

Richard Bube³ emphasizes that scientific models are descriptive and not prescriptive. In describing nature by means of mathematical models, Einstein said, “Everything should be made as simple as possible, but not simpler.” Models can predict new results that may later be confirmed by observation or experiment. However, models are like maps of cities, helpful, but not actually the cities themselves.

It should be remarked that mathematical models, for example, Dirac’s relativistic theory of the electron, could not bring electrons into being. In fact, no scientific theory whatsoever can bring anything into being. This is obvious, since the notion of existence is not in the subject matter of the physical description of nature, namely, science. The ontological question of existence is solely the purview of metaphysics and theology. In science, one must first postulate a particular metaphysics in order to carry on the scientific enterprise.

In order to obtain a complete description and understanding of the whole of reality and to include a true description of what a human being is and what the totality of the human experience is, one must integrate science with a particular theology. However, which theology or religion should we use? As done in science, one must choose the theology that has the highest explanatory power—namely, by applying the principle of parsimony, Occam’s razor.

The inscription “Know Thyself” was carved on the stone entrance to the Temple of Apollo at Delphi, Greece. Scholars, philosophers, and civilizations have debated this question for a long time. A theist follows the ancient Greek injunction by basing it on the knowledge of God—namely, who God is and what his commandments are. However, a Christian must know not only God and his commandments, but also who Christ is and what he accomplished on the cross. Accordingly, science alone can give an accurate physical description of humans; however, science, together with the Christian faith, gives the complete and the true picture of what human beings are.

Notes

¹Charles B. Thaxton, Walter L. Bradley, and Roger L. Olsen, *The Mystery of Life’s Origin: Reassessing Current Theories* (New York: Philosophical Library, 1984).

²Charles B. Thaxton et al., *The Mystery of Life’s Origin: The Continuing Controversy* (Seattle, WA: Discovery Institute Press, 2020).

³Richard H. Bube, *The Human Quest: A New Look at Science and the Christian Faith* (Waco, TX: Word Books, 1971), 65.

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Evidence for Genesis Historicity

Regarding Carol Hill’s article, “Original Sin with Respect to Science, Origins, Historicity of Genesis, and Traditional Church Views” (*PSCF* 73, no. 3 [2021]: 131–44), Genesis contains numerous clues that underscore the validity of the Genesis account as a fairly accurate narrative of the beginnings of the Semitic peoples, and that help pinpoint the time and place where Adam and his family resided. Genesis 2:10–14 focuses on southern Mesopotamia where the covenant family lived until the flood. The oldest city in that region dated by archaeologists to 4800 BC is Eridu.

Archibald Sayce (1845–1933) was a famous British Assyriologist and linguist, who held a chair as Professor of Assyriology at the University of Oxford from 1891 to 1919. He spent countless hours in the British Museum transcribing ancient texts from the Near East. In his *Lectures on the Origin and Growth of Religion* (1880), he stated: “Babylonian tradition places the Garden of Eden near Eridu.”

At the ASA Annual Meeting in Colorado in 2017, I presented a talk on commonalities between the Genesis 5 patriarchs and the Sumerian King List (SKL). In that talk, evidence was presented to show that the last three names recorded in Sumerian in the pre-flood portion of the SKL, ending with Ziusudra, most probably were also the last three pre-flood patriarchs—Methuselah, Lamech, and Noah. Even the seventh patriarch, Enoch, who “walked with God” in Genesis 5:24, has been linked with the seventh king, Enmeduranki, who according to legend was taken by the gods and taught “divine mysteries.”

The pre-flood part of the Sumerian King List also begins at Eridu, modern Abu Shahrein in Iraq. These are some of the names on the list recorded in the Sumerian language: Enmenluanna, Enmengalanna, Ensipadgidana, and Enmenduranna. The En- prefix designates kingship in both Akkadian and Sumerian.

Letters

Note that Adam's two grandsons have the same designation indicating they were kings—Enoch for whom the city was named, and Enosh. Finding the city where Enosh might have reigned requires a bit of sleuthing.

When Cain committed a foul deed and got the boot from Eridu—where Adam lived after he too was booted from the Garden—Cain needed a place that contained a small population of Ubaidans where he could find a wife and build a city. Ubaid pottery remains also were found at the lowest level at Eridu. The “land of Nod” has not been found, but the city of Enoch still exists today as modern Warka located less than 60 miles north of Eridu as you go along the Purrettum/Eridu canal, linking the two cities.

The SKL relates that after the first two kings reigned at Eridu, “Eridu was smitten with weapons,” and kingship then rested in the victorious city, Badtabira. If true, this could indicate a departure for the remainder of Adam's children beginning with Enosh who could begin his reign in the neighboring city of Erech (Sumerian Uruk) that became part of Nimrod's kingdom in Genesis 10:10.

This appears in the epic tale, Enmerkar and the Lord of Aratta: “My sister, let Aratta (biblical Ararat) fashion gold and silver skillfully on my behalf for Unug” (the people of the city of Enoch). Enmerkar further describes this city as a twin city (Unug Kulaba) which would put Enoch and Erech (Sumerian Unug and Uruk) side by side which would explain similarities in the names of Cain's and Seth's immediate descendants.

One can question the validity of the king list and the validity of Genesis, but they are mutually supportive even down to the last king listed before the “flood swept thereover,” Ziusudra listed in W-B 62. And the Sumerian legend of Ziusudra tells the story of the flood.

Dick Fischer
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