

Ultimate Goal (1 of 2)

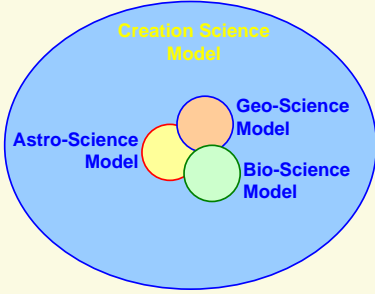
- ▣ The ultimate goal of the regenerated student of Scripture is to ascertain the original meaning intended by the writers to the original audience
 - What was Moses trying to communicate to his original audience?

Ultimate Goal (2 of 2)

- ▣ Thus, we must apply the same rules of grammar and syntax that Moses used when penning the Genesis text. We have called these rules...
- ▣ *The Normative Hermeneutic*

Thinking About the Biblical-Creation Model

A Graphical Concept



The Creation Narratives

The Creation Narratives

- ▣ Genesis 1:1 through 1:31 (Narrative 1a)
- ▣ Genesis 2:1 through 2:25 (Narrative 1b)
- ▣ Though we shall treat them as “distinct”, these two creation narratives are not “separate” accounts of creation
- ▣ They form a fundamental unity of description of creation
- ▣ Regrettably, liberal theology becomes a game of “Who can disbelieve the most?”

Creation Narrative 1a – Gen 1:1-31 (1 of 3)

- ▣ Verse 1 – *Bereshit* (In the beginning) refers to the absolute beginning of time (*Bereshit* is articulated in the Hebrew)
 - Is it “locative” or “instrumental”?
 - Locative = location, hence “In the beginning”
 - Instrumental = agency, hence “By the Beginning One”

Creation Narrative 1a – Gen 1:1-31 (2 of 3)

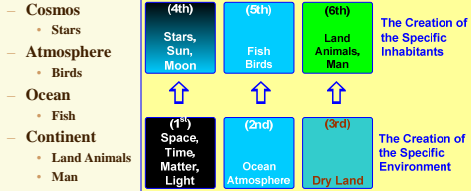
- ▣ Verse 1 – *God* (Elohim) the uniplural term for the Creator. Thus, verse one screams of more than one Member of the Trinity active in creation
- ▣ *Heaven* – Shamayim (plural) should have been translated in the plural “heavens” – Paul by inspiration discusses three heavens
 - Earth’s atmosphere – First heaven
 - Universe – Second heaven
 - Ancient of Days – Third heaven (very interesting implications)

Creation Narrative 1a – Gen 1:1-31 (3 of 3)

- ▣ Verse 1 – *Earth* (Erets) = Planet earth
- ▣ *Created* (Bara) [Singular verb modifying a plural subject = Elohim]
- ▣ Verses (3 through 31) – Form a Figure of Polysyndeton (many “ands”)
 - And God...
 - Used to tell the reader to pay close attention to the details of each “and”

The Days of Genesis One

- Comprising two sets of 3 days
- Bottom set is the foundation of top set
- Bottom set provides the environments for top set, both generally and specifically



- Cosmos
 - Stars
- Atmosphere
 - Birds
- Ocean
 - Fish
- Continent
 - Land Animals
 - Man

The Fall of Man and Its Effects

The Fall (1 of 3)

- Genesis 3:1-25
- The Serpent (nachash) was wiser than all the beasts of the field – thus, setting him apart from God’s earthly creation
- Satan is the chief Seraph, whose responsibility it is to protect the Word of God (Isa 6) – recall the purging of Isaiah’s lips

The Fall (2 of 3)

- ☞ Satan violates the due process of headship and approaches Eve directly in his fullblown Seraphic glory
- ☞ Adam sees all this happen and does nothing as he stands off in the wayside
- ☞ Adam is setting up an experiment to see if in fact “something happens to Eve” – what a loving husband!

The Fall (3 of 3)

- ☞ Man seeking autonomy from God
 - Man spiritually dies “immediately”
 - Man physically dies “progressively”
- ☞ All of creation now subject to vanity
 - Creation subject to man’s fall
 - Our pets are not fallen by their own volition, they have been *made* subject to the fall

The Antediluvian World

Antediluvian Environment (1 of 2)

- ▣ Hydrologic cycle different than today's
 - Gen 2:6 But there went up a mist from the earth, and watered the whole face of the ground.
- ▣ Lush vegetation
- ▣ Abundant animal life
- ▣ The nature of nature was pleasant
 - Gen 9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Antediluvian Environment (2 of 2)

- ▣ Increased longevity of man
 - Average normal age – approx. 908 years
 - Methuselah oldest recorded man – 969 years
 - Gen 5:27 And all the days of Methuselah were : and he died.
 - Died the year of Noah's Flood
 - The Pseudepigrapha states that the Flood would not come until Methuselah died
- ▣ "Sons of God" tried to pollute the human genome and hence the Flood
 - This is the fundamental message of Genesis 6

The Flood Narrative

Flood Narrative (1 of 5)

Genesis 7 through 8

- 7 Days - Noah finishes placing the animals in the ark (7:1-15)
- Noah enters the ark and Jehovah shuts him in (7:16)
- The Flood begins
 - Fountains of the deep broken up (7:11)
 - "Network" of windows are opened (7:11)

Flood Narrative (2 of 5)

Genesis 7 through 8 (cont'd)

- 40 Days - Rains upon the earth
 - Waters rise (7:17)
 - Ark begins to float (7:17)
 - Waters cover the entire earth (7:19)
 - All land and air creatures die (7:22)
 - Entire antediluvian civilization is destroyed (7:23)

Flood Narrative (3 of 5)

Genesis 7 through 8 (cont'd)

- 110 (150-40) Days - The waters begin to recede and are abated
 - Wind is present as the ground appears (8:1)
 - Ark rests on the mountains of Ararat (8:4)
- 74 Days - Waters continue to recede (8:5)
 - Mountain tops become visible (8:5)
- 40 Days - Noah waits 40 days and sends out a raven (8:7)

Flood Narrative (4 of 5)

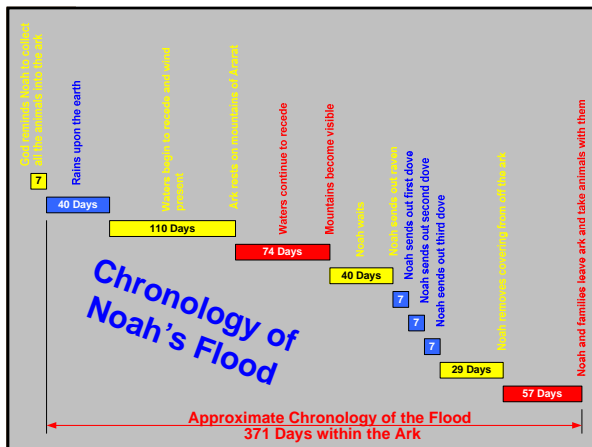
Genesis 7 through 8 (cont'd)

- 7 Days – Noah sends out the first dove, which returns to the ark (8:8)
- 7 Days – Noah sends out the second dove, which returns with a newly sprouted olive leaf (8:10,11)
- 7 Days – Noah sends out the third dove, which does not return (8:12)

Flood Narrative (5 of 5)

Genesis 7 through 8 (cont'd)

- 29 Days – Noah removes the covering from off the ark (8:13)
- 57 Days – Noah, his wife, three sons, three daughters-in-law leave the ark
- Noah removes all the animal from the ark



The Extent of Noah's Flood

The Extent of the Flood

Some Evangelicals have argued for a localized flood.

- Bernard Ramm (1954)
- Arthur Custance (1958, 1979)
- B. Kidner (1967)
- John Warwick Montgomery (1972)
- Davis Young (1988)
- Hugh Ross (2009)

Arguments for a Global Flood (1 of 4)

Given Moses' description of the Flood, the Normative Hermeneutic DEMANDS that the Flood of Noah be Global.

Moses' using of the Hebrew "mabbul" over other Hebrew words used for local flooding SCREAMS of the Global nature of Noah's Flood

Arguments for a Global Flood (2 of 4)

- ▣ An ark would be unnecessary if the Flood was local – just move them out of the area!
- ▣ Given the Normative Hermeneutic, the fundamental purpose of Gen 7:18,19 is to describe a global flood
 - “And the waters (Figure of Anadiplosis [ending-beginning of sentence])
 - “Exceedingly” (Figure of Epizeuxis [duplication]) [“greatly greatly”]
 - “Under the whole heaven” (**not partly** under)

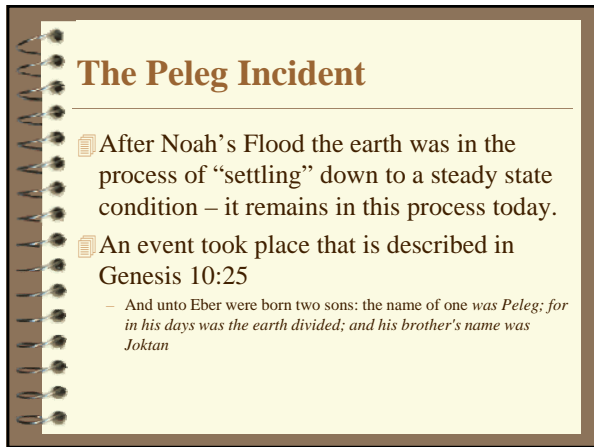
Arguments for a Global Flood (3 of 4)

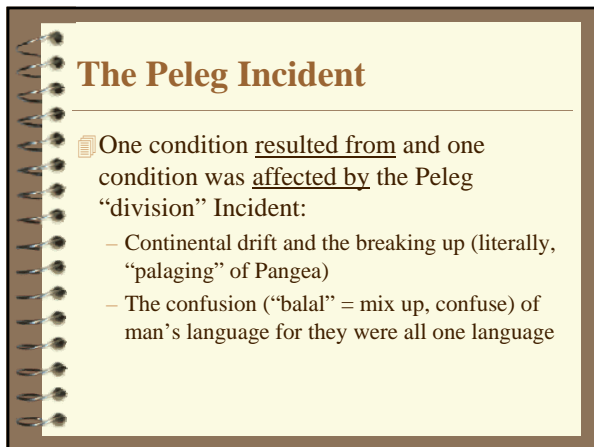
- ▣ In a local flood not all of the plant life is destroyed
- ▣ In a local flood animals can move to higher ground or out of the area
- ▣ In a local flood birds can fly to other locations
- ▣ In a local flood not every man dies, some can escape to safety

Arguments for a Global Flood (4 of 4)

- ▣ **The Rainbow.** If Noah’s Flood was “local” then God has violated His “Rainbow Covenant” MANY times
- ▣ The inspired commentaries of Peter (2 Pet 2:5) and the writer of Hebrews (Heb 11:7) SCREAMS of the Flood’s global extent
- ▣ The “nature of nature” changed after the Flood of Noah
- ▣ The geologic evidence of a global watery catastrophe







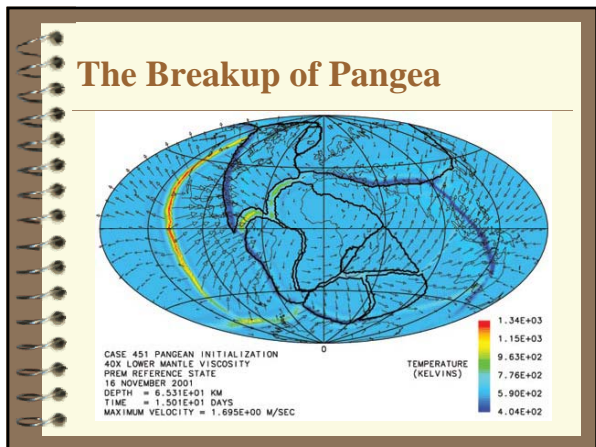
Pangea and Continental Drift

Continental Drift

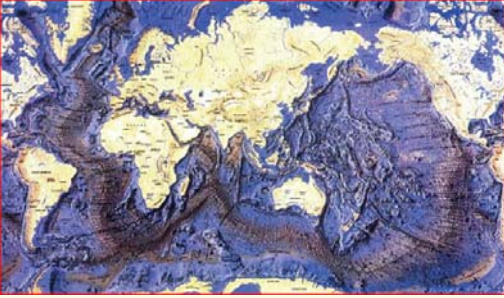
Gen 10:25 - And unto Eber were born two sons: the name of one was *Peleg* (division); for in his days was the earth divided (*palag*)

The “earth” (erets=land mass) was “divided”

- This refers to the physical breaking up of the post-Flood geography
- The text does not give us the “mechanism” of the breakup, which gives us leeway to create empirical models to model such an event



SEASAT Ocean Floor Map



Babel and the Division of Languages

The Tower of Babel (1 of 2)

- 1 Gen 11:1 And the whole earth was of one language, and of one speech.
- 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
- 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.
- 4 And they said, Go to, let us build us a city and a tower, **whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.**
- 5 And the LORD came down to see the city and the tower, which the children of men builded.
- 6 And the LORD said, Behold, the people is *one*, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 7 Go to, let us go down, and there **confound** their language, that they may not understand one another's speech.
- 8 **So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.**
- 9 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.

The Tower of Babel (2 of 2)

- ▣ The scattering of the people via the confusion of their tongues was almost contemporaneous with the break up of Pangea
- ▣ As the continents moved apart so did the people, based on language and ethnic distinction (Biblical Diffusionism)

Summary

- ▣ The Creation-Flood chapters describe several catastrophes
 - Creation itself
 - Noah's Flood
 - Continental Drift
 - Confusion of Languages

??? Questions and Answers ???

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