



Broad outline of Humphreys' model.

model of Creation. Shortly after sunrise at the future site of Eden on the fourth day of creation, a shiny black sphere expands out from the centre of the Earth and quickly engulfs the whole planet. Inside the sphere, nothing happens. No light, no rotation of the Earth, no tree sap flowing, no breeze blowing, no ocean waves lapping—nothing. That's why I call it a 'timeless' region.

If you had been on Earth then, you would perceive nothing—not even the passage of time, while being inside the sphere.

At or very near the speed of light, the sphere expands out billions of light-years into empty space. It reaches a maximum size and begins to contract, again at or near the speed of light. Just outside the shrinking sphere, God creates galaxy B as a straight 'bar' of stars, each star orbiting around the centre of the bar. The distance away from Earth is, say, 10 billion light years. Each star is emitting light in all directions, and some of the light follows the surface of the black sphere inward toward Earth. Eventually those photons reach a point 2 million light-years from Earth, where God creates galaxy A, the one we call Andromeda, also a whirling bar of stars. Those stars also emit light, and some of their photons also head toward

Earth, following the surface of the black sphere as it shrinks inward.

About 50,000 light-years from Earth, the black sphere slows down. The photons following immediately behind the sphere run into it and (I think) are extinguished. The sphere continues inward toward Earth at the slower speed. After 300 million years (as measured by clocks outside the sphere), the sphere radius contracts to less than 6,000 km, and the Earth's surface re-appears. The black sphere shrinks to zero radius at the Earth's centre and disappears.

On the surface of the earth, at the future site of Eden, it is still early and dark on the fourth day. If you had been there, you would (I think) not have noticed the timelessness interval at all. At most it would have seemed like the blink of an eye. However, you can now see the Moon, planets, stars, the Milky Way, and the Andromeda galaxy. (Or the Magellanic Clouds, if Eden was in the Southern Hemisphere.) And of course, during the day the source of daylight is the Sun.

Now let's go back in time and 10 billion light-years outward in space, back to the location of galaxy B at the moment when God created it. The whirling bar of stars starts forming spiral arms. The fabric of space is

expanding outward, so the path of galaxy B curves outward away from Earth. We stay with galaxy B for 300 million years, by which time it has become a clearly-defined spiral. All its stars have been emitting light hitherto, but we choose this moment to start following a flock of photons inward toward Earth.

When clocks at galaxy B have registered 9,998,000,000 more years, our group of photons reaches galaxy A. Lo, we discover that galaxy A has existed for 300 million years and is also a clearly defined spiral. More photons from it join our flock journeying inward toward Earth.

After clocks at galaxy A have registered 2 million more years (those at galaxy B having registered 10 billion years from departure of these photons) our little flock of photons hits the Earth early on the fourth day, just after the black sphere shrinks beneath the Earth's surface. Photons from both galaxies arrive together and in the darkness you can see photons from the nearer one, galaxy A. On Earth, only twelve hours of physical events have elapsed since sunrise.

If you happened to have a Hubble space telescope handy on this grand fourth day, you could also see the more distant galaxy B. If we could see galaxy B as it now is, it would no longer be a spiral. All the spiral arms would have overlapped, making galaxy B into a smooth disk of stars, an elliptical galaxy.

## Discovering Moses

I very much appreciated David Down's well-written article 'Searching for Moses' in the last issue of *TJ*.<sup>1</sup> He made the point that by orthodox Egyptian chronologies there is no concordance with the Biblical account of the Israelites in Egypt, the plagues or the Exodus. He then quoted Peter James's 1991 statement that 'a chronological revolution is on its way' and went on to quote other authorities (Rohl, 1995

and Wood, 1999) who have confessed in print that currently accepted Egyptian chronologies should be reduced by several hundred years. Egyptian history is then found to nicely confirm the Biblical account of the Exodus.

I think David Down and your readers may want to add the following good news statement made by Willard Libby who received the Nobel Prize for developing the Carbon-14 dating method. Libby had used pieces of wood from historically dated Egyptian caskets as calibration samples and the following is the footnote to his article, 'Accuracy of Radiocarbon Dates':

'The Egyptian historical dates beyond 4,000 years ago may be somewhat too old, perhaps five centuries too old at 5,000 years ago.'<sup>2</sup>

I quoted this in the first edition of my book, *In the Minds of Men*, and added the following comment derived from Libby's article:

'It is of interest to note that Libby's reference to this statement was not a publication but a private communication with an authority (I.E.S. Edwards) on Egyptian dating. This confession completely vindicates Velikovsky's claim (*Ages in Chaos*, 1952) and brings biblical events and Egyptian history into line, but so far as is known, nothing has yet been openly published to this effect.'<sup>3</sup>

Thank you David for bringing some of these recently published confessions to *TJ* reader's attention. I trust that Willard Libby's confession will add a significant contribution to the documentation of this on-going 'revolution'.

Ian Taylor  
Kingston, Ontario  
CANADA

### References

1. Down, D., Searching for Moses, *TJ* 15(1):53–57, 2001.
2. Libby, W., Accuracy of Radiocarbon Dates, *Science* 140:278, 19 April, 1963.
3. Taylor, T.I., *In the Minds of Men*, TFE Publishing, Toronto, p. 462, note 9, 1984.

## Biblically-based cratering theory

I would like to comment briefly on the interesting discussion taking place in *TJ* about Biblically-based cratering theory.<sup>1</sup>

Biblical passages like Genesis 6:13, 7:4, 7:10–12, and 7:17–24 could lend support to an astronomical interpretation concerning Noah's Flood. That is, the Earth just before the Flood was stable, and I assume this was true throughout the entire time that the pre-Flood world existed (using rounded figures, some 1,700 years). Then within a short period, the Earth was knocked out of equilibrium and into the Flood of Noah.

Such a description may fit the hypothesis that some type of extra-terrestrial matter passing through the ecliptic during Noah's period may have triggered the Flood. In this case, the Earth would come under the influence of another gravitational force different from the Sun and Moon's gravitational influence. We know today that gravitational tidal force stresses Io revolving around Jupiter, and Io is the most volcanically active body known in our solar system. Perhaps a similar situation developed on Earth during the time of Noah's Flood, giving birth to continental flooding by the oceans as well as more enhanced magmatic activity.

Part of the need I see with current discussions by creationists concerning the lunar and solar system crater record is quantification. Just what are the parameters that require fitting into the Biblical framework and a young-Earth Creation chronology?

On the near side of the Moon, there are about 300,000 craters larger than 1 km in diameter, including 234 craters over 100 km in diameter.<sup>2</sup> At the moment I don't have figures for the far side. At least on the near side of the Moon the really large craters are few compared to the vast majority, suggesting perhaps that very large objects striking the lunar surface were not abundant when the impacts

took place. Some questions related to quantification are:

- a. What was the maximum mass of the largest body that hit the lunar surface? My estimate is  $10^{20}$ – $10^{22}$  g. The Moon's mass is  $7.352 \times 10^{25}$  g.
- b. What was the total mass that hit the Moon when the craters formed?
- c. Following Wayne Spencer's approach, how many of the 300,000 or so craters on the near side were formed during the time of Noah's Flood?
- d. Following Danny Faulkner's approach, how many of the 300,000 or so craters on the near side formed during the events of the 4<sup>th</sup> day of Creation?
- e. How could creationists tell the difference between Wayne Spencer's and Danny Faulkner's hypotheses when looking at 300,000 or more craters on the lunar near side?

A further point I would like to make. The Moon's sidereal period is 27.32 days and its synodic month (new moon to new moon) is 29.53 days. The Moon rotates once on its axis for each revolution around the Earth. If the crater formation rate was rapid enough, perhaps many or most of the lunar craters formed in a single 40-day period (which fits with Noah's Flood).

I don't have answers yet to these questions but if  $10^{22}$ – $10^{23}$  g of extra-terrestrial matter was involved in forming the lunar craters, I don't see that a long time span would have been needed to clear this matter from the Earth-Moon system. Presently, the Moon orbits at a mean distance of 60.27 Earth radii.<sup>3</sup> If most of this matter passed the Earth-Moon system during Noah's Flood and some was much closer to the Earth than the Moon's current mean orbital distance, perhaps tidal force changes affected the Earth and oceans. How would such tidal force changes in Earth's past orbit alter present geologic interpretations of Earth history? It seems to me that whether the 234 large craters on the lunar near side formed during the 4<sup>th</sup> day of Creation Week or during Noah's