

**TIME IN THE GARDEN OF EDEN**  
**From Aliens, God and the Bible**  
**Chapter 14, The Ancient Ones**

The Ancient Ones

Apparently, the Garden of Eden was on Earth, but not necessarily in our physical universe. How could it be? Obviously, if the Garden was in our physical universe, we would still see it or be aware of that peculiar plot of land denied to us. Instead, God expelled Adam and Eve and an angel was set to guard the Tree of Life, so they and their new children did not eat of it and live forever. But not on the physical Earth we occupy.

*“After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life” (Gen 3:24).*

Let me stop here for a second.

After God expelled Adam and Eve, why did he place an angel on guard duty? To stop Adam and his children born *after* the Fall from eating the Tree of Life fruit, and thus living forever in sin under the curse. That means it must be possible for people, either on purpose or by accident, to get back into the Garden where the tree lives. Otherwise, a guard would not be necessary.

So why don't we see this enclave between two rivers—perhaps somewhere in the Middle East or Africa? Is it all Biblical mythology? Did a great flood or movement of the continents destroy the Garden?

If you could travel into the spiritual world, you would still see cherubim angels standing at the trailhead on the path to the Tree of Life with a flaming sword flashing back and forth. So I believe it still exists *in the other dimension*—the spiritual dimension. What evidence leads to this conclusion?

For that answer, let us go back to the beginning.

God created everything and made people to supervise creation. He gave Adam the task of naming the animals (Gen 2:19-20). Simplistic, but the task probably came with a deeper meaning, such that he would name and understand them, perhaps acting as something like a

shepherd. We read that Adam was busy about this work for some time. We don't know how long; it could have been a long, long time. Later on, he desired a mate. God provided Eve. They lived happily in the Garden and life was simple and uncomplicated.

The Garden was *Perfect* with a capital *P*. Ideal. Made for them in every way. No cares. No needs. No worries. No illness. No fighting. All the basic needs satisfied and easily gathered foods. They could fashion simple shelters from the rain. Makes me think of some Amazonian tribes, living in harmony with the jungle. The temperature range was tolerable since they had no clothes. Innocent. Gentle. Humble. The Bible says God had the habit of walking through Eden in the cool of the day and I can imagine Adam joining him—I would (Gen 3:8). How amazing is that? I do not believe anyone in their right mind would want to mess up a life this beautiful.

It appears that Adam and his family had the ability to leave the safety of the Garden, venturing into the physical world, coming and going. Exploring. The Garden in the spiritual realm was safe; the physical world not so much.

How long did this go on?

How long were Adam and Eve in the Garden—in this perfect environment under God's watchful and loving eye?

You can read the first three chapters of Genesis in a few minutes; creation and the events that follow move right along. One minute God creates Adam and Eve and they are enjoying life; the next minute they mess things up and are out on their ears. Did it happen that quickly? No. Not at all.

I believe Adam was in the Garden a long time by himself, and then Adam and Eve were in the Garden a long, long time together, before what we call the Fall.

How long?

Would it shock you to imagine them living in this unspoiled amazing paradise for 400 million years?

Yes—you are shocked.

Four hundred million is a big number, however used. Did I mention that I have rock-solid evidence of this?

Why do I say 400 million years? Why this criteria?

In 1844 in the Kingoodie Quarry of Northern England, Sir David Brewster discovered a nail firmly embedded in a block of sandstone—unseen until the sandstone was broken open. That sandstone strata has been dated to 360 to 480 million years old.

In 1912 Frank Kennard, while working at a coal plant, found a piece too large to use, so he broke it in half with a sledge hammer. Out fell an iron pot. He traced the piece of coal to the Wilburton, Oklahoma coalmines. That layer of coal was created during the Mesozoic Era—300 million years old by geological standards, from the age of the dinosaurs when a single continent called Pangaea existed. No ice caps at the poles and balmy warm weather throughout. The Mesozoic Era includes the Triassic, the Jurassic we are all familiar with from the movies, and the Cretaceous.

In 1944, Newton Anderson of West Virginia dropped a lump of coal, which split open, revealing a brass bell. He had the bell analyzed at the University of Oklahoma. It contained known metals but in an unusual blend, also 300 million years old.

In June 1968 William J. Meister, hunting for fossils with his wife and two daughters at Antelope Springs near Delta, Utah, split open a slab of rock with his rock hammer and discovered inside a fossilized human footprint, wearing a sandal—approximately ten inches by three inches—that had also stepped on a trilobite. This layer of shale is from 280 to 320 million years old.

A month later in July 1968, Dr. Clifford Burdick, a Tucson, Arizona geologist found a fossilized child's footprint in the shale deposits in the Antelope Springs area. He noted that the impression in the mud indicated toes spreading, like that of a child who never wore shoes. In 1981 in a coal vein near Mahanoy, Pennsylvania, Ed Conrad found a petrified human skull in a coal deposit, tentatively dated at 280 million years.

### Timing and Dating

Some people do not trust radioactive Carbon 14 dating. Scientists and Creationists go back and forth in this area. Some Creationists start with the premise that the earth is actually young. They say that the Bible clearly says the earth is less than 10,000 years old (although some admit, perhaps up to 100,000 years old), which automatically puts them at odds with C-14 dating. The problem is that the Creationists start with a false assumption that Adam and Eve failed shortly

after their creation. This cannot be known, because the Bible is only concerned with the account of humans, and life in general on this planet, *after the Fall*, not before.

How long is God's day?

What is a day to God? Is it 24 hours? Is the creation account based on something we don't fully understand about God's timing, methods, and purposes? Even if we take the Bible literally—Earth created in six standard 24-hour days—that also does not limit how long Adam and Eve were in the Garden. Should we date some coal deposits at 250 million years or 40,000 years? Should the total time allotted for the earth's creation be 100,000 years instead of 4.5 billion? Perhaps we need another method of dating to know for sure.

That brings me to another issue—the speed of light. Astronomers and physicists can clearly determine that stars and shining objects are millions of light years away, so they measure the age of the universe in billions of years. Between the creation of Light and Darkness in Genesis 1:3-5 and the creation of the Sun and Moon in verses 14-19, a great span of time must have elapsed. Also between Genesis 1:3-5 and verse 14, the sun and moon are not there, so the concept of earth rotation in relation to the sun is nonexistent. In other words, the 24-hour day does not exist yet.

Then what is a day when a day does not exist?

It is whatever God wants it to be. He could still say he created everything in six days and rested the seventh, commanding us to do the same (Exodus 20:8-11).

How can that be?

This is important: *Because God has the ability to move laterally through time.* He can create the stars in one day (however he measures it), and then simply move to what he calls the beginning of the next day or phase to start the following creation event. To God six creation events take place on six sequential and separate "days", although in the cosmic scheme of things, many millions and billions of years pass between some of them.

The book of Job is supposed to be the oldest book in the Bible. What animal is God describing in Job 40:15-24? *"Look at the Behemoth, which I made **along with you** and which feeds on grass like an ox. What strength it has in its loins, what power in the muscles of its belly!"*

At this point, we could stop and imagine an elephant or hippopotamus. However, when the description continues, we discover that there is no living creature like it on the earth—now. *"Its*

*tail sways like a cedar; the sinews of its thighs are close knit. Its bones are tubes of bronze, its limbs like rods of iron.”*

Tail sways like a cedar. Only the family of dinosaurs known as sauropods (brachiosaurus, brontosaurus, apatosaurus, etc.) accurately fit this description. Created “*along with you.*” Four hundred million years ago.

There are many more examples, but let me stop here for a second. The Bible tells us God created life on earth; that there was a specific moment when he did certain things.

Genesis 1:20 says God created the creatures of the oceans and birds, before he created the animals on the land. “*And God said, ‘Let the land produce living creatures according to their kinds: livestock, (animals prone to domestication—sheep, cattle, goats) creatures that move along the ground, and wild animals, each according to its kind.’ And it was so”* (Gen 1:24).

When I read that scientists describe a sudden *and unexpected* creation event in the rocks, approximately 530 million years ago, commonly known as the Cambrian Explosion, I am not surprised. The Bible already describes it.

What is a theory?

A theory is a proposed explanation based on conjecture. We should call some theories maxims or truths. The theory of relativity is one of those proven to be accurate and true early on. But the theory of evolution has always been more of an assumption or argument.

The theory of evolution is based upon the opinion that no other *natural explanation* for creation exists. But when evolutionary scientists say there is no other “natural explanation”, they mean their theory has scientific merit based on empirical evidence and is therefore believable—even if flawed, while the written biblical and historical account does not, falling perhaps under the categories of myth or fable, because it is a *supernatural explanation* (anything God does is basically supernatural). Their verifiable evidence is in the geological story—easily seen in the rocks, with observable differences in strata, plants, and creatures, measured with scientific instruments.

That argument further presupposes that the scientific theory of an event, like creation, is of more value than an ancient story passed down to us by the alien beings responsible for the creation event itself. The Bible tells us that one of the alien beings inspired humans to write down the creation story and others, to ensure we understood what happened and why it was

important. *“Above all, you must understand that NO prophecy of Scripture (Biblical stories, books, and letters) came about by the prophet’s own interpretation (imagination). For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit”* (2 Peter 1:20-21). The aliens or angels did not hand us a book (well, God did give Moses the Ten Commandments, which he broke shortly after in a fit of rage - Exodus 32:19). Instead, they inspired people to write down the accounts so we would have the knowledge of what happened and how the earliest events fit into our world view and understanding of ourselves in relation to a Creator.

Humans probably passed down the stories of creation in an oral tradition. Adam could say, “There I was...” But at different points in time, the Holy Spirit, part of the Triune God—the original alien(s), inspired people to write down what happened in such a way that, despite so many authors, there is a flow of continuity, style, and purpose in our Bible: the story of the human race from beginning to end. Our Bible—Old and New Testaments—is not something humans constructed, but was given to us by God; therefore, we cannot arbitrarily change it to fit our evolving social or cultural ideas and thinking. *“I want you to know, brothers and sisters, that the gospel I preached is not of human origin. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ”* (Gal 1:11-12).

People cannot accuse early Christians of tampering with the book of Genesis, because we have copies from before the time of Jesus. Genesis records ten generations from Adam to the Flood, who are ancestors in the line leading to Jesus Christ (Genesis 5). Adam means *Man*. The name of his son, Seth, means *Appointed*. His grandson, Enosh, means *Mortal Sickness*. Kenan came next and his name means *Sorrow*. Mahalalel means *The Blessed of God*. Jared means *Shall Come Down*. Enoch means *Teaching*. Methusaleh, who lived longer than anyone outside the Garden, means *His Death Shall Bring*. Lamech means *Despairing*, and Noah means *Comfort*. When we write out the name meanings, they look like this: *Man is appointed mortal sickness and sorrow, but the Blessed of God shall come down teaching that His death shall bring the despairing comfort.*

Interesting. We discover God’s plan of redemption through the genealogy of Jesus Christ at the beginning of Genesis. What a coincidence.

Here is a big one.

Why is the Cambrian Explosion event unexpected by archeologists, paleontologists, and evolutionists? Because there is no “lead up” in the fossil record as predicted by the theory of evolution.

By lead up, I mean small creatures that would become large, those without legs that would crawl out of the water and walk on land, water breathers who become air breathers, flightless creatures that would become flying creatures later: no time of transitional change. What we find is an explosion of life in all of its diversity, dependencies, mimicry, symbiotic relationships, and wonder.

This also means, I believe, that every variation of creatures existed at one time, *at the same time*. For example, we have fish (water breathers only), then we have fish that breathe water and air (tetrapods, lungfish, certain catfish and eels, the snakehead), and fish that breathe air and walk on land (amphibious fish like the mudskipper). This is not evolution, it is diversity, observable to this day.

Just because someone digs up a small hominid creature in Africa (hominid: creatures that walk upright on two legs, bipedal, from extinct to modern, including humans, apes, monkeys), does not automatically mean it is a human ancestor. It just means another creature similar to us existed at the same time—as they do now. However, if your belief or hope is in evolution—the non-God alternative, the biased results will reflect that.

In November 1974 in Hadar, Ethiopia, palaeontologist Donald Johanson discovered the bones later described as Lucy—the size and shape of a chimpanzee. Her bones were dated at approximately 3.2 million years old, and yet Dr. Johanson believed she was a possible early ancestor. Dr. Johanson said, “Lucy was not [human]. No matter what kind of clothes were put on Lucy, she would not look like a human being. She was too far back, out of the human range entirely. On the hominid line the earliest ones are too primitive to be called humans. They must be given another name. Lucy is in that category.”

Lucy was not human at all. But some scientists have assumed that she is a missing link between the most ancient hominids and us. Not a chance. Humans, as we know them, were already here, so how could Lucy be an ancestor? Lucy is just another relative of the chimpanzee family she so closely resembles.

Even Charles Darwin marveled at the sudden diversification of the Cambrian Explosion. He pondered, “To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer.”  
“—assumed earliest periods.”

1. Citations in the book.
2. In the book, the study of what Darwin was thinking continues.