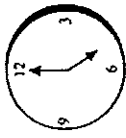
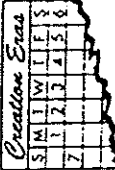


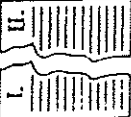
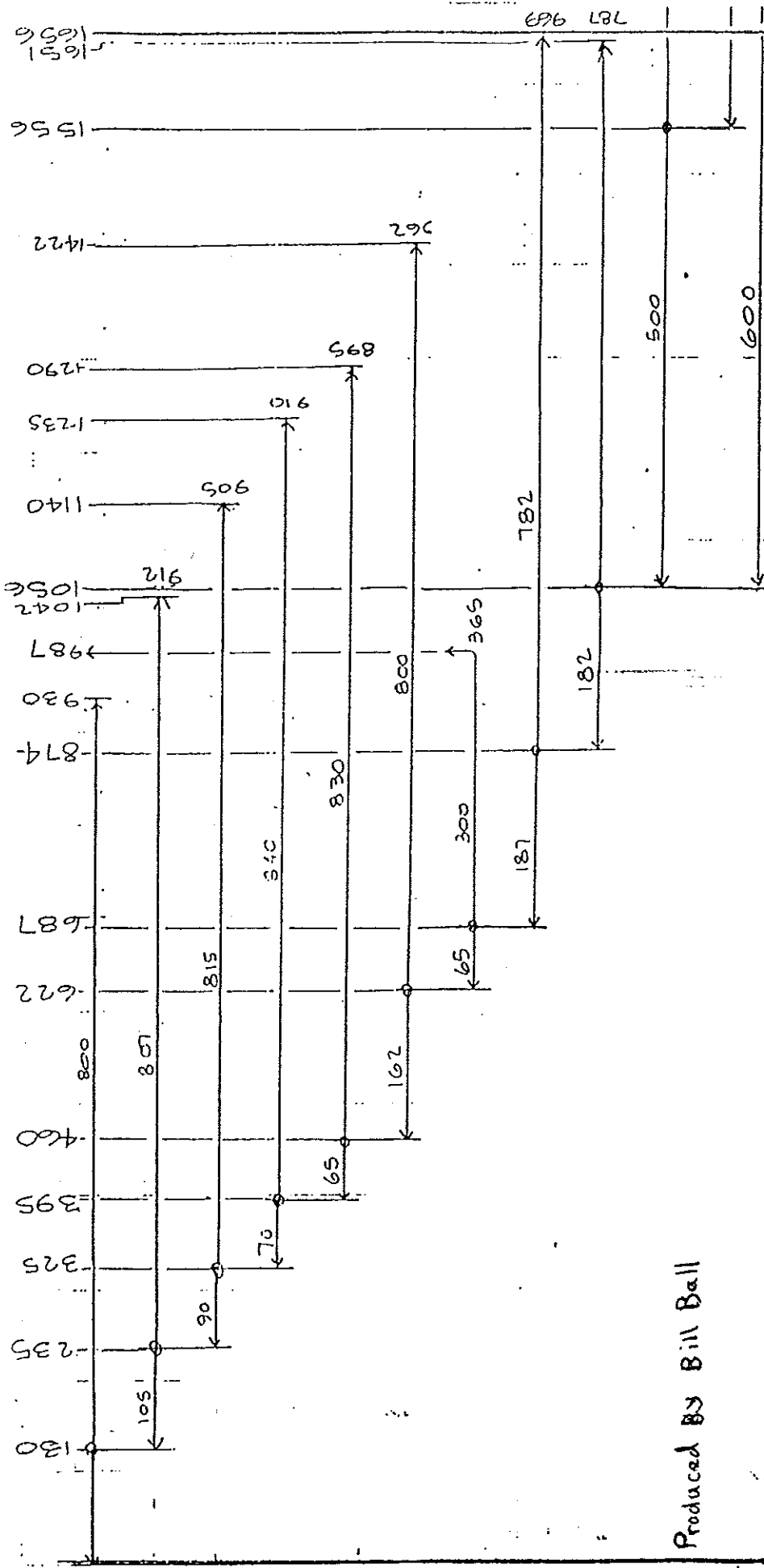


Creation Theories

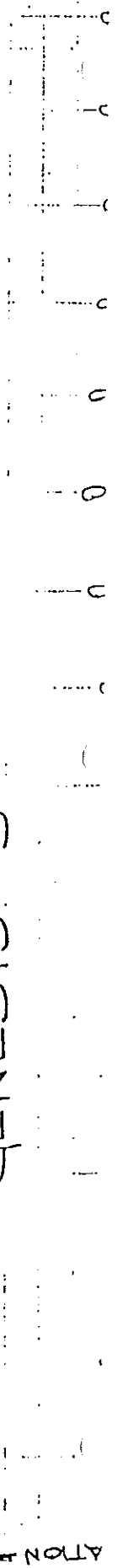
THEORY	DESCRIPTION	UNDERSTANDING OF TIME	TREATMENT OF "DAY"	MAJOR PROBLEMS
24-HOUR DAY 	Views chapter 1 as sequential and literal	Most support "young earth"	24 hours	<ul style="list-style-type: none"> Reconciling with scientific data Integrating chapters 1 & 2
DAY-AGE 	Views creation as taking place over six eras	Unlimited time available for each era	Day = age	<ul style="list-style-type: none"> Sequence still does not suit scientific data Difficult to substantiate author's intention as day = age Often an excuse for evolution
LITERARY APPROACH 	Views seven-day sequence as a literary structure	Narrative has nothing to say about time	Oriented toward sabbath theology	<ul style="list-style-type: none"> Exodus 20:11 Difficult to preclude time significance only on basis of literary structure
PRIOR CREATION 	Suggests existence of a previous created world prior to Genesis 1	Most of scientific ages related to prior creation	24 hours	<ul style="list-style-type: none"> No textual support Questions of continuity in scientific record Sun/moon
TWO-PHASE 	Two distinct phases of creation in chapters 1 & 2 with long period of time in between	Gap between 2:3 and 2:4 can accommodate any time requirements	Any view possible	<ul style="list-style-type: none"> People in chapter 1 are not Adam and Eve and must be viewed as not yet morally responsible



Produced By Bill Ball

ADAM & LAMECH (NOAH'S FATHER) WERE CONTEMPORARIES (GRT-GRFATHER; BY 56 YRS; 9 GENERATIONS)
 ADAM DIED BEFORE ENOCH'S TRANSFER (57 YRS)
 ADAM & SETH BOTH DIED BEFORE NOAH'S BIRTH (126 + 14 YRS)
 SETH & LAMECH (ENOCH'S GRT-GRFATHER & GRANDSON) WERE ALIVE AT ENOCH'S TRANSFER
 ENOSH WAS A CONTEMPORARY OF NOAH (GRT'S GRFATHER; BY 84 YRS).
 1656 YRS FROM CREATION TO FLOOD
 LAMECH (NOAH'S FATHER) DIED 5 YRS BEFORE THE FLOOD
 METHUSALEH DIED EITHER JUST BEFORE THE FLOOD, OR IN IT.
 ENOCH WAS TRANSFERRED 669 YRS BEFORE THE FLOOD.
 ENOSH, KENAN, METHUSALEH, LAMECH & METHUSALEH WERE CONTEMPORARIES OF BOTH NOAH & ADAM

GENESIS 5



Identity of the "Sons of God" Genesis 6:1-2

	SONS OF GOD	DAUGHTERS OF MEN	OFFENSE	MEMBER OF	MEMBER OF
MATERIAL DISTINCTION	Fallen angels	Mortals	Marriage between supernatural and mortal	<ol style="list-style-type: none"> The term "sons of God" refers only to angels. (Job 1:38-7; Ps. 29:1; 89:7) Jude 6-7 perhaps refers to this incident. (See also 2 Peter 2:4) It is the clear reading of the text The Septuagint in Job 1 reads "angels of God" Christ says angels do not marry; doesn't say "cannot" 	<ol style="list-style-type: none"> Lends mythological tone Angels were not previously mentioned Why is man punished by the Flood for the wickedness of angels? New Testament support is questionable
THEOLOGICAL DISTINCTION	Godly line of Seth	Line of Cain	Marriage of holy to unholy	<ol style="list-style-type: none"> The concept of a holy line is seemingly established (Gen. 4:26) Hebrew indicates continuity from the previous chapter The sin here becomes a common theme throughout the Pentateuch 	<ol style="list-style-type: none"> The term "sons of God" never means this elsewhere No evidence that the lines are kept totally separate. The theory does not account for Adam and Eve's other children God has not yet begun working through one line. (No concept of election) The term for men is general. It would need further classification to be understood otherwise In Noah's time he alone was holy
SOCIAL DISTINCTION	Dynastic rulers	Commoners	Polygamy	<ol style="list-style-type: none"> Magistrates or rulers often referred to as gods (Exod. 21:6; 22:8, 9, 28; Ps. 82:1, 6) Kings sometimes called sons of deities (2 Sam. 7:14) 	<ol style="list-style-type: none"> Kingship is not expressed in any way Scripture never speaks of kings in a group as sons of deity Needs the connection of "4, but the "mighty men" are the Nephilim, not the children of the union
NO DISTINCTION	Royal heroes of old	Any woman	Right of the first night: king, acting in place of deity; could spend first night with any woman (getting married (fertility rite)	<ol style="list-style-type: none"> Ancient kings were regularly portrayed as sons of God Practice attested in Gilgamesh Epic (Ps. 4:32-4) as offensive (4:32-4) Matches language of text: took wives, whichever they chose 	<ol style="list-style-type: none"> Scripture never speaks of kings in a group as sons of deity "Right of the first night" is not widely attested in Ancient Near East

For a full discussion see *The Genesis Debate*, ed. Ronald Youngblood (Grand Rapids: Baker, 1990), 184-209.

Extent of the Flood:

Part 1

UNIVERSAL FLOOD: EVIDENCE	LOCAL FLOOD: REBUTTAL
The language of the account over and over expresses totality (Gen. 7:18-24).	The account is from the viewpoint of the narrator, and from his perspective it is total. "All" doesn't always mean "all" (Gen. 41:57; Deut. 2:25; 1 Kings 18:10).
If 150 days were needed for the water to recede, it must have been universal.	A large-scale local flood could take that long and, even with wind drying it, a universal flood would take much longer.
The size of the ark indicates that this was no local flood.	A large ark was needed because of the number of animals it had to house; the size is not related to the extent of the flood.
If the flood was only local, why was the ark necessary at all?	That is the way God chose to save. Building the ark gave Noah an opportunity to preach.
The purpose of the flood was the punishment of worldwide sin. A local flood would not do; some could have escaped.	God could have made certain all flesh was destroyed without flooding the entire globe.
There are universal traditions of people with accounts of a flood.	Many don't have the tradition (e.g., Egypt); many accounts do not claim the flood was universal; there are many differences in the various accounts.
There are world-wide traces of the flood. A universal flood is geologically supportable.	Evidence is scattered, inconsistent, and unsubstantial. There is no conclusive geologic evidence for such a catastrophe.
The promise of no future floods (Gen. 9:15) would be false if it had been only a local flood.	Though local, it still could have been greater than any since. Also, the promise is for no flood "to destroy all flesh"; intent is stressed.
A universal flood is the clearest meaning of the text and has priority.	Scientific evidence against universal flood is of such an extent that secondary reading of the text is necessary.
Ending ice ages, dissolving canopies, continental drifting, and/or changes in the angle of the earth were all used to create necessary conditions.	This argument is too theoretical and perhaps these phenomena would still be insufficient. Also, they do not explain everything.
The mountains of Ararat are high and since water seeks its own level and the ark came to rest there, they must have been covered.	The ark did not land on a peak of the mountain, but somewhere in that chain. Noah and his family could not possibly have gotten down from a peak.

Note: The evidence and rebuttals presented are not purposed by their mere presentation to be scientifically accurate. We are unqualified to make that judgment. The chart only represents the arguments on each side, not a certification of their factuality. The major sources are J. Whitcomb and

Extent of the Flood:

Part II

LOCAL FLOOD: EVIDENCE	UNIVERSAL FLOOD: REBUTTAL
<p>A local flood is indicated by the fact that the ark came to rest within 500 miles of its starting point.</p>	<p>God's guiding hand has accomplished things more remarkable.</p>
<p>To flood the entire globe would need 8 times the amount of water now available in our system. No miracle is mentioned. Where did it come from?</p>	<p>It came from an atmospheric source (canopy theory), but not that much was needed because the land was much lower, mountains were raised after flood.</p>
<p>Mixing of fresh and salt water would be disastrous for fish.</p>	<p>We don't know the adaptability of fish at that time, but even if most were destroyed, God could easily have preserved 2 of each species.</p>
<p>If 8 times our present amount of water rained down, there would have been a detectable dilution of salt waters.</p>	<p>The earth had much less water in its system before the flood, and salt water was much lower in saline content. Salt content would quickly equalize.</p>
<p>The amount of water required for a universal flood would have totally destroyed most plant life.</p>	<p>Enough plant life would have survived by floating and by preserved seeds.</p>
<p>There would be great difficulty not only in storing enough food, but in the actual caring for the animals.</p>	<p>It is suggested that most, if not all, of the animals hibernated to some extent.</p>
<p>The biblical record concerns itself only with those peoples interacting with Israel. Other lands were not involved.</p>	<p>The biblical record implies that the earth was populated by the descendants of Noah (see also Luke 17:26-30 and 2 Peter 2:5).</p>
<p>Noah did not go to Africa, China, etc., to preach repentance. The tone of the passage is local.</p>	<p>We are nowhere told that Noah spoke to everyone affected by the flood. Noah alone found favor in the eyes of the Lord.</p>
<p>The fossil sequence in geologic strata worldwide show little variation from what would be expected. A universal flood would have caused hopeless shuffling.</p>	<p>The sequence is often reversed. Also, fossil sequencing is based on the evolutionary model, which is here rejected.</p>

H. M. Morris, *The Genesis Flood* (Nashville, TN: Presbyterians and Reformers, 1960); B. Ramm, *The Christian View of Science and Scripture* (Grand Rapids: Eerdmans, 1954); W. Avila, "The Flood," in *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1975).

the New Testament writer consciously was incorporating the Genesis phrase to his own writings.

3. All books of the New Testament except Philemon, II John, and III J. contain allusions to Genesis.
4. Of the fifty chapters in Genesis, only seven (chapters 20, 24, 34, 36, 40, 44) are not quoted or cited in the New Testament.
5. More than half of the two hundred New Testament allusions to Genesis found in the first eleven chapters of Genesis.
6. Sixty-three of the allusions are to the first three chapters of Genesis.
7. Fourteen of the allusions are from the "Flood chapters" (6, 7, 8).
8. Fifty-eight references are related to Abraham.
9. None of the two hundred New Testament references to Genesis are explicitly ascribed to Moses as their author, indicating a probable recognition that was editor and compiler, rather than author.
10. Twenty-five of the references were directly from Christ Himself (from chapters 1, 2, 3, 4, 5, 6, 7, 9, 17, 18, 19, 28, and 31).

APPENDIX 5 THE UNIVERSALITY OF THE DELUGE

Central to the question of the historicity of the early chapters of Genesis is the question whether the Noachic Flood was global or only regional. A worldwide Flood would have cataclysmically changed the entire surface of the globe, including any fossil-bearing sedimentary rocks that may have been formed prior to that time. Consequently, the earth's present fossiliferous sediments must date largely from the time of their deposition in the waters of the great Flood.

On the other hand, the modern evolutionary system of earth history denies any such global cataclysm and is based on the assumption of uniformitarianism. The sedimentary rocks and their fossil contents have been interpreted as evidence of a vast series of evolutionary ages extending over billions of years of time, deposited slowly and generally uniformly over the earth as living organisms gradually evolved into higher and higher forms during those ages.

The "day-age theory" is the attempt by Bible expositors to accommodate these evolutionary ages within the framework of the six days of creation. The "gap theory" is the attempt by other expositors to accommodate them *outside* the framework of the six days of creation. Both such theories, if consistent, are associated with the "local flood theory," since a universal Flood would have destroyed the sedimentary framework of the geological ages. That is, a universal Flood precludes the historicity of the geological ages, and vice versa.

If the Genesis Flood actually was worldwide, then the strained exegesis associated with the day-age and gap theories becomes unnecessary and harmful. In the tabulation below, therefore, are listed one hundred reasons why the Flood should be accepted as a true global cataclysm.

FROM THE GENESIS RECORD

Genesis Reference	Argument
1. 1:7	Water above the atmosphere must have been global in extent.
2. 2:5	No rain on the earth must have been worldwide condition.
3. 2:6	Earth mist watered the whole face of the ground.
4. 2:10-14	Edenic geography no longer in existence.
5. 4:22	High civilization at dawn of history not continuous with present world.
6. 5:5, etc.	Longevity of antediluvian patriarchs indicates distinctive biosphere.
7. 6:1	Man had multiplied on the face of the earth.
8. 6:2	Demonic-human unions coextensive with mankind.
9. 6:5	Universal evil inexplicable in postdiluvian society.
10. 6:6-7	Repentance of God extended to the whole animal creation.
11. 6:11	Earth was filled with violence and corruption before God.
12. 6:12	All flesh was corrupted (possibly including animals).
13. 6:13	God decided to destroy both man and the earth.
14. 6:15	Ark too large for regional fauna.

Argument

90. Absence of any physical evidence of chronologic boundary between rocks of successive "ages."
91. Occurrence of all rock types (shale, limestone, granite, etc.) in all "ages."
92. Parallel of supposed evolutionary sequence through different "ages" with modern ecological zonation in the one present age.
93. Lack of correlation of most radiometric "ages" with assumed paleontologic "ages."
94. Absence of meteorites in geologic column.
95. Absence of hail imprints in geologic column, despite abundance of fossil ripple-marks and raindrop imprints.
96. Evidence of man's existence during earliest of geologic "ages" (e.g., human footprints in Cambrian, Carboniferous, and Cretaceous formations).
97. Similar structural features (rifts, faults, folds, thrusts, etc.) in rocks of all "ages."
98. Absence of evidence of drainage systems in sediments of any "ages" except the most recent.
99. Hydraulic evidence of rapid deposition of each stratum and of continuous formation of every sequence of strata, with no worldwide time gap between any formation and another above it.
100. Numerous modern sightings of probable remains of Noah's ark at about 15,000 feet elevation in ice cap on Mount Ararat.

APPENDIX 6
"FIRST MENTIONS" OF IMPORTANT BIBLICAL WORDS IN G. J.S.

Word	Text	Word	Text
Altar	8:20	Light	1:3
Angel	16:7	Love	22:2
Atonement (= pitch)	6:14	Make	1:7
Believe	15:6	Man	1:26
Bless	1:22	Mercy	19:16
Blood	4:10	Obey	22:18
Book	5:1	Peace (= Salem)	14:18
Choose	6:2	Perfect (= complete)	6:9
City	4:17	Power (= strength)	4:12
Clothe	3:21	Praise (= commend)	12:15
Command	2:16	Pray	20:7
Complete	6:9	Prophet	20:7
Conception	3:16	Rebuke	48:16
Covenant	6:18	Rest	2:1
Create	1:1	Reward	15:1
Curse	3:14	Righteous (= just)	6:9
Darkness	1:2	Righteousness	15:6
Day	1:5	Salvation	49:18
Die	2:17	Sanctify	2:3
Door	4:7	Say	1:3
Drunken	9:21	Science (= knowledge)	2:17
Everlasting (= forever)	3:22	See	1:4
Evil	2:9	Seed	1:11
Faith	15:6	Send	3:23
Fear (= afraid)	3:10	Shed (= pour out)	9:6
Fear not	15:1	Shield	15:1
Fire	19:24	Sign	1:14
Forever	3:22	Sin	4:7
Fruit	1:11	Sorrow	3:16
Give	1:29	Soul	1:21
Glory	31:1	Sow	26:12
Good	1:4	Speak (= say)	1:3
Grace	6:9	Strength	4:12
Hear	3:8	Tempt	22:1
Hear	6:5	Tithe	14:20
Holy (= sanctified)	2:3	Truth	24:27
House	7:1	Vision	15:1
I am	15:1	Will	24:5
Impute (= count)	15:6	Wine	9:21
Just	6:9	Woman	2:22
Kingdom	10:10	Word	15:1
Knowledge	2:17	Work	2:2
Law	26:5	Worship (= bow down)	18:2
Life	2:7		

1. **Bible:** God is the Creator of all things (Genesis 1).
Evolution: Natural chance processes can account for the existence of all things.
2. **Bible:** World created in six literal days (Genesis 1).
Evolution: World evolved over aeons.
3. **Bible:** Creation is completed (Genesis 2:3).
Evolution: Creative processes continuing.
4. **Bible:** Ocean before land (Genesis 1:2).
Evolution: Land before oceans.
5. **Bible:** Atmosphere between two hydrospheres (Genesis 1:7).
Evolution: Contiguous atmosphere and hydrosphere.
6. **Bible:** First life on land (Genesis 1:11).
Evolution: Life began in the oceans.
7. **Bible:** First life was land plants (Genesis 1:11).
Evolution: Marine organisms evolved first.
8. **Bible:** Earth before sun and stars (Genesis 1:14-19).
Evolution: Sun and stars before earth.
9. **Bible:** Fruit trees before fishes (Genesis 1:11).
Evolution: Fishes before fruit trees.
10. **Bible:** All stars made on the fourth day (Genesis 1:16).
Evolution: Stars evolved at various times.
11. **Bible:** Birds and fishes created on the fifth day (Genesis 1:20, 21).
Evolution: Fishes evolved hundreds of millions of years before birds appeared.
12. **Bible:** Birds before insects (Genesis 1:20, 21).
Evolution: Insects before birds.

13. **Bible:** Whales before reptiles (Genesis 1:20-31).
Evolution: Reptiles before whales.
14. **Bible:** Birds before reptiles (Genesis 1:20-31).
Evolution: Reptiles before birds.
15. **Bible:** Man before rain (Genesis 2:5).
Evolution: Rain before man.
16. **Bible:** Man before woman (Genesis 2:21-22).
Evolution: Woman before man (by genetics).
17. **Bible:** Light before the sun (Genesis 1:3-19).
Evolution: Sun before any light.
18. **Bible:** Plants before the sun (Genesis 1:11-19).
Evolution: Sun before any plants.
19. **Bible:** Abundance and variety of marine life all at once (Genesis 1:20, 21).
Evolution: Marine life gradually developed from a primitive organic blob.
20. **Bible:** Man's body from the dust of the earth (Genesis 2:7).
Evolution: Man evolved from monkeys.
21. **Bible:** Man exercised dominion over all organisms (Genesis 1:28).
Evolution: Most organisms extinct before man existed.
22. **Bible:** Man originally a vegetarian (Genesis 1:29).
Evolution: Man originally a meat eater.
23. **Bible:** Fixed and distinct kinds (Genesis 1:11, 12, 21, 24, 25; 1 Corinthians 15:38-39).
Evolution: Life forms in a continual state of flux.
24. **Bible:** Man's sin the cause of death (Romans 5:12).
Evolution: Struggle and death existent long before the evolution of man.