

# **The Bible, Creation, and Evolution**

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*Before something, there was nothing—it exploded!  
Since then all thoughts of “absolute” imploded,  
Fish turned into men,  
Now monkeys stare and grin,  
Such fantasies belong in the trash bin, loaded.*

### **INTRODUCTION**

Obviously, Moses’ statement about divine creation (Gen. 1:1) historically predates the evolutionary notions of Anaximander of Miletus (7<sup>th</sup> century BC), Empedocles (5<sup>th</sup> century BC), Jean-Baptiste Lamarck (1809), Thomas Huxley (1825-1895) and Charles Darwin (1809-1882). Therefore, this essay will give priority to the biblical account of creation and the Noachic Flood, and then rehearse and repudiate the contrary theories of evolution (history and tenets) and theistic evolution. Without divine revelation, man does not know who he is, from whence he came, and what is his destiny. Without the Bible, the realities of evil and death go unresolved with no remedies. Life becomes meaningless and the future bleak. The Judaeo-Christian Scriptures give the only satisfying answers to the physical and spiritual realities of man’s existence. Since the Word of God is the self-revelation of God, it includes revelation about Him as Creator, Saviour, and Judge. As Creator, He created heaven and earth, including the angels and man. Since sin occurred in His perfect creation, He became Saviour for all of fallen mankind. Since most of mankind will reject His Saviour-hood, He will be the final Judge of all creation. A beginning demands a finale. A Creator demands a Judge. The Lord Jesus Christ is the Creator, Saviour, and Judge of heaven and earth. He is both the “*Alpha*” and “*Omega*” (Rev. 1:8), as well as the world’s Saviour, as the Apostle John expressed saying, “*And we have seen and do testify that the Father sent the Son to be the Saviour of the world*” (I Jn. 4:14).

## **I. THE CREATION OF HEAVEN AND EARTH**

### **A. The Biblical Account**

#### **1. The Declaration of Creation**

##### **a. The New Testament Writers**

1) John: “*In the beginning was the Word, and the Word was with God, and the Word was God.*”<sup>2</sup> *The same was in the beginning with God.*<sup>3</sup> *All things were made by him; and without him was not any thing made that was made*” (Jn. 1:1-3) and “*Thou art worthy,*

*O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11).*

2) Paul: *“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:20), and “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> And he is before all things, and by him all things consist” (Col. 1:16-17), and “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3).*

3) James: *“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God” (Jam. 3:9).*

4) Peter: *“And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (II Pet. 3:4).*

b. The Lord Jesus Christ

1) *“Have ye not read, that he which made them at the beginning made them male and female, <sup>5</sup> And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? <sup>6</sup> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Mt. 19:4-6).*

2) *“But as the days of Noe were, so shall also the coming of the Son of man be. <sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, <sup>39</sup> And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Mt. 24:37-39).*

3) *“For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be” (Mk. 13:19).*

4) *“Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God” (Lk. 3:38).*

5) *“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie,*

*he speaketh of his own: for he is a liar, and the father of it”* (Jn. 8:44).

## 2. The Details of Creation

### a. The Denials

1) Poetic Description: Genesis 1 and 2 are strict historical narratives; there is no figurative language in the report.

2) Fables and Myths: Only those who have not been changed by Scripture posit such interpretations.

### b. The Days<sup>1</sup>

#### 1) **DAY ONE** (Gen. 1:2-5)<sup>2</sup>

a) The first creative event was the creation of a dark sphere of water called earth. Isaiah gave the geometrical configuration of earth and therefore of heaven, saying, *“It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent*

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<sup>1</sup>The days were literal 24 hour days as the immediate context of *“the evening and the morning”* demand, and as Moses confirmed this divinely inspired interpretation, saying, *“Remember the sabbath day, to keep it holy. <sup>9</sup> Six days shalt thou labour, and do all thy work: <sup>10</sup> But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: <sup>11</sup> For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it”* (Ex. 20:8-11; **the bold throughout is mine**). The cardinal number *“one”* (*‘echad*) qualifying the singular noun *“day”* (*yom*) requires a literal interpretation.

<sup>2</sup>Genesis 1:1 is the literary title of the creation week culminating with its literary *inclusio* Gen. 2:1. Contrary to the popular but erroneous interpretation of many creationists that Day One started with the creation of an “infinite” universe (v. 1), the Hebrew grammar of v. 2 dispels this fallacious notion. The conjunction *“and”* (א [we]) on the noun *“earth”* (v. 2) is disjunctive (not conjunctive), indicating a distinct subject, and not a continuation of the verb *“created”* in v. 1. Furthermore, “heaven” and “earth” always refer to completed entities throughout the Bible. Nevertheless, Dr. Walt Brown makes the grammatically ignorant statement about Gen. 1:1, saying, “The Hebrew conjunction—translated ‘and’—joining verses 1 and 2, shows a sequential action,” and the theologically incredulous statement representing darkened counsel, saying, “Surrounding the universe with water assumes that the universe is finite, **when its size may be infinite...**” Walt Brown, *In the Beginning: Compelling Evidence for Creation and the Flood* (Phoenix, AZ: Center for Scientific Creation), p. 370. Infinity is a characteristic of God, and certainly not something He created (cf. I Ki. 8:27)! Brown is an example of creation scientists who dabble in Hebrew grammar and biblical theology, showing their ignorance of and inexperience in the biblical languages and consequent theology.

to dwell in” (Isa. 40:22). Since the circular earth had depth (Gen. 1:2), it was a sphere, not a flat disk.<sup>3</sup>

b) The Lord gave form to and filled the void of His initial creation during the Creation Week. He stated that His creative development was “good” (vv. 4, 10, 12, 18, 21, 25, and 31).

c) The only verb of physical movement was that of the Spirit of God Who “moved” (*rachaph*) upon the fixed, stationary earth. The earth was not rotating!<sup>4</sup>

d) God created light by singing it into existence with His *jussive* command (“let there be light”).<sup>5</sup> His first separation was light from dark.

e. The Spirit of the Lord covered Himself with the created light<sup>6</sup> and chased the darkness around the earth, creating the first day, comprised of night (evening) and day (morning).

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<sup>3</sup>The notion of a flat earth has no relevance to geocentricity. For instance, Russell states, saying, “The idea of geocentricity is often linked in the modern mind with the idea of flatness, but the two are separate. With a few exceptions, educated people before Copernicus (1473-1543) in fact believed that the planets—and the stars—revolved around the earth rather than around the sun. However, the idea that the earth is spherical is sharply distinct from the idea that the earth is at the center of the universe. A flat earth in no way follows logically from a spherical, geocentric cosmos. **But there is one historical way in which the two are connected: by Copernicus in the sixteenth century, who linked them in order to discredit his geocentric opponents.**” (bold mine). Jeffrey Burton Russell, *Inventing the Flat Earth: Columbus and Modern Historians* (Westport, CT: Praeger Publ., 1997), p. 5.

<sup>4</sup>To assume that the earth was rotating when Scripture does not state its spin or rotation is an example of eisegesis (i.e., reading into the Scripture a pre-determined notion). If it were moving, why would the Spirit need to move? Theologian Charles C. Ryrie states in his note on Gen. 1:3, saying, “light. Not the sun (which was created on the fourth day, v. 16) but some **fixed** light source outside the earth. In reference to that light, the **rotating earth** passed through a day-night cycle” [bold mine]. Charles Caldwell Ryrie, *The Ryrie Study Bible. King James Version* (Chicago: Moody Press, 1978), p. 7. Creation scientist Walt Brown asserts with no scriptural support a rotating earth, stating, “One thing is clear: on Day 1, three days before the Sun and all stars were made—or before the creation of all stars was completed—a temporary light source illuminated the **spinning earth** and provided day-night cycles.” *In the Beginning: Compelling Evidence for Creation and the Flood*, p. 335.

<sup>5</sup>The *jussive* (third person command; he, she, or it) verb (“let there be”) and noun have accents in the Masoretic Hebrew Text which are musical notes for singing the Scriptures. All of the Hebrew Text of the Old Testament has accents as well as jots and tittles (Mt. 5:18). The vibrations of the LORD’s spoken words were energized music as He created a musical creation (Heb. 11:3), giving harmonious intrinsic energy to everything (cf. Ezk. 28:13; Isa. 44:23; Ps. 149:5; Eph. 5:19; cf. I Sam. 16:23). He is the author of music!

<sup>6</sup>“Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain” (Ps. 104:2).

This constant refrain (vv. 5, 8, 13, 19, 23, 31; cf. 2:2) declares what constitutes “time” throughout creation.

f) God created time (= light source revolving diurnally around earth [see vv. 14-19]) and gave light as an instantaneous presence throughout all creation.<sup>7</sup>

2) **DAY TWO** (Gen. 1:6-8)

a) With another *jussive* verb (“*let there be*”), the LORD separated the waters from the waters with the “firmament” (*raqiya`*).<sup>8</sup>

b) The firmament was within the two parameters of the waters, the inner sphere now called “*earth*” (v. 10; see Isa. 40:22; Prov. 8:27) and the outer layer of the firmament, as David averred, saying, “*Praise him, ye heavens of heavens, and ye waters that be above the heavens*” (Ps. 148:4).<sup>9</sup>

c) God defined the firmament as “*Heaven*” (*shamayim*). Throughout all of the OT, the Hebrew noun *shamayim* with a dual ending (no plural ending) occurs as the nouns “*heaven*” or “*heavens*.”<sup>10</sup> The dual ending refers to either one or both of the two physical heavens (atmosphere and

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<sup>7</sup>Questions relating to the speed of light are moot. God created light instantaneously throughout His whole creation, and Adam would have had the potential of seeing the light of all stars (created on Day Four), even as the heavens were spread out (Ps. 104:2), by Day Six when he was created. Obviously, the speed of light has drastically slowed down since creation. Cf. Trevor Norman and Barry Setterfield. *The Atomic Constants, Light, and Time* (Blackwood, Australia: self-published, 1987), pp. 1 ff.

<sup>8</sup>The noun *raqiya`* occurs 17x and refers to the super-dense particulate of so-called empty space. The accurate translation “firmament” comes from the Latin Vulgate (*firmamentum*), and is so rendered because of the cognate verb (*raqa`*) which means “to beat out metallic plating,” as Elihu signified, saying, “*Hast thou with him spread out the sky, which is strong, and as a molten looking glass?*” (Job 37:18; see also Ex. 39:3; Isa. 40:19). The sky or heaven is “strong” and has a reflective nature to it since the boundary of the second heaven is water (Ps. 148:4). The modern versions (NET, ESV, NAS, NIV) reject the term “firmament” and replace it with “expanse” (“an expanse of air pressure between the surface of the sea and the clouds”). Nevertheless, the liberal RSV and the recent conservative NKJV retain the traditional and accurate rendering “firmament.”

<sup>9</sup>Earth was created on Day One while the heavens were created on Day Two, coming out of earth and subsequent to earth’s creation. The biblical expression of God’s creation is “*heaven and earth*” (31x), and it always refers to the completed creation. Scripture never uses the evolutionary term “universe” (Latin: *universum* = “turned into one”). Cf. “*These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens*” (Gen. 2:4).

<sup>10</sup>During the creation week, the creative development refers to only the two physical heavens, the atmosphere or stellar space, exclusively.

outer space).<sup>11</sup> The singular noun *shameh* never occurs in the OT. The apex of birds' flight is the height of the first heaven (i.e., atmosphere [Gen. 1:20]), and the second heaven beyond contains the sun, moon, and stars (outer space [Gen. 1:14-17]).

d) The movement of the Spirit of God as the light source around the earth constituted the second day.

3) **DAY THREE** (Gen. 1:9-13)

a) With His third *jussive* verb "*gathered together*," God separated the earth waters from dry land, giving form to the earth.

b) He also commanded the dry land with His *jussive* verb to "*appear*," suggesting that the elements of earth were already in the water and began to coalesce into solids.

c) God defined earth for the third time, refining its meaning to the (1) "dry land" of the (2) "orb named earth," within the original (3) "sphere of material creation" called earth.

d) He defined the gathering of the waters as "Seas," referring to the waters around the singular land mass (Pangaea [?]).<sup>12</sup>

e) With the third *jussive* verb "*bring forth*" for Day Three, the Lord began to fill in the "void" (v. 2) of the now formed (cf. "*without form*") earth of water and land.

f) He called for land vegetation to bring forth both seed and fruit (grass, herbs, and trees [such as "*the tree of life*" and "*the tree of knowledge of good and evil*"—Gen. 2:9]) as fully mature vegetation ready for proliferation.

g) Life began to develop on the earth initially, but not in the sea. The apple and the apple seed appeared simultaneously on Day Three.

h) With Jehovah's common refrain (vv. 4, 10, 12, 18, 21, 25, and 31), He concluded that "*it was good*."

i) The movement of the Spirit of God as the light source around the earth constituted the third day.

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<sup>11</sup>The "*third heaven*" (II Cor. 12:2) was no doubt created during the creation week but is not referenced in Gen. 1 or 2. Before Jehovah created only He existed as the Triune God (Jn. 8:58). He did not live in an eternal abode or eternal heaven (I Ki. 8:27).

<sup>12</sup>The result of the Noachic Deluge produced the seven world-wide continents as the earth settled physically; land depressions filled with water formed lakes and oceans, and land uplifts formed hills, mountains, continents, and islands.

4) **DAY FOUR** (Gen. 1:14-19)

- a) Using the *jussive* verb “*let there be*” for the creation of “*lights*,” God created “light bearers” (*ma’or* and not ‘*or*) for His creation on the fourth day.
- b) Three times the text states that the lights were set “*in the firmament*” (= heaven or stellar space). The earth was always distinct from the firmament (= heavens) and was never set in the firmament.
- c) The revealed purpose of the lights (sun, moon, and “*stars*” [*cocaviym*]<sup>13</sup>) was to give light upon the earth.
- d) They became the diurnal light source for the earth apparently replacing the Spirit of God Who was clothed in light<sup>14</sup> circling the earth for the first three days.
- e) Obviously, there was no relationship between the earth and sun for the first three days of creation.<sup>15</sup>
- f) The lights were to divide day from night, the greater light as the sun to rule the day and the lesser light as moon<sup>16</sup> to rule the night.
- g) Further purposes for the light bearers included being for signs, for seasons, and for days and years. The stars<sup>17</sup> are

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<sup>13</sup>The effort to measure the distance of the stars from earth and thereby measure heaven is impossible. The Lord God knows that man cannot make the correct assumptions in his calculations, as Jeremiah predicted, saying, “*Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD*” (Jer. 31:37).

<sup>14</sup>The initial light apparently still exists, since Solomon referred to it, saying, “*While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain*” (Eccl. 12:2).

<sup>15</sup>Heliocentrists are hard-pressed to find any biblical support for the earth rotating on its axis or revolving around the sun. The earth was distinct from the heavens and never set in the heavens to revolve around the sun. The Bible consistently teaches that the relative motion between earth and sun is that the sun moves around the stationary earth. The psalmist said, “*The mighty God, even the LORD, hath spoken, and called the earth from **the rising of the sun** unto **the going down thereof***” (Ps. 50:1), and the Lord Jesus Christ affirmed this truth absolutely and authoritatively, saying, “*That ye may be the children of your Father which is in heaven: for **he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust***” (Mt. 5:45). Bold mine.

<sup>16</sup>The first reference to the noun “*moon*” occurs in Gen. 37:9. The moon moved and stood in tandem with the sun: “*The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear*” (Hab. 3:11).

<sup>17</sup>The Scripture does not identify the sun as a star and does not identify stars as suns.

almost listed incidentally. No doubt the planets<sup>18</sup> and constellations<sup>19</sup> were created on the same day.

h) These additions in the firmament were declared good, and these light bearers began<sup>20</sup> as the new light sources to encircle the earth diurnally, constituting evening and morning of the fourth day.

5) **DAY FIVE** (Gen. 1:20-23)

a) Using again *jussive* verbs (“*let bring forth abundantly*” and “*may fly*”), Jehovah punned on the verbs and their cognate accusatives, saying literally “let swarm swarmer” and “let fly flying things.”

b) The LORD filled the void (v. 2) of the sea and of the atmosphere with moving and flying creatures (fish and fowl, respectively).

c) With abundant fertility, these teeming sea creatures (presumably fish [vv. 26, 28]) had life (“*living creature*” [v. 21] = *nephesh chayyah*).<sup>21</sup>

d) The fowls flew in “*the open firmament of heaven*” (literally “upon the face of the firmament of heaven”).<sup>22</sup>

e) For the second time Scripture revealed that God “*created*” (*bara’* [v. 1]). The “*great whales*” (*hatanniynim*<sup>23</sup> *hagdoliym*) were no doubt the large sea creatures (including aquatic dinosaurs).

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<sup>18</sup>The KJV refers to “*planets*” once (II Ki. 23:5). The noun “planet” comes from the cognate Greek verb *planao* meaning “to wander.” The planets wander around throughout the firmament, but the earth is never called a planet and could not possibly be a planet, because it is not in and it is clearly separated from the firmament.

<sup>19</sup>Cf. Isa. 13:10; Job 9:9; 38:31; and Amos 5:8.

<sup>20</sup>They were **not** created earlier than Day Four and then began to “*appear*” (cf. v. 9), since the verb is “*let there be*” (vv. 3 and 6) and not “*appear*.”

<sup>21</sup>This is the first reference to the Hebrew *nephesh* which is translated “*soul*” 475x throughout the OT (751x). The combination “*moving creature*” occurs as “*living soul*” in Gen. 2:7. *Nephesh* refers to “creature-hood” or “person-hood.” Both man and animal are *nephesh*! The English word “fish” etymologically derives from *nephesh* as occasionally the “n” drops off of some Hebrew words (n-ph-sh > ph-sh > f-sh).

<sup>22</sup>This Hebrew expression apparently refers to the separation of the first heaven from the second heaven.

<sup>23</sup>The Hebrew *tanniyn* is usually translated as “*dragon*” (cf. Isa. 27:1; 51:9).



- f) The Scripture emphasized that the animals multiplied after “*their kind*”<sup>24</sup> as did the vegetation on Day Three.
- g) God gave His blessing upon the sea creatures and fowl,<sup>25</sup> commanding them to “*be fruitful and multiply*”<sup>26</sup> in their respective domains.
- h) God declared that this was good that the creatures reproduced immediately filling the earth’s void.

6) **DAY SIX** (Gen. 1:24-31)

- a) With another *jussive* verb God commanded the representatives of the animal kingdom to “*bring forth*” after their respective kind (“*living creature,*” “*cattle,*” “*creeping thing,*” and “*beast of the earth*”).
- b) The text emphasized each animal brought forth immediately after its respective kind (no evolution).
- c) The animal kingdom was created from the “*ground*” (‘*adamah*’), including “*every beast of the field,*”<sup>27</sup> “*every fowl,*” “*every living creature*” and “*cattle*” (Gen. 2:19-20).
- d) The creation of the animal kingdom concluded, and God declared that it was good.
- e) Also, using the cohortative (first person plural command), God said “*Let us make*” (*na`aseh*)<sup>28</sup> “*man*” (‘*adam*’) “*in our image after our likeness.*”
- f) Contextually, both “*image*” (*tzelem*) and “*likeness*” (*demuth*) receive interpretation.

(1) “*Image*” seems to refer to the natural and moral image (Gen. 2:15-23; 9:6; Ezk. 1:26).<sup>29</sup>

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<sup>24</sup>There were biological boundaries in the reproduction of animals so that fish begat fish and did not beget fowl. This eliminated any evolution of fish into fowl (and so-called missing links) while not eliminating variation within kind.

<sup>25</sup>The chicken and the egg occurred simultaneously!

<sup>26</sup>The Lord directed His two imperatives of fecundate reproduction both here and also to Adam and Eve and to Noah and his family (Gen. 1:28; 9:1, 7).

<sup>27</sup>Significantly, the serpent was apparently in the category of “*the beast of the field*” and “*was more subtil*” (Gen. 3:1). The serpent’s judgment was to travel on belly and eat dust (Gen. 3:14; cf. Isa. 65:25).

<sup>28</sup>This is the first example of the first person plural command in Scripture, requiring the reader to interpret the English plural pronoun “*us.*” The subject of the masculine singular verb “*said*” is the masculine plural form for God (‘*elohiyim*’) and established the plurality (i.e., Trinity) of the Godhead as expressed later in Scripture (Isa. 48:16-17 and I Jn. 5:7). The first use of the masculine plural form ‘*elohiyim*’ takes the masculine singular verb *bara*’ (Gen. 1:1) and prepares the reader for this grammatical/theological understanding.

(2) “*Likeness*” seems to refer to unity/distinction (one God/three Persons and one man [Adam]/two genders; Gen. 5:1-3).

g) Complementing the creation of man, Moses expanded on the constitution of man (Gen. 2:7) by revealing that the LORD God formed Adam from “*the dust*<sup>30</sup> *of the ground*” (material aspect) and breathed into him “*the breath of life*”<sup>31</sup> (immaterial aspect), and he “*became*” (*hayah*) “*a living soul*”<sup>32</sup> (*nephesh chayyah*).<sup>33</sup>

h) The LORD created Adam to have dominion over the fish, the fowl, the cattle, the earth, and every creeping thing. He also gave him dominion over the angels (Heb. 2:5-8).

i) He created Eve on Day Six from Adam’s body and from his spirit (Gen. 5:2; see also 2:7, 21-23).<sup>34</sup> Adam recognized from whence Eve came and uttered a thoughtful and significant statement, saying, “*This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man*” (Gen. 2:23).<sup>35</sup>

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<sup>29</sup>Jehovah met all of Adam’s needs, suggesting the extent of the *imago dei*: personal (tilling), physical (eating), moral (choosing), intellectual (naming), and social (marrying) needs.

<sup>30</sup>Cf. “*All go unto one place; all are of the dust, and all turn to dust again*” (Eccl. 3:20; 12:7).

<sup>31</sup>Literally, the Hebrew reads the breath of “*lives*” (including the life of Eve and all future offspring).

<sup>32</sup>Man **IS A SOUL** or person. Man’s person-hood or creature-hood is comprised of three distinct aspects (not “three parts” = tripartism or “three cuts” = trichotomy, and certainly not dipartism [two parts]). Cf. I Thes. 5:23, *et al.*

<sup>33</sup>Both man and animal are *nephesh* (Gen. 1:20; 2:7)! At death their respective bodies return to the dust, and their respective spirits go either to God for immediate disposition (heaven or hell) or back to earth, as Solomon stated, saying, “*Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?*” (Eccl. 3:21). Man was made in the image of God; animals were not!

<sup>34</sup>“*So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*”<sup>29</sup> *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church*” (Eph. 5:28-29). Eve was an extension of Adam’s body and spirit.

<sup>35</sup>God had given Adam a built-in vocabulary including the word “bone,” since he had never seen one, and the ability to formulate an advanced and intricate pun for her description; “*woman*” (*ishshah*) was taken out of “*man*” (*ish*.)” The LORD had created Adam to think thoughts in his mind and express with words from his voice box, throat, tongue, teeth, and nose meaningful parts of speech (verbs, nouns, qualifiers, etc.) which constituted human language, using the heavenly language of Hebrew (cf. Acts 26:14).

j) God's plan was for Adam and Eve to be fruitful, multiply, "*replenish*"<sup>36</sup> and subdue the earth, and have dominion over every living thing.<sup>37</sup>

k) The LORD wanted this original holy couple to produce a "*godly seed*" (Mal. 2:15) so that the human family could be adopted into the divine family of God (Eph. 1:5; 3:15) and be "*fellowheirs*" (Eph. 3:6) with the "*only begotten Son*" (Jn. 1:18).

(1) God gave Adam and Eve the institution of marriage on the sixth day, keeping them from fornication as well as establishing the family unit for mankind (Gen. 2:24).

(2) The institution of marriage for the family required "leaving" (social), "cleaving" (spiritual), and "weaving" (sexual) aspects.<sup>38</sup>

(3) Apparently, the first couple did not have offspring until after Satan's fall, their sin and expulsion from the Garden of Eden. Since they were told to be fruitful and multiply, Eve's conception of presumably the twins Cain ("the [be]gotten one")<sup>39</sup> and Abel ("the worthless one") must have occurred almost immediately after Day Six (Gen. 3:1-4:1).

l) God gave the same herbivorous diet to man and animal from the fruitful earth. The carnivorous diet did not come until after the flood, presumably because man needed protein in the post-flood world (Gen. 9:3).

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<sup>36</sup>The Hebrew verb is *male'* and it means to fill, to make full, to fulfill 183x out of total 249x. It is translated "*replenish*" 7x in the KJV, and the "re" prefix on many English words intensifies the root (e.g., iterate and reiterate). It does not mean a second filling as erroneously argued by "Gap" theorists.

<sup>37</sup>Both Adam and Eve were created as fully mature adults capable of eating, making choices, and reproducing. God created them with the appearance of age on Day Six. Their birthdays and wedding date were the same!

<sup>38</sup>Christ confirmed the original command about four thousand years later, saying, "*And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, <sup>5</sup> And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? <sup>6</sup> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder*" (Mt. 19:4-6).

<sup>39</sup>Eve thought Cain was the incarnate Jehovah (Gen. 4:1), the fulfillment of the seed promise (Gen. 3:15). She had good theology but wrong application (Gen. 4:25; Dan. 11:37).

m) Having created earth and heaven, the angels,<sup>40</sup> all sea, sky, and land animals, and Adam and Eve, the Lord declared that His creation was “good,”<sup>41</sup> and concluded the sixth day with the light bearers circling the earth for the 24 hour cycle of the evening and morning.<sup>42</sup>

#### 7) DAY SEVEN

a) Concluding his inspired *inclusio* (see 1:1), Moses revealed that God had finished His creation, including “*all the host*” (i.e., angels, vegetation, animals, astral objects, and man).

b) By the seventh day (Sabbath)<sup>43</sup> He had finished the six day creation, resting on the seventh day from all his work.

c) God blessed and sanctified the seventh day because He rested from all His work. He did not use evolution to finish what He started—hence no theistic evolution.

d) Later, the LORD enjoined His people to work six literal days and rest on the Sabbath, as He worked six days and rested on the literal seventh (Ex. 20:8-11).<sup>44</sup>

e) Furthermore, man must cease from work and rest in the finished work of God by faith. Worshipping Jehovah is not

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<sup>40</sup>The angels were created very early in the creation week by Christ (Col. 1:16), and hence they were called “*morning stars*,” as God averred, saying, “*Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; <sup>7</sup>When the morning stars sang together, and all the sons of God shouted for joy?*” (Job 38:6-7). The stars may be the habitation of angels, since John said, saying, “*And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God*” (Rev. 19:17; cf. Job 25:5).

<sup>41</sup>Satan, a member of the angelic class of cherubim, was created during the creation week and had not sinned by the end of the sixth day (cf. I Tim. 3:6)! This simple truth eliminates the so-called “Gap” theory!

<sup>42</sup>After six literal, “solar” days, God had created heaven and earth with the appearance of age. Rational efforts to explain a “mature universe” with “vast age” are not necessary and not biblical.

<sup>43</sup>Since the seventh day was the Sabbath (Saturday), the first day of the creation week was Sunday (cf. Mt. 28:1; Mk. 16:2, 9; Lk. 24:1; Jn. 20:1, 19; Acts 20:7; I Cor. 16:2). Since creation started in the darkness of evening, the LORD must have begun at 6 PM circling the earth as the light bearer around the equator. The Jews followed Jehovah’s instruction about the beginning of the Sabbath, which states, “*It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath*” (Lev. 23:32).

<sup>44</sup>Cf. “*See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day*” (Ex. 16:29). These passages that parallel the LORD’s creative week and man’s weekly responsibilities eliminate any notion of the “Day-Age” theory.

a work but a demonstration of faith in Jesus' finished work, as Paul attested (Heb. 4:4-10).

## **B. The Evolutionary Theory**

### 1. The Definition

- a. Evolution comes from the Latin *evolutionem* meaning "the opening of what was rolled up."
- b. It conveys the idea of growth toward maturity, embracing the concept of development from simple to complex.<sup>45</sup>
- c. Charles Darwin helped popularize the word (*The Origin of Species* [1859]), although he preferred the expression "descent with modification."
- d. Herbert Spencer and other biologists helped popularize biological evolution in the late 1800's.

### 2. The Meaning

- a. Evolution was the secular explanation of natural science eliminating divine involvement and proposing rationalistic assumptions and explanations.
- b. It took God out of His-story and replaced physical existence as mere biological chance.
- c. The theological meaning is best expressed by an atheist, who stated, "Christianity has fought, still fights, and will fight science to the desperate end over evolution, because evolution destroys utterly and finally the very reason Jesus' earthly life was supposedly made necessary. Destroy Adam and Eve and the original sin, and in the rubble you will find the sorry remains of the son of god. Take away the meaning of his death. If Jesus was not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing!"<sup>46</sup>

### 3. The Application

- a. Concerning the physical "universe," evolutionary theory posits the age since the big bang as 13.8 billion years. The age of the earth is approximately 4.5 billion years old.
- b. Evolutionary theory does not deal with the cause of the big bang.<sup>47</sup>
- c. Concerning biological evolution on earth, evolutionary theory

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<sup>45</sup>Evolution influenced biblical studies with the concept of the evolution of religion (i.e., "the history of religion" movement). New Testament critics applied evolution to the Synoptic Gospels, arguing that Matthew and Luke produced their respective and complex Gospel accounts borrowing from the much simpler Gospel account of Mark.

<sup>46</sup>G. Richard Bozarth, "The Meaning of Evolution," *The American Atheist*, Vol. 20, No. 2, February 1978, p. 30.

<sup>47</sup>Evolutionary astrophysicists Fred Hoyle and Chandra Wickramasinghe are forced to speculate that life was created by some intelligence in outer space and transported to earth. Walt Brown, *In the*

speculates that life formed on earth about one half billion years ago in the sea and evolved into land animals. All present day organisms indicate a common ancestor from which all known species have evolved.

d. Agnostic-turned-Romanist Malcolm Muggeridge (1903-1990) predicted, saying, “I myself am convinced that the theory of evolution, especially the extent to which it’s been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.” Malcolm Muggeridge, *The End of Christendom* (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1980), p. 59.

### **C. The Accommodation Theories**

#### 1. The Day-Age Theory

##### a. Its Teaching

- 1) The Genesis account must be understood as figurative in presenting the physical science of creation.
- 2) The six days of creation are not literal days but epochs in cosmic history. It promotes the Old Earth view rather than the Young Earth view that creation occurred about 6000 years ago.
- 3) Therefore each day was a long period of time during which physical development occurred.

##### b. Its History

- 1) Augustine argued in his *De Genesi ad Litteram* (AD 5<sup>th</sup> century) that the six days could not be literal since the sun was not made until the fourth “day.”
- 2) Charles Lyell (AD 18<sup>th</sup> century) posited uniformitarianism in geological ages allowing for steady changes of development in natural processes.
- 3) Arnold Guyot attempted to harmonize science with Scripture interpreting the days as epochs.
- 4) Famous Scopes Trial prosecutor William Jennings Bryant rejected the literal six days because the position was a “straw man” for evolutionists to repudiate a young earth.
- 5) Fundamentalist Baptist preacher William Bell Riley promoted the Day-Age Theory among fundamentalists (20<sup>th</sup> century), and

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*Beginning: Compelling Evidence for Creation and the Flood*, p. 75. The reasoning mind which God has placed in mankind demands a first cause, a beginning, etc. Peter predicted that scoffers would deny what their rational mind demanded, saying, “And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (II Pet. 3:4).

recent creationist apologist astronomer Hugh Ross defends the Day-Age Theory.

c. Its Rationale

- 1) It is based on figurative interpretation of Genesis 1 and 2, especially stumbling over the sun's creation on Day Four.
- 2) It attempts to deal with the "appearance of age" of the universe (*sic*) by reinterpreting figurative the six days of creation. It accommodates biblical truth to satisfy science.

2. The Gap Theory:

a.) Its Teaching

- 1) There is supposed gap between Gen. 1:1 and 1:2 that allows for an indeterminate amount of time to expire between the creation of the "universe" and the first day of the creation of earth.
- 2) The verb in Gen. 1:2 should be translated "*became*" instead of "*was.*"
- 3) The expression "*replenish*" indicates a previous creation (Gen. 1:28; 9:1).
- 4) The terms "*without form*" (*tohu*) and "*void*" (*bohu*) suggest that something happen to the perfect creation of the perfect God (cf. Jer. 4:23).
- 5) It is alleged that Satan destroyed the first creation and out of the chaos God created the "restored" heaven and earth in 6 days. When evil men died their spirits became demons.

b. Its History

- 1) Prior to Darwin (19<sup>th</sup>) biblicists and geologists believed in a recent creation of heaven and earth.
- 2) The new science of geology seemed to demand lengthy ages and an old earth.
- 3) By 1814 Thomas Chalmers helped popularize gap creationism, and the 1917 Scofield Reference Bible greatly influenced Fundamentalism with its tenets, allowing for an old earth but six literal days of re-creation.
- 4) Some well-known proponents of the Gap Theory included Donald Grey Barnhouse, Rodney Bell, E. W. Bullinger, Finis Jennings Dake, Bob Jones, Jr., Clarence Larkin, G. H. Pember, Arthur Pink, Oral Roberts, Harry Rimmer, Peter Ruckman, Cyrus I. Scofield, and Jimmy Swaggart.

c. Its Rationale

- 1) Creationists required Gen. 1 to refer to six, literal, solar days.

2) Since geology seemed to prove an old earth, this became the fundamentalist's pathetic attempt to accommodate the appearance of age of the earth. Obviously then, Moses was singularly inept in recording and expressing any gap between Gen. 1:1 and 1:2.

#### **D. Intelligent Design (ID)**

##### 1. The Definition of ID

a. "ID is three things: a scientific research program that investigates the effects of intelligent causes; an intellectual movement that challenges Darwinism and its naturalistic legacy; and a way of understanding divine action." William A. Dembski, *Intelligent Design: The Bridge between Science and Theology* (Downers Grove: InterVarsity Press, 1999), p. 13.

b. Scientists think it is bad science and theologians think it is bad theology. Dembski, p. 13.

##### 2. The Value of ID

a. ID is another way of describing General Revelation. It recognizes that behind the physical world there is a Designer. This is basically the cause and effect apologetic.

b. Nature evinces design and not randomness. The intricacies of the complex biochemical systems demand intelligence in the design, making design empirically detectable.

c. ID is the modern expression of David's statement, "*The heavens declare the glory of God; and the firmament sheweth his handywork*" (Ps. 19:1).

d. Paul averred the same truth, "*Because that which may be known of God is manifest in them; for God hath shewed it unto them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse*" (Rom. 1:19-20).

e. The Athenian philosophers recognized the Intelligent Designer as "*the unknown God*" (Acts 17:23; cf. vv. 28-29).

f) God's providence is revealed in nature as Paul revealed, saying, "*Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness*" (Acts 14:17).

g) Likewise, God's goodness is manifest, as the Lord Jesus averred, saying, "*That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*" (Mt. 5:45).

h) Therefore, God is the Intelligent Designer, Whose glory, supremacy, divine nature, providence, goodness, and intelligence is revealed in nature!



i) General Revelation (“ID”) points to the need for Special Revelation (ultimately the written Scriptures).

1) Paul said, “*For whosoever shall call upon the name of the Lord shall be saved.*”<sup>14</sup> *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*<sup>15</sup> *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*” (Rom. 10:13-15).

2) Cornelius was a biblical example of a pagan who responded to General Revelation and God sent Special Revelation through the Apostle Peter (Acts 10:1-5, 30-48).

## II. THE NOACHIC FLOOD

### A. The Need for the Flood (*mabbul*)<sup>48</sup>

#### 1. The Results of the Sin of the Garden

a. Adam’s sin introduced death and destruction to God’s creation, as Paul revealed, saying, “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*” (Rom. 5:12).

b. After 1656 years from Adam (see chart [A.A. = After Adam]), the cumulating effect of sin demanded worldwide judgment. God declared, saying, “*And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*” (Gen. 6:5).<sup>49</sup>

- 1) The nature—“*wickedness*”
- 2) The intensity—“*great*”
- 3) The extent—“*every*”
- 4) The exclusivity—“*only*”
- 5) The duration—“*continually*”

c. Man succumbed to demonic possession and co-habitation:

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<sup>48</sup>The Hebrew word *mabbul* referring to the Noachic Flood occurs 12x in Gen. 6-11. In addition, David declared that the LORD was sovereign over the flood, saying, “*The LORD sitteth upon the flood; yea, the LORD sitteth King for ever*” (Ps. 29:10). This is probably not a reference to some sort of water canopy over the earth prior to the Flood. No doubt the most respected apologete for the canopy theory is Joseph Dillow, who admitted, “We readily admit that Genesis does not teach the existence of a pre-Flood vapor canopy.” Joseph C. Dillow, *The Waters Above* (Chicago: Moody Press, 1981), p. 170.

<sup>49</sup>“*And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years*” (Gen. 6:3). Apparently, 120 years before the flood (1536 A.A.) the LORD declared this soon judgment.

1) “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, <sup>2</sup> That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose” (Gen. 6:1-2).

2) “There were **giants** in the earth in those days; and also after that, **when the sons of God came in unto the daughters of men**, and they bare children to them, the same became mighty men which were of old, men of renown” (Gen. 6:4).

a) “The sons of God” were angels (demons):

(1) “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them” (Job 1:6; 2:1).

(2) “When the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:7).

b) The demons left heaven

(1) “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 1:6).<sup>50</sup>

(2) “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (II Pet. 2:4).<sup>51</sup>

c) The demons fornicated

(1) “There were giants in the earth in those days; and also after that, when **the sons of God came in unto the daughters of men**, and they bare children to them, the same became mighty men which were of old, men of renown” (Gen. 6:4).

(2) “And **the angels which kept not their first estate**, but left their own habitation, he hath

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<sup>50</sup>The angels in heaven do not procreate; these angels (demons) nevertheless were on earth and had satanic power to manipulate genetics and produce a half-breed (i.e., demon-man = giants). “For in the resurrection they neither marry, nor are given in marriage, but are as **the angels of God in heaven**” (Mt. 22:30).

<sup>51</sup>Not all demons are imprisoned, as Scripture revealed, saying, “And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with **devils**, and those which were lunatick, and those that had the palsy; and he healed them” (Mt. 4:24; cf. also Mt. 8:31; Acts 16:16 I Cor. 10:20-21; I Tim. 4:1). During the Millennium Satan will be bound in the bottomless pit (Rev. 20:1-3) and demons will be bound in the ruins of the city of Babylon (Isa. 13:19-22; Zech. 13:2; Rev. 18:2).

*reserved in everlasting chains under darkness unto the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrha, and the cities about them **in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire**” (Jude 1:6-7).<sup>52</sup>*

(a) Their product was “Giants” (*nephiylym* and *repha’iyim*).<sup>53</sup>

(b) Their product was not redeemable.

i) “For there is one God, and one mediator between God and **men**, the man Christ Jesus” (I Tim. 2:5).

ii) “They are dead, they shall not live; they are **deceased, they shall not rise**: therefore hast thou visited and destroyed them, and made all their memory to perish” (Isa. 26:14).

## 2. The Results of the Curse on the Earth

a. Adam’s sin brought the divine “curse” (*‘arar*) upon the ground: “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;” (Gen. 3:17; see also Gen. 3:14; 4:11).

b. This land curse would culminate with the coming of Noah in a new and different way, as Lamech mused, saying, “And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed” (Gen. 5:29).

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<sup>52</sup>The Sodomites followed the practice of the demons which sinned by fornicating with strange flesh (Gen. 19:4-8; Rom. 1:26-27; cf. I Tim. 4:1). This half-breed product brought violence (*chamas* = “hamas”) and corruption (*shachath*) throughout human society (Gen. 6:11, 13 and 6:11-13, 17, respectively).

<sup>53</sup>The *nephiylym* are equated with the *repha’iyim* (Num. 13:33 and Dt. 2:11). Apparently there were supernatural giants (Gen. 6:4) and natural giants who had offspring, unless the giants could propagate half-breeds (Num. 13:22). The size of the giant King Og was thirteen and a half feet tall (Dt. 3:11). **The satanic purpose of their creation was to thwart God’s Seed and Land Promises (Gen. 3:15; 12:1-3; Dt. 9:2).** The Lord Jesus Christ became incarnate to die for the human race (I Tim. 3:16; Rom. 5:12, 18) not for a polluted demon/giant race (Heb. 1:13-14; 2:6-9, 14)! The fulfillment of the Seed and Land Promises occurred when Christ was born in Bethlehem, the whole point of the so-called “Christmas story” (Mt. 2:1-6; Lk. 1:26-35).

1) God judged mankind with the Noachic Deluge: “*And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.*”<sup>13</sup> *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth”* (Gen. 6:12-13).<sup>54</sup>

2) God judged the animal kingdom with the Noachic Deluge: “*And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*” (Gen. 6:7).

3) God judged the natural creation with the Noachic Deluge: “*And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered”* (Gen. 7:19), and “*Whereby the world that then was, being overflowed with water, perished”* (II Pet. 3:6).

## B. The Reality of the Flood<sup>55</sup>

### 1. The Declaration of the Flood

a. “*And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die”* (Gen. 6:17).

b. “*And as it was in the days of Noe, so shall it be also in the days of the Son of man.*”<sup>27</sup> *They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.”* (Lk. 17:26-27).

c. “*Whereby the world that then was, being overflowed with water, perished”* (II Pet. 3:6).

### 2. The Fulfillment of the Flood

#### a. The Depth of the Flood

1) All mountains and hills were covered in the watery deluge: “*And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.*”<sup>20</sup> *Fifteen cubits upward did the waters prevail; and the mountains were covered”* (Gen. 7:19-20).

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<sup>54</sup>From the immediate and greater context, the expression “*corrupted his way*” (Gen. 6:12) refers to man and animal corrupting the LORD’s way of procreation (male and female within species). Aside from the wicked practices of demonic cohabitation with women and sodomy, no doubt bestiality occurred as well (cf. Lev. 18:23). Scripture seems to suggest moral culpability to the animal world, since the serpent was judged for being a willing vessel for sin (Gen. 3:1, 14; Jon. 3:7-8).

<sup>55</sup>The world-wide Noachic Deluge was not a myth or a local flood, views espoused by biblically and contextually insincere or insensitive theorists.

2) The Ark of Noah displaced fifteen cubits (22.5 feet) of water that covered the mountains, since the Ark contextually was the only thing measured in cubits (Gen. 6:15).

b. The Duration of the Flood

1) Rain fell for forty whole days: “*And the rain was upon the earth forty days and forty nights*” (Gen. 7:12).

2) The waters prevailed for one hundred and fifty days: “*And the waters prevailed upon the earth an hundred and fifty days*” (Gen. 7:24).

3) The waters then abated for seventy-four days: “*And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.* <sup>5</sup> *And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen*” (Gen. 8:4-5).

4) After forty days Noah sent the raven: “*And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:* <sup>7</sup> *And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth*” (Gen. 8:6-7).

5) Seven days passed until the first sending of the dove: “*Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;*” (Gen. 8:8; see v.10).

6) Seven more days for the second sending of the dove: “*And he stayed yet other seven days; and again he sent forth the dove out of the ark;* <sup>11</sup> *And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth* (Gen. 8:10).

7) Seven more days for the final sending of the dove: “*And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more*” (Gen. 8:12).

8) Eighty-six more days elapse before the exit from the Ark: “*And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.* <sup>14</sup> *And in the second month, on the seven and twentieth day of the month, was the earth dried*” (Gen. 8:13-14). The duration of the Flood was three hundred and seventy-one days (371 days).

c. The Need for the Ark (*tevah*)<sup>56</sup>

1) The Need for Man

a) Its size was sufficient for a family of eight: “*And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits*” (Gen. 6:15).<sup>57</sup>

b) Its nature was that of a sealed box for floating: “*Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch*” (Gen. 6:14).

c) It apparently had living quarters: “*A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it*” (Gen. 6:16).

d) It included storage area for food: “*And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them*” (Gen. 6:21).

2) The Need for Animals

a) The prediction that all animal life would die: “*And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die*” (Gen. 6:17).<sup>58</sup>

b) The provision for two of each animal species: “*And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.* <sup>20</sup> *Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive*” (Gen. 6:19-20).<sup>59</sup>

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<sup>56</sup>The Hebrew noun occurs 29x. Cf. Ex. 2:3, 5.

<sup>57</sup>The dimensions suggest a barge-like construction (450 feet long by 75 feet wide by 45 feet high) with a low center of gravity to keep it from capsizing (cf. Gen. 6:15 with 7:20).

<sup>58</sup>Presumably **fish did not die in the Flood** since they were not “air-breathers” which moved upon the earth (Gen. 7:21-22). God created fish (*dagah* [Gen. 1:26, 28]), and they were not taken on or off of the Ark (Gen. 6:19-20; 8:17).

<sup>59</sup>No doubt Noah included two dinosaurs (albeit small) on the Ark for post-Flood propagation, since Job witnessed a fire-breathing dinosaur, saying, “*Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?... By his neesings a light doth shine, and his eyes are like*

c) The preservation for seven clean animals for sacrifices: *“Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. <sup>3</sup> Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth”* (Gen. 7:2-3; cf. 8:20).

d) The propagation of the animal kingdom was necessary: *“Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth”* (Gen. 8:17).

### C. The Impact of the Flood

#### 1. The Destructive Nature of the Flood

a. God’s prediction of destroying the earth with the flood: *“And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die”* (Gen. 6:17).

b. God’s fulfillment of destroying the earth with the flood: *“And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark”* (Gen. 7:23).

#### 2. The Deluge of the Flood Waters<sup>60</sup>

a. The Flood waters came from *“the windows of heaven:”* *“In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day...the windows of heaven were opened”* (Gen. 7:11b).

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*the eyelids of the morning. <sup>19</sup> Out of his mouth go burning lamps, and sparks of fire leap out. <sup>20</sup> Out of his nostrils goeth smoke, as out of a seething pot or caldron. <sup>21</sup> His breath kindleth coals, and a flame goeth out of his mouth... He beholdeth all high things: he is a king over all the children of pride.”* (Job 41:1, 18-21, 34).

<sup>60</sup>There were two sources for the rain: the fountains beneath and the waters above in the clouds. Apparently there were clouds, and wind, before the Flood, as David stated, saying, *“Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind”* (Ps. 104:3). After forty days the flood waters ceased, as Scripture states, saying, *“The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained”* (Gen. 8:2). Pre-flood weather included clouds and wind, but no rain (Gen. 2:5). The seasons were apparently very mild (Gen. 1:14).

b. The rain was a very intense rain (*geshem*),<sup>61</sup> lasting forty days and nights: “*And the rain was upon the earth forty days and forty nights*” (Gen. 7:12).

1) Prior to the Flood there had been no “rain” (*matar*): “*And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground*” (Gen. 2:5).

2) The LORD used a mist from the rivers and artesian fountains to water the earth: “*But there went up a mist from the earth, and watered the whole face of the ground*” (Gen. 2:6).

c. The Flood waters also came from “*all the fountains of the great deep:*” “*In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up*” (Gen. 7:11a).

1) Prior to the Flood great reserves of subterranean water existed: “*For he hath founded it upon the seas, and established it upon the floods*” (Ps. 24:2), “*He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses*” (Ps. 33:7), and “*To him that stretched out the earth above the waters: for his mercy endureth for ever*” (Ps. 136:6).

2) These waters were under tremendous pressure and the fountains “*were broken up*” (*nivqe`u*).<sup>62</sup> “*By his knowledge the depths are broken up, and the clouds drop down the dew*” (Prov. 3:20).

d. The Flood killed all men and animals outside of the Ark, and changed the structure of the earth’s crust and weather.

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<sup>61</sup>This word translated “rain” is associated with hard torrential rain that destroys mortared walls (Ezk. 13:11, 13).

<sup>62</sup>This is a *Niphal* (passive) verb *baqa`* indicating Someone or something caused the fountains to explode. The strength of the verb refers to the powerful and violent bursting open of various objects such as the Red Sea (Ex. 14:16), wineskins (Jos. 9:4, 13), underground springs (Ps. 74:15), bird eggs (Isa. 34:15), the bellies of pregnant women (Amos. 1:13), and mountains (Zech. 14:4). Perhaps the LORD employed earthquakes to rupture the reservoirs and to allow highly pressurized subterranean water to burst forth from the fractured crust. **The exploding earth, jettisoning pressurized water upward and outward, presumably causing the propelled water and rocks to form comets (dust/ice particles that grow tails as they approach the sun), asteroids (very small planets), meteors (small pieces of asteroids), and consequently tektites (impact particles sent into outer space from meteorite hit and then falling back to earth).** Interesting to note, the near side of the moon has larger meteor impact craters than the far side, presumably because the near side had direct and forceful hits whereas the far side received hits later on and without the same force.



1) Life destroyed: “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, **wherein few, that is, eight souls were saved by water**” (I Pet. 3:20).

2) Earth’s crust changed: “And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. <sup>20</sup> Fifteen cubits upward did the waters prevail; and the mountains were covered” (Gen. 7:19-20), and “And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan” (Gen. 10:25).

3) Weather changed: “And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged” (Gen. 8:1).

### 3 . The Physical Consequences

a. From the explosions of the super-hot water in the deep fountains of the earth, the earth and cosmos underwent major catastrophes.

1) The heavens received projectiles from the exploding earth.

2) Man, animals, and vegetation were completely submerged providing fossil formation and graveyards.

b. As the waters subsided, many geological features began to appear.

1) Volcanoes and earthquakes caused tremendous upheavals, forcing the crust to buckle upward with over-thrusts producing mountains and mountain ranges.

2) At the same time the crust sank forming large ocean basins, submarine canyons, ridges, and trenches. The raging waters formed grand canyons and tremendous erosion.

3) By the time of Peleg’s birth 101 years after the flood, the **land** finally divided into its seven continents: “And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan” (Gen. 10:25).

4) Co-terminus with the land division was the **language** division: “Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth” (Gen 11:9).

5) And co-terminus with the **land divisions** and **language confounding**, the **nations divided** throughout the earth: “These are the families of the sons of Noah, after their generations, in

*their nations: and by these were the nations divided in the earth after the flood” (Gen. 10:32).<sup>63</sup>*

c. As the earth began to recover in her fixed place from the effects of the flood, the plane of the sun apparently shifted 23.5 degrees, intensifying the seasons on the earth (Gen. 1:14).<sup>64</sup>

1) The earth has a fixed place: *“Therefore I will shake the heavens, and the earth shall remove out of **her place**, in the wrath of the LORD of hosts, and in the day of his fierce anger” (Isa. 13:13; cf. Job 9:6).*

2) The earth is aligned with absolute North: *“He stretcheth out the north over the empty place, and hangeth the earth upon nothing” (Job 26:7).<sup>65</sup>*

3) The post-Flood seasons changed dramatically, as rain, ice, and snow began to fall.

a) Shortly after the Flood, Job commented about the snow: *“Which are blackish by reason of the ice, and wherein the snow is hid” (Job 6:16) and “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail” (Job 38:22).*

b) The psalmist referred to the weather extremes: *“Fire, and hail; snow, and vapour; stormy wind fulfilling his word” (Ps. 148:8).*

c) Solomon recognized seasonal changes: *“As snow in summer, and as rain in harvest, so honour is not seemly for a fool” (Prov. 26:1).*

d) *“Thou hast set all the borders of the earth: thou hast made summer and winter” (Ps. 74:17).*

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<sup>63</sup>As the seventy people groups began to scatter and organize civilizations around the same language (Gen. 10:1-32), the continents finished forming, and the nations that developed in certain geographical locations, separated from others by physical barriers such as mountains, rivers, and oceans, had the same language. As they interbred they intensified the genes of the gene pool in Noah’s sons, developing around Japheth (“beautiful”), Ham (“dark” or “heat”), and Shem (“name”). The melanin pigment in blacks coming from Ham was greater than that that in the Caucasian Japhethites or in the almond-skinned Shemites, as so-called “races” began to develop. Moses revealed, saying, *“When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel” (Dt. 32:8).*

<sup>64</sup>*“He appointed the moon for seasons: the sun knoweth his going down” (Ps. 104:19).* Prior to the flood creation functioned on a 360 day year.

<sup>65</sup>The earth’s axis did not shift but it is still aligned with true north; the sun’s plane shifted relative to the perpendicular earth axis, giving long summer days and long winter nights in the northern hemisphere. Apparently, at this time snow began to cover the poles and the ice age began.

e) Catastrophic hail storms occurred after the flood and prior to the nations forming: “Behold, to morrow about this time I will cause it to rain **a very grievous hail**, such as hath not been in Egypt since the foundation thereof even until now” (Ex. 9:18).<sup>66</sup>

#### D. The Aftermath of the Flood

##### 1. Upon the Earth

a) Animal mates propagated and vegetation began to grow.

1) “Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. <sup>19</sup> Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.” (Gen. 8:17, 19).

2) “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things” (Gen. 9:3).

b) The earth evinced major world-wide judgment.

1) “And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again **curse the ground** any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again **smite** any more every thing living, as I have done” (Gen. 8:21).

2) “While the earth remaineth, seedtime and harvest, and **cold and heat**, and **summer and winter**, and day and night shall not cease” (Gen. 8:22).

##### 2. Upon Mankind

a) Noah worshipped Jehovah: “And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar” (Gen. 8:20).

b) Jehovah promised rainbow: “And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. <sup>12</sup> And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: <sup>13</sup> I do set my

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<sup>66</sup>During the interval between the end of the flood and the division of the continents in Peleg's day (101 years), **the woolly mammoths (and other animals such as rhinoceros, horse, squirrel, rabbit, etc.) began to multiply but presumably then were suddenly frozen (with food in mouth) and buried in the icy hail that fell upon them.**

*bow in the cloud, and it shall be for a token of a covenant between me and the earth” (Gen. 9:11-13).<sup>67</sup>*

c) Man became carnivorous: *“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. <sup>4</sup> But flesh with the life thereof, which is the blood thereof, shall ye not eat” (Gen. 9:3-4).<sup>68</sup>*

d) God instituted capital punishment: *“Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6).*

## CONCLUSION

***“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (II Pet. 3:13).***

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<sup>67</sup>Since the rainbow has been a perpetual and universal phenomenon, it is obvious that the LORD has been faithful to His promise which He made to all mankind following the universal Noachic Flood.

<sup>68</sup>Apparently man needed more protein in his diet in the post-Deluge new world. At this time there was no Kosher diet (required under Moses until the Cross), but man was prohibited from consuming blood. This prohibition continues today, as James and the Jerusalem church advised Gentiles to abstain from certain practices including blood consumption, saying, *“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; <sup>29</sup> That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well” (Acts 15:28-29).* During the Tribulation rebellious man will be forced to drink blood, as John predicted, saying, *“For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy” (Rev. 16:6).* Paul declared that all flesh was divinely approved for man to consume as he attacked the Gnostic lies, saying, *“Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. <sup>4</sup> For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup> For it is sanctified by the word of God and prayer” (I Tim. 4:3-5).*

**GENEALOGY CHART**

<i>PATRIARCH</i>	<i>BIRTH (AA)</i>	<i>YR./DEATH</i>	<i>AGE</i>
Adam	---	930	930
Seth	130	1042	912
Enos	235	1142	905
Cainan	325	1235	910
Mahalaleel	395	1290	895
Jared	460	1422	962
Enoch	622	987	365
Methuselah	687	1656	969
Lamech	874	1651	777
Noah	1056	2006	950
<b>FLOOD</b>	<b>1656</b>	<b>1657</b>	<b>---</b>
Shem	1556	2156	600
Arphaxad	1659	2097	438
Cainan	(Lk. 3:36)	?	?
Salah	1694	2127	433
Eber	1724	2188	464
Peleg	1758	1997	239
Reu	1788	2027	239
Serug	1820	2050	230
Nahor	1850	1998	148
Terah	1879	2084	205
Abraham	2009	2184	175

Using 2166 BC as a base date for Abraham's birth, the Flood was 2519 BC and Creation was 4175 BC (2519 BC + 1656 AA ).

1. The overlapping "chain-link" succession of father begetting son (Gen. 5 and 10-11) demands a literal interpretation of earth chronology and a recent creation.
2. Methuselah died in the year of but prior to the Flood. His name means something like "messenger of death."
3. Shem overlapped with Abraham, and some Rabbin thought Shem was Melchizedek (Gen. 14:18).
4. After the Flood, life spans shortened but now man has the life expectation of 70-80 years (Ps. 90:10).
5. The Egyptian pyramids were not built until after the Flood, so all of the Egyptian dynasties must compact into a very short time (2400 BC >).

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