

INTRODUCTION TO THE STUDY OF THE MOUNTAINS OF THE BIBLE:

John McFarlane, in a volume from 1849, puts the importance of such a study in perspective. His superb observations can only be summarized:

I. The value of the Scriptures:

Every pious mind admits the truth, and feels the preciousness of these words of Paul to Timothy, "All scripture is given by inspiration of God." This is, indeed, one of the christian's (sic) "cities of refuge," into which he escapes from skeptical suggestions and unbelieving fears. He values it "more than gold, yea, than much fine gold," and uses it as a reproof to the pride of reason, as well s an encouragement to the work of faith. It is impossible to overvalue the great truth asserted in it. At the same time, in this verse of scripture, another very notable, though, by reason of its juxtaposition, not so very observable a doctrine, is emphatically stated, viz., that "all scripture is profitable." This would seem to follow as a corollary from the former, and so it does.

II. The practicality of the Scriptures - McFarlane continues:

The Holy Ghost, however, is not dependent on particular portions of his word. As it all contains his mind, so he can make any portion of it serve the great end of its gift to man. The divine composer of the work saw the end from the beginning; and hence the gradual additions to the canon, while they diffused clearer knowledge, did not neutralize but confirm the original revelations. The earlier rays on the eastern horizon may be somewhat faint, but they come from the approaching orb of day. All scripture is therefore not only inspired, but must be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

III. The mountains of the Scriptures:

With these impressions, we purpose to investigate and improve some portions of the Bible which are not very often made the subjects of pulpit discourse, nor of private study, but which are most interesting, nay, profitable, to the humble and believing reader. We purpose to visit and ascend some of the mountains which scripture has immortalized, and which were once the scenes of wonderful events. As we draw near to these sublime monuments of nature, let us remember that they are also memorials of his majesty and mercy who is nature's Lord.

IV. The duty of believers:

The duty of devoting ourselves to God, is imposed not alone upon the church collectively, but upon the members of the church *individually*. It cannot fail to attract our notice in visiting the Bible Mountains, that the mighty things done upon or beside them, were done not by masses of men but by solitary men. Noah, Abraham, Moses, Aaron, David, Elijah, stand out conspicuously as illustrations of this great principle in christian (sic) ethics, that every man, in his own place and generation, is bound to be a witness for the Lord, "that he is God." This obligation cleaves to man while he lives, and when he dies he will be made to feel, in the judgment, that he was not overlooked in the multitudes of men that went down with his own era to the grave. (McFarlane, John, *The*



Mountains of the Bible: Their Scenes and Their Lessons, London: James Nisbet & Co., 1849, pp. 1-7 [emphasis in the original, points of the outline added]).

*****:



V. Mountains and God's revelation:

Bert Thompson shows the prominent position mountains have not just in biblical geography, but in the communication of God's truth:

Major Bible Mountains:

Mountains have always played an important part in God's dealings with His people. Consider, for example, Mt. Sinai (also called Mt. Horeb). When the Israelites left Egyptian slavery, they traveled for three months before arriving at Mt. Sinai. It was on the top of this mountain that God revealed Himself to Moses and gave him the Ten Commandments (Exodus 19:16-20; 12).

Or, think about Mt. Carmel, which is composed of several peaks. It was here that Elijah challenged the false prophets of Baal by persuading them to pray to their "god" to light their sacrifice with fire. Of course, since Baal didn't exist, he couldn't light the fire. But when Elijah prayed to God, He sent fire that destroyed not only the bullock on top of the altar, but the altar itself (read 1 Kings 18).

There also is an important pair of twin mountains between the Mediterranean Sea and the River Jordan in Samaria—Mt. Gerizim and Mt. Ebal. It was at these two mountains that Joshua assembled the tribes of Israel to instruct them in the Law of Moses (Joshua 8:30-35). And it was from these mountains that God's blessings (from Mt. Gerizim; Deuteronomy 11:29) and curses (from Mt. Ebal; Joshua 8:33-35) fell upon His people. Mt. Gerizim always has been considered sacred to the Samaritans, because they have "worshipped on this mountain" for countless generations (John 4:20).

You may remember Mt. Nebo, which is at the north end of the Dead Sea. During the Israelites' wilderness wanderings, on one occasion they ran out of water. So God told Moses to speak to a rock and it would yield water. But Moses disobeyed God and struck the rock instead (Numbers 20:8-12). As a result, Moses was not allowed to enter the Promised Land of Canaan. Instead, God took him to the top of Mt. Nebo and allowed him to look over into Canaan and after that Moses died.

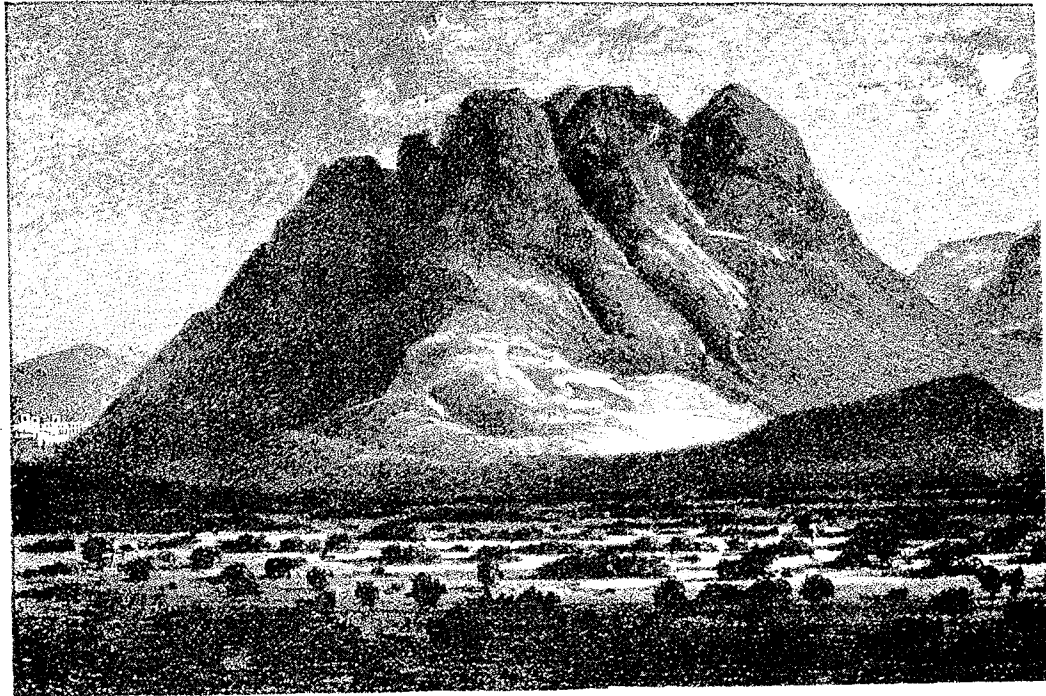
There are several other mountains associated with important events of the Old and New Testaments—like the Mount of Olives (outside of Jerusalem, where Jesus taught His disciples—Matthew 24:3), the mountains of Ararat (where Noah's ark came to rest after the Flood—Genesis 8:4), and Mt. Zion, which David took from the Jebusites (Joshua 15:63; 2 Samuel 5:7) and on which he built his palace in "the city of David." As you read about these famous mountains, remember that God is not limited to just a single mountain. And be sure to thank Him "for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and the fullness thereof" that He has given us to enjoy while we are here on Earth (Deuteronomy 33:15-16).

(Bert Thompson, <http://www.discoverymagazine.com/articles/d2001/30106a.htm>)

VI. Benefits from the study of biblical mountains:

Upon reflection, it will become clear that there are several different aspects of biblical mountains which will prove of benefit to the diligent student.

1. Geographical—The mountain's location in relation to other geographical and biblical sites.
2. Archeological—Ancient artifacts which may be found nearby.
3. Topographical—The terrain with its unique features.
4. Spiritual—Divine truth revealed through the event related in the Bible.
5. Devotional and artistic—pious individuals have meditated on the biblical event and endeavored to capture the drama with their artistic skill.
6. Historical—Reports of visitors and eyewitnesses giving their impressions.
7. Christological—As the rest of the Scriptures, each mountain scene reflects something of the character and beauty of our Savior, the Lord Jesus Christ.



RAS SUFSAFEH FROM THE PLAIN OF ER RAHAI
(SHOWING ON RIGHT HAND SIDE THE LOWER PART OF THE MOUNT WHERE THE ELDERS AND AARON SAW THE VISION OF GOD'S GLORY).

TEN VALLEYS OF THE BIBLE

PSALM 36:6

Thy righteousness is like the **great mountains**; thy judgments are a **great deep**:
O LORD , thou preservest man and beast.

It is interesting to note that in the Bible, valleys generally speak of something negative, possibly of a divine judgment or a human tragedy, whereas mountains accent magnificence, power and permanence. One can illustrate the negative aspect of biblical valleys by looking at the sample of ten valleys listed below:

1. Euphrates-Tigris Valley:
2. Valley of Siddim:
3. Nile Valley:
4. Valley of Achor:
5. Valley of Aijelon:
6. Valley of Elah:
7. Valley of Hamon Gog:
8. Valley of Megiddo:
9. Valley of Jehoshaphat:
10. Arava Valley

TEN VALLEYS OF THE BIBLE

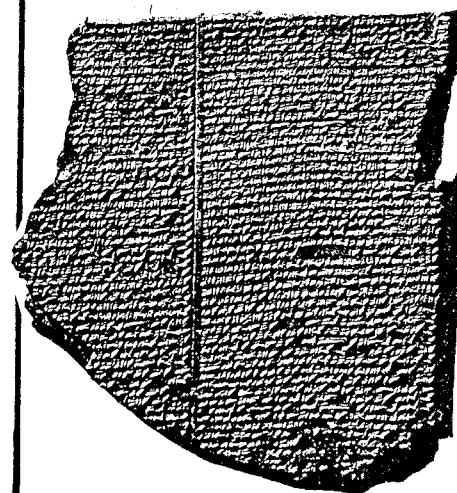
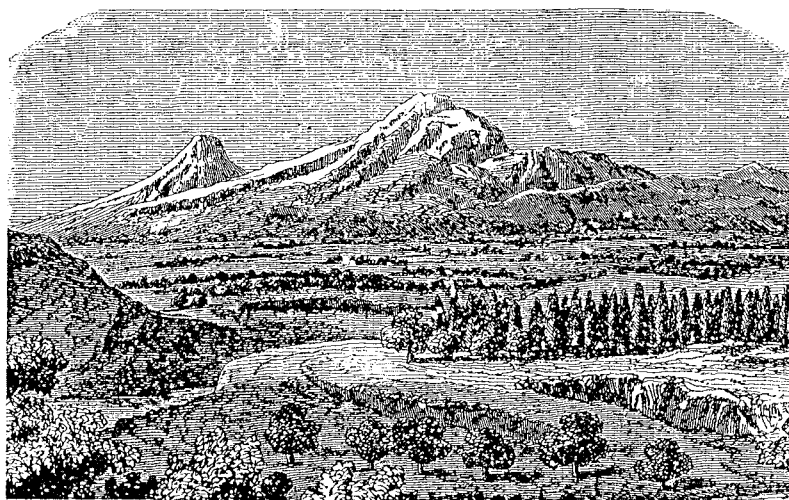
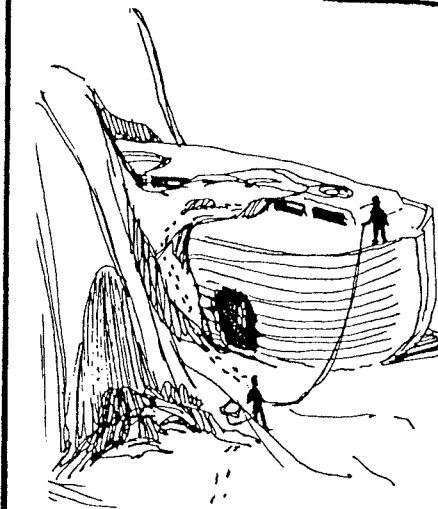
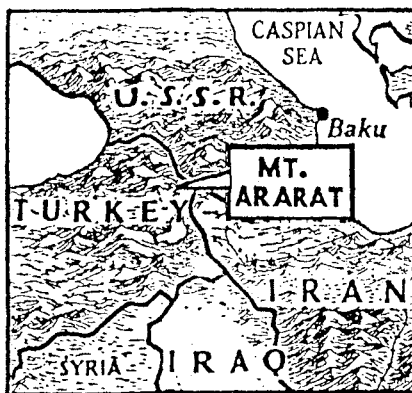
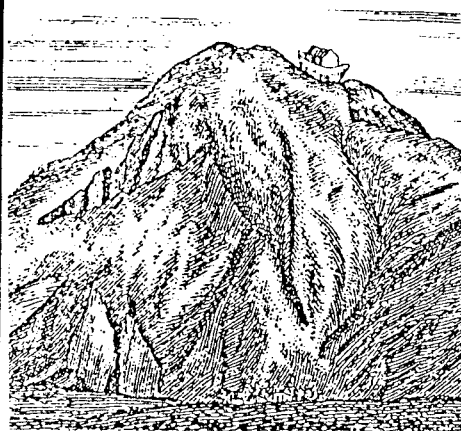
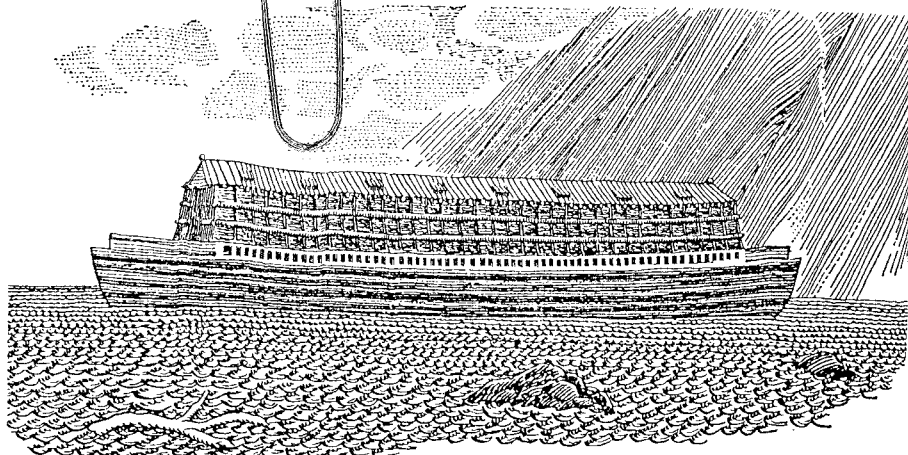
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1. Euphrates-Tigris Valley: **Curse on Adam and Eve, the Serpent and the ground**
2. Valley of Siddim: **Destruction of Sodom and Gomorrah**
3. Nile Valley: **Slavery for the Jews and plagues upon the Egyptians**
4. Valley of Achor: **Achan and his household stoned**
5. Valley of Aijalon: **Joshua defeats the fleeing Canaanite armies**
6. Valley of Elah: **David slew Goliath and the Israelites the Philistines**
7. Valley of Hamon Gog: **Burial of Russian corpses and their confederates**
8. Valley of Megiddo: **Many historic slaughters and battle of Armageddon**
9. Valley of Jehoshaphat: **Judgment of gentiles at Second Advent**
10. Arava Valley: **Judgment in Israel at Second Advent**

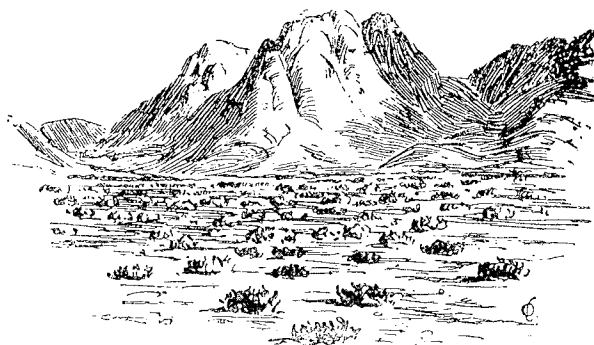
Mt. Ararat: Its Majesty and Mystery



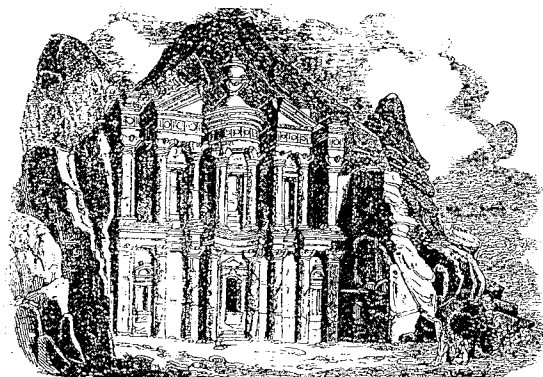
Manfred E. Kober, Th.D.

Majestic Mountains of Sacred Scripture

	MOUNTAIN	MAIN MESSAGE	PROMINENT PERSON	PICTURE OF CHRIST
1	<i>Mt. Ararat</i>		NOAH	
2	<i>Mt. Moriah</i>		ABRAHAM	
3	<i>Mt. Sinai</i>		MOSES	
4	<i>Mt. Nebo</i>		MOSES	
5	<i>Mt. Carmel</i>		ELIJAH	
6	<i>Mt. Gerizim</i>		CHRIST	
7	<i>Horns of Hattin</i>		CHRIST	
8	<i>Mt. Hermon</i>		CHRIST	
9	<i>Mt. Seir</i>		THE WOMAN (ISRAEL)	
10	<i>Mt. of Olives</i>		CHRIST	



RAS SUFSAFEH (THE NORTHERN END OF SINAI)—FROM THE PLAIN.



Grotto of Petra.

Magnificent Mountains of Sacred Scripture

	MOUNTAIN	MAIN MESSAGE	PROMINENT PERSON	PICTURE OF CHRIST
1	<i>Mt. Ararat</i>	SAFETY	NOAH	STEADFAST DELIVERER
2	<i>Mt. Moriah</i>	SUBSTITUTION	ABRAHAM	SUBSTITUTE SACRIFICE
3	<i>Mt. Sinai</i>	STANDARDS	MOSES	SEVERE LAWGIVER
4	<i>Mt. Nebo</i>	SUMMARY	MOSES	SAFE GUIDE
5	<i>Mt. Carmel</i>	SEPARATION	ELIJAH	SOVEREIGN KING
6	<i>Mt. Gerizim</i>	SALVATION	CHRIST	SUPERNATURAL SAVIOR
7	<i>Mt. of Beatitudes</i>	SPIRITUALITY	CHRIST	SUPREME TEACHER
8	<i>Mt. Hermon</i>	SPLENDOR	CHRIST	SUFFERING MESSIAH
9	<i>Mt. Seir</i>	SECURITY	THE WOMAN (ISRAEL)	SECURE REFUGE
10	<i>Mt. of Olives</i>	SECOND COMING	CHRIST	SOVEREIGN LORD



RAS SUFSAFEH (THE NORTHERN END OF SINAI)—FROM THE PLAIN.



Gruff zu Petra.

Mt. Ararat – Its Majesty and Mystery

Genesis 8:1-4

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

² The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

³ And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

⁴ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

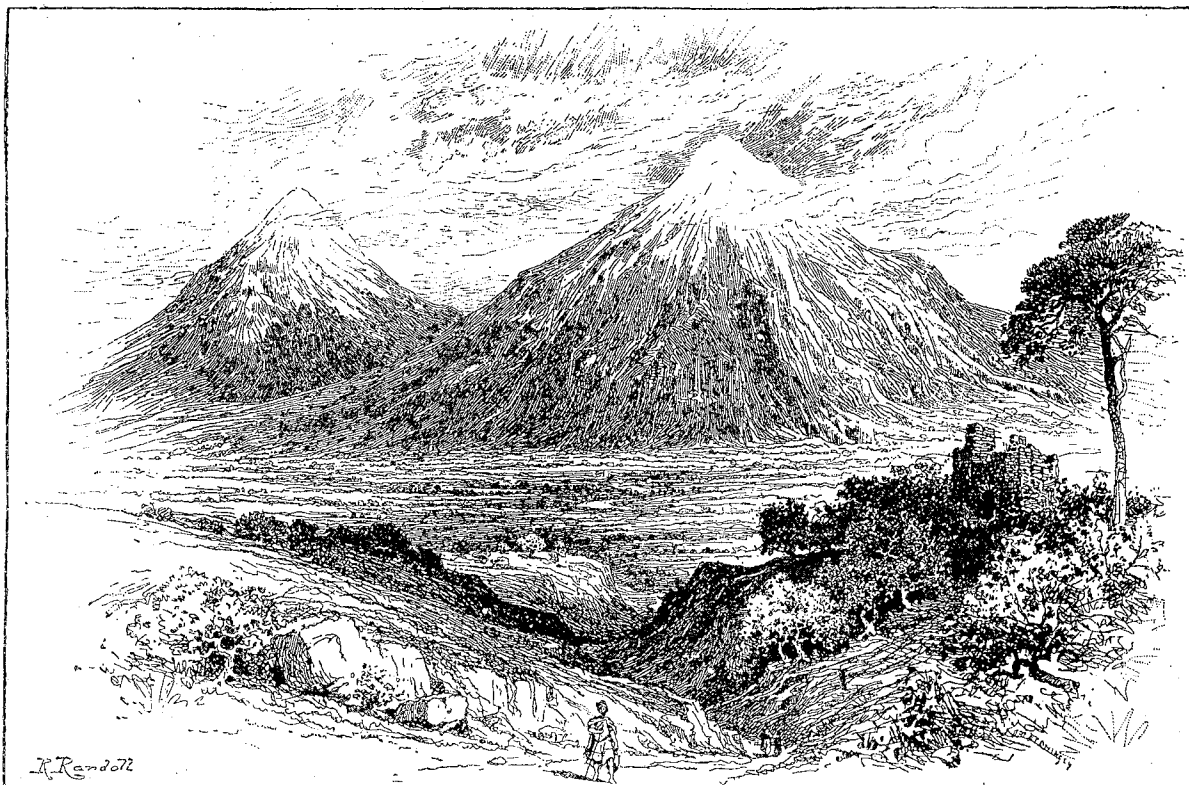


Fig. 23.—Mount Ararat.

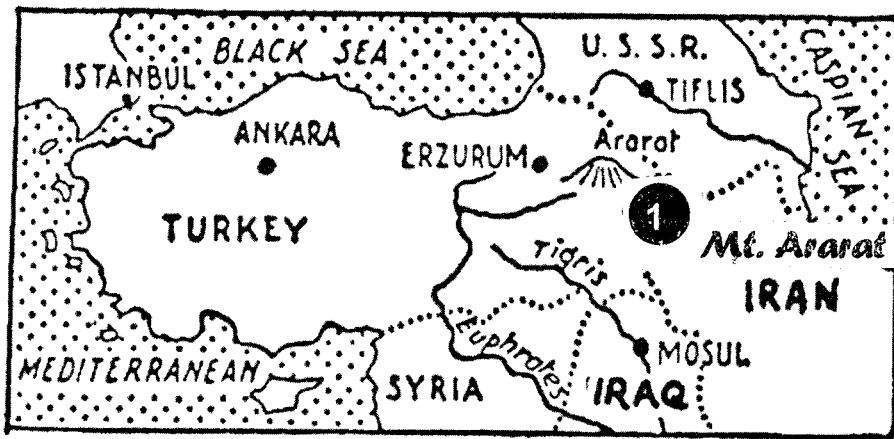
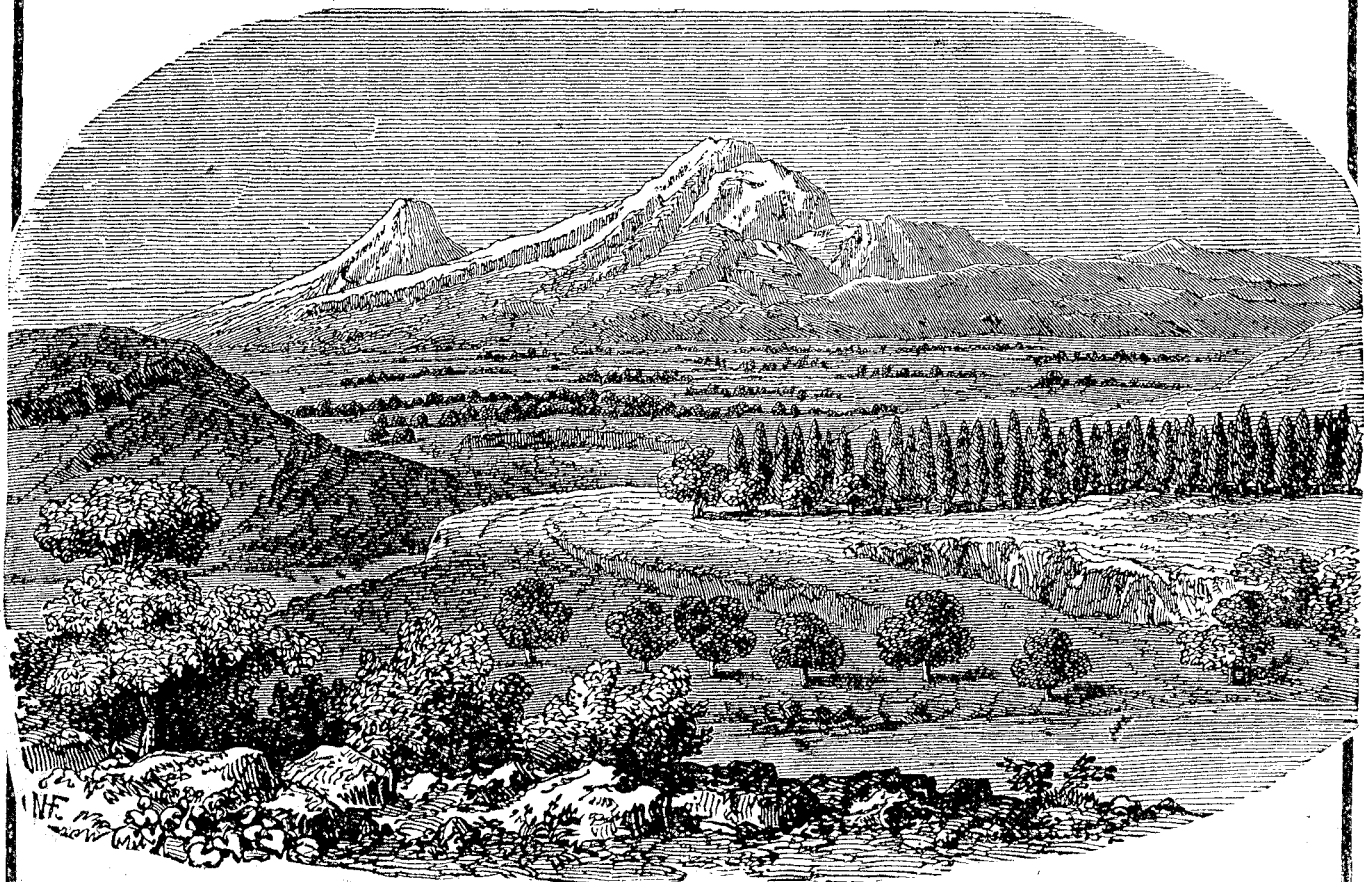
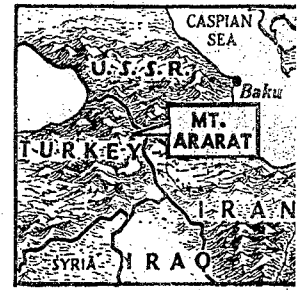


FIG. 6.—Mt. Ararat—where three countries meet: Turkey, Iran and U.S.S.R.



Berg Ararat.



Map Locates Mt. Ararat

Mount Ararat— Its Majesty and Mystery

1A. The Location of Mt. Ararat:

Mt. Ararat is a snow-capped, dormant volcanic cone in Turkey. It has two peaks: **Greater Ararat** (the highest peak in Turkey with an elevation of 5,137m/16,854 ft) and **Lesser Ararat** (with an elevation of 3,896 m/12,782 ft).

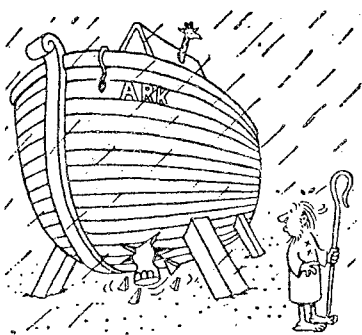
The Ararat massif is about 40 km (25 mi) in diameter. The Iran-Turkey boundary skirts east of Lesser Ararat, the lower peak of the Ararat massif. It was in this area that, by the *Tehran Convention of 1932*, a border change was made in Turkey's favour, allowing it to occupy the eastern flank of Lesser Ararat.

Mount Ararat in Judeo-Christian tradition is associated with the "Mountains of Ararat" where, according to the book of Genesis, Noah's ark came to rest. It also plays a significant role in Armenian culture and irredentism.

2A. The Visitors' Accounts of Mt. Ararat:

M'Clintock and Strong record arresting observations of Mt. Ararat:

The mountain thus known to Europeans as Ararat consists of two immense conical elevations (one peak considerably lower than the other), towering in massive and majestic grandeur from the valley of the Aras, the ancient Araxes. Smith and Dwight give its position north 57° west of Nakhchevan, and south 25° west of Erivan (*Researches in Armenia*, p. 267); and remark, in describing it before the recent earthquake, that in no part of the world had they seen any mountain whose imposing appearance could plead half so powerfully as this a claim to the honor of having once been the stepping-stone between the old world and the new. "It appeared," says Ker Porter, "as if the hugest mountains of the world had been piled upon each other to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an irrepressible impulse immediately carrying my eye upward again refixed my gaze upon the awful glare of Ararat" (*Trav.* i, 182 sq.; ii, 636 sq.). To the same effect Morier writes: "Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts; no hard ragged feature, no unnatural prominences; every thing is in harmony, and all combines to render it one of the sublimest objects in nature" (*Journey*, c., xvi; *Second Journey*, p. 312). Several attempts had been made to reach the top of Ararat, but few persons had got beyond the limit of perpetual snow. (*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, New York: 1894, I, 358-359).



MOUNT ARARAT

3A. Critical Assertions Concerning the Flood:

1b. The liberal position:

- 1c. T. Eric Peet, *Introduction to Egypt and the Old Testament*:
 “The story has suspicious company”—i.e., it is close to two myths which explain the diversity of language and the origin of the rainbow.

The biblical flood account is “a baseless fairy tale.”

2c. Magnus Magnusson, rector of Edinburgh University:

“The quest for Noah’s Ark is self-evidently futile because the Flood story in the Bible is obviously a legend, and a borrowed and garbled one at that (in Genesis there are apparently two Flood stories which have been conflated into one)” (*Archaeology of the Bible* [1972], p. 23).

2b. The local-flood proponents:

1c. Spokesmen of the position:

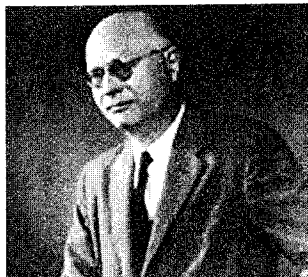
1d. William F. Albright:

It is remarkable that when wood was discovered on Mt. Ararat in 1969, the neoevangelical *Christianity Today* magazine (Sept. 12, 1969, p. 48) interviewed a liberal archeologist rather than a fundamentalist scholar to ask for his opinion whether the wood might be from the ark.

WOOD ON MOUNT ARARAT INTRIGUES EXPLORERS

Dr. William F. Albright of Johns Hopkins University, a world-renowned archaeologist and authority on ancient languages, scoffs at the idea the ark may be lying under the glacier. He told CHRISTIANITY TODAY there is no basis “either in biblical geography or in later tradition” for the claim that Mount Ararat (the mountain bearing this name in modern times) is the location of the settling of the ark. (Genesis 8:4 says the ark “rested. . . upon the *mountains* of Ararat.”)

Further, Albright argues there isn’t a trace of physical evidence that there was a flood of worldwide proportions around 2000 B.C. He completely dismissed the theory that the pieces of wood could be from the ark, noting that the remains of the ark, in his opinion, could not be at such a high elevation.



With all due respect to America’s greatest archeologist in the 20th century, the Bible does locate the ark in the area of Ararat. While the book of Genesis does not specify that the ark came to rest on the highest mountain, it certainly does not exclude it. Furthermore, later tradition, indeed, attests to

many sightings of the ark. The interview shows, for one, the leaning of *Christianity Today* which appears to be more interested in opinions of liberals than observations by fundamentalists. It also evidences the possibility of prejudice on the part of the most respected scholars.

2d. Kenneth A. Kitchen:



Kenneth A. Kitchen, Egyptologist and possibly England's foremost O.T. scholar, refers to his "agnostic" position concerning the extent of the flood and the possibility of locating the ark.

An agnostic note. It is, of course, impossible to dogmatize on the extent of the flood of Mesopotamian or biblical tradition. . . Again, it is a sheer waste of time looking for remains of the ark on modern Mt. Ararat, because the biblical text does not locate it there—it clearly says, "the mountains (plural) of Ararat" in Gen. 8:4, which name covers a whole vast region. The ultimate reality behind the narrative does not rest on wild-goose-chases of that kind (*The Bible in Its World—The Bible & Archaeology Today*, p. 30).

Conclusion: The liberals assert that we are mistaken about the event of the flood; the local-flood proponents are sure we are in error about the extent of the flood. In Noah's day, men laughed at the possibility of a flood; today men laugh at the historicity of the flood.

4A. The Biblical Account:

1b. The statements of Scripture:

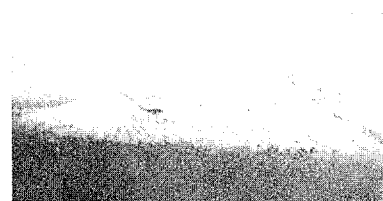
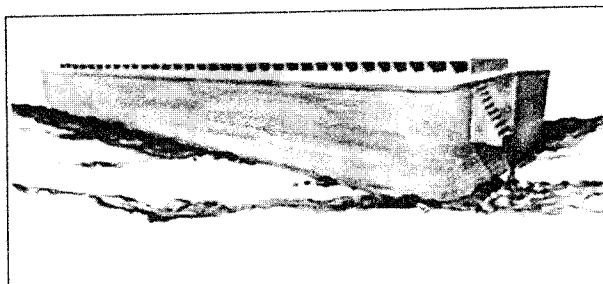
1c. The dimensions:

1d. The extent of the flood:

Gen. 6:17
And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

Gen. 7:4
For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Gen. 7:19
And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.



Gen. 7:23

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.

Gen. 8:21

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing living, as I have done.

Luke 17:27

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

2 Peter 2:5 – “And spared not the old world.”

2 Peter 3:5,6 – “The world that then was. . .perished.”

Similarly, the earth will be destroyed in the future.
(Will this be a local or universal judgment?)

If language means anything, the flood must be understood as universal in extent. Disbelief in a world-wide flood is not a question of *interpretation* but of *inspiration*.

2d. The dimensions of the ark: Gen. 6:15

And this is the fashion which thou shalt make it of; The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

1e. The length: 300 cubits or 450 ft.

2e. The width: 50 cubits or 75 ft.

3e. The height: 30 cubits or 45 ft.
(Gen. 6:16, three stories high)

4e. The tonnage: 43,300

2c. The duration of the flood:

1d. The rain endured 40 days, Gen. 7:4,12

2d. Noah was in the ark 371 days.



Noah Building the Ark.

2b. The support of archeology:

There are at least 269 flood traditions world-wide.

5A. The Historical Attestations of the Ark:

The extra-biblical reports of sighting the ark commence with the historian Berosus (3rd century B.C.). From Berosus to the 21st century there is a steady stream of such reports of the ark's survival, almost invariably associated with Greater Ararat (Mt. Agri) on the eastern border of present-day Turkey.

- 1b. The Babylonian high priest of the Temple Bel-Murduk, **Berosus**, states that, in his time, remains of the ark could still be seen on a mountain in Armenia. The historian **Abydenos** (4th century B.C.) agrees with him.
- 2b. **Nicolas Damscenus** (30 B.C.) also writes about a mountain in Armenia on which, he says, an ark was stranded after the waters of the flood receded. The Egyptian historian, **Hieronimus** relates basically the same story.

- 3b. In the book, *Antiquities of the Jews*, the well-known Jewish historian, **Flavius Josephus** (A.D. 100), wrote:

The ark rested on the top of a certain mountain in Armenia. . . However, the Armenians call this place, "The Place of Descent," for the ark being saved in that place, its remains are shown there by the inhabitants to this day. Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berossus the Chaldean. For when he is describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks thus: "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."

- 4b. Six other historians of note, starting with **St. Theophilus of Antioch** in A.D. 120, follow the same line. While St. Theophilus writes practically the same account as Josephus, **Epiphanius**, Bishop of Salamis (A.D. 380), states that the wood of Noah's Ark is still being shown in the land of the Kurds.

- 5b. In his volume *On a Perfect Church*, Chrysostom (c. 345-407), wrote, "Have you heard of the Flood—of that universal destruction? That was not just a threat, was it? Did it not really come to pass—was not this mighty work carried out? 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?"

- 6b. These and other historical accounts must have been taken literally by **Emperor Heraclius** (A.D. 600), for in *History of the Saracenes* by Hussein El Macin of Baghdad, it says that the emperor visited the remains of the ark after he had destroyed the Persians in the city of Thenia, located close to the foot of Mt. Ararat.

- 7b. Slightly over 600 years later, the Armenian historian **Haiton** writes that "in the snow of Mt. Ararat one can see a black spot which is Noah's ark," an object which he claims to have seen personally in 1254.





J. J. F. Parrot

- 8b. Even **Marco Polo** (1234-1324) writes, “. . .and you should know that in this land of Armenia, the Ark of Noah still rests on top of a certain mountain. . .”
- 9b. **Friedrich Parrot**, a Russian physician, climbed Mt. Ararat in the company of a group of Armenians in 1829 and claimed to have discovered wood.
- 10b. In 1840, after the great earthquake, **Turkish authorities** sent teams of workers into the mountains to prepare barricades against avalanches. One of these teams reportedly discovered the prow of an ancient ship, jutting from an ice pack, revealing three rooms.
- 11b. **Archbishop Nouri**, Patriarch of the Nestorian Church in Persia, also reported to have reached the ark on April 25, 1887, and stated that its wood was “dark red.” He furthermore claimed to have entered a part jutting out of the ice.

6A. The Contemporary Attempts on Ararat:

- 1b. Dr. John Warwick Montgomery, in his splendid book *The Quest for Noah's Ark*, gives much detailed information about the sightings of the ark mentioned above. Elsewhere he summarizes some of the recent testimonies:

Among the most recent testimonies are the following:

- | <u>Testimony to the Ark's Survival</u> | <u>Source of the Testimony</u> |
|---|---|
| i. Personally seen and climbed upon by a youthful Armenian (1902). | Interview with the Armenian (tape-recorded). |
| ii. Seen at close hand by a White Russian military patrol (1916-17). | Interviews with members of the families of now-deceased soldiers on the patrol and with officers who knew them (sworn statements). |
| iii. Explorer Hardwicke Knight comes upon a rectangular wooden framework in the ice of Ararat (1930's). | Knight's sworn statement. |
| iv. A boat-like form protruding from the ice on Ararat is photographed by engineer George Jefferson Greene from a helicopter (1952). | Drawing by a fellow engineer made on the basis of the deceased Greene's no longer extant photographs. |
| v. French amateur explorer Fernand Navarra sees under glacial ice on Ararat a boat-shaped form of the biblical dimensions of the Ark (1952), and later (1956) succeeded in obtaining some of its wood, which is definitely hand-tooled, apparently pitch- (bitumen-) impregnated, and at least 5,000 years old. | Navarra's accounts in his two books (<i>L'Expedition au Mont Ararat; J'ai trouve l'Arche de Noe</i>); personal interview with him and examination of the wood; wood analysis reports from the Forestry Institute of Research and Experimentation, Madrid, Spain, and from the Prehistory Institute of the University of Bordeaux's Faculty of Sciences. |

He concludes:

Because of the powerful nature of this circumstantial evidence, I myself have been on Mount Ararat four times (August, 1970, 1971, and 1972; April, 1973), ascending to the peak of this exceedingly high (5,165 m./16,946 ft.) and treacherous peak on

The New Adventure on Ararat

by Dr. Randall Price

August 17, 1970. Ararat overlooks the Turkish-Russian border and is in a region controlled by the Turkish military; it has therefore been impossible, sad to say, to obtain government permissions to carry out the kind of extensive on-site research required to confirm past testimonies and bring about a firm discovery.

(Proceedings of the Ninth International Symposium on Remote Sensing of Environment, April 15-19, 1974, Ann Arbor, p. 913).

2b. The efforts of Randall Price, of World of the Bible Ministries.

Randy and his team have been several times to Mt. Ararat in recent years, Randy has shared his impressive experiences and interesting slides at the Pre-Trib Conference in Dallas in December of 2010 and 2011. He has engaged personnel from NASA as well as obtained real time satellite data which allowed him and his team to localize a two-hundred-foot-long manmade object near the top of the mountain. He had hoped to continue his research in the summer of 2012. The pictures he shared in December 2011 showed a dark object beneath the ice as well as Randy and his team digging through the ice to reach whatever that mysterious object might be. Who knows what will come to the fore? Even if it is not wood from the ark, what handmade lumber would be deposited at an altitude of some 14,000 feet many miles away from the nearest town and trees? For Randy's search efforts, note the two articles appended to this outline and consult recent information under The World of the Bible Ministries.



7A. A Tentative Assessment:

1b. The opinion of the experts:

1c. **Robert C. Faylor**, Director of the Arctic Institute of North America commented: "We need objective appraisal to strengthen the findings. I can't explain how wood that size and age could get to that height... Whatever is there is going to be of great archeological interest."

2c. **Gilbert H. Grosvenor**, late editor of the *National Geographical Magazine*, once remarked: "If the Ark of Noah is ever discovered, it will be the greatest event since the resurrection of Christ: and it will alter all the currents of scientific thought."

2b. The antiquity of the wood:

Gen. 6:14 states that the ark was covered with pitch within and without. The wood discovered by Fernand Navarra is penetrated by some foreign pitch-like substance which makes accurate dating extremely difficult, if not impossible. The estimated age for this wood is 1300-5000 years. It is white oak wood. The closest tree is **150 miles** away, the closest white oak trees **600 miles** away from the location where Navarra discovered the wood.

3b. The location of the ark:

Most sightings have concentrated on the northeast side of Mt. Ararat. Remote sensing from satellites have located a large foreign object on the edge of the Ahora Gorge.

- 4b. The difficulties of exploring Mt. Ararat:
The weather on the mountain makes exploration possible only about eight weeks out of the year. The mountain itself is a volatile volcano. Navarra describes the danger:

Mt. Ararat being a volcanic mountain is strewn with millions of rocks which even the shout of a human voice can cause a landslide and alter the appearance of the mountain on a daily basis, making it extremely difficult for climbing. More than once Navarra and his son narrowly escaped from huge boulders rolling down the mountainside (*Noah's Ark: I Touched It*, p. 12f.).

- 5b. The reason for past failures:
Constant turmoil within the Turkish government, the animosity of the Kurdish farmers in the area against the Turks and all foreigners and the suspicion formerly of the Soviets at the foot of Mt. Ararat have prevented any large-scale exploration of the mountain.

Violet Cummings, a frequent traveler to the mountain, mournfully reports:

It must be recognized that the geographical position of Mount Ararat, and its highly sensitive military location on the very borders of its powerful and atheistic Soviet neighbor to the north has no doubt been one of the most potent and increasingly frustrating deterrents to every organized attempt to re-discover the Ark in recent years (*Noah's Ark: Fact or Fable?* pp. 311-312).

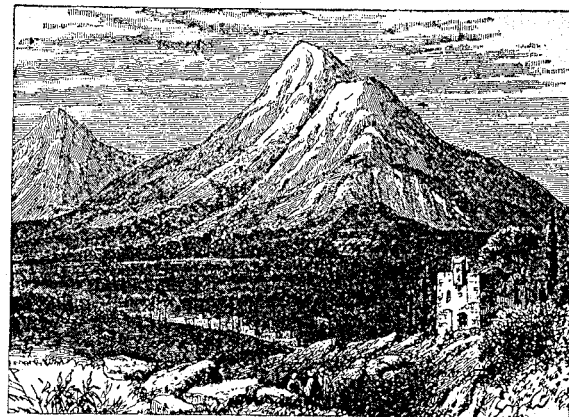
- 6b. The conclusion from the evidence:

After all is said and done, is the ark on Mt. Ararat? LaHaye and Morris, after sifting the wealth of evidence, give a positive verdict:

A Reasonable Conclusion

Logicians wisely tell us "the accuracy of a conclusion is dependent on the accuracy of the major premise and each additional premise." We believe Noah's Ark exists today encased in snow and ice somewhere up in the mountains of Ararat. We invite you to examine each of our premises and reach your own conclusions.

MAJOR PREMISE: The Ark of Noah is a fact of history! This fact is supported by the Bible, Jesus Christ, the apostles, universal flood stories, ancient flood inscriptions, and geological evidence that throughout the earth there was indeed a worldwide Flood.



Mount Ararat.

PREMISE: Preservation of the Ark by freezing is possible. The ice region on upper Ararat could easily have set in within a few years after the Flood. The unique "gopher wood" from which Noah made the Ark, and which seems to have no known counterpart in post-flood days, carefully covered with "pitch" (probably as a preservative against water and deterioration) may have provided a protective coating, increasing this potentiality. To our knowledge, no scientific arguments have been proposed showing that preservation of the Ark by freezing is impossible.

PREMISE: Several honorable men in relatively modern times claim to have seen the Ark. Since the giant explosion of 1840 and the avalanche of 1883, there have been increasing reports by individuals, from Haji the Armenian, Nouri the Nestorian from Malabar, India, Resli the Turk, Greene the American, Navarra the Frenchman, and almost 200 other individuals—all of whose stories have many common details in spite of the glacial changes that understandably alter the body of ice that usually hides the Ark from view. Such similarity, without the possibility of collusion, seems most unlikely unless the Ark is really there.

PREMISE: Three men have found hand-hewn timbers in that area—150 miles from the nearest tree. Sir James Bryce (1876), Hardwicke Knight (1936), and Fernand Navarra (1955). The latter two reported vast amounts of timbers in the area, and Navarra's wood tested out to be of ancient vintage.

CONCLUSION: That Noah's Ark has been preserved; on certain occasions it has been sighted and is still up there covered with an icy mantle.

PREDICTION: That someday, when climatic conditions are just right, a significantly long dry, hot spell will melt that icy mantle back, at a time when the political conditions below are stable enough to allow a research team to methodically investigate the area—the Ark of Noah will be found.

We hope—and we believe—it will be soon!
(*The Ark on Ararat*, 261-262)

CHRISTIANITY TODAY

Greater Ararat. He described that exploration in his book *L'Expedition au Mont Ararat* (1953). After attaining the summit of Ararat on August 14, 1952, Navarra and his companion began to search for traces of the ark. Here is his account of what they saw:

It was August seventeenth—we had reached an altitude of 13,800 feet and the enormous ice cap stretched before us. . . We were surrounded by whiteness, stretching into the distance, yet beneath our eyes was this astonishing patch of blackness within the ice, its outlines sharply defined. Fascinated and intrigued, we began straightway to trace out its shape, mapping out its limits foot by foot: two progressively incurving lines were revealed, which were clearly defined for a distance of three hundred cubits, before meeting in the heart of the glacier. The shape was unmistakably that of a ship's hull: on either side the edges of the patch curved like the gunwales of a great boat.

JULY 2, 1971



A crude sketch by Chardin in 1686 showing Ark located on northeastern side of Ararat as described to him by the natives at that time.

8A. The Eschatological Anticipation:

McFarlane shows the design and the devastation of the universal flood:

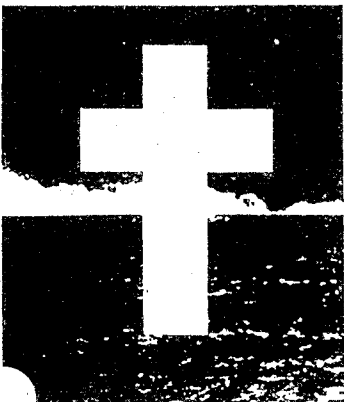
These causes may be described in one sense as natural, inasmuch as it was by the opening up of the fountains of the great deep, and of the "windows of heaven," that the deluge was brought upon the earth; but, in a moral or religious sense, it must be regarded as the doing of Jehovah, who, for good and sufficient reasons, after this manner determined well nigh to depopulate the world. Hence it is written, "Behold I, even I, do bring a flood of waters upon the earth." Herein the divine glory is asserted. Again, "God looked upon the earth, and saw that it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth." Herein the connection between the flood and the existence of moral evil is emphatically stated, and not of extensive moral evil only, but of almost *universal* moral evil: "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." These descriptions must be literally understood. Human nature, in itself, was not only universally depraved in all its powers and faculties, but all the human beings then living were partakers of such depravity, excepting one family. What must have been the extent of a degeneracy, to correspond with such an account, and the judgment inflicted upon it, we cannot conceive. Bad as the world has often been since, and bad, after all, as it is still, it appears that the wickedness of man has never produced like enormities. It is nowhere recorded, nor does the history of the world justify us in conceiving that it could be truthfully recorded, that, excepting at that period, "God repented that he had made man on the earth, and it grieved him to his heart" (McFarlane, 20-21).

- 1b. Biblically, the ark is a **signal of destruction** (2 Peter 2:5; 3:6,7). Christ predicted that world judgment would come as it did in the days of Noah (Matt. 24:37-39; Luke 17:26-27).
- 2b. The ark is also a **symbol of deliverance**. Jesus Christ is the ark of safety for the believer. As Noah and his family were delivered from the flood through the ark, so the believer will be delivered by Christ before the tribulation.

John Morris of the Institute of Creation Research has well stated that if the ark were discovered,

Christians would have unlimited opportunities to explain that the ark was God's gracious method of salvation for the believers of a previous world in a time of great rejection and consequent judgment. Those on board were placed in a new and better world after the flood.

Since the Bible identifies Noah's Ark as a "type" of Christ (1 Pet. 3:20,21; Matt. 24:36-39), the ark's discovery, properly explained, would focus the attention of the world on Jesus Christ, our present-day Ark, God's present, gracious method of salvation for believers, those who have turned to Him during this time of great rejection. Those on board this Ark (placed there by belief in Him as their personal Saviour) will escape the



coming judgment and be placed in a new and better world hereafter.
(http://www.worldofthebible.com/Arch_update.html)

- 3b. The ark may be a **sign for doubters**. Who knows whether God will not allow men to discover the ark as a sign and warning to doubters. Perhaps the excessive heat of the tribulation period would bring to light the remains of the ark for all to see. God who never judges without warning, may permit this one final sign to a Christ-rejecting mankind. One can imagine what the discovery of a ship the size of an aircraft carrier at the altitude of 14,000 ft. on Mt. Ararat would do to the skeptics, scoffers and scientists supporting evolution!

Die Sintflut.



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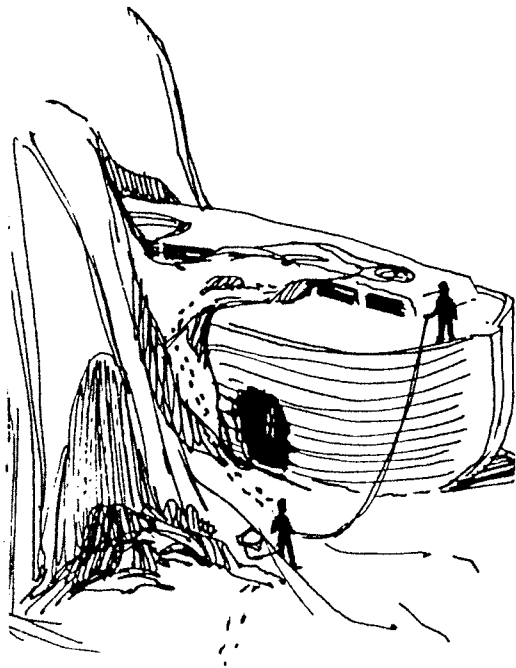
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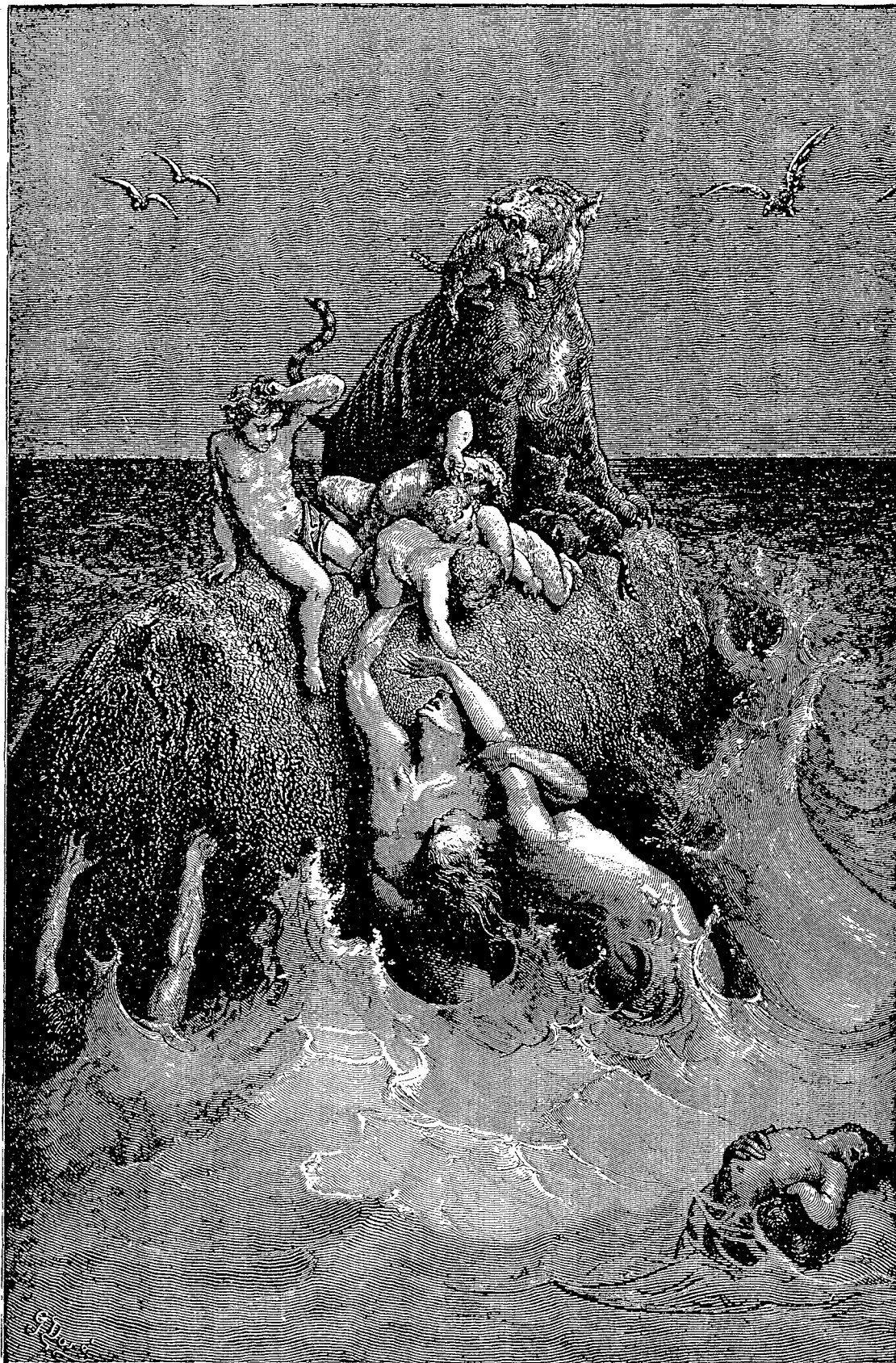
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Newspaper clippings from the *New York Times*, *Chicago Tribune*, and several other papers around the world tell the story of a group of Turkish explorers who climbed the mountain in 1883 and stumbled onto the ark of Noah. After receiving the explorer's report, the Turkish government sent an expedition consisting of several Turks and one English commissioner.

Upon climbing the mountain, they found the ark and entered it through a hole in the side wall. After de-icing the first three compartments, they reported that inside were cages large enough to keep animals. Carved in an ancient language on the side wall of the third compartment was a ship's log—certainly a fascinating report from those who were eye witnesses in 1883.

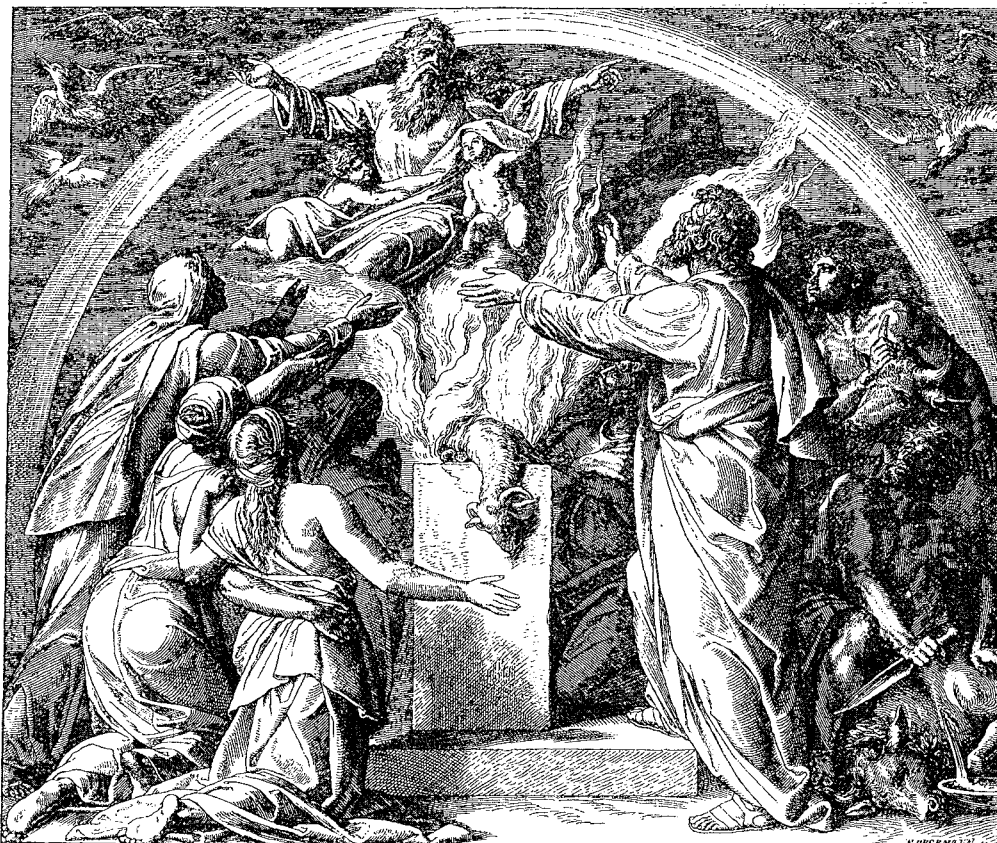




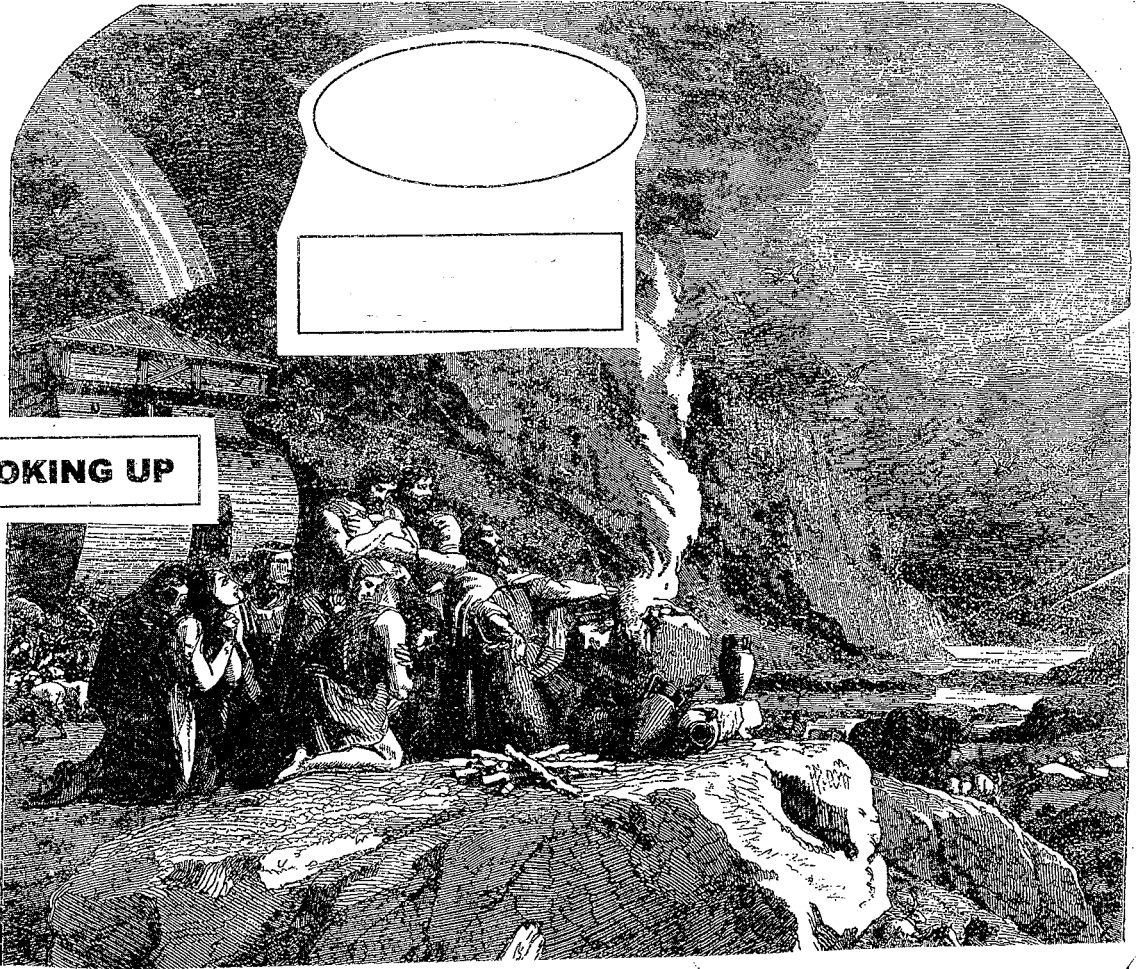
" My Spirit Shall not Always Strive with Man."



Noahs Dankopfer.

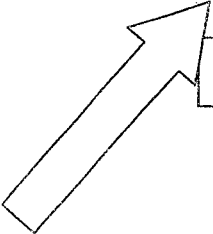


THE SPIRITUAL LESSON FROM THE NARRATIVE

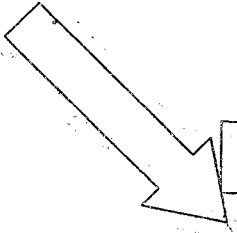


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LOOKING UP

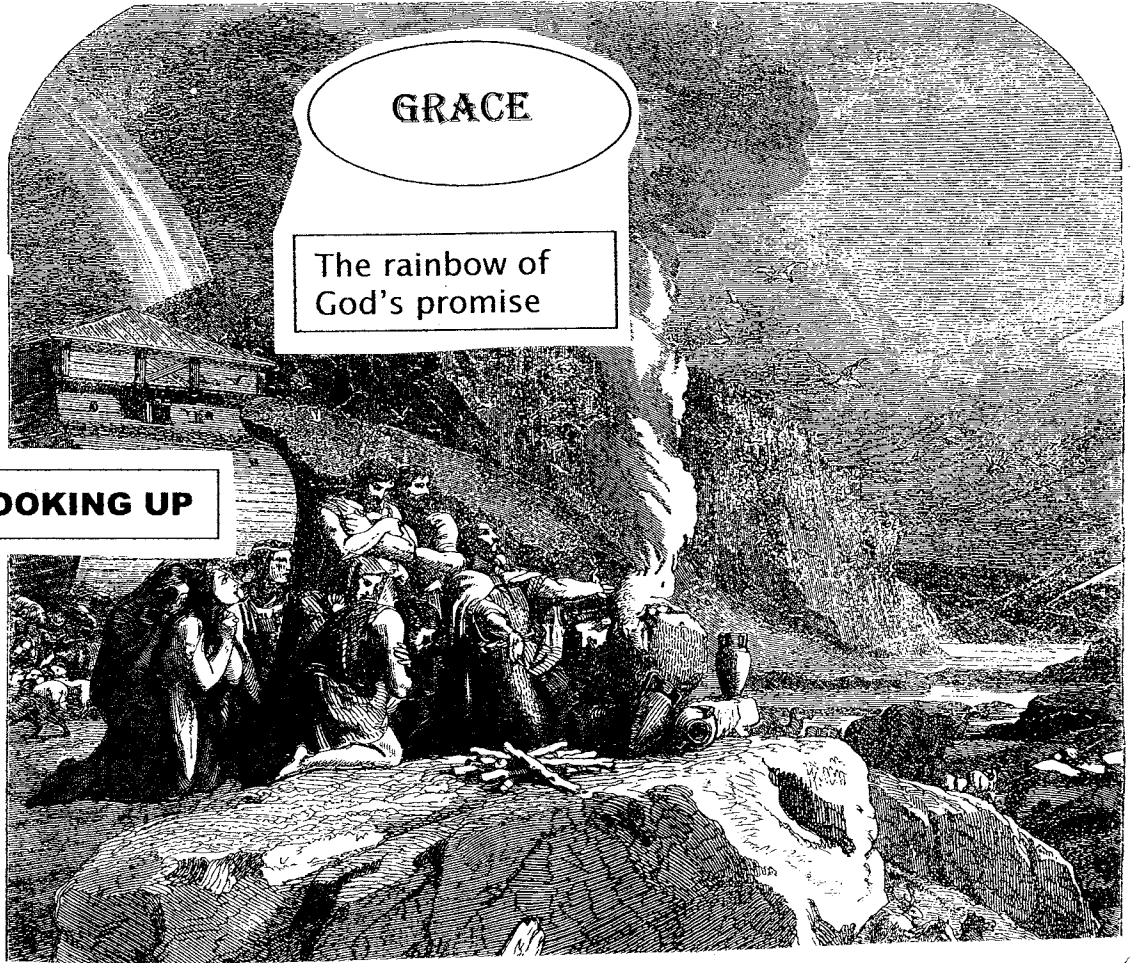


LOOKING DOWN



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THE SPIRITUAL LESSON FROM THE NARRATIVE



GRACE

The rainbow of
God's promise

LOOKING UP



LOOKING DOWN

GUILT

The rebels and
God's punishment