

**THE PEOPLE VERSUS
THE CLAIMS OF
NOAH AND THE
GLOBAL FLOOD**

BY: MARK STROUPE

Preface

This book is not a work of biblical scholarship or historical research in the traditional sense. It is an imaginative exercise — a hypothetical courtroom drama in which the enduring claims of the biblical account of Noah and the global flood are placed on trial.

For thousands of years, the story of Noah has stood at the center of one of the most explosive debates in the history of human thought. Did a catastrophic flood really cover the entire earth? Did one man build an enormous wooden vessel large enough to carry representatives of every animal species on the planet? Did the waters rise so high that every mountain peak disappeared beneath them? And did a single family survive to repopulate the whole world?

These are not small questions. They touch the foundations of faith, science, geology, archaeology, and even our understanding of human origins. Geologists point to the rock layers of the earth and say no global flood left the evidence they would expect. Biologists raise hard questions about how millions of species could fit on a single boat. And yet, flood stories from cultures around the entire world — Mesopotamia, China, Native America, West Africa, ancient Greece — speak of a great deluge that swallowed the earth and left only a handful of survivors.

Rather than add yet another voice to the endless chorus of assertion and counter-assertion, I have chosen a different path: to let the primary voices speak for themselves within the structured theater of a trial. Ancient witnesses and modern experts are summoned. Both prosecution and defense are given full opportunity to present their case.

A Note About the Witnesses

In this made-up trial, some witnesses are real people from the Bible — Noah himself and his son Shem. The others are made-up characters created for this story. They stand for real ideas and viewpoints that many people hold today. This lets us hear honest arguments from both sides in plain, everyday words.

The reader will notice that no verdict is forced. The judge's final ruling reflects what rigorous inquiry can and cannot establish with certainty. Beyond that threshold lies a

question each person must answer alone — not merely "Did a global flood really happen?" but "What does this ancient story mean for my life today?"

My hope is that this dramatic presentation will honor the seriousness of the question while making the arguments accessible and engaging. Whether you approach these pages as a convinced believer in the miracle, a curious skeptic, or someone standing somewhere in between, I invite you to sit in the jury box, listen carefully to the testimony, and reach your own conclusion.

The trial is called to order.

Mark Stroupe
June 2026

Chapter 1

The Courtroom Awakens



The sky outside the old federal courthouse had turned the color of a bruise — deep purple and charcoal gray — as if heaven itself was preparing for a storm. People said it was just the weather. But those who had gathered by the hundreds on the courthouse steps that

morning felt something else entirely in the air. Something electric. Something ancient. Something urgent.

News vans lined both sides of the street, their satellite dishes aimed at the sky like offerings to some broadcasting god. Reporters in sharp blazers and perfect makeup stood before cameras with practiced urgency. One anchor's voice rose above the crowd noise: "Today, in what many are calling the most dramatic trial of ideas in recent memory, the biblical claims of Noah and the global flood face the full weight of modern science, archaeology, and critical inquiry. Can the story hold up? Or will the evidence wash it away?"

The crowd outside was unlike any seen at a courthouse before. Geologists in mud-stained field jackets clutched rolled-up maps of rock strata. Seminary professors stood in clusters, their worn study Bibles bristling with sticky notes. Marine biologists and wildlife experts compared notes. Ordinary people — grandmothers from rural churches, college students with open laptops, pastors from city congregations — pressed close, their faces alive with anticipation and nerves. Some held signs. Some held crosses. Some held questions they'd carried for decades.

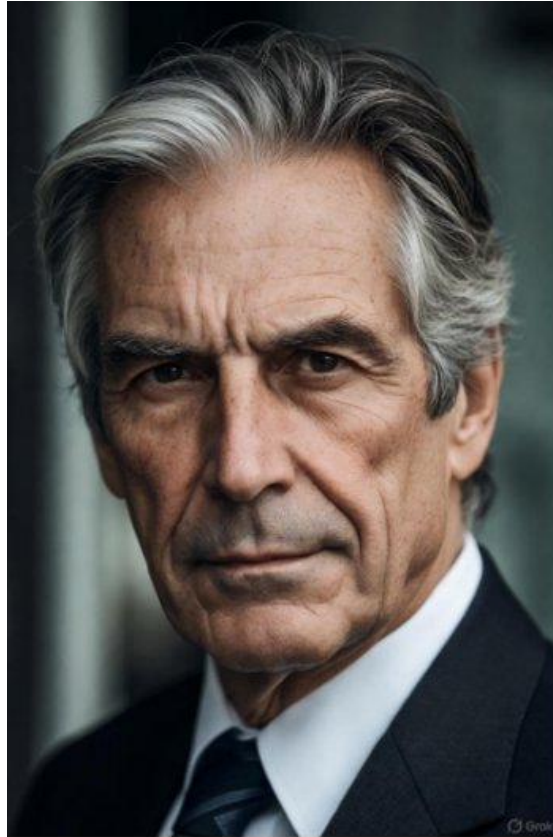
Inside the building, the great courtroom hummed with contained electricity. The ceilings soared overhead like a cathedral. Polished oak benches had filled within minutes of the doors opening, and now people stood three-deep along the side walls. The smell of old wood and fresh anxiety mingled in the air. Morning light poured through the tall arched windows in long golden shafts, cutting across the rows of faces like searchlights scanning a crowd.

At the front of the room, the clerk shuffled papers with practiced calm. Bailiffs stood at their stations like statues. The jury box — filled today not with a legal jury but with twelve citizen-observers chosen from the community — rustled with nervous energy. A young woman in the front row gripped her notepad so hard her knuckles had gone white. An older man in the second row sat very still, his jaw set, his eyes moving deliberately from side to side as if calculating something important.

Then came the voice.

"All rise!" The bailiff's command hit the room like a thunderclap. Every body in the courthouse lurched upward. The sound of hundreds of people rising at once — the scrape of benches, the rustle of coats, the sharp intake of breath — filled the chamber for one breathless moment.

Then the door behind the bench swung open, and The Honorable Judge Elias Thorne walked in.



He was sixty-two years old, with silver hair cropped close and a posture that suggested he had never once slouched in his entire life. His robe was immaculate. His eyes — steady, intelligent, and deeply patient — swept the room once before he settled into his seat. He had the look of a man who had heard every kind of argument, witnessed every kind of witness, and still believed that truth was worth pursuing with all the tools available to a careful mind.

He placed both hands flat on the bench before him and surveyed the room.

Judge Thorne: "Be seated. This court will come to order."

The crowd sat as one. The rustle died. Silence fell over the room like a heavy curtain.

Judge Thorne: "This is no ordinary proceeding. We have before us one of the oldest and most disputed claims in human history. The Bible states that God sent a

catastrophic flood to cover the entire earth, that Noah — a man of faith — built a massive ark and filled it with representatives of every animal kind, and that this flood destroyed all life on earth except those aboard that vessel. These are extraordinary claims. This court will give them an extraordinary hearing."

He paused, letting the weight of those words settle.

Judge Thorne: "I remind all parties and all observers: this courtroom is a place of reason, evidence, and respectful inquiry. We will not mock the faith of anyone who holds these claims dear. We will also not dismiss the challenges that honest science and scholarship have raised. Both prosecution and defense will be heard fully. Now — counsel, are you prepared?"



The prosecutor rose from her chair. She was a sharp-featured woman in her early forties, dressed in a precisely tailored charcoal suit, her dark hair pulled back from a face that radiated focused intelligence. She had the posture of someone who had spent a lifetime

preparing for exactly this moment. When she spoke, her voice carried effortlessly to the back wall without raising above a controlled, deliberate tone.

Prosecutor: "The prosecution is prepared, Your Honor."



Across the aisle, the defense attorney rose. He was taller, broader in the shoulders, with an open face and warm brown eyes that seemed lit from within by something close to conviction. He wore a navy suit and a small gold cross on his lapel that caught the morning light. His voice, when it came, was deep and full — a voice that seemed built for declaring things.

Defense Attorney: "The defense is ready, Your Honor."

Judge Thorne gave a single, authoritative nod.

Judge Thorne: "Then let us proceed. The case before us is: The People Versus The Claims of Noah and the Global Flood. Opening statements will begin immediately. Prosecution, you may proceed."

The prosecutor rose, buttoned her jacket with a single firm motion, and walked to the center of the room with measured, deliberate steps. She turned to face the jury observers, her eyes moving from face to face.

Prosecutor: "Your Honor, members of this jury — what this court will demonstrate over the course of this trial is simple: the claim that a global flood covered the entire earth, that a single wooden boat carried millions of animal species, and that all of humanity descended from one family who survived that flood — these claims are not supported by the evidence. They contradict what geology teaches us about how the earth's rock layers formed over millions of years. They contradict what biology tells us about the distribution of species around the globe. They contradict what archaeology shows us about continuous, uninterrupted human civilizations that show no sign of a worldwide catastrophic interruption. The story of Noah is powerful. Its message of judgment and grace is moving. But the claim that it describes a literal global event that reshaped the entire planet? That claim does not survive serious scrutiny. The evidence will make that clear."

She returned to her seat. The room was quiet for a long moment. Then the defense attorney rose.

He walked to the center without haste, as if he had all the time in the world — and all the confidence in the universe. He looked at the jury observers with something close to warmth.

Defense Attorney: "Your Honor, ladies and gentlemen — what this court will discover is that the evidence does not wash away the claims of Noah. Flood traditions appear on every continent in nearly every ancient culture on earth. Geology reveals genuine evidence of catastrophic water events that conventional dating cannot fully explain. The biblical account includes specific, measurable details — the dimensions of the ark, the duration of the flood, the landing place on Ararat — that are the marks of genuine historical recollection, not myth. And above all, this court will hear from Noah himself, who did not build that vessel in faith because someone told him a nice story. He built it because God spoke. We will show that the claims of Noah and the global flood deserve far more respect — and far more serious consideration — than popular culture is willing to give them."

He sat down. Judge Thorne folded his hands.

Judge Thorne: "Very well. Prosecution — call your first witness."

The courtroom leaned forward as one.

Chapter 2

The Prosecution's Case

The prosecutor rose from her seat with the smooth confidence of someone who had spent months preparing for this moment. She straightened her jacket, picked up a thin folder, and walked to the center of the room.

Prosecutor: "The People call Dr. Raymond Ashford."

The doors at the back of the courtroom opened. Dr. Raymond Ashford walked in — a lean man in his mid-fifties, with close-cropped gray hair and the slightly rumpled look of someone who spent more time in the field than behind a desk. He wore a brown blazer over a collared shirt with no tie, and he carried himself with the quiet authority of a man who had spent thirty years studying rocks and knew exactly what they said.

He took his seat in the witness box and adjusted the microphone.

Bailiff: "Do you swear to tell the truth, the whole truth, and nothing but the truth?"

Dr. Ashford: "I do."

Prosecutor: "Dr. Ashford, please tell the court your qualifications."

Dr. Ashford: "I am a professor of geology at a major research university. I have spent thirty years studying sedimentary rock formations, stratigraphy — that's the science of how rock layers form — and glacial geology. I have published extensively on the formation of sedimentary deposits and the timescales involved."

Prosecutor: "In your expert opinion, does the geological record support the claim of a global flood that covered the entire earth within the last ten thousand years?"

Dr. Ashford: "It does not. The geological record tells us a very clear story. Rock layers form slowly — through the gradual accumulation of sediment over vast stretches of time. The layers we observe in places like the Grand Canyon represent millions of years of deposition. A global flood of the kind described in Genesis — catastrophic, covering all land on earth, including the highest mountain peaks — would leave an unmistakable signature in the rock record: a distinct layer of mixed, chaotic sediment found uniformly around the globe. No such layer exists. What we find instead is a highly organized,

regionally varied rock record that reflects slow, sequential processes over geological time."

Prosecutor: "Could a global flood have rearranged the evidence in ways we no longer recognize?"

Dr. Ashford: "That argument has been made by so-called flood geologists. The problem is that it doesn't hold up under examination. The rock layers we observe are not chaotically mixed — they are beautifully organized, with specific fossils appearing in specific layers in a consistent order across every continent. That kind of order doesn't survive a planet-wide catastrophic flood. It requires time. Long, slow, steady time."

Prosecutor: "Thank you, Dr. Ashford."

The defense attorney rose from his seat, unhurried. He walked slowly toward the witness box, his hands clasped behind his back.

Defense Attorney: "Dr. Ashford, you said a global flood would leave a chaotic sediment layer. But catastrophic flooding does leave its own kind of organized sediment, doesn't it? Sorted by water energy and particle size?"

Dr. Ashford: "To some degree, yes. Flood deposits are recognizable. But they don't match what we see globally."

Defense Attorney: "Are you aware that some geologists — credentialed scientists with Ph.D.s — have argued that many of the world's sedimentary formations could be explained by rapid catastrophic deposition rather than slow accumulation?"

Dr. Ashford: "I'm aware of those arguments. They represent a small minority view. The mainstream scientific community does not find them convincing."

Defense Attorney: "But they exist. Science does not always speak with one voice."

Dr. Ashford: "Science involves ongoing debate. But consensus matters."

Defense Attorney: "Noted. Thank you."

The defense attorney returned to his seat. A quiet murmur rippled across the benches. Judge Thorne tapped his gavel softly.

Judge Thorne: "Next witness, Prosecution."

The prosecutor was already on her feet.

Prosecutor: "The People call Dr. Priya Nair."

A woman in her late forties entered the courtroom. Dr. Priya Nair was a wildlife biologist — compact, precise in her movements, with quick dark eyes that swept the room with sharp intelligence. She wore a dark blazer and carried a slim tablet she set carefully on the edge of the witness box.

Dr. Nair: "I am a professor of evolutionary biology and biogeography. Biogeography is the study of where species live around the world and how they got there. I have published more than sixty peer-reviewed papers on species distribution and dispersal."

Prosecutor: "Dr. Nair, the Bible's account of Noah includes the claim that representatives of every animal species on earth were brought onto the ark. From a biological standpoint — is that possible?"

Dr. Nair: "It is not remotely possible. There are an estimated 8.7 million species of animals on earth. Even if we limit ourselves to land animals — insects alone number over a million species. Reptiles, mammals, birds, amphibians — the number is staggering. A wooden vessel of the dimensions described in Genesis, even using the most generous estimates of its size, could not physically contain representatives of all those species. And that's before we address the question of food, water, waste management, and the behavior of predatory animals kept in close proximity to their prey."

Prosecutor: "Some have argued that Noah took only representatives of broader animal 'kinds,' not every species — that species diversified afterward. What do you say to that?"

Dr. Nair: "The problems don't go away. Even at the most generous interpretation, you still need millions of individuals. And then you face the problem of biogeography: after the flood, how did kangaroos — found only in Australia — migrate back to Australia across thousands of miles of ocean without leaving any fossil record of their journey? How did penguins reach Antarctica? How did the unique species of the Galapagos Islands get there, perfectly suited to those islands, without leaving any trace of their supposed post-flood journey? The distribution of species around the world makes perfect sense as the result of millions of years of slow evolution and continental drift. It makes no sense as the result of a single pair of each kind dispersing from a mountain in Turkey."

Prosecutor: "Thank you, Dr. Nair."

The defense attorney stood.

Defense Attorney: "Dr. Nair, the Bible says the animals came to Noah — God brought them. Is it outside the bounds of possibility that God miraculously guided animal dispersal both before and after the flood?"

Dr. Nair: "That's a theological argument, not a scientific one. I can only speak to what the physical evidence shows."

Defense Attorney: "Fair enough. But you agree that your objections assume natural processes only?"

Dr. Nair: "That is the nature of scientific inquiry, yes."

Defense Attorney: "Then your testimony speaks to natural explanations — but it cannot rule out supernatural ones."

Dr. Nair met his gaze evenly. "I would say that is correct."

The defense attorney nodded and sat down. A cluster of observers near the back leaned into each other and whispered.

Judge Thorne: "Prosecution, your third witness."

Prosecutor: "The People call Dr. Marcus Webb."

Dr. Marcus Webb was a man who looked like he had walked directly out of a university archive — tall, thin, with wire-rimmed glasses and the slightly distracted air of a scholar whose mind was always half in another century. He was an archaeologist who had spent his career excavating sites in Mesopotamia and the ancient Near East, and he settled into the witness box with the practiced ease of someone comfortable with public attention.

Dr. Webb: "I am a professor of Near Eastern archaeology. I have directed excavations at sites in Iraq, Syria, and Turkey. My particular focus has been on the Bronze Age cultures of ancient Mesopotamia — the region most closely associated with the biblical flood narratives."

Prosecutor: "Dr. Webb, if a global flood had occurred within the last ten thousand years, what evidence would archaeologists expect to find?"

Dr. Webb: "We would expect a clear, universal break in human civilization — a point at which every archaeological site on earth shows simultaneous destruction and abandonment, followed by a fresh start. What we actually find is the opposite. Egyptian civilization shows continuous, unbroken development through the supposed period of the flood — with pharaohs reigning, pyramids being built, and records being kept without any interruption. The city of Jericho shows continuous occupation going back

twelve thousand years. Ancient Chinese dynasties were recording history during the same period. There is simply no archaeologically visible moment where all human civilization stops and restarts from a single family in the Middle East."

Prosecutor: "What do you make of the flood stories found in ancient Mesopotamian literature — like the Epic of Gilgamesh — that seem to parallel the story of Noah?"

Dr. Webb: "The Gilgamesh flood narrative is extraordinarily similar to the Genesis account — a man warned by a deity, a boat built, animals brought aboard, birds sent out to find dry land. Most scholars believe the Genesis account was shaped by — or drew from — this earlier Mesopotamian tradition. This suggests the flood story began as a regional, cultural memory of a significant but local flooding event in the ancient Near East, and grew over time into a story of universal scope. Floods did happen in Mesopotamia. They were devastating. They would have felt, to those who survived them, like the end of the world."

Prosecutor: "Thank you, Dr. Webb."

Defense Attorney: "Dr. Webb — you mentioned the Gilgamesh parallel. But isn't it also possible that both accounts — Genesis and Gilgamesh — are independent reflections of the same real event, rather than one borrowing from the other?"

Dr. Webb: "That interpretation is possible. I would say less likely, given the textual similarities. But it is not something archaeology can definitively rule out."

Defense Attorney: "And you mentioned Egyptian civilization shows no interruption. But if the flood was roughly 2300 BC, as some chronologies suggest, and Egyptian historical records from that period are themselves based on later reconstructions — could there be gaps we're not seeing?"

Dr. Webb: "Egyptian chronology has uncertainties. But the general picture of continuity is well established. To argue there was a worldwide flood in that period requires explaining away a mountain of consistent evidence from multiple civilizations simultaneously. That's not a small ask."

Defense Attorney: "But it's not mathematically impossible."

Dr. Webb: "In science, very little is mathematically impossible. But evidence matters."

The defense attorney gave a slight nod and returned to his table. Several jury observers were writing quickly in their notebooks.

Judge Thorne: "Fourth witness for the prosecution."

Prosecutor: "The People call Dr. Helen Voss."

Dr. Helen Voss was a structural engineer who had spent the last decade studying ancient construction methods and the physical limits of large wooden structures. She was a heavyset woman with a no-nonsense air about her, and she took the witness stand with the straightforward manner of someone who dealt in numbers, not feelings.

Dr. Voss: "I have a doctorate in structural engineering. I consult on historic preservation projects involving ancient wooden structures. I have also done extensive research into the engineering of large wooden vessels."

Prosecutor: "The Bible gives specific dimensions for Noah's ark: 300 cubits long, 50 cubits wide, and 30 cubits high. What does your engineering expertise tell you about a vessel of those dimensions?"

Dr. Voss: "Using the most widely accepted cubit length of eighteen inches, the ark would be approximately 450 feet long, 75 feet wide, and 45 feet high. That is larger than the largest wooden ships that have ever been built in recorded history. The problem is that wood, as a construction material, has severe limits. The longest wooden ships ever built — 19th century vessels like the Wyoming — were around 330 feet long, and they were notorious for flexing and leaking in heavy seas. They required constant pumping to stay afloat. A 450-foot wooden vessel in a catastrophic global storm, with the structural stresses involved, would face extreme engineering challenges. Many engineers believe a vessel of that size, using ancient wooden construction methods, would be structurally compromised by the forces of a violent open ocean."

Prosecutor: "Could the ark have survived the flood as described?"

Dr. Voss: "Given the engineering realities of large wooden vessels and the conditions of a global flood, I have serious doubts."

Prosecutor: "Thank you."

Defense Attorney: "Dr. Voss — you said 'serious doubts.' Not impossibility."

Dr. Voss: "I try to be precise. I said I have serious doubts. Wood technology in the ancient world is not fully understood, and there are construction methods we may not be aware of."

Defense Attorney: "And if God was involved — if the builder of the universe helped design and guide the construction — does your structural engineering expertise account for that variable?"

Dr. Voss: "I'm an engineer. I work with natural materials and natural forces. Divine intervention is outside my professional toolkit."

Defense Attorney: "But also outside your ability to rule out."

Dr. Voss considered that for a moment. "I suppose that's accurate."

Judge Thorne: "Prosecution, your fifth witness."

Prosecutor: "The People call Dr. Samuel Okafor."

Dr. Samuel Okafor was a theologian and comparative religion scholar — a compact, dignified man with close-cropped gray hair and the measured speech of someone who chose every word with care. He had written extensively on the relationship between ancient Near Eastern religion and the Hebrew Bible.

Dr. Okafor: "I am a professor of Old Testament studies and comparative religion. I have spent thirty years examining the literary and theological context of the Hebrew scriptures, with particular attention to the relationship between the Bible and the cultures that surrounded ancient Israel."

Prosecutor: "Dr. Okafor, from a biblical scholarship standpoint, what kind of literature is the Genesis flood narrative?"

Dr. Okafor: "The Genesis flood narrative belongs to a category of ancient literature that scholars call primeval history — a genre found across many ancient cultures that addresses the fundamental questions of human existence: Where did we come from? Why is the world the way it is? What is our relationship to the divine? This kind of literature uses cosmic imagery, symbolic numbers, and larger-than-life events to make profound theological points. The point of the Noah story is not to provide a geology textbook. The point is to declare that God is the moral Lord of creation, that human wickedness has consequences, and that God in His grace preserves a remnant through judgment. These are powerful truths. They don't require the story to be a literal newspaper account of a geological event."

Prosecutor: "So in your view, the flood story is theological rather than historical?"

Dr. Okafor: "In my view, the theological truth is primary and certain. Whether the historical details are intended as literal geography or as the language of ancient cosmic storytelling — that is a question sincere, intelligent believers have disagreed about for centuries."

Prosecutor: "Thank you, Dr. Okafor."

Defense Attorney: "Dr. Okafor — you're a man of faith yourself, aren't you?"

Dr. Okafor: "I am. I am an ordained minister."

Defense Attorney: "And yet you doubt the literal truth of the flood account?"

Dr. Okafor: "I hold it with an open hand. I believe the theological truth is unassailable. Whether every detail is literal historical fact — I hold that question with intellectual humility."

Defense Attorney: "Can you name serious, credentialed biblical scholars who do take the flood as literal history?"

Dr. Okafor: "Yes. There are scholars who hold that view, and they make serious arguments. I do not believe they are foolish people. I believe we interpret the evidence differently."

Defense Attorney: "So this is a genuine debate among scholars — not a settled question."

Dr. Okafor: "Yes. That is a fair characterization."

The defense attorney gave a respectful nod. "Thank you, Dr. Okafor."

The prosecutor rose and addressed the court. "Your Honor, the prosecution rests its primary witnesses."

Judge Thorne surveyed the room. The late morning light had shifted — the sunbeams from the east windows now struck the middle rows at a lower angle, illuminating dust motes that drifted through the air like tiny questions.

Judge Thorne: "We will take a brief recess. Court will resume in fifteen minutes with the defense's case."

The gavel fell. The room exhaled. People turned to each other, speaking rapidly in hushed voices. Several jury observers stared at their notebooks. A few sat very still, staring at nothing, turning something large and heavy over in their minds.

Chapter 3

The Defense's Case

When the courtroom reconvened, the atmosphere had subtly changed. The morning's prosecutorial intensity had left the room with a quiet, unsettled energy — like the air before lightning. The jury observers had fresh pages turned in their notebooks. The audience had rearranged itself slightly, a few skeptics now seated closer to the front, a few believers near the back who seemed to be praying quietly with their eyes open.

Judge Thorne settled into his chair and folded his hands.

Judge Thorne: "Defense — you may call your first witness."

The defense attorney rose, buttoned his jacket, and spoke in a voice warm with purpose.

Defense Attorney: "The defense calls Noah."

A silence fell over the courtroom so complete that the distant sound of traffic outside the building became briefly audible. Then, as the rear doors opened, a figure entered that made the room hold its breath.

He was an old man — ancient, beyond any measure of age that modern eyes were accustomed to reading. His white beard fell to his chest. His eyes were the color of deep water — clear, steady, and full of something that had no name in modern language. He walked with a staff, but not weakly — the staff was simply part of him, like an extension of his long arm. He wore simple robes of undyed linen, and he moved through the stunned courtroom with the unhurried dignity of a man who had once heard the voice of God in a time before cities.

The bailiff swore him in, placing a Bible before him. Noah placed his weathered hand on the cover without looking down, his eyes already fixed on some middle distance that the rest of the room couldn't quite see.

Noah: "I do — as the Lord lives, I speak only what I have seen and what I have done."

Defense Attorney: "Noah — tell this court, in your own words, why you built the ark."

Noah turned his gaze from the distance and looked directly at the jury observers. When he spoke, his voice was not loud, but it filled the room the way a river fills a valley — naturally, completely, without effort.

Noah: "I built it because God told me to. I know how that sounds to ears that are unaccustomed to hearing Him. But the Lord spoke to me. He said: 'The end of all flesh is before me, for the earth is filled with violence through them. Make yourself an ark of gopher wood.' I did not question Him. I had walked with Him all my life. When He speaks, you know it. It is not like a dream. It is not like your own thoughts. It is different. It is Him. And so I built."

Defense Attorney: "How long did it take?"

Noah: "Many years. My sons and I — we worked. People came from the nearby villages. Some laughed. Most simply watched. A few asked questions. The rain I was preparing for had never come in that form before — the earth was watered from springs and mist. But I built what God showed me, with the dimensions He gave, and I trusted that He knew what He was doing even when I did not fully understand it."

Defense Attorney: "What happened when the flood came?"

For a moment, the ancient man was quiet. Something moved across his face — a shadow, a memory, the weight of an event that no human word had ever fully captured.

Noah: "The deep opened. The windows of heaven opened. I have heard your scientists speak of rock layers and geological time — and I say only this: I was there. I saw the water come from below the earth and above the sky at once. I felt the ark lift from the ground. I heard the sound of a world that was ending. For a hundred and fifty days, there was nothing but water in every direction as far as any eye could see. And God remembered me. He sent a wind. The waters receded. The ark rested on the mountains of Ararat. And when I walked out onto dry ground and saw the sky again, I fell on my face. Because I knew that I had been held in the hand of God through something that should have destroyed me. He made a covenant then — a rainbow. He promised it would not happen like that again. That promise has held."

The courtroom was absolutely silent. No one wrote. No one whispered. Even the most committed skeptics in the room sat very still.

Defense Attorney: "Thank you, Noah."

The prosecutor rose carefully. There was something in her manner as she approached the witness that was slightly different from her previous cross-examinations — still precise, still probing, but perhaps a degree more measured.

Prosecutor: "Noah — you described hearing the voice of God. Can you prove to this court that it was God you heard, and not your own imagination?"

Noah: "I cannot prove it by the methods you use in this room. I can only tell you what happened. The flood came. The ark held. We survived. The world was remade. I built what I was told to build, and it was enough."

Prosecutor: "The flood stories of other cultures — Gilgamesh, the Sumerian flood myth — describe events very similar to yours. Could it be that your story and theirs all spring from the same local flood, remembered and retold, growing larger with each generation of storytelling?"

Noah: "I know only what I experienced. If other people in other places tell a similar story, perhaps they are remembering the same event I lived through. Or perhaps God's voice reached more people than I knew about. But I did not make it larger than it was. If anything, no telling of it has ever captured how large it actually was."

The prosecutor studied him for a moment, then gave a brief nod. "No further questions."

Noah descended from the witness stand slowly, his staff tapping on the polished floor. He returned to his seat, and the courtroom stirred back to life like a dreamer slowly waking.

Judge Thorne: "Defense, your second witness."

Defense Attorney: "The defense calls Shem."

Noah's eldest son walked in with a bearing that was quieter than his father's but no less certain. Shem was shorter, darker, with the strong hands of a man who had worked with wood and rope and animal skins for decades. He wore the same simple linen as his father. His eyes — when they found the jury box — held a lifetime of something that looked like settled peace.

Defense Attorney: "Shem — you were aboard the ark with your father, your mother, your brothers and their wives. What do you want this court to know?"

Shem: "I want them to know that the memories my family carries are not embellished. What happened to us was too enormous to exaggerate. We were inside a sealed wooden vessel for more than a year — a year, with no way to see outside except through a single window at the top. The sounds we heard when the flood was at its height — I have never

spoken of them fully, because there are no words in any language that could carry what we heard. Every living thing outside the ark was dying. That knowledge is not something a person invents for a story. It lives in you. It weighs on you for the rest of your life."

Defense Attorney: "After the flood — what was it like to emerge into a remade world?"

Shem: "I have thought about that day every day since. My father built an altar immediately. He offered burnt offerings. And the Scripture records that the Lord smelled the pleasing aroma and said in His heart that He would never again curse the ground because of man. That covenant — that promise — was not made up. It was given to us. And every rainbow I have seen since has been a reminder that God keeps His promises. Not one of them has faded."

The prosecutor's cross-examination was brief.

Prosecutor: "Shem — how do you explain that civilizations like Egypt were apparently continuing without interruption during the period when the flood supposedly occurred?"

Shem: "I cannot explain how other people reckon their timelines. I can only speak to what my family experienced. The dating systems of the ancient world were not uniform or precise in the way modern science demands. I will not pretend to be an expert in Egyptian chronology. I was on a boat."

A ripple of quiet laughter moved through the courtroom — brief, surprised, and quickly suppressed. Even the judge allowed the faintest suggestion of a smile.

Prosecutor: "No further questions."

Judge Thorne: "Third defense witness."

Defense Attorney: "The defense calls Dr. Jonathan Adeyemi."

Dr. Jonathan Adeyemi was a geologist — but not the kind the prosecution had called. He was a catastrophic geologist, a field researcher who had spent his career at sites around the world studying evidence of rapid, large-scale geological change. He was a big man, energetic, with the enthusiasm of someone who genuinely loved his work and could not stop himself from showing it.

Dr. Adeyemi: "I hold a doctorate in geology from a major research university, with a focus on catastrophic and rapid geological processes. I have published research on the

formation of canyon systems, rapid sediment deposition, and the geological record of past mega-floods."

Defense Attorney: "The prosecution's geologist testified that the rock record shows slow, gradual formation — not a global flood. What is your response?"

Dr. Adeyemi: "The geological record is more complex and more debated than that testimony suggested. Let me give you a concrete example: the Channeled Scablands of the Pacific Northwest. For decades, mainstream geology insisted those formations — massive dry canyons, giant ripple marks the size of city blocks — had formed slowly over millions of years. Then a geologist named J. Harlen Bretz proposed that they had formed in a single catastrophic flood event. He was mocked for thirty years. Then the evidence caught up with him, and he was proven right. He won the highest honor in geology late in his life. The lesson is that catastrophic events leave their mark on the landscape in ways that look, at first glance, like slow processes. We have also found soft tissue preserved in dinosaur fossils — a discovery that challenges long-held assumptions about the timescales of fossilization. Geology is not as settled as the prosecution implied."

Defense Attorney: "What does the flood geology perspective say about the rock record?"

Dr. Adeyemi: "Flood geology argues that the massive sedimentary sequences we observe around the world — containing trillions of fossils of marine creatures found far above sea level, sometimes on mountain peaks — are consistent with rapid deposition during a catastrophic global flood. The fossils are found in what appear to be mass burial events, not gradual accumulation. Billions of things died rapidly and were buried deeply enough to fossilize. That doesn't happen in a calm environment. That's a catastrophe."

Prosecutor: "Dr. Adeyemi — flood geology is a minority view in the scientific community, is it not?"

Dr. Adeyemi: "It is. But minority views have been right before. Bretz was a minority. Continental drift was a minority view when Alfred Wegener proposed it. He was ridiculed for decades too. Now it's in every textbook. I am not claiming consensus. I'm claiming the evidence deserves more serious engagement than it typically receives."

Prosecutor: "But you cannot prove a global flood from the geological evidence alone."

Dr. Adeyemi: "I can show evidence consistent with large-scale catastrophic water events. Whether that evidence adds up to a global flood of the biblical scale is a question

that involves interpretation, not just data. That's true of the other side as well. They interpret data through long-age assumptions. I interpret the same data with different assumptions. The interpretation depends on your starting point."

The prosecutor sat down with the careful expression of someone filing a point away for later. Dr. Adeyemi stepped down with the energy of a man who could have kept talking for another three hours.

Judge Thorne: "Fourth defense witness."

Defense Attorney: "The defense calls Dr. Christine Bauer."

Dr. Christine Bauer was a cultural anthropologist who had spent her career cataloguing flood traditions from around the world. She was a small woman with a precise, focused manner and a quiet passion for her subject that came through in every sentence she spoke.

Dr. Bauer: "I am a professor of cultural anthropology at a research university. My particular specialty is comparative mythology — the study of similar stories across different cultures around the world. I have spent twenty years collecting and analyzing flood narratives."

Defense Attorney: "How widespread are flood traditions across human cultures?"

Dr. Bauer: "Extraordinarily widespread. I have documented more than two hundred flood narratives from cultures on every inhabited continent. We find them in ancient Mesopotamia — Gilgamesh, the Atrahasis Epic. We find them in ancient India — the story of Manu, who is warned of a coming flood and builds a boat to survive it. We find them in ancient China — the legend of Gun-Yu and the great waters. We find them among the indigenous peoples of North America, Central America, South America. We find them in West Africa, in Polynesia, in Australia. A man warned. A boat or refuge built. A flood that destroys almost everyone. A survivor who repopulates the earth. The similarities across cultures that had no known contact with each other are, at minimum, extraordinary."

Defense Attorney: "What do you make of this global pattern?"

Dr. Bauer: "There are three main explanations. The first is that these stories independently arose in many different cultures because floods are a common human experience and people naturally reach for similar narrative frameworks. The second is that the stories share a common literary origin — one tradition that spread across trade routes. The third — and this is the one that the flood's defenders find most compelling — is that all these traditions are reflections of a single real catastrophic event so enormous

and so devastating that the memory of it survived in the oral traditions of every culture that descended from its survivors. I cannot tell you which explanation is correct. But I can tell you that the global distribution of flood traditions is one of the most remarkable facts in the entire history of world literature."

Prosecutor: "Dr. Bauer — couldn't the simple explanation be the first one you mentioned? Floods are universal. Every culture that lives near water has flood stories because floods are common and terrifying."

Dr. Bauer: "That explanation accounts for the general existence of flood stories. It struggles to fully explain why so many of the specific details are so similar — the warning from a deity, the boat or refuge, the birds sent out, the single surviving family, the offering made at the end. Those specific parallels across cultures with no contact are harder to explain as coincidence."

Prosecutor: "But not impossible."

Dr. Bauer: "No. Not impossible."

The prosecutor returned to her seat. Several audience members were looking at each other with expressions that suggested the morning's certainties had become considerably less certain.

Judge Thorne: "Fifth defense witness."

Defense Attorney: "The defense calls Dr. Thomas Calloway."

Dr. Thomas Calloway was a biblical archaeologist who had worked for decades at sites in Turkey — specifically near the region of Mount Ararat. He was a compact, weathered man in his sixties, with sun-darkened skin and the calm of someone who had spent more of his life outdoors than in.

Dr. Calloway: "I am an archaeologist specializing in Anatolian ancient history. I have led excavation projects in eastern Turkey for thirty years. Mount Ararat and the surrounding region have been central to my work."

Defense Attorney: "Dr. Calloway — the Bible says the ark came to rest on the mountains of Ararat. Has there been any physical evidence found in that region consistent with a large wooden structure?"

Dr. Calloway: "There have been multiple reports of large wooden structures discovered at high altitudes on Mount Ararat across many centuries. Marco Polo mentioned it. In the twentieth century, there were reports from aviators, mountaineers, and research teams. In 2010, a Chinese-Turkish research team announced they had

discovered wooden structures at approximately 13,000 feet above sea level on the mountain, which they dated using carbon-14 to approximately 4,800 years ago — which would fall within the biblical timeframe. The discovery was controversial and not fully verified by independent researchers. I want to be careful here: I am not claiming the ark has been found. I am saying the reports are consistent with a real object at a real location, and the mountain is notoriously difficult to fully excavate because of ice coverage, political restrictions, and dangerous conditions."

Defense Attorney: "What does the local tradition say?"

Dr. Calloway: "The local Kurds have called that mountain 'the mountain of Noah' for as long as anyone can document. The Armenians who lived in the surrounding region for thousands of years considered the mountain sacred specifically because of its connection to Noah. These traditions didn't start with the Bible — they existed alongside it, in cultures that also had their own flood traditions. When a physical mountain in a specific location carries a name connected to a specific biblical event across multiple independent cultural traditions, that is not nothing. That is worth taking seriously."

Prosecutor: "Dr. Calloway — no verified, peer-reviewed archaeological discovery of Noah's ark has ever been made. Correct?"

Dr. Calloway: "That is correct. No confirmed, independently verified discovery of the ark has been made. I want to be honest about that."

Prosecutor: "Without such verification, isn't the 'ark on Ararat' claim speculative?"

Dr. Calloway: "The claim is unverified. I distinguish between unverified and speculative. There are real reports from real people who claim real observations. Those reports have not been confirmed. They also have not been definitively proven false. The mountain still holds its secrets."

He paused, and then added quietly: "Mountains have a way of doing that."

The defense attorney looked at his notes, then set them down.

Defense Attorney: "No further questions. Your Honor, the defense rests."

Judge Thorne nodded. He looked at the clock on the wall, then at the jury observers, then at both sets of counsel.

Judge Thorne: "We will recess until tomorrow morning, at which time both sides will present their closing arguments. Court is adjourned for the day."

The gavel cracked. The room broke open like a dam, voices flooding in from every direction. People rose, turned to one another, pointed at their notes, shook their heads in wonder or disagreement or both. Outside the courthouse windows, the sky had cleared — the clouds that had threatened all morning were gone, replaced by a late afternoon blue so clean and vast it seemed impossible.

Several of the jury observers remained seated for a long time after everyone else had left, staring at the front of the room where Noah had sat and spoken. No one disturbed them.

Chapter 4

Closing Statements and the Verdict

Morning arrived at the courthouse with a stillness that felt earned. The crowd outside was even larger than the first day. News coverage had spread — broadcasts had gone out nationally, and people who had only heard about the trial secondhand had driven through the night to be present for whatever happened next. The line stretched around the block. Police officers managed the overflow with patient, respectful professionalism.

Inside, every seat was filled before the bailiff's call. The jury observers returned to their box with the expressions of people who had not slept well — not because they were troubled, exactly, but because they had been thinking too hard to stop. Several of them had brought additional notebooks. One woman had brought her Bible.

Judge Thorne entered, and the room came to its feet and then to silence with practiced precision.

Judge Thorne: "We are here this morning for closing arguments. Both counsel will have full opportunity to summarize the evidence and make their final case. Prosecution — you may proceed."

The prosecutor rose. She set her notes aside on the table and walked to the center of the room empty-handed. She had committed this to memory.

She faced the jury observers and began.

Prosecutor: "Your Honor — and all of you who have given these questions your careful attention — let me be precise about what this trial has established."

She began to walk slowly, not pacing but moving with intention, as if marking the perimeter of her argument.

Prosecutor: "The geological record of this planet shows rock layers that formed over vast stretches of time — not in a single catastrophic year. The evidence for this is found in laboratories, in field sites, in the consistency of multiple independent methods of dating. A global flood that covered every mountain peak on earth within the last few thousand years would have left a clear, unmistakable signature in that record. It has not been found."

She paused, letting that settle.

Prosecutor: "The biological record shows species distributed around the world in patterns that make no sense if all animals dispersed from a single landing point in Turkey within the last four thousand years. Kangaroos in Australia, penguins in Antarctica, unique species on isolated islands — these distributions took millions of years to develop, not centuries. No fossil trail of post-flood migration exists because no such migration occurred."

She slowed further, her voice dropping slightly.

Prosecutor: "The archaeological record shows continuous human civilization in Egypt, in China, in the ancient Near East — with no universal break, no moment of catastrophic interruption. The pyramids were being built during the supposed period of the flood. Civilizations were recording history. There is no worldwide silence followed by a fresh start."

She stopped moving and faced the jury observers directly.

Prosecutor: "The flood stories found across world cultures are interesting. They may reflect a shared literary tradition, or regional flood memories that grew in the telling. But interesting parallels are not geological proof. The defense's witnesses offered alternative interpretations — minority views within their fields, reported discoveries that remain unverified, arguments from the absence of evidence. These are not nothing. But they do not rise to the level of proof."

She spoke more quietly now, with something close to gentleness.

Prosecutor: "The story of Noah is ancient, and it is powerful. The image of one man standing against the tide — literally — building something no one around him believed in, trusting a voice that no one else could hear — that story speaks to something deep in the human heart. The prosecution is not here to take that away from anyone. We are here to say: the claim that this story describes a literal global geological event that covered every mountain on earth and destroyed all life except one family — that specific, physical, testable claim — is not supported by the evidence. The evidence leads elsewhere."

She paused one final time.

Prosecutor: "Draw your own conclusions. But draw them from the evidence."

She returned to her seat. The room was quiet for several long seconds.

Then the defense attorney rose. He did not button his jacket. He walked to the center of the room with both hands open at his sides, as if he had nothing to hide and nothing to prove — only something to share.

Defense Attorney: "Your Honor. And all of you."

He began slowly, his deep voice filling the room without effort.

Defense Attorney: "The prosecution has presented the mainstream scientific view. And I want to acknowledge that — I want to look it in the eye. The geological record is old and complex. The biological distribution of species is extraordinary. The archaeological continuity of ancient civilizations is real. I am not asking you to close your eyes to any of that."

He let the pause breathe.

Defense Attorney: "I am asking you to consider what you have also seen this week."

He began walking, slowly, his voice building with restrained power.

Defense Attorney: "You heard a geologist testify that the Channeled Scablands — formations that experts insisted for decades could only be explained by millions of years of slow process — were actually created in a single catastrophic flood event. The man who said so was laughed at for thirty years. Then proven right. Science is not always as settled as its most confident voices suggest."

He stopped and turned.

Defense Attorney: "You heard that more than two hundred flood traditions exist across every continent on earth — with strikingly similar details about a warned man, a vessel, a survival, a covenant. Two hundred stories from cultures that had no contact with each other. That is not coincidence. That is memory. Something happened. Something enormous. Something that left its mark so deep in the human story that no culture on earth that survived it could stop telling the story of it."

He moved closer to the jury box.

Defense Attorney: "You heard about reports of a wooden structure at high altitude on Mount Ararat — unverified, yes. Unexplained, yes. But there. Still there. Waiting."

His voice dropped now, becoming personal.

Defense Attorney: "And you heard from Noah himself. You can decide what you make of that. But I would ask you this: what kind of man builds a boat the size of several

football fields on dry land, for an event no one around him has ever seen, at the command of a God that the rest of the world has stopped listening to — and is right? What kind of man does that? A man who knows something the experts don't. A man of faith. Not blind faith — active faith. Building faith. Faith with sawdust in its hair and calluses on its hands. That kind of faith is not a weakness. It is a different kind of knowledge."

He straightened and spoke to the entire room.

Defense Attorney: "The prosecution asks you to weigh the evidence. So do I. Weigh all of it. Weigh the geological arguments and the biological questions. But also weigh the two hundred cultures that remember the same impossible event. Weigh the ancient man who sat in this chair and told you with steady eyes that he was there. Weigh the rainbow that appears in the sky after every rain — a sign given in covenant by a God who has never, in all of recorded history, sent another flood like that one."

He was quiet for a moment.

Defense Attorney: "The claims of Noah do not ask you to be stupid. They ask you to consider the possibility that the universe is larger than our instruments, and that the God who made it has occasionally done things that leave modern science struggling to catch up. That has happened before. It may have happened in the age of Noah. The evidence says: consider it seriously. We ask nothing more."

He returned to his seat.

The courtroom was so still that the sound of someone in the back row quietly weeping was audible throughout the room.

Judge Thorne sat for a long moment without speaking. He looked at both tables. He looked at the jury observers. He looked out the tall windows at the sky above the city. Then he spoke.

Judge Thorne's Ruling

"We have heard testimony from geologists, biologists, archaeologists, engineers, theologians, and historians. We have also heard from Noah and his son Shem. This court has considered the evidence from every angle these remarkable witnesses have offered."

"The prosecution has made real and serious points. The mainstream scientific consensus does not support a global flood covering the entire earth within the last few thousand years. The geological record, the biological distribution of species, and the archaeological continuity of ancient civilizations all raise genuine challenges to a literal reading of the flood account. These challenges are not invented by people hostile to faith. They are the honest findings of rigorous scientific inquiry."

"At the same time, the defense has made real and serious points. More than two hundred flood traditions from every continent on earth share remarkable similarities that are difficult to explain as mere coincidence. The history of science includes episodes in which the mainstream consensus was wrong, and the catastrophic interpretation of geological evidence — once laughed out of the room — was vindicated. The specific details of the biblical account are the details of genuine human memory, not the vague generalities of myth."

"This court therefore rules as follows:"

"The story of Noah and the global flood is one of the most important and most contested accounts in the history of human literature and faith. Its message — that God holds human beings accountable for how they treat each other and the world, that wickedness has consequences, that God in His grace preserves a remnant through judgment, and that every covenant He makes is kept — these truths are clear, powerful, and not dependent on any particular scientific interpretation for their validity."

"Whether the flood was geographically global in the modern scientific sense, or whether the language of Scripture uses the cosmology of the ancient world to describe a catastrophic, civilization-ending event experienced as universal by those who lived through it — that is a question on which reasonable, faithful, and intelligent people disagree. This court will not force a conclusion where the evidence does not force one."

"In the end, the most important question is not 'Was every mountain peak on earth covered by water approximately 4,500 years ago?' The most important question is this: When God speaks — through creation, through Scripture, through the voice of conscience — are you listening? And when the storm comes, as it will come for every one of us, is there something you are building in faith that will hold?"

"The trial is now over. The rest is for each of you to decide."

The judge tapped his gavel, once, firmly.

Judge Thorne: "Court is adjourned."

The room did not erupt. It exhaled — slowly, deeply — like a person setting down something heavy they'd been carrying for a long time. Then, gradually, sound returned: the quiet murmur of hundreds of voices, the scrape of benches, the soft sound of notebooks closing.

People stood slowly. Some embraced each other. A few walked directly to the tall windows and stood looking out at the sky. One man in the jury box — the older one who had been calculating something all week — sat with his head bowed for a long time, not in defeat, but in thought so deep it looked like prayer.

Epilogue

The courthouse emptied slowly, the way water drains from a deep vessel — unhurried, as if there were things still settling at the bottom.

People walked out into a morning that had turned brilliant. The sky above the city was the clean, washed blue that only comes after heavy weather has passed through. The air smelled of rain and something that had no name exactly — something that made a few people stop on the courthouse steps and just breathe it in.

Some carried Bibles. Some carried geology textbooks with sticky-noted pages. Some carried neither — only the weight of questions they had brought with them and were still holding, differently now, as they walked back to the ordinary world.

The story of Noah had been put on trial. And like every great story, it had refused to stay neatly inside the frame the trial had built for it. It kept pressing against the edges. It kept pointing at something larger than the questions anyone had managed to ask.

Maybe that is what the oldest stories always do.

Perhaps you came to this book as a firm believer — someone who has always taken Noah's account as straightforward history, not because you are naive, but because you trust the God who gave you the Scripture. The challenges you heard in this trial are real. They deserve your honest attention. Trusting God does not require pretending the hard questions aren't hard. It means trusting Him even while sitting with the questions.

Perhaps you came as a skeptic — someone who finds the geological arguments compelling, who cannot picture animals loading onto a boat or water covering the Himalayas, and who suspects this is a beautiful but ancient legend. The witnesses who spoke of flood traditions from two hundred cultures, the unresolved questions in the geological record, the ancient man with the steady eyes who said he was there — perhaps those gave you at least a reason to wonder. Honest inquiry leaves room for wonder.

Perhaps you came from somewhere in the middle, as most of us do — holding both the authority of Scripture and the evidence of science, not sure how to reconcile them, not sure if you need to, not quite ready to dismiss either.

Wherever you are, the message at the center of Noah's story speaks across every boundary of time and culture and scientific consensus:

God sees. God speaks. God saves — not because we deserve it, but because He is gracious.

And in the New Testament, the flood finds its deepest meaning. Jesus himself referred to the days of Noah — not to settle a geological debate, but to say something about the nature of human blindness: "As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark — and they knew nothing about what would happen until the flood came and took them all away."

The warning is not primarily about water. It is about readiness. About paying attention. About not being so absorbed in the ordinary rhythms of life that you miss the moment that changes everything.

Noah's neighbors saw a man building something enormous for a reason they couldn't understand. They made their calculations and concluded he was wrong. They were not stupid people. They simply had no framework for what was coming.

The ark is still being built.

The invitation is still open.

And the rainbow still appears after the rain — a covenant sign from a God who keeps His promises.

The trial is over. The question is yours.

Mark Stroupe

June 2026

Witness List

Prosecution Witnesses

1. Dr. Raymond Ashford

Professor of geology and stratigraphy. Testified that the geological rock record, formed over millions of years, shows no evidence of a recent global flood and that the uniform organization of rock layers contradicts a catastrophic, planet-wide water event.

2. Dr. Priya Nair

Professor of evolutionary biology and biogeography. Testified that the millions of animal species on earth could not physically fit on a vessel of the ark's described dimensions, and that the global distribution of species is inconsistent with a post-flood dispersal from a single location in Turkey.

3. Dr. Marcus Webb

Professor of Near Eastern archaeology. Testified that continuous, uninterrupted ancient civilizations — particularly Egypt and China — show no archaeological evidence of a global flood event, and that the Genesis flood account likely shares a literary heritage with earlier Mesopotamian flood traditions.

4. Dr. Helen Voss

Structural engineer and expert in ancient construction methods. Testified that a wooden vessel of the ark's described dimensions would face severe engineering challenges under the conditions of a global storm, exceeding the known limits of wooden ship construction.

5. Dr. Samuel Okafor

Professor of Old Testament studies and comparative religion. Testified that the Genesis flood narrative belongs to the genre of ancient primeval history literature, whose primary purpose is theological rather than scientific, and that the story's power lies in its message of judgment and grace rather than in literal geographical claims.

Defense Witnesses

1. Noah

Biblical figure; builder of the ark. Testified to his direct experience of hearing God's command, the construction of the ark, the catastrophic nature of the flood, and the covenant God made with him and all living things after the waters receded.

2. Shem

Son of Noah; survivor of the flood aboard the ark. Testified to the overwhelming reality of the flood event as a firsthand witness, the sounds and weight of the year inside the ark, and the covenant of the rainbow given by God upon their emergence.

3. Dr. Jonathan Adeyemi

Professor of catastrophic geology and rapid geological processes. Testified that the geological record contains evidence of catastrophic, rapid events — including the Channeled Scablands, which mainstream science long misinterpreted — and that flood geology offers a credible alternative interpretation of the world's sedimentary rock record.

4. Dr. Christine Bauer

Professor of cultural anthropology and comparative mythology. Testified that more than two hundred independent flood traditions exist across every inhabited continent on earth, sharing remarkable specific parallels that are difficult to explain as coincidence and suggest the possibility of a shared historical memory of a catastrophic event.

5. Dr. Thomas Calloway

Biblical archaeologist specializing in Anatolian ancient history and the Mount Ararat region. Testified to historical and modern reports of large wooden structures at high altitudes on Mount Ararat, the local cultural traditions connecting the mountain to Noah across multiple independent cultures, and the ongoing archaeological significance of the Ararat region.