

Chapter 1 : The Great Flood - Livius

This brand new work by Dr. Paul L. Maier is a great way to introduce your family to the real story Noah's ark and the flood. While many other children's books about Noah's Ark and the flood sacrifice important facts for the sake of being cute and cuddly, this book takes a different & refreshing approach.

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Chapter 2 : What is a Flood Myth? (with pictures)

In this picture book, scholar and author Paul L. Maier explains the Great Flood in a unique way. No myth or romanticized version, but the true story of mankind's second chance and our loving God's promise to preserve us for all time.

From his heavenly window, the supreme god Pranzimas saw nothing but war and injustice among mankind. He sent two giants, Wandu and Wejas water and wind , to destroy earth. After twenty days and nights, little was left. Pranzimas looked to see the progress. He happened to be eating nuts at the time, and he threw down the shells. One happened to land on the peak of the tallest mountain, where some people and animals had sought refuge. Everybody climbed in and survived the flood floating in the nutshell. The people dispersed, except for one elderly couple who stayed where they landed. To comfort them, God sent the rainbow and advised them to jump over the bones of the earth nine times. They did so, and up sprang nine other couples, from which the nine Lithuanian tribes descended. Men once lived forever and knew no troubles. The earth brought forth fine fruits, flesh grew on trees, and milk and wine flowed in many rivers. When he departed the next day, he said he would return in nine days. He gave his host a small fish in a vessel and said he would reward the host if he did not eat the fish but returned it then. The wife thought the fish must be exceptionally good to eat, but the husband said he had promised the old man to keep it and made the woman swear not to eat it. After two days of thinking about it, though, the wife yielded to temptation and threw the fish on the hot coals. Immediately, she was struck dead by lightning, and it began to rain. The rivers started overflowing the country. On the ninth day, the old man returned and told his host that all living things would be drowned, but since he had kept his oath, he would be saved. The old man told the host to take a wife, gather his kinfolk, and build a boat on which to save them, animals, and seeds of trees and herbs. The man did all this. It rained a year, and the waters covered everything. After a year, the waters sank, and the people and animals disembarked. They now had to labor to gain a living, and sickness and death came also. They multiplied slowly so that many thousands of years passed before people were again as numerous as they were before the flood. Iskender-Iulcarni Alexander the Great , in the course of his conquests, demanded tribute from Katife, Queen of Smyrna. She refused insultingly and threatened to drown the king if he persisted. Enraged at her insolence, the conqueror determined to punish the queen by drowning her in a great flood. He employed Moslem and infidel workmen to make a strait of the Bosphorus, paying the infidel workmen one-fifth as much as the Moslems got. When the canal was nearly completed, he reversed the pay arrangements, giving the Moslems only one-fifth as much as the infidels. The Moslems quit in disgust and left the infidels to finish the canal. The Black Sea swept away the last dike and drowned the workmen. The whole world would have been engulfed, but Iskender-Iulcarni was prevailed upon to open the Strait of Gibraltar, letting the Mediterranean escape into the ocean. Evidence of the flood can still be seen in the form of drowned cities on the coast of Africa and ship moorings high above the coast of the Black Sea. The gods had decided to destroy mankind. The god Enlil warned the priest-king Ziusudra "Long of Life" of the coming flood by speaking to a wall while Ziusudra listened at the side. He was instructed to build a great ship and carry beasts and birds upon it. Violent winds came, and a flood of rain covered the earth for seven days and nights. Then Ziusudra opened a window in the large boat, allowing sunlight to enter, and he prostrated himself before the sun-god Utu. After landing, he sacrificed a sheep and an ox and bowed before Anu and Enlil. For protecting the animals and the seed of mankind, he was granted eternal life and taken to the country of Dilmun, where the sun rises. People have become rebellious. Atum said he will destroy all he made and return the earth to the Primordial Water which was its original state. Atum will remain, in the form of a serpent, with Osiris. See also Budge , p. Three times every years , the gods were distressed by the disturbance from human overpopulation. The gods dealt with the problem first by plague, then by famine. Both times, the god Enki advised men to bribe the god causing the problem. The third time, Enlil advised the gods to destroy all humans with a flood, but Enki had Atrahasis build an ark and so escape. The storm god Adad raged, turning the day black. After the seven-day flood, the gods regretted their action. Atrahasis made an offering to them, at which the gods gathered like flies, and Enki established barren women and stillbirth to avoid the problem in the future. The gods, led by Enlil, agreed to

cleanse the earth of an overpopulated humanity, but Utnapishtim was warned by the god Ea in a dream. He and some craftsmen built a large boat one acre in area, seven decks in a week. He then loaded it with his family, the craftsmen, and "the seed of all living creatures. Upon seeing all the people killed, the gods repented and wept. The waters covered everything but the top of the mountain Nisur, where the boat landed. Seven days later, Utnapishtim released a dove, but it returned finding nowhere else to land. He next returned a sparrow, which also returned, and then a raven, which did not return. Thus he knew the waters had receded enough for the people to emerge. Utnapishtim made a sacrifice to the gods. He and his wife were given immortality and lived at the end of the earth. In the process, "The primeval waters of Kur rose to the surface, and as a result of their violence no fresh waters could reach the fields and gardens. The god Chronos in a vision warned Xisuthrus, the tenth king of Babylon, of a flood coming on the fifteenth day of the month of Daesius. The god ordered him to write a history and bury it in Sippara, and told him to build and provision a vessel 5 stadia by 2 stadia for himself, his friends and relations, and all kinds of animals. Xisuthrus asked where he should sail, and Chronos answered, "to the gods, but first pray for all good things to men. After the flood had come and abated somewhat, he sent out some birds, which returned. Later, he tried again, and the birds returned with mud on their feet. He saw that land had appeared above the waters, so he parted some seams of his ship, saw the shore, and drove his ship aground in the Corcyraean mountains in Armenia. He disembarked with his wife, daughter, and pilot, and offered sacrifices to the gods. Those four were translated to live with the gods. Part of the ship remains to this day, and some people make charms from its bitumen. From the stars, he foresaw destruction, and he began building an ark. The waters overflowed all the mountains, and the human race was drowned except Noa and his family who survived on his ship. The ship came to rest at last on the top of the Gendyae or Mountain. Parts of it still remain, which men take bitumen from to make charms against evil. God told Noah to build an ark, x 75 x 45 feet, with three decks. Noah did so, and took aboard his family 8 people in all and pairs of all kinds of animals 7 of the clean ones. For 40 days and nights, floodwaters came from the heavens and from the deeps, until the highest mountains were covered. The waters flooded the earth for days; then God sent a wind and the waters receded, and the ark came to rest in Ararat. After 40 days, Noah sent out a raven, which kept flying until the waters had dried up. He next sent out a dove, which returned without finding a perch. A week later he set out the dove again, and it returned with an olive leaf. After a year and 10 days from the start of the flood, everyone and everything emerged from the ark. Noah sacrificed some clean animals and birds to God, and God, pleased with this, promised never again to destroy all living creatures with a flood, giving the rainbow as a sign of this covenant. Animals became wild and became suitable food, and Noah and his family were told to repopulate the earth. Noah planted a vineyard and one day got drunk. His son Ham saw him lying naked in his tent and told his brothers Shem and Japheth, who came and covered Noah with their faces turned. When Noah awoke, he cursed Ham and his descendants and blessed his other sons. This indolence led men astray, especially to the sins of wantonness and rapacity. God determined to destroy the sinners, but in mercy he instructed Noah to warn them of the threat of a flood and to preach to them to mend their ways. Noah did this for years. God gave mankind a final week of grace during which the sun reversed course, but the wicked men did not repent; they only mocked Noah for building the ark. Noah learned how to make the ark from a book, given to Adam by the angel Raziel, which contained all knowledge. This book was made of sapphires, and Noah put it in a golden casket and, during the flood, used it to tell day from night, for the sun and moon did not shine at that time. The flood was caused by male waters from the sky meeting the female waters from the ground. God made holes in the sky for the waters to issue from by removing two stars from the Pleiades. He later closed the hole by borrowing two stars from the Bear. That is why the Bear always runs after the Pleiades.

Chapter 3 : New Evidence Suggests Biblical Great Flood of Noah's Time Happened, Archaeologist Says -

The story ends with the rainbowâ€”God's sign that He will never again destroy the earth by flood. Children learn that God's Word is true, and the story of the flood is a historical fact rather than fairy tale or myth.

The Flood Did the Flood cover the whole earth? Most students of the Bible thought the Flood was a global one until about years ago when major problems were discovered. Some people said a wooden boat the size of the ark would spring hundreds of leaks and sink. Others said the ark was not large enough to house two of every of tens of thousands species for a year. Find out more at [The Extent of the Flood](#). Did the Flood cover the whole earth? Here are two views: According to two scientists, one thousand years of especially arid conditions 7, years ago caused the level of the Black Sea to plummet, cutting it off from the Aegean and Mediterranean Seas by a high piece of land where the Bosphorus Strait is today. The river-fed fresh water of the Black Sea made its shoreline especially fertile, which enabled people to develop an early farming culture. Map by Bill Kersey, Kersey Graphics When the last Ice Age ended, water released from vast ice sheets returned to the ocean, causing sea levels to rise. In about BC, salt water began to spill into the Black Sea through the Bosphorus Strait, eventually at a rate two hundred times the flow over Niagara Falls. The Black Sea rose a foot a day, submerging in some places about a half mile of land. The flooding lasted for at least one hundred days until sixty thousand square miles were inundated. Those living around the Black Sea fled for their lives. They speculated that farmers fled to Europe where they took their farming skills. They also asked if this flood inspired the stories later told in the Babylonian Gilgamesh Epic and the biblical story of Noah. Robert Ballard, who discovered the Titanic, was fascinated with the story Ryan and Pitman told and decided to look for evidence. Using advanced robotic technology, he says he found an ancient shoreline submerged four hundred feet under the current surface of the Black Sea. He said he was planning to return to the Black Sea in the summer of , but I have not been able to find any information of such a return. When Pangaea, a super continent, broke apart, the modern continents outlined here moved into their current positions. John Morris, president of the Institute for Creation Research, explains that uniformitarianism, the assumption that the processes operating in the world now always operated in the same way, dominates education today, especially those sciences dealing with the past. But if the assumption of uniformity of processes is wrong, the conclusions will be wrong. A more realistic approach, he says, is catastrophism, the assumption that the earth was formed by sudden violent events. Uniformitarianism requires extremely long periods of time to explain the changes we see in the earth. Catastrophism allows for more rapid changes in the earth. At the time of the Flood, there was most likely one supercontinent, sometimes called Pangaea. It was relatively flat and surrounded by a single global ocean. When God decided to destroy humans and animals, a supernatural, cataclysmic, and global series of events occurred that caused the Flood. The Himalayan Mountains were formed when India slammed into Asia. The Rocky Mountains were formed when two plates came together. The time of the Flood was a violent one. Shock waves reverberated throughout the ocean, bringing unimaginable devastation to sea life. Waves of water and loose sediments carrying sea creatures were pushed inland. Storms dozens of times greater than present hurricanes buffeted the earth. After months of turmoil, the waters drained into newly deepened and widened ocean basins, exposing dry land. The tectonic movement of continents facilitated the water draining into the oceans. Gradually, the land became dry and the water table lowered. When Noah, his family, and the animals left the ark, they encountered an unfamiliar world. The geography had changed. Plant and animal life had been devastated. Weather patterns were chaotic. The jet streams, the ocean currents, and the continental movements had not yet stabilized. The Bible indicates it was global in extent and dynamic in nature, says John Morris.

Chapter 4 : Genesis - After Noah was years old, he became - Bible Gateway

Here are two views: Noah's Flood told the story of the Mediterranean's flooding the Black Sea, and Noah's Flood actually covered the entire earth. Noah: The Real Story also contains a third view—Noah's Flood told the story of a freak event on the Euphrates River in ancient Sumeria.

It brought an ancient biblical story about a cataclysmic flood to life for audiences today. Was it the least biblical Bible movie ever made? These questions flare up in what is frankly a flat and over-rehearsed debate about the Bible in American life. Honestly, does it matter whether a movie is biblical? Do the spiritual-but-not-religious care? Do those evangelicals who grow tired of the stereotype made of them in the media care? Do secular liberals who have no use for the Bible really care about these questions? In looking at *The Flood* today, we participate in thousands of years of meaning-making. We connect ourselves to world literature, to ancient civilizations, and to a perennial story about a cataclysm that changed the world. Long before the Bible was written, *The Flood* was a blockbuster of the ancient Mesopotamian and Mediterranean worlds. It originated in Sumer over years ago. New versions were deposited in the greatest imperial libraries of the Mesopotamian empires Babylonia and Assyria. The Biblical authors fashioned their own versions of the tale, and post-biblical authors continued to ruminate on its potential for meaning-making. *The Flood* found its proper place in Christianity, Judaism, and Islam, and flood stories crop up in Hindu, American Indian, and African story-telling as well. This story sets the basic elements of the ancient genre: A tragicomedy about polytheism starring petty gods who complain like tired parents annoyed by their noisy children. With each divine attempt at total genocide, Enki gives the flood hero secret knowledge about which god to appease with a sacrifice. This worked against the first two rounds of disease and drought. However, Enki had to get creative for the third and final attempt. For the deluge, Enki instructs the flood hero to build a boat for family and fauna. In this Sumerian version, the gods, like bickering politicians, provide plenty of comic relief. But two characters communicate the tragedy of the flood event: I am locked in a house of lamentation. Dated somewhere between BCE, the Mesopotamian epic says little about the divine drama. The moral suppleness of the flood hero crescendos with his first reaction to the post-flood world. Stepping into a sun beam, looking out the window of his ark, he sees that all humanity returned to clay, and with tears streaming down the lines of his face, he slumps down weeping. The biblical account owes much to the Gilgamesh version in numerous nit-picky details, but not in ethos or theme. Noah never feels anything in the biblical account. Noah did not give up the status of wealth or pay any mind to the genocide outside his boat. He is an emissary, a prophet who penetrates reality with a perfect understanding of the Sacred. With no comedy to speak of, God sees human behavior, regrets that he made humans, overwhelms them with a flood, changes his mind about how to manage human behavior, and needs the rainbow as a reminder not to fly off the divine handle at them in the future. Along with the character of God and this newly minted monotheism, the biblical authors take up the problem *The Flood* attempts to solve. After the flood, God issues the first religious law. The biblical *Flood* emphasizes the unique role humans played in corrupting the earth. In contrast, the post-biblical tradition of Enochic Judaism lays blame on a human civilization that was corrupted by supernatural forces. Society is shot through with war, industry, and vainglory, all of which were taught by fallen angels. Called Watchers, these divine dissidents not only gave nascent humans the wrong advice about building their world, they ravished human women to produce destructive giants who cannibalize each other and wreak nothing but military havoc over the land. The Enochic *Flood* has a major job to do. The *Flood* itself is hardly reported, but Enochic readers can rest assured in its justification. The ancient Hindu scriptures emphasize a novel feature of *The Flood*: In the Mahabharata and later in the Puranas, the flood hero rides out the deluge in a boat with animals just like Noah. But Manu, the Hindu protagonist of the *Flood*, does not bring his family; rather he is joined by seven sages. The fish that pulls the boat reveals himself at the end as the deity, Brahma, who teaches them austerities so they might acquire power over illusions. The Hindu flood hero emerges with new insight and wisdom. With such an ancient and cross-cultural pedigree, among the earliest stories written down by civilized humans, *The Flood* is less like a fixed tale etched on a tablet and more like an arrow, shooting through time.

Indeed, it shoots straight to the heart of what it means to be human. The Flood forces us to grapple with the deeply impersonal forces of the universe that are set against human civilization. It is a story about the end of an age, a massive transition. And in the flood hero, we have a basic personality type, someone who cannot reconcile himself to the world as it currently stands, who does not feel at home. And though epically and in some cases tragically destructive, The Flood is also about healing. Noah is The Flood. This is our world and this is our story.

Chapter 5 : Noah: The Flood - Noah: the Real Story

The story of a "Great Flood" sent by God (or gods according to much earlier testimony) to destroy humanity for its sins is a widespread account shared by many religions and cultures around the world, and dates back to our earliest recorded history.

Smith announced his discoveries at a meeting of the Society of Biblical Archaeology in London, on December 3, 1870. In everyone knew their Bible backwards, and the announcement that the iconic story of the Ark and the Flood existed on a barbaric-looking document of clay in the British Museum that pre-dated the Bible and had been dug up somewhere in the East was indigestible. In a cuneiform tablet was brought in by a member of the public already known to me, for he had been in with Babylonian objects before. His name was Douglas Simmonds. Gruff, non-communicative and to me largely unfathomable, he had a conspicuously large head housing a large measure of intelligence. He owned a collection of miscellaneous objects and antiquities that he had inherited from his father, Leonard. Leonard had a lifelong eye for curiosities, and, as a member of the RAF, was stationed in the Near East around the end of the Second World War, acquiring interesting bits and pieces of tablets at the same time. I was more taken aback than I can say to discover that one of his cuneiform tablets was a copy of the Babylonian Flood story. The trouble was that, as one read down the inscribed surface of the unbaked tablet, things got harder; turning it over to confront the reverse for the first time was a cause for despair. He blithely repacked his Flood tablet and more or less bade me good day. Myth and Reality exhibition early in 1952 I picked my way carefully through the crowds of visitors and asked him about it. The bewitching cuneiform tablets strewn around the exhibition must have had a good effect because he promised to bring his tablet in again for me to examine. Decipherment proceeded in fits and starts, with groans and expletives, and in mounting excitement. Weeks later, it seemed, I looked up, blinking in the sudden light. I had discovered that the Simmonds cuneiform tablet henceforth known as the Ark Tablet was virtually an instruction manual for building an ark. Many scholars have tried to collect all the specimens in a butterfly net, to pin them out and docket them for family, genus and species. The story of Noah, iconic in the Book of Genesis, and as a consequence a central motif in Judaism, Christianity and Islam, invites the greatest attention. Since the Victorian-period discoveries of George Smith it has been understood that the Hebrew account derives, in its turn, from that in Babylonian cuneiform, much older and surely the original that launched the story on its journey. People have long been concerned with the question of whether there really was a flood, and been on the lookout for evidence to support the story, and I imagine all Mesopotamian archaeologists have kept the Flood at the back of their mind. In the years and important discoveries were made on sites in Iraq that were taken to be evidence of the biblical Flood itself. At Ur, excavation beneath the Royal Cemetery disclosed more than 10ft of empty mud, below which earlier settlement material came to light. A similar discovery was made at the site of Kish in southern Iraq. To both teams it seemed inescapable that here was evidence of the biblical Flood itself. In more recent times scholars have turned to geological rather than archaeological investigation, pursuing data about earthquakes, tidal waves or melting glaciers in the hunt for the Flood at a dizzying pace. Another big Flood question is where did the Ark end up? But what, we have to ask, is Ararat? There is more than one candidate mountain. Rival set-ups allowed for vigorous local trade in Ark mementoes. The tablet was written during the Old Babylonian period, broadly 1800-1600 BC. The document was not dated by the scribe, but from the shape and appearance of the tablet itself, the character and composition of the cuneiform and the grammatical forms and usages, we can be sure that this is the period in which it was written. It was composed in Semitic Babylonian Akkadian in a literary style. The hand is neat and that of a fully trained cuneiform scribe. The text has been written out very ably without error and for a specific purpose; it is certainly not a school practice tablet from a beginner, or anything of that kind. The front or obverse is in fine condition and virtually everything can be read. The back or reverse is damaged in the middle of most lines, with the result that not everything there can be read now, although much of substantial importance can be deciphered; some parts are simply missing altogether and other parts are very badly worn. The tenacity of the conventional Western vision of the Ark is remarkable, and remains, at least to me, inexplicable, for where did

it come from in the first place? Indeed, the key words in the description of the Ark are used nowhere else in the Bible, and no one knows what language they are written in. As I stared into space with the tablet precariously poised over the desk, the idea of a round ark began to make sense. A truly round boat would be a coracle, and they certainly had coracles in ancient Mesopotamia; a coracle is exceptionally buoyant and would never sink, and if it happened to be difficult to steer or stop from going around and round that would not matter, because all it had to do was keep its contents safe and dry until the waters receded. They belong, like dugout canoes and rafts, to the most practical stratum of invention: The reed coracle is effectively a large basket, sealed with bitumen to prevent waterlogging. Its construction is somehow natural to riverine communities; coracles from India and Iraq, Tibet and Wales are close cousins. These traditional craft remained in use, unchanged, on the rivers of Mesopotamia into the first half of the last century. Before the arrival of the Ark Tablet, hard facts for the boatbuilder were sparse. We have had to wait until now for the statistics of shape, size and dimensions, as well as everything to do with the matter of waterproofing. The information that has now become available could be turned into a printed set of specifications sufficient for any would-be ark-builder today. The simplest way to do this would have been with a peg and a long string. The walls, at about 20ft, would effectively inhibit an upright male giraffe from looking over at us. This rope was made of palm fibre, and vast quantities of it were going to be needed. Coiling the rope and weaving between the rows eventually produces a giant round floppy basket, which is then stiffened with a set of J-shaped wooden ribs. These stanchions could be placed in diverse arrangements; set flat on the interlocked square ends of the ribs, they would facilitate subdivision of the lower floor space into suitable areas for bulky or fatally incompatible animals. The next stage is crucial: Fortunately, bitumen bubbled out of the Mesopotamian ground in an unending, benevolent supply. It is just one of the many remarkable aspects of the Ark Tablet that we are thereby given the most complete account of caulking a boat to have come down to us from antiquity. The surface, if not completely lost, is badly abraded in this part of the tablet. I needed, then, to bring every sophisticated technique of decipherment into play: What gave me the biggest shock in 44 years of grappling with cuneiform tablets was, however, what came next. Two each, two by two. For the first time we learn that the Babylonian animals, like those of Noah, went in two by two, a completely unsuspected Babylonian tradition that draws us ever closer to the familiar narrative of the Bible. No firm explanation of how this might have really come about has previously been offered, but study of the circumstances in which the Judaeans exiled to Babylon by Nebuchadnezzar II found themselves answers many crucial questions. There is a further consideration raised by these two lines in the Ark Tablet: I imagine domestic livestock might well be taken for granted, especially if some of the animals were going to be part of their own food chain. He developed the explanation that Noah had rescued all the animals that then existed, and that the subsequent profusion of different species in the world resulted from postdiluvian adaptation, or interbreeding among the Ark species; so that giraffes, for example, were produced after the Flood by camel and leopard parents. It is not evident that either was an obvious choice as, say, a famous boatbuilder. There is some indication of temple connections, but nothing to indicate that the hero was actually a member of the priesthood. Perhaps the selection was on the grounds that what was needed was a fine, upright individual who would listen to divine orders and carry them out to the full whatever his private misgivings, but we are not told. In each case the right man seems to have been offered the job. All the stories agree that the boat, whatever its shape, was successfully built, and that human and animal life was safely preserved so that the world could go on. A story that recommends foresight and planning in order to ensure that outcome has lost none of its resonance. Call or visit books.

Chapter 6 : Was there really a great flood? | HowStuffWorks

A flood myth is a type of origin story common to many cultures worldwide. In most versions of the story, much of the earth's population is wiped out in a global flood caused by a deity or several deities.

Noah in rabbinic literature The story of the flood closely parallels the story of the creation: In order to protect Noah and his family, God placed lions and other ferocious animals to guard them from the wicked who tried to stop them from entering the ark. According to one Midrash , it was God, or the angels , who gathered the animals to the ark, together with their food. As there had been no need to distinguish between clean and unclean animals before this time, the clean animals made themselves known by kneeling before Noah as they entered the ark. A differing opinion said that the ark itself distinguished clean animals from unclean, admitting seven pairs each of the former and one pair each of the latter. They abstained from procreation, so that the number of creatures that disembarked was exactly equal to the number that embarked. The raven created problems, refusing to leave the ark when Noah sent it forth and accusing the patriarch of wishing to destroy its race, but as the commentators pointed out, God wished to save the raven, for its descendants were destined to feed the prophet Elijah. Precious stones, said to be as bright as the noon sun, provided light, and God ensured that food remained fresh. Hippolytus of Rome died sought to demonstrate that "the Ark was a symbol of the Christ who was expected", stating that the vessel had its door on the east side—the direction from which Christ would appear at the Second Coming —and that the bones of Adam were brought aboard, together with gold, frankincense , and myrrh the symbols of the Nativity of Christ. Hippolytus furthermore stated that the ark floated to and fro in the four directions on the waters, making the sign of the cross, before eventually landing on Mount Kardu "in the east, in the land of the sons of Raban, and the Orientals call it Mount Godash; the Armenians call it Ararat". He says that male animals were separated from the females by sharp stakes so that there would be no breeding on board. He also fixed the shape of the ark as a truncated pyramid , square at its base, and tapering to a square peak one cubit on a side; it was not until the 12th century that it came to be thought of as a rectangular box with a sloping roof. Augustine of Hippo — , in his work City of God , demonstrated that the dimensions of the ark corresponded to the dimensions of the human body, which according to Christian doctrine is the body of Christ and in turn the body of the Church. The Quran and later Muslim works[edit] Main article: On every plank was the name of a prophet. Three missing planks, symbolizing three prophets, were brought from Egypt by Og, son of Anak, the only one of the giants permitted to survive the Flood. The body of Adam was carried in the middle to divide the men from the women. The water which was not absorbed formed the seas, so that the waters of the flood still exist. Masudi says that the ark began its voyage at Kufa in central Iraq and sailed to Mecca , circling the Kaaba before finally traveling to Mount Judi , which surah This mountain is identified by tradition with a hill near the town of Jazirat ibn Umar on the east bank of the Tigris in the province of Mosul in northern Iraq, and Masudi says that the spot could be seen in his time. It also attempts to explain how the ark could house all living animal types: Buteo and Kircher have proved geometrically, that, taking the common cubit as a foot and a half, the ark was abundantly sufficient for all the animals supposed to be lodged in it It is based on a woodcut by the French illustrator Bernard Salomon. In Europe, the Renaissance saw much speculation on the nature of the ark that might have seemed familiar to early theologians such as Origen and Augustine. In the 15th century, Alfonso Tostada gave a detailed account of the logistics of the ark, down to arrangements for the disposal of dung and the circulation of fresh air. Today, the practice is widely regarded as pseudoarchaeology.

Chapter 7 : Noah's Ark - Wikipedia

A flood myth or deluge myth is a narrative in which a great flood, usually sent by a deity or deities, destroys civilization, often in an act of divine retribution. Parallels are often drawn between the flood waters of these myths and the primeval waters found in certain creation myths, as the flood waters are described as a measure for the.

Some experts suggest that the flood myths may be based in human memory of extinction events or natural disasters, used to explain ancient ruins, or meant to encourage the belief that the survivors were chosen by a higher power to be saved. In this tale, God has become angry that most humans are sinning and not being devoted. He gets Noah, an honest and devout man, to build an enormous boat and fill it with his family and two of each kind of animal. Being pleased with Noah and his sons, God decreed he would never again send a flood. Indian mythology provides a tale quite similar to the story of Noah, regarding a man named Manu. Because he saved the life of a small fish, the fish informs Manu that a great flood is coming, and tells him to build a boat. Manu does so and manages to survive along with his sister, with whom he repopulates the world. After God sent a flood to kill men as punishment for making war, he sent three men and three women to repopulate the planet. God sent them three types of corn to plant, that they were meant to guard forever after. All Tarahumara people are believed to have descended from the original six. Although there are hundreds of versions of the flood myth, experts remain puzzled as to exactly why they are so prevalent around the world. Some suggest that actual floods could be the origin of many of the stories, but some cultures that live nowhere near water still have a flood myth. Another possibility is that a global event, such as a comet striking the earth, caused a sudden and massive flooding, even in normally dry locations. This could account for the suddenness of the floods in so many of the stories. In ancient times, nature was considered by many to be a tool of the gods and a signal of their moods. In most stories, the flood comes after a war or sin has taken over most of the populous, and is usually explained by saying the gods were angry or disappointed in humans. Actual weather events could easily have been interpreted as the swift fury of a deity, while what caused the anger may have been added after the fact. Flood myths are a fascinating means of studying the origins of mythology in cultures across the world. The fact that almost every ancient culture and religion possesses at least one flood myth seems to indicate that at some point in history, something went badly wrong with the waters of earth. We may never know the true physical origin of the many stories, but the tales themselves provide insight into the ancient world, both of the cultures who invented the stories, and the unpredictable patterns of the natural world.

Chapter 8 : Concordia Publishing House

This story has many similarities to the Biblical tale of Noah and the Flood, suggesting that the Biblical writer may have drawn on the myth of Gilgamesh, or that both stories are based on a real flood that occurred in ancient Mesopotamia.

There are several variants; the Biblical version is the most famous. It has always been known that there were similar stories from Greece and Rome like the ones by Apollodorus , Ovid , and Hyginus , but in the nineteenth century, several texts from ancient Iraq were added. It is now clear that the Biblical account stays close to a Babylonian model. Genesis and its Source This can best be recognized when we scrutinize the Biblical Flood Story and reconstruct the original text. Throughout the Biblical book of Genesis and in fact the entire Torah discrepancies and doublets can be recognized. For example, at the very beginning, there are two Creation stories Genesis 1 and Genesis 2 , and in the story of the Great Flood, we can find several contradictions: In the nineteenth and twentieth century, this idea, called the Documentary Hypothesis, was elaborated, but no two scholars have agreed upon the exact attribution of every verse, and by the end of the twentieth century, most scholars returned to more modest ambitions. However, the idea that the story of the Great Flood is based on two sources remains more or less agreed-upon. A possible, perhaps even likely, reconstruction of these two sources can be found here. What matters is the original text, the older of the two sources, which is sometimes called "Priestly". This is the text in which the animals enter the Ark two by two and in which the Flood is caused by primordial waters - the waters that were separated when God made the firmament Genesis 1. General Pattern The Priestly Text began - or may have began, according to many scholars - with the First Creation Story Genesis 1 , continued with the names of the incredibly long-lived descendants of Adam and Eve, and stories about human sin that made God decide to destroy the greater part of mankind. The Flood story itself is well-known: Noah builds an Ark, boards the ship with seven relatives, survives the Flood, lands at a mountain top in a country named Ararat, sends out birds from the Ark to check if there is dry land, sacrifices, and concludes a Covenant with God, in which God promises that mankind will never be destroyed again and live forever. The final anecdote, in which Noah gets drunk, is an addition to this story, not from the Priestly Text. The entire story is interlaced with precise chronological indications, which enable us to establish that the day on which God "remembered Noah" Genesis 8. This pattern is similar to stories from Babylonia. The main difference is, of course, that in those texts, we encounter more than one God. However, the similarities are striking: The same pattern can be found in the Greek texts. Generally speaking, the parallels between the Priestly Text and the texts from Babylonia are closer: But on two points, the Bible and the Greek texts resemble each other more: Differences The parallels are remarkable, and even when there are differences, they are not what they appear to be. For example, the Biblical Ararat Mountains - plural! The Hebrew word "Ararat" refers to the country directly north and northeast of Mesopotamia,note[Cf. Both Josephus and Berossus refer to the presence of bitumen near the place where the Ark landed. In fact, we must imagine the written texts as exceptional - the main tradition was, no doubt, oral. Still, there are too many verbal similarities to say that there was no written tradition at all. We can follow the development of the story for more than two millennia. It started in Sumer.

Chapter 9 : Noah's Ark: the facts behind the Flood - Telegraph

The Bible's True Story of Noah's Ark. Noah's Ark is one of the few stories most people recognize. The beloved child's tale of an overstuffed bathtub toy filled with all sorts of lovable creatures has been a favorite of many.

Summary Analysis This chapter consists of the story that Utnapishtim tells Gilgamesh. It begins in Shurrupak, a city built along the Euphrates river. The city was growing quickly. The gods agree to wipe out all the mortals. This story has many similarities to the Biblical tale of Noah and the Flood, suggesting that the Biblical writer may have drawn on the myth of Gilgamesh, or that both stories are based on a real flood that occurred in ancient Mesopotamia. To Enlil, it seems that mankind has overstepped its place in the universe by building such loud cities. This offends his pride—his sense that those below him have not accepted their place—and also sets up another connection between civilization and a kind of corruption or fall from grace. He asks how he will explain himself to others, and Ea tells him to say that Enlil was angry with him, so that he may no longer live on land or in the city. With his children and hired men, Utnapishtim builds the enormous boat with seven decks, packing it with supplies. Nergal, Ninurta, and the Annunaki. The storm god, Adad, turns day into night, and a tempest comes that is so terrible even the gods fear it. Water is most important as a symbol in this story of the flood, a force representing both destruction and rebirth. Previously Gilgamesh has bathed after all his major actions a sign of physical and spiritual rejuvenation, and the flood takes this idea to a much larger scale. Once again the most frightening images in the Epic are of wild, uncontrollable nature, usually embodied as storms or natural disasters. At dawn of the seventh day, the storm ends and the sea becomes calm. Utnapishtim opens the hatch of his boat and sees an endless sea around him. But he also sees a mountain rising out of the water fourteen leagues away. For six days and six nights the boat sails toward the mountain, and on the seventh dawn Utnapishtim releases a dove into the air. The dove returns, having not found a place to land. Then Utnapishtim releases a swallow, and it too returns. But then Utnapishtim releases a raven that eats and keeps flying, and does not come back. Utnapishtim then opens all the hatches and makes an offering of cane, cedar, and myrtle on a mountaintop in a heated cauldron. The details again resemble those of the story of Noah. Like Noah with the dove, Utnapishtim sends out birds to figure out whether there is land nearby. Ishtar was a destructive, petty goddess in dealing with Gilgamesh, but here she appears as a friend to mankind. Ishtar swears that she will remember the flood and all that happened. She tells all the gods but Enlil, who was responsible for the flood, to gather around the offering. Ea then criticizes Enlil for trying to destroy mankind. Now Enlil has overstepped his bounds. Though as a god he is more powerful than mere mortals, the other gods judged that he did not respect his place in the universe, which is to be involved in human affairs but not presume to destroy all of mankind. He then wishes that a lion, or wolf, or famine had destroyed mankind, rather than the flood. **Active Themes** Ea says that he was not the one who told Utnapishtim how to avoid his fate; Utnapishtim learned it from a dream. Then Enlil enters the boat and takes Utnapishtim and his wife below-deck, and he makes them kneel down. Importantly, as Utnapishtim and his wife are granted immortality, they kneel before the gods and pay respect. The Story of the Flood. Retrieved November 11,