Crossroads International Church Dr. Rick Griffith

30 August 2015 Message 8 of 10

NLT 50 Minutes

**Biblical Creation**

Title

***Why Genesis 1–11 is History***

**Topic:** Creation

**Subject:** Why should we believe Genesis 1–11 is history?

**Complement:** **The Bible clearly teaches a literal 6-day creation about 6000 years ago.**

**Purpose:** The listeners will trust Genesis 1–11 as history.

# Introduction

### Interest: Many Christians do not believe Genesis 1–11 is history.

Doubt

(6 slides)

#### Some believers lose their faith at a Christian college.

#### Scholars like William Lane Craig hold “science” authoritative.

### Need: Do you think you can take these chapters in the normal sense?

Your view?

(4 slides)

#### This means a normal view of “day” and “night” and “evening” and “morning” in Genesis 1.

#### This means that Exodus 20:11 correctly interprets Genesis 1 as “six days” where God made everything.

3 views

#### This means the earth is about 6000 years old.

### Subject: Why should we believe Genesis 1–11 is history?

Subject

#### Why believe the Bible instead of the Big Bang?

Big Bang

#### Why believe the days of Genesis instead of evolution?

Evolution v. Bible

#### Why accept the virgin birth and resurrection of Jesus (both anti-science) but reject Genesis 1–2 on the basis of science?

Virgin birth

(2 slides)

Compromise

#### Why reject compromise views of Genesis 1?

##### Gap theory (Scofield & many other 19th and 20th century scholars)

##### Day-Age view (Hugh Ross, Gleason Archer)

##### Gap-day-gap-day view (John Lennox)

##### Framework hypothesis (Meredith Kline)

##### Myth (Liberal theologians and some evangelicals)

##### Promised Land view (John Sailhamer)

##### Cosmic Temple (Functionality) view (John Walton)

##### Revelatory day view (P.J. Wiseman)

##### Analogical (anthropomorphic) day view (C. John Collins)

#### Today there exists three major views by Christians:

##### Biblical Young-Earth Creation (AiG, ICR, CRS, CMI)

##### Progressive Creation (Reasons to Believe)

##### Theistic Evolution or also called God-Directed Creation (BioLogos)

Subj & MP

### Background: Dr. Terry Mortenson of Answers in Genesis has allowed me to adapt his material in this 10-message series.

AiG/refute

(2 slides)

### Preview: Today we will see supports for Genesis 1–11 as history, then respond to objections about the literal days in Genesis 1.

(Why should we believe Genesis 1–11 is history?)

# I. There are many reasons to take Genesis 1–11 as history.

[Let’s see WHY we should understand the first 11 chapters of the Bible in a normal way.]

## The literary form is narrative like other historical narratives (e.g., Gen. 12–50, Exodus, Numbers, Joshua, Judges, etc.).

• Sentence structure

### Sentence structure of Genesis 1–11 is *waw-consecutive* (Hebrew conjunction [waw] attached to front of imperfect verb)

Gen. 1:1-5

(2 slides)

### It lacks the dominant characteristics of OT Poetry

#### Parallelism

##### Objection: “But there is a structural parallelism.”

Incomplete Parallelism

###### Days 1-3: environment (forming)

###### Days 4-6: contents (filling)

##### Problems:

###### Sun, Moon and Stars (Day 4) in Expanse (Day 2, not 1)

###### Fish (Day 5) filled water (Day 1) of the seas (Day 3).

###### Nothing on Day 6 filled the seas made on Day 3.

###### Earth made on Day 1, but nothing on Day 4 filled it.

Literary Form

Poetry

###### The bigger problem is that we assume that if things are done correctly—like creating something before filling it—then it cannot be historical! Doesn’t it make sense that God would make land of animals BEFORE making the animals themselves? What is deemed parallelism is actually common sense.

##### Objections: “But the repetition of words in Gen. 1 shows it’s not historical.”

##### Wrong: Numbers 29:12-32

Figures

#### Figurative language—but Genesis 1 is straightforward without figures of speech!

#### Sound techniques

• Sound

##### BUT NOTE: Poetry can convey history (Ps. 78, Ps. 136).

Ps. 136

##### Repetition of phrases in Genesis 1 does not indicate a non-historical meaning.

### Genesis 1–11 and 12–50 has no break in style or content.

1–11 v.   
12–50

### *Toledot* (Hebrew): “this is the account of” (or “these are the generations of”) in Gen. 2:4, 5:1, 6:9, 10:1, 11:10, 11:27, 25:12, 25:19, 36:1, 36:9, 37:2.

Toledot

(2 slides)

### Description of real time and places

Real

### It lacks characteristic signals of parables (e.g., Mt. 13:3), visions (e.g., Ezek. 1:1), and dreams (Gen. 37:5).

• No signals

## Jesus’ view of Gen. 1–11: Literal History

Jesus’ view

• Jesus

### Jesus insisted on the authority of Scripture.

Authority

#### Examples: divorce (Matt. 19:3-9), cleansing the Temple (Matt. 22:12-17), picking grain on Sabbath (Lk 6:3-4), wilderness temptation (Matt. 4:1-10), man-made traditions (Mark 7:5-13), “Have you not read?” (11 times), “It is written” (30 times)

Authority

#### Jesus argued for these based on an authoritative OT.

### Jesus believed the literal truth of OT history.

Literal Truth

#### He revealed His complete trust in the Scriptures by treating as historical fact the accounts in the Old Testament which most contemporary people think are myths.

#### These include Adam and Eve as the first married couple (Matt. 19:3-6, Mark 10:3-9), Abel as the first prophet who was martyred (Luke 11:50-51), Noah and the Flood (Matt. 24:38-39), the experiences of Lot and his wife (Luke 17:28-32), the judgment of Sodom and Gomorrah (Matt. 10:15), Moses and the serpent (John 3:14), Moses and the manna (John 6:32-33, 49), the miracles of Elijah (Luke 4:25-27) and Jonah and the big fish (Matt. 12:40-41).

### Jesus showed that mankind was as old as the whole creation (Mk. 10:6, Mk. 13:19)

Timeline

#### Time-line according to Jesus

| (4000 years) |

Beginning Jesus

Adam

• Evolution

Time-line according to evolutionists

| (13.7 billion years) |

Beginning “Adam”

#### Objection: “Jesus was just accommodating the Jewish cultural beliefs of His day.”

Accommodating

##### False, Jesus spoke with authority—not as the scribes and Pharisees taught: Mt. 7:28-29, Jn. 14:6, 1 Pet. 2:22, Jn. 17:17

##### Also, Jesus didn’t hesitate to correct people’s wrong thinking: Mt. 22:29, Jn. 2:15-16, Jn. 4:3-4, 9, Jn. 3:10, Mk. 7:9-13

Corrected

Moses

##### If we don’t believe Moses in Genesis, then we will have a hard time believing Jesus in the Gospels (Jn. 5:45).

##### Jesus’ view is vital (Lk. 16:31; 24:25-27, 44-45; Jn. 3:12; Mt. 17:5).

Other Bible Writers

## Other Bible writers cited Genesis 1–11 as history.

### Job 31:33 cites Adam as a real man.

Job

### Ezekiel 14:14 lists Noah as real a person as his contemporary Daniel.

Isa.

Ezek.

### Genealogies show the OT is historical all the way back to Adam (Mt. 1:1-17; Lk. 3:23-38). Jesus did not descend from a myth.

Luke

### Paul believed Genesis 1–11 was historical.

1 Cor.

#### Paul claimed all men are of the same flesh (1 Cor. 15:39).

#### Paul said God has been seen since Adam (Rom. 1:20).

Rom. 1:20

#### Paul said literal sin, death, woman and deception came Adam (Rom. 5:12; 1 Tim. 2:13-14; 1 Cor. 11:8-9, 15:45-47; 2 Cor. 11:3)

Rom. 5:12

### Peter cited Noah as historical—1 Pet. 3:20, 2 Pet. 2:4-9, 2 Pet. 3:3-7

2 Pet.

### Isaiah notes that people have seen God’s glory from the beginning of creation (Isa. 40:21).

### Psalm 19:1 says creation declares God’s glory—and Job 12:7-10 shows that the animals “get it.”

Ps. 19

(2 slides)

### Others—1 Chron. 1-9; Isa. 54:9, Ezek. 14:14-20, Heb. 11, Jude 14, Ps. 29:10 (*mabbul* is the Hebrew word for “flood” here and is only used one other place in the OT: Gen 6-9, where God did literally sit as King in judgment), Ps. 33:6-9, Ps. 136, Ps. 148:1-6.

# II. Objections to taking Genesis 1–11 as history are easily answered.

MP

## Objection: “Apostles did not know the difference between truth and myth” (but see 1 Cor. 10:6, 11; 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14; 2 Pet. 1:16).

Myth

(2 slides)

## Objection: “Genesis is not a science textbook” confuses operational science and historical science.

Millions

(2 slides)

Textbook

(8 slides)

## Objection: "But many Christians teach that millions of years can fit into Genesis."

Gap

(2 slides)

### Gap theory (billions of years between Gen. 1:1 and 1:2) problems

#### Grammar problem: *waw-dysjunctive* at Gen. 1:2

##### Compare to v. 3b in Jonah 3:1-4.

##### Gen. 1:2 is parenthetical statement about the pre-creation state of the earth, not an event in the sequence of historical narrative.

#### “Replenish” (KJV Gen. 1:28) doesn’t mean to “fill the earth once again” as it is the same Hebrew word as “fill” in Gen. 1:22.

Replenish

#### Fall of Satan—when? (Ezek. 28:13, 15)

Satan’s Fall

(3 slides)

##### It was after Day 7.

##### Nowhere does the Bible say that God judged the earth or caused a flood when Satan fell.

##### Scripture always connects the judgment of the creation with the sin of Adam, not of Satan.

#### Best refutation of Gap theory: Weston Fields, *Unformed and Unfilled* (AiG web bookstore). See also ch. 5 in Ken Ham *The New Answers Book, Vol. 1*.

Fields

### The common factor of compromised views is millions of years.

Common

(2 slides)

## Objection: "But the ‘days’ of Genesis 1 don’t have to be literal days" has many problems.

“Days”

### *Yom* (Hebrew for “day”) is defined in its two literal senses in its first uses in Gen. 1:5.

Gen. 1:5

#### Here it is clearly both a light period of a 24-hour day and the whole 24-hour day.

#### In the OT, the Hebrew word translated night is always used literally (i.e., for the dark period of a 24-hour day).

Gen. 1:14

### *Yom* is always modified by a number in Genesis 1. Everywhere else in OT this construction always means a literal day.

#### Only in Genesis 1 do people debate the meaning of *yom*. Why"?

#### Hos. 6:1-3 is no exception because when people repent He quickly [represented by 2-3 days] heals. Taking “day” here to mean long ages destroys the message of these verses.

### *Yom* is used with evening and morning in Genesis 1. Everywhere else in OT these two words always have a literal meaning (i.e., parts of a 24-hour day).

### *Yom* is defined literally in Gen 1:14 in relation to the heavenly bodies.

#### The purpose of these heavenly bodies is for man to tell time.

#### If millions of years really happened before man cam along, then for most of their existence the Sun, Moon and stars did not fulfill the purpose for which they were created: for man to tell time.

### God could have used other indefinite words to mean He created over long ages.

Indefinite Words

#### Hebrew words

##### *dor* (period, generation: Gen. 7:1, Ex. 3:15, Deut 32:17)

##### other usable phrases

###### “after many days” (Josh. 23:11)

###### “thousands of ten thousands” (Gen. 24:60)

###### “myriad thousands” (Num. 10:36)

###### “years of many generations [dor]” (Joel 2:2)

Aramaic

#### Aramaic words

##### *zeman* (time: Neh. 2:6, Dan 2:16)

##### *iddan* (period: Dan 4:16 = Hebrew Dan. 4:13)

### Order of creation vs order of events in evolution story

Order

### Man was created to rule over the animals (Gen. 1:28).

Globe

#### If millions of years really happened, then most of the land, flying and sea creatures lived and died, and many species even became extinct before Adam & Eve could ever rule over them.

#### Here we would also see death *preceding* Adam’s sin while Romans 5:12 said death *followed* the Fall.

Rom. 5:12

Exod. 20:11

Num. 7

### Exodus 20:11 is a “nail in the wall” against efforts to put millions of years in the Bible.

#### Against day-age view and day-gap-day view

#### Against gap between Gen. 1:1 and 1:2, or time before Gen. 1:1

## Objection: “But Genesis 1 is written as a polemic against the pagan ANE (Ancient Near-Eastern) creation myths.”

Polemic

(3 slides)

### Truth, by its very nature, is always a polemic against what is false.

### *Toledoths* strongly indicate that the content of Genesis 1-11 existed before any of the ANE stories were written. So the ANE myths are humanly and demonically distorted versions of the truth (1 Cor. 10:19–20, Lev. 17:7, Deut 32:17).

### There is no evidence in Gen. 1 that it was written for the conscious purpose of being a polemic (such as Gal. 1 or Rom. 2 or 1 John indicate they were written).

### Moses had no motivation to give the Jews a polemic, since they were not involved in evangelism and were told to destroy (or not associate with) the pagan nations around them. Also, they were leaving Egypt for good and would not enter Babylonia or Assyria until centuries later.

## Objection: “You can’t have literal days before the Sun was created.”

Before Su

(3 slides)

### Really? Why can't God create earth, space, time and light before he created the Sun?

### Don’t you think that God can count hours without having to look at the Sun?

## Objection: “Yom is used in a non-figurative sense right in this context (Gen. 2:4) proving that the days are not literal.”

*Beyom*

Gen. 2:4 Figurative

### But “in the day that” (“when”) is *beyom*.

### Numbers 7:10-84 shows a similar pattern of *beyom* and *yom* plus a number.

Too Much

(2 slides)

## Objection: “Too much happened on the sixth day to happen in 24 hours.”

**What God did What Adam did**

1. Created land animals & Garden 1. Started to tend the garden

2. Created Adam 2. Named animals & birds

3. Saw Adam’s need 3. Saw his need

4. Put Adam to sleep

5. Created Eve

## Objection: “Gen. 1 & Gen. 2 are contradictory creation accounts.”

Contradict

### Gen. 2 does not mention the creation of earth, space, time and light (Day 1), or the firmament (= expanse, Day 2), or dry land (Day 3), or the heavenly bodies (Day 4), or sea creatures (Day 5) or creeping things (Day 6).

### Gen. 1 is the wide-angle lens view of the whole Creation Week.

### Gen. 2 is the telephoto lens view of some events of Day 6.

## Objection: “2 Pet. 3:8 (also Ps. 90:4) shows that the days of creation are not literal.”

2 Pet 3:8

(6 slides)

### Peter is quoting Psalm 90:4—"For a thousand years in your sight are like yesterday when it passes by or as a watch in the night" (NAS)

### The point here is that God is eternal. It is quite another thing to foist this verse on Genesis 1 and have it overthrow the contextual factors in Genesis 1 that show literal days.

### We don’t take that verse and impose it on other passages in other contexts (Jericho, Jonah, or Christ’s resurrection)—so why do it to Genesis 1?

Scholars

(10 slides)

Subj

(5 slides)

(Why should we believe Genesis 1–11 is history?)

# Conclusion

### The Bible clearly teaches a literal 6-day creation about 6000 years ago (MI).

MI

### Contemporary scholars who abandon a normal reading of Genesis admit that the text is clear but they prefer to follow modern scientific consensus over Scripture.

Death?

(2 slides)

### Do you believe that death came before the Fall?

### Prayer

Black

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

# Purpose: Why is this passage in the Bible?

# Background: What historical context helps us understand this passage?

# Questions

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Text

# Possible Applications

### Text

# Original Answers in Genesis Notes

**“Genesis, Science and the Authority of Scripture”**

Jackson Hole Bible College, 2-6 Feb. 2015

Dr. Terry Mortenson, Answers in Genesis

**Lecture 3: Genesis 1-11 is literal history**

1. Introduction
   1. Three broad “Christian” views of history
      1. Biblical Young-Earth Creation (AiG, ICR, CRS, CMI)
      2. Progressive Creation (Reasons to Believe)
      3. Theistic Evolution or also called God-Directed Creation (BioLogos)
   2. Various specific views of Genesis 1 (some of the most popular)
      1. Literal, young-earth creation view: God created in six normal days (~ 24-hour) days about 6000 years ago (some say up to 10,000 years ago).
      2. Gap theory (Scofield & many other 19th and 20th century scholars)
      3. Day-Age view (Hugh Ross, Gleason Archer)
      4. Gap-day-gap-day view (John Lennox)
      5. Framework hypothesis (Meredith Kline)
      6. Myth (Liberal theologians and some evangelicals)
      7. Promised Land view (John Sailhamer)
      8. Cosmic Temple (Functionality) view (John Walton)
      9. Revelatory day view (P.J. Wiseman)
      10. Analogical (anthropomorphic) day view (C. John Collins)
2. Literary form of other historical narrative (e.g., Gen. 12-50, Exodus, Numbers, Joshua, Judges, etc.)
   1. Sentence structure of Gen. 1–11: *waw-consecutive* (Hebrew conjunction [waw] attached to front of imperfect verb)
   2. It lacks the dominant characteristics of OT Poetry
      1. Parallelism
         1. Objection: “But there is a structural parallelism.”
            1. Days 1-3: environment (forming)
            2. Days 4-6: contents (filling)
            3. Problems:

Sun, Moon and Stars (Day 4) in Expanse (Day 2, not 1)

Fish (Day 5) filled water (Day 1) of the seas (Day 3).

Nothing on Day 6 filled the seas made on Day 3.

Earth made on Day 1, but nothing on Day 4 filled it.

* + - 1. Objections: “But the repetition of words in Gen. 1 shows it’s not historical.”
         1. Wrong: Numb. 29:12-32
    1. Figurative language
    2. Sound techniques
    3. **BUT NOTE:** Poetry can convey history (Ps. 78, Ps. 136)
  1. Gen. 1–11 and 12–50: no break in style or content
  2. *Toledot* (Hebrew): “this is the account of” (or “these are the generations of”) in Gen. 2:4, 5:1, 6:9, 10:1, 11:10, 11:27, 25:12, 25:19, 36:1, 36:9, 37:2.
  3. Description of real time and places
  4. It lacks characteristic signals of parables (e.g., Mt. 13:3), visions (e.g., Ezek. 1:1), and dreams (Gen. 37:5).

1. Jesus’ view of Gen. 1–11: Literal History
   1. Jesus insisted on the authority of Scripture

Examples: divorce (Matt. 19:3-9), cleansing the Temple (Matt. 22:12-17), picking grain on Sabbath (Lk 6:3-4), wilderness temptation (Matt. 4:1-10), man-made traditions (Mark 7:5-13), “Have you not read?” (11 times), “It is written” (30 times)

* 1. Jesus revealed His complete trust in the Scriptures by treating as historical fact the accounts in the Old Testament which most contemporary people think are myths.

These include Adam and Eve as the first married couple (Matt. 19:3-6, Mark 10:3-9), Abel as the first prophet who was martyred (Luke 11:50-51), Noah and the Flood (Matt. 24:38‑39), the experiences of Lot and his wife (Luke 17:28‑32), the judgment of Sodom and Gomorrah (Matt. 10:15), Moses and the serpent (John 3:14), Moses and the manna (John 6:32‑33, 49), the miracles of Elijah (Luke 4:25‑27) and Jonah and the big fish (Matt. 12:40‑41).

* 1. Jesus showed that mankind was as old as the whole creation (Mk. 10:6, Mk. 13:19)

Time-line according to Jesus

| (4000 years) |

Beginning Jesus

Adam

Time-line according to evolutionists

| (13.7 billion years) |

Beginning “Adam”

* 1. Objection: “Jesus was just accommodating the Jewish cultural beliefs of His day.”
     1. False, Jesus spoke with authority—not as the scribes and Pharisees taught: Mt. 7:28-29, Jn. 14:6, 1 Pet. 2:22, Jn. 17:17
     2. Also, Jesus didn’t hesitate to correct people’s wrong thinking: Mt. 22:29, Jn. 2:15-16, Jn. 4:3-4, 9, Jn. 3:10, Mk. 7:9-13
  2. Importance of Jesus’ view (Jn. 5:45, Lk. 16:31, 24:25-27, 44-45, Jn. 3:12, Mt. 17:5)

1. Views of Biblical writers
   1. Mt. 1:1-17, Lk. 3:23-38 Genealogies show the OT is historical all the way back to Adam. Jesus did not descend from a myth.
   2. Paul—Rom. 5:12, 1 Tim. 2:13-14, 1 Cor. 11:8-9, 15:45-47, Rom. 1:20, 2 Cor. 11:3
   3. Peter—1 Pet. 3:20, 2 Pet. 2:4-9, 2 Pet. 3:3-7
   4. Others—1 Chron. 1-8, Isa. 40:21, Isa. 54:9, Ezek. 14:14-20, Heb. 11, Jude 14, Ps. 29:10 (*mabbul* is the Hebrew word for “flood” here and is only used one other place in the OT: Gen 6-9, where God did literally sit as King in judgment), Ps. 33:6-9, Ps. 136, Ps. 148:1-6.
   5. Objection: “Apostles did not know the difference between truth and myth.”
      1. False: 1 Cor. 10:6, 11; 1 Tim. 1:4, 4:7; 2 Tim. 4:4; Titus 1:14; 2 Pet. 1:16
2. Witness of Jewish and Christian history.
   1. Terry Mortenson, *The Great Turning Point* (Master Books, 2004), pp. 40-45.
   2. Terry Mortenson and Thane Ury, eds., *Coming to Grips with Genesis* (Master Books, 2008), chapters 2 & 3
   3. Fr. Seraphim Rose, *Genesis, Creation and Early Man*, (Platina, CA: St. Herman of Alaska Brotherhood, 2000), especially deals with the Church Fathers of the first 18 centuries. See Dr. Mortenson’s review of this book on the AiG web site (search for “Seraphim Mortenson”).
   4. Andrew S. Kulikovsky, *Creation, Fall, Restoration: A Biblical Theology of Creation* (Christian Focus, 2009), pp. 59-84.
3. Objection: “Genesis is not a science textbook.”
   1. Confusion between operational science and historical science.
4. Various views of Genesis 1 that compromise with millions of years
   1. Gap theory (billions of years between Gen. 1:1 and 1:2): problems
      1. Grammar problem: *waw-dysjunctive* at Gen. 1:2
         1. Compare to v. 3b in Jonah 3:1-4).
         2. Gen. 1:2 is parenthetical statement about the pre-creation state of the earth, not an event in the sequence of historical narrative.
      2. *Tohu va bohu* (formless and void): Gen 1:2
         1. Jer. 4:23 (judgment is revealed by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)
      3. “Replenish” (KJV Gen. 1:28, same Hebrew word is translated as “fill” in Gen. 1:22)
      4. Fall of Satan—when? (Ezek. 28:13, 15)
         1. It was after Day 7.
         2. Nowhere does the Bible say that God judged the earth or caused a flood when Satan fell.
         3. Scripture always connects the judgment of the creation with the sin of Adam, not of Satan.
      5. Best refutation of Gap theory: Weston Fields, *Unformed and Unfilled* (AiG web bookstore). See also ch. 5 in Ken Ham *The New Answers Book, Vol. 1*.
   2. Were the days of creation *literal* (24-hour days) or *figurative* of long periods of time (100s of millions of years each)?
      1. *Yom* (Hebrew for “day” is defined in its two literal senses in its first uses in OT in Gen. 1:5 (light period of a 24-hour day, and the whole 24-hour day)
         1. In the OT, the Hebrew word translated *night* is always used literally (i.e., for the dark period of a 24-hour day).
      2. *Yom* is modified by a number in Genesis 1. Everywhere else in OT this construction always means a literal day

(Hos. 6:1-3 is no exception because when people repent He quickly [represented by 2-3 days] heals. Taking “day” here to mean long ages destroys the message of these verses.)

* + 1. *Yom* is used with evening and morning in Genesis 1. Everywhere else in OT these two words always have a literal meaning (i.e., parts of a 24-hour day).
    2. *Yom* is defined literally in Gen 1:14 in relation to the heavenly bodies.
       1. If millions of years really happened, then for most of their existence the Sun, Moon and stars did not fulfill the purpose for which they were created: for man to tell time.
    3. God could have used other indefinite words, if He meant that He created over long ages of time:
       1. Hebrew words
          1. *dor* (period, generation: Gen. 7:1, Ex. 3:15, Deut 32:17)
          2. other usable phrases

“after many days” (Josh. 23:11)

“thousands of then thousands (Gen. 24:60)

“myriad thousands” (Num. 10:36)

“years of many generations [*dor*]” (Joel 2:2)

* + - 1. Aramaic words
         1. *zeman* (time: Neh. 2:6, Dan 2:16)
         2. *iddan* (period: Dan 4:16 = Hebrew Dan. 4:13)
    1. Order of creation vs order of events in evolution story
    2. Man was created to rule over the animals (Gen. 1:28).
       1. If millions of years really happened, then most of the land, flying and sea creatures lived and died, and many species even became extinct before Adam & Eve could ever rule over them.
  1. Exodus 20:11 is a “nail in the wall” against all attempts to put millions of years in the Bible.
     1. Against day-age view and day-gap-day view
     2. Against gap between Gen. 1:1 and 1:2, or time before Gen. 1:1
  2. Objection: “But Genesis 1 is written as a polemic against the pagan ANE (Ancient Near-Eastern) creation myths.”
     1. Truth, by its very nature, is always a polemic against what is false.
     2. *Toledoths* strongly indicate that the content of Genesis 1-11 existed before any of the ANE stories were written. So the ANE myths are humanly and demonically distorted versions of the truth (1 Cor. 10:19–20, Lev. 17:7, Deut 32:17).
     3. There is no evidence in Gen. 1 that it was written for the conscious purpose of being a polemic (such as Gal. 1 or Rom. 2 or 1 John indicate they were written).
     4. Moses had no motivation to give the Jews a polemic, since they were not involved in evangelism and were told to destroy (or not associate with) the pagan nations around them. Also, they were leaving Egypt for good and would not enter Babylonia or Assyria until centuries later.
  3. Objection: “But we must interpret Gen. 1–11 in the light of its ANE \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ context.”
     1. Israelites were not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on ANE views.
     2. God can communicate to the people without them \_\_\_\_\_\_\_\_\_\_\_\_\_ these pagan ANE views.
     3. We don’t have to have a grasp of ancient or modern pagan views to understand the Bible.
  4. Other objections to literal days REFUTED
     1. Objection: “You can’t have literal days before the Sun was created.”
     2. Objection: “*Yom* is used in a non-figurative sense right in this context (Gen. 2:4) proving that the days are not literal.”
        1. But “in the day that” (“when”) is *beyom*.
        2. Numb. 7:10-84—similar pattern
     3. Objection: “Too much happened on the sixth day to happen in 24 hours.”

**What God did What Adam did**

1. Created land animals & Garden 1. Started to tend the garden

2. Created Adam 2. Named animals & birds

3. Saw Adam’s need 3. Saw his need

4. Put Adam to sleep

5. Created Eve

* + 1. Objection: “Gen. 1 & Gen. 2 are contradictory creation accounts.”
       1. Gen. 2 does not mention the creation of earth, space, time and light (Day 1), or the firmament (= expanse, Day 2), or dry land (Day 3), or the heavenly bodies (Day 4), or sea creatures (Day 5) or creeping things (Day 6).
       2. Gen. 1 is the wide-angle lens view of the whole Creation Week.
       3. Gen. 2 is the telephoto lens view of some events of Day 6.
       4. Gen 2:4-5
       5. Gen. 2:19
    2. Objection: “2 Pet. 3:8 (also Ps. 90:4) shows that the days of creation are not literal.”
    3. Objection: “Hebrews 4:3-4 shows that the 7th day is continuing till now and so must be at least 6000 years. So the other creation days are not literal either.”
       1. Wrong: Heb. 4 says God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from creating continues, not the 7th day, just as Gen. 2:1-3 says.

1. How many years have elapsed since Creation Week?
   1. If there are no gaps in the Gen. 5 and 11 genealogies, then Creation Week was about 6000 years ago.
   2. Some young-earth creationists think there are gaps and so in this view Creation Week may have been up to 10,000 years ago.
   3. But even if there are missing **generations**, there are not missing **time periods**.
   4. My studied conviction: God’s Word teaches a literal 6-day creation about 6000 years ago.
2. What about animal death before the Fall?
   1. Psa. 104:21, 27-28
      1. Psa. 104 is not a “creation account.”
      2. Rest of chapter is about the creation at the time the Psalm was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
      3. Order of things doesn’t contradict Gen. 1

* 1. Job 38:39-40
     1. Job 38–41 is not a “creation account.”
     2. Rest of Job 38-41 refers to creation in \_\_\_\_\_\_\_\_ day.

1. Resources
   1. Ken Ham, *Six Days: The Age of the Earth and the Decline of the Church* (layman’s level defense of young-earth creation)
   2. Terry Mortenson and Thane Ury, eds., *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth* (Master Books, 2008)—scholarly historical and biblical defense of young-earth creation.
   3. Terry Mortenson, “Biblical Creation: Strengthening Your Defenses” DVD
   4. Weston Fields, *Unformed and Unfilled* (gap theory refuted)
   5. Jonathan Sarfati, *Refuting Compromise* (demolishes Hugh Ross’s day-age, local-Flood, progressive creationist views)
   6. “Are (biblical) creationists ‘cornered’?—a response to Dr. J.P. Moreland,” http://www.answersingenesis.org/tj/v17/i3/creationists.asp.
   7. Terry Mortenson, “Why don’t many Christian leaders and scholars believe Genesis?” https://answersingenesis.org/genesis/why-dont-many-christian-leaders-and-scholars-believe-genesis/
   8. Terry Mortenson, “Systematic Theology Texts and the Age of the Earth,” https://answersingenesis.org/age-of-the-earth/systematic-theology-texts-and-the-age-of-the-earth/

**Biblical Creation**

***Why Genesis 1–11 is History***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*:

# I.

# II.

# III.

**Purpose or Desired Listener Response (Step 4)**

The listeners will trust Genesis 1–11 as history.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Many Christians do not believe Genesis 1–11 is history.

#### Some believers lose their faith at a Christian college.

#### Scholars like William Lane Craig hold “science” authoritative.

### Need: Do you think you can take these chapters in the normal sense?

### Subject: Why should we believe Genesis 1–11 is history?

### Background: Dr. Terry Mortenson of Answers in Genesis has allowed me to adapt his material in this 10-message series.

### Preview: Today we will see supports for Genesis 1–11 as history, then respond to objections about the literal days in Genesis 1.

(Why should we believe Genesis 1–11 is history?)

# I. There are many reasons to take Genesis 1–11 as history.

## The literary form is narrative like other historical narratives (e.g., Gen. 12–50, Exodus, Numbers, Joshua, Judges, etc.).

### Sentence structure of Genesis 1–11 is *waw-consecutive* (Hebrew conjunction [waw] attached to front of imperfect verb)

### It lacks the dominant characteristics of OT Poetry

#### Parallelism

#### Figurative language—but Genesis 1 is straightforward without figures of speech!

#### Sound techniques—but can convey history (Ps. 78, Ps. 136).

### Genesis 1–11 and 12–50 has no break in style or content.

### *Toledot* (Hebrew): “this is the account of” (or “these are the generations of”) in Gen. 2:4, 5:1, 6:9, 10:1, 11:10, 11:27, 25:12, 25:19, 36:1, 36:9, 37:2.

### Description of real time and places

### It lacks characteristic signals of parables (e.g., Mt. 13:3), visions (e.g., Ezek. 1:1), and dreams (Gen. 37:5).

## Jesus’ view of Gen. 1–11: Literal History

### Jesus insisted on the authority of Scripture.

### Jesus believed the literal truth of OT history.

#### He revealed His complete trust in the Scriptures by treating as historical fact the accounts in the Old Testament which most contemporary people think are myths.

#### These include Adam and Eve as the first married couple (Matt. 19:3-6, Mark 10:3-9), Abel as the first prophet who was martyred (Luke 11:50-51), Noah and the Flood (Matt. 24:38-39), the experiences of Lot and his wife (Luke 17:28-32), the judgment of Sodom and Gomorrah (Matt. 10:15), Moses and the serpent (John 3:14), Moses and the manna (John 6:32-33, 49), the miracles of Elijah (Luke 4:25-27) and Jonah and the big fish (Matt. 12:40-41).

### Jesus showed that mankind was as old as the whole creation (Mk. 10:6, Mk. 13:19)

#### Time-line according to Jesus

| (4000 years) |

Beginning Jesus

Adam

Time-line according to evolutionists

| (13.7 billion years) |

Beginning “Adam”

#### Objection: “Jesus was just accommodating the Jewish cultural beliefs of His day.”

## Other Bible writers cited Genesis 1–11 as history.

# II. Objections to taking Genesis 1–11 as history are easily answered.

## Objection: “Apostles did not know the difference between truth and myth” (but see 1 Cor. 10:6, 11; 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14; 2 Pet. 1:16).

## Objection: “Genesis is not a science textbook” confuses operational science and historical science.

## Objection: "But many Christians teach that millions of years can fit into Genesis."

## Objection: "But the ‘days’ of Genesis 1 don’t have to be literal days" has many problems.

### *Yom* (Hebrew for “day”) is defined in its two literal senses in its first uses in Gen. 1:5.

### *Yom* is always modified by a number in Genesis 1. Everywhere else in OT this construction always means a literal day.

### *Yom* is used with evening and morning in Genesis 1. Everywhere else in OT these two words always have a literal meaning (i.e., parts of a 24-hour day).

### *Yom* is defined literally in Gen 1:14 in relation to the heavenly bodies.

### God could have used other indefinite words to mean He created over long ages.

### Order of creation vs order of events in evolution story

### Man was created to rule over the animals (Gen. 1:28).

### Exodus 20:11 is a “nail in the wall” against efforts to put millions of years in the Bible.

## Objection: “But Genesis 1 is written as a polemic against the pagan ANE (Ancient Near-Eastern) creation myths.”

## Objection: “You can’t have literal days before the Sun was created.”

## Objection: “Yom is used in a non-figurative sense right in this context (Gen. 2:4) proving that the days are not literal.”

## Objection: “Too much happened on the sixth day to happen in 24 hours.”

## Objection: “Gen. 1 & Gen. 2 are contradictory creation accounts.”

## Objection: “2 Pet. 3:8 (also Ps. 90:4) shows that the days of creation are not literal.”

(Why should we believe Genesis 1–11 is history?)

# Conclusion

### **The Bible clearly teaches a literal 6-day creation about 6000 years ago** (MI).

### Contemporary scholars who abandon a normal reading of Genesis admit that the text is clear but they prefer to follow modern scientific consensus over Scripture.

### Do you believe that death came before the Fall?

### Prayer



**Rick Griffith**

30 August 2015

Message 8 of 10

**Biblical Creation**

***Why Genesis 1–11 is History***

Dr. Terry Mortenson, Answers in Genesis

Used and Adapted with Permission

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