Exodus a couple of centuries earlier. It seems, in my humble opinion, an absurdity to place the 18th (!) Dynasty of Egypt as early as 1500 B.C.

Those who take a conservative and high view of the biblical data create a chronological nightmare when they adopt an 18th dynasty Pharaoh as the Pharaoh of the Exodus. If one holds the view that the biblical chronology is reasonably accurate, then Egypt enjoys an incredible number of dynasties in a brief passage of time.

Conservative Bible chronologies place the flood near 2,300 B.C. The lives of the ten patriarchs from the Flood to Abraham leave us only a span of about 200-300 years. The early life of Abraham (70-75 years) to the birth of Isaac added to the 430 years or so of the promise of an exodus after a sojourn in Egypt give us about 500 more years. So it is inconceivable to this writer that Egyptian civilization goes through eighteen dynasties in 800 years. It could hardly start in that time! (But, of course; typical, liberal, chronologies propose as necessary large time gaps in the biblical record to accommodate a harmony, so to them this in no problem).

To begin with, it is fair to assume that the first Egyptian dynasty took considerable time to form. Coupled with the extended life spans of the time (Abraham lives to be 175, and his forebears considerably longer) would make the kings at the time likely to reign for extended spans of



years. But in the case of Egypt we find on record lists of multiple pharaohs one after the other in the form of *dynasties*! Therefore we might account for at the very minimum one or two dynasties, or perhaps up to five or six at the most in this relatively short time period. But not eighteen!

A reasonably safe estimate should place Abraham living about the time of the first Egyptian dynasty. The Pharaoh who notices Sarah (Abraham's wife and half sister) and her beauty and wishes to claim her for his household hardly sounds like the later, grand and royal habits of Egypt. The Pharaoh has visits with Abraham and is not exclusively separated from colloquial and common life like the later Pharaohs. Other factors argue for a kingdom in its early development. Egypt is relatively small. Pharaoh looks out his window and sees Abraham kissing his wife. So if Abraham then represents the first or an early dynasty, how can history roll through 18 or 19 dynasties in about 430 years? That is one, two, or three dynasty's worth of time, not 19! So either the Bible chronology is terribly wrong, or there is some dynastic fiction showing up somewhere. It is the latter we suspect!

If the biblical chronology is even close to correct, then Israel leaves Egypt 430 years after the covenant was made with Abraham. To accept an 18th dynasty Exodus then is nearly fatal, if not ridiculous. Abraham would have to have lived around the first dynasty if the biblical chronologies are even remotely close to truth. This would mean that we have eighteen dynasties in those 400 plus years, and then only half a dozen dynasties of shorter living regents down to the time of Christ, which we could estimate to be closer to 1,500 years! "Houston, we have a problem!"

From my first classes in a conservative Bible-based college, the author of this book was taught that the Pharaoh of the Exodus was most likely Thutmose III, or IV or some other regnal agent's reign in the 18th dynasty. Here we find Queen Hatshepsut, Sen-Mut, and such characters who might fit somehow into the biblical parameters or description. While convincing arguments can be made in some respects, the total scenario is hard to establish with any certainty when taking into account all the factors.



The Ark of the Exodus

Therefore there are many problems with the popular views, but also with some of the typical conservative views as well. These problems often emerge in such historical interpretations because biblical apologists try to marry their views with those of evolutionary or secular historians. In short this creates a sordid mess.

In the end this writer believes such views will collapse and in time show that the eighteenth dynasty likely existed ca. 900 B.C. and not around 1400-1500 B.C. as mistaken sothic cycle advocates and secular historians have been blindly determined to place it. Indeed certain writers, to mention again Velikovsky, have submitted materials for carbon-14 testing from King Tutankhamen's tomb (later 18th dynasty) showing a fairly reliable 850-900 BC date. While such methods are not exact these were repeated several times. But traditional historians prefer to ignore such evidence and dispute it, on the very same grounds they have used for decades to justify their dynastic timelines.

Unfortunately, on the other hand, conservative writer after writer, with boring regularity, reproduce 18th and 19th dynasty dates for the Exodus as established and unquestioned. We await better evidence.

In my works, "The Clock of the Heavens," and "Articles of Faith" I seek to establish conclusions based on more considerations than can be committed to writing here. But in the process of awarding the Bible any true integrity, we must demand that the Exodus be placed about fifty years earlier than even traditional conservative scholarship sometimes places it. Consequently, I estimate the Exodus to have occurred ca. 1493 B.C. This I offer to be the best target date for the Exodus and the time of Moses. I invite the reader to reference these arguments there since there is not be room to argue them in this piece. But this date is arrived at on the basis of integral biblical chronology, prophetic reckoning, and astronomical concerns as well.

Suffice it to say there is considerable evidence coming to light that the Exodus occurred ca. this very time (1493 B. C.) and that this time would best match a time during the latter end of the *Sixth Egyptian Dynasty*. This dynasty marks the collapse and fragmentation of the Old Kingdom, a perfect scenario for the momentous events described at the time of Moses and the Exodus.



The timing is very reasonable and agrees almost perfectly with the facts of the case. It also follows the timeline of the biblical Joseph (Imnhotep) with commensurate appropriateness, who in my other works I suggest (along with others) likely rose to power at the time of the *Third Egyptian Dynasty* or at the time of King Djoser and others. Certain archeological records harmonize with this conclusion as well.

Pharaohs of the Sixth Dynasty

Dominant in the line of sixth dynasty kings is the singular and lengthy reign of Pepy II, or sometimes as he is called, Phiops. He is consistently given a reign of 94 or 95 years. This reign is the only one of this length given in all the dynasties of Egypt and it is corroborated by several competing sources. No other reign comes even close to this length (60). This singular reign and its implications contribute with other facts relative to the case and argues for the subject at hand. Following are some interesting facts that should be considered in how they may relate to the biblical account:

1. First, the long reign of Pepy II isolates him from other kings and other dynasties. His 94-year reign, starting in his childhood, is corroborated also in the non-biblical book of *Jasher* where a king known by his childhood name to the Israelites, Melol, becomes a despotic tyrant to Israel for several decades.

The biblical story of Moses practically demands a king with a long reign such as this. For Moses, who enters the Egyptian court as a baby, continues until he is about 40. Yet it is not until 40 years later, when he is 80 years old that it becomes possible for him to return to Egypt safe from those who sought his life. Therefore, though it is not absolutely demanded, it is nonetheless corroborative, that the pharaoh that precedes the actual pharaoh of the Exodus would have a reign of 80-plus years. The suggestion is that also the reign would need to exceed the 80 years, for the male childless pharaoh would need to be old enough to have a young girl or woman for a daughter, one old enough to pretend to be a mother when



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Moses is adopted as a baby. Pepy II, or Phiops is the only king in all of Egypt's history to exceed this 80-year requirement.

2. A second consideration of interest is the name of Pharaoh's daughter. Josephus passes on to us that her name was Thermuthis (though notice the phonetic nature of the name of "Moses" i.e. "Mothis" in even her name). But the book of *Jasher* provides the names of Pepy's (Melol's) children and gives the name of the eldest daughter as *Bathia* (*Jasher* LXVIII. 17; LXX. 33).

Bathia is also mentioned in the Bible as the daughter of Pharaoh (1 Chron. 4:17,18). Royalty and nobility in ancient times were often given several names; birth names, regal names, and special honorary names. For example: Daniel is Belteshazzar, Hadassah is Esther, etc. etc.¹⁵

What is significant is that the *Bible* and the *Book of Jasher* give testimony to the same personal name; and particularly the name of *Bathia* as equated in *Jasher* with a king/father who reigns for the space of 94 years. This argues intensely for Pepy II being a pharaoh near the time of the Exodus. The fact that while *Jasher* and the *Bible* do not always necessarily depend one upon the other, yet agree in this respect, might strengthen the consideration that Pepy II, or Melol (*Jasher*) is the 94-year regent and father to Bathia, and could be the pharaoh described that immediately precedes the pharaoh of the Exodus.

3. Third, a consideration given that strengthens the case is the preceding reign of Pepy I. Of note is that special mention is recorded in the records that Pepy I was also known as Meryra, or "Magron," (*Jasher*) very similar to "Merenra." Meryra was his boyhood given name, or personal birth name. Unlike most other kings it is reported that he kept or returned to his personal name in preference at times to his throne name, one of which was what we know or list as Pepy I. Merenra is a name that shows up in the sixth dynasty king list. Sometimes it appears twice. The typical sequence of these particular sixth dynasty kings that ended the Old Kingdom period are as follows:

¹⁵ There is also language crossing, where the same name is translated to another language or dialect. Thus the same name will sound entirely different phonetically, but means the exact same thing.



Pepy I

Merenra II

Pepy II

Merenra II Nemtyamzaf

Nitocris

A rather notable fact is that *Jasher* comments considerably about this earlier king who I suggest might be the same as Pepy I, which *Jasher* refers to as *Magron*. *Magron*, at least, is one of the despotic kings reigning sometime in the years just preceding Pepy II. (*Jasher* LVIII.4)

To be fair there are some problematic inconsistencies in this time of Egyptian history. In the king lists there often appears in erratic fashion a king between Pepy I and Pepy II called Merenra II. His reign is usually said to be about four to seven years. He was probably the older brother of Pepy II who either died or was removed from office when the young Pepy II (about 9 years old by some accounts, *Jasher* says 20) came to the throne. But this does not totally disqualify the record of *Jasher* that does not particularly mention every Pharaoh by name. The anomaly is that Merenra II typically shows up in two places in the dynasty, sometimes between Pepy I and II and sometimes at the end of Pepy II's reign. There is obvious confusion about this Pharaoh even in secular records.

I suggest that the appearance of Pepy I, and the record of his exploits (a miserable, despotic tyrant) against Israel just before that of Pepy II (Melol), and his significant reign is somehow related to the case and accords with the general state of things; when Pharaohs arose that "knew not Joseph" and when increasingly difficult conditions descended upon the Hebrew nation.

4. Next in significance is the unusual appearance of a woman pharaoh at the close of the sixth dynasty and the collapse of the Old Kingdom. Incomplete and inaccurate king lists sometimes leave her and the short-lived Merenra II out of the list entirely. But comprehensive and careful historians do not leave these characters out. The woman is commonly called Nitocris.¹⁶ The circumstances

¹⁶ Some recent scholars are in doubt that Nitocris was indeed a woman. But the best evidence is that she was.



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that would bring a woman Pharaoh to the throne at this early a date in history demands consideration. Since our information is slim we can only assume that the circumstances that brought her into power were very unusual to say the least. The absence of a “male” heir to the throne definitely does fit the scenario of the Exodus story.

In addition, Nitocris is known for one significant act of cruelty. In revenge toward some of her political foes, she is reported to have lured them to a banquet or meeting in a basement room of a palace or public building where she had a pipeline of water pre-constructed to flood the room. The revenge was occasioned we are told because these counselors and administrators had in some way wronged her brother (the former king). She then had them drowned, as it were, in a “sea” of water.

A punishment of revenge is usually designed to fit the crime. This seems like a fitting event to inflict upon those political enemies who may have reacted negatively or became politically implicated in the stubborn course of the Pharaoh of the Exodus. After all, the foolish course of this Pharaoh occasioned the loss of the entire Egyptian army in the Red Sea, destroyed the nation’s crops, the cattle, and the life-blood of the nation. The political turmoil and back-stabbing following such events can hardly be over-estimated.

5. Nitocris, records indicate, was the last ruler of the Old Kingdom, and even secular history recognizes this time as a significant benchmark in Egyptian history. All world histories mention with candor that some political or physical upheaval had to have occurred at this time to bring the Old Kingdom down to its knees and for the history of Egypt to have entered a *medieval era*. What better cause could we have than the biblical plagues and the humbling of Egypt caused by such a great and deadly wound. The massively significant plight of the plagues and the loss of the army would have to had made a recordable impact on Egyptian history.

6. Another inferential connection to the Exodus saga perhaps comes in a surviving record taken from the time of Pepy II. Sometimes he is referred to by the name, Phiops.



Pepy was very young when he took the throne. In a popular story found in Egyptian records, Pepy receives word that some of his merchants to Africa have found a pygmy, who also can dance.

History provides us with the letter that Pepy sends to his merchants. Pepy gives careful instruction to his soldiers or merchants to take adequate care of the diminutive human being they have captured and bring him back safely. The letter betrays an obsessive interest by Pepy in this pygmy. Why?

A partial explanation of this interest could be in the fact that Pepy himself was probably unusually diminutive in stature himself. The book of *Jasher* reports that his (later) son, (Adikam, prob. Merenra II Nemtyyamsaf) was incredibly short (a cubit and a half!? Inbreeding?). Genetics being what they are, Pepy also could have been stunted or very short. His son is described in the book of *Jasher* as being “ugly,” “thick in aspect and in flesh,” and very small. Pepy’s childhood interest in the pygmy could possibly be seen in the notion that not only was the pygmy novel in appearance, but that his stature was particularly appreciated as someone who was like himself (Cf. *Jasher* LXXVII.6; LXXVI.53).

7. Finally, there remains one more aspect ascertained by the author of this study that may be very significant but which has not been examined or forwarded by others, heretofore to his knowledge. It needs further investigation by qualified, non-prejudiced inquirers, for sure. However it is noted that a strange appendage or description typically follows the name of short-reigned (1+years) Merenra II, the apparent son of Pepy II. (The Book of *Jasher* says he; Adikam, received the kingdom because of his intellect. His two brothers, one older, were believed to be idiots.)

This son or heir (Merenra II Nemtyyamsaf) is typically given only a one-year reign in Egyptian records. The Book of *Jasher* indicates though that he may have actually reigned four years, but three of these were probably co-rex or a co-regency. The elderly Pepy II was likely not able to be politically active in the very last years of his demise because of his great age. He is described as very sick and feeble for some length of time (*Jasher* reports 10 years of leprosy).



The Ark of the Exodus

Anyway, the name of Pepy's II's immediate successor as we have stated was **Merenra II Nemtyemzaf**. The second part of the name appears to be a descriptive phrase or subtitle. Some translate it to mean, "Nemty will protect" (or the god "Nemet will protect?").

What is unique, however, is that the last two descriptive after-syllables are phonetically identical to the biblical name for the Red Sea!

The Red Sea of the Old Testament is more accurately, the *yam suf*, or the "sea of reeds." The designation, "Red Sea," was a much later, if not accidental, development. But the original Hebrew words in the Bible are consistently, "Yam Suph," meaning the "sea of reeds."

The consonants just before this; "mt" may perhaps suggest death, as an OT word for death is *mot*. So in essence, a possible translation of this after-phrase could be, "Merenra, the one who *died* at the *Red Sea*," or the *yam suf*. But if that is considered too convenient, and likely it is, it is more likely the Egyptians re-modeled the name or made it to mean that the Egyptian god of water, (Nemet) claimed Merenra at the Red Sea, or that he was some way connected to the Red Sea, or the Yam Suph.

While this may seem an opportunistic translation to some, let it be considered what would be the chances of first pre-determining by other means that this is likely the Pharaoh of the Exodus, out of hundreds of names and tens of dynasties, and then consider that the last two syllables of his name-tag happens to be *the yam suf*, or the Red Sea. Yet this is exactly what has occurred here---in this very case!

After the short-lived Merenra II Nemtyamsaf quickly disappears in the Egyptian records, the unexpected woman, *Nitocris*, comes to the throne, yet her kingdom, indeed the Old Kingdom of Egypt virtually collapses around her. The unusual and rare accession of a woman Pharaoh defines an event of unique consideration. In addition, some chaotic kingdom upheaval brought the great Egyptian kingdom to a significant demise. All Egyptologists acknowledge that the collapse of the Old Kingdom led Egypt into a period of decline similar to the Dark Ages of more modern millennia. In the context of the Exodus story such



descriptors make perfect sense. In our view, the evidence is very consistent.

Moses and the Ark of Bulrushes

Now let us carry the evidence further and return to the narrative of Moses' birth and his placement in the Ark of Bulrushes: The symbolism of the Exodus story as expanded by the preceding details is greatly appropriate for several additional reasons especially when relating them to the story of Moses:

There is accord with the biblical story of Moses and his birth and early life amongst Egyptian royalty. The circumstances of Moses' birth, placed in an ark of reeds, a boat on the water, has him introduced as suggested early in the chapter to his prophetic destiny of taking his people across the water.

The circumstances of birth in ancient times was very significant. Jacob, grabbing his brother heel as if to trip him or pre-empt him, predicted Jacob's character and life. That is exactly what he had to "overcome" which is found in the relative meaning of the word "Israel." Isaac's name meant "laughter," so indicating the circumstance of his unexpected and joyous birth to the patriarch Abraham and his wife, Sarah. And so on. At the very least the destiny of Moses is most definitely related to "water," for his name was taken to mean "drawn out of the water."

Baby Moses and Baby Jesus

The Son of God, Jesus Christ, had circumstances related to his name and birth that foretold his destiny as well. Like Moses He had a mother/sister figure, a young virgin, named, "Miriam" (modern "Mary"). Like Moses, He came as a "savior" of his people.

The placement of the baby Jesus in a manger (an ark) was symbolic of His life and mission. A manger was an elongated box placed usually in



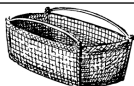
The Ark of the Exodus

the ground much as a coffin is laid. He was wrapped in burial clothes predicating the death of which He was to later die. (Moses would have been wrapped in “swaddling clothes” as well). His name was to be “Jesus” or more accurately, *Joshua*, which means in Hebrew: “savior.” Jesus at His birth personified the living “Law of God (John 1:17,18),” placed in a box, or ark. Jesus was placed in a “ship” of salvation. Moses is historically associated very particularly with the Law of God. More of this will be enlarged on in later chapters.

Moses, the “lawgiver” of Israel then was also placed in a tiny ship to indicate the purpose of his life and ministry as a savior to his people. “Moses,” which means something akin to *taken from the water* connected him to the actual sea of reeds through which he would pass. To the Egyptian princess it was no reach to see in this goodly child a divine character, the very nature of a savior “god,” with theocratic connection to the Egyptian gods of the water. She likely saw the baby as more than a normal child of the Hebrews. The circumstance of being in a “sea of reeds,” along with his singular beauty, caused her to claim him as royal, for all royalty was thus considered to be the same as deity; in actuality, a god.

So not only is Moses determined to be a “god” taken from the water, he is also found in an ark of reeds. This little boat has within it a “lawgiver” so contained. Moses as a biblical personage is later connected with the law of God. The law was given through Moses, and Moses in his person becomes in symbol a living depository for the written law of God. The later “ark of the covenant” would also contain a literal copy of the law of God. So the basket boat, the ark, is a very significant detail in the story of Moses.

Moses then was chosen and born to take his people of Israel through the water. Paul the apostle later likened this to baptism (1 Cor. 10) and connects it with Christ Jesus. And indeed, there was a biblical Moses who verily led his people through the sea, the wilderness, and to the borders of the Promised Land. However, he could not do what only the true Savior could do. He could not really *take* them into the Promised Land. Only a “Joshua” could do that.



It is the personal belief of some that this is the reason God did not allow Moses to make that final journey. Most will say it was because he erred in striking the rock. It is true that he thus erred and that God used his error to demonstrate the responsibilities of leadership and the high expectations that must be demanded of that position. But it is also the greatest of all biblical truths that God forgives the erring. Did God hold that sin against Moses to the end of his life? This author believes that Moses confessed that sin, and was forgiven that sin like all Christians are forgiven of their confessed sins. (1 John 1:9)

Are we to believe that God held that sin against Moses still? I think not. We can believe that God used that circumstance to teach an enormous lesson, yes, that sin has consequences. Moses represented God, or Christ, and God's character must be respected before the people. And we must remember too, that Moses got the much better result in the end anyway. He went to the real Promised Land. But that God would take an unforgiven and erring suppliant straight into the realms of glory makes no sense. The final lesson must have been in part to teach that Moses, as great as he was, was not the "real" savior of Israel. Only Joshua (Jesus) could be the true Savior of Israel.

Little Acknowledged Evidence of the Exodus

One of the charges often made against the historicity of the Exodus accounts is that there is very little archaeological or historical data to support the claim of a valid, historical Exodus. But let us suggest why it is that little seems to be found in archeological and literary sources about the Exodus. Most claim that little or no evidence exists. But the real reason more likely in our opinion is that evidence does exist, but that the evidence is rarely acknowledged for what it is. This is the real reason, we suspect.

There are at least four reasons why historians charge that the evidence of an exodus is vacuous, or that it does not exist:

1. First given is that scholars and historians are infatuated with the ancient timelines and with the popularly established understanding



of the dynasties and king lists. Typically these are reckoned as chronologically stringing together back to back from the beginning of civilization. Little resource is devoted to the possibility that some of the dynasties of Egypt, for instance, may overlap or be concurrent. Plus, early Egypt likely had several territories, like Upper and Lower Egypt, which had kings and dynasties serving contemporaneously and overlapping. Like the northern and southern kingdoms of Israel and Judah, Egypt may have had contemporaneous kingdoms that were basically of one race. Therefore, some of the Egyptian dynasties may represent contemporaneous Egyptian politics.

2. Secondly, the ancient king lists are probably rarely reliable according to their fabled spans of existence or concerning the reigns of certain monarchs. The records often flatter the facts to make the original “god-kings” to have reigned much longer than they did. Such ancient historians such as Manetho, etc. on which some of these chronologies often rely, list dynasties in their writings that lasted in totality to nearly 30,000 years. Such hyperbole and exaggeration only confuses the truth and will only lead to absurd conclusions in our modern reckonings.
3. Another massive factor of guilt is the pre-disposition of modern scholars to insert evolutionary thinking into their entire historical process. The developmental hypothesis, for instance, reasons that certain technological advances could only follow a prescribed pattern of evolutionary progress. Thus ages are arbitrarily assigned, but the parameters are too narrow and inflexible. Thus a chariot with so many spokes *could only come* from certain of these ages (Late Middle Bronze, etc.). So enamored do the “experts” get tied to their ages and timelines that they ignore precious evidence because it does not fit their precious, established, uniformitarian model.

There is great science in what archaeologists do, yes, and certain refinements are truly the work of experts and should be respected for what they are, yet the parameters are often far too narrow and arbitrary, if not mistaken. All of us are separated from



these events by millennia. Thus I, this writer, believes that in some cases the dates can be off by nearly a thousand years or so, (sometimes two, sometimes ten) depending on how far back one goes and who claims what particular authority. It is not an exact science though it claims to be.

4. The fourth reason for an errant philosophy of history is what I call from the perspective of a Christian; “biblical anti-bias.” “People will believe anything unless it’s in the Bible.” This anti-biblical bias is very real. One has only to do a small amount of research or reading to discover this. One runs into it constantly. The mantra is that if the Bible says it, it must not be true. No biblical statements or claims are given any standing among a predominant range of scholars. They have predetermined that the Bible is a mythical work of religionists and that it must be discredited at any turn. This in effect blocks them from making any attempt to harmonize the plain, non-prejudiced data given in the biblical account.

However, there are some very interesting historical records that credit the biblical account of the Exodus. An example of some of these follow:

In one case, an article was found that agrees some with the previous assessments we have made with regard to a sixth dynasty Exodus, entitled, "When was the Exodus? And there are a few other proponents of the general timeline we have described.¹⁷

Ipuwer Papyrus

¹⁷ (By Brad Aaronson) “According to the Midrash.... The Pharaoh....whose death prompted Moses' return to Egypt (Exodus 2:23, 4:19)..... reigned from the age of six to the age of 100. Such a long reign - 94 years! - sounds fantastic, and many people would hesitate to take this Midrash literally. As it happens, though, Egyptian records mention a Pharaoh who reigned for 94 years, and not only 94 years, but from the age of six to the age of 100! This Pharaoh was known in inscriptions as Pepi (or Phioys) II.”



In Egypt around the turn of the last century there was discovered a Midrash manuscript known as the Ipuwer Papyrus. It was translated in 1909, yet little has been shared about it. But it is a manuscript of intense interest to biblical apologists. A fuller document or translation is in the appendix to this book. Some excerpts or passages randomly follow:

Its author, an Egyptian named Ipuwer, writes in the document below:

Plague is throughout the land. Blood is everywhere. (2:5)

The river is blood (2:10)

That is our water! That is our happiness! What shall we do in respect thereof? All is ruin! (3:10-13)

Trees are destroyed. (4:14)

No fruit or herbs are found . . . (6:1)

Forsooth, grain has perished on every side. (6:3)

The land is not light [dark]. (9:11)

Nile overflows [bringing the harvest], yet no one ploughs for him. (2:3)

No craftsmen work, the enemies of the land have spoilt its crafts. (9:6)

Gold and lapis lazuli, silver and malachite, camelian and bronze . . . are fastened on the neck of female slaves. (3:2)





Above: The Ipuwer Papyrus

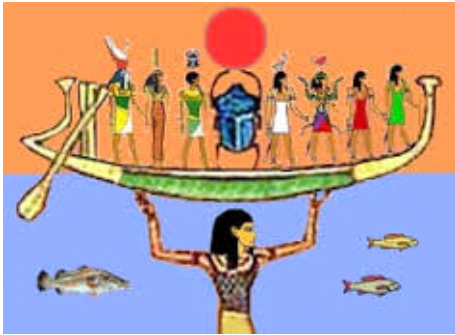
Though conservative Egyptologists attach this document to the 19th dynasty, they usually do acknowledge that it comes from about the right time, biblically; ca. 1450 B.C. The document, one must agree, certainly sounds like the plagues of Egypt. (See the Appendix)

Moses and Nemet, or Nemty

Another related issue that has really grabbed this author's attention in his recent deliberations on this subject has come by means of personal research regarding the Egyptian gods of the water at this very time in Egyptian history. It is inescapable that there is an easy correlation with the theology of the Egyptians and the opportunity it may have afforded for Moses to rise to power, and for God to work his actions through Moses.



The Ark of the Exodus



Above: “Nemty”

What is particularly interesting is how the actions taken by the God of heaven would have been understood by the Egyptians that Moses and Aaron tangled with at the time of the Exodus. It was truly a war between the true God and the gods of the heathen. The actions of God through the plagues and through the victory at the Red Sea are better understood when the background to the Egyptian culture is realized. God’s actions through these events it readily appears were clearly designed to counteract and destroy the notions of the Egyptian religion and to frustrate and undercut the theocratic principles of the government of Egypt.

Remember that the suggestion has been made in this chapter that the name: Merenra II Nemtyyamzaf has within it the name of some kind of god and his relationship with the Sea of Reeds. Particularly named is the god, “Nemty.” Who was the god, “Nemty?”

Nemty we find was one of the multiplicity of gods in the Egyptian pantheon of gods. But his direct relationship with the sea and his particular role is most interesting! He has the body of a man, but the head of a falcon, thus making him human and divine. He has a divine commission then that is worked out through human movement and interaction. When one thinks about it this was the role of Moses, with



The Ships of Salvation

Yahweh, in counter opposition to the Egyptian kings and their gods in a nutshell, was it not?

Now here is the most interesting: Nemty, pictured with a reed boat, He is consistently “ferryman” who takes his water. He is a then the version of St. Christopher, so to speak, or the Christopher Columbus we spoke of earlier.



research result that is the falcon god is *always* or an “ark” if you please. pictured as a divine people safely across the very early Egyptian



Notice in the previous panels, especially the first one given, how Nemty is the figure standing underneath the basket boat. The picture needs little explaining to even the most simple. Nemty is carrying people safely across the sea. He is even depicted as carrying them “through” the sea. And he is doing it via the use of a boat made of reeds and doubtless covered with pitch! He stands beneath them, making sure they do not sink and ensuring that they have safe passage!

Here indeed is cleverly depicted a “ship of salvation!” The correlation to the life and counter work of Moses and Aaron is stunning, beyond expression. It appears that Moses assumed a work and calling that



The Ark of the Exodus

directly counter-opposed the actual claim and calling of the Egyptian royalty!

It is the belief of this writer, though actual proof is still wanting, that the Red Sea or Sea of Reeds was a somewhat inland lake formed by or adjacent to the Nile the very same as the Suez and Aqaba. These *some* connection with Red Sea that Israel wandering is doubtless the Gulf of Aqaba. But the preponderance of evidence hints that the crossing was northerly to the modern tip of the Gulf of Suez.



It is likely that great changes to the topography of Egypt have occurred through time.¹⁸ Evidence exists that these large backwaters, swamps, and lakes were found on the east side of the delta perhaps in the Bitter Lakes area. Some of them perhaps reached to near the Mediterranean Sea and perhaps made a large portion of area generally impassable. Only if this is the case could the Israelites have so easily found themselves trapped and without ferry service. Safe passage ferry gods were deemed necessary for even the Egyptians, no doubt, to navigate these difficult spots.

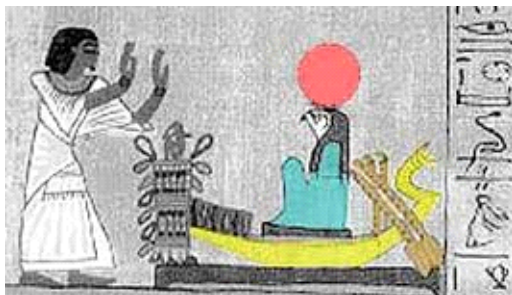
¹⁸ For a measurement of interest related to this circumstance, and the meaning of “up to the horse’s bridles,” and the Red Sea motif found there, one may read the chapter, “The Winepress Outside the City,” in my book: The Days of the Seventh Angel, Vol. 5. More analysis will also be approached in the following chapters addressing the wanderings of Israel.





For the god, Nemty, this of course would have been the Red Sea, or *Yam Suph*, or *Yam Zaf*. Vowels were never present in most ancient languages so we can never be sure exactly how the names were vocalized.

Safe passage over this particular sea we would then surmise called for the special protection of Nemty, the ferry god.



The boat of the god, Nemty, of course, would be made of reeds, much like the miniature basket boat baby Moses was found in. And if this is the case it becomes much clearer why the Egyptian princess immediately believed baby Moses could be a god. She probably thought she had found a “Nemty.” So God through the baby Moses episode and through the




The Ark of the Exodus

Exodus seems to demonstrate that He (or Moses) is the real Nemty, and that the Egyptian king, the claimed Nemty, was nothing but a fraud. The correlations are just too convenient to be wrong, and may validate the entire story to a degree.

To further complete the picture, Nemty was named, “the wanderer.”¹⁹ Think of the life work of Moses. To this day we refer to the Israelite exodus and their subsequent travel in terms of “wandering in the wilderness.”


¹⁹ The divine ferryman Nemty

also Nemti, Anti-Nemty, ,^[1] was an ancient falcon god, whose name is interpreted as 'wanderer'. According to the Coffin Texts he was in charge of [Sokar](#)'s *henu*-boat. In later writings such as *The Contendings* of Horus and Seth he was the ferryman of the gods, who plied his trade for gold. . . .

Appearance



The standard of the 18th Upper Egyptian nome

His hieroglyph, , shows Nemty in the shape of a falcon perching on a crescent-shaped boat....

Still of some significance in Old Kingdom Upper Egypt, he became the patron of the 6th dynasty pharaoh Merenre Nemtyemsaf possibly in an attempt to get support from the Upper Egyptian nobility. (For fuller description please refer to Appendix B)





But there is one more significant validation. Of particular comment excerpted from the extensive footnote provided from encyclopedic sources below is that the article (See: Footnote; also Appendix D) specifically mentions that **Nemty was the patron or personal god of Merenra II Nemtyyamzaf**. He is the only pharaoh mentioned in direct connection with this god though most pharaohs in later history would likely have acknowledged him in some way or knew about him.

It would seem almost beyond question that the events of the Exodus in the Bible are at least very directly related to such themes as we find here. Much more evidence for the Exodus appears in other forms and through other venues. But such thematic correspondence as this is stunning to a great measure, and in certain levels serves to validate for the author of these pages some of the truth and historicity of the Exodus account.

In light of the role afforded to the gods of Egypt and the royal personages who represented them, the God of Heaven was making a powerful and particular statement through the events of the Exodus. Pharaoh claimed that he was Nemty, the divine ferryman of Egypt. The very opposite was the case. Through the events of the Exodus God through Moses declared that HE was “Nemty,” the true God of passage. He was the true “ship” of salvation. The Song of Moses in Exodus 15 is a celebrative victory ode to this claim. Yahweh is described there as the powerful war-god who effectively strikes down the arrogant claims of the Pharaoh of Egypt.



The Ark of the Exodus

The story of the Exodus is really a story of a great battle, a controversy between the false gods of Egypt and the true God of the Hebrews. (This is found in the plagues, the gods of cattle, the frogs, the water of the Nile, and several other aspects found in the Egyptian cult religion.) God particularly led the war against these gods and the royalty and people that served them into confusion and dismay. They were discredited and discomfited through the plagues and the fiasco at the Red Sea. The God of heaven achieved a mighty victory over the gods of Egypt, and rendered them powerless and declared to them that they were nothing but false and powerless. The message was clear and was written in their own terms. It was starkly clear, *especially* to the Egyptians!

Moses, the one “drawn out of the water,” was placed through the circumstances of his birth and calling into a ark of reeds, and through providential miracles surpassed the powers of the Egyptian gods and eventually carried Israel to safety through the waters (The *Arxodus*). Yahweh was the real Nemty, or, of course; Jehovah, was the real God of passage and salvation. Like the “ark” of Noah, a symbolic ark or boat was hereby pre-figured as a means of salvation. Through the agency of the mighty “Savior” of the Hebrews, God became a “ship of salvation” for his persecuted people. And indeed to Him, the saving Christ, belongs salvation for all ages, for all people, for all time!



Chapter 9

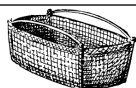
Voyage Across the Sea and the Wilderness Trek

In this chapter some comments will be made about the possible site of the Red Sea crossing at the time of the Exodus. Naturally related is the possible general region where the Pentateuchal narratives took place.

The book of Numbers lists 72 named locations where the children of Israel camped upon leaving Egypt and their 40-year meandering path through the wilderness (Numbers 33). Since much of Israel's sojourn was in the "great and terrible wilderness," places seldom frequented even to the present day, little certainty can be asserted for every particular location. So the actual geographic path of Israel provides an enormous problem for the modern researcher.

Virtually no reliable archaeological evidence exists for the sojourn in the wilderness though many have searched for such over the centuries. Because locating such desert locales is so difficult due to shifting sands, more modern name changes, and the like, very little evidence could be expected for such a large crowd moving through the Arabian wild. Historians most often take the popular view that the wilderness wandering of Israel is a total myth.

To the credit of those sympathetic to the historical view however, it must be excused that little evidence will likely ever be found, being as it is thousands of years later anyway. It is not to be expected. Camping places themselves are very temporary anyway. But the conservative believer should not succumb to the temptation of dismissing the Exodus story simply because it cannot be convincingly proved archaeologically.



A few biblical locales mentioned in the story are considered reliable, however. The general location of Kadesh (Barnea) is still known today, and possibly some other sites can be verified. Examples would be Eilat or Ezion-Geber by the Gulf of Aqaba, and perhaps Mt. Hor, near Petra, the wilderness of Sin and Paran, and certain sites near ancient Moab and the Jordan.

Many assume that the traditional site of Mt. Sinai has also been confirmed, though some will argue that it is anything but. Jebel Musa and St. Catherine's monastery were popularized by St. Catherine from about the fourth century A.D. But there is little evidence to actually support the idea that Jebel Musa is the genuine Mt. Sinai.

Many ideas exist relative to the archaeological map of Israel's Red Sea Crossing and the wilderness home of the Exodus people. Some of these are published from time to time, and some may sound very convincing. At least they sound convincing until another one is offered with other data. Some of these ideas depend largely on where the Red Sea crossing is believed to have taken place. Some views are incredibly sensational, supposing underwater land bridges, memorial pillars, along with so called underwater discoveries of chariot wheels, and the like.

At least four sites are popularly offered and can be summarized as popular candidates:

1. The Northern Tip of the Gulf of Suez
2. The Bitter Lakes Area
3. The Southern "Land Bridge" scenario at the base of the Gulf of Suez and the Sinai Peninsula.
4. The Nuiweba Site, midway down the Gulf of Aqaba.





Much also depends on the particular scale and view of what really happened with the Red Sea Crossing. Did God make a path through the ocean with vertical walls of water towering scores of feet high on each side (as per *The Bible Story* illustrations), or did He part a way via a miraculous wind through a shallow sea of reeds and marsh? Both suggestions would require a miracle, and God's power and timing certainly has no limit. But we should not require more of the story than is necessary, even if we believe that it indeed happened as reported.

Another demand that should be submitted to the equation is the uniformitarian model of the geography of Egypt and the Sinai Peninsula. Did the region to the east of Egypt look the very same three or four thousand years ago as it does today?



It seems the most likely scenario given would be that great changes have taken place in the intervening millennia. Certainly the Nile Delta has grown extensively, and backwaters could have originally been situated more laterally or presented themselves variously in different lakes, channels, and ponds over the centuries.

A relief map (previous) of the area shows the general elevation characteristics of the present day:²⁰

²⁰ It is very difficult to find detailed relief maps, geographical survey maps, or contour maps of this area in Egypt. The maps given here are very rough and general in detail.



Voyage Across the Sea and the Wilderness Trek



Above: Popular or Traditional Route of the Exodus

Please notice how the delta area could have changed significantly over the centuries. The delta would have been much smaller and recessed backward from present levels. Water could have been distributed much differently, and the relationship with the seas and oceans could have been totally different than the present configurations.

The builders of the Suez Canal determined early on that such an endeavor was possible in this region because of the shallow lakebeds in the Bitter Lakes region. The deepest the canal had to displace in 1877 was only 85 feet. Some believe that even the Mediterranean and the Gulf of Suez were at one time connected.



While it is true that God led Israel on a route that was “not the way of the Philistines,” or not up the coast of the Mediterranean, it defies even heavenly logic that God would have led Israel so far off track as to the southern extreme or to the tip of the Sinai Peninsula. It was always God’s intention to take them into Canaan as soon as he could. He wanted them nearby.

It was not even necessary for God to have taken Israel so far south that they even had to cross the present northern tip of the Gulf of Suez. The landforms viewed in the relief map show the unlikelihood of such a route for the company of Israel. Several of the popular scenarios are unlikely candidates for the Exodus story:

1. The Southern Underwater Land Bridge theory is incredibly sensational. Plus it is just too far south. David Fasold and Ron Wyatt, and others have popularized this idea but it just isn’t practical or feasible.
2. The *Jabel Lawz* theory, and the Pillars of Solomon scenario at Nuweiba (a crossing point midway down the Gulf of Aqaba)—remains unproven. One merit, at least, is that it places the story in Midian; a biblical demand. But the large distance across the peninsula being traversed by a motley crowd of young, old, flocks and herds, in five days time removes it from serious consideration.
3. The Bitter Lakes area makes a better and more reasonable *Yam Suph* site. The book of *Exodus* says the plague of locust came from the east, and that west wind blew them back into the *Yam Suph*. Directly east of Zoan, or Memphis would lead to the Bitter Lakes area.²¹
4. The Northern Tip of the Gulf of Suez has some arguments in its favor, but may be farther south than necessary in the Exodus epic.

²¹ Exodus 10:13



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An integral consideration is the location of Mt. Sinai. The rabbinical literature describes Mt. Sinai as an insignificant prominence. Such geography as there described could have been most anywhere.

The Bible reports that it was an 11 days journey from Kadesh to Sinai.²² This alone should negate the southern tip of the Sinai Peninsula. The common biblical geographical references to these places seem to all describe the southern Negev.



The non-biblical book of *Jasher*²³ reports that the crossing of the Red Sea took place five days²⁴ after Israel left Egypt. While most scholars totally discount the validity of the *Book of Jasher*, declaring it a fraud (They would say the same of the *Bible*), this author's reading of the book has led him to a different conclusion.

While the *Book of Jasher* indeed contains fanciful anecdotal material, this does not totally discount that it could contain some reasonably accurate historical statements. The Bible quotes it and refers to it as

²² Deuteronomy 1:2

²³ Joshua 10:13; 2 Samuel 1:18

²⁴ The Bible gives only three camp sites after Israel leaves Rameses and encamp by the sea: Succoth, Etham, Migdol. Since they were in flight they did not stay in these places long. Numbers 33:3-8; Exodus 12:37 ff.



reliable. There is plenty of internal evidence in our opinion that there is recorded some information in it that has a ring of truth.

One example, is how Israel referred to one of the brutal Pharaohs, named Melol with a nickname via wordplay, changing it in their conversations to “Meror”²⁵ meaning “miserable.” There is no good reason why an author of fiction would seek to invent this circumstance. It is totally unnecessary to invent the story if it were not true, so at least it represents some kind of tradition that had been passed down. It is typical of certain passages that would be totally unnecessary if the work was only pseudo-literary or fictitious.

If the claim of a *Yam Suph* crossing after five days is taken as true it disqualifies two of the above sites from consideration: The Nueweiba site, and the southern land bridge site. It may even bring into question the present northern tip of the Gulf of Suez site as well.

The Book of *Exodus* reports that during the plagues that the locusts were first blown in directly from the east, and that at the end of the plague the locusts were blown by a west wind back into the Red Sea. This makes the Red Sea directly east of the then capital or central part of Egypt. Since Israel is believed to have lived in the Delta area just north of Zoan or Memphis (near Cairo); it would therefore be required that the Red Sea would be directly east, and that also it would be considered close by. Otherwise Israel would have had really little idea of where the locusts really went or what happened to them.

Revelation’s Red Sea

The Book of *Revelation* may provide us with a marvelous clue regarding the location of the Red Sea crossing. In the end of the chapter fourteen, and then at the beginning of chapter fifteen we find a direct Exodus motif that is drawn from the famous Exodus story and preambles the pouring out of the seven last plagues. These plagues are typologically

²⁵ Miriam, the brother of Moses has the same root in her name, which was purposely attached to her at birth to represent the misery that had descended upon the Hebrew nation.



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sourced from the ten plagues of Egypt but reduced to seven because it was only the last seven plagues of Egypt that fell exclusively on the wicked people of Egypt. The inferential message is that God's people in the final deliverance will be likewise shielded from such plagues and so the writer of *Revelation* is intimating this very fact.

In the final deliverance God's people are seen in vision standing victorious on a sea of glass mingled with "fire," (the Greek word actually for fire is "purros" or "red). They have harps (like Miriam and the throng) and sing the song of Moses (Exodus 15) and the Lamb. Thus they are standing beside a "Red Sea," if you please.

Just previous it has been mentioned that the "winepress was trodden outside the city and the river of blood supposedly flowed "for 1,600 stadia."

The book of *Revelation* treats the outside of "the city" as the place of dishonor; the place of foreigners that are enemies to God's people and purposes. Outside the camp was where unclean animals, foreigners, the unclean, and impure were sent. Jesus thus suffered outside the gate to identify there with outcasts and sinners. This was probably the internal meaning of the Red Heifer sacrifice ritual that was executed outside Jerusalem, probably on the slopes of the Mount of Olives, at the "place of the head," i.e. the summit of Olivet. (Perhaps "Golgotha," "place of the skull")

Writes the author of Hebrews:

THE ALTAR FOR OUTSIDERS

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For we have here no continuing city, but we seek one to come." (Hebrews 13:10-12)



Jesus in his great condescension took the place of the foreigner and sinner, becoming sin for us, that he might reach us. The altar referred to is likely the altar of the red heifer on the Mt. of Olives (East) where in sight of the temple, but at a prescribed distance (1,600 to 2,000 cubits), the burning of the "extras" and the burning of the "red heifer" took place.

The city in Revelation 14 would be: Jerusalem, "the one to come." (Hebrews)

In Revelation, the wicked are outside (22:15) the city, and "camp;" (parembolh), and are burned up there (20:9) at the end of the Millennium. Revelation consistently speaks of the destruction of the wicked at sites that would be rural (a winepress) and outside the general metropolitan center. Says the *Revelation*:

"And blood came out of the winepress, even unto the horse's bridles, by the space of a thousand and six hundred furlongs."²⁶

The Winepress Outside the City

Exegesis is critical involving the commonly misunderstood phrase "by the space of" or "for the space of" (1,600 furlongs). This is typically understood to mean a river of blood that goes for the distance of 1,600 stadia. Since this distance (the Roman stadia; 400 cubits, about 184 miles total) is not associated with any particular geographical distance mentioned in secular and religious writ, many conjectures are made. One instance is that this is the approximate length of Palestine. But this does not add much to the meaning of the passage.

Fortunately, through comparison with the similar grammatical constructions, used at least two other times in the New Testament, and not surprisingly by the same author (woe unto those who unwisely insist on non-apostolic Johannine authorship of *Revelation*!), the meaning of this phrase can be more clearly elucidated. The phrase is literally "from (*apo*;

²⁶ Heb. 13:10-14; Cf. E.L. Martin, *Secrets of Golgotha*. (Rev. 14:20)



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apo) stadia thousand six-hundred." The *Gospel of John* uses similar wording in other contexts: Jn 11:18 "apo stadiwvvn dekapenta," "fifteen furlongs off" (Bethany was near Jerusalem); and Jn 21:8; "apo phcwn diakosiwn," (two hundred cubits from land).

All of these constructions use "apo" followed by an accusative (case). They denote a certain syntactical sense ignored by most commentators of the *Apocalypse*. A case can be made that the expression "from a distance of," or lit. "from," refers not to the intermediary or interventional objects, but rather refers to the distant object toward which the sighting is recognized.

To explain, one could gather from this expression that blood flowed for a distance of 1,600 stades. But this is not what it means in the other expressions. The expression could be taken to mean that blood flowed from a winepress that was 1,600 furlongs distant, and which in no way directly indicates how far that blood actually flowed. This is the sense in which John uses it in the Gospel. So likewise Bethany lays fifteen stades away, and the disciples' boat lays two hundred cubits away, but no reference is made to anything else. The focus is beyond the distance separating the observer from the object in view.

The better translation then might be that blood then "flowed out of the winepress that was 1,600 stadia away from the city."

Therefore let the temporary hypothesis be alleged that the winepress in Revelation is seen at a distance of 1,600 stades from the city. And, obviously this would be in symbol: Jerusalem, the holy city of the *Apocalypse* (Cf. Revelation 20).

The western direction sends us into the middle of a large sea, the east into expansive and insignificant desert, and the north to nowhere of significance. But southward, or southwest, places one exactly at this significant prophetic site relating to the history of Israel.





It is not known which "stade" the apostle John envisions in the *Revelation*, but being a prophetic book, like *Ezekiel*, he may have been using the greater cubit that is there defined as the standard measuring unit (a stadia was 400 cubits). The biblical common and greater cubit have no definite modern equivalents, but whether the stadia used was Jewish, Greek, or Roman, the distances are quite similar. If the 1,600 stadia are multiplied using just under 20 inches for the cubit, the distance from Jerusalem to the Nile Delta area is for all practical purposes exactly perfect.

An arrow has been roughly placed on the modern map of Palestine and Egypt. The exact distance of 184 miles (greater cubit, ca. 192 miles) reaches precisely to the site of the ancient "Bitter Lakes," or better yet to the delta areas farther north where the marshy ground anciently was considered part of the Red Sea, or the *Yam Suph*, the Sea of Reeds. This



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area seems better associated with the Exodus story than any other, corresponding to ancient sites of Migdol, Baal-zephon, and the land of Goshen.

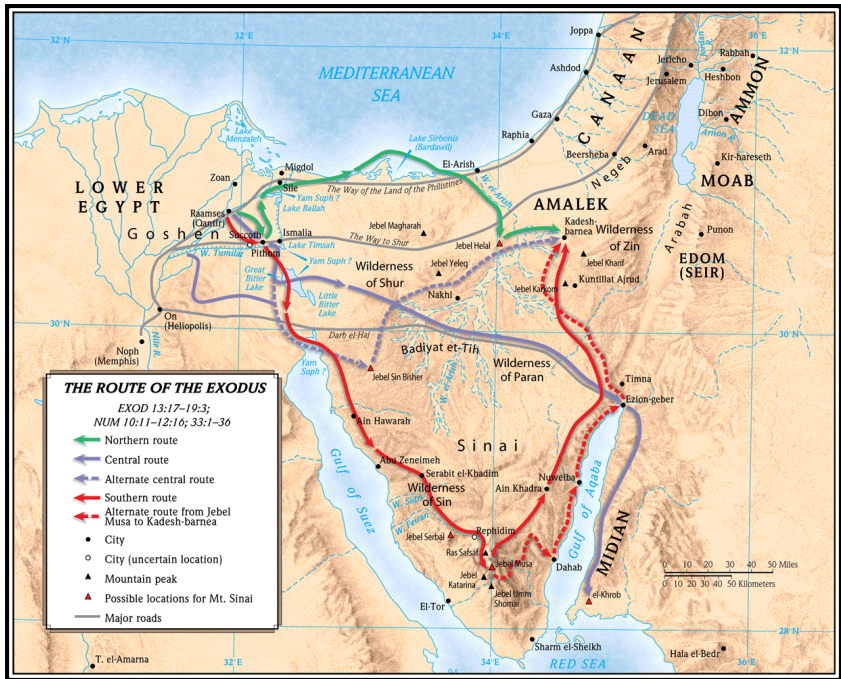
The probable location of the Red Sea crossing is greatly debated and is subject to many opinions. It is a large subject, and many experts will not agree with this conclusion. The author of this study feels, however, that even the book of *Revelation* indirectly identifies the general site that is corroborated by the specific environs noted in the wilderness wanderings of Israel and by the meaning of the biblical “Sea of Reeds,” or the *Yam Suph*. The present Gulf of Suez and lower Sinai Peninsula are actually very unlikely locations for the biblical wilderness wanderings.²⁷ For a host of reasons²⁸ this author places Sinai in the area of Oreb, or Orev (in Horeb) just north and west of Elath on the Gulf of Aqaba. In this same area is found Mt. Shani, (i.e. Sinai). The popular teaching of the wilderness wandering of Israel in the southern part of the Sinai Peninsula is a myth without archaeological or biblical foundation.

The likely route of the Exodus in the opinion of this author would be the (purple) transverse line midway across the top part of the Peninsula (slanting down) shown below. Mt. Sinai would be Mt. Shani, situated up and to the left of the upper tip of the right ear of the Red Sea; the Gulf of Aqaba. Amalek is above the area of wandering and Edom is to the right.

²⁷ “Since early Christian times Mt. Horeb/Sinai has been identified with modern Jebel Musa in southern Sinai, **but there are no certain geographical data for this identity.**” (Emphasis added) *Harper’s Bible Dictionary*, p. 634. *Encyclopedia Britannica* states: “...not only is the site (Mt. Sinai) disputed, but...(it) has long been felt **difficult to suppose that the Sinaiatic Peninsula could have been the scene of the wanderings of the immense body of Israelites....**and the mount of law-giving...Mt. Horeb, should possibly be looked for in Midian, east of the Gulf of Akaba.” 1943 Ed., Vol 20, see “Sinai,” pp. 703-704.

²⁸ One of these reasons is that Sinai is where Moses had fled to previously and where God prepared him for his work. God said to Moses that he and Israel would later serve God “on this mountain” (Exodus 12:1). The “Kenites” (the kinfolk of Zipporah, the wife of Moses, and his father-in-law Reuel, or Jethro) and the “Midianites” cannot be reasonably supposed to have inhabited the southern tip of the peninsula, for they are somewhat nearby in the stories of Joseph, Canaan, and even into the times of David and perhaps even beyond.





In all of Israel's wanderings the Bible associates the wanderings of Israel with the southern Negev and the wilderness regions that bordered the regions of ancient Edom, Amalek, and the Gulf of Aqaba (right ear of modern Red Sea). Mt. Sinai may be best identified with sites deep in the Negev and on the southern borders of the Promised Land. The traditional Mt. Hor is still marked today on some maps, and is in this general area, not tens or hundreds of miles away! Thus it seems the specified distance in *Revelation* is a direct allusion to the historical Israelite Exodus from Egypt and the Red Sea Crossing.



Voyage Across the Sea and the Wilderness Trek

This author believes that the best sites for the wilderness wanderings are not in the southern Sinai Peninsula at all, and that these locales, many miles from central Palestine, are edged out of logical possibility for the camps of Israel. But in the southern Negev are found multiple sites of promise that fit the Pentateuchal narratives with relative ease. Even place names may in some cases survive.

The wilderness saga reports the distance between Kadesh and Sinai was 11 days journey by way of Mt. Seir. This in itself greatly limits the outer measurements necessary for the Exodus story. 11 days journey from Kadesh, a biblically known locale does not *reasonably* reach to the southern Sinai Peninsula.

A days journey for the camp of Israel, considering an enormous crowd, large flocks and herds, tents and furniture, old and young, could hardly have exceeded five or ten miles. The wilderness landforms are sometimes rugged or sandy, making quick transits impossible. It would make the most sense that Sinai could not be farther from Kadesh than 50-70 modern miles.

In addition, large problems emerge that have Israel jumping all over the place in too swift a fashion when the proximity to known locales or native peoples are considered. In later history when Amalek is under attack by the armies of Saul or David they are by nature found in the narrative somewhat nearby (Ziklag, etc) to southern Judea. When Israel comes out of Egypt and are near to places such as Kadesh or Rephidim they also encounter Amalek. So was the nation of Amalek in the perilous wilderness at the southern the tip of Sinai, or were they in southern Palestine as in the days of Saul and David?

Likewise in the wilderness wanderings Israel camps by the Red Sea, and are reported as adjacent to Eilat. Obviously they are at that juncture near the tip of the Red Sea modernly known as the Gulf of Aqaba. This is nowhere close to the southern tip of Sinai. It is doubtful that anyone was living at the southern tip of the Sinai Peninsula at that time anyway. They don't even live around there today.



In the area just northwest of the Elath, or the tip of the Gulf of Aqaba are found very interesting place names that fit better the likely locations of ancient Mt. Sinai. Among these are the valley of Shani, and Mt. Shani. Other place names may also roughly concur. It is really difficult to find modern maps which label these places. When such are found they will be provided for the purposes of this book.²⁹

Hebrew scholars are aware that the letter “s” in Hebrew comes with two possible pronunciations. The Masoretic phonetic markings place a dot either to the top right or to the top left to indicate how it should be pronounced. But these marks were created thousands of years afterwards. When the mark is to the left an “s” sound is expected, when the dot is placed above the right part of the letter a “sh” sound is given. (Thus “sin” and “shin”). But in ancient times the dots may not have even been used. Thus the word “Shani” and “Sinai” would have been equivalent, no real difference whatsoever.

Another matter of phonetics may provide a similar example. Adjacent to modern “Shani” is the modern town or region called, “Orev,” or “Ora.” In some ancient languages, like Greek there is no letter for “h,” though the “h” sound can be indicated by a breathing mark. In any case, the “h” sound can be soft and not hard at times. Further, the letter “B” or “beth” when it appears at the end of a word sounds more like a “v.” Thus a word like “Horeb” would really be enunciated more like “Orev.”

While Israel camped at Mt. Sinai the Bible sometimes reports that Israel was “in Horeb,” almost as if it is indicating they were in an area or region by that name. Horeb is used interchangeably with Sinai at times. Thus: “in” Horeb. It all makes sense to this writer that these places are the more likely candidates for the wilderness wanderings. When this fact is accepted the picture clears up a bit. Then Mt. Hor, where Aaron is buried coincides with locales found in the environs of Petra rather than the far distant Jebel Musa in the remote southern peninsula. So when Elijah flees

²⁹ *Google Maps* show a valley of Shani, but no mountain. Some other online maps have shown the actual mountain and labeled it, but strangely this detailed map feature has been withdrawn, and only markings for large mountains that everyone knows about anyway are the ones provided.



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into Horeb later in history, he is not traveling across almost unbelievably expansive desert wastes, heading toward the Equator, where the traditional location of Mt. Sinai is considered. He is relatively nearby at a known Israeli locale. It is hardly likely he would have even have found the other site, or Jebel Musa, or survived desert thirst long enough to get there.

These considerations are further corroborated by the context of *Revelation*, chapter 15 starting with verse 1 and the next verse after 14:20 (remember chapters are artificial divisions). There the writer begins to allude to Israel's Red Sea crossing, the victorious throng singing the song of Moses, beside a sea mingled with "fire" (actually the word is *purros* [fiery, red], translated in 12:3 as "red"). The Exodus motif therefore also explains Rev 14:20, the winepress outside the city. Yahweh's victory over Pharaoh and his army and the deliverance of Israel is here typified by the final battle of good over evil. The Red Sea deliverance, complete with horses and bridles, typifies and parallels the Battle of Egypt, and also, by the way, the battle of *Armageddon*.

The actual Red Sea crossing may have happened just south of modern Ismailia, or at a site just north of Suez and south of the large Bitter Lake. Descriptions infer Israel's flight was blocked by a southern mountain range.

The actual geographical places (i.e., the map) are not modernly important, but are symbolic of the final deluge of blood which will come both when Jesus comes and harvests the earth and judges the vintage of the earth. At the battle of *Gog and Magog*, Satan and his forces will again be defeated in a sea of blood, and the riders of the "Egyptian" horses will be again swallowed up and lost beneath the bridle-high flow. (Through the sacrificial blood of Grace, however).

However a much greater victory through blood has been accomplished by the blood-stained garment of one who tread the winepress alone and of the people there was none with him (Isaiah 63:3; cf. entire chapter has "Red Sea" inferences and equates Edom and Bozrah [Edom means "red"] with the Exodus; Rev. 19:11ff.). Luke even stylizes it as an "exodus" (Luke 9:31 "decease," [KJV] or "departure" but actually; Gr. ἐξοδος), that Jesus accomplished by his death on Calvary. Through



The Ships of Salvation

that great sacrifice He took His people safely across the perilous waters of sin. He became a great ship of salvation for the pilgrims in flight from the troubled bondage of this earth.



Chapter 10

A Ship in the Desert

Israel crossed the Red Sea and moved into the desert wilderness camping at such places as Elim, Marah, Rephidim, etc. Within a couple of months they came into the environs of Mt. Sinai and camped there at God's direction.

At first the wilderness church was a dedicated tent called the "tent of meeting." As the first year progressed the need for a sacred, moveable structure was realized and God gave particular instruction to His servant Moses, saying: "Let them make me a sanctuary, that I may dwell among them." Exodus 25:8 Materials were gathered willingly and soon the sanctuary with its furniture, curtains, and boards was ready to be set up. The new tent of meeting was erected at the beginning of the second year of Israel coming out of Egypt.

The Ark of the Covenant

Of all the items of sanctuary furniture, the Scripture mentions the Ark of the Covenant the most frequently. It is mentioned 185 times and under several designations:

- "The holy ark" (2 Chron 35:3)
- "The ark of His strength" (2 Chron 6:41)
- "The ark of our God" (1 Chron 13:3)
- "The ark of the Lord" (Joshua 3:13)
- "The ark of the Lord God" (1 Kings 2:26)
- "The ark of the God of Israel" (1 Sam. 5:7; 6:3)
- "The ark of His testimony" (Exodus 25:22)
- "The ark of the covenant of God" (Judges 20:27)
- "The ark of the covenant of Jehovah" (Numbers 10:23)



- “The ark of the covenant of Jehovah of hosts” (1 Sam 4:4)

Three Compartments

Somehow, according to the records of the Rabbis, the Ark of the Covenant was supposedly constructed of three concentric boxes. How this is exactly to be pictured remains somewhat of a mystery. The outer boxes were encased in gold and were formed in such a way that the outer enclosed the inner in a snug fashion with flanges that covered the edges. Perhaps the boxes could best be described as hung inner trays made to contain the commandments, pot of manna, and the rod of Aaron. Josephus describes the final box as attached like a lid perhaps, called the mercy seat, with hinges; connected: “by golden hinges after a wonderful manner, which cover was everyway evenly fitted to it, and had no eminence to hinder its exact conjunction.” (*Antiquities of the Jews* III: 6.2)

At any rate, what was thereby afforded was a series of “decks” as it were. The ark was made of wood (thorny acacia). The Ark of the Covenant might be visualized in rough similarity to that of a boat like the original ark of Noah (Noah’s Ark is translated with the Greek word, “ki-boat-os”). Thus it was made of wood, as a boat would normally be, and of course, if it was a large boat, would have “decks,” or compartments.

The ark of Noah was defined as having three decks also. The rough similarities of both arks as maritime vessels is very interesting. Their purposes are both similar theologically as well. As Noah’s ark was a means of salvation to Noah and his family, so the Ark of the Covenant might be seen to serve as a “ship of salvation” to the nation of Israel.

The history of Israel is intertwined with the mention of the Ark of the Covenant. The ark served as a means to rescue Israel from sin, to aid them in their battles, and to teach them lessons relative to the atonement and worship.



The Ark at the Crossing of the Jordan

Joshua, chapters three and four record the story of the Ark of the Covenant standing in the Jordan River while the waters of the river ceased to flow and Israel crossed over. Of course, this experience was the correlate event related to the crossing of the Red Sea forty years earlier.

What was clearly represented in this circumstance was that this miracle was directly attributable to God's attendant power. The intended picture was to assure Israel that their king, the God of the Hebrews, was the means by which they were able to cross the river and by which they were granted the privilege to enter the Promised Land. As the Shekinah cloud of glory led them through the Red Sea, so the cloud led them through the Jordan. Through the efficacy of the Ark of God, and its attendant power Israel forded the waters of the Jordan.

The Ark at the Fall of Jericho

The Ark of the Covenant is again mentioned with the fall of Jericho. (Joshua 6:1-16) Appropriately the ark was at the very center of the procession, as was the presence of God that it represented. Without the power of God the walls would not have collapsed as they did.

The Ark at Ai

When Israel experienced the shameful defeat at the ascent of Ai consternation filled the camp. Joshua, it says, fell before "the ark of the Lord until the eventide." (Joshua 7:6). What followed was the discovery of Achan and his secret hoarding of the devoted things.

It is readily apparent from this passage that Joshua regarded the ark as the place where God was to be found and be inquired of. Once Joshua hears the disconcerting news of the defeat he immediately approaches the Ark to meet with God.



A Ship in the Desert

Earlier in his life as an assistant in training to Moses, we read that Joshua had an incredibly devotional spirit. Joshua's faithfulness to God appears in several instances such as when the spies returned from Canaan. Moses who communed with God on the mountain was privileged to visit with God in this manner. But Joshua also we always find seeks to be in God's presence as often and as closely as he was allowed to be. In all it is a touching testimony of the life of this humble servant who stood in the position of a second or even more of a subsidiary, that he customarily sought God in this way. It is recorded on one occasion in the wilderness when Moses met with God and the leaders of Israel in the tent of meeting that Joshua "did not depart from the tent." What does this mean?

What this says is that Joshua longed to stay in God's immediate presence and meditate upon God's ways. He basked in the love and mercy of God. His favorite place to be was where God pleased to dwell and so it ought to be for every servant of God. We find Joshua in this instance of Israel's disappointment at Ai, seeking God in like manner to understand His plans, purposes, and directions. That place was near to the Ark of God, the place of God's presence.

The Ark at Shechem and the Renewal of the Covenant

(Joshua 8:30-35) When the land of Palestine was largely conquered God instructed Joshua to call the people of Israel together at Shechem to renew the covenant. This, of course, was related in principle to the previous generation that had entered into a covenant with God at Sinai. God had instructed Moses and the people of Israel previous to this that when Canaan became secure that this ceremony should take place. (Deut. 11:26-29; 27:11-13)

The people met at this particular valley between Mt. Ebal and Mt. Gerazim to renew the covenant for certain particular reasons: (1) This very locality was where God had first made the covenant with Abraham, and probably was also near to where God renewed the covenants with Isaac and Jacob (nearby Bethel). (2) The second reason was that Shechem was centrally located to the future geographic boundaries of Israel, and



thus was convenient to the populace of the new nation. (3) Also this location was important because someday in the distant future, the Son of God, Jesus Christ, would come to this very spot and teach an important lesson to the Samaritan woman and her associates who lived there.

The presence of the Ark of the Covenant at this occasion was essential to the process of renewing the covenant because the Ark was the actual repository of the original covenant, symbolized by the Ten Commandment law written on tables of stone. In addition, the laws of Moses were recorded there for easy reference on plastered stones, and the blessings and curses were solemnly repeated by the multitude. But most importantly the presence of the ark pre-saged and represented the person of Jesus, the true “ship of salvation” who would stand on this very spot and deliver timeless lessons about the water of life and the salvation of all mankind.

The Ark at Shiloh

For nearly three hundred years following the conquest of Canaan the Ark remained at Shiloh. (Josh 18:1; 19:51; 1 Sam. 1:3; Jer. 7:12) However its sacredness was sometimes disrespected, a circumstance especially exhibited by the notorious sons of Eli and their behavior (1 Sam. 2:17)

The Ark Taken by the Philistines

One of the most scandalous narratives concerning the Ark of the Covenant occurred near the conclusion of the period of the Judges of Israel. During a time of skirmishes with the Philistines the sons of Eli: Hophni and Phinehas, as priests, brought the Ark into the camp of Israel. By this time a certain amount of magic and superstition had attached itself to the Ark of the Covenant. It is clear that an enormous mistake was made by Israel in according the power of God to the object and not to the regard of God himself. Such reasoning is always dangerous and unproductive. God needed to allow Israel to be taught a painful yet important lesson in this respect:



A Ship in the Desert

Said the elders of Israel:

“Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may **save us** out of the hand of our enemies.” 1 Sam. 4:3

What followed was an incredible defeat by Israel, yet an intriguing saga as well. The Philistines were allowed to capture the Ark, but it did not go well for them during the seven months it remained in their possession. First the idol of Dagon, the fish god, fell on its face (worshipped) before the Ark. It was set back up, but it smashed into pieces the next night when it fell again. (1 Sam. 5)

The Ark was next moved to another building, but the people of Ashdod were plagued with a distressing disease. So then it was moved to Gath, but in fear they sent it on to Ekron. Wherever it was sent it induced panic. It was like a hot potato. It was even moved into an open field, but the land was plagued by mice and crop destruction. “Utter destruction by disease and famine, now threatened the nation.” (PP 586)

In desperation the Philistines placed the Ark unattended on a cart and set in the direction of Beth Shemesh in the land of Israel. Miraculously, by God’s direct hand the oxen took the Ark back to the city, a city of Levites.

However, the story and its inherent instruction to the people of God even to this day does not end here. The Ark when transported public ally was always to be covered, and ostensibly the Philistines themselves never even uncovered it. But the citizens of Beth-Shemesh, Israelites and priests, in their curiosity and boldness presumed to look under the sacred trappings. As a result plague fell upon the townspeople and a number died. Finally the Ark was taken aside to Kirjath-Jearim and placed in the house of Abinadab, a Levite (1 Sam. 6:21-7:12). It remained there for nearly twenty years.

Inviting comment is the disparity between how the Philistines handled the Ark and how Israel themselves regarded and treated it. More



particularly of interest is the difference between how God himself reacted to the embarrassing situation of the Ark's voyage through Philistia.

While the Philistines, total heathens in the view of Israel, were under curses of various kinds when they were in control of the Ark, they were not slain by some magical bolts of lighting when they transported it from the battle field or when they carried it about the country. They weren't even damaged as a result of placing it upon a cart, a circumstance that some years later resulted in the death of Uzzah.

The lesson that should have been learned by Israel in all of this, but largely wasn't, was that to whom much is given much is required. In their ignorance God in some measure winked at the miscues of the Philistines in handling the Ark. But to the sons of Eli, the army of Israel, and to the citizens of Beth-Shemesh rather extreme punishments or consequences were meted out. The Philistines could not be expected to respect Israel's God, though they no doubt ended up doing so in greater measure after this experience with the Ark. But the irreverence toward God exhibited by Israel was by all accounts nothing short of regrettable and scandalous. Huge lessons stand in this story for the responsibilities required of modern worshippers, especially those who pattern their forms and expressions in worship after the cults of the Philistines, yet really ought to know better.

The Ark with King Saul

During the reign of Saul the Ark was taken from its home at Kirjath-Jearim to aid a military campaign. While God had given permission for the Ark to accompany the battle ready soldiers of Israel from time to time, the call for the Ark at this time did not receive the blessing of God. 1 Sam 14:18.

King Saul became restless and discouraged while waiting for the prophet Samuel to join him. He felt vulnerable to the superior Philistine force and called for the Ark and the priests to bring it to fortify his chances against the enemy. However, Saul was in a presumptuous and rebellious state of mind and his conjunctive disobedience to God's directions ultimately cost him his kingdom. To obey is better than sacrifice, and



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even fervent worship while refusing to honor God by following his sacred requirements made the presence of the Ark useless.

The Ark and Uzzah

One of the last appearances of the Ark of the Covenant in the history of the pre-captivity kingdom of Israel and Judah is the famous story of Uzzah. The frightening aspects of this story leave many troubled. It seems to be opposed to the accepted reality of God's love. But this story, lean on details for sure, may actually be greatly misinterpreted and misunderstood.

The background circumstance of this story was that the sacred Ark was being brought up from Kirjath-Jearim to rest in the newly anointed capital city of Jerusalem. It was transported amongst much fanfare and celebration. According to the scant details, when the party reached a threshing floor, the oxen pulling the cart, stumbled or balked. The report is given that Uzzah reached out to steady the ark, took hold of it, and was immediately struck dead. Great fear fell upon the procession, including King David who was angry with the Lord as a result, and along with the entire nation, greatly troubled.

To most anyone this difficult story raises incredible questions and consternation. Naturally it makes God appear severe and brutal to a man who may have even attempted to rescue the sacred Ark from being damaged.

What many fail to take into account is the blatant irreverence indicated in the event and in the happenings leading up to the event. When these are considered it can actually appear that God had actually exhibited incredible patience and restraint before the final fateful moment. What actually happened was really the last straw in a long string of miscues. Let us recount a few of these aspects:

1. First of all, Uzzah and His brother Ahio were probably not even Levites. Some passages in Chronicles seem to indicate that they were not



even Levites but were part of another tribe, maybe Benjamin³⁰, and should have never been near the Ark to begin with. When David investigates the circumstance afterwards he instructs that before the Ark is further transported that it should only be done by Levites, as prescribed in the Law of Israel³¹. The breach against Uzzah only followed a previous profane breach against God by Uzzah and his associates in taking upon themselves the privilege of transporting the sacred Ark without credentials.

2. Secondly, it is very unlikely that Uzzah was really “rescuing” the Ark. The Ark was never to be touched, but Uzzah irreverently took hold of it, something a high ranking priest would not even have normally done.

3. Further, in all likelihood the real reason Uzzah sought to grab the sacred chest was not so much to nobly steady it, but it was rather an attempt to “save face” for the plan he had concocted in order to move the ark with a cart; something that was strictly forbidden. A threshing floor would often be a slab of rock or earth that would have had an abrupt edge. When the cart encountered this resistance at an awkward angle it no doubt jogged the cart endangering the center of balance of the object. This is likely the principle reason God had prescribed it never be transported after this manner. If even the oxen stopped as a result of this obstacle, Uzzah may have even taken hold the Ark to even “help” the procession to move forward or save face from embarrassment in light of the delay or difficulty.

4. Another circumstance may be found in the words, a “new cart.” Taking the “t” off of the word “cart” may clarify the story for a moderner. The cart, Uzzah’s new and prized possession may have been inserted into the celebration, not so much to honor God but to honor its owner. Uzzah may have wanted to show off his new creation that he had built.

While nothing is wrong with being proud of a possession or piece of handiwork, when it is substituted contrary to God’s specific direction toward worship it becomes tragically dangerous and irreverent. It is the same with the popular substituted day of worship, or any of God’s commands.

³⁰ 1 Chron. 8:7

³¹ 1 Chron. 15:2,14



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What appears particularly here are perhaps some echoes of the story of Cain. God had specified that He was to be worshipped with a sacrificial lamb, not with the fruit that Cain brought. Cain was proud of his own works, (his own cart, if you please) and decided he would rather offer worship to God using the fruit of his own labors, and not to particularly honor the rites that God had ordained. God was just as willing to accept Cain's offering as Abel's, but He expected that Cain bring his offering as had been clearly specified.

So it looks that Uzzah had already committed a long series of irreverent acts leading up to the moment he touched the Ark. How far could God let such blatant disrespect continue before all Israel came to assume that God and His sacred Ark could be thus treated with impunity with no recompense to the perpetrators? Before long God himself would no longer be respected and the entire religion of Israel would in the end give way to inferior and irreverent worship and finally riot and lawlessness.

In the modern day the author of this book trembles at the general disrespect God is shown in many of the forms of worship that are practiced in the churches of America and elsewhere. Worship is not approached on the basis of what pleases God but rather on the basis of what pleases man. Even pastoral or priestly ordination is approached not on the basis of what God has shown as precedent in the Scriptures, but on the basis of what is culturally modern or popular.

The typical loud and percussive music, theatrical worship forms and practices, showmanship of performers, and general irreverence hardly marks any difference between church and a wildly-applauded basketball game. Men and women bring to God an offering that is tainted and polluted, full of self creation, full of their own works and lacking the blessing of God or the credentials of God's biblical ordination or worship decorum. It is assumed that God accepts it. But maybe it comes just short or even surpasses the taking hold of the Ark. Nowhere does God bless such lame and blasphemous offerings in worship. The reasoning entertained is that if the worship sentiment is sincerely felt that God will



accept it. But in many instances the so called worship isn't any more accepted than the offering of Cain, or that of Uzzah.

God in his kindness and love acts only rarely; as little as possible in this extreme manner. But he could, and sometimes maybe should. But finally, at times like with Ananias and Sapphira, or Achan, or Uzzah he must set an example or place a check on the religious attitudes of churchgoers who are openly defying Him. The fact that God so acts at times, or even does NOT act as often as He has a right to, is actually evidence of his surpassing and patient love. We should agree that if God felt this treatment of Uzzah was necessary, we can accept by faith that it was, and trust God to have ultimately done the right thing in the circumstance. Regardless of how we see the circumstance, God never makes a mistake, so we do well to accept that the outcome was necessary to hold in check the inordinate and increasing irreverence on display.

The Ark Follows David

When David fled from Absalom, some loyal priests bearing the Ark followed David in his flight from the city. But when David considered the circumstance he decided to have the Ark returned to its resting place in the city. David wisely reasoned that his security did not rest in his proximity to the Ark of the Covenant but rather in his faith and trust in the God who had directed his life and was the true source of the Ark's power and salvation. God soon honored David's trust by delivering him from the coup, and he later returned to his capital city as the king of the realm. 2 Sam 15:24.25

The Ark in Solomon's Temple

Upon the completion of Solomon's temple the ark was placed in the Most Holy Place of one of the grandest structures known by Israel throughout its history. It was brought up from the tent sanctuary that was at that time in Gibeon. 1 Kings 8:1-9; 2 Chron 5:2-6. The Ark had also at times rested in Nob, near Jerusalem where David had fled to Abiathar the



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priest in the times of Saul. It finally remained in Solomon's temple for nearly four hundred years until the Babylonian captivity.

Aaron's Rod and Pot of Manna in Heaven

The Scripture records that in Solomon's temple the Ark was no longer holding the sacred rod of God and the pot of wilderness manna. (I Kings 8:9; 2 Chron 5:10) The Bible does not tell us what happened to them but the writer Ellen G. White shares that they are now in the Ark in Heaven in "the true tabernacle which the Lord pitched." (Heb. 8:2) (EW32). Apparently these items were no longer representative to Israel since they were no longer wanderers in the wilderness, and because their king was no longer "God" (a rod and scepter would now be held by *their* king) but the sovereign for whom they had asked. The kings of Israel would hold their own scepters.

It was a belief in later Judaism that the manna would be rediscovered in the latter times, and when it was those who ate of it would receive eternal life. The overcomers in *Revelation* are promised the privilege of eating of the "hidden manna." Apparently this manna is kept safe awaiting the arrival of God's saints at the end of time.

The Law of God Still in the Ark

However the Decalogue remained in the Ark and according to tradition still remains there to this day. This is significant. The law of God is eternal and still binding, and will stand until the end of time and even beyond, as a transcript of God's character and kingdom. While the manna and the rod were no longer needed, the law remained. This circumstance is patently significant! Here is clear proof that the law was perceived as still in effect at least this late into Israel's history. Indeed it infers that it still remains as the foundation of God's government to the present day.



The Ships of Salvation

Of portentous interest is the fact that while the rod and the manna were apparently “taken to heaven” the Ten Commandment Law written on tables was kept in place. That Law still remains intact and enclosed somewhere on this earth. This seems to indicate that the Law and God’s mediating work remains inviolate and binding to the very end of probationary time.

Where the sacred Ark and the Law it contains is today is nothing short of a fascinating mystery. But the ways and mind of God never change. His Law stands unmoved as the foundation of His government.

At the approach of the army of Nebuchadnezzar and the Babylonian armies, tradition teaches that the Ark was secretly removed from the temple courts and hidden in an unknown location. The belief is that the prophet Jeremiah was the individual to whom God entrusted this responsibility, and that he and his close associates placed the Ark in a secure position away from the invaders. Supposedly it has never been disturbed since that day.

But, the story of the Ark of the Covenant does not end with its mysterious disappearance. Far from it. God had it secreted for a reason. But the fascinating furtherance of the story remains the subject for another chapter or two, and likely even more!



Chapter 11

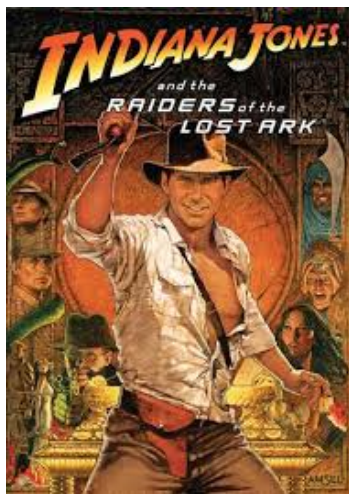
Raiders of the Lost Ark

Hollywood actor, Harrison Ford starred in a 1981 classic blockbuster adventure series entitled: “Raiders of the Lost Ark.” In typical Hollywood style watchers were led through a series of exciting episodes as “Dr. Jones” (Indiana Jones), chased the elusive treasure from land to land and cave to cave.

Says the tagline:

When Dr. Henry Jones Sr. suddenly goes missing while pursuing the Holy Grail, eminent archaeologist Indiana Jones must follow in his father's footsteps and stop the Nazis.

The Hollywood version of the “ark of the covenant,” itself is there eyed as a rather ugly version of what in real life may have been one of the most beautiful articles of furniture ever created. At the end of the cinematic drama, *Raiders of the Lost Ark*, the ark is finally found, but rival searchers are electrically killed, blown-up, radiated, or maimed as they attempt to capture and remove the magic and sacred artifact. The drama ends with lightnings and explosions and the heroic Ford and his girlfriend, (*Marion Ravenwood*; Karen Allen) victorious over the challenges of the deadly and dangerous game of tempting the gods and subverting the Nazis. The music plays over and over in one’s head. “Da de da, daa....Da de daa....” Da de da da, Da de daa daa daa...”



Raiders of the Lost Ark

Always a theme of folklore and entertainment, the Ark of the Covenant has long served as fodder for discussion and interest. Some of the research has been more serious; but for most it is sensational subject of archaeological concern. Occasionally television specials give air attention to the work of some enthusiast or two who think their research has led them to the mysterious discovery of the ark's final resting place. Some think it was secretly taken to Ethiopia, or is buried underneath Jerusalem somewhere, or others say it was even taken to the Americas and protected by a Mormon forebear.

The most sensational explanation for its whereabouts in this author's experience comes from the pen of Ron Wyatt, a now deceased archaeological enthusiast who claimed to have found Noah's Ark, the remains of Sodom and Gomorrah, the pillars marking the Red Sea Crossing in the Gulf of Aqaba, and of course, the Ark of the Covenant.

Wyatt (now deceased) claimed to have located the Ark of the Covenant in some secret series of underground chambers in or around Jerusalem. He supposedly saw the ark but not without a frightening experience which nearly ended his life. While crawling down a narrow tunnel at the undisclosed location he passed out for several hours, apparently paralyzed by the ark's radiation, or suffocated through lack of oxygen. The story rivals folklore claims of magical powers that attend the sacred chest, a saga much like the supposed "curse of the Pharaohs" that reportedly brought an end to certain aspirations of the workers and excavators at King Tut's tomb in the Valley of the Kings in Egypt.

Wyatt's sensational premise was that Jesus Christ was crucified over this very spot and that his blood ran down through the hole at the base of the cross and dripped upon the mercy seat of the ark, solemnizing the final atonement for mankind. Some of the blood he took for sampling he said indicated no DNA for a father, contributing to the claim that Jesus' father of course was the Holy Spirit and no human male DNA would of course be expected to be present.



Wyatt died in (1981) and what can be made of such sensational and grandiose claims can only be chalked up to speculation. It is the opinion of this particular author that Wyatt is very likely if not totally mistaken about some of his other finds and claims, so it is hard to give much credence to this particularly unverifiable one. But it is certainly another of the sensational folklore tales that follow the mysterious disappearance of ark during the final days of the kings of Judah and before the Babylonian Captivity. Wyatt's wife carried on some of the work of her husband some years after his demise and published and defended some of his writings and discoveries. Some of these get placed on the author's desk from readers now and then.

In the late 1980's Patti Hansen Tompkins submitted a fascinating report of "Adventist" expeditions to find the lost Ark of the Covenant in Spectrum Magazine (Volume 13, Number 4). These privately conceived and financed ventures were fueled by speculative views held by certain SDA groups owing to particular interpretations of Ellen G. White; statements that seemed to them to indicate that the ark will be found before the end of time. We will look at some of these particular statements in a later chapter.

Unfortunately these searches and archaeological projects have also served at certain times to generate conflicts with the legitimate archeological digs carried on in Jordan by Andrews University and others. But more on that presently.

This valuable article summarizes four particular quests during the time period in the decades between 1970 and 1990. Thanks to Ms. Tompkins and her excellent article we will briefly summarize these as follows:

1. Around 1978 or 1979 a group of Adventists led by Lawrence W. Blaser of Denver, Colorado went to Palestine to search for the ark. The group originally attempted to enlist the service of Dr. Siegfried Horn, eminent Adventist archaeologist. But he refused and so they enlisted the services of an archeologist from Florida. According to Tompkins they "went to the area



Raiders of the Lost Ark

of the Dead Sea for a brief stay, and returned without evidence of finding the ark.” (P. 50)

2. In September 1979 another expedition was led by Jack Darnall of North Fork, CA. According to reports Darnall claimed to have received a “strong impression” that God wanted him to build a temple. He published a 32-page document called “Sanctuary Research.” (I believe I remember seeing one of these). In the description published about three years later (1982) Darnall said that a:

“....respected leader in the General Conference of the church...suggested that it would be highly appropriate for a group of ministers who love God’s law and his Sabbath to bring forth his sacred ark as a testimony to the world.”

Claiming to have been given directions by an angel to a certain cave in Bethlehem he left for the Middle East. He found some pottery dated from between 700-586 B.C. convincing him that he had found the right cave. He returned home to raise money for further excavations. Supposedly he raised almost \$16,000 for his temple project but the structure was lost to another group. What has happened since is not known but later he said:

If God led me to the right cave, among the thousands of caves in Israel, and we do find the ark in it, then it follows that the same God gave us the right plan and the right place to house the ark. Furthermore, when the ark is brought forth by our group, it will show you that God first gave us the commission to build His Covenant Tabernacle, then to bring forth His Ark of the Covenant and to proclaim the beauty of His eternal covenant to all mankind. That is the purpose of the program. His covenant is for you. (*Spectrum*, p.50)

3. The third expedition of note (1982) was led by Tom Crotser and a group based in Winfield, Kansas. Crotser claimed to have found the ark inside a sealed passageway in a cave in Mt. Nebo. Crotser’s group publicized his idea of enlisting the aid of David



Rothschild, an international banker to fund the project. In newspaper accounts Crotser made public his reason for seeking the ark:

“The ark would help restore the Temple of Jerusalem so that all may be in order for the Second Coming of Christ, which he predicts will occur in September or October of 1988.”

In retrospect it is easy to see why Crotser’s expedition, even if he may have found the ark, was not blessed by God, at least. God has no interest in rebuilding Jerusalem’s temple, and He also apparently had no plan to come in 1988.

However, the possibility of the ark resting near or around Mt. Nebo has some historical credentials. Here is the scenario of this expedition as described by Ms. Tompkins in the *Spectrum* article. It plays like the Harrison Ford movie:

“Arriving near a Franciscan monastery on a hillside, they deftly left their driver on one side of the hill. Then while several members of the party distracted an armed Bedouin guard, the others scoured the hillside until they found a concealed opening near an outer fence, approximately 300 feet from the monastery.

Two days later, they returned and again diverted the guard as they could explore the opening. Ron Spear and Alan Newhart were lowered through the opening into a chamber approximately 12 feet square. Inside the chamber, and down a passageway, Newhart took photographs of what appeared to be the place where a tunnel should have been. However, to the excited raiders, the wall of the passageway appeared to have been cleverly plastered to conceal the entrance to the tunnel, and they were unable to proceed with their investigation.

Some of the expedition members were convinced, though, that they had found the resting place of the Ark in that cave “under” Mt. Nebo.



Raiders of the Lost Ark

Even though the group was anxious to further investigate, of course, a couple of situations deterred them. First because only days before the arrival of the ark searchers, Israel had invaded Lebanon. Then because Mt. Nebo is near the Jordanian/Israeli border, Jordan wanted a military presence in the area of Mt. Nebo and did not want tour groups or free-lance archaeologists hanging around the site.

The other and more significant problem was that the group had not followed the rules of archaeological courtesy and received permission to search and excavate. This penchant for such groups has caused incalculable damage to the cause of authentic Adventist archaeology in the area.

The cardinal rule in such places is that such parties need a permit, and also any archeological discoveries or exploration finds belongs primarily to the host country. Ark searchers are anything but blessed by such governments as Israel and Jordan for surreptitiously carrying out such ventures. News travels fast, and while many groups are said to frequent the area in interest of searching for the ark, they are eventually discovered or banned from the country. Such groups are illegal and find it hard to realize that God usually doesn't bless any illegal activity, Adventist or not! They also ruin and destroy the chances of later groups to carry on legitimate research.

The group however though momentarily deferred in their quest did not give up entirely. Later Dr. Horn was invited by the group to Kansas to analyze the photos and to offer his opinion. At the request of Ron Spear and Lewis Walton, Horn traveled to Kansas and met with Tom Crotser on April 13, 1982.

Horn's opinion on examinng the evidence there provided determined that what they had found was not an ancient artifact or tunnel, and so it did not likely contain the Ark of the Covenant. Apparently the matter went no farther, at least as far as Dr. Horn was concerned.



4. The next expedition took place the year following the previous aforementioned effort in June of 1982. Names attached to this search are familiar to many of us. Again was Ron Spear, and Albert Newhart, director of American Cassette Ministries. Also on the expedition was Charles Wheeling, an independent minister, Ray Vice, self-supporting evangelist, and Alan Newhart, Albert Newhart's son, a college senior theology major. Also included were Harold Conner, a dentist from Silver Spring, MD, Ernest Booth, biologist and operator of an educational filmstrip company in Anacortes, WA, and David Jefferson, a Southern Baptist cinematographer.

At approximately the same time as this search group arrived on the scene an Andrews University group headed for Jordan learned that their registered expedition to the nearby areas had been cancelled by the Jordanian government. It appeared, as later investigation verified, that the Jordanian government became suspicious and worried when reports of the some of the previous non-permit expeditions came to their attention, and nervously cancelled the Andrews educational work for June of that year.

David W. McCreery, director of the American Center for Oriental Research in Amman got wind of the escapades of the 1981 group claiming that the news of an "ark find" was a surprise to himself and bemoaned the fact that the activities associated with it were carried on illegally. The outcome of this unfortunate discovery by local authorities caused dismay to the legitimate operations by Adventists for years.

When the 1982 ark search arrived in Amman, also present in the Amman airport were participants in the Andrews University dig who had arrived not knowing that their dig had been cancelled. When they discovered the ark group and discerned their purpose they were greatly dismayed.

When Dr. Lawrence Geraty, professor of archaeology at Andrews recognized the group and their purpose he urged them to return to the United States immediately for he had learned that Andrews University's plans in the area had been cancelled in part to the government's reports of unauthorized activity in the area of Mt. Nebo.



Dr. Geraty, one of this author's professors at Andrews University was particularly agitated over the scenario. The author of this book knows having witnessed his comments on this type of thing on several occasions as a student, how much he deplored such complications as these.

Dr. Geraty has been a personal friend of the king of Jordan, and he has worked diligently over the years to protect the integrity of the professional care given to the field of archaeology. Impressive work has been done in Heshbon and other sites because of the hard earned trust of men like Geraty.

The group did not heed the advice of Geraty, and Michael Blaine, leader of the Andrews team. Ignoring the advice they supplied themselves with a land rover, a driver and fuel, and set off for Mt. Nebo.

Reported Charles Wheeling:

“We had prayed earnestly that if God did not want us there, everything would close down for us before we left the country (USA). For some reason God opened the way, and we went.”

Apparently the expedition proved to be fruitless anyway and the team eventually returned to the States. However many of the group and others believe the ark is there. They believe it because of the reference in II Maccabees inscribed on a brass plaque inside the monastery, and because the refusal of the Jordanian government to allow nearby digs in a 20 mile radius (at the time, anyway). They believed something was there and the resistance indicated there was proof the government was protecting something.

No doubt more modern attempts have been made to search for the ark, around Nebo, Jerusalem and other locales. But to date all have proved fruitless. So the question still remains: Will it be found before Jesus comes?



Chapter 12

Why an Ark of the Covenant?

Ark of the Covenant

When Israel went into the wilderness and settled at Sinai one of the first orders of business was to build the sanctuary complex. The sanctuary was to be placed at the very center of the camp. It was to be conceived of as the place where God was pleased to dwell.

God's words were:

“Let them make me a sanctuary,
that I may dwell among them.” Exodus 25:8

The central purpose was not merely to create a masterpiece of handcraft or an edifice of beauty, though the sanctuary complex was all of that, no doubt. It was not just to make a place for cultic worship and celebration though that was carried out there. It was primarily to represent the presence of God as dwelling in the midst of His people. This was the over-ruling purpose.

As the sanctuary was the very center of the camp of Israel, so the Ark of the Covenant was the focal point of the sanctuary itself. The angels that were on the curtains and were on the ark itself were there to represent the idea of heaven and the throne of God. More of the throne idea will be commented on in this chapter and in the final chapter. But the reason for the sanctuary, and particularly the Ark of the Covenant was to create the idea that God was resident with His people, ruling as a king from a central capitol seat.



The Ships of Salvation

Josephus, the Jewish historian tells us that the two inner apartments of the temple represented heaven itself. The Holy Place represented the heaven of the sky and the firmament, and the inner sanctum, represented heaven itself, the more precise dwelling place of God. God wanted Israel to see in these symbols a little bit of heaven brought to earth.

A place was needed to remind Israel constantly of God's abiding presence and provide a frame of reference to represent their responsibilities to the covenant that God had made with them. They needed a place to house the law, which was the foundation of God's government. States and nations have capitols for this same reason. The sanctuary was a governmental seat and a place of worship (church). This was the main reason why the Ark and the Sanctuary complex were made.

Because of the sin problem, a focus of atonement was necessary. Worship was essential. Forgiveness was required. Prayer must ascend. Mediation must be brokered. This atoning work was carried out daily and yearly between the altar of sacrifice in the court, but especially in that sacred space between the altar of incense and the *mercy seat* on the Ark.

Let us now endeavor to ask why the Ark of the Covenant looked like it did and was placed where it was. Are there any obvious hints given in its structure and location in the sanctuary complex as described in *Exodus* and elsewhere?

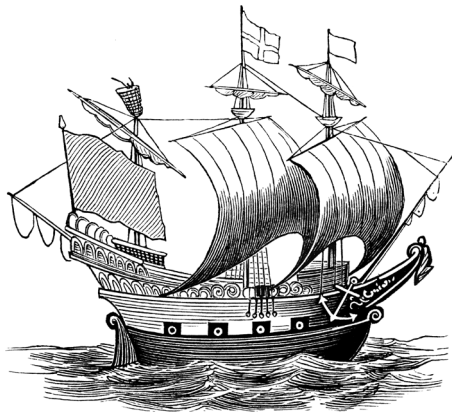
A Ship

A premise offered in this book, but more importantly found inherent in the God-given symbols in the three most prominent "arks" in the Bible; is that they all represent the work of salvation in the person of Jesus Christ. Noah's boat was the means of salvation for Noah and his family; the ark of Moses portended the work of God through Moses to deliver Israel from Egyptian bondage. The Ark of the Covenant was given for the purpose of demonstrating the atonement and mercy given to save the sinner through the blood that was sprinkled upon it from year to year.



Why an Ark of the Covenant?

While the following take may seem to be a reach to the reader, and he or she may hesitate at the idea, still let us consider further this nautical premise: That is that the Ark of the Covenant in its description can be seen to strongly resemble an actual ship, such as a clipper ship or sailing ship. Please don't disparage the idea too much until it is thought about for a moment!



Take into account that the ark bears the name of a “boat,” *kiboatos* in the Greek language. Too, it was constructed of wood. It was roughly oblong in its shape, as is a more modern ship. It had three compartments or “decks.” With angels and their wings standing above it, it could even have looked like “sails” as it were, on it. The length-wise portion of the ark may have had a recessed molding or border around it perhaps. (This could have also then looked more like a “boat,” in a sense, because of the lowered sides or rails that would have typically been made for the rowers, or with gunwales)

Angels in the Bible are consistently accompanying equivalents of the work of the Holy Spirit, literally stated; the “Wind” of God. Angels do the work of the Spirit, they are even called “ministering Spirits,” (Heb. 1:14). They “inspire” (another “wind” word), they influence direction, they imbue “power” to the work of God, and the list can continue. Ships of these kinds are literally moved by the power of wind. God’s purposes of



The Ships of Salvation

salvation find locomotion and action in the same fashion. The Ark of the Covenant then might be seen literally as a “ship of salvation.”



The concept of a ship that brings salvation through the exploits of its noble captain is also found in the ancient star pictures passed down through millennia. Such a representation is found in the constellation of “Cancer,” one of the twelve major star sign regions of the heavenly zodiac.

In the related decan of *Argo the Ship*, the heavens display a story that has been relayed from generation to generation over a period of thousands of years. Quite consistently the ancient markings and names of the stars tell a saga that is very traceable for even the modern researcher.

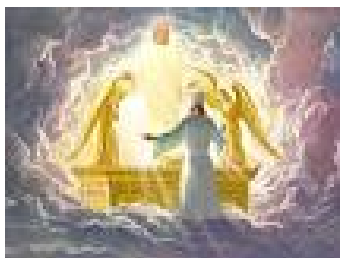
The constellation tells the story of some pilgrims searching fruitlessly for a golden fleece, a magic sacrificial skin that has saving powers. They have fallen into a dreadful situation (threatened by the Dragon, etc.) and their doom is soon to be sealed. But their helpless situation and ailing quest is helped by a providential change of fortune.

The “argonauts” (**ark-o-nauts**) are rescued by a noble ship captain who comes to help them. The golden fleece, possessing miraculous saving power had been lost and is providentially found by their victorious captain and leader, Jasos, or Jason. It had been stolen and subsequently guarded by a Great Serpent. The argonauts, or band of pilgrims, have searched long and arduously for the golden fleece known to have the power to save them. But now finally they are joined by their fearless leader and savior who has rescued them and has found the golden fleece. Jason, the noble rescuer of the souls from the perils of their situation brings with him the fleece and successfully takes the pilgrims home.



Why an Ark of the Covenant?

The name Jason is really the name of Jesus. The consonants correspond and only the “n” on the end was a typical ending for the “accusative,” or “objective” form of most Greek words. The miraculous rescuer then is none other than “Jesus.” The fleece is an



obvious reference to a covering garment made from the skin and wool of the sacrificial lamb of *Genesis*.

The soteriology in the story is easy to find. The first thing God did for the first “Argonauts” when they left Eden was to provide skins to cover the wretched nakedness of the sinful pair. They were hopelessly lost and in need of the fleece of the Lamb. Nothing else would really be adequate. A lamb was necessarily slain to cover them.

In the language of the stars the rescue of mankind is afforded by means of a ship and a magical fleece and a heroic Jesus. They are taken home in their “space-ship” to enjoy the favors of heaven and take part in the fruits of the redeemed.³² Seeing the Ark of the Covenant as such a ship is perhaps not so far-fetched an idea after all, at least in this author’s thinking. It is very close to these ancient pictures in a number of details.

Certainly this saga as found in the heavens is the picture afforded us in all the narratives connected with all of God’s efforts to save his people. Noah’s ark was such a ship, and Moses, the “Nemty-like” ferryman also

³² This area of the heavens is profoundly marked at the time that Jesus took the raised dead (taking the Pilgrims home) with him to heaven during the Ascension. Cf. “The Clock of the Heavens.”



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served as such a “ship,” and the Ark of the Covenant too was such a ship, representative of the sacrificial work of God through Christ, the Ship of our Salvation! The fleece is golden, because in all prophetic and cultic representations gold is indicative of divinity, the necessary element for salvific effectiveness.



The Ark as a means to traverse the waters (a ferry, as aforementioned) reappears in the story of Israel entering Canaan. As Joshua prepares to invade Canaan, he encamps opposite Gilgal on the east side of the Jordan River. He must cross the River Jordan in order to take Jericho, the firstfruits of the Promised Land, and a guarded fortress.

First we should mention that with the assumption of Joshua’s role as the new leader of Israel a number of events transpired to anoint Joshua to leadership and to renew to Israel the divine blessings. Israel needed reassurance that God was with them and with Joshua as he had been with Moses and all Israel at the time of the Exodus and beyond. Therefore several look-alike incidents take place in parallel to the former events:

- First Joshua has an encounter with the Angel of the Lord very reminiscent of Moses’ encounter with Jehovah at the “burning bush.”
- Secondly, Israel was submitted to another religious census
- Next, the young who had not been circumcised during the wilderness wanderings were circumcised.



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- The Passover service was observed, based, of course, upon the Paschal rites at the time of the original Exodus, etc.

But also the Red Sea Crossing needed some kind of historical reliving. This was found in the experience of crossing of the Jordan.

Of particular interest is that the “ark” was brought by the priests who then stood in the midst of the waters, or the Jordan. The obvious picture is that God’s presence that was with the Ark was to be credited for this miracle. But remember too, that the ark was in symbol like a “boat” or “ferry.” No doubt certain crafts were used by the locals to transport the waters. But such a typical method was impractical, of course, for such a large crowd.

The pertinent image, then, is that the Ark serves as a ship or boat, and by its divine agency it transports Israel safely across the water as God had so miraculously done forty years before at the Red Sea. The Ark of the Covenant fulfilled its role again as a “ship of salvation.”

Of course the Ark or the ship is not the hero of the plot. The agency of the ship actually represents Christ and His salvation—His blood bringing salvation at the *mercy seat*.

A Throne

Again, the Ark of the Covenant can be seen to represent many things. We have presently conceived of it as a “ship.” But as well, it appears that it also represented a kingly throne. The “throne” association is likely the chief symbolism to be assigned to the Ark of God.

The cover at the center of the Ark was called the “mercy seat.” The biblical word for “seat” is really what we would term a “throne.” Thus it was really called in a sense the “Mercy Throne.” (The Throne of Love)

It is inescapable that the image of a “merciful” king “sitting” on this throne was probably what was intended here. The “mercy seat” was the



most sacred place of the entire sanctuary, and even the most sacred part of this piece of symbolic furniture. It is because this is where God, invisible and transcendent, was “seated.”

The *Shekinah*, the overshadowing brightness of God’s presence (like the rainbow in Revelation 4,5) stood over this very spot. The inherent idea is clearly presented throughout Scripture that God is reigning, just above it, sitting on his throne as a king would.

The Ark of the Covenant was a physical symbol of God’s presence. It resided where God’s *Shekinah* glory rested in the tabernacle of Israel, in the Most Holy Place. It was constructed specifically, however, in such a way as to denote that it was only a symbol and was not itself an icon or idol. God’s form was never made into an icon, for the second commandment forbade it. Angels, who are not divine, and are not to be worshipped though, could be figured on the Ark.

In equal fashion the figures found in the Ark and in and around the mercy seat also infer that the principals of the divine government rule on the basis of **love** and mercy, but also rule upholding the **law** of heaven as well. The idea in the sanctuary layout seems to represent an inner throne room or court, complete with a place for the King and his court to reign and judge.

The Visible Representation of the Ark

It has always been a slight puzzle to the author of this book that the Ark, a symbol of God’s presence, was an oblong box with angels on top. The presentation this provided in his mind was awkward. Why a box-like structure to represent the divine? How is God’s particular presence to be represented by this sizeable oblong box?

While we don’t know “exactly” what the ark looked like, it should occur to us that the ark was much more than just a rectangular box. *It was perhaps partly formed to look like a chair or throne.* Perhaps it even was recessed on one side across the center to truly look more like a “bench” or “throne.” It may have had short legs or feet, like furniture or a chair;



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otherwise it would have sat directly on the dirt or ground to be soiled or to trap moisture. Maybe the two angelic figures had feet that touched the ground and the sacred chest was situated between them. We don't really know. Truly it would be wonderful to know exactly what this sacred object really looked like. Few humans ever really saw it.³³ But it seems to have had similarities in some fashion to a kingly throne, found in the inner court to which only a few could be admitted.

Just beneath the seat were the tables of stone, the Law of God. How powerful is the connection between God's very being of mercy and his eternal law! It is representative of the mind of God. It is called the Ark of the "covenant," for a reason. The covenant is stated in His law, but the law's demands were equally balanced with God's mercy. The law of love is the center of God's ways, but woe is the man who denigrates the divine law in any way. Along with God's marvelous mercy we must also recognize and regard God's marvelous word, His Law. When only one aspect, either Law or Mercy, is forwarded to the expense of the other, God's ways and character are presented as out of balance. Mercy and Truth must equally kiss each other. Like two oars they are both needed to navigate in a straight manner.

Very likely many of the thrones of kings were equipped with a receptacle for their scrolls and laws so the king could easily consult them for his decisions. We do know that the Law of Moses was put "in the side of the ark," (Deut. 31:26) described as a place "beside," or "in the side" of the "ark" or "throne." Again, it seems inescapable that the ark was somehow meant to represent a throne.

The writer to the Hebrews describes this kingly apparatus as the "Throne of Grace," identical to the nomenclature, "mercy seat." Hebrews 4:16

³³ The Ark was covered when moved with a blue shroud. The high priest was probably the only one who ever saw the actual Ark. The idea that God demands His privacy is understood by the fact that we serve an "invisible" God, and this aspect was taught in this practice. His transcendence must never be forgotten or His person reduced to an iconographic representation.



A Moveable Throne

That this was a “moveable,” “transportable,” throne is also an inferential part of the picture. The Ark had poles which were inserted into rings and thus the Ark could be carried. But the symbolism surpasses more than the Ark having to be moved about in the wilderness. The Ark, as God’s throne, could have been seen as a king being carried on his “litter.”



That certain religious dignitaries in the more recent past have been thus carried about simply continues the blasphemous parade demonstrating prerogatives that should be awarded to God and God alone. Kings may have been conveyed thus for convenience and ease, but there is no rationale reason for a pope, a mere man, or any spiritual leader, to be thus carried about with such ostentation and luxury. Jesus, were he actually here instead of His pompous vicar, would never do such thing *while on this earth*. He did ride a colt to fulfill prophecy. But Jesus, *because he has earned the right* and has become the merciful agent of Grace has sat down with His Father in the heavenly realms and there He reigns.

It is also then a concern of this author that the “ark,” if it is a throne, should be more of a square then, or smaller, like a chair. Yet it is oblong. Why?



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Let us at least try something on for “size:”

In *Revelation*, Jesus promises the Laodicean overcomers that they will “sit down with Him in His throne, even as also (I, Jesus) overcame, and am sat down WITH my Father in His Throne.” (3:22)

Our merciful High Priest, the Lord Jesus, has also received the right to reign as King of the Universe. As the royal son and heir of the kingdom, he has sat down (Heb 10:12) at the right hand of God.

Notice that the verse in *Revelation* doesn’t say that Jesus has sat down in a separate throne next to His Father. It says that He has sat down with Him, **IN** His throne. The heavenly throne needs, it seems, room for at least two potentates, and that it has. In fact the actual human dimensions of the ark allows for some where near 42 or more inches in total width/length.

The “love seat” (Mercy seat! Get it!) this author is sitting on as he writes this on his laptop is designed to seat two people and it measures about 43” between the arms. However, the accommodations are very generous for each person, more than needed, so two human persons could easily sit together in this space and still leave room for other items next to them. So it makes sense that the ark was made the exact size to accommodate a king along with his queen, son, or co-regent at his right hand. It is at least a curious idea!³⁴ It seems to be the plainest of facts that the Ark conveyed the idea of a kingly throne.

³⁴ Dr. Leslie Hardinge seems to believe that the poles that were put through the ark to carry it were placed not length-wise, but rather parallel to the shorter sides or ends. While this may seem awkward at first, perhaps it was meant to increase stability. When one thinks about it, it would make the ark less likely to tip awkwardly to one side and suddenly tip over when carried. It would also benefit this “moveable throne” idea, making the king on his litter carried in an attitude facing forward and not sideways. The rods were never to be completely removed. When the Ark was in the Most Holy Place the rods were drawn forward out of the rear rings and the forward ends were left on the ground just under the curtain. This symbolized or accomplished several things. It demonstrated God’s eternal readiness to rise up and lead his people. The rods being seen were assurance that “God was there.” With this arrangement the priests could carry the Ark straight in and out without turning. It stood, “ready to go.” Cf. Hardinge, *With Jesus in His Sanctuary*, p.189.



The Scepter

Remember also another “throne” article was placed within the original Ark of the Covenant. That was “Aaron’s Rod.”

For kings, a rod was a symbolic object that would have been found near any throne and even may have been placed beside or just behind the throne for ready access. For a royal personage, a rod and scepter were synonymous.

When Esther approached Ahasuerus he held out the “rod” or “scepter” to her. The scepter itself was originally derived from a shepherd’s duties, but was symbolically and popularly associated with the work of a king in judgment.

A shepherd used the rod in many ways: It was a weapon of defense that usually had a spear-like iron tip (a rod of iron). It could be used to inspect a sheep as it passed in a splayed-like fashion “under the rod.” The sheep would **submit** to the rod, so it could be sheared or inspected. Thus the rod was symbolic of judgment, power, or authority over others. It could also be used for punishment. Thus: “Spare the rod, and spoil the child.”

The rod itself was invested as it were with special magical powers. Sometimes it was called a “divining rod.” Every king likely used it in customary ways to give orders, stave it on the floor or ground to emit disgust or disfavor or hold it out to someone in a gesture of kindness. When the king held it out to Esther he was saying figuratively: “I am surrendering some of my judgmental power to you. I am letting you reign with me on this matter.” (Esther may have actually grasped it briefly rather than lightly touching it). When Aaron’s rod ate up the other rods of the Egyptian magi it made an obvious statement to them about power. At the Red Sea the staff was used as a divining rod invested with special powers to part the sea.



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Perhaps even the incident where Moses struck the rock twice with his rod said a lot more than “I am angry and I am losing it!” It wasn’t only about the “Rock” that represented Christ. To use the rod in the way Moses did was misappropriating his brokered power in a gesture of disapproval. So the incident did not just feature the striking of the “Rock” but also involved the appropriate use of the sacred “rod.” Remember this was likely the rod that opened the sea, that defeated the hosts of Amalek, and that Moses and Aaron used to convince the people of Israel that God had called them to lead the people out of Egypt. Moses was misusing, and in a way abusing, the special power that God had entrusted or invested in him with the use of that rod on that occasion.

Every man, noble, or leader, had a rod and a signet ring. These were usually the man’s most prized possessions and a symbol of his power over his family or the charges under him. Some staffs could be quite ornate or carved. They were valuable. Judah used his staff and seal as collateral when he went in to his daughter-in-law, Tamar, and had an interesting time getting them back!

Even today we have “staffs” of a sort. Staff meeting is when leaders get together to orchestrate their powers. Staffs or rods were leadership tools. We don’t use the same *objects* today like of old, but we have similar tools such as judge’s gavels, keys, or I.D. cards. Today “staffs” have been replaced by titles or positions. Our seals or signets are our “signet-ures.”

God’s seal or mark is found in the Ark and in His Law in the Sabbath commandment, and in the approval or Grace he awards to every Spirit-filled Christian. The Ark of the Covenant seems to have been a throne, complete with a throne, angel guards, counselors, attendant law documents, scepter, and seal!

A Sacred Chest or Coffin

The oblong ark probably represented yet another reality about the work of salvation. In fact, it represented the great reality of salvation



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itself. It was connected to the death of the Son of God which was required to afford the Grace offered to the sinner.

The Bible indicates that a *coffin* was sometimes called an “ark.” In Genesis 50:26 it is said that “Joseph . . . was put in a coffin (ark) in Egypt.” The word “coffin” is sometimes used as the equivalent to the Hebrew word for “ark.” It can refer to a casket for the dead or as a chest or place to store precious valuables.



A Chest or Safe

The same is said of the sacred chest that was made in the reign of Joash to receive the monies offered for the restoration of the temple



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complex. (2 Chron 24:10,11; 2 Kings 12:9, 10). This special chest was also called an ark. Therefore we know that the word for ark conveyed more than just the thought of a boat, or even a throne. It could also refer to any chest or box created to preserve and store valuable items and keep them safe.

The Ark of the Covenant indeed was a store-safe for things of utmost value. It contained the hidden manna, and the rod of God. The Law of God it contained was profusely sacred and so should ever be viewed by Christians for it contains the mind and purposes of God. The ark of Moses contained a very precious infant, one destined to deliver the sacred race, the forebears of Christ. The ark of the Deluge too had precious cargo. Noah and his family were the only humans left alive to start a new world along with the wildlife needed to populate the post-flood earth. Noah was the living representative, and thus a personal covenant object as it were. Noah's Ark preserved God's covenant with man and the first thing that happened when Noah's family left the ark was to renew the covenant between God and the earthly, human family. Noah's ark was also then an "Ark of the Covenant."

When Jesus was born and laid "in a manger," (a coffer or coffin) as we have formerly observed, such an image was again called to mind. Do not picture a manger with the crossed legs seen in manger scenes at Christmas. Most mangers were actually oblong boxes or troughs placed on the ground, even *in* the ground. To be placed in a manger signified that Jesus literally, came down to earth. For Jesus to be placed in a manger, wrapped in grave clothes (swaddling, strips of cloth) signified that Jesus was born to die. Death awaited the Savior from the moment the *plan of salvation* was put into place, again in the wilderness sanctuary symbolism, in His birth, and, of course, in His final ascent of Calvary.

A sacred representation of the Ark of the Covenant was that as a sacred chest or safe, it contained in a signified sense the very treasured "person" of Jesus. The manger of Bethlehem held an infinitely precious content, the very person of the Son of God, the baby of promise. All the arks, including the Ark of the Covenant had representations that transcended such literal objects as commandments, laws, people, infants,



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or other precious articles. All these things really ultimately pointed to the person and work of Jesus himself, the “Ark of Safety,” and the “Author of Our Salvation.” They pointed to the atoning work of the incarnate Law of God, the deliverer from sin, the Anchor of Our Soul, the Savior, and Ship of Our Salvation!



Chapter 13

Where is the Ark of the Covenant Today?

And will it be found?

A lot of curiosity about the location of the Ark of the Covenant exists. It exists particularly in Adventist circles. The fascination on this topic is largely fueled by certain statements made by the writer, Ellen G. White. These statements seem to be read by some to say the Ark of the Covenant will be found in the last days.

As chronicled in previous chapters, expeditions have been made to Palestine and other places looking for the lost ark. Stories abound. In a certain measure the statements made by Ellen White may be partly misunderstood, in that they may not clearly claim the ark will be found during the time of the “investigative” judgment, but that the original ark will be brought forth as evidentiary material in the great, executive judgment at the end of the millennium.

At any rate, it seems permissible to believe that the ark, hidden by Jeremiah the prophet probably somewhere around Mt. Nebo, or beneath the temple complex, or somewhere in Palestine during the siege of Jerusalem by Nebuchadnezzar remains hidden there to this day.

The following statements written by Ellen G. White are largely responsible for the folklore and eschatological legend that have created this view:

She writes in the book, Prophets and Kings, p. 453:

“Among the righteous still in Jerusalem, to whom had been made plain the divine purpose, were some who determined to place beyond the



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reach of ruthless hands the sacred ark containing the tables of stone upon which had been traced the precepts of the Decalogue. This they did. With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted.”

Of course where the ark is hidden is the subject of great folklore and discussion. Is it near Mt. Nebo? Is it somewhere else in Palestine, or has it been carried to some other country? Is it under the temple site in Jerusalem? Credible reports claim that the Jews in modern Israel long very much to retain possession of the Dome of the Rock and the surrounding complex, and retrieve the ark that they believe resides in a cave nearby. According to some, the issue of the ark’s location in part fuels the feud between the Jews and the Muslims today in this most sensitive part of the world.

Positioned to the east on the Mt. of Olives?

The last time the Ark was seen was just prior to when Jerusalem fell to the Babylonian armies under Nebuchadnezzar. It is believed that Jeremiah the prophet was instructed to secret the Ark of the Testament where it would be preserved in safety.

When the favor of God is removed from His people it seems a certain pattern often emerges. God’s presence is seen to vanish toward the east.

Ezekiel writes in vision that God’s presence left the temple, in the days of the Exile, and passed out the doors, and moved in an easterly direction:

“And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.”
Ezekiel 11:23

The apparent symbolism in this description is that God sadly left the beleaguered city, departing to the east, and standing upon the summit of Olivet. This is the position that Jesus took when he wept for



Jerusalem right before His crucifixion. But though rejected by the city and its inhabitants, God's presence resting on Olivet perhaps signals a possible return of Grace in the future. Though the glory of God sadly departs, it stands ready and poised to return when the invitation would ever be renewed. When Jesus returns at the end of time he will come from this same direction.

Typologically speaking it may be that the Ark of the Covenant could have been placed by God's direction somewhere on the east side of the temple complex in the time of Jeremiah. This would be perhaps the most likely direction in which to seek the lost treasure.

A couple of further statements often touted as evidence that the ark will be found before the close of time follow below. One may judge for themselves what these statements are really saying:

"When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the writings written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death."

(1 BC p. 1109, RH Jan. 28, 1909)

Tables of Stone a Convincing Testimony-When God's temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true! In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law. These tables of stone will be brought forth from their hiding place, and on them will be seen the Ten Commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law.

(Letter 47. 1902, IBC 972) (see EGW on Ex. 31:18; Isa. 6:1-7; 58: 12-14).



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A popular view propagated by ark enthusiasts is that the ark, wherever it is at the present, will be found *prior* to the coming of Christ. This view often uses the above quotes as proof of this purported outcome.

However it is hard to establish or convince the present author that this is the case based on the above quotes. Several phrases in them are counterpoised to support the conclusion that the ark will be found during the time of the “investigative judgment.” Some of these are:

- “when every man is judged”

The executive judgment at the end of the millenium is the only time when “every man” will be judged.

- “the tables of stone, hidden by God until that day”

This is plain enough. It says that the tables of stone will not be revealed until the judgment day, that is, the great judgment at the end of the millenium. They are hidden until that day.

- “When God’s temple in heaven is opened”

This is a direct quote of Revelation 11:17-19. A careful look at the wording of this passage says that this is at the very, very end of time, when the nations will be judged, and when disingenuous humanity will be **destroyed**. While this passage is often used as representing the beginning of the investigative judgment, careful, contextual study shows that this is impossible when looking at the terms used. It is when the “it is finished” of prophecy is declared, the very end of all things.

Note the bolded statements in the Scripture passage:

16 The 24 elders were sitting on their thrones in front of God. They fell on their faces and worshiped God.

*17 They said, "Lord God who rules over all, we give thanks to you. You are the One who is and who was. We give you thanks because **you have taken your great power and have begun to rule.***

*18 The nations were angry, and the **time for your anger has come. The time has come to judge the dead. It is time to reward your servants the prophets and your own people and those who honor you. There is a***



*reward for all your people, both great and small. **It is time to destroy those who destroy the earth.**"*

*19 Then **God's temple in heaven was opened.** Inside it the wooden chest called the ark of his covenant could be seen. **There were flashes of lightning, rumblings and thunder, an earthquake and a great hailstorm.** NIRV*

This passage clearly places a revelation of the Ark of the Testament at the end of time, when it is time to “destroy those who destroy the earth” at the end of or during the plagues after the close of probation.

However, many Adventist expositors have taught that this particular exposure of the ark described in these verses refers to the opening of the temple at the beginning of the pre-advent judgment. (Cf. GC 433)

But the purest relation to the context demands that this is referring to the very close of human probation and the coming of Christ. This also raises two pertinent issues:

One issue that needs defined, then, is that if the ark is to be revealed or found BEFORE the close of probation, and publicized to the world, then why is this revelation at the very close of time necessary?

The second issue is whether this passage is speaking of the earthly ark created by Moses, or is this a “heavenly” ark, that is the original uncorrupted ark, found in the *prima facie* sanctuary in heaven? It needs to be recognized that there are actually TWO arks of the covenant. The heavenly and the earthly versions. Which of the two may be central to the discussion. Or to state another idea, was the original ark taken to heaven or is the wilderness ark only an inferior copy of the true ark, the one in heaven after which it was patterned?

Of the idea that the earthly Ark that Moses had created still resides in a cave somewhere in Palestine references exist in other non-biblical sources to support this belief. Ellen White's statements may be based on the Jewish writings, or may be the result of her visions. Which we do not know.



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Following are the traditional Maccabean statements:

“It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts.

It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them saying; As for that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also as it was shewed under Moses, and as when Solomon desired that the place might be honorable sanctified.” 2 Maccabees 2: 1-8.

The best evidence provided, per the old world view, was that if the ark of the testament was ever to be found, it would be produced only in the future during the consummation of all things. But some would urge a revelation prior to that based on further statements such as the one below:

“The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. **But in God’s appointed time he will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of the counterfeit Sabbath.**” (MS 122, 1901; 7 BC 1109). (emphasis supplied)

But the question is when will this be? Some have thought that it will happen soon, or during the Sabbath/Sunday conflict, and the argument is that such statements as the one above demands this. Argument is made to



support the idea that the commandments will be found in time to influence Christians to decide for the Sabbath. These proponents would ask: “Why produce them for view until after or during the judgment? They need to be used as witnesses to help men decide for the true Sabbath. So as a result of this view, some have decided to help God by trying to bring the Ark out of its secret hiding place themselves. Thus the modern raiders of the lost ark. But when this is supposed to happen is the point of contention and is not clearly stated in terms of an early revelation.

So there are really several views regarding the same phenomenon:

Some believe that the opening of the sanctuary in heaven (Rev. 11) refers to a special event prior to Jesus coming. Others do not. The ark legend therefore has a number of proponents as to the when of its appearance is to be expected. These can be summarized below:

(1) During the investigative judgment period and during the decisive events just before probation’s close the ark will be found. According to this theory it would be miraculously produced in time for those faced with the Sabbath test so that they can see the unchanging nature of God’s Ten Commandment law and side with God’s people.

(2) A second view is that it is only produced in the very last remnant of time, when the final phenomena that accompany the second coming of Christ occur. Thus the righteous are encouraged and exonerated by God, but the wicked are regretful and humiliated in their lost position.

(3) A third view is that the opening of God’s temple, and the exoneration of God’s law-abiding people only comes in the context of the final executive judgment at the end of the Millennium.

The first view, while popular with many ark enthusiasts, may actually lack the necessary credentials to validate it. Depending how certain statements are understood some still desire to make a case, nonetheless that it will be found during the investigative judgment. The second view;



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that of an appearance of the ark right as Jesus comes largely relies on the description that Ellen White gives in the book, *Great Controversy*, and particularly in the chapter, “God’s People Delivered.”

The order of events can be summarized as follows:

- The wicked stand poised to rush upon the righteous. The death decree that has been issued is to immediately take effect. But at midnight, or the midnight hour for God’s people, God himself intervenes.
- A rainbow appears that spans the heavens and encircles “each praying company.”
- The saints hear the voice of God which invites them to look up
- Natural events, signs, and wonders follow in quick succession
- The earth begins to fall apart, the sea is lashed to fury
- Next is seen the star of promise
- The wicked are cowering before the scene, their lives are come before them, and their faces are turned to paleness. They see too late how they have persecuted Jesus in his faithful ones, how they have done wickedly, and how they have trampled on the law of God.
- Then are to be seen events similar to the description in Revelation 11:16-19. The righteous rejoice in triumph....

“While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together....The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God’s ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.” GC 639.



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Please note, however, that this event as depicted has significant differences from the other descriptions. It could refer to the same event, but the description lacks certain specifics to the heavenly event of Revelation 11 or the epiphanies of the Maccabees or the anticipations of historical folklore. Most significant is that no mention is made of the Ark itself. And if this is a separate event, then it makes superfluous or at least pre-empts the presentation of the other.

It really seems that the third view, the great judgment day view, comes with the best recommendations. Again to review the specific wording:

“There are abundant evidences of the immutability of God’s law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are hidden by God, **to be produced in the great judgment day**, just as He wrote them.” (RH March 26, 1908)(9BC 1109)

“When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, **hidden by God until that day**, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death.” (RH, Jan. 28, 1909; 9BC 1109).

Of course, in the greater scheme of things it is of no eternal consequence where the Ark of the Covenant really is. It has not been necessary to produce it until the present day, therefore it is questionable that God will give the last generation any additional evidence of the immutability of His law. Why should they get this advantage? Decisions of this nature always have been on the basis of the Spirit’s convictions to the heart and not on whether a reproduced copy of the original Ten Commandments is available. Millions of copies are available in the Bibles of the world.

What is important to the Christian is whether he or she has found salvation in Christ today. Little separates any particular generation from



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the great judgment day. The question until that time is whether one through the generous Grace of Christ measures up to that law.

The law is simply a description of the character of Christ, what He is like. We are to ask whether we are like Jesus, the living, colorful law, found in His person. In the Ark in heaven is the original of which the inferior earthly representation was but a copy. That can't and never will be changed, lost, or forgotten. Our views must be of Christ, not a piece of furniture.

Over the Law of God was found the mercy seat, or atonement cover. Jesus ministers there in symbol on our behalf. His blood is there to forgive us for our wrongs. God is a god of great mercy and love. He wants to dwell among us. Can He do that? Will we let Him? These are the eternal questions of consequence. That is what is important. We should not so much wonder where the ark is, but where our heart is.

However, some Adventists in recent times, and others as well, have obsessed over finding the Ark of the Testament. This book is not really written to ultimately satisfy questions about the ark's whereabouts but to try to return our focus to things of greater importance. God can take care of bringing out of His treasures and evidences He decrees when they are necessary or when He so desires. For sure men should not try to help Him or run ahead of His time and purposes.

But it is nevertheless a great subject of interest to know what became of this historic relic of the past. There can be nothing wrong with that in itself. The author of this book believes he knows exactly where it is, complete with G.P.S. coordinates. Tests are consistent to the size and chemical composition of the ark. He is quite sure of its location. But it is a choice, he thinks the best one, that while making this claim it is best not reveal its possible location. While this may seem to be a cop-out to some, this author is happy with his reasons for not pushing or heralding the claim any further.

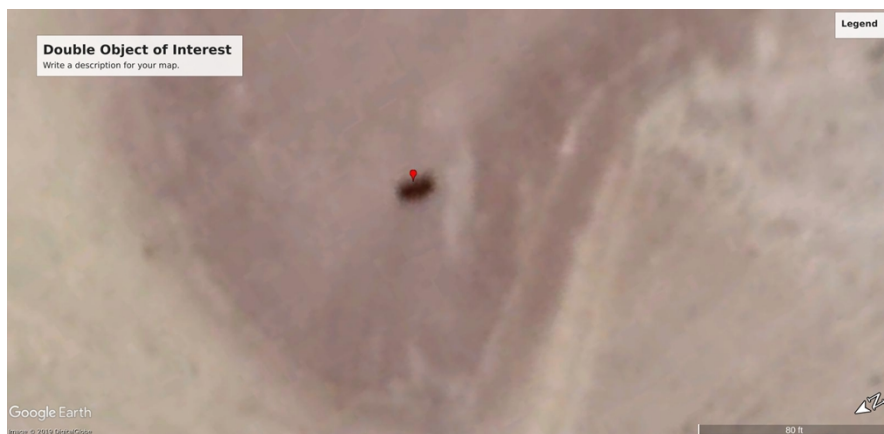
These reasons are that (1) it is never safe to divulge such things because ark enthusiasts or religious fanatics cannot be trusted to keep their



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place and honor the laws of the states of the Middle East or to refrain from causing havoc since they have seldom done so in the past, and (2) it is really God's decision on whether such information should be brought to the forefront and the author chooses to let God orchestrate this in whatever way and in what time he chooses, and (3) such information if placed in the hands of secularists could easily be thwarted, twisted, or squelched. The information could in a way actually damage the cause of God if misused. In fact, it is 100% likely that this is exactly what would happen. Therefore it is probably best that the Christian believer simply believe it exists and is real, but wait for the time that God wills for its release.

Provided is a close up aerial shot of one particular locale of promise "somewhere" in the Middle East. It is a large golden object, probably actually two objects. They measure similar to scale to the relative sizes of the ark and the altar of incense. Both objects were believed as related in ancient sources to have been secreted or buried together. Naturally the discovery or possibility is a matter of fascinating interest to this author:



Whether or not these are the actual objects is of little real eternal consequence to the mind or faith of any particular believer. But without a doubt it is the conviction of many that the Ark of the Testament was



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indeed created by Moses and Bezaleel thousands of years ago and took a journey through Palestine and Israel.

Somewhere, waiting to be revealed in the future is this magnificent sacred ship, containing the immutable law of God, a testimony of the purposes and objectives of the mighty God of Salvation.



Chapter 14

The Captain of Our Salvation

The epics of faith we have reviewed in this book, along with their personalities and symbols are all fascinating and portentous. There is no doubt of this.

But the issue which ties all these aspects together is not just boxes and ships and relics and stories. It is rather the person and work of the living Christ.

Standing behind every biblical symbol is the Lord Jesus. In the sanctuary symbolism Jesus is the grand and surpassing equivalent of every object and teaching.

- At the entrance to the sanctuary was a gate, or door. The apostle, John, shares the claim of Jesus in John 10:2: “I am the door of the sheep.”
- At the altar of sacrifice it is said of Him: “Behold, the Lamb of God, which takes away the sin of the world.” (John 1:29)
- At the laver of cleansing of the Lord it is declared: “I am the water of life.” (John 4:10,14)
- At the table of bread we too find Jesus: He says, “I am the bread of life.” (John 6:35)
- At the Menorah of seven branches Jesus proclaims: “I am the light of the world.” (John 8:12)



- At the altar of incense are heard the words: “There is one mediator between God and man, the man Jesus Christ.” (1 Timothy 2:5)
- Before the Ark of the Covenant is found our High Priest: “who ever lives to make intercession for us.” (Hebrews 7:25)

In fact the physical body of the Lord Jesus can be theologically superimposed over the sanctuary, with his arms outstretched as upon the Cross of Calvary.

His feet are bruised with the spikes of the cross, bleeding at the altar of sacrifice. His loins are pure and He receives the baptism of the water and Spirit from the laver. His hands are outstretched in service, giving light to the world and supplying the bread of life with sustenance to the world. His heart is fixed in prayer and mediation, the central work of all priestly function. His head and mind is dedicated to the dictates of divine law, His purpose and thought found there in the Ark of the Covenant. Over all are the veils, made of skin, the “veil of His flesh,” to represent the veil of humanity placed over that of His glorious divinity. The coverings were complete with the inner side red of blood vessels, even the layers of the dermis, and epidermis.

The entire sanctuary complex was not only a Jewish place of sacredness. It was never meant to be an exclusive, racial relic. It was meant to be a sandbox illustration to all of mankind of the work of salvation through Christ, the true Lamb of God which takes away the sin of the WORLD.

Did such a person as Jesus come to this earth as the Captain of the Ship of our Salvation? Was there such a person as Jesus?

Certain documentaries are made to try to prove the reality of Jesus as a historical figure. Certainly no millennia’s worth of Christians, and a current population of a billion adherents would have formed out of total fiction.



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Some wish to question the full reality of an historical Jesus Christ. Such thinking is absurd, and in itself constitutes a vain endeavor. It hails from the great enemy of souls. What is strange is that the same people who want to deny the genuineness of Christ readily accept other figures of history, even very obscure ones, without question!



Moderns do not question at all if there was a Julius Caesar, an Alexander the Great, a Mark Antony, a Cleopatra, and the list could go on endlessly. They don't even believe that certain religious figures are total inventions, non-existent, or the work of fiction, such as Mohammed or Buddha. How strange that such skeptics would try to make the case that a historical Jesus never existed!

Christ and his work for our salvation is prefigured powerfully in all the "Arks" and in the stories that surround them. These are they that testify of Him. They testify of a Savior come down to rescue human souls



from eternal death. The Bible figures testify in a thousand ways to the work of Christ and the reality of saving Grace.

The Old Testament sanctuary was all about Christ. It was all about the Gospel. It was all about the atoning work of Christ. It was not just an Old Testament concern. It was Christological covenant matter. It was all about salvation. It all pointed forward to Christ and the Christian gospel. It was about the entire conflict between good and evil and the remedy of the sin problem. It anticipates and represents heaven, and teaches Jesus Christ in every way.

Four Angels

Angels were placed in figure all about the sanctuary complex. Angels in prophecy and parable are emblematic of “messages,” for that is the work of angels, and is in the very word, “angel.” “Angels” in the common Greek language are the equivalent of “messengers.”

As one entered the wilderness sanctuary he would notice five pillars. Suspended between these pillars were four linen panels of blue, purple, and scarlet. On these veils or panels were embroidered four large angels, emblematic of four “messages” or “messengers.”

Upon Christ’s ascension to heaven he disappeared from view (Acts 1:9) and passed within the “veil” of His flesh (His earthly revelation) and entered upon his ministry in heaven itself, the first apartment; that apartment representing the Christian dispensation. In symbol the believer is introduced as he follows the Lord and passes through these curtains, to the messages given by four evangelists or angel messengers we know as the Four Gospels: Matthew, Mark, Luke, and John. We could call these “the four angel’s messages.” Since the Ascension and the Day of Pentecost the ministry of imparting the bread of life, giving light to the world, and the offering of prayers and supplications (table of bread, menorah, and altar of incense) have been carried out and continues in the ongoing daily, earthly ministry of the sanctuary.



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Three Angels

But as the Christian Dispensation nears its end believers have been invited to peer into the most holy place of the sanctuary where the Ark is seen (Rev. 11:19). The inner veil had four pillars and not five as did the outer part of the temple. This presented three panels, and three large angels thereon. Now the believer is further invited to see into the most holy apartment of heaven through the agency of the messages of three angels (Rev. 14:6-12). The Ark, containing the Decalogue, countered with Grace is now the focus of the final *Day of Atonement* for this earth. The Ark of the Covenant is in everyway related directly to the closing work of the great controversy between Christ and Satan and the work of Christ in man's behalf. The work of these seven angels nearly completed assumes that the work of salvation is also near its final phase or completion.

The Ark in Heaven

The Ark of the Covenant was much more than an ancient artifact and a sacred piece of sanctuary furniture. It is in particular an "eschatological" object. Indeed it is an object representative of all of salvation history from ancient times and on into the future. This is why even Jewish peoples believed the Ark would be restored at the end of time.

When Moses was instructed by God to build the sanctuary complex he was told to build it according to the pattern that God had shown him. This was not a totally new creation, original and underived, but a copy of an already existent heavenly counterpart.

The book of Hebrews indicates that there is an Ark of the Covenant in heaven, and the earthly ark was but an earthly copy.

For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. 9:24 NIV



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The heavenly things, if they exist as physical realities, probably appear much different when compared to the earthly things. In Revelation 4 there appears before the throne a sea of glass, and upon it seven lamps of fire. But nonetheless, in some fashion the heavenly equivalents exist, perhaps *to demonstrate to the heavenly universe* the work of salvation that is being carried out. (Lampstands seem to appear when the heavenly mediatorial work is permanently established; a Menorah seems to appear when the sanctuarial work is transitory).

Where we are going with this thought is that the Ark of the Testament in heaven is apparently used as part of a “universal” curriculum of education. It is an educational device. As it was intended to provide understanding of God’s ways and purposes for Israel and the world, so is it an example to all the heavenly realms. The earthly Ark and sanctuary is apparently but a microcosm of the greater heavenly economy and standard.

The picture found in Revelation 4 is one where God’s throne is in the center. We have already declared that the Ark of the Covenant has corollary ties with God’s throne, the place of his government.

Around the throne are found four cherubim, super-angels who might be viewed as prime ministers, ministers of state, or executives (Rev. 4,5).³⁵ Further out are the 24 elders; senators and statesmen who are representatives from the unfallen worlds and the nations of the universe. Beyond these are several orders of angels and beings that would correspond to government workers, defense executives, assistants, pages, ambassadors and the varied host of the realm.

The camp of Israel had a mirror-like design. In the center of the camp was the sanctuary. Within the very center of the sanctuary was the Ark, or the “throne of God” over which stood the rainbow, the Shekinah glory, and all.

³⁵ These seem to be like the three presidents of which Daniel was one. It was either that there were four, with Daniel being chief, or there were three and he was chief among three. In heaven there are four, because four is the universal number of the completeness of physicality. Daniel 6:2



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On each of the four sides were the camps of the priests and Levites. On three of the sides were the three sons of Levi: Kohath, Gershom, and Merari. On the fourth side were the dwellings of the chief executives: Moses, Aaron, and their families.

Outside of this were the 12 tribes with the tribal heads and banners placed in an organized fashion. The host of Israel filled out the camp to the boundaries with the mixed multitude the farthest out, representing the nations of the earth, or the universe.

It was the responsibility of the three heads of the family of Levi, along with the high priestly family of Aaron in the fourth group to take care of the ark, the sanctuary; its other furniture, its curtains, its boards, and to serve as priests. These four groups were closest to the temple and were attendant to the religious calling assigned to them.

It was a fact known by all Israel that “four” heavenly angels accompanied the Ark of the Covenant in all its journeyings. This figure is not at all unlike the custom of the guards of a king or dignitary that would be placed around the royal litter in the same fashion. This was for privacy some, but probably mostly for security. Guards were placed in front, fore guard, and behind (called a rearguard), and on each side as well. This way the dignitary was shielded from harm.

The Ark of the Covenant was the greatest of all the sanctuary objects that tells most from its construction and purpose about the ways of God and of heaven. All of the other objects give testimony to a certain aspect of God’s ways. The Altar in court (His sacrificial love); Bread (sustaining power); Lamp (light and understanding), etc. But the Ark says many, many things about God. Most of all it reveals details of the entire history of salvation.

One may wonder why the two angels were figured on the left and upon the right. Why were these two angels placed there?

For these figurative angels to be right next to the seat of God himself would require that they be some sort of “archangels,” the highest of all



beings next to God. No doubt most every king in history has had friends and counselors that stood next to him and advised him. These would be the most trusted and closest to the king. They would be the most noble and the most respected members of the realm. Haman, the Agagite probably had secured such a spot in the Persian throne room. Ahithophel, and Hushai the Archite may have been such counselor servants to King David. They were like chiefs of staff to the president. It was the most bitter of all circumstances when Ahithophel, David's close friend, ally, and companion turned on him in the matter of Absalom's conspiracy. It was a Judas-like, Lucifer-like moment of betrayal.

These servants, guards, or friends were a protection and counsel to their king. The most honored of these positions was on the king's right hand. But both, or all were extremely noble and important.

In God's kingdom these archangel's may be the equivalent to what are called elsewhere, "the covering cherubs." We don't really know. But upon the Ark were apparently such figures. They gazed down intently at the Law of God and the Mercy Seat, but in figure were also bowing and serving the imaginary figure of God himself, seated upon the throne. Angels could be figured on the Ark, but God himself could not be placed there in figure because the second commandment forbade iconography when it came to God's actual person. Because of the idolatry and degradation of divinity and transcendence through the making of images God required his nature to be displayed in a non-physical way.

But what is displayed upon the Ark itself, considering the mercy seat and the attendant archangels or cherubim, may actually go back far before the creation of the Ark of the Covenant. In fact it may go back before the creation of this earth. These two high ranking angels are in figure standing on either side of the throne.

Satan, it is believed was once a "covering cherub." His place was probably on the left side. In *Zechariah*, Satan, the accuser "stands on his left side" to accuse Joshua, (Jesus' real name). On the left was the position of the prosecutor or accuser, called the "satan."



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A similar relationship can be found in the Urim and the Thummim stones that were placed in the high priest's breastplate. The Urim (*aurim*: aura; light) was the positive "yes" stone. It was on the right. The Thummim, (*tammim*) was the negative, or "no" stone. It was on the left. If the answer was "yes," the urim would be lighted. If the answer was "no," a cloud of darkness would obscure the Thummim.

Some theologians have suggested an idea relative to the "urim and thummim" when Christ was on the cross and had two thieves next to him, one on the right and one on the left. The repentant thief, positioned on the right in a way said, "yes," to Jesus by his acceptance of the promise of paradise. The thought is expressed that this configuration of providence would not have been lost on the suffering Son of God. The repentant thief was the "urim" indication to Jesus that his death for mankind was being received in His Father's eyes with acceptance. Jesus was very familiar with this configuration. In part this may be why: This is where He had stood before. He had always stood in the position of the "urim" or the "yes" stone. The apostle, Paul applies this figure to Jesus in Corinthians (2 Cor. 1:20)

In Ezekiel 28, the passage often applied to Satan, it says of Lucifer, "You are the Thummim." (Cf. verses 12-15; some versions: "You sealest up the sum." But the Hebrew basically and more accurately says; "You are the signet of perfection; or the *Taumim*).

The first letter of the Hebrew alphabet is *aleph* (A; *alpha*, *beth* is the second letter; thus alpha-beth; alphabet;). But the last letter of the Hebrew alphabet is Tau, thus; *Taumim*. This would be our A-Z. "A" is polar opposite in position to "Z." Aleph and Tau likewise were seen as corollary opposites, counter-opposed to each other.

The obvious figure given in Ezekiel is that if we apply the Phoenician king's place to Satan; Satan, then Lucifer (means: "bright one"), would have represented the seraph or archangel on the left.

So who is the angel on the right? *Michael* is thought to be the Angel on the Right. The "A," or "Aurim" (also means: "bright one"). But



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Michael's name goes further in its meaning. The name, "Michael" means: "Who is Like God."

Michael in folklore and in the Jewish writings was the highest ranking archangel or at least one of them. Revelation 12 teaches that this archangel was actually Jesus Christ. But *Revelation* does not contain the first reference to Michael, or at least the first association of Michael with Christ. It is inferred in the Book of *Daniel*, (Chapter 10; Michael, your prince) also, and in other non-biblical sources.

Several times in the Old Testament the idea is also inferred that the "Angel of the Lord," is really referring to the God of the Old Testament, *Yahweh*, who appears to figures such as Manoah, Joshua, and Jacob. Jesus is not clearly defined as a being in the Old Testament. But Seventh-day Adventists believe that Jesus is really the Yahweh or Jehovah of the Old Testament. He is also felt to be the "Angel of the Lord." The OT association of Jesus with an angel and not as the "Son of God" is both interesting and curious.

We would not want to say that the angels figured on the ark ARE Christ and Satan today, for Satan has fallen and forfeited his place next to the throne of God. We assume that perhaps Gabriel took his place there. But we might be able to reason that in figure, the angel on the left WAS at one time, Lucifer. The Angel on the right could have been Jesus. The Ark of the Covenant itself may then be telling us a grand and ancient story that continues to this day in the *Great Controversy*! A contest that is raging between these two angels figured on the Ark.

So let us picture this: Lucifer is on the left, and Michael is on the right. And for all intents and purposes we might assume that one angel on the earthly Ark was in balanced fashion identical to the other. But we know that they really were not identical or equal in the fullest sense of the word. One was created, from our best information, but the other was in nature divine.

A compelling thought in this regard is inevitable. Did Michael and Lucifer appear as equals to the heavenly realms, or was the difference between their natures totally obvious and known? Some believe that even



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though it may have been shared with the angels and heavenly beings that Michael was indeed divine; it might not have been a matter that could be visually or empirically determined leaving no room for doubt. There might have been then an element of faith even for them; whether or not they would believe God. It was their tree of the knowledge, as it were.

We are told that one of the last straws for Lucifer was when Michael was brought into the counsels of God for the creation of this earth, but Lucifer was not. (Cf. Story of Redemption, EGW) Lucifer was filled with envy. He took offense in that he was not treated equally. (Does this matter have modern typification in some ordination discussions, or what?!). Maybe to Lucifer the difference between himself and Michael seemed but so little that he could see, and so at last he gave way to jealousy and doubt. Like Korah, Dathan, and Abiram his mantra was: “All are holy,” or, “All should be holy.”

The divine roles of each person of the Godhead are a matter for which we have incomplete information, and that reality may never change and may always be the case. But that the Trinity work for one purpose yet have varied roles seems clear from the inspired information we have. So we might ask the following questions:

- Who of the Godhead usually takes the role of condescension?
- Who was “made LIKE unto his brethren?”
- Who had “no form or comeliness that we might desire Him?”
- Who humbled himself, even to death on a cross?

It seems very possible that Jesus nature or role has always been to identify with his creatures, thus making a bridge between them and God. This is why he could even in a perfect world be the one who went for walks with Adam and Eve in the garden before sin. He has ever been the connection or go-between God and his creatures. He has always been the ladder to heaven.

For everything that Jesus was (and we know that the Father and the Spirit are one with Him) Satan eventually became just the opposite. As Jesus leaned toward condescension, Satan sought rather to exalt himself.



As Jesus sought to create beauty and wonder, Satan wished to pollute and destroy it. When Jesus chose to become one with man, Lucifer sought to be one with God.

Ezekiel 28 says that Lucifer was in Eden, the garden of God. It says he walked amidst the stones of fire. What this means we cannot be sure, but we do know that Solomon had a “sea of glass,” before his throne. It was so clear that the Queen of Sheba thought she was walking in water, and lifted her skirt. Glass is made when stones or sand is burned in fire. At any rate we know that this is saying that he was right in the presence of God, right in the throne room.

It also says that every precious stone was his covering. The high priest at special times also wore precious stones. But these were not in the slightest fashion worn to glorify the priest. The stones represented the precious people of the tribes. They were not attached to his person. But apparently Satan used them to add to his own beauty and glory. The jewelry craze of this and every past generation is usually an attempt to glorify the wearer, but Jesus, our high priest only wears such things over his heart, and upon his shoulders; not dangling from an ear, or in the nose, wrist, neck, lip, or eyebrow.

The Law of God and the Great Controversy

The Ark of the Covenant may also give us additional insight into the eternal and central issues in the *great controversy* between Christ and Satan. Satan was a “covering cherub.” What did he “cover?” The angels on the Ark of the Covenant are described as gazing intently, in reverence, down at the law or commandments. Therefore, the chief job or employment of the covering cherub was to love, honor, promote, and respect the laws of heaven. That was his one grand and noble purpose.

No wonder Satan hates and attacks the Law of God like he does. It was the original point of contention. The writer, Ellen White seems precisely accurate in teaching that the central struggle in the *Great Controversy* was and is over the Law of God. The Ark of the Covenant literally shouts to us on this cogent theological issue. The place of God’s



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Law is a very old struggle that goes back to the heart of the contention in heaven. As Satan looked down intently at the Law of God, in his attitude and inner thought he considered that he could improve on it, and somehow perverted his mind away from his chief employment. He began to turn toward the dark side. He was blinded by the light.

That is why I believe the Ark of the Covenant is so prominently displayed and memorialized at the end of time and in the judgment. The issue has always been over the Law of God (and the Love of God in how it relates to it). This is the grand central truth of the entire controversy. It was there in the beginning, and it will be there at the very end.

If the first, initial struggle was over the Law and Love of God, we can be certain that it will be the central issue in the dramatic close of the conflict. The ark and its contents represent and are found at the center of these issues:

The camp of Israel was placed in the **center** of the nations (mixed multitude outermost) as is our world in relation to the universe. The Great Controversy is a universal matter, with *heaven* at its **center**.



The **center** of Camp of Israel was the sanctuary; thus the center of last things will not unlikely be unrelated to the doctrine of the *sanctuary*, and the *call and purpose of Israel, the remnant church*.



The **center** of the Camp of Israel was the Sanctuary complex.



The **center** of the Sanctuary was basically the *Ark of the Covenant*.



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The **center** of the Ark of the Covenant was the *Mercy Seat with the Law of God*.



The **center** of the Law of God is the fourth; (the physical bosom of the Law [EGW]) which is *the Sabbath commandment*.



The **center** phrase in the Sabbath Commandment, if one will count backward and forward considering all the commandments, word by word, is the phrase: "*the seventh day is the Sabbath*."



The **center** issue within the Sabbath is loyalty to Christ; with *creation and redemption (re—creation)*;



The **center** issue of Creation and Redemption is the, loving, atoning work of Christ that provides *Salvation*.



The **center** issue of Salvation is the great *Love of God and Christ*;



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The **center** figure of God's Love and Law is personified and centered around **CHRIST** which brings us back to the very issues and object that began the whole controversy to begin with.

This is the love and mercy all afforded by Jesus, the Captain of the Ship of Our Salvation.

This is what the Ark of the Covenant is teaching us, is it not? It is teaching us that all these issues; **God's love, His Creation (vs. evolution), His Law, His Sabbath, His Seal, His Sanctuary, His Atoning Work; Spiritualism (Satan); Lawlessness**; are all issues that will all be around until the final drama closes. The Ark of the Covenant will figure as well into all the closing scenes of the Great Controversy. It will be brought out in the final judgment as evidence before Satan and all his followers of the righteous and eternal purposes of God.

In court trials, certain objects are submitted as evidence: O.J. Simpson's gloves, weapons or objects with DNA on them, knives, guns, and bullets with striations, affidavits, and sworn **testimony**. One of the items that will be entered into evidence will be, I believe, the original Ark of the **Testimony**. I believe that this is what we are being told in the statements given us about the future revelation of the ark. Even Jewish folklore promised this or anticipated this.

I believe also that evidence about all the "arks" of salvation may in some form or another be produced as well. But some of the evidence produced may be presented in non-temporal forms. Today we have video evidence that is sometimes brought into courtrooms. Modern cases have sometimes been solved via videotape or digital recordings.

This author's family has always held that if humanity can create video evidence, how much more could God bring such evidence to the judgment. I believe the righteous angels have had their cameras rolling, as it were, through all of these events. How fascinating it would be to see video footage of the Flood! Or to see the crossing of the Red Sea, or the battle of David with the Philistine, or the feeding of the 5,000, or any miracle of the



Lord Jesus! We don't know what God will do or how He would choose to do it, but with Him all things are possible.

We do know the events of Calvary will be relived in the minds, at least, of the chief priests and rabbis that put Jesus to death. The behavior and mocking of the critics of true religion will be relived by the synagogue of Satan who have mocked those who have entertained the Blessed Hope. We know that God could produce all of this back, if He sees it as necessary. God has amassed lockers of evidence, no doubt, and His security cameras can never be erased, lost, or stolen. He knows the frame and circumstance of every man or woman.

The Ship Safely Home

The Ark of the Covenant then is really the grand symbol of the entire Great Controversy between Christ and Satan. All of the “arks” are vessels of great importance to the drama of the ages. But when the voyage is ended, their use will be more of a memorial quality, rather than simply physical and theological evidence of God's purposes and ways. What a grand celebration of the righteous character of our Everlasting God will ensue. What a day it will be when the redeemed arrive safely home!

While skepticism will abound until the end of time in those outside our faith, Christians can be confident that sufficient evidence is available for these three great epic journeys we have made, through the Bible and in the rocks of history. The reason the Enemy of souls has attacked these particular oracles so much is that they clearly delineate the manifold purposes of God and clearly spell his doom as well. These “ark” stories demonstrate a loving God who ever seeks to save the lost and wishes to bring man into harmony and association with heavenly things.

Behind every piece, every story we have reviewed, is the love, mercy, and salvation offered in Christ. It is His blood that is sprinkled before the Mercy Seat, it is His watch care that will bring the pilgrims safely home.



Appeal to the Reader

All of the “arks” were a means of salvation. Through their agency people were rescued from demise or death. Their precious cargo safely made its journey. In them men found forgiveness, protection, and safety.



Man is still in desperate need of rescue and deliverance from the manifold dangers awaiting the lost. The end is fast approaching, when the door of safety will be forever shut by attending angels. Jesus said that as it was in the days of Noah, so also shall it be in the days of the coming of the Son of Man. It is not any less wise for modern man to ignore the warnings and opportunity before them and be left outside the ark, unprepared and doomed to eternal loss.

Every reader, every person, is invited today into the Ark of Safety. Simple acceptance of the saving Christ will ensure not only deliverance, but also obtain for them gifts of eternal weight and profound happiness. Let each know Jesus personally today, and through His Grace arrive safely home aboard the great *Ship of Our Salvation*.



Appendices

Appendix A: Expeditions to Ararat:

Comprehensive lists of ark expeditions, successful and not successful can be found on many websites. The most comprehensive list, however, seems to be the following. It would be provided here in total for convenience but it is in a spreadsheet format that cannot easily be reduced to fit the pages of this book. Here are some expedition personnel from more recent times:

www.noahsarksearch.com/Expeditions.htm

These are only some notes taken from this helpful document giving some prominent names of Seventh-day Adventist searchers and researchers. These are given for interest. There may be many more “Adventist” names; these names have not been checked for an Adventist connection. They are familiar only to this author, and he doesn’t even vouch for their complete accuracy. Several other names are added to about all of these expeditions that other Adventists might recognize. But here are some more familiar ones:

1960- George Vandeman, Dr. Siegfried Horn, Rene Noorbergen, Arthur J. Brandenberger

1962- Gordon Mansell, George Vandeman, Ronald Vandeman

1964- Gordon Mansell, Raymond Moore, Richard Pownall, “Bud” Crawford.

1966- Alva Appel, Eryl Cummings

1967- George Vandeman (Archaeological Research Foundation)



1973– Jack Darnall, Eryl Cummings

1974– Tom Crotser

1988- Bill Shea (SEPDAC Conf.)

1990– Walt Brown, Ph. D. (Ararat 8 Team)



Appendix B: The Palouse Mammoths

By Jack Nisbet

In the early spring of 1873, Mr. James Glover and a companion rode through the eastern reaches of Washington Territory. The forested slopes of Tekoa Mountain flanked them on one side, and the bunchgrass mounds of the Palouse Hills rolled off to the south. Following the course of a pleasant creek, they stopped to watch a native dig new shoots of balsamroot sunflower from a sunny hillside. They had seen nothing but wild country for many miles when they came upon a man building a temporary cabin out of little poles brought down from the mountains. "He and his family were glad to see us, like all newcomers in this country who were just beginning to get little places fixed up." This was the family of Henry Coplen, recently arrived from the Dayton area of Washington Territory to join two older sons who had built a home in the valley the previous fall. After a stop for lunch, Mr. Glover continued north to purchase the townsite of Spokane Falls; the next summer, young Alonzo Coplen helped drive a wagon there to buy siding and flooring from Glover's new sawmill.

The valley where the Coplens were homesteading was called Latah, "place where we get food," by the Coeur d'Alene Indians, but its stream had been known as Hangman Creek since the summary execution of the Spokane leader Qualchan on its banks during the bitter conflict of 1858. Whatever feelings lingered from that incident, Henry Coplen made it a point to remain cordial with the tribe, and over the next few years native travelers often spent the night on his hearth.

The spring of 1876 was an unusually wet one for Eastern Washington, and perhaps it was the high water that drew the Coplen brothers down near the creek to a peculiar boggy piece of land where cattle sometimes got mired. Looking back, Alonzo thought it was



The Palouse Mammoths

simple curiosity that precipitated the great adventure that began there. "It was a peat formation," he later recalled, "raised a little above the level of the flat, and the top shook when one walked on it." His older brother Ben described a cluster of springs, the mouth of each one puckered a few feet above the surface of the marsh.

One afternoon in May, the brothers began to probe one of the muddy springs with a long pole. Their rod sank through the green mat of sedges and beyond, hissing down to a depth of eight feet. With one of the thrusts, it struck something hard. Their interest piqued, the brothers mucked back to the barnyard and attached a large iron hook onto the end of their probe. They plunged this new implement into the morass, grappled about, and coaxed a large object to the surface. Upon examination it turned out to be an enormous backbone, far too large for any elk, ox or cow. Back down went the polehook, and this time an outsized shoulder blade emerged, two feet long and almost as wide. Finally they extracted a thick chunk of ivory. Writing to an acquaintance in Walla Walla, they reported, "We have found the bones of a very large animal."

There was no stopping them now. Thirty-three-year-old Ben, who had worked a stint in the Colorado silver mines, outlined a plan to drain a section of the bog. Luckily, he had a crew of siblings to help: Lewis, 29; George, 20; Alonzo, 13; and Isaac, 8. Beginning on the shore of the creek, 250 feet away from their find, they set to work slicing a deep channel through the wetland. To keep the walls of the fresh ditch from collapsing, they drove stakes along both sides, then stuffed brush tight behind them. After working their way down through the black topsoil, they shoveled through a layer of fibrous peat, then a stratum of pure white volcanic ash 16 inches thick, then another peat layer that was speckled with woody debris. At a depth of around 10 feet they bottomed out on a bed of gravel, and began trenching steadfastly toward the targeted springhole. Alonzo later recalled that about halfway



there, they discovered "a large stone spearhead, several stone arrow heads and a small human skull" lying on the gravel layer. Just beyond these startling finds, their shovels struck an area where the sand and gravel were blackened by what Alonzo took to be ashes and carbon from a prehistoric camp fire. The budding archaeologists collected the artifacts and kept digging, holding their course for the enigmatic spring.

The excavation continued through the long days of June, and when their ambitious trench finally reached the vicinity of the original discoveries, the brothers hit a mother lode of curious bones. Some of them lay in the seeping spring water, and were solidly fossilized; others were embedded in the peat, and crumbled to pieces when the brothers tried to move them — Ben later characterized them as "soft like soap." It soon became apparent that more than one animal lay buried in the bog, and before long more than 100 bones, including seven "horns," were drying in the bunchgrass. A visitor to the site commented that "The horns were sort of tusks, and... were worn away several inches deep at the bottom of the turn or half circle, indicating constant use by rubbing on the ground or rocks." Smaller bones included "the remains of a cave bear, hyena, extinct birds and a sea turtle." Neighbors arrived from miles around to gawk at the humongous specimens, and at some point the brothers decided they should exhibit this wonderful menagerie around the countryside.

Ben Coplen, a widower with wild eyebrows who had lived all over the West, was by all accounts an engaging and gregarious character. He was probably the catalyst for the tour, but Lewis pitched in as well. The three entrepreneurs loaded one of the farm wagons with the best of their big bones, tossed a tent on top, and took off for Walla Walla.

They rattled west to the nascent town of Rosalia, then turned toward Colfax, 30 miles farther south in the heart of the Palouse. Although only a half-dozen years old, its population reached well over



The Palouse Mammoths

100 souls, and it already boasted a flour mill, a sawmill, two general stores and kerosene street lights. Apparently one of the first things Ben and Lewis did when they arrived on June 26 was find a scale and enlist volunteers to help them weigh and measure the bones. The "horn" they had brought weighed 145 pounds and measured 10 feet along the outside of its curve; the pelvis tipped the scales at 135, followed by a jawbone (63 pounds) and a shoulder blade (40 pounds). A single small tooth, only half the size of the ones still set in the jaw, weighed 10 pounds.

At least three onlookers in Colfax that weekend were sufficiently impressed by the exhibit to fire off letters to their favorite newspapers. J.H. Kenedy, who helped to weigh the bones, postulated in Salem's Daily Oregon Statesman that they belonged to "animals known by antiquists as the behemoth." The correspondent to the Walla Walla Union reported that the pelvis had "an opening through which a man can pass by stooping somewhat." This writer was the first to use the word "mammoth" to describe the bones, and knew enough about extinct pachyderms to distinguish its teeth from those of a mastodon. The Portland Oregonian headlined their report THE CENTENNIAL MAMMOTH, connecting the great beast with the nation's upcoming anniversary. This article was penned by a recent graduate of Corvallis College named James Edmiston, who used scientific terms like "processes" and "cartilaginous surface" to describe the vertebrae, and then pondered whether he was looking at a horn or a tusk. But Edmiston was not all scientific jargon; after measuring the massive thickness of one mandible, he caved in to the temptation for wordplay: "This may be more jawbone than you like to take, but existing facts cannot be avoided."

As news of General Custer's defeat at the Little Big Horn roared across the countryside, the wagonload of bones crossed the



swollen Snake River on the Penewawa toll ferry. From there the brothers made for Dayton, close to their previous home on Pettit Creek. They certainly would have had some old friends there to show off their bones to, and during their brief stay a photographer named William O. Matzger took pictures of the relics. Like the Colfax correspondents, Matzger had a keen interest in scientific matters, and as soon as he developed his plates he dispatched copies east to Yale University via the overland stage.

The brothers arrived in Walla Walla just in time for the Fourth of July Centennial extravaganza, which drew a crowd estimated at 3,000 to 5,000 souls for the biggest celebration in the Inland Northwest. After a Brass Band and Glee Club performance of patriotic odes, the afternoon parade of Uniques and Horribles marched down Main Street, led by a small monkey turning handsprings, marshaled by a man in a gorilla suit, and "gravely followed by a baby elephant." Somewhere amid the fanfare, local photographer Leo Schumacher discovered the Coplens and their own elephantine display. Within a few days, fresh prints labeled "the biggest 'horn' ever taken" and "the biggest jawbone in the country" graced the front of his gallery. The local Statesman Weekly could only comment "As for the horn we do not doubt its size, but we know that there are lots of men in this country who can show more 'jaw-bone.'"

Back in Latah two weeks later, Mr. Philip Ritz, out collecting grain samples for the Centennial Exposition in Philadelphia, stopped by to view "the great unknown bones." He found the brothers opening up a new pit that was already yielding fossils only four feet below the surface. Two "truly wonderful" tusks looked to be nearly 12 feet long, but only one could be extracted without destroying it. They had also discovered "the head of the monster," but the skull was too rotten to move and was left in "the black, oozy mud where it was deposited ages ago."



The Palouse Mammoths

The excavation site was apparently a magnet for visitors, and James Edmiston of Colfax arrived for a second look at the bones. After examining a fresh pair of teeth, he concluded that the elephants emerging from the bog belonged to the species *Elephas primigenius* — the name that the scientific community had assigned to the woolly mammoth. (It would be many years before mammoths assumed their current genus name of *Mammuthus*.) Edmiston mentioned one more tantalizing find: a piece of charcoal that looked as if it had been scored by some sort of primitive tool. Wrapping up his letter to the *Oregonian*, he reported that "many other persons in this country remember they have taken out very large bones... I have no hesitancy in saying here is a large field for the geologist."

Before any geologists could arrive in the field, another pair of locals responded to the lure of curiosity. William and Thomas Donahoe, Irish immigrants from Quebec, were homesteading near the town of Rosalia, only 12 miles west of Latah. In a 1930 interview, Tom Donahoe recalled that when he and Bill heard about the Coplen discovery, they thought of their own spring beside Pine Creek, about 20 feet deep with a clean sandy bottom. The brothers bolted sturdy hooks onto long poles and began to probe, Coplen-style. They soon hooked onto something solid beneath the sand. For the next two days the Donahoes tugged and pulled, constructing a farmer's arsenal of levers and gantries and calling on seven able-bodied neighbors to help. But even the combined efforts of nine grown men could not raise the object. "We found that would not do, so we started to ditch it. We expect to have it ditched and the bones out in 8 days," the brothers reported in a letter to Walla Walla. When they finally extricated the treasure, it was the biggest thing anybody had ever seen, a gargantuan skull that measured 35 inches between the eyes, 50 inches between the ears, and three and a half feet from the back of the head to the front of the nose. Even though its tusks had been torn off during the extraction, the Donahoes estimated the weight of their prize as a jaw-dropping 500 to 600 pounds.



So another set of brothers found themselves astonished and eager to see more. Another amazing assortment of bones piled up around a spring, including a femur as tall as a man. Another set of curious onlookers gathered around. "About the time we had most of the bones fished out," Tom remembered, "here comes a fellow with a band of sheep, headed for Montana. When he saw those bones, he just went wild, mind you. He wanted to trade those sheep, 700 of them, for a third interest in the elephant bones. He had a partner and we said he'd better wait and talk it over with him before he made a deal, but he was dead set on getting in on the fortune from the fossils. He was lucky we didn't take him up."

It is hard to say who was the lucky party — the very next week, a Walla Walla paper reported that the price of sheep had reached its lowest level in 10 years. But if the Donahoes hesitated to jump at the first offer dangled in front of them, they were not immune to the idea of commerce. Tom told a visitor that they were confident they were sitting on a bonanza, and by the end of the summer a second set of brothers began thinking of mounting a tour of their own.

At around the same time that the Donahoes were hoisting the giant skull from their spring, Ben Coplen arrived back in Walla Walla to show off his most recent diggings, including five more tusks as well as an assortment of ribs, teeth and vertebrae. "Our country is famous for bones if not money," crowed one editor, as widespread reports of the two incredible discoveries continued to appear in regional newspapers. On August 12, the Walla Walla Union reported that Yale Professor James Dwight Dana had responded to the Dayton photographs with his opinion that the bones belonged to "the extinct American Elephant or Mammoth." Other people had different interpretations; on the same day, the Eugene City Guard informed its readers that the prehistoric relics certainly belonged to a unicorn.



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In mid-August, Ben Coplen arranged free transport for his treasures on a steamboat down the Columbia. Ben was not alone — according to Alonzo, a neighbor named Bill Bohard had bought out Lewis's share in the enterprise, and it seems possible that brother George went along as well. Whoever comprised the troupe, they billed themselves as "the Coplen Bros.," and downstream at The Dalles, they found an empty storefront near Snyder's Restaurant on Main Street to display their "Antediluvian Bones." Residents of The Dalles were no strangers to such relics. Until 1874, Thomas Condon, a minister and enthusiastic geologist, had maintained a fossil museum in his home there, educating both locals and tourists in the wonders of what he called "the secret history of Oregon."

Soon after the Coplens set up shop, the Weekly Tribune ran a solid paragraph of now-familiar weights and measurements, adding a calculation of 20 tons as a live weight for the beast and musing about the mysteries of the fossilization process. The brothers clearly understood the mesmerizing lure of their fossils, especially to youngsters, and followed in the Rev. Condon's footsteps by inviting all the Sabbath School children to view the bones for free on Saturday afternoon. As the exhibit drew to a close, a Dalles editor bid the "pleasant and well-informed gentlemen" a fond farewell.

Then it was off to Portland, where their exhibit drew a thoughtful review in the Evening Standard. When that curious reporter speculated about the roles of climatic change and early man in the extinction of prehistoric mammoths, he raised issues that are still being debated today.

The last week of September was county fair time, and the Coplens carted their relics to the Hillsboro fairgrounds. Newspaper accounts listed as attractions the "huge prehistoric bones," a world-renowned



fire-eater and an 800-pound woman. Montgomery Queen's Circus arrived, with his "Centennial on Wheels and his Aggregation of Transcendental Elegance." Also present was a traveling museum of "100,000 Curiosities" from Portland under the command of Col. T.A. Wood, a former minister who had turned to museum curation after damaging his voice. Amid all the excitement, state senator Kelly showed up one afternoon to stoop through the pelvis of the behemoth.

From Hillsboro, the Coplens moved on to Salem, where they were joined by Thomas Condon, now a professor at the new state university in Eugene. Professor Condon set forth his opinion that the Northwest was once thickly populated with mammoths, and described how the beasts might have met their death by becoming mired in bogs. Although the Coplen bones were not as thoroughly petrified as some fossils, Condon believed that there was not another collection to match it in the United States.

The Walla Walla County Fair ran during the same week as its Hillsboro counterpart, and numbered among its exhibits was the Donahoe brothers's fabulous fossil collection. Bill and Tom had rented a booth and hired a "ballyhooer" to bark in the crowds. Their ponderous skull, glittering with "gold and silver quartz in profusion," provided the main attraction, but the brothers also had wired together three leg bones for full effect. One reporter calculated that the live animal "must have been two sizes larger than the Court House." When the fair was over, Tom Donahoe figured that he made about \$112 for his efforts. He and his newly married brother proceeded to sell their entire lot of fossils to a man named Nathaniel Thwing for the sum of \$700 — about the same price as a herd of sheep. Without wasting any time, Mr. Thwing packed the bones and booked steamboat passage to Portland.

When the great Centennial Fair opened in Salem on October 10, the Coplen and Donahoe bones were united under the same circus tent.



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The Coplens handled their collection personally; Nathaniel Thwing and an associate named John Hancock displayed the Donahoe specimens. Such familiar faces from the fair circuit as Wood's Museum and Montgomery Queen's Circus were on hand, along with horse racing, needlework prizes and agricultural machinery. "The rival big bones men" garnered several notices in the Fairground Jottings of local papers, noting their interest to scientists and thinkers. One such thinker, identified as Dr. Davis, "the philosopher of Harrisburg," theorized that "the bones of the prehistoric brute found in Washington Territory... came from the moon when the continent of Africa came down after a volcanic eruption."

As the fair came to a close, "the big bones men" headed off in opposite directions. The Coplen Bros. moved south on a tour of the Willamette Valley, with plans to visit Albany, Harrisburg, Junction City and Eugene City. On October 20, the Albany Register waxed enthusiastic: "For great curiosities don't fail to call and see the display of fossils on Broadalbin Street... You never saw anything like it." The next day, the Eugene City Guard announced the imminent arrival of the Coplen collection in their town.

But somewhere between Albany and Eugene City, something happened to change their plans. Perhaps it was the "Webfoot" weather — it had rained almost every day since the fair ended — or perhaps they felt the need to get back home in time to vote in what was shaping up as a dead heat presidential election between Tilden and Hayes. Whatever the reason, the November 4 edition of the Eugene City Guard included a succinct and disappointing headline: "NOT COMING — The fossil bones announced to be shown here, have been taken to Portland..." When the upriver steamer left Portland at 5 am on Nov. 6th, Ben was on board, headed to Latah to dig for more bones. "He will endeavor to complete his collection by next spring when they will go East with all the fossils they have." Two days later, the Oregonian



explained that the Coplen Bros. had leased their fossils to Pacific University in nearby Forest Grove (where brother George was soon to enroll) for the use of the geology classes. As the Coplen brothers passed through Walla Walla on their way back home, they took out an ad in the Walla Walla Watchman thanking the vice president of the Oregon Steam and Navigation Company "for his kindness in allowing their mammoth bones to be shipped over on their line of boats, free of charge."

Messrs.Thwing and Hancock, meanwhile, had also been on the move. On the morning of Oct. 26, the San Francisco Daily Call announced their arrival, along with a "curious shipment of fantastic fossils" aboard the steamship George W. Elder. In mid-December, a Portland paper reported that "The mammoth bones which were on exhibition in this city recently are now astounding the people of San Francisco." But the local astonishment must have been short-lived, for up in the Palouse, Tom Donahoe heard that the agent who had taken his bones to San Francisco had sold them to pay his hotel bill. The purchaser of those bones was most likely Mr. T.A. Wood, recently arrived from Oregon, where he certainly would have made Thwing's acquaintance at the Salem State Fair. In late December, Mr. Wood opened a new home for his 100,000 Curiosities at 522 California St., only a few blocks away from Nathaniel Thwing's "Mammoth Mastodon Exhibit." In late January, a local reporter noted the presence of a "great skeleton of the mastodon" among the petrifications, mummies, stone idols and double-headed snake in Wood's Museum. Mr. Wood's venture, however, came to "adverse results," and the museum soon closed.

In the late summer of 1877, a young fossil collector named Charles H. Sternberg was traveling down the Columbia when he heard stories about the Palouse mammoth bones and learned that the Donahoe collection was for sale in San Francisco. Sternberg alerted the famous



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paleontologist Edward Drinker Cope in Philadelphia, who secured the beautiful skull and other parts. Upon Cope's death in 1897, the collection passed to the American Museum of Natural History in New York City, where it still resides today.

Sternberg, tantalized by the fantastic discoveries, mounted an expedition to explore the Palouse sites himself. After weeks of wet digging, he lamented that "The farmer-fossil-hunters had been more fortunate." He visited both the Coplens and the Donahoes, and learned that the Latah mammoth bones were still in Forest Grove. The outcome of Ben's plans remained unknown, as does the length of their stay at Pacific University. Near the end of his life, Alonzo related the bones had been sold "to a dime museum man. They later passed into the possession of the show man P.T. Barnum. Sometime later, they were purchased by... some Chicago men and presented to the Chicago Academy of Science." While the first part of Alonzo's statement has yet to be substantiated, the Academy's purchase is well known.

In the summer of 1886, an editor for a Chicago trade magazine traveled to Latah and sought out Ben for an interview. The editor noted that a large quantity of big bones remained in the bog, and that Ben would "probably charge nothing" to assist in another dig. Notes from this interview were forwarded to Mr. Edmund Andrews, director of the Chicago Academy of Science, who had recently procured 700 pounds of mammoth bones from the original Coplen dig. Over the course of that summer, preparators at the Chicago Academy sorted through the collection with the goal of reconstructing a single whole animal. Many parts were absent, and the crew fashioned missing bones from plaster, using the skeleton of an Indian elephant as a model. Unveiled that fall, the skeleton represented the first full mammoth mount in North America, and the biggest known elephant in the world.



There is no record of Benjamin Coplen ever traveling to the Academy to admire the fruit of his labors. When that same mammoth served as the centerpiece of the Washington Pavilion at Chicago's World Columbian Exposition of 1893, Ben was just beginning his term as the first mayor of the newly incorporated town of Latah. In 1907 he moved across the state line to Plummer, Idaho, taking a few of the remaining mammoth fossils along with him and leaving the rest in the family's barn. It was in Plummer that Ben passed away in 1914.

That same year, the Field Museum of Natural History in Chicago purchased the Coplen mammoth skeleton from the Chicago Academy of Science. After six years in storage, it was remounted, and has graced the Field's grand exhibition of fossil mammals ever since.

Jack Nisbet is a writer who lives in Spokane with his wife and two children. This article is adapted from a forthcoming book called *Visible Bones*. He would like to acknowledge the dogged research of his wife Claire and of Charles T. Luttrell in piecing together the bones of the story.



Appendix C: The Ipuwer Papyrus

In the early 19th Century a papyrus, dating from the end of the Middle Kingdom, was found in Egypt. It was taken to the Leiden Museum in Holland and interpreted by A.H. Gardiner in 1909. The complete papyrus can be found in the book, Admonitions of an Egyptian from a heiratic papyrus in Leiden. The papyrus describes violent upheavals in Egypt, starvation, drought, escape of slaves (with the wealth of the Egyptians), and death throughout the land. The papyrus was written by an Egyptian named Ipuwer and appears to be an eyewitness account of the effects of the Exodus plagues from the perspective of an average Egyptian. Below are excerpts from the papyrus together with their parallels in the Book of Exodus.

(For a lengthier discussion of the papyrus and the historical background of the Exodus, see *Jewish Action*, Spring 1995, article by Brad Aaronson, entitled *When Was the Exodus?*)

| IPUWER PAPYRUS - LEIDEN 344 | TORAH - EXODUS |
|---|---|
| 2:5-6 Plague is throughout the land. Blood is everywhere. | 7:20 ...all the waters of the river were turned to blood. 7:21 ...there was blood throughout |



The Ipuwer Papyrus

| | |
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| <p>2:10 The river is blood.</p> <p>2:10 Men shrink from tasting - human beings, and thirst after water</p> <p>3:10-13 That is our water! That is our happiness! What shall we do in respect thereof? All is ruin.</p> | <p>all the land of Egypt ...and the river stank.</p> <p>7:24 And all the Egyptians dug around the river for water to drink; for they could not drink of the water of the river.</p> |
| <p>2:10 Forsooth, gates, columns and walls are consumed by fire.</p> <p>10:3-6 Lower Egypt weeps... The entire palace is without its revenues. To it belong [by right] wheat and barley, geese and fish</p> <p>6:3 Forsooth, grain has perished on every side.</p> | <p>9:23-24 ...and the fire ran along the ground... there was hail, and fire mingled with the hail, very grievous.</p> <p>9:25 ...and the hail smote every herb of the field, and broke every tree of the field.</p> <p>9:31-32 ...and the flax and the barley was smitten; for the barley was in season, and flax was ripe.</p> |



The Ships of Salvation

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| <p>5:12 Forsooth, that has perished which was yesterday seen. The land is left over to its weariness like the cutting of flax.</p> | <p>But the wheat and the rye were not smitten; for they were not grown up.</p> <p>10:15 ...there remained no green things in the trees, or in the herbs of the fields, through all the land of Egypt.</p> |
| <p>5:5 All animals, their hearts weep. Cattle moan...</p> <p>9:2-3 Behold, cattle are left to stray, and there is none to gather them together.</p> | <p>9:3 ...the hand of the Lord is upon thy cattle which is in the field... and there shall be a very grievous sickness.</p> <p>9:19 ...gather thy cattle, and all that thou hast in the field...</p> <p>9:21 And he that did not fear the word of the Lord left his servants and cattle in the field.</p> |
| <p>9:11 The land is without light</p> | <p>10:22 And there was a thick darkness in all the land of Egypt.</p> |



The Ipuwer Papyrus

| | |
|---|--|
| <p>4:3 (5:6) Forsooth, the children of princes are dashed against the walls.</p> <p>6:12 Forsooth, the children of princes are cast out in the streets.</p> <p>6:3 The prison is ruined.</p> <p>2:13 He who places his brother in the ground is everywhere.</p> <p>3:14 It is groaning throughout the land, mingled with lamentations</p> | <p>12:29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that was in the prison.</p> <p>12:30 ...there was not a house where there was not one dead.</p> <p>12:30 ...there was a great cry in Egypt.</p> |
| <p>7:1 Behold, the fire has mounted up on high. Its burning goes forth against the enemies of the land.</p> | <p>13:21 ... by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.</p> |
| <p>3:2 Gold and lapis lazuli, silver and malachite, carnelian and bronze...are fastened on the neck of female</p> | <p>12:35-36 ...and they requested from the Egyptians, silver and gold articles and clothing. And God made</p> |



The Ships of Salvation


| | |
|---------|--|
| slaves. | the Egyptians favour them and they granted their request. [The Israelites] thus drained Egypt of its wealth. |
|---------|--|

The interpreters of this document date it not to the sixth Egyptian dynasty as we have referenced in this book, but to the 19th dynasty of Egypt. However, it must be stated that in so doing most conservative Bible scholars would place it near in time when the Exodus would have happened, 1450 B.C. But it is our contention that the dynasty timelines are off by 500-1000 years. This brief papyrus fragment does not contain the information that ties it to a certain dynasty, but it is rather dated on the basis of stylistic characteristics and thus it is dated to a certain age. Such determinations are not an exact science at all, but are based on prevailing opinion and other comparative data.



Appendix D: Nemty, the Falcon God


The divine ferryman Nemty

also Nemti, Anti -Nemty, ^[1] was an ancient falcon god, whose name is interpreted as 'wanderer'. According to the Coffin Texts he was in charge of [Sokar](#)'s *henu*-boat. In later writings such as [The Contendings](#) of Horus and Seth he was the ferryman of the gods, who plied his trade for gold. Having disobeyed an order of the sun god [Re](#) he had to abjure gold and his toes were cut off, which made perching impossible in his avian shape. According to a tale in the Ptolemaic Jumilhac Papyrus Nemty beheaded the cow goddess [Hathor](#), for which he was flayed and defleshed as punishment.^[2] [Hesat](#) restored him to health by anointing him with her milk.^[3]

Appearance



The standard of the 18th Upper Egyptian nome

His hieroglyph, , shows Nemty in the shape of a falcon perching on a crescent-shaped boat, but he was also depicted with his wings spread as on the standard of the 18th Upper Egyptian nome. He is also known in the shape of a man with a hawk's head: a rock inscription at Haridi shows him and Seth flanking Ramses III.^[4] Generally a look-alike of Horus, he is depicted at least once with the head of Seth.^[2]

Worship

Nemty was worshipped in Upper Egypt in the 10th nome at Tjebu, Greek Antaeopolis, in the 12th nome at Per-Nemty, Greek Hierakon, and in the 18th nome, but he merged almost completely with Horus and had little individuality after the Old Kingdom. The myths about his having sworn to forego gold and about being defleshed may explain why his cult images at Per-Nemty were made of silver, which was a symbol for the divine bones rather than the usual gold, which symbolized the flesh and skin of the gods.^[2] Still of some significance in Old Kingdom Upper Egypt, he became the patron of the 6th dynasty pharaoh Merenre Nemtyemsaf possibly in an attempt to get support from the Upper Egyptian nobility.^[5] His name is still part of the occasional theophoric name during the Middle Kingdom.^[2]

Associations

Nemty, one of his epithets was Hor-nubty, Horus of Gold,^[6] was early on assimilated by Horus, and may have been identified with the falcon gods Dunanwi (He who extends the claws) and Dunawi (He who extends the arms, i.e. wings) in the Old Kingdom mortuary texts.^[7] He was also associated with Seth and was depicted with a Sethian head.^[2] This syncretic deity was patron god of Antaeopolis.

Mati, a local lion goddess in the 12th nome of Upper Egypt at times identified with Hathor, was thought to stand by Nemty's side in warfare.^[8]

Footnotes:

- [1] MdC transliteration *nm.tj*
- [2] Wilkinson 2003, pp.204f.
- [3] Hart 2005, p.24
- [4] Bard & Shubert 1999, p.392
- [5] Bunson 1991, p.40.
- [6] Morkot 2005, p.31
- [7] Hart 2005, p.23
- [8] Strudwick & Leprohon 2005, p.378

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[Wilkinson 2003](#)

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