

A Challenge To Our View Of Ancient History

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A note from the publisher

Before reading Dr Michael Phelan's book, *The Integrity of the Book of Isaiah*, I had thought my interpretation of God's Word to be of a very literal kind. However, this book, and particularly the chapter which I have renamed and adapted to form this article, has challenged my perception of Biblical literalness.

This article is almost the entirety of chapter four of the book. This is a chapter that seeks to:

- establish a connection between the defeat of the threat from Assyria to Judah and Jerusalem, and the healing of Hezekiah which, previous to this chapter, the book has shown to be regarded by Scripture as being one;
- establish the reason for the difference in character between Isaiah chapters 40–66 when compared with chapters 1–39.

Our view of ancient history

The early history of the earth as presented by the Scriptures is enormously different from the schemes offered by cosmic evolutionists, and uniformitarian geologists. The Scriptures speak of a recent creation of the earth,¹ which only a few thousand years ago underwent the hugely catastrophic trauma of the universal Flood, which among other things created earth's great mountain chains; the vast fossil-beds deposited all around the world; oil, coal and gas reserves; and left in its wake, the conditions which resulted in the creation of waterless deserts, and the frozen polar regions. All of this is well documented in the standard works by Flood Geologists, readily available.²

Since then other traumas have occurred. One of these facilitated the Exodus, which saw not only the final collapse of Middle-Kingdom Egypt, but I believe, witnessed the overthrow of other ancient civilisations as well, accompanied by the mass-migration of many peoples.³ The overthrow of Sodom and Gomorrah may well have been produced by the mechanism of a meteor-strike, or by the extremely close passage of a large celestial object. We read in the book of Joshua of yet another disturbance to the earth, in which during Joshua's "long day" huge stones or vast meteorites bombarded the earth that had paused in its diurnal rotation, destroying the armies pursued by Joshua (10:11ff.).⁴

The Lord is free to use as agents of correction and chastisement, any aspect of the created order, and in the Apocalypse we read of similar disturbances to come. Not only are there to be violent convulsions within the religio-political structures of the world (e.g. Revelation 13

¹ See my *The Genesis 'Gap Theory': Its Credibility and Consequences*, Waterlooville, Twoedged Sword Publications, 2005.

² See for example, Whitcomb, John C. Jr., & Morris, Henry M., *The Genesis Flood*, Grand Rapids, Michigan, Baker Book House, 1966, Daly, Reginald, *Earth's Most Challenging Mysteries*, Nutley, New Jersey, The Craig Press, 1972, Pattern, Donald, Wesley, *The Biblical Flood And Ice Epoch*, Seattle, Pacific Meridian Publishing, 1966, Whitcomb, John C., Jr., *The World That Perished*, Grand Rapids, Michigan, Baker Book House, 1988.

³ See my *The Dating Of The Exodus*, Birmingham, The European Theological Seminary, 2001, op.cit.

⁴ There are those who argue that the division of the earth in the days of Peleg (Genesis 10:25) is a reference to yet another cosmic disturbance, but my personal view is that while it is not impossible, there is nothing like sufficient evidence to sustain such a claim.

& 17), but there will be violent disturbances in the natural order as well, which would also contribute towards the political upheavals of course (e.g. Revelation 8 & 16:1–7). These disturbances will be so extreme that entire mountain ranges will be demolished, reversing the orogenesis, or mountain-building activity associated with the Flood (6:14 & 16:20). These disturbances will even affect the sun (6:12 & 16:8–9), the earth again will be bombarded by huge meteors (16:21), and might even be turned upside-down, causing, to the inhabitants of the earth, the appearance of the stars falling from heaven, as they would seem to rush helter-skelter towards the earth's horizon (6:13 cf. Matthew 24:29). Isaiah himself speaks also of these disturbances in 2:2, and especially in chapter 34.

Because the earth we live on has been free of such serious disturbances for over two and a half millennia now, scientists prefer to assume that such things never happen, and that the reports of such events that we find, not just in the Scriptures, but scattered throughout the ancient literature of all the world's early civilisations, are simply myths. The compelling and highly visible evidence of a crater-scarred moon, that is available to us every night, is thought to reveal impacts that occurred over an enormously long period of time, measured in multiple millions of years, rather than impacts which occurred very recently and incredibly suddenly in the fearful encounters depicted in the Scriptures and other bodies of ancient literature.

The rise of modern science, and the production of highly accurate techniques of measurement have both occurred during the peaceful interlude we now enjoy, that is sandwiched between these cosmic disturbances the Scriptures speak of. This has led to the absolute denial of such disturbances just referred to, as modern science has never observed any such phenomena upon the earth. This denial is of course a great comfort to moderns, because the traumas recorded by our remote ancestors are truly terrifying, and as a race, we choose to forget our past if it is too uncomfortable to recall, as Immanuel Velikovsky has shown magnificently well in his book, *Mankind In Amnesia*.⁵ This book ought to be required reading for students of the Scriptural history of the earth. Those interested in evaluating the geologic evidence for repeated global catastrophes are also urged to read Velikovsky's *Earth In Upheaval*,⁶ and a similar work entitled, *Subdue The Earth*, by Walworth and Sjostrom,⁷ both of which catalogue and analyse some truly remarkable and opinion-changing evidence from every part of the world, and which must be ignored totally in order to support the standard modernist view of the earth's past.

Our view of Scripture

The Hebrew prophets however tell a different story; a story, in fact, that is so profoundly different, even believers sometimes find it difficult to accept it in a literal sense. When certain passages of the Scriptures are read by believers, often unwittingly, and certainly unintentionally, they tend to tell themselves and others that the words they read are not literally true, but are poetic exaggerations, or mere symbolism. Let us now set aside this interpreting-away of the evidence, and read some remarkable texts with our minds open fully to what they have to say.

In the book of Isaiah we find these words,

“The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee (54:10).”

⁵ Velikovsky, Immanuel, *Mankind In Amnesia*, London, Sidgwick & Jackson, 1982.

⁶ Velikovsky, Immanuel, *Earth In Upheaval*, London, Sphere Books, 1973.

⁷ Walworth, Ralph Franklin, & Sjostrom, Geoffrey Walworth, *Subdue The Earth*, London, Toronto, Sydney & New York, Panther, 1980.

Now of course, the point being made in this verse, is that the Lord's mercy expressed through His kindness and peace will be ever-present with His people. This is easy for us to believe, but do we really believe that "the mountains shall depart, and the hills be removed?" This is where we tend to say to ourselves and others something along the lines of, "Oh well, that's just Isaiah becoming poetic, and saying that God's love lasts longer than the mountains and hills." But what if the mountains and hills were really removed? Imagine how terrifying to the inhabitants of the earth it would be to have to live through such a crisis that would produce those results! Then indeed, there would be a truly vital need of reassurance of the Lord's mercy, and there would be a real point to what Isaiah said. In such circumstances most of us would really need to be reminded of God's care for us!

What are we to make of Psalm 97:5, where, presumably with reference to the descent of the Lord to Mount Sinai it is said,

"the hills melted like wax at the presence of the Lord"?

Is this to be taken poetically, or literally? (Cf. Isaiah 64:1–3.)

Again in Isaiah we read in 13:9–13,

"Behold, the Day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the Day of His fierce anger."

With this and similar texts we have a class of Scriptures which it is almost impossible not to take literally, unless the most outrageous liberties are taken with Holy Writ, or allegorisation of the most extreme kind is resorted to in order to make the words more palatable to those who do not wish really to hear them.⁸

We could however resort to the common tactic of attributing the words just quoted from Isaiah to a crisis yet in the distant future, at the End of the Age, but what are we to do when we read on from this, and find references to the Medes, and the overthrow of Babylon, whose destruction is likened to that of Sodom and Gomorrah? (verses 17–19). Could there really have been cosmic disturbances in those times, such as would cause the earth to be moved out of its place? Such a movement would easily account for the regression of the shadow, not just on the sundial of Ahaz, but on every illuminated sundial in the whole world. Let us examine the evidence.

The 'earthquake' of Amos 1:1

In Amos 1:1 we read,

"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash King of Israel, two years before the earthquake."

⁸ For some astonishing examples see Alexander, J.A., *Commentary On Isaiah*, Grand Rapids, Michigan, U.S.A., Kregel, 1992, based on the 1847 edition, pp. 23–24., and Velikovskiy, Immanuel, *Worlds In Collision*, London, BCA, 1973, pp 215–220.

This ‘earthquake’ in the days of Uzziah was obviously of such significance that it became used as a datum in the history of Judah (cf. Zechariah 14:5). The question Velikovsky asks is, was it really an earthquake?⁹ He translates *ver*, the Hebrew word found in Amos 1:1 as *commotion*.¹⁰ Although he does not say so, Gesenius, Parkhurst, and Davies all indicate that a thunderous noise is the primary meaning of *ver* and shaking, or quaking the secondary or derived meaning.¹¹ Interestingly, it is the same word that is used in the passage cited above in Isaiah 13:13 which speaks of the earth being moved out of its place.

It is true to say then, that it might mean, as Velikovsky insists, much more than a mere earthquake. If the Jewish legends are right, then a great breach was made in the Temple wall by this *commotion*, which admittedly an earthquake is quite capable of achieving, but then,

“on the west side of Jerusalem, half of the mountain was split off and hurled to the east, into a road, at a distance of four stadia.”¹²

This last feature seems much less likely to be the consequence of an earthquake of course.

Further, from the reference in Zechariah 14:5 it would seem indeed that this was no ordinary earthquake, as earthquakes are notorious for the suddenness with which they strike, giving no warning at all to the victims. It is only with the advent of modern measuring devices which are able to detect the most subtle of movements, that an early warning may sometimes be given. Yet from this text in Zechariah we see that the inhabitants of Jerusalem fled the city before the *ver* struck, meaning they must have had some notice of what was coming, even if it could only be measured in minutes.

Amos goes on to say,

“Shall not the land tremble for this... and it (*the land*) shall rise up wholly as a flood... And it shall come to pass in that Day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day. (8:8–9).”

Again, this might be taken as a reference to the End of the Age, were it not for the fact that the passage ends with a reference to “the sin of Samaria (8:14)”, which roots the prophecy firmly within the period of the Divided Monarchy. It seems clear then from the prospect of the sun going down at noon, that some kind of disturbance to the earth’s rotation, or a superimposition of another order of motion simultaneous with that which is the norm, was predicted by Amos, and that this would cause the lithosphere to rise up in what has been called a land-tide, caused by the tremendous forces that would operate on the earth’s crust were the earth’s normally constant rotation to be modified in any way.

Amos elsewhere in similar vein says,

“The Lord God of Hosts is He that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it (*the land*) shall rise up wholly like a flood (9:5).”

The colossal friction generated by the mass of magma still rotating under the earth’s momentarily stationery crust owing to its kinetic energy, would raise the temperature of the surface of the earth to a level that would threaten life itself. The magma beneath the earth’s

⁹ Velikovsky, Immanuel, *Worlds In Collision*, op.cit., pp. 203–204.

¹⁰ Ibid.

¹¹ Gesenius, H. W. F., *Hebrew And Chaldee Lexicon To The Old Testament Scriptures*, translated Tregelles, Grand Rapids, Michigan, Baker Book House, 1979, based on Bagster’s editions of 1847, & 1857, Parkhurst, John, *An Hebrew And English Lexicon, Without Points*, London, Rivingtons, 1813, & Davies, Benjamin, *A Compendious And Complete Hebrew And Chaldee Lexicon To The Old Testament*, revised Mitchell, London, Asher & Co., 1889.

¹² Ginzberg, Louis, *The Legends Of The Jews*, Volume IV, Baltimore and London, Seven Volumes, Johns Hopkins University Press, 1998, p. 262.

crust would not be the only fluid mass that would be affected however. The earth's oceans would rise up and inundate the land masses, and then subside, only to initiate a series of new cycles of ever lessening severity. Interestingly, in the very next verse we read,

“He that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is His Name.”

Thus, the scenario of the sun going down at noon, followed by the melting and subsequent heaving movements of the heat-softened crust of the earth, followed in turn by an inundation from the seas and oceans cooling the crust again, is certainly consistent with the mechanical effects that would be expected were a disturbance in the diurnal rotation of the earth to occur. This is what Amos predicted in the days of Uzziah king of Judah, when Isaiah was beginning his prophetic ministry.¹³

Micah

The prophet Micah was also active in the days of Isaiah, and he too had similar things to say. He says in 1:4,

“The mountains shall be molten under Him (the Lord—see verse 3), and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.”

Again this is not for the days of the End of the Age, as the next verse refers to Samaria being the transgression of Jacob, locating the prediction, like that of Amos, in the days of the Divided Monarchy. Later on in Micah, we get a better idea about the nature of the *commotion* Amos referred to. The heaving and vibrating of the earth's surface that these prophecies refer to, would cause a most tremendous noise. It is not surprising then that in 7:16–17 we read,

“The nations shall see and be confounded... they shall lay their hand upon their mouth, *their ears shall be deaf*. They shall lick the dust like a serpent, they shall move out of their holes of the earth: they shall be afraid of the Lord our God, and shall fear because of Thee.”

Isaiah and the ‘commotion’ of Amos 1:1

Now according to Hebrew tradition, Isaiah began his prophetic ministry on the very day of the *commotion* referred to in Amos 1:1.¹⁴ If this is true, then in the light of what we have seen above, it makes the words in Isaiah's Introduction very revealing. Writing probably of the *commotion* itself, Isaiah says to the inhabitants of Judah and Jerusalem,

“Your country is desolate, your cities are burned with fire: your land, strangers devour it, and it is desolate as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah (1:7–9).”

The presence of the strangers of course could refer to warfare, but significantly Isaiah does not say the strangers themselves overthrew the land, but says the land was *as if* it had been so. Of particular interest is the comparison with the overthrow of Sodom and Gomorrah. These cities were destroyed not by an earthquake, but by *fire falling from the sky* (Genesis 19:24), explaining perhaps the reference to Judah's cities being burned with fire in Isaiah 1:7, and the threats in Amos of precisely the same nature (1:14; 2:2; 2:5).

¹³ It is also very highly consistent with a good working knowledge, not just of the spherical shape of the earth, but the rudiments of its composition. See [Appendix III] for more on the knowledge of the spherical shape of the earth.

¹⁴ Ginzberg, op.cit., Volume IV, p. 262.

Now of course the burning of Judah's cities could have been accomplished by a number of different means, but when we read the following verses in chapter 5, we see clearly that something unusual had occurred.

“Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against His People, and He hath stretched forth His hand against them: and the hills did tremble, and their carcasses were torn in the midst of the streets (verses 22–25)”.

Here we see the fire coincided with the shaking or vibrating of the hills, suggesting the burning was not the consequence of warfare. Unless we are prepared to believe that a prophet of the Lord, speaking through the Inspiration of The Holy Spirit is able to exaggerate, then we see that something extraordinary is being reported here.

The ‘earth-shock’

In chapter 2 verse 10 we notice something different, for here Isaiah seems not to be referring to a calamity that had already occurred, but seems instead to be speaking of one to come. Isaiah says,

“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the Glory of His Majesty.”

He continues in verse 19,

“They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the Glory of His Majesty, when He ariseth to shake terribly the earth (cf. verse 21).”

Now all of this was spoken to Isaiah's contemporaries! Thus he too, like Amos, prophesied of a disturbance in the natural order, which involved a shaking of the earth, by which it would seem we are to understand the entire planet. This was to take place in Isaiah's own times, and occurred after the *commotion* in the days of Uzziah. Thus we see that multiple disturbances are found here; one predicted by Amos, and reported by Isaiah, namely the *commotion* in the days of Uzziah, and another which would occur later on. Of great relevance for us though, is the fact that Isaiah prophesied disturbances to the seas of the earth, at the time that the Lord would defeat the Second Isaianic Threat, to which the Sign of Hezekiah pertained, the sign of the regression of the shadow on the sundial, and the sudden defeat of the Assyrian hordes. Isaiah writes in 10:24–27,

“Therefore thus saith the Lord God of Hosts, ‘O My People that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as His rod was upon the sea, so shall He lift it up after the manner of Egypt. And it shall come to pass in that day, that His burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.’”

This text is extremely helpful, for we see that on the day that the Assyrian yoke was to be lifted from Judah and Jerusalem, the sea would be lifted up, in the same manner in which it

was at the time of the Israelites' escape from Egypt. The fact that at the same time, the shadow on the sundial of Ahaz would regress seems to indicate that the deliverance of Judah and Jerusalem from Assyria was to be accomplished through another disturbance of the earth's rotation.

Confirmation that this is the case may be seen from the fact that גאװ, the word for *roar* in Amos 1:2, means, according to the Talmudists, *earthshock!* A shock, in other words, *felt by the entire planet.*¹⁵

The removal of the Assyrian threat

The removal of the Assyrian threat to Judah and Jerusalem is recorded three times in the Scriptures, by which we may gauge something of its importance. These three occurrences are II Kings 18–20, II Chronicles 29–32, and of course Isaiah 36–39. These three passages all show that the destruction of the Assyrian army was brought about through the work of an angel, II Kings 19:35,

“And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.”

II Chronicles 32:21a,

“And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria.”

Isaiah 37:36,

“Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.”

The presence of the angel in the overthrow of the Assyrian threat is deliberately ironic I feel, as the word *Kal m*, *angel*, means simply *messenger*,¹⁶ and Sennacherib, in his attempt at overthrowing Judah and Jerusalem, had sent his own messenger Rabshakeh (Isaiah 36). The differing results of the actions of the different messengers reflect the difference in power of those who sent them.

The ‘blast’

From II Kings 19:7, and Isaiah 37:7, we know that the angel sent what is called a *blast* from the Lord to destroy the Assyrian army. Both texts read,

“Behold, I will send a blast upon him.”

This again is a link with the events of the Sea-of-Passage at the escape of the Israelites from Egypt, for in Exodus 15:8 we read that the gathering together of the waters, which was to occur again at the overthrow of the Assyrians we remember, was achieved by a similar *blast* from the Lord.

The Hebrew tradition tells of the nature of this blast, saying that the garments of the Assyrians were untouched even though they themselves were “burnt.”¹⁷

“Their souls were burnt, though their garments remained intact.”¹⁸

¹⁵ *The Jerusalem Talmud*, Tractate Berakhot 13b., cited by Velikovsky, op.cit., p. 210.

¹⁶ Gesenius, op.cit., in.loc.

¹⁷ Ginzberg, op.cit., Vol. I., p. 170.

Other Jewish sources describe a fearful noise which accompanied the Assyrians' destruction, and that the breath of the soldiers was taken from them.¹⁹ Velikovsky reports that the sources in the Talmud and Midrash, of which there are very many, agree on the way which the Assyrian army met its end. They tell of a consuming blast (not a flame) falling upon the Assyrians from the sky. The sources speak of the burning of the souls of the Assyrians even though the clothes they wore were left intact. Accompanying this was a tremendous noise.²⁰ From all of this, as well as from the fact that the Hebrew word $\chi\omega\tau$, translated *blast*, is very strongly associated with *breath*,²¹ it seems that the Assyrians died from asphyxiation, somehow being robbed of their breath through being smothered by a cloud of extremely hot noxious gas, while the seas were lifted up, and the earth's motion was disturbed. The Talmudic tradition does not support the view that the regression of the shadow on the sundial of Ahaz was an optical illusion, but asserts instead that the day was actually shortened by ten degrees, the number of degrees the shadow regressed.²²

Astronomical calculations

The Hebrew tradition forms another link between the destruction of the Assyrians and the escape from Egypt, by dating the time of the incident to that of the Passover, even saying that it occurred precisely when Hezekiah and the people began to sing the Hallel Psalms.²³ Using this tradition, and his own chronological system, Velikovsky dates the incident, which occurred during the fourteenth regnal year of Hezekiah (Isaiah 36:1) to March of 687 BCE, a date similar to that offered by Ivan Panin, in his *Bible Chronology*,²⁴ C. G. Ogilvy Van Lennep in his *Measured Times Of The Bible*,²⁵ and Harold Camping, in his *The Biblical Calendar Of History*,²⁶ although David Rohl's date differs by 27 years.²⁷ Velikovsky has gathered literary evidence from China, the Greek myths, and from central America that all speak of unusual celestial events at that very time, events which include a shaking of the earth, and a change in the length of a particular day.²⁸

Of greater interest however is the evidence he has uncovered which report changes to the observed course of the sun, moon, and the planets. Velikovsky found that in the middle of the eighth century BCE, which is when he believed the disturbances we have referred to first began, the then current calendar was rendered obsolete. He adds that between the years 747 BCE and 687 BCE, the movements of the sun and moon varied enormously, requiring frequent and major calendric changes. Nothing was permanent: as soon as the calendar was revised to reflect a new reality, the solar and lunar movements changed again, necessitating a further revision of the calendar, and so on, until the year 687 BCE, when stability returned, permitting the drafting of a reliable and permanent calendar.

Velikovsky points out that many of the clay tablets unearthed from the Royal Library at Nineveh record astronomical observations made before the year 687 BCE, which means

¹⁸ Ibid., Vol. IV., p. 269.

¹⁹ Ibid., Vol. VI., p. 363.

²⁰ Velikovsky, *Worlds In Collision*, op.cit., p. 224.

²¹ Gesenius, op.cit., in.loc.

²² Velikovsky, *Worlds In Collision*, op.cit., p. 226.

²³ Ginzberg, op.cit., Vol. IV., p. 267.

²⁴ Panin, Ivan, *Bible Chronology*, Vancouver, The Association Of Covenant People, 1950, p. 148.

²⁵ Van Lennep, C. G. Ogilvy, *The Measured Times Of The Bible*, London, Heath Cranton Ltd., 1928, pp. 188–189.

²⁶ Camping, Harold, *The Biblical Calendar Of History*, Oakland, California, Family Stations Inc., 1981.

²⁷ See Rohl, David, *The Lost Testament*, London, Century, 2002, pp. 420–421.

²⁸ Velikovsky, *Worlds In Collision*, op.cit., p. 227–230.

inevitably that they record the results of direct astronomical observations that are completely incompatible with the order that we are familiar with. Velikovsky gives many interesting examples. One tablet states that the vernal equinox is the sixth of Nisan, while another places it on the fifteenth! No doubt both were true at the time they were written, but scholars brought up to believe in the constant stability of our solar system struggle to come to terms with the Nineveh records.

The Nineveh records reveal no less than *three* separate systems of movements. The same celestial bodies are recorded in each of these different systems, causing absolute confusion to modern-day researchers who cannot conceive of the possibility that all three systems were valid when they were drawn up. The moon's movements are presented in two different systems. These separate systems are worked out in meticulously fine detail, but only the latest systems reflect the movements of the sun, moon, and planets we are familiar with today.

Tablet No. 93 from the collection gives the perihelion, (the point when the earth is closest to the sun), as the 20th degree of the sign of the zodiac named the Archer. The same tablet states that the aphelion, (the point when the earth is farthest from the sun), is the 20th degree of Gemini. Consequently, these points are identified as being those of the fastest and slowest movement of the sun, but, as modern-day astronomers point out, these points cannot be reconciled with the observations of today. To add to the confusion of modern-day commentators on these tablets, tablet number 272, made seventy years later, gives different data altogether!

One of these commentators has pointed out that the distances covered by the moon from one new moon to the next, when travelling along the Chaldean ecliptic are on average 3° 14' too great.

Tablet No. 32 contains extremely precise details of the movements of the sun through the zodiac, with its position at the start of each lunar month stated exactly, but to modern commentators it is utterly confusing.

The precision and painstaking care with which these different astronomical systems have been recorded, and the frequency of their various revisions reveal that for a little under a century the order of the heavens changed repeatedly and unpredictably. The ancient astronomers then were kept extremely busy, but never seemed to tire from working out afresh the minutest details of each new form of celestial movements they were confronted by, and this brings us to the biggest problem presented by these tablets for modern-day commentators. Given that our discoveries reveal that these ancient astronomers were extremely proficient mathematicians, capable of working out with precision highly complex mathematical problems, how is it that they could work so laboriously on table after table, giving details on the movements of the sun, moon, and major planets, and how is it that the fruits of their work could be accepted by the Royal Court, when within a relatively short time, even a child, or an uneducated nomad, could reveal the most basic flaws in their results? In those days, people who made such fundamental errors did not live long or happy lives. Surely this consideration reveals that these highly detailed records present actual orders of celestial movements witnessed in historical times by men and women living on this earth, and thereby provide evidence of cosmic upheavals within the recorded history of mankind. The very fact that the records were not destroyed as embarrassing failures by itself goes a very long way to showing their genuineness.²⁹ It is an interesting fact that the Scriptures themselves seem to provide evidence of changes in the celestial order as we shall now see.

²⁹ Ibid., pp. 332ff.

The year of 360 days: past and future

Many commentators have shown, that the early portions of the Scriptures speak of a 360 day year comprising twelve months of thirty days as opposed to the year we are familiar with of approximately 365.25 days. (See Genesis 7:11–8:14 where the mathematics only work with twelve thirty day months, and Numbers 20:29; Deuteronomy 34:8; cf. Deuteronomy 21:13 where it seems months were always thirty days long),³⁰

From various notices in the Apocalypse, it seems that this length of year will return (See Revelation 11:2 which refers to 42 months, which equal 1,260 days in the next verse ($42 \times 30 = 1260$). Cf. also 12:14; 12:6; 13:5).³¹ It is interesting to note that the coming evil world-ruler will during the Tribulation Period, when new cosmic disturbances will affect the earth, resulting in a change to the length of the solar year “think to change times (Daniel 7:25).” Probably he will have no choice.

Now the ancient Egyptian calendar is famous for having twelve months of thirty days, with five additional days, the epigomena, which were only added in the New Kingdom, after the XVIIIth Dynasty,³² that is, during the days of Israel’s Monarchy following the chronology of David Rohl.³³ Velikovsky offers fascinating evidence from many different cultures of changes to year and month lengths made at about this time,³⁴ and other writers have noticed this too of course.³⁵ The scholar of Gnosticism, G. R. S. Mead refers to the relatively new god of some Gnostic sects, the well-known Abrasax, originally, Abraxas, or Αβραχας who represents the new year length, as the gematria of his name is exactly 365.³⁶ One every-day testimony to the old year of 360 days, is the number of degrees in a circle as defined by geometry of course. The 360 degrees are based upon the cycle of the old solar year.

Different new year’s days

The Biblical chronologist, C. G. Ogilvy Van Lennep has pointed out that a new calendar was introduced at the time of the Flood, when it would seem, a significant disturbance to the earth’s movements occurred.³⁷ According to Van Lennep, New Year’s Day moved after the Flood from September 15/16th to November 1st.³⁸ The necessity of changing the calendar would of course be absolutely consistent with any disruption of the earth’s normal motions, and, it must be remembered that seasons are mentioned for the first time in Genesis 8:22, which may well indicate that the present tilt in the earth’s axis (the cause of the seasons) dates only from the Flood.

Now we know that this post-Flood year lasted only until the Exodus, when another New Year’s Day was established (Exodus 12:2). Again, from the events described during the Exodus, it is highly likely that the earth suffered disturbances to its normal movements.

³⁰ See for example, Van Lennep, C. G. Ogilvy, *Five Bible Puzzles Solved*, London, Marshall, Morgan and Scott, 1956, p. 40.

³¹ *Ibid.*, pp. 40–41.

³² Velikovsky, *Worlds In Collision*, op.cit., p. 321.

³³ See my *The Dating Of The Exodus*, op.cit.

³⁴ Velikovsky, *Worlds In Collision*, op.cit., Cap. VIII.

³⁵ Sir William Drummond wrestles with the problem of the 360 day year found throughout the ancient civilisations in his book *Œdipus Judaicus*, Wellingborough, Thorsons, 1986, based on the 1811 editions.

³⁶ Mead, G. R. S. *Fragments Of A Faith Forgotten*, New York, University Books, 1960, pp. 280ff.

³⁷ Patten, *The Biblical Flood And Ice Epoch*, Seattle, Pacific Meridian Publishing, 1966.

³⁸ Van Lennep, *Five Bible Puzzles Solved*, op.cit., pp. 16–17.

Years of twelve and thirteen months

By the time we get to Hezekiah however, it would seem that another system was in place. There were by then months with both twenty-nine and thirty days, although there was no established system to decide beforehand how many days the month would contain. The beginning of the month was founded not upon computation based upon mathematical formulæ, but upon *direct observation* by watchmen who would declare when the New Moon festivals should be kept (cf. Jeremiah 31:6).

Hartwell Horne writes,

“The Hebrews had their months, which, like those of all other ancient nations, were lunar ones, being measured by revolutions of the moon, and consisting alternately of twenty-nine and thirty days. While the Jews continued in the land of Canaan, the commencement of their months and years was not settled by any astronomical rules or calculations, but by the *phasis* or actual appearance of the moon. As soon as they saw the moon, they began the month. Persons were therefore appointed to watch on the tops of mountains for the first appearance of the moon after the change: as soon as they saw it, they informed the Sanhedrin, and public notice was given, first, by the sounding of trumpets, to which there is an allusion in Psalm. lxxxi. 3.; and afterwards lighting beacons throughout the land.”³⁹

It seems not to have been realised by commentators who wonder at this lack of knowledge about the movements of the moon, that if the earth and the much smaller moon suffered frequent disturbances to their diurnal movements, it might well have been impossible to have any other basis for operating at the time. In Isaiah we read of a very strange report from one watchman,

“Watchman, what of the night? Watchman, what of the night? The watchman said, ‘The morning cometh, (not the Moon, new or old) and also the night!’”
(Isaiah 21:11–12)

This would seem to be a direct observation of a celestial disturbance signified by abnormal darkening of the sky after the appearance of the dawn, that affected particularly the land of Edom (Dumah) and such as is to come upon the whole earth, according to the Apocalypse.

In later years, when the situation in the heavens was stable, the calendar was firmly established with seven thirty-day months, and five twenty-nine-day months. The reduction of the 360 day year by five days, gave a month-based year length of 355 days of course. However, every four years in eleven, an extra month was added by doubling the last month of the year, Adhar. The additional month was called *The Second Adhar* and had 29 days. This produced the situation outlined below;

Table 27: The years of twelve and thirteen months

| | |
|-------------------------------|--|
| The 7 ‘short’ years contained | $7 \times 355 = 2,485$ days. |
| The 4 ‘long’ years contained | $4 \times (355 + 29) = 1,536$ days. |
| The 11 year cycle contained | $2,485$ days + $1,536$ days = $4,021$ days. |
| This works out to | $4,021$ days \div $11 = 365.545$ days to the year. |

This gives a year approximately a quarter of a day longer than our own, which means that every 120 years, a month would have to be omitted from the year, to realign it with the earth’s position in its cycle around the sun. Given the unpredictable variation in the month lengths

³⁹ Hartwell Horne, *An Introduction To The Critical Study And Knowledge Of The Holy Scriptures*, Five Volumes, London, Cadell, 1839., Vol. III., p. 171.

during the time of Hezekiah, we cannot say how long the year was then, but it could easily have been different from the year as we know it, and different also from the 360 day year.⁴⁰

This variation in year length after the time of Moses could have been caused by the events which produced Joshua's Long Day, or the *commotion* in the days of Uzziah, or both. But during Hezekiah's reign something else occurred it would seem. Hezekiah is justly famous for the great Passover he held, that is recorded in II Chronicles 30. Now from verses 2–3, it would seem that he held the Passover in the wrong month,

“For the King (Hezekiah) had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.”

The first thing we should take note of is that Hezekiah is never censured for this action, unlike the incident with the envoys from Babylon (Isaiah 39:3ff). Now, the Hebrew Tradition maintains that Hezekiah doubled the month Nisan on this occasion. Why did he do this? Why did he not simply double the previous month, the last month of the year Adhar, a regular practice of course? If this is because the previous Adhar had already been doubled, how could he possibly avoid calendrical confusion by his action in doubling Nisan unless a new disturbance had taken place? To these questions the rabbis have no answer.

I suspect that Hezekiah did not double the previous Adhar, because it was in one of the years in which it had already been doubled. I suspect also, that providentially, the *commotion* in the days of Uzziah and subsequent to that, meant that the calendar was already adrift, and even though the previous Adhar had been doubled, there was 'room' for the doubling of Nisan, which, conveniently, meant that the Passover could be held in 'the second month', that is, the second Nisan, and would allow sufficient time for the purification of the priests, and the gathering of the people, and yet the Passover would still be held on the correct calendar date!

Velikovsky shows that in the Talmud there are several passages which refer to an unusual change made to the calendar by Hezekiah which caused some puzzlement to the rabbis. What is so difficult for them to understand is that Hezekiah added to the year another month of Nisan. As we have seen, Scriptures relate that Hezekiah held the Passover not in the first month, as laid down in the Torah, but in the second month. The passages in the Talmud explain that this second month was actually an additional Nisan, so that the second month referred to in the Scriptures, was actually the second month of Nisan.⁴¹

This additional month would only make things worse of course, if the year then was the same length as now it is, as, from the table above, we have already seen that the year would be one month too long after 120 years. It is also interesting to note that Babylon had a body of people who were distinct from both astrologers and stargazers, referred to as *monthly prognosticators* (Isaiah 47:13). Probably these, like the Hebrew watchmen, were neither fortune tellers, or magicians, but were people engaged in trying to establish through empirical evidence a reliable calendar, as we have seen from the evidence derived from the Nineveh tablets referred to above.

⁴⁰ The data on the Hebrew calendar are derived from the article *Calendar*, by Porter, in *The International Standard Bible Encyclopædia*, edited Orr, Nuelson, Mullins, Evans, & Kyle, Five Volumes, Grand Rapids, Michigan Eerdmans, 1946., Vol. pp. 541–542, the article *Month*, by Marti, in which he shows the variable months system operated during the Monarchical Period, in *Encyclopædia Biblica*, edited Cheyne & Sutherland Black, London, A. & C. Black, 1903, columns 3192–3196, Hartwell Horne, op.cit., Vol. III., p. 171, & F. R., & C. R., Conder, *A Handbook To The Bible: Being A Guide To The Study Of The Holy Scriptures*, London, Longmans, Green, & Co., 1880, pp. 82–104.

⁴¹ Velikovsky, *World's In Collision*, op.cit., p. 335. Ginzberg, op.cit., Vol. VI., p. 369 refers to the doubling of the month Nisan by Hezekiah.

The re-alignment of ancient temples

If some kind of disturbance did indeed modify the earth's movements in the days of Hezekiah, causing the regression of the shadow on the sundial of Ahaz, then not just every sundial in the world, but every ancient observatory would have been affected. Is there any evidence that this is the case?

Any one who has read about the remains of antiquity will know that ancient temples always faced the sunrise, usually on solstitial or equinoctial days. This is so from New Grange and Stonehenge in the British Isles, to the Americas, and Babylon. Very frequently a pair of obelisks would be used as a shadow clock. When orientated correctly, the shadows of the two obelisks would be exactly aligned only at the very moment of high noon. They could also serve of course as ordinary shadow-clocks to show the hours of the day, and, by the use of other sets of marks, could show the various stations between the equinox and the solstices.

The remarkable fact is that, before a certain date, the temples and obelisks are orientated differently, and therefore, cannot now function accurately as instruments for measuring the progress of the days and seasons. Velikovsky, writing of the discoveries of J. N. Lockyer, the author of *The Dawn Of Astronomy*, published in 1894, found that although he was unacquainted with the fact that ancient temples were always aligned on astronomical principles, and that they were routinely used as observatories, he discovered these facts through his own independent research. However, he made a further discovery of major significance for our enquiry, namely, that there is considerable evidence for the re-orientation of the foundations of the most ancient temple/observatories, perhaps the most well-known being that at Eleusis. Lockyer wondered whether there was an astronomical basis for these realignments. [*The Dawn Of Astronomy* p. viii.] Similar work by other researchers has found that only the more recent temple/observatories face true east, and that those built earlier than the seventh century had the foundation laid on an alignment away from the true east, although their axes were all laid out to the same alignment! Velikovsky points out that understanding that the earth was involved in several changes in the celestial order explains these ancient realignments of temple foundations; the temple builders were merely following the changes displayed in the diurnal movements of the sun and moon. As Velikovsky adds, these ancient edifices provide sound archaeological evidence for the changes in direction of the earth's axis, and poles.⁴²

This is dramatic evidence that within historical times, the earth has sustained sudden disturbances severe enough to alter the positions of east and west. Moreover, it is evidence that dates the last of these disturbances approximately to the times of Hezekiah and Isaiah, and there is more evidence to come.

Shadow clocks instantly rendered obsolete

Although the sundial of Ahaz has not survived to our day, at least one other has, and, not surprisingly in view of what we have seen concerning the *commotion* in the days of Uzziah, and the disturbances subsequent to that, it is now completely unusable.

I quote from Velikovsky,

“The poles changed their location; all latitudes were displaced, the axis changed its direction; the number of days in the year increased from 360 to 365¼... the length of the day probably also altered. Of course, a sundial or shadow clock from before -687 can no longer serve the purpose for which it was devised, but it might well be of use in proving our assumption.”

⁴² Velikovsky, *Worlds In Collision*, op.cit. pp. 305-306.

Velikovsky then goes on to report that just such a shadow clock has been discovered in Egypt, at Faijum, which is at 27° latitude. Velikovsky describes it thus,

“A horizontal slab with hour marks has at one end a shadow-casting vertical hob. This shadow clock cannot show correctly the change of time in Faijum or elsewhere in Egypt. A scholar who investigated its working came to the conclusion that it must have been kept with its head to the east in the forenoon and to the west in the afternoon, and several scholars agreed that this was the way to use the clock. But this arrangement by itself did not make it possible to read the time. “Since all actual hour shadows lie substantially closer to the hob than the corresponding marks of the instrument, the shadow-casting edge must have been higher over the shadow-receiving plane than we find it to be. The upper edge cannot be the shadow-caster of the instrument; it must have been on a parallel line above this edge [L. Borchardt].” “The marks were also not made on the basis of actual observations, but must have been taken from some theory or other [L. Borchardt].”⁴³

This is all very well, but as has been observed, this view suggests that the clock never gave the hours correctly without repeated adjustments to the part which cast the shadow! However, the clock has no mechanism to allow for such frequent and necessary adjustments, and it would have required another clock that worked normally, to indicate when such adjustments were due to be made. But the close proximity of an accurate clock by which the first one could be continually reset, would at once eliminate the need for the first clock absolutely. Therefore it cannot be at all reasonable to propose such a resolution, it is simply absurd. However unconventional in terms of our modern-day world-view, the best explanation possible, is that the shadow-clock was made when the celestial order was different from what we now are familiar with, and worked then, at least tolerably well.

Thus, it seems that there is compelling evidence from this early sundial, and from the adjustments made to the orientation of early temples, that the earth has suffered severe shocks in historical times, that at the time, would have registered very noticeably on any illuminated sundial, the shadow having moved in a completely novel manner. It is hardly surprising that few of these sundials survive, because from that moment they would have become utterly useless, like the example from ancient Faijum, and would have been discarded. Temple foundations however are a different matter, and would simply have had new foundations superimposed on them, explaining the much greater prevalence of the type of evidence they supply.

It is now time to summarise the evidence considered in this chapter, and see what conclusions may be drawn from it.

Summary and conclusion to chapter four

Throughout this chapter we have seen some utterly extraordinary things. The prospect of the world we live on being buffeted repeatedly in a relatively short period of time, and during recorded history, having effects which include the removal of certain hills and mountains, and no doubt the creation of others; which in turn, inevitably would have resulted in rivers changing their courses, or disappearing altogether, while new ones appeared (cf. Isaiah 41:18); the subsequent collapse of cities and civilisations, and the dispersal and migration of entire peoples; the fall and rise of political systems; the rise of new astral-based religions and mythologies; and the world-wide occurrence of astronomical observatories, from the Americas, to India and Egypt, and to our own Woodhenge, Stonehenge, and

⁴³ Ibid., p. 308.

Avebury, is no less than completely staggering to those who seek reassurance from the comfort of the established world-views and mental paradigms of scientific orthodoxy.

Paroxysms and convulsions in the natural order, when conducted on a global, or even celestial scale, such as are predicted in the Apocalypse are so frightening a prospect, that naturally we close our minds to them, as Velikovsky shows in his *Mankind In Amnesia*. But what do we do with the evidence we have all seen on our television screens, from the tremendous sight of comets plunging headlong into the planet Jupiter in our own times? Within the last decade, we have discovered 'near misses' of very large meteors passing the earth at an alarmingly close distance, even operators and the insurers of artificial satellites are becoming concerned. What do we do with the evidence presented in this chapter of major disruptions to the course of our planet's annual cycle around the sun, and its daily rotation upon its own axis? This evidence includes references to the earth being moved out of its place; to the sun going down at noon; to the darkening of the sky immediately after the appearance of the dawn, and so on. The credibility of these reports is enhanced by the fact that the immediate effects of a disruption to the earth's ordinary diurnal movements are also presented; the rapid and prodigious heating of the earth's crust, so that portions of it suddenly heave upwards "like a flood", creating, and "shunting" the earth's tectonic plates, which in a heat-softened state, impact against each other to produce the spectacular effects of huge mountain ranges and deep trenches, which convention attributes to multiple millions of years; the deafening screams and roaring noise emitted by the earth in its moments of torment as these movements occur; and the formation of colossal tidal waves and hurricane winds.

We have seen also the sudden need for the creation of new astronomical almanacs to register the new course of the earth, moon, and the visible planets, which themselves were rendered obsolete by fresh disturbances. We have seen the evidence of adjustments to the calendar, of the need for nightly observation to locate the beginnings of the months, as the erratic movements of the moon, that resulted from these disturbances made calculation impossibly difficult. We have seen that the most ancient temples required re-orientating, so as to achieve a correct alignment with true east, and that shadow clocks became obsolete, and totally useless.

The two questions

Having assimilated this information, we are now able to return to the two questions asked at the start of this chapter;

What is the connection between the defeat of the Assyrian hordes, and the healing of Hezekiah?

How do we account for the very different tone in the book of Isaiah, clearly discernible when comparing chapters 1–39, with chapters 40–66?

The establishment of the literary form of Isaiah

The defeat of the Assyrian army was achieved I believe by the means of a hot and noxious gas cloud, that was either emitted from the bowels of the earth as it suffered a severe trauma, local to that area, or more probably from a portion of the 'tail' of a comet, that passed very close to the earth. The close passage of a very large comet would be quite capable of producing the phenomena referred to above, including the disturbances to the earth's rotation, and the consequent regressing of the shadow of the sundial of Ahaz, while Hezekiah observed it. Thus I propose that the very sign that Hezekiah observed that was a promise of his healing, was the direct result of the passage of a large celestial object, whose gaseous tail asphyxiated the Assyrians. To put it more directly, the sign of Hezekiah's restoration to health was the same sign that signified that the extinction of the army camped outside his city had actually occurred.

The different ‘tone’ of Isaiah 40–66

We now also have, perhaps for the first time, an additional and extremely credible reason for the change in tone between chapters 1–39, and 40–66. Chapter 39 concludes the section dealing with the removal of the Second Isaianic Threat to Judah and Jerusalem that we have just been discussing. Now can we really imagine what it must have been like for Isaiah, and his contemporaries to live in those days? What would it have been like for us if we were to fall headlong on the ground as the entire planet reeled underneath us? How insecure would we feel, if we could not even depend upon the length of the day, or the month or even the year? if even the points of the compass altered wildly? if even the hills and rivers were removed?

Emerging from such a catastrophically shocking and traumatic time (cf. Matthew 24:22), into a period of celestial and terrestrial calm, stability and predictability, would be the greatest life-changing experience anyone could be subject to. Coupled with this, is the knowledge that the awesome power Isaiah had witnessed first-hand, was directed intelligently. All three Scriptural accounts of the defeat of the Assyrians show angelic involvement, and we know also that Hezekiah had the choice as to which way the shadow of the sundial would move. This means I believe that the course of the comet I propose caused the ‘earthshock’ was contrived by angelic intervention, as soon as Hezekiah announced his choice. Thus, all that had happened in those dreadful days was within God’s immediate control, and was capable of being directed according to the petition of His people. The fact that there existed a physical mechanism in the form of a comet which produced these spectacular results would of course allow for the operation of *faith*. The faithless would not see the angel, but only the comet, and would have their own ‘scientific’ explanation to hand for what had happened; the faithful on the other hand, would be aware of the controlling hand at the helm, directing the agent of God’s chastisement.

Now, would any of us ever be the same again, having undergone such life-transforming experiences? Is it really any wonder that we see Isaiah transported to an even higher spiritual level in the post-trauma parts of his book; that his conceptions of the Lord are even more sublime and elevated; that the uniqueness and especially the eternity of the Lord are given such emphasis? Isaiah, had after all seen how *temporary* everything upon earth is, even down to the length of the day, month, and year! The contrast with the Eternal would be particularly striking!

Is it any wonder that he is even more emotional and poetic in the post-trauma chapters, than he had been hitherto? Is it any wonder that his style during those dreadful days is sometimes said to be ‘terse’? It is a natural human characteristic to rejoice after surviving a period of danger, fear, and shock. We need only look to the Songs of Moses (Exodus 15) and Deborah (Judges 5) to see that this is so. Thus, all the qualities of Isaiah 40–66 that I have just listed, and which the critic so ‘helpfully’ points out, not only are answerable by the theory I have just promoted, but actually are to be *expected*, if not utterly *demand*ed by it!

We have seen [in previous chapters] the wide-ranging and different types of real forensic evidence for the commonality of authorship of the book of Isaiah, but now we see also that the amazing experiences Isaiah lived through would have had an enormous effect upon his personality, his faith, and all that subsequently flowed from his pen.

It is no wonder, that after the trauma, the Holy Spirit was able to impart ever more far-reaching visions to Isaiah, as his, by then, soaring faith aligned itself ever more perfectly, and intimately with the mind of God, so that his clarity of vision swept past his own days, to those of the Babylonian Captivity; and to the Return under Ezra and Nehemiah, granted by Cyrus; to the redemptive Work of the Suffering Servant; and even to the creation of The New Heavens and The New Earth.

Isaiah was unique in this respect. By referring to any of the charts widely available on the chronology of the prophets, for example, Appendix 77 of the *Companion Bible*, we see that no other prophet whose writings are extant, lived through those days, and emerged beyond them to carry on the prophetic work. Jonah, Hosea, Amos, Micah and Nahum all laboured before or at the time, but not afterwards. Only in Isaiah do we have the inspired writings of one who went through the trauma and worked beyond it. We see then that it is to be expected that such a radical division as we find in Isaiah is found nowhere else in the prophets, a fact, which in the light of what we have seen, is no longer a problem to the study of Isaiah, but is actually a badge of the authenticity of Isaiah.

I believe the reason that the 'riddle' of Isaiah has never previously been solved, is because believers very seldom resort to such books as *World's In Collision*, *Earth In Upheaval*, or *Mankind In Amnesia*, and apply what may be learnt from them, to the book of Isaiah, but this is a grave pity. The insight these books give helps in so many ways. Without digressing for too long, we see that when the earth was 'moved from its pivot' to use a phase of Velikovsky's, hitherto temperate zones, would have become polar regions, and vice-versa. The fact that many such disturbances to the earth occurred in a short space of time, would result of course in the appearance of evidence, that uniformitarian geologists would inevitably interpret as signifying the existence of several ice-ages. Probably these supposed separate ice-ages were actually separate disturbances to the earth that occurred over a couple of generations.

These traumatic spasms that our planet was subject to, have produced I believe, very many of the features of the earth that seem to be evidence of very great age. We do err, not knowing the Scriptures or the power of God! (Matthew 22:29)

In appreciation of Immanuel Velikovsky

Immanuel Velikovsky's challenge to uniformitarian geology, astronomy, and the conventional chronology of ancient history, rocked academia's boat so much it was in danger of shipping large amounts of water. The consequence of this was the waging of a particularly nasty campaign over several years against him, and any publisher who considered handling his work. His academic credentials, and years of meticulous research in many disciplines were all ignored. Today, he is often thought of as either a madman or a fool, because he dared to challenge the status quo, but it is rare indeed for any academic who is a supporter of conventionality, to attempt a serious and thorough rebuttal of his views or his evidence. Sarcasm, or name-calling is the norm. Believers however, should be especially grateful for his contribution, especially, as Doctor David Rohl, is in a manner of speaking, the one upon whom Velikovsky's mantle fell, and David Rohl has certainly shown in his ground-breaking work, supported by much genuinely scholarly research that is even more detailed than Velikovsky's, how credible the Biblical record is. Those who accept the Plenary Inspiration of the Scriptures must accept that the earth is only a few thousand years old, and that dinosaurs were coeval with man. The current-day view that the dinosaurs were wiped out by the impact of a comet, and the evidence of impact-craters upon the earth, and especially upon the moon, to those who accept the recent creation of the both the earth and the moon, show that traumas such as have just been discussed did really happen while man walked this earth. Thus belief in the Scriptures, and a desire to view the world around us through the light they cast upon it, forces the believer to accept a Velikovskite interpretation of our early history; the acceptance of the Apocalypse forces us to accept a brief return to traumas such as was experienced by Isaiah, Hezekiah, and Sennacherib. I, for one, am grateful for the contribution Velikovsky has made.

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