



Bible Geography

Historical Geography – Ante-Diluvian Period

I. HISTORICAL GEOGRAPHY

A. Defined –

1. *“A geographic study of a place or region at a specific time or period in the past, or the study of geographic change in a place or region over a period of time.”*— Encyclopedia Britannica
2. *“Historical geography is the branch of geography that studies the ways in which geographic phenomena have changed over time.* – Wikipedia (Historical Geography)

- B. Usage – Historical geography seeks to determine how cultural features of various societies emerged and evolved by understanding their interaction with their surroundings.

II. ANTE-DILUVIAN

A. Defined – *“before the deluge”*

B. From Creation to Noah’s Flood

III. TIME PERIOD

A. Events Covered

1. Creation and Fall of Man
2. Cain and Abel
3. The genealogies of Cain and Seth
4. The sons of God
5. The calling of Noah to build an ark



B. Creation and Fall of Man

1. The Original Earth and Heaven (Genesis 1:1-2)
 - a. The Argument of a Gap Presented
 - i) In Genesis 1:1, the Lord clearly states that “God created the heaven and the earth.”
 - i. The word *heaven*, as can be clearly seen, is singular.
 - ii. A Bible-believing study of Genesis 1 and the doctrines of heavens in the scripture show that *heaven* in the singular is the only possible correct translation.
 - ii) The heavens
 - i. Consider the contrast between Genesis 1:1 and Genesis 2:1, God created the “heaven” However, in Genesis 2:1, the Bible declares, “Thus the heavens and the earth were finished, and all the host of them.” Earth is still singular but *heaven* of Genesis 1:1 becomes the completed *heavens* of Genesis 2:1. How many heavens are there and when were the additional heavens created?
 - ii. The number of heavens in 2 Corinthians 12:2 where the Apostle Paul relates his experience: “I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.” This is God’s heaven; the highest heaven. Therefore, there are three heavens.
 - iii. The heavens are built in stories (Amos 9:6) – Compare the heavens to the three stories of Noah’s ark (Genesis 6:16)
 1. The first heaven
 - a. The atmosphere (the “open firmament of heaven”) (Genesis 1:20)
 - b. This is the 1st heaven, the one that holds the clouds, weather, and the one we fly in.
 - c. It was created on the second day of creation (Genesis 1:6-8)
 2. The second heaven
 - a. The starry heaven or space (“the firmament of heaven”) (Genesis 1:14-19)
 - b. It was created on the second day as well (Genesis 1:6-8)



3. The third heaven (2 Corinthians 12:4)
 - a. This is simply heaven or God's heaven (1 Thessalonians 4:16). Sometimes called the "heaven of heavens" (Nehemiah 9:6; Psalm 148:4). Paradise was taken here after the resurrection and ascension of Christ (2 Corinthians 12:4).
 - b. It was created in Genesis 1:1 in the beginning. That is why Genesis 1:1 refers to "heaven" while Genesis 2:1 refers to the "heavens." Only one heaven had been created in the very beginning. There had been no separation between heavens as there is today.
 - c. The heaven of Genesis 1:1 must refer to God's heaven—one that was not created during the six days of creation but had an earlier existence.
- iii) Moving of the Spirit
 - i. One of the works of the Spirit is that of renewal; of making new again. This is His work. God sends forth his Spirit and "renewest the face of the earth" (Psalm 104:30).
 - ii. This is His work with fallen man (Titus 3:5)
 - iii. This was very likely His work with the destroyed earth in Genesis 1:2. But consider, only that which already exists can be renewed.
- iv) Creation day formula
 - i. In the six-day creation story, each day begins with "And God said" (Genesis 1:3, 6, 9, 14, 20, 24) and each day ends with "And the evening and the morning were the [#] day" (Genesis 1:5, 8, 13, 19, 23, 31). According to the formula, the first day of creation began in Genesis 1:3 making the events of the first two verses previous to the six-day creation story.
- v) A Command to Replenish
 - i. When man was created, he was told to "replenish the earth" (Genesis 1:28)
 1. *Replenish* means to refill in its most common meaning. Compare this to Genesis 9:1.



2. In Genesis 9:1, the word refers to the command given to Noah and his family after the destruction of the flood and clearly means to refill.
 - ii. The commissions above are parallel in several ways and the word must have the same meaning in both places.
- vi) The Earth without Form (Genesis 1:2)
 - i. This means it had no definite shape.
 - ii. If this is the original creation of the earth, then it was the only creation of God that was not created whole at once. Without the gap, the earth was not completed until the third day of creation (Genesis 1:9-10), and only then did God call it good (Genesis 1:10).
- vii) The Earth without Inhabitant (Genesis 1:2)
 - i. Genesis 1:2 describes the earth as “void.”
 1. Void means to be empty or without inhabitant. Yet God says concerning the earth that “he created it not in vain, he formed it to be inhabited” (Isaiah 45:18).
 - ii. This would make Genesis 1:2 out of character of God, unless there was something catastrophic occurred in Genesis 1:1 and Genesis 1:2.
- viii) The Earth without Light (Genesis 1:2)
 - i. If we assume there was no gap, then we must assume that God created the earth in darkness (Genesis 1:1-3)
 - ii. In verse 2 we read: “darkness was upon the face of the deep.”
 - iii. However, when the foundations of the earth were laid, “the morning stars sang together” (Job 38:7). Did they sing in darkness? This confusion is settled if there was an earth before the present earth.
- ix) The Earth Lied in Destruction (Genesis 1:2)
 - i. The characteristics of Genesis 1:2 sound more like the result of some terrible catastrophic event than a completed work of God. This is further verified when one compares the description of judgment in other passages of Scripture.
 1. Jeremiah 4:23 – In Jeremiah 4 the passage describes a scene of destruction (v. 20) resulting from a great war (v. 19), this destruction came as a result of Israel’s disobedience. Words used here: “without form,” “void,” and “no light.” – compare this to Genesis 1:2.



2. Nahum 2:10 – In this passage, war and destruction are brought on by sin and wickedness. This event is described with words like; “empty,” “void,” “waste,” and “blackness.”

x) The Earth Covered by the “Face of the Deep”

(Genesis 1:2)

- i. The face of the earth being covered by water would be a perfect description of Noah’s flood when the ark went “upon the face of the waters” (Genesis 7:18)
- ii. Genesis 1:2 could therefore be description of the original earth after a similar destruction. This would explain God’s promise to never destroy the earth by a flood again after Noah’s flood (Genesis 9:8-17). If He had done so two times, we need a promise that He would never do so again.

xi) The Earth with No Joy (Job 38:7)

- i. Job 38:7 teaches that the sons of God (that is, angels) sang and shouted for joy when the foundations of the earth were laid (Job 38:4).
 1. Where is the cause for joy in Genesis 1:2?
 2. The earth is formless, empty and dark.
- ii. This cannot refer to the third day of creation when God finally said that the earth was good (Genesis 1:9-10) because no foundation was laid at that time.
- iii. Therefore, Job 38 must be referring to a time before the six-day creation.

b. Closing Remarks

- i) Up to this point we’ve shown that the gap makes more sense according to the text of Genesis 1:1-3. However, some of the greatest proof of the gap comes from the history and doctrine of the devil.

i. The Time Factor

1. If there was no original creation and destruction, then the devil could not predate man by no more than five days. The following events would have had to occur between the first and sixth day of creation.
 - a. Lucifer’s service to God as “the anointed cherub that covereth (Ezekiel 28:11-15)
 - b. The fall of Lucifer because of his pride (Isaiah 14:12-15)
 - c. The fall of the angels who followed Satan (Matthew 25:41)



- d. The origins of devils
 - e. The preparation of everlasting fire for the devil and his angels (Matthew 25:41). Note: This fire must have been prepared after the fall of Satan created the need for it yet before the fall of man condemned him to the same place. Otherwise, it would have been created for Satan, his angels, **and** man.
2. While all of the events of the early history of the devil could have occurred within this short time frame, it seems such a scenario very unlikely when God's providential working throughout history and its pace that seems so slow to us is considered.
- ii) Satan is Called that "Old Serpent"
 - i. Would being five days older than Adam qualify him as such?
 - ii. He is called the dragon, and that "Old Serpent" (Revelation 12:9; Revelation 20:2)
 - iii) Satan's claim on the World
 - i. Satan is called the "prince of this world" by Christ (John 12:31) and "the god of this world" by Paul (2 Corinthians 4:4).
 - ii. Satan desired to exalt **his** throne above the stars of God (Isaiah 14:12-15). In order to exalt his throne, he had to have a throne. A throne indicates a place of rule and a dominion as well as a kingdom.
 1. This kingdom which was ruled by Satan before the fall was below the stars of God and below the heights of the clouds. What is left? The earth is left.
 2. Satan had a throne on the earth before he rebelled against God. This would explain how he got his claim to earth in Luke 4 (Luke 4:5-8). The earth before Genesis 1:2 was Lucifer's original domain. It was his original commission from God.
 - iv) Satan's Character from the Beginning
 - i. The devil was "a murderer from the beginning" (John 8:44) and he "Sinneth from the beginning" (1 John 3:8). To what beginning does this refer? It must refer to the beginning of the six-day creation. Nothing else makes sense.



- ii. However, if there is no gap and the devil was created on the first day of the six-day creation, he must have been created as a sinner and a murderer—since he was there from the beginning. This is impossible for two reasons.
 - 1. This interpretation would make God the author of sin.
 - 2. The Bible clearly states that the devil was perfect from his creation and that iniquity was not found in him until a later date (Ezekiel 28:15)
 - iii. He was perfect at the time of his own creation, but was a murderer and sinner at the time of the beginning of creation as we experience it. Therefore, the devil would have fallen in sin somewhere between the time of creation and the beginning of the world as found in Genesis 1. Only the gap provides a time for this.
 - v) God does not deal with the original creation and destruction of the earth in great detail anywhere in scripture. Therefore, there is no need that differences on this issue should divide true believers of the word of God.
2. The six days of creation (Genesis 1:3-31)
- a. In the beginning God created the heaven and the earth (Genesis 1:1-2)
 - i) The earth was without form and void
 - ii) The Spirit of God moved upon the face of the waters.
 - b. Day One (Genesis 1:3-5)
 - i) Light and darkness created
 - ii) God divided the light from the darkness
 - iii) Light called day, darkness called night
 - c. Day Two (Genesis 1:6-8)
 - i) The firmament of Heaven created
 - ii) To divide the waters from the waters
 - d. Day Three (Genesis 1:9-13)
 - i) Dry land created (Earth)
 - ii) Grass, herbs, trees
 - e. Day Four (Genesis 1:14-19)
 - i) Planets and galaxies created
 - ii) Sun and Moon created
 - iii) Stars created
 - f. Day Five (Genesis 1:20-23; Genesis 2:19)
 - i) Fish, whales, sea animals created
 - ii) Fowl of the air created
 - g. Day Six (Genesis 1:24-31)
 - i) Cattle, creeping thing, beast of the earth created



- ii) Man created (Genesis 1:27-28; Genesis 2:7-8), and Woman (Genesis 2:18, 21-25)
- 3. The fall of man (Genesis 3:1-24)
 - a. The characters involved
 - i) The Serpent (the Devil)
 - ii) Woman (Eve)
 - iii) Adam
 - iv) God
 - b. The crisis presented (Genesis 3:1-13)
 - i) The serpent (the Devil) questions what God has said
 - ii) The woman answers and changes the rule from God
 - iii) The serpent convinces the woman that God is keeping her from good things, and knowledge.
 - iv) When the woman saw that the tree was “good” she took of it and gave it also unto her husband that was with her.
 - v) The eyes of both Adam and his wife was opened to the truth of what they had done
 - vi) They attempted to cover their sin by their own works (sewing fig leaves together)
 - vii) They then heard the voice of the LORD God walking in the garden and hid themselves
 - c. The crisis managed
 - i) The Lord punishes the serpent for his role in the fall (Genesis 3:14)
 - ii) The Lord puts enmity between the seed of the serpent and the woman’s seed – (a prophecy of the coming of Christ).
 - iii) The Lord multiplies the sorrow in the woman’s conception and in sorrow she would bring forth children.
 - iv) The ground is cursed because of Adam’s sin, and in sorrow man would eat of it. (Genesis 3:17-19)
 - v) The Lord makes coats of skins to cover them
 - i. An animal is sacrificed for them (Isaiah 53:7-8)
 - ii. They are clothed with the skins of this animal
 - iii. Their own clothing (fig leaves) was not good enough (Isaiah 64:6)
 - iv. They needed the clothing that God provided (Philippians 3:9)

C. Cain and Abel (Genesis 4:1-24)

- 1. The births of Cain and Abel (Genesis 4:1-2)



2. The murder of Abel (Genesis 4:3-15)

D. The Genealogies of Cain and Seth (Genesis 4:16-24; Genesis 5:1-32)

1. The genealogies of Cain (Genesis 4:16-24)
2. The genealogies of Seth (Genesis 5:1-32)

E. The Sons of God (Genesis 6:1-7)

1. The Identity of the sons of God

a. The Sons of God (Fallen Angels) producing giants

i) The sons of God were attracted to the daughters of men and took wives of their choosing from them. The resulting children from these unions were giants and mighty men of renown. What they did was especially perverse in the sight of God.

i. Angels in chains of darkness (2 Peter 2:4-5)

1. These angels are already cast down into hell, in chains and darkness, reserved unto judgment. Notice how this event is parallel with the event of Noah's flood.
2. In fact the angels are mentioned again in Jude where they "kept not their first estate, but left their own habitation" (Jude 1:6-7)
3. Their habitation was heaven. They freely left their own habitation – evidently to inhabit another place (Jude 1:6). This would match perfectly with Genesis 6:1-4. Their first habitation was heaven, but they left it in order to inhabit earth and take the daughters of men as their wives.

ii. Angels compared to Sodom and Gomorrah

1. Consider the next verse of Jude 1. (Jude 1:7) It deals with Sodom and Gomorrah
2. Their sin (Sodom's) was going after strange flesh. That is a man normally wants to marry a woman. When something is strange to you, it is foreign. It was not normal for the angels to do, or want to do, this. Sodom was judged because of its sexual perversion. In like



manner, angels are not meant to marry or have relations with man (women). To do is a perversion of their “estate.” The perversion of this divine order brought the judgment of God.

- b. The result of the sons of God
 - i) This union of the sons of God and the daughters of men created a line of people (giants) that were men of renown and “super human.” They excelled your normal man.
 - i. Notice again Genesis chapter six and verse four (Genesis 6:4)
 - 1. There were in those days; and also after that. So in other words there were giants in the days of Noah, but also after the days of Noah one will see giants again. This explains Abraham and the Children of Israel dealing with giants in their days.
 - 2. The sons of Anak and the giants in the Promised Land. (Numbers 13:32-33)
 - a. This explains the size and claims found in Genesis with Abraham, Numbers and Deuteronomy with Moses, Joshua with Joshua, and 1 Samuel with David and the nation of Israel.
 - b. The scriptural approach and the answer with that presents the facts as we have them is that the sons of God are fallen angels, that they came to know the daughters of men, from those unions came children that were giants and men of renown.
- 2. The wickedness in the earth (Genesis 6:5-7; 1 Peter 3:19-20; 2 Peter 2:5)
 - a. The actions and behavior of the sons of God
 - b. The actions and behavior of man
 - i) The Lord would destroy the earth with a flood
 - ii) Every living thing would be destroyed



F. The Calling of Noah to Build an Ark (Genesis 6:8-22)

1. The calling of Noah (Genesis 6:8, 13-14)
2. The building of the ark (Genesis 6:15-17)

IV. THE LAND

A. The Physical Geography of the Land – (See Old Testament World map)

1. Rivers
 - a. Pison (Genesis 2:10-12)
 - i) It ran out of Eden
 - i. To water the garden
 - ii. From thence it parted
 - iii. And became four heads
 - ii) It compassed the whole land of Havilah
 - iii) Unknown today
 - iv) Does not remain today
 - b. Gihon (Genesis 2:13)
 - i) The second river
 - ii) It compassed the whole land of Ethiopia
 - iii) Unknown today
 - iv) Does not remain today
 - c. Hiddekel (Tigris) (Genesis 2:14; Daniel 10:4)
 - i) The third river
 - ii) Goes toward the east of Assyria
 - iii) Remains to this day
 - d. Euphrates (Genesis 2:14)
 - i) The fourth river
 - ii) Remains to this day
2. Land Areas
 - a. The Land of Eden (Genesis 2:8, 10)
 - b. The Garden of Eden (eastward in the land of Eden) (Genesis 2:8, 15)
 - c. The Land of Nod (east of Eden) (Genesis 4:16)
 - d. The City of Enoch (Genesis 4:17)
 - i) Likely in the Land of Nod
 - ii) First city recorded in scripture



B. The Difference in Climate and Living

1. No Rain upon the Earth? (Genesis 2:5-6)
 - a. A Water Vapor Canopy:
 - i) Some students of the Bible have suggested that there was no rain upon the earth until the flood; basing this fact upon Genesis 2 where scripture teaches that “the LORD God had not caused it to rain upon the earth.”
 - i. If this is true then the earth’s climate would have been considerably different from today.
 - ii. Noah would have not known about rain, lightning, hail, or strong winds. In fact, under a rain-free world before the flood, the atmosphere would have been very stable, winds would have been light, and global temperatures would have been more uniform.
 - iii. With no rain to refract sunlight, rainbows would not have formed.
 - iv. A water canopy surrounding the earth would support these conditions by providing a more massive atmosphere and higher surface pressure. In addition, some have noted that these special conditions may help explain such biblical mysteries as the longevity of pre-Flood people.
 - ii) Several canopy models of pre-Flood atmospheric conditions have been constructed. Canopy models envision the earth enveloped by a layer of water in liquid, ice, or vapor form, as described in Genesis 1:7.
 - iii) Many canopy modelers believe the firmament to be the earth’s atmosphere, although this interpretation is disputed by others, who point out that the sun, moon, and stars were placed in the firmament (Genesis 1:14-17). If such a canopy existed prior to the Flood, it certainly doesn’t exist today.
 - b. Was there no rain until the Flood?
 - i) Let us examine again the context of Genesis 2.
 - ii) No rain and no man:
 - i. The LORD God had not caused it to rain upon the earth (Genesis 2:5)
 - ii. There was also not a man to till the ground (Genesis 2:5)
 1. It is possible that the LORD had not allowed it to rain yet, because there was not a man.
 2. And until man was created and began to work the ground the mist was brought up to water the plants and grass.
 3. Also notice that a river came out of Eden to water the garden (Genesis 2:10)



- iii. It is also, just as possible (based upon the facts and theories presented under the water canopy section) that the earth was under a greenhouse system before the flood.
 1. If the above case is true it might explain the differences in longevity of life.
 2. It would also explain the “mist” forming upon the ground.

2. Men Lived for Many Years before the Flood
 - a. Adam lived 930 years (Genesis 5:5)
 - b. Seth lived 912 years (Genesis 5:8)
 - c. Enos lived 905 years (Genesis 5:11)
 - d. Cainan lived 910 years (Genesis 5:14)
 - e. Mahalaleel lived 895 years (Genesis 5:17)
 - f. Jared lived 962 years (Genesis 5:20)
 - g. Enoch lived 365 years (Genesis 5:23)
 - h. Methuselah lived 969 years (Genesis 5:26)
 - i. Lamech lived 777 years (Genesis 5:31)
 - j. Noah lived 950 years (Genesis 9:29)
 - i) Compare this to the life of Abraham (Genesis 25:7) – Abraham lived 175 years.
 - ii) The Bible says that Abraham died in a good old age, however, when you compare this to what men were living before the flood he was but a boy.
 - iii) Moses would actually go on and declare the expected age for man in Psalm 90 (Psalm 90:10)