

ity that the floodwaters abated **before** Day 150. In my paper⁶ I examined this passage, in both the KJV and NIV translations, noting that the NIV implies, incorrectly in my opinion, that the waters began to abate prior to Day 150. I suggested that the KJV translation is also ambiguous, but more accurate, in saying ‘**after** the end of the hundred and fifty days the waters **were abated**.’ I suggested that a clearer alternate translation might be, ‘... the waters **began to be abated**’. This interpretation was supported by one of the reviewers of the paper, on the basis of correct translation of the tense of the Hebrew verb *wayyachesru* (‘were/had been abated’, KJV).

Oard notes that he has ‘addressed one of Hunter’s main supports for the Flood peaking at Day 40 ... the use of the word *mabbul*’ and agrees that both Johns⁴ and myself are correct in noting that *mabbul* is only used for the first 40 days. Oard then suggests: ‘The reason *mabbul* isn’t used after Genesis 7:17 could easily be due to the emphasis shifting from the Flood itself to the water of the Flood.’

I suggest that a good reason why the emphasis might shift from *mabbul* (the Flood) to *mayim* (water) after Genesis 7:17 is that it (*mabbul*) was not happening after Day 40.

Regarding ‘the exact levels in relation to the mountains or higher terrain’ I refer Oard to my reply to Kevin May in this issue. Regarding changes in present sea level since the Flood, this is not an area of my expertise and so I must defer to others who are more familiar with the subject.

Oard states, ‘I agree with Hunter that the Flood likely peaked **on** Day 150’ (emphasis added). Because I concluded that the waters peaked on Day 40, and because Oard doesn’t agree with this, I can only assume that he meant to say ‘**by** Day 150’ (emphasis added).

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The foundation of science

What we learn from experience depends on the kind of philosophy we bring to experience. It is therefore useless to appeal to experience before we have settled, as well as we can, the philosophical question.

CS Lewis

*Miracles: How God Intervenes
in Nature And Human Affairs*

Macmillan

New York, p. 3, 1978