

GENESIS OUTLINE

How the Creator Relates to Man

Wayne Spencer

- I. **The First Judgement Cycle - The Fall of Man and its Consequences**
 - A. Global Focus: The Origin of Man and his fall from perfection [Gen. 1:1 - 3:24]
 1. The Creation Week
 - a) Days 1-3, Gen. 1:1 - 1:13 preparation
 - b) Days 4-7, Gen. 1:14 - 2:4a filling
(*Toledot of the universe in 2:4a*)
 2. God's Provisions and Directions for Adam [Gen. 2:4b - 2:25]
 3. The Fall and its Consequences. God's first cursing of Man-on Adam and Eve and their descendents [Gen. 3:1 - 3:24]
 - B. Family Focus: God deals with the Cainites and the Sethites [Gen. 4:1 - 6:8]
 1. The consequences of sin: Cain [Gen. 4:1 - 4:26]
 2. Sethite Chronology, from Adam to the Sons of Noah (*Adam's Toledot in 5:1a*) [Gen. 5:1 - 6:8]
- II. **The Second Judgement Cycle - The Flood and its Consequences**
 - A. Global Judgement of the Ungodly [Gen. 6:9 - 8:19]
The Flood Account; God's Second Cursing of Man-on all the unrighteous (*Noah's Toledot in 6:9*)
 - B. Family Focus: God deals with Noah and his sons [Gen. 8:20 - 9:29]
 1. Post-Flood Commissioning and Covenant [Gen. 8:20 - 9:17]
 2. Sin and the Reactions to Sin in the Sons of Noah [Gen. 9:18 - 9:29]
- III. **The Third Judgement Cycle - Mankind's Dispersal and God's Redemptive Plan**
 - A. Global Focus: God scatters peoples across the world [Gen. 10:1 - 11:9]
 1. Families and the Origin of Nations
(*Toledot of the sons of Noah in 10:1*) [Gen. 10:1 - 10:32]
 2. Origin of the World's Languages; God's Third Curse - on organized sin [Gen. 11:1 - 9]
 - B. Family Focus: God deals with Abraham and his descendants [Gen. 11:10 - 50:26]
 1. Semite Chronology, from Noah's Sons to Abram (*Shem's Toledot in 11:10, Terah's Toledot in 11:27*) [Gen. 11:10 - 11:32]
 2. Abraham's call and God's covenant with him. God begins preparing man for redemption from the curses. [Gen. 12:1 - 25:11]
 3. Abraham's descendents; Isaac, Jacob, and Esau (*Ishmael's Toledot in 25:12, Isaac's Toledot in 25:19*) [Gen. 25:12 - 35:29]
 4. Genealogical origins of unbelieving Kings from the descendents of Esau (*Esau's Toledot in 36:1*) [Gen. 36:1 - 55]
 5. The descendents of Jacob and the Life of Joseph (*Jacob's Toledot in 37:1*) [Gen. 37:1 - 50:26]

Thirteen Week Creation Lesson Plan

Suggested plan for Sunday School or Small Group series

Week 1: Creation vs Evolution: Not Just a Science Issue

The relevance of creation to Christians, the importance of Genesis, the implications of evolution in social, theological, and philosophical issues

Week 2: Introduction to Genesis

Historical background, purposes of the book of Genesis, literary structure, etc.

Week 3: The Creation Account, Part 1 (Major Unit 1)

Issues regarding how to interpret the Bible as it pertains to Genesis 1, begin discussion of different views of Genesis 1

Week 4: The Creation Account, Part 2 (Major Unit 1)

Discussion of the Day-Age Theory, the Gap Theory, and the Literal View of Genesis 1. Why the Literal View fits the context and is more supported.

Week 5: Adam, Eve, and the Fall (Major Unit 1)

Adam's career, the first marriage, the two special trees, and the first transgression

Week 6: God deals with the Cainites and the Sethites (Unit 2)

Cain, Abel, and Seth, sin's consequences, the geneologies of Genesis 5 and 11

Week 7: The Global Flood Judgement–The Biblical Evidence (Unit 3)

The purpose and nature of the Noahic Flood, Scripture's emphasis on its global nature, the chronology of Flood events

Week 8: The Global Flood–Life on Noah's Ark (Unit 3)

The design of the Ark, Noah's family, managing the animals on the Ark, etc.

Week 9: The Global Flood–The Scientific Evidence

Scientific evidence from Geology for a global Flood

Week 10: The Origin of Nations & Languages (Units 4 and 5)

Families grew into nations the nation of Israel would encounter. The Tower of Babel and it's important role in ancient history.

Week 11: Introduction to Creation Biology

Summary of biological evolution and its problems, how creationists view how much living things can change, intelligent design, etc.

Week 12: Introduction to Flood Geology

Summary of different views on how the Flood took place, the geologic column, and what happened during the post-flood period

Week 13: A Biblical Approach to Astronomy

Some main ideas regarding how young-age creationists view astronomy. Light from distant stars, the solar system, intelligent design of the universe, etc.

Studying the Bible

I. Study Methodology - Generalized processes in Bible study

A. **Preparation of our hearts and minds**

- 1) The Bible, as the revealed word of God, is completely trustworthy as divine “textbook” on life, telling us how to think and live as men and women of God.
- 2) We should prepare ourselves to be very careful and diligent in interpreting and applying Scripture. It is important not to take verses out of their context or apply them incorrectly.
- 3) We each need God’s word to prepare us for life and for facing the spiritual challenges of living.
- 4) It is important not to add ideas to the Bible or omit or distort ideas it teaches.
- 5) Understand that Genesis was originally written in Hebrew. The Hebrew language has changed a great deal since the time of Moses making interpretation of some passages difficult. No English translation is a perfect translation, even though Genesis was without error in the original manuscripts. Thus, it is necessary to have input from individuals knowledgeable about Biblical Hebrew, to resolve some questions. Some questions cannot be answered from studying the Bible in English, though many can be.

B. **The identification or observation process**

- 1) Identify the type of literature that is represented by the Bible book you are studying. See Roman numeral III below on identifying the type of literature.
- 2) Determine the unique ways that information is presented and organized for the given Bible book, considering the type of literature it is.
- 3) Making some form of notes on each paragraph, looking for indications of transitions, and looking for trends in groups of paragraphs should be part of the observation process.

C. **The Analysis–Synthesis Process** (or observation and interpretation)

- 1) The goal of this process is to determine the original meaning and application to the original readers (of Moses’ time).
- 2) Analysis of the details. This is investigating all aspects of the book’s contents. **Context and structure** are examined for the literary context, the context of the ancient setting, and the context of how the book relates to the rest of the Bible. See Roman numeral II below for more information on what “context” involves.
- 3) Synthesis of the details into a comprehensive meaningful picture of the original writer’s purpose and overall message. It is important not to jump to this step before doing adequate analysis of the details. In

practice, there is normally a process of alternating between analysis of the details and synthesis of the whole. You move from one to the other over and over until you have some confidence that you understand the structure of the book.

D. The Application Process

- 1) Determine the Original Application to the original readers or hearers in Biblical times. In this book, this means applying it to Jews living during the lifetime of Moses.
- 2) Determine the Generalized Application. Knowing the original application of the passage to the original readers, next determine how the passage applies to *all* believers of all ages and cultural backgrounds. In this book, the generalized application has been done on two levels, first to Jews after Moses' time then to believers of all ages.
- 3) Determine the Personalized Application to your own life today. We must be very careful about applying it to ourselves today in a way that is different from how it applied to the first readers. Ask what parallels there are between the original readers and believers today.

II. Aspects of Biblical Context

A. The textual or literary context

- 1) The local logical context—the sentence within its paragraph
- 2) The broader logical context—the paragraphs within larger sections
- 3) The literary context of the book as a whole—literary genre, structure in how it is written.

B. The context of the ancient setting

- 1) The ancient cultural context—customs of language, dress, behavior, etc. from the time the book was written
- 2) The ancient historical context—geography and historical events related to the book's message

C. The theological relationship to the whole Bible—relating this book to the messages of other books of the Bible

D. The meaning of any word or phrase is always determined by all the above levels of context. Words do not have “root meanings” from their etymology but their meanings are determined by how they are used in context.

III. Types of Biblical literature

- A. Epistolary Literature - Teaches concepts and principles for living, very direct and explanatory
- B. **Epic Narrative Literature** - A narrative which has more than one central character, Genesis is this type of literature.
- C. Heroic Narrative Literature - A narrative which clearly has one main character, the four gospels in the New Testament (Matthew, Mark, Luke, and John) are examples of this type of literature.
- D. Wisdom Literature - Poetic
- E. Statutory Literature - Laws
- F. Prophetic Literature - Prophecies regarding God's activities in history

IV. Practical methods of Bible Study

- A. Using Bible software allows one to copy the passage of Scripture into a word-processor. Then highlighting, indenting, and other formatting techniques can be used to analyze the literary structure.
- B. Use of some type of paragraph form or some means of notating where natural paragraph breaks occur is a good practice. It is important to realize that various English translations indicate paragraphs differently in how they are formatted. Sometimes the paragraph breaks are very different as you compare one English translation to another. Determining paragraph breaks can be done without Bible software.
- C. The main or most prominent idea for each paragraph can be determined and then these prominent concepts can be related to each other. In this process, one analyzes the text from the small scale out to the large scale. The relationships between paragraphs is determined before the relationships between major sections.
- D. The goal is to attempt to determine how the original Bible writer intended the passage or book to be structured as a document.
- E. See the Topical Source List for more resources about Bible study and hermeneutics.

Week 1: Creation vs Evolution: Not Just a Science Issue

Lesson Notes

Recommended Reading:

Evolution as a threat to the Christian Home, monograph by Bert Thompson, Ph.D., Apologetics Press.

Creation Compromises, 2nd Edition, book by Bert Thompson, Ph.D., 2000

The Lie: Evolution, by Ken Ham, Answers in Genesis

See online version of presentation, "Creation vs. Evolution: Not Just a Science Issue" on the creationanswers.net web site (for electronic presentation file, contact Wayne Spencer).

Discussion Questions (week 1):

1. How have you or your children encountered the philosophy of naturalism as part of your (their) education?
2. What are some of the limits of science? Are there things science cannot discover?
3. What are some of the implications of saying that human beings evolved from animals? What distinguishes humans from animals?
4. Of the three Groups described in the slide called "Who is who?," which group would you place yourself in? What about other friends or family you know?
5. Can you think of any examples of how evolution has been used to justify something the Bible clearly teaches is morally wrong? Is evolutionary teaching the cause of these problems in our society?
6. What are some things in Nature that make you think of God? What do these things show us about the Creator?

Week 2: Introduction to Genesis

Lesson Notes

Recommended Reading:

Introduction to Genesis by Wayne Spencer
pp 133-162 in book, Creation Compromises, by Bert Thompson

Discussion Questions (week 2):

1. How did the creation account in Genesis 1 refute Egyptian thinking? What about the religious ideas of other nations of the time?
2. List some Scriptures that emphasize the God of the Bible is the only true God, the only Creator-God.
3. In what ways does Genesis speak to all people all over the world?
4. In what ways did Genesis speak to the Hebrews of ancient times?
5. How do the descriptions of certain people's lives in Genesis relate to the big picture of God's plan for history?
6. How are the books of Genesis and Exodus related?
7. Do you think Moses may have had written documents passed down to him that he used as sources of some of the information in Genesis?

Week 3: The Creation Account, Part 1

Lesson Notes

Recommended Reading:

Commentary on Genesis 1-11, The Creation Account, in *Our Genesis*
Article from March/April 2004 issue of Creation Answers newsletter
(available from the creationanswers.net web site) "The First Two Verses"

Discussion Questions (week 3):

1. What are some important truths about the nature of God we can learn from the first four words of Genesis 1, "In the beginning God?"
2. What do you think are one of the most important principles of interpretation for understanding Genesis chapter 1?
3. How are the first three days of the creation week related to last three days of the creation week? (See the Observational notes section.)
4. Give some examples of phrases or ideas that are restated or repeated in Genesis 1 multiple times.
5. What are some of the interpretations of Genesis 1 you have heard or read?
6. Read Exodus 20:11. Considering the surrounding context of this verse, what significance do you think it has in understanding Genesis 1?

How do we interpret Scripture?

- A. No part of Scripture can contradict another part of Scripture.
- B. Interpret Scripture as literature; in practice, this means literally unless there is clear reason to do otherwise.
- C. Always consider the surrounding context.
- D. Always seek to determine what it meant to those it was originally written to.
- E. Historical narratives are to be interpreted by didactic passages.
- F. The Bible uses the language of appearance, not precise technical language like a science textbook.

Common Interpretations of Genesis 1

- A. **The Day-Age Theory**
 - 1. II Peter 3:8 used to support this, and the Hebrew “yom.”
 - 2. The “days” in Genesis overlap with the 7th day a continuing day.
 - 3. The order of events supposedly follows evolution.
- B. **The Gap Theory**
 - 1. The Genesis days said to be days of re-creation, not the first creation.
 - 2. There would be a great gap of time between Genesis 1:1 and 1:2, which are meant to include the geological ages of evolution.
 - 3. A great catastrophe occurred in this gap of time that supposedly connected with the fall of Satan (see Ezekiel 28:11-19).
- C. **The Literal View**
 - 1. Creation by fiat command ex nihilo
(Psalm 33:6-9, Hebrews 11:3, Romans 4:17)
 - 2. Earth formed out of water (II Peter 3:5)
 - 3. Light before Sun or stars (Gen. 1:3, 14-15)
 - 4. Six literal solar days (**Exodus 20:11**, Gen. 1:5)
 - 5. Fixed Biblical kinds of living things (Gen. 1:11,21, 24; I Corinth. 15:39)
 - 6. Vegetarian nature of Man and animals (Gen. 1:29-30 and Gen. 9:3)
 - 7. Adam and Eve real people in history (I Corinth. 15:45, I Timothy 2:13)
 - 8. Ideal environment in the beginning (Gen. 1:6-8, Gen. 2:5-6)

9. Created maturity (Gen. 1:11-12, 24-25, 27-28; Gen. 2:7, 22)
10. Men and women created in God's image (Gen. 1:26-31, 2:20-24, 9:5-6)

Week 4: The Creation Account, Part 2

Lesson Notes

Recommended Reading & Study:

Commentary on Genesis 1-11, The Creation Account, in *Our Genesis*

Commentary on Genesis 1-11, Other Hermeneutical Considerations on Genesis, in
Our Genesis

“YOM” Scripture Listing - the use of a number next to the word for “day” in the O.T.

Why God Would Not Use Evolution

Article from March/April 2004 issue of Creation Answers newsletter

(available from the creationanswers.net web site) “The First Two Verses”

Discussion Questions

1. What are some of the clues from Genesis 1 of what is meant by the word “yom” or “day?”
2. Following the Day-Age Theory, do you think the sequence of events of Genesis can be reconciled with the sequence of events in biological evolution?
3. Can Exodus 20:11 allow for the Day-Age theory or the Gap Theory?
4. In “Why God would not use Evolution,” G. Richard Bozarth is quoted from the magazine, The American Atheist. What do you think he meant by this statement, in your own words?
5. How do you think the harsh violent struggle to survive in the animal world relates to God’s description of his creation (Gen. 1:31) as “behold it was very good?”
6. What does the term “Progressive Creation” mean?

Comments on the Creation Week

1. **Creation by fiat command ex nihilo**

“Ex nihilo” is a Latin phrase meaning “out of nothing.” Genesis 1 presents God giving commands, similar to a King giving a royal decree. As soon as the King of the Universe gives the decree, it happens. Thus, when it says “let there be light, and there was light,” this shows the reality-determining authority of the word of God. Unlike with us as finite human beings, things happen in this universe just because God says so!

2. **Earth formed out of water**

This is an interesting aspect of God’s initial creation of the Earth. He did not snap the Earth into existence in a complete form, though He could have. God created it as apparently a sphere of water or a solid object covered with water. Then He made changes that prepared it to be an environment for life and especially for mankind. This fact about Earth’s creation is inconsistent with what evolutionary planetary science says about the origin of the Earth. In the origin of the Earth from a solar nebula, the Earth would form as a rocky object first and the oceans would form later. See II Peter 3:5 and Genesis 1:2, 6, 9-10. Here, Scripture puts the oceans first before land.

3. **Light before Sun or stars**

In the time of Moses, the polytheistic-animistic beliefs of the Egyptians included worship of the Sun god. Genesis 1 makes the point that God did not need natural light producing objects such as our Sun in order to give light on the Earth. There was light on the Earth from a point in space that made a day-night cycle even before our Sun existed. The God of the Bible is well able to do this, though we don’t know exactly how it was done in physical terms. This point from Genesis 1 establishes God as the ultimate source of everything good.

4. **Six literal “solar” days**

The word for day, “yom,” is apparently used in a couple of senses in Genesis 1. One is in verse 5 where it says “God called the light “day.” This seems to use the word similar to how we would use the word “daytime.” But when Genesis uses the phrase “first day”, “second day” and so on, it seems to use it in the 24 hour sense. The way Genesis 1 proceeds is chronological through the creation week. God did His creative activity in the daytime, then evening passed then morning came again and God continued with His creative activity again. Thus we have the formula from Genesis, “And there was evening, and there was morning—the first day” in 1:5. This “formula” follows God’s creative work on each day. Today modern science defines a solar day as the time for the Sun to come to the same position in the sky as on the previous day. This is very much like how Genesis 1 uses the word day, though instead of it being based on the Sun’s position it seems to be based more on what we would now call sunrise. Prior to the fourth day of creation, we could more correctly call it “lightrise” perhaps rather than sunrise.

5. **Fixed Biblical kinds of living things**

Genesis 1 repeatedly makes statements about living things multiplying “according to their kinds.” This word “kind” does not correspond to the biological term “species.” In Genesis 1 this type of statement is made for plants, sea creatures, birds, and land animals. This phrase seems to

emphasize in Genesis that though living things can reproduce abundantly, they are limited in that they cannot become a totally different type of living thing. But it does allow for significant variation and adaptation, so that living things can adapt to their environment to a degree. Limits have been set on how much living things can change and this rules out macroevolution from modern science. It may be that the emphasis on this “according to their kind” phrase in Genesis may be a deliberate thing to refute evolutionary ideas and naive superstitions about the natural world. In ancient times there were a variety of myths and bizarre origins stories. The “according to their kinds” phrase may have been refuting some of these stories that were believed at the time of Moses.

6. Vegetarian nature of men and animals

Genesis indicates in chapter 1 verse 30 that in the beginning plants were used for food, both for animals and humans. Not until after Noah’s Flood did God officially allow Noah to eat meat (Gen. 9:3). This and the description of God’s original creation as “very good” in Genesis 1:31 imply that animals did not kill each other to eat from the beginning of creation. Genesis 1:29-30 first stipulates that seed-bearing plants and fruit would be food for humans, and that all plants were provided for food for animals. Though this raises many questions about how animals lived prior to man’s sin, the Bible implies that the world as it was first created was a less violent and more peaceful place where animals did not have to kill each other for food. Animals may not have killed each other at all, though that is not clear. Creationists continue to research questions about how the animal world lived at creation.

7. Adam and Eve were real people in history

I Corinthians 15:45 and I Timothy 2:13 explicitly refer to Adam as the first man. I Timothy and Genesis 3:20 indicate Eve was the first woman and the second human on Earth. Jesus commented on marriage and divorce by quoting from Genesis, treating it as a true narrative. The Apostle Paul also treated Genesis as a true history by saying in his message in Athens (Acts 17:26) that “From one man he made every nation of men (NIV).” A number of other New Testament passages refer to Adam and the Genesis account as a true historically accurate account of real people and real events. See Luke 3:38, Romans 5:14, and I Timothy 2:13-14.

8. Ideal environment in the beginning

Scripture gives us some interesting hints that the Earth was different before Noah’s Flood and before mankind’s Fall into sin. Exactly how it was different has been and continues to be the subject of much debate among creationists. Genesis 1:6-8, Gen. 1:31, and Gen. 2:4-6 are some of the relevant passages. Though there would have been seasons, I suspect there were not such extreme variations of temperature as there are today. Tornados, earthquakes, and other dangerous weather and natural disasters would not have taken place before Noah’s Flood, since these things are consequences of God’s judgement on the Earth at that time. God may have sustained life in a way that no longer occurs today, making lifespans longer for both animals and man. Genesis states that people lived roughly ten times as long before Noah’s Flood as today’s lifespans. Then in the post-flood period lifespans dropped off very dramatically. It’s likely there was less radiation from space, and foods grown from plants may have been more nutritious. Though we do not know all the details, Scripture gives the general picture that God gave mankind a wonderful environment to live in at Creation. There was tremendous variety in the living world, far beyond the variety we see today in the living world. God’s provision for mankind

was extravagant and abundant. But man sinned against God and the moral and spiritual decay in the antediluvian society was bad enough that God judged the entire world and thereby took away some of the wonderful things about how the Earth was first created. Then after the Flood mankind started over in an Earth that was a much more harsh environment than it had been before. Those who trust in God's promises today in Christ can look forward to a new heavens and Earth in the future.

9. Created maturity

When God created supernaturally in the beginning, at least some things He created were made mature and fully-functional. Adam and Eve were created as adults, not as children. Looking at Adam a day after he was created, one could easily assume that he was of some age, say 20 or 30 years, but he was actually a day old. It was not deceptive for God to create in this way. Rather it is merely a consequence of God's supernatural intervention in creating Adam. This has sometimes been referred to by creationists as "appearance of age." Note that we tend to assume concepts related to age that would not apply when God had miraculously acted in creation. It is instructive to consider what Genesis 1 and 2 say regarding plants (Gen. 1:11-12, 2:5-17). Adam and Eve could eat from the fruit trees in the Garden of Eden, apparently immediately. But Genesis 1 mentions the land producing vegetation, implying that plants were started in some state and then they grew naturally from that point forward. So, apparently it is not that all plants both within and outside the Garden of Eden were created in the same stage of maturity. The Garden of Eden was a special place that had mature plants ready for food for Adam and Eve and which also served as an example for how they could manage plants in other areas. Caution is in order here because the concept of created maturity or "appearance of age" has sometimes been applied inappropriately.

10. Men and women created in God's image

An extremely important doctrine that comes directly from Genesis is that humans, both male and female, are created in God's image. God is our Creator and He is infinite and spirit in nature, but we are finite creatures. Yet we are made with intelligence, creativity, and with a moral-spiritual nature so that we can know God in a personal relationship. Human beings are finite intelligent creatures essentially made to know and obey God. In many ways we imitate God on a very finite and limited level. We are also given charge over the Earth, all its resources and all life on Earth (Genesis 1:26). The concept of man evolving from lower animals contradicts this Biblical teaching as being made in God's image. Human life is of uniquely high value in God's sight because we are made in His image. Some of the relevant passages are Gen. 1:26-31, 2:20-24, 9:5-6, Romans 1:21-23, I Corinth. 15:49, Colossians 3:10, and Acts 17:24-31.

Discussion on Interpretations of Genesis

A. The Day-Age Theory

1. What do you think motivates people to propose this view?
2. Is it proper to use II Peter 3:8 to support this view? (See also Psalm 90, from Moses.)
3. What is the longest period of time you can think of that the Bible uses the word day to refer to?

Examples: "Day of the Lord," end times events.
"In the day of...."

4. Considering this, is this kind of use of the word "day" consistent with evolution? How long would a day have to be for this to agree with evolution?
5. How does this view deal with Exodus 20:11?
6. Would the Hebrews have agreed with this view?

B. The Gap Theory

1. What would motivate people to propose this point of view?
2. Are the days of Genesis 1 describing the first creation, or a recreation?
3. Does Scripture mention, or at least allow for this catastrophe between 1:1 and 1:2?
4. How does this view deal with Exodus 20:11?
5. Does this view conflict with Romans 5:12?
6. Would the Hebrews have agreed with this view?

C. The Literal View

1. What would motivate people to propose this view?
2. Would the Hebrews have agreed with this view?
3. Does it agree with Exodus 20:11?
4. What are some other consequences or implications of this view?

Week 5: Adam, Eve, and the Fall

Adam's career, the first marriage, the two special trees, and the first transgression
Genesis 2:4b - 3:24

Lesson Notes

Recommended Reading:

Commentary section on "The Transgression of Man"

Applications section for Unit 1, Section 2: Genesis 2:4b - 2:25, God's
Provisions and Directions for Adam

Applications section for Unit 1, Section 3: Genesis 3:1 - 3:34, The Fall and
its Consequences. God's First Cursing of Man

Why God Would Not Use Evolution

Discussion Questions

1. What was special about the Garden of Eden? How long did the Garden of Eden exist?
2. What were the two special trees in the Garden of Eden for – the tree of life and the tree of the knowledge of good and evil?
3. What do you think God's purpose was for Adam in giving him the task of naming the animals?
4. How did Adam and Eve's sin affect their relationship with God?
5. How did Adam and Eve's sin affect their relationship with each other?
6. How did Adam and Eve's sin affect their relationship with nature?
7. What can we learn about the serpent from Genesis 3?

WHY GOD WOULD NOT USE EVOLUTION

by
Wayne Spencer

Many Christians assume that God could have used the processes of evolution to create everything in the universe. Evolution is the only view of origins many people hear in school or college, so Christians often presume that evolution could be compatible with the Bible somehow. Indeed, I made this same mistake for some time, until I studied the issues more and reconsidered what Scripture says about origins. I eventually discovered that I had believed evolution simply due to not thinking the issue through. The Apostle Paul wrote in II Corinthians 10:5 that "we take captive every thought to make it obedient to Christ." This means it is important that we think Biblically about origins. How we think about creation and evolution will determine how we think about other issues. How mankind originated has a lot to do with what determines right and wrong, and about what it means to be human beings.

Many ask "Why couldn't God use evolution?" This question is about the idea of what's often called Theistic Evolution. But this is really the wrong question. Of course, God can do anything, but He has a holy character that means there are some things He will not do. The real question is "Would God use evolution?" It is important that as Christians we learn to discern when an idea is incompatible with the Bible. In the Bible God has told us something about how the world came to be. It can be seen even by some leading atheist humanists (who say there is no God) that evolution denies important Christian doctrines. It does so in one of several ways. If a person says the Genesis account about Adam and Eve is completely false, including the Fall in the Garden of Eden, then why would we really need a savior? Evolutionists often imply that some human behavior considered immoral or socially unacceptable is actually due to inherited animal instinct. The argument says something like "We do it because our animal ancestors did it." If this is how human behavior came about and Genesis is not historical truth, then "sin" as defined in the Bible would not really exist. We would still be evolving into something better. Unfortunately, some atheists understand Christianity better in certain ways than some Christians do! The following is a quote of Mr. G. Richard Bozarth from the magazine The American Atheist, Feb. 1978:

"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."

However, Christians are not atheists, and so a Christian who believes evolution (a theistic evolutionist) does not deny Scripture in the above manner. An atheist such as Bozarth would simply say that Adam and Eve are myths and were not real people and the events described in Genesis did not happen. Though most people in the

public are not atheists, atheists have had a great deal of influence on our society. Atheistic leading humanists, such as Bozarth, know that attacking Biblical Creation by emphasizing evolution is a good way to undermine Christianity. Some Christians accept the concepts of the Big Bang and biological macroevolution, but treat human origins as separate, and not a part of evolution. Atheists would often see this as an inconsistent position. Treating human origins as separate would say that God supernaturally intervened somehow in the origin of the first human beings. But combining God and macroevolution contradicts sound interpretation of the Bible. Man is described in the Bible as being made in God's image. How can human beings be made in God's image if we evolved from creatures not made in God's image? How would the transitional forms known as hominids (ape-man intermediates) become human?

Death, the Fall, and Evolution

If we came about only through natural processes of evolution as proposed by evolutionary scientists, then this would create a theological problem related to physical death, atonement, and man's Fall into sin as explained in Genesis 3. According to evolution, we could not have evolved without the deaths of many transitional forms that led up to the first Homo Sapiens. This undermines the basis for Jesus Christ's death and resurrection. Evolution depends on physical death. In fact it cannot proceed without it since in macroevolution the strong survive and the weak die out over generations. It is important to understand the distinction between macroevolution and microevolution. Microevolution involves small scale changes in living things; this would include color changes, changes that allow some animals to adapt to an arctic climate, etc. But macroevolution represents large scale change in living things, such as the change from single-celled life to multicelled life, or reptiles to birds for instance. Evolution would imply that death occurs regardless of sin. If death has nothing to do with sin (contrary to Genesis 3), then how could sacrificial death ever atone for sin? Moreover, much suffering we experience as human beings in death would be a result of the way animals lived and died, not because of God's judgement.

There is often some misunderstanding of the origin and significance of death by Christians and by some creationists. In Genesis 2:17 God is speaking to Adam telling him not to eat from the "tree of the knowledge of good and evil." It says that "when you eat of it you will surely die (NIV)." This is surely a reference to spiritual death, even though Adam did die physically much later, as mentioned in Genesis 5:5. Romans 5:12 states in the NIV, "as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned." It is easy to conclude from these verses as have some creationists that physical death is always a consequence of sin, directly or indirectly. But this is an oversimplification. Romans 5:12 probably refers to spiritual death, not physical death. In addition, it is addressing the consequences of sin on humans, not on animals. When Adam and Eve sinned in the beginning God pronounced a curse upon the ground itself that would affect life for all human beings from that point forward. I Corinthians 15:20-22 seems to imply that physical death of human beings was a consequence of Adam and Eve's sin. This passage also tells us that believers will be physically raised from the dead in the future.

The redemption God gives in Christ to believers encompasses both the spiritual and the physical, the spiritual conversion or “resurrection” comes first (at the point of faith) and the physical resurrection comes much later. So, the best way to understand Genesis 2:17 is probably that when Adam and Eve sinned, they died spiritually at that moment, but also a process was begun which led to their death physically later.

Creationists often assume that because of the above points on how physical death is related to sin, for humans, that physical death in the animal world is also caused by the Fall into sin. While this may be possible Biblically, Scripture does not really make clear whether animals could have died prior to mankind’s Fall. Animals could have simply died as we say “of natural causes.” Death does not have to be due to disease or injury, nor is it always painful. It seems that sin brought disease and decay and perhaps other problems into the living world. In Genesis 1:29-30 it says God gave all seed-bearing plants and seed-bearing fruit to mankind for food and he gave all green plants for food to animals and birds. This implies animals did not kill each other for food in the beginning, but this in itself does not necessarily mean animals could not die. If Adam and Eve’s sin was only a short time after the creation week, there may not have been time for any animals to die.

When animals starting killing each other for food is not clear, but at the end of the Flood (Genesis 9:3), Noah was told he could eat meat. It could be that animals transitioned from not eating meat at all to first doing scavenging, then eventually to killing to eat. If animals did die prior to the Flood, this implies there could have been scavengers that ate the carcasses of already dead creatures. I would suspect that animals did not kill to eat till after the Flood, but this is not certain. Many animals that are considered predators could survive as scavengers. In fact, there are a number of known cases of well-known predators surviving without eating meat for some time. Today there is now some controversial research on Tyrannosaurus Rex that suggests T-Rex may not have been an effective hunter but only a scavenger. If animals could have died after creation and before the Flood, and there was scavenging, this would make it much easier to answer many questions from the fields of biology and ecology. Though they may have lived much longer, been larger or stronger than they do today, animals may not have been intended to live forever.

Unlike animals, human beings were apparently originally meant to live forever. It is quite possible that immortality was a trait unique to human beings since they were made in God’s image. Then this immortality was lost when Adam and Eve sinned. When God blocked Adam and Eve from where the Tree of Life was (Gen. 3:22-24), He was apparently preventing them from regaining their immortality by eating of the Tree of Life. God banished them from the tree of life so that they would not eat from it and live forever in a fallen sinful state. As long as they would have eaten from it they would have experienced no aging or disease. In Revelation 22:2, where it describes God reinstating the Tree of Life, it is described as producing a crop of fruit every month, with the leaves of the tree “for the healing of the nations.” It apparently would have taken eating from it on a regular basis in order for it to maintain the life of people. It had apparently been God’s intention that Adam and Eve enjoy the tree of life, until they sinned (Genesis 3:23-24). After sin, Adam and Eve were kept from the Tree of Life as part of God’s judgement. This gave Adam and Eve and all their offspring a need

for redemption, something which in time God would provide through Jesus Christ.

Many types of events are the means of death and are related to sin directly or indirectly. Acts of violence can cause death and are certainly related to sin. But, diseases and natural disasters are also at least indirectly related to the sin of Adam and Eve in the beginning. These unfortunate things are consequences of living in a fallen sinful world, and they are often the means of death. Natural disasters are due to the changes in the Earth brought about by God's judgement in the Noahic Flood. In the Earth as God first created it, there were no diseases, animals did not kill each other for food, there were no natural disasters, and it was a perfect environment to live in, for men and animals. Genesis 1:29-30 makes very clear that in the beginning both humans and animals ate plants, fruits, and vegetables, not meat. So sin made the Earth environment less than perfect for life, and sin caused mankind to experience spiritual and physical death.

Atonement or payment for sin is related to death. Hebrews 9:22 says without the shedding of blood there is no forgiveness or remission of sins. The New Testament teaches Christ's death, as a death of a sinless man, could pay for our sins if we believe. Christ's death could not atone for sin if death was never necessary as a payment of sin. This is a problem with some attempts to harmonize evolutionary science with Christianity. If we came about by the evolution of lower animals, death is just a physical process and has nothing to do with sin. Death is essential to evolution since the strong survive and the weak die or do not reproduce. The death that is a part of evolution includes starvation, the violence of animals killing and eating each other, fighting to the death, etc. Competition (over food, territory, mates) in the animal world is not necessarily a bad thing in itself, but evolution depends on this competition weeding out the unfit often in a very harsh way. The Bible implies that the Earth was a less violent and more peaceful place before sin entered the world. In the beginning animals must not have been killing each other for food (Genesis 1:30). Old Testament prophecies describe animals not killing or eating meat in the future (for example, Isaiah 65:25). Why should God make this true in the future? I believe it is that God will return the order of things in creation to something similar to how it was originally intended to be in the beginning. This implies that animals were not a threat to people in the beginning. Thus physical death has a very different significance if humans came about by evolution than if human physical death is a consequence of sin.

If humans evolved from lower animals, then death and its painful aspects are due to what animals (which we evolved from) experienced, not because of sin. The Biblical order is first man was created, then man sinned, then there was the physical death of humans (Gen. 1-3). Evolution contradicts this by making death prior to man since it was part of the process leading to man's evolution. Macroevolution implies that many characteristics we have as human beings we acquired from the lower animals we evolved from. Thus, we eliminate waste because animals do that, we are sexual creatures because we evolved from sexual creatures, and we die because animals died before man evolved. If this is why we die, why would death be necessary for our sins to be atoned for? But Scripture presents human origins as supernatural and totally separate from the origin of all other living things. Biblically, we physically die

because of the moral failure of the man and woman in the beginning, not because we descended from lower animals. It is because of this conflict between evolution and the Bible that some Christians have suggested humans did not evolve, though all other life did. Thus some Christians depart from accepted evolutionary theory when it comes to the origin of the first homo sapiens, though they accept macroevolution in general. Though this approach avoids some theological problems, it is not very true to Scripture since the Bible describes all life as created during the same week, and the only "process" involved in their creation was God's commands. (See Psalm 33:6-9.) It has also been proposed that God supernaturally stepped in to help evolution progress, at certain crucial points in biological evolution. This is the view generally called "Progressive Creation." (Note that Progressive Creationists are often evangelical Christians.)

Historically, evolution as a theory was proposed by atheists and agnostics, with the goal of explaining our origins without God being involved. Christian theologians and the church historically did not provide adequate answers to the challenges from evolutionary science in the 1800's. Thus evolutionary thinking on origins has been largely accepted in the Christian church at large. Therefore, the concept from the Bible regarding the origin of sin and Christ's atonement does not relate well to biological evolution.

If one is going to accept God miraculously intervening to aid evolution, why not just believe that God created Adam and Eve exactly as Genesis 2 describes? (Note that the origin of the first woman, Eve, from Genesis, is totally contrary to evolution as well.) Thus, if one is going to suggest that God intervened in some way to aid the evolution of man, there is no logical choice but to disagree with mainstream evolutionists and many science textbooks regarding the origin of man. This puts Christians who believe evolution in a somewhat awkward position as they relate to those in the scientific community. Christians who accept macroevolution, almost without exception, do so because they feel the whole scientific community cannot be wrong and they must conform to the views held by the scientific establishment. But issues of origins are very different from experimental or empirical science. Since origins issues do touch on theological matters, it is very possible that the entire scientific establishment could be wrong.

Evolution and God's Ideal Plan

Macroevolution is inconsistent with God's character. It is impersonal since it distances God from the individual and devalues the individual. Evolution says the weak should and will die, or at least not reproduce, but the Bible tells how God saves the weak and unfit and unworthy through simple faith. Scripture makes clear that God does care for animals; even for a single sparrow (Matthew 10:29)! Job 39:1-2 describes God paying close attention to when mountain goats and a doe give birth to their young. God said to Job, "Do you watch when the doe bears her fawn? Do you count the months till they bear?" This is in contrast to macroevolution's harsh and violent realities in the living world from thousands of transitional forms of creatures that were not successful in surviving. The God of the Bible is not the kind of a god that would use a process like macroevolution. Attempting to harmonize God and

macroevolution artificially limits the supernatural action of God and makes His "creation" work indirect when Scripture describes it as quick and direct by His word. Psalm 33:9 says "For he spoke and it came to be." Evolution is not "very good" like God said His creation was (Gen. 1:31) because of its violence and waste. It has been described as "a pitiless struggle of tooth and claw." The competition for survival in the living world involving animals killing and eating each other, killing to protect territory, and even killing young are all things that would not have taken place at creation. Many of the harsh aspects of the living world are abnormal things that have entered into the world due to mankind's sin against God. God promises to eventually do away with these things and to someday make even animals that are predator and prey live in peace with each other (Isaiah 65:25). This is not to say that there was no competition at all between animals in the beginning.

Some creationists believe there was no death of animals or humans at all prior to man's sin. Other creationists would allow for the death of animals prior to the Fall, but not allow for the death of humans. Some would say animals could have died but there would not have been predation (animals killing to eat). Other creationists would allow for predation before the Fall. I would personally lean toward the view that animals could have died before the Fall (if there were adequate time) but that animals did not kill each other or scavenge. Then sometime after the Fall animals began to scavenge for food; this could have been prior to the Flood or after the Flood. After the Flood, animals killing to eat apparently became common. If animals would have killed to eat prior to the Flood there could have been considerable danger to Noah and his family. But after the Flood God put a fear of humans in animals that would have protected people from the animals.

How far reaching the consequences of sin have been! This should be a reminder to us today that God hates sin. Some of the many questions about these issues are not fully answered by Scripture. Science can shed some light on these questions and these are matters creationists continue to research. It is possible God's judgement in the curse at the time of Adam and Eve's sin entailed some type of change of the design of living things to help them adapt to a fallen world, though we don't really know. The current violence and harshness in the living world is something God has allowed but it does not seem to have been his ideal plan from the beginning. The ways animals currently survive are not always the only ways they could have survived. In an ideal environment, diets, teeth, maybe even claws, may have adapted to the environment in a different way—making the originally created creatures somewhat different than the ones we are familiar with today. At any rate, Biblically, predation starts after animals are already present, whereas in macroevolution predation is part of the process for how animals came to exist. Dealing honestly and carefully with all that Scripture teaches about origins makes macroevolution very difficult to reconcile with Scripture. Christians should not allow prevailing ideas of evolutionary science to determine how they interpret Scripture.

Creation, Logic, and Context

Many questions about what Genesis 1 means on creation should be settled by

Exodus 20:11, which says "For in six days the Lord made the heavens and the earth, the sea, and all that is in them." How can this verse from Exodus possibly be reconciled with the time scale of evolution? In the context of Exodus chapter 20, this chapter clearly must mean literal 24 hour days since this chapter is the section on the Ten Commandments and the verses immediately before Ex. 20:11 are discussing the Sabbath commandment for the Israelites. If Exodus 20:11 did not mean literal days then the Sabbath commandment would not make sense in Exodus 20. Scripture must be consistent with itself and so Exodus 20:11 clarifies for us how Genesis 1 should be interpreted and sends us to the Creation account itself for more detail. Attempts to harmonize Christian theology with macroevolution always come at the expense of sound interpretation of Scripture.

An objection often raised against the literal six day view of Genesis 1 is that "science and religion are two different realms or categories, one cannot connect to the other." This is a philosophical error regarding the nature of truth. Biblically, there is one all-powerful God who created all of reality in a very rational purposeful manner. If this is the case, then reality must be a unity, otherwise God would be irrational or inconsistent. In other words, there are not separate compartments to truth, in spite of the fact that we compartmentalize different subjects in the way our educational system approaches truth. There is real universal Truth that applies to all people, according to the Bible, and this Truth is a unity. When it comes to origins, religious concepts and scientific origins theories must be related in a way that is consistent and coherent. If human beings evolved and that really happened in the history of the Earth, then it has to have implications about what it means to be human. The Bible claims to be the truth about all of life and all of history, though there are issues it does not address and it is not a science textbook. If the story of macroevolution is the truth about Earth's history, then at least certain things in the Bible must be false. All the details of evolution and all the details in Scripture cannot both be true.

With so many different viewpoints on these issues, how are we to come to satisfying answers? We should not give up on finding answers. Rather there needs to be honest dialog between people of different view points and there needs to be careful study of both the Biblical data and the scientific data. "God's Word" will not agree with "God's world" until and unless we interpret both the Scripture and the scientific data correctly. Scripture must be interpreted in its proper context. We must understand it the way the original readers did, as much as possible. Both creationists and evolutionists have made mistakes in interpreting either the science or the Bible. But, it seems quite clear on careful examination that there is disagreement between the Bible and evolution. Attempting to mix evolution and Biblical Christianity leads to an illogical incoherent jumble of ideas that do not hang together in a satisfying way. The Christian faith is intended to be a very intelligent faith that is objectively true, a faith we can have great confidence in. Christians should have confidence in the inerrancy of Scripture, and then apply that to rethinking origins issues in the sciences. Scripture does not answer many scientific questions regarding origins, but it gives us a sure foundation to build our thinking on.

Interpreting Genesis 1

There are common questions raised having to do with how Genesis should be interpreted. Various views of Genesis 1 have been proposed to try to make it compatible with evolution. This is of course the reverse of how we should treat Scripture. We must never force the Bible to agree with human knowledge. We must "force" human knowledge to agree with the Bible on matters where we have to choose between them. We should not be surprised if we have to reinterpret or reject what we have learned from our education because of what the Word of God teaches. In the Bible we have the reliable words of the One who was there in the beginning and who has the right, as our Creator, to tell us what is truth and how to live. The Bible speaks with more authority than science, even today, so long as one is careful to interpret the Bible and scientific facts correctly. The goal in understanding Scripture should always be to interpret the text the way the original readers/hearers did.

One common view of Genesis 1 is the Day-Age Theory. This says that the Hebrew word for day ("yom") in Genesis could mean a long indefinite period of time, thus allowing time for evolution. It is true that "yom" sometimes does not mean a literal day, but only when the context gives clues to that effect. Even when yom is not referring to a 24-hour day, it still does not seem to mean what would be required for it to allow for evolution. The word yom may refer to someone's lifetime or some other period of time when a particular event will happen, but this is not the same as referring to a supposed period of millions of years. In Genesis 1, all the clues indicate that it must mean a literal day. First, there is the phrase "evening and morning" used with day, which describes the day-night cycle. Second, there is a number used with day when it says "first day" or "second day," etc. This combination of a numerical adjective with "yom" is used throughout the Old Testament to refer to a literal 24-hour day. The Hebrew usage of the word "yom," for these and other reasons, implies that it must mean a literal "solar" day in Genesis chapter one. A solar day is essentially the time for the sunlight to make one complete cycle.

The literary structure of Genesis 1 also argues for literal days. In the first three days, God creates different environments and in the last three days those environments are filled or populated. In addition, the order of events of evolution do not follow the order of events in Genesis 1. Both Big Bang theory and biological macroevolution hold to sequences of events unlike that in Genesis chapter one. One example of Genesis following a different order than evolution is regarding fish and fruit trees. Evolution has fish evolving long before fruit trees, but Genesis 1 has fruit trees on day three and fish on day five. To attempt to reconcile such details, Day-Age Theorists suggest that the days of creation in Genesis 1 are overlapping periods of time. But this is a very forced and inadequate approach in the light of the many differences between the order in Genesis 1 and modern evolutionary science. The pattern of God filling each environment in the latter three days makes sense only if the days are literal "solar" days.

Then there is the Gap Theory, which says that the days are literal days, but are days of recreation and not of the first creation. This view puts a great gap of time between Gen. 1:1 and Gen. 1:2; a time in which evolution occurred. The end of this period ended with a great judgement which completely destroyed all life. Thus, the Gap Theory was originally an attempt to reconcile the Bible with the evolutionary

geological ages. Then God recreated the earth in six days. This judgement, which is never mentioned in the Bible, is supposed to somehow be a judgement on Satan. But there is no indication in Scripture that Satan's going to Earth caused any physical effects on the Earth at all. The Gap Theory is often accepted by pastors and theologians, unfortunately. Also, it is definitely incorrect to suggest that the days of Genesis 1 were days of recreation and not the first creation. The Gap Theory takes inappropriate liberties with the Biblical text. Further, why would God use the violence and waste of evolution to form the Earth's rocks and fossils before the Fall of man into sin? Readers who would like to read more detailed critiques of the Gap Theory should read the article, "Is the Gap Theory a Biblical Option?" by Richard Niessen, or the classic book by Weston Fields, Unformed and Unfilled. Both of these address details of interpretation of the Hebrew in Genesis chapter 1.

In our modern scientific technical age, it can be difficult to believe the Biblical view of origins and ancient history. Thus educated individuals often challenge or reinterpret supernatural events in the Bible. Science does not rule out the possibility of the supernatural. God's supernatural acts at creation are bound to produce some effects in nature that cannot be fully explained scientifically. Allowing for the supernatural in no way hinders science today. The God of the Bible is not limited, but is able to create everything in the universe in an instant. However, he tells us in His word that he did it in six days. This gave the Israelites who had left Egypt as well as us a basis for having an organized work week of six days.

Genesis is written as a historical narrative. It has no indication that the stories in it are myths. It describes how mankind descended to his present condition from an original state of sinless perfection. There were three major judgements where God intervened supernaturally to bring about His special purpose. The first man and woman were ejected from the Tree of Life and the Garden of Eden, then later all mankind except Noah's family were judged in the Global Flood, then God dispersed the people into multiple language groups at the Tower of Babel. Genesis describes how the God of all people chose the descendants of Abraham to be His representative people in the ancient world.

Following is a brief summary list of the so-called "Literal View" of Genesis 1, with Biblical references. The list below gives some key points made in the Creation account. Understood this way, Genesis 1 gives the basis for a seven day week. The six days of work followed by a day of rest was important to the nation of Israel at the time of Moses. To be true to Scripture and to its context, the literal view of Genesis 1 is not merely one possible interpretation. It is strongly indicated and emphasized by how Genesis 1 is written and it is confirmed elsewhere in the Bible as well. There are many issues that Scripture is not nearly so clear on as that of how to interpret Genesis chapter one.

The Literal View

1. Creation by fiat command ex nihilo (Latin for 'out of nothing')
(Psalm 33:6-9, Hebrews 11:3, Romans 4:17)
2. Earth formed out of water (II Peter 3:5)

3. Light before Sun or stars (Gen. 1:3, 14-15)
4. Six literal "solar" days (**Exodus 20:11**, Gen. 1:5)
5. Fixed Biblical kinds of living things (Gen. 1:11,21, 24; I Corinth. 15:39)
6. Vegetarian nature of Man and animals (Gen. 1:29-30 and Gen. 9:3)
7. Adam and Eve real people in history (I Corinth. 15:45, I Timothy 2:13)
8. Ideal environment in the beginning (Gen. 1:6-8, Gen. 2:5-6)
9. Created maturity (Gen. 1:11-12, 24-25, 27-28; Gen. 2:7, 22)
10. Men and women created in God's image (Gen. 1:26-31, 2:20-24, 9:5-6)

Applications in Brief – Genesis 2:4b - 2:25

God's Provisions for Adam

Level 1: Jews of Moses' Time

The four rivers, Pishon, Gihon, Tigris, and Euphrates apparently were rivers of Moses' time that commemorated the Garden of Eden and what God did for Adam and Eve.

Level 2: Jews After Moses' Time

The four rivers above would serve as reminders to the Jews even after Moses' time, if they were familiar with Genesis.

Level 3: All Believers of all Ages

The formation of the body is not sufficient for life. God has to give life. This is evident from how God made the first man and it says God breathed into him the "breath of life."

God prepared things in the world for Adam to do. God got personally involved and had a plan for Adam's life.

God established moral and spiritual choices for man. Obedience has been expected by God from man, even from the time of creation.

Genesis 2 establishes that marriage and family relationships are ordained by God. Also, God took steps to give Adam some time and opportunity to get prepared for marriage. Genesis establishes that there is to be a transition away from parents to join a spouse in marriage.

Level 4: Believers of Today

Genesis 2 shows that God's plan for marriage is one man with one woman and that sexual intimacy is meant for marriage by God. It also presents Eve as Adam's equal, both of them being made in God's image.

How God provided a wife for Adam tells us nothing about how God provides a spouse for people today.

Applications in Brief – Genesis 3:1 - 3:34

The Fall and its Consequences

Level 1: Jews of Moses' Time

The applications of this passage are meant primarily to be for believers of all ages.

Level 2: Jews After Moses' Time

There is a certain parallel between Adam and Eve being ejected from the Garden of Eden and the Jews going into captivity after occupying Canaan, and not being able to live in the promised land. In both cases, their right to keep the special abundant land God provided was contingent on their obedience.

Level 3: All Believers of all ages

The devil, described as the serpent in Genesis, is a real being who is intelligent and crafty and opposes God's will. He tries to influence people to disobey God. He also tries to get people to doubt God's word and even question God's motives.

Adam should have exerted some spiritual leadership and tried to persuade Eve not to give in to what the devil said. Men often neglect to exercise the spiritual leadership they should.

We all have a tendency to hide from God when we sin. Instead we should be honest with God, acknowledge our sin, receive forgiveness, and face up to our responsibility. Note that God sought Adam and Eve out after they sinned.

Even after admitting what they did, Adam and Eve tried to shift the blame rather than admit their own responsibility. All of us have this tendency.

When God pronounced judgement on the serpent in Genesis 3:15, it speaks of the serpent's offspring and the woman's offspring. This verse is hinting at God's plan for redemption through Christ. But it does show God had a plan for redemption, even in the beginning.

Level 4: Believers of Today

In a sense we can thank God for death since it is by death that we will be completely freed from the power of our sinful nature (see Romans 6:7)

Week 6: God deals with the Cainites and the Sethites

Contrasts between the righteous and the unrighteous
Genesis 4:1 - 6:8

Lesson Notes

Recommended Reading:

Our Genesis, Applications from Genesis, Unit 2 - Section 4: Genesis 4:1 - 4:26

The consequences of sin - Cain

Our Genesis, Commentary on Genesis 1-11, The Family Chronologies Major, Trevor, "The Meaning of 'Sons of God'," (Research Article Series), Apologetics Press, Inc.

Morris, Henry M., The Genesis Record, Creation-Life Publishers (Master Books), 1976, pp 151-162 and 278-286.

Whitcomb, John C. and Morris, Henry M., The Genesis Flood, Presbyterian and Reformed Publishing Co., 1961, pp 474-489.

Discussion Questions

1. Why do you think God did not look favorably on Cain's offering? Later on, grain offerings would be specified as acceptable parts of the Law of Moses. So what was wrong with Cain offering from the "fruit of the soil?"
2. Who was Cain's wife? Note that there was an unknown amount of time between Genesis 4:16 and 4:17. (See Applications section, Unit 2, Section 4.)
3. Compare and contrast the two Lamech's, from Gen. 4:18-24 and 5:25-30.
4. What are the possibilities for what Scripture may be referring to in the "Nephilim?" See the Observational Study Notes section for Unit 2, Section 5.
5. What implications do the "Family Chronologies" or "geneologies" of Genesis 5 and 11 have for the question of the age of the Earth? How is the question of the age of the Earth relevant to us today?
6. Was there anything wrong with the ambitious accomplishments of the descendants of Cain, such as building cities, learning to work with metal, make musical instruments, etc.?

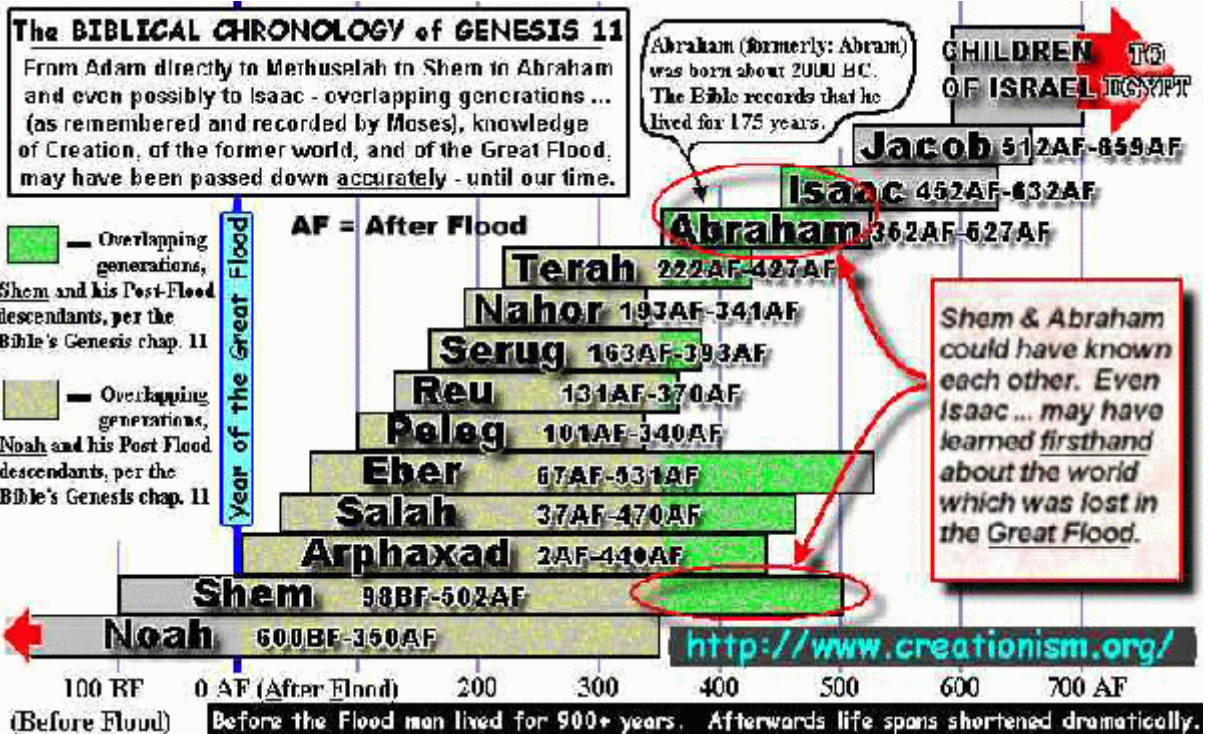
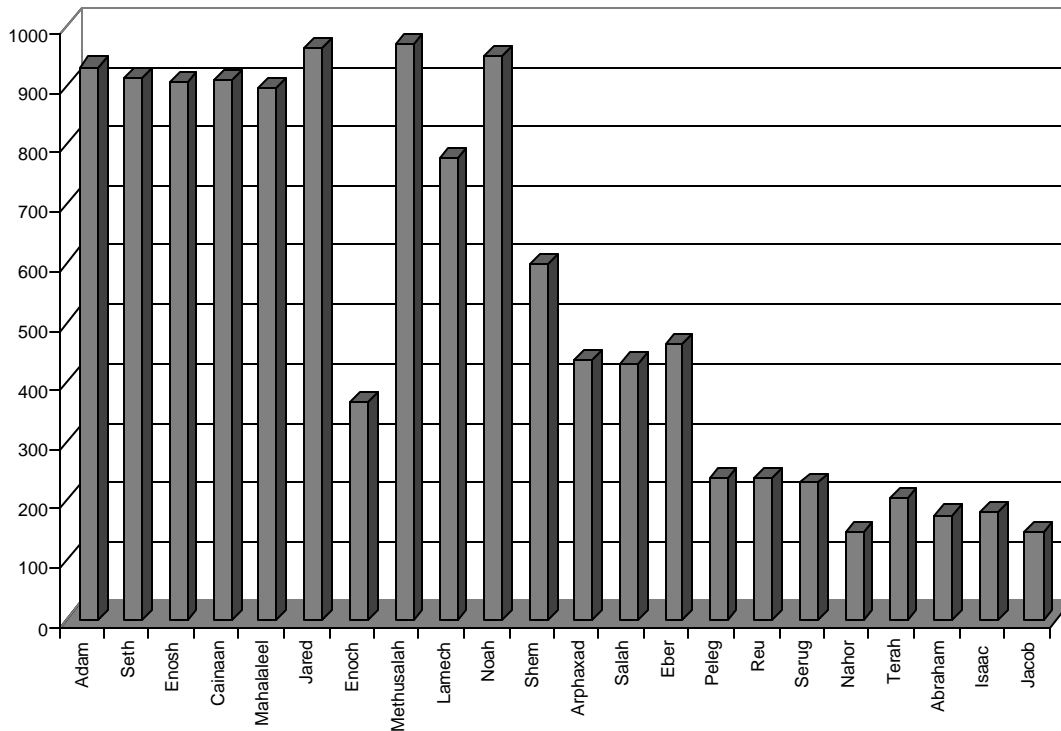
**Comparison / Contrasts of the Sethites and the Cainites
in Genesis**

Reference	Sethites <i>(the righteous)</i>	Cainites <i>(the unrighteous)</i>	Note
Gen. 4:2-15	Offered blood sacrifice (Abel, prior to Seth)	Offered grain sacrifice	Cain jealous and angry - Abel was accepted
Gen. 4:18-26	Enosh [1st generation after Seth] - men called on the name of the Lord	First to practice polygamy - Lamech. Also great arrogance [3 rd generation after Cain]	The Cainites apparently did not call on God
Gen. 4:19-22 and 4:25 - 5:32	Emphasizes family life and children	Emphasizes invention and accomplishments	Were Lamech's sons more ambitious than the Sethites?
Gen. 5:18-24	Enoch [5 th generation after Seth] He walked with God, raptured and did not die		
Gen. 5:26-31	Lamech, father of Noah [7 th generation after Seth]		This Lamech knew about the events of Genesis chapter 3, apparently believed God
Gen. 6:1-4	"sons of God" (See also Job 1:6 and Job 2:1 in the NASB.)	"daughters of men"	Intermarriage between Sethites and Cainites? Or, demonic influence?

Lifespans of the Patriarchs Table

NAME	LIFESPAN (YRS)	REFERENCE, NOTES
Adam	930	Gen. 5:5
Seth	912	Gen. 5:8
Enosh	905	Gen. 5:11
Kenan	910	Gen. 5:14
Mahalalel	895	Gen. 5:17
Jared	962	Gen. 5:20
Enoch	365	Gen. 5:23-24; Did not die
Methuselah	969	Gen. 5:27; longest lived
Lamech	737	Gen. 5:31
Noah	950	Gen. 9:29
Shem	600	Gen. 11:11
Arpachshad	438	Gen. 11:13
Shelah	433	Gen. 11:15
Eber	464	Gen. 11:17
Peleg	239	Gen. 11:19; see also Gen. 10:25
Reu	239	Gen. 11:21
Serug	230	Gen. 11:23
Nahor	148	Gen. 11:25
Terah	205	Gen. 11:32
Abram (Abraham)	175	Gen. 25:7

Lifespans of the Patriarchs



Week 7: The Global Flood Judgement–The Biblical Evidence

The Flood Account. God's Second Cursing on all the unrighteous
Genesis 6:9 - 8:19

Lesson Notes

Recommended Reading:

Our Genesis, Commentary on Genesis 1-11, The Global Flood Judgement
Our Genesis, Applications from Genesis, Unit 3 - Section 6: Genesis 6:9 -
8:19

The Global Flood of Noah, by Bert Thompson, Ph.D.

The World That Perished, by John C. Whitcomb, Th.D.

The Genesis Record, by Henry Morris, Ph.D.

Application and Discussion Questions:

1. What could the Genesis account teach the Jews of Moses' time about the character of Noah and how was that relevant to them? How is it relevant to us today?
2. Genesis 6:18 marks the first occurrence of the word "covenant." What is a covenant? Was God's covenant with Noah just for him and his family, or did it have implications beyond just them? (See also Gen. 9:8-17.)
3. What does the Flood account teach us about how God deals with evil in the world?
4. Read Matthew 24:37-39 and Luke 17:26-30 regarding Jesus' comments on the Flood. What do these comments from Christ tell us about the Flood and the broader issue of God's judgement?
5. Describe the philosophy of naturalism. How is II Peter 3:3-7 relevant to naturalism and ideas believed in our society today?

Additional Discussion Questions on the Flood Account

Genesis 5:32 - 6:8

1. Regarding 6:2 about the terms “sons of God” and “daughters of men,” what have you heard about the meaning of this verse?
2. In 6:3 where it says man’s days will be 120 years, who is God speaking to? Is He speaking to Noah?
3. Was it cruel for God to judge the world and wipe out mankind?

Genesis 6:9 - 22

1. Are there indications in these verses that the Flood was global?
2. What do you think it means by “destroy them and the Earth” in 6:13?
3. What have you heard about the term “gopher wood” in 6:14? No one really knows what this refers to.
4. From these verses, what types of animals would have to be on the Ark? What are some creatures that could have survived off the Ark?

Genesis 7:1 - 24

1. What indications of a global event do we have in this passage?
2. In verses 11 and 12, where did the water come from in the Flood?
3. Read Psalm 104:5-9. This may imply Earth movements associated with the Flood.
4. See the handout on the Chronology of the Flood. Why do you think God included so much information on the chronology of the events in the Flood? What is the value of this information being in Genesis?

Genesis 8:1 - 19

1. In 8:2, it states that rain had stopped falling from the sky. Would this have been at the end of the 40 days and nights of rain?
2. How long was it from the time the Ark came to rest on the mountain till it says the ground was “completely dry” and they left the Ark?
3. Genesis 8:3 has been a source of some controversy. Compare various translations of this verse and you’ll find significant differences, indicating translators have had difficulty translating it. Compare The Literal Translation of the Holy Bible by Jay P. Green to The Webster Bible (published in 1833). The LITV takes the approach of Dr. Steve Austin and some others at the Institute for Creation Research. On the other hand, I take a view more like the Webster Bible on this verse. This has significant consequences for applying Genesis to understanding a number of issues in Geology. A question that arises in this is not only what does 8:3 mean, but when did the Flood waters reach their peak depth?

The Noahic Flood, Part I

The purpose and nature of the Noahic Flood

- I. The significance of the Flood
 - A. God's reasons for the Flood
 - 1.) Mankind's great wickedness-Genesis 6:5-7
 - 2.) Much violence in the Earth-Genesis 6:11-12
 - 3.) The end of God's tolerance-Genesis 6:3
 - 4.) Intermarriage of the "righteous" Sethites with the unrighteous Cainites
 - B. Implications about God
 - 1.) God does something about evil
 - 2.) God is the God of all people, whether they believe it or not
 - 3.) God is sovereign
 - 4.) God intervenes into history if necessary
 - 5.) God is able to rescue the godly II Peter 2:4-9
 - 6.) God makes "covenants" with the righteous
 - 7.) God keeps his promises
 - C. The Flood's importance to Geology (See Genesis 6:13)
- II. The Historicity and Global Nature of the Flood
 - A. Jesus and New Testament references to the Flood Luke 17:26-27;
II Peter 2:5, 3:6
 - B. Global terms used in Genesis 6-9
Genesis 6:17,19-20; Gen. 7:4,15-16; Gen. 7:18-23
 - C. The need for an Ark: Why an ark if it was only a local flood?
 - D. The rainbow promise and the "local flood" view. God promised no flood like this one again. If it was local God didn't keep this promise.
- III. The Antediluvian World
 - A. The climate was less harsh.
 - B. At Creation, animals did not kill each other to eat.
 - C. Fossil evidence suggests animals, insects, and plants grew larger and probably lived longer.
 - D. Humans lived much longer (See Genesis 5:1-32).
 - E. Everything on Earth looked different. Animals similar to what we know today existed, but there were many other varieties now extinct.

- IV. Effects of the Flood Proper
 - A. Meteorologic-40 days and nights of rain (Gen. 7:12)
Where did the water come from and where did it go?
 - B. Volcanic-Geysers and other eruptions (Gen. 7:11)
 - C. Tectonic--Great Earth movements and tsunami waves, perhaps a supercontinent continent break-up
(Gen. 6:13, 7:11; Psalm 104:6-9 could also refer to the Flood)
 - D. Formation of Rocks and Fossils
 - E. Probably impacts during the Flood

- V. Aftereffects of the Flood
 - A. Meteorologic processes, air and sea currents
 - B. Volcanism and other post-Flood geologic events
 - C. A post-Flood ice age
 - D. Populations growing out of control then dying en-mass
 - E. Extinction of the dinosaurs and other animals
 - F. Some animals become limited to only small regions that once lived in many places around the world
 - G. Animals adapt to the post-Flood world, thus becoming somewhat different than their preflood cousins.

- VI. Implications for us Today
 - A. We can learn from Noah's character.
 - B. God's covenant with Noah has aspects that reach us today.
 - B. The Flood story helps answer questions on God and natural disasters.
 - C. Take God seriously now - He is still the judge of all the Earth. The God of the Bible does something about evil in the world. He does not allow evil to continue indefinitely.
 - D. Scientific evidence confirms the truth of the Bible. The Flood was a real historical event!

Chronology of the Flood

Day according to Genesis, based on Noah's age	Flood Event	Reference
Yr 600, 2nd Month, 10th Day	God gives Noah advance notice of the day the Flood will begin. Implication is to enter the Ark on that day.	7:1, 4, 13; infer 10th day from 7:10 and 11
Yr 600, 2nd Month, 17th Day	"Great Deep" burst open	7:11-12
Yr 600, 2nd Month, 17th Day	Rain begins to fall and continues for 40 Days	7:12
	The Flood waters completely covered the entire Earth surface for 150 days. Peak depth was reached during this period and the water level began to recede during this period.	7:24 8:2 (rain stops)
	By the end of the 150 days a few mountains were exposed	8:3
Yr 600, 7th Month, 17th Day	Ark came to rest somewhere in the mountains of Ararat	8:3-4
Yr 600, 10th Month, 1st Day	Other mountain tops visible as Noah looks out the window	8:5

Yr 600, 11th Month, possibly the 10th Day	40 Days later Noah sends out Raven but it does not return. Then after an unknown time, he sent out the Dove once and it came back, then Noah waited 7 days and sent the Dove out again and it came back with an olive leaf. 7 days later he sent the Dove out again and it did not come back.	8:6-12
Yr 601, 1st Month, 1st Day	Ground began to dry	8:13
Yr 601, 2nd Month, 27th Day	Ground completely dry	8:14
Yr 601, 2nd Month, 27th Day	God tells Noah to leave the Ark	8:15-17
	Noah sacrifices to God some of the clean animals	8:20
	God promises not to destroy all life again and promises that the seasons will continue	8:21-22

GREAT QUESTIONS ON THE GREAT FLOOD

1. What are two reasons God sent the great Noahic Flood?
2. What did the Flood destroy besides the life on Earth? What did the Flood form?
3. What were the dimensions of Noah's Ark in cubits and approximately in feet?
4. How many decks did the Ark have?
5. Did Noah store food on the Ark?
6. Were there only one pair, a male and a female, of each animal on the Ark?
7. What were the names of Noah's three sons?
8. How many people were saved on Noah's Ark?
9. Did Noah have to go gather all the animals?
10. How long did it rain?
11. How old was Noah when the rain started?
12. Did Noah and his family enter the Ark before or after the rain started? What else did Noah do besides shipbuilding?
13. Who shut the door to the Ark?
14. What were three sources of water for the Flood? Two of these are in Genesis 7:11. (Hint: You'll probably have to look outside of Genesis to find one of these.)
15. What general types of animals had to be saved on the Ark and what types did not have to be on the Ark?
16. What was the volume or capacity of the Ark compared to something familiar?
17. Give the references to five specific verses that imply the Flood must have

been world-wide.

18. How much deeper were the Flood waters than the highest mountains?
19. Were the mountains before the Flood the same as the mountains after the Flood?
20. How long were Noah and his family on board the Ark?
21. How did Noah and his family manage to take care of all the animals?
22. Were there dinosaurs on the Ark?
23. About how long did it take the water to go down?
24. How many times did Noah send birds out to look for land? Also, how many different birds did he send?
25. What are two things God gave man permission to do at the end of the Flood?
26. What did God promise to never do and what's the sign of His promise?
27. Explain at least three ways the Earth was different after the Flood than it was before the Flood.
28. Where did all the water go?

Week 8: The Global Flood–Life on Noah’s Ark

The design of the Ark, Noah’s family, managing the animals on the Ark, etc.
Genesis 6:9 - 8:19

Lesson Notes

Recommended Reading:

Our Genesis, Commentary on Genesis 1-11, The Global Flood Judgement
Woodmorappe, John, Noah’s Ark: A Feasibility Study, Institute for Creation
Research, 1996.

Morris, Henry M., The Genesis Record, Creation-Life Publishers (Master
Books), 1976.

Some important points from this lesson:

- ! Only creatures that could not survive in the ocean had to be saved on the Ark.
- ! There was no need to have every *species* on the Ark, just every *kind*.
- ! There was plenty of room on the Ark for the animals.
- ! It was not impossible for Noah and his family to care for the animals and survive on the Ark for a year. Noah should be given credit for his great ingenuity.
- ! The Ark was afloat in the Flood waters for 5 months, before they came to rest on the mountains of Ararat. It was over 7 months later that Noah and his family left the Ark.

The Noahic Flood, Part II

The Flood, the Ark, and the Animals

- I. Review of the Flood as worldwide
 - A. Scripture and science (Genesis chapters 6-9)
 - B. If only local why build an Ark? (Gen.6:3 and I Peter 3:18-22)
 - C. If local then God didn't keep his promise (Gen. 9:12-16)

- II. The Chronology of the Flood
 - A. What is the meaning of the 120 years?
 - B. How many children did Noah have?
 - C. How old was Shem when the Flood began?
 - D. How long after the Flood began did the waters begin to recede?
 - E. How old was Noah at the beginning and end of the Flood?

- III. The depth of the Flood (Genesis 7:19-20 and 6:15)

- IV. The design of the Ark (Gen. 6:14-16)
 - A. Size, proportion, and other details
300 cubits long, 50 cu wide, 30 cu high
Assuming 17.5 inches/cubit, 437x73x44 ft.
in meters --133x22x13m (mobile homes 24 per deck)
(Possibly could fit over 125,000 sheep on the Ark)

 - B. Volumetric capacity-1,396,000 cubic feet-522 railroad stock cars
(one stock car can carry 240 sheep)

 - C. Total deck area for all three decks = 95,700 square feet

 - D. The stability and seaworthiness of the Ark

- V. The animals on the Ark (Genesis 6:17,19-21 and Gen.7:2-4)
 - A. The maximum possible number of individual animals which would need to be saved on the Ark, based on the number of species alive today:
 1. From Henry Morris. 35,000 see The Genesis Flood, p 68
 2. From John Woodmorappe. Up to 15,000.

 - B. Average size of-about that of a sheep perhaps

 - C. Amount of space left over for food, Noah & family
Approximately 1/3 animals, 2/3 for Noah and family, as well as for food and other supplies

VI. The Search for Noah's Ark

- A. Caution: No one knows exactly where the Ark is, or whether it still exists.

It very possibly could have been destroyed by volcanism on Mt. Ararat. On the other hand, there are a number of reported sightings of it throughout history. Several of these sightings agree with each other relatively well. There have also been a number of deliberate hoaxes in which evolutionists deliberately start a story to fool Christians so that later they can expose the hoax and make Christians look foolish. There are other fraudulent claims about finding Ark, where certain individuals apparently lied for personal gain. Christians should use a great deal of discernment and caution and not be too easily convinced by dramatic sensational reports.

- B. Though finding the Ark would be a marvelous confirmation of Scripture, evolutionists would explain it away regardless of the evidence.

- C. The mountains of Ararat are volcanoes. Thus immediately after the Flood they would likely not have been as tall as they are today. People are known to have lived on and around these mountains throughout recorded history. There have also been various cults and religious groups that lived in the area. This means that finding wood fragments on the mountain is not necessarily evidence for the Ark.

- VII. Conclusion-The Genesis historical account of a world-wide Flood is amazing but believable, if you can believe in an almighty just Creator-God. We should give Noah and his family credit for their ingenuity, but God protected them and brought them through a frightening violent event.

Week 9: The Global Flood–The Scientific Evidence

Scientific evidence from Geology for a global Flood
Genesis 6:9 - 8:19

Lesson Notes

Recommended Reading:

Grand Canyon: Monument to Catastrophe, Steven A. Austin, editor, Institute for Creation Research, 1994 (Note this book is rather technical).

The Young Earth, John D. Morris, Institute for Creation Research, 1994 (Good introduction to issues about geology, with useful transparency masters)

The Revised & Expanded Answers Book, Don Batten, editor, Master Books, 1990 and 2000 (See Chapters 10-15 on Noah's Flood).

Discussion questions based on the video:

The Grand Canyon: Monument to the Flood, produced by the Institute for Creation Research and distributed by American Portrait Films, 1996.

1. What are the two different interpretive frameworks described in the program? One of these is relied on by evolutionists and the other relates to Noah's Flood.
2. What type of fossils were described in the film, as present in the Grand Canyon? What do these fossils tell us about the ocean?
3. How do the nautiloid fossils suggest strong water currents? What other indicators of water currents were mentioned?
4. How do the rock layers suggest a large Flood like Noah's Flood?
5. What is sheet erosion and how does the Grand Canyon show this kind of erosion took place?

Additional notes on the Flood

Geologic Evidence for the World-Wide Flood

1. Movement of huge boulders/slabs of rock by water
 - A. Grand Canyon breccia with 200 ton boulder 5 m diam. or 16 ft. (See books Origins: Creation or Evolution, by Richard Bliss, ICR; Grand Canyon: Monument to Catastrophe by Steve Austin, ICR)
 - B. Rock layers were often bent before they hardened, sometimes on a large scale (known as soft sediment deformation). This shows multiple layers formed in a short time. See Grand Canyon book above.

2. Lateral extent and thickness of large contiguous rock layers
 - A. St Peter Sandstone 1.5 million cu miles of; covers 30 states much of Canada
 - B. The Tapeats Sandstone (Grand Canyon). Volume 10,000 cubic miles, reaches from western Texas to Quebec and Greenland.
 - C. Providence limestone, from Kentucky -- Colorado
 - D. Morrison Formation in Colorado (dinosaur graveyard).
 - E. Shale and Sandstone--400 sq miles of buried dinosaurs and other animals
 - F. Chert -- Texas to New York to Georgia (must be laid down under elevated temperature & pressure)

3. Many rocks were formed under water - not under air.
 - A. Turbidites - under water debris flows explain many sedimentary deposits formerly thought to require other types of geologic events not associated with water.
 - B. Some large sandstone layers have traditionally been viewed as forming from sand dunes in a long history of desert environments. But there is evidence now that these formed under water by high velocity water currents.
 - C. There are special indicators of powerful storms in sedimentary rocks that point to the area being under water during hurricane scale storms. There is evidence of this in the Grand Canyon.
 - D. Rock layers do not always form one after the other. They can form all at once under certain conditions. This is confirmed by hydrology experiments and seems to explain some layers at the Grand Canyon. It also points to high speed ocean currents being present (in the past) over the middle of the continental United States. (For more details on this, see the article "Stratification Experiments and Flood Geology" on

the creationanswers.net web site.)

- E. There are channels that meander like rivers do today but they are found under deep water in the ocean or under the surface on the continents. Geologists have traditionally thought that a meander type structure required long time scales where a river was exposed on land. But there is now evidence that meandering channels can form under deep water. Research done by Mobile Corporation shows this happens today. It would have happened on a very large scale in Noah's Flood. These underwater meandering channels would have formed in literally minutes, under catastrophic conditions.
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- 4. Volcanism (rock formed from lava either during or after the Flood)
 - A. Columbian Plateau in Western U.S.: 50,000 squ miles, 1/2 mile thick
 - B. Deccan Plateau in Western India: 200,000 squ. miles, 3/4 mile thick
 - C. These are examples of past volcanic eruptions far far larger than any that have occurred in recorded history. This requires unusual catastrophic processes on a very large scale.

(See books Grand Canyon: Monument to Catastrophe by Steve Austin, In the Beginning by Walter Brown and The Young Earth by John Morris. This book by John Morris is one of the best available for school teachers, Sunday School Teachers, and for explaining science issues about Geology and the age of the Earth for a scientific layperson).

Week 10: The Origin of Nations & Languages (Units 4, 5, and 6)

How families became nations

Genesis 8:20 - 11:32

Lesson Notes

Recommended Reading

Our Genesis, Commentary on Genesis 1-11, The Origin of Languages, Races, and Nations

Our Genesis, Applying Genesis,

Unit IV, Section 7: Post-Flood Commissioning and Covenant;

Unit IV, Section 8: Canaan and the Sons of Noah;

Unit V, Section 9: Families and the Origin of Nations;

Unit V, Section 10: Origin of the World's Languages and God's Third Curse

Curtis, William M. III, "Babel: The Origin of Diverse Languages and Races," Proceedings of the 1992 Twin-Cities Creation Conference, The Twin Cities Creation Science Association, 1992, pp 178-184.

Morris, Henry M., "The Mystery of Human Language" – Back to Genesis Article 147a, Institute for Creation Research, March 2001.

Taylor, Charles V., "Babel and the Alphabet," Creation Ex Nihilo Technical Journal, Vol. 12, No. 2, 1998, pp 233-236.

Morris, Henry M., The Genesis Record, ICR, 1976, Chapters 9 and 10.

Ham, Ken, Wieland, Carl, and Batten, Don, One Blood, Master Books, 1999.

Recommended Handouts

The Origin of Nations and Languages - Outline

Recommended Transparencies and other Media:

Videos from Creation Research, "The Origin of the Races" and "The Real Roots Video," featuring John MacKay

"The Biblical Chronology of Genesis 11" graphic from creationism.org

Lifespans of the Patriarchs Bar Graph

Lifespans of the Patriarchs Table

Comments

The scope of this lesson entails two major units (Units 4 and 5) in the Genesis outline. Unit 4 has a family focus, in which we zoom in on Noah and his sons immediately after they left the Ark and the time following. So, Genesis 8:20 through 9:29 seems to be chronological. Genesis 10:1 through 11:9 is not really chronological but describes things that took place parallel in time more or less, without specifying precisely when they happened in relation to the Flood. Thus the careful demarcation of events based on Noah's age does not continue into the description of the post-Flood

period. The entire set of events described in 8:20 - 11:9 may have encompassed a time of roughly 300 to 500 years of the post-Flood period. It is difficult to teach a section covering so much history that raises so many interesting questions. Many questions are raised in these passages that we do not have complete answers to.

First, in 8:20 - 9:29 we have two narratives of significant events in the life of Noah. These events affected not only Noah and his sons, but also affected the Israelites and the people of the land of Canaan. Indeed the covenant made with Noah immediately after he left the Ark also is still in force for us today. The covenant God made with Noah after the Flood is said to be with Noah and his descendants and with all life on Earth essentially (see 9:8-11).

Apparently very soon after leaving the Ark, Noah built an altar to the Lord and sacrificed some of the clean animals as a burnt offering. God was pleased with this and God promised never to curse the ground again or destroy all land animals again (see 8:20-21). In 8:22 God seems to in essence promise that seasons will continue; this may have been to comfort Noah that Earth will return to a normalcy in spite of the severity of the judgement they had just lived through. From creationist scientific research today, there is reason to believe that though seasons did continue, they did vary a lot more than were probably the case prior to the Flood. Noah and his sons would have to endure extremes of cold, heat, violent weather, and an ice age. They were facing a period in Earth's history that would have been difficult to live in due to how the Earth was changing and how animal populations were changing.

But, God does not appear to tell Noah the challenges they would face to forge out a new existence in the post-Flood world. Instead, God blesses Noah and his sons. Noah is told to be fruitful and fill the Earth, meaning to reproduce and increase in number and subdue the Earth all over again. This was essentially the same as God's commands at the time of creation that were given to Adam and Eve. But now there were two new aspects (Genesis 9:2-3). God did something that made animals fear humans and God gave mankind official permission to eat meat. There has been interesting speculation regarding the meaning and reasons for these two points. My speculation is the following. The first part, on animals fearing humans, made things safer for both humans and the animals. Today, if you raise a lion or bear cub in your home the cub may be very cute when it is very young, but because it loses its fear of humans, it becomes very dangerous as it gets older. Thus, many people who try to raise such animals are eventually attacked by them. The second part, about eating meat, I suspect was a concession for the sake of man's health. It is likely that foods raised from the soil were not as nutritious in the post-Flood world as in the pre-Flood world. Or, it may be that effects on the human body that brought on faster aging necessitated a greater protein intake or something that would be aided by eating meat. Some people consider eating meat offensive. Biblically, eating meat was not the original ideal intended plan, but in the fallen judged world we live in, God allowed it. You may even be able to say God encouraged it, from Genesis 9:3.

Genesis 9:5-6 make a very significant point about human life that is sometimes not popular today. In the creation account it states that humans were made in God's image. This is reaffirmed at the end of the Flood in these verses. It says "for your lifeblood I will surely demand an accounting." It goes on to say "Whoever sheds the

blood of man, by man shall his blood be shed.” The next statements regarding man being made in God’s image imply this is intended by God as a judgement, but that God expects mankind to carry out justice through capital punishment and by killing animals that kill humans. This is an unchanging absolute because it is based on our creation in God’s image. Capital punishment is just and deserved for murder. Of course, there are other issues that complicate carrying this out. If man’s justice system does not protect the innocent from being wrongly punished for murder, then capital punishment is a more difficult issue. But, whether capital punishment deters crime is actually irrelevant. The point of Scripture here is that it is just to carry out capital punishment for murder. The justice of this is based on the uniquely high value of human life as being made in the image of God.

In Genesis 9:8-17 God establishes a covenant with Noah and all his descendants as well as all land-dwelling air-breathing creatures on Earth. God promises to never send a world-wide Flood again, and He establishes the rainbow as a sign of this promise. The rainbow is very interesting. The rainbow is apparently similar to something that actually exists in heaven, surrounding God’s throne (see Ezekiel 1:28). The text emphasizes how it would be a reminder to God, but it is something visible to humans as well. So, it should be a comfort to us that God does keep his promise to not destroy the Earth again as He did in the Flood. Of course, to many today, this would seem like a quaint mythical story only. The physics of how the rainbow occurs is well understood as due to how raindrops refract and diffract sunlight. But the fact that we know the physical principles behind the process in no way negates the rainbows purpose or invalidates the Genesis account.

Genesis 9:18-29 has the account of Noah getting drunk and laying naked in his tent. The story focuses not on Noah but on how the responses of Noah’s son Ham was different from that of his brothers. This is discussed in more detail in other sections of this book. Verse 18 points out that Ham was the father of Canaan and verses 24-27 imply that Canaan’s descendants would be slaves of both his brothers descendants. This was very significant for the Israelites as they prepared for the conquest of the land of Canaan. This showed that what God was about to do in the lives of the people of Moses’ time was actually working out God’s intention from many years before. When Noah said “Cursed be Canaan” as in Genesis 9:25, it was not just that Noah was angry at his son Ham. Noah was speaking prophetically. Why else would verses 25-27 use Canaan’s name and not Ham? Ham’s son Canaan was not involved in the incident with Noah. When the nation of Israel took the land of Canaan under the leadership of Joshua, God worked out what Noah said about his sons in the people groups that the Israelites were told to displace from the land of Canaan. But it was not worked out perfectly because of the incomplete conquest done by Israel and the disobedience of the various twelve tribes.

There has been much speculation about this incident in which Noah gets drunk. The emphasis of the passage is not on Noah but on his sons. We don’t really know if this is the first time Noah got drunk or if he had done this before. We also do not know how long after the end of Flood this incident occurred. I would suspect that it was long enough that Ham’s son Canaan was at least born.

In Genesis 10:1 - 32, we have the section known as the Table of Nations. Here

we have a summary of genealogical information about the descendants of Noah. We don't have a complete genealogical record of all their descendants, just those that God decided to include in His word. There is more detail given regarding the descendants of Ham and Shem than regarding the descendants of Japheth. Note that some of the names end in "im" which indicates a plural. The "ite" ending on some names also indicates groups of people. So, the individual descendants of Noah's sons grew into people groups and into nations over time. The names in this listing also often refer to place or region names. Many of the names in Genesis 10 become significant as place names later in Genesis or later in the Old Testament.

The events described in Genesis 11 regarding the Tower of Babel very possibly could have taken place during the lifetime of Shem. Or, it may have been somewhat later. The expansion of the descendants of Noah listed in Genesis 10 covers a significant period of time. Note that we are not told how old Japheth or Ham were when they died, but Shem lived to be 600 years old (Genesis 11:10-11). All three sections listing the descendants of the three sons of Noah end with mention of the languages of those groups of people. This implies that in the period of time in which the listed descendants of Noah's sons came to be born, their languages must have changed. Thus, when Genesis 11:1 starts by pointing out the whole world had one common language, this must have meant the time immediately after the Flood. Thus Genesis 11 about the Tower of Babel must have taken place sometime during the period in which the descendants of Noah in chapter 10 were living. See the Commentary section for more detail about the Tower of Babel incident.

It was a number of the groups who were descendants of Ham that were singled out (by God's choice) for being conquered by the nation of Israel. The descendants of Japheth apparently did not settle in the regions of Canaan that the Israelites and Abraham were promised as a possession. We do not know where all the descendants of Japheth (or his brothers) went, but from what we do know, Japheth's descendants were not in Canaan, but in a variety of surrounding areas. This can be determined from other references to these names outside Genesis 1-11 and from some historical and archeological information.

Discussion Questions

Genesis 8:20 - 9:17

1. Why do you think Noah built an altar and sacrificed burnt offerings on it, after he left the Ark?
2. What does Genesis 9:3 say about food and how does it relate to the Creation account (Genesis 1)?
3. How does God view human life compared to animal life, judging from Genesis 9:5-6?
4. See Genesis 9:12-17. Who was the rainbow for? Was it just for Noah and his sons, for all people, for animals?

Genesis 9:18 - 9:29

1. What do you think we can infer about the attitudes of Shem and Japheth, in comparison to Ham, based on what 9:20-24 say about how they responded to Noah's nakedness?
2. Notice carefully what verses 25-27 say about Noah's sons. What does it say about Canaan's relationship to his brothers? Note that this section is probably speaking of Canaan and his descendants when it says "Canaan." Similarly for Shem and Japheth. This kind of use of names continues occasionally through the Old Testament.
3. Would the story in this section have any special relevance to the Israelites as they were on their journey to the land of Canaan?

Genesis 10:1 - 32

1. Compare the list of people groups under the descendants of Ham in 10:6-20 to the list of peoples whose land mentioned to Abram in Genesis 15:18-20. How many of these peoples are mentioned in both places?
2. At the end of each section listing the descendants of Japheth, Ham, and Shem, it has a statement mentioning the clans, languages, territories, and nations of those peoples. What do you think is the significance of this in understanding Genesis 9, 10, and 11?
3. Who was the man who built the cities of Babylon, Ninevah, and Calah? What else was he known for?

Genesis 11:1 - 9

1. What was wrong with the attitude and motives of the people in building the Tower of Babel?
2. Why do you think God did not want the people of Babel to understand each other (see 10:7)?
3. What were some of the profound effects on human history that were caused by God's intervention in confusing the languages at Babel? [Possible Answers: different languages, people geographically spreading out into various regions, different cultures, different nations, different races.]

Genesis 11:10 - 32

1. How old were Shelah and Nahor (the father of Terah) when they died? Note that Nahor was Abram's grandfather? What do these lifespans tell us about the meaning of Genesis 6:3 regarding the 120 years?
2. See the graphic diagram "The Biblical Chronology of Genesis 11" in the Lesson Notes for week 6. Could Abraham have known Noah? Could Isaac have known Shem?
3. Who was Lot's father, and what happened to him? (See 11:26-28.) This has some relevance to events in the later chapters of Genesis.
4. In verses 26 through 32 of this section, how many times is the name "Haran" used as a person's name? How many times is it used as a place name?
5. How does the Tower of Babel incident relate to other teaching in the Old and New Testaments about valuing people of other cultures? (See for instance Deut. 10:17-19, II Chron. 6:32-33, and Revelation 7:9-10.)

The Origin of Nations and Languages

How families became nations

Genesis 8:20 - 11:32

Outline

- I. Family Focus: God deals with Noah and his sons [Genesis 8:20-9:29]
 - A. Chronologically written
 - B. The post-Flood components of the Noahic covenant
 - 1) Multiply and fill the Earth
 - 2) Official permission to eat meat
 - 3) Capital punishment for the murder of humans
 - 4) Never again will there be a global Flood judgment
 - C. Noah gets drunk and this reveals how Ham responded differently than his brothers Shem and Japheth.
 - D. Noah's statements about Canaan were prophetic regarding what would happen in the Israelite conquest of Canaan.

- II. Global Focus: God scatters peoples across the world [Genesis 10:1-11:9]
 - A. Not chronologically written, but lists peoples that were contemporaneous to some degree.
 - B. The various groups descending from Noah's sons had different languages.
 - C. The people of Babel built a tower apparently in prideful defiance of God's purpose.
 - D. God intervenes by altering the peoples languages.
 - E. This leads to different cultural-language groups, nations, and races.

- III. The Semite Chronology, from Noah's sons to Abram [Genesis 11:10 - 11:32]
 - A. Lifespans drop off after the Flood
 - B. Shem could have known Abraham due to Shem's long life.

- IV. Lessons about God and the nations
 - A. In the early chapters of Genesis God gave the Israelites of Moses' time important background about the people groups they would encounter in and surrounding the land of Canaan.
 - B. This gave the nation of Israel a sense of their unique role in history.
 - C. God showed himself sovereign over Noah's family, over all people, and over history.
 - D. The judgement at Babel created communication barriers that would later affect taking the gospel to all nations. But this barrier is overcome eventually and does not thwart God's purpose.
 - E. The existence of different cultures in itself is not a bad thing but is something God intended. It is wrong world views that lead to problems, not different cultures per se.

Week 11: Introduction to Creation Biology

Lesson Notes

Recommended Reading:

Introduction to Creation Biology, Parts 1-4, by Wayne Spencer

Week 12: Introduction to Flood Geology

Lesson Notes

Recommended Reading:

Introduction to Flood Geology by Wayne Spencer

Article: Flood Models and Trends in Creationist Thinking, by David J. Tyler, in Creation Matters, Vol. 2, Number 3, May/June 1997, Creation Research Society.

Technical Paper: Catastrophic Plate Tectonics: A Global Flood Model of Earth History, by Stephen A. Austin, John R. Baumgardner, et. al., Proceedings of the Third International Conference on Creationism, 1994, p 609-621.

Book: In the Beginning, Sixth Edition, 1995, by Walter Brown, Center for Scientific Creation.

Week 13: A Biblical Approach to Astronomy

Lesson Notes

Recommended Reading:

A Biblical Approach to Astronomy - Parts 1 and 2

Book: Astronomy and Creation -An Introduction (1995), by Don DeYoung, Creation Research Society Books

Book: Astronomy and the Bible - Questions and Answers (1989), by Don DeYoung, Baker Book House.

Book: Wonders of the Solar System, by Wayne Spencer, available from Creation Education Materials

Article (included in Appendix A of Our Genesis) "Update Notice to Video Viewers - New Research Invalidates Moon Dust Argument for a Young Moon"

Discussion Questions

Based on article Parts 1 and 2 of "A Biblical Approach to Astronomy"

1. What do you think about the "principle of phenomenological language?" How does this relate to another hermeneutical principle, that you should strive to interpret the passage the way it would have been interpreted by those who first heard it?
2. Compare how science and the Bible are viewed by most people in our society today? Which is given more authority? Why is science trusted (in our society)? Why is the Bible trusted (by believers)?
3. How is the term "Stellar Evolution" like and unlike "Biological Evolution?"
4. Look up and read the following verses: Isaiah 42:5, Isaiah 44:24, Isaiah 45:12, and Jeremiah 10:12. Do these verses seem to tell us anything relevant to astronomy?
5. What is the significance of there being regularly spaced walls of galaxies across the universe? Is the Copernican Principle, mentioned in the quote from Stephen Hawking, unbiblical?
6. What are some special things about our star and planet Earth that are beneficial for us and indicate intelligent design, that Earth was made "to be inhabited" as Isaiah 45:18 says?
7. How does Paul Davies comment (see quote near the end of Part 2) relate to Romans 1:18-20?

THE BIBLE VERSUS NATURALISTIC SCIENCE

- | | |
|--|--|
| 1. Our Sun and other stars created on the same day (Day 4) Genesis 1: 14-19 | 1. Other stars before our Sun, then Earth |
| 2. Earth before any stars Genesis 1 | 2. The stars and galaxies formed before Earth |
| 3. Earth formed out of water 11 Peter 3:5 & Genesis 1:2 (Oceans before land) | 3. Earth formed out of a cloud of gas and dust (Land before oceans) |
| 4. God "spoke, and it came to be; he commanded, and it stood firm." Psalm 33:9 | 4. Everything involved natural processes and took billions of years (universe 13 - 15 billion years old) |
| 5. Nothing formed from anything already present. Hebrews 11:3 (Eternal God) | 5. Everything formed out of preexisting something (Eternal Stuff) |
| 6. Plants before the Sun | 6. Plants formed after our Sun |
| 7. "The heavens declare the glory of God;the skies proclaim the work of his hands." Psalm 19:1-4 | 7. The heavens obscure the glory of God |

Appendix A Useful Handouts

Creation Versus Evolution

Two views of the scientific evidence (See I.C.R. Impact articles Nos. 95-96)

Definitions of evolution:

- (1) "all the living forms in the world have arisen from a single source which itself came from an inorganic form"⁹
Implications Of Evolution, G.A. Kerkut, Pergamon Press, 1960
- (2) "Evolution in the extended sense can be defined as a directional and essentially irreversible process occurring in time, which in its course gives rise to an increase of variety and an increasingly high level of organization in its products. Our present knowledge indeed forces us to the view that the whole of reality is evolution—a single process of self-transformation."

Julian Huxley, "Evolution and Genetics," in What is Science? Edited by J.R. Newman, 1955

Evolution Model

Creation Model

- | | |
|--|--|
| 1. The universe, the solar system and the earth emerged by natural processes. | 1. The universe, the solar system, and the earth were suddenly created by supernatural processes. |
| 2. Life emerged from nonliving matter by naturalistic processes. | 2. Life was suddenly and supernaturally created. |
| 3. All present kinds emerged from simpler earlier kinds, so that single-celled organisms evolved into invertebrates, then vertebrates, then amphibians, then reptiles, then mammals, then primates, including man. | 3. All present living kinds of animals and plants have remained fixed since creation, other than extinctions, and genetic variation in originally created kinds has only occurred within limits. |
| 4. Mutation and natural selection have brought about the emergence of present complex kinds from a simple primordial organism. | 4. Mutation and natural selection are insufficient to have brought about any emergence of present living kinds from a simple primordial organism. |
| 5. Man and apes emerged from a common ancestor. | 5. Man and apes have a separate ancestry but were created according to a common plan. |
| 6. The earth's geologic features were fashioned largely by slow, gradual processes, with infrequent catastrophic events restricted to a local scale (uniformitarianism). | 6. The earth's geologic features have been fashioned largely by rapid, catastrophic processes that affected the earth on a global and regional scale (catastrophism). |
| 7. The inception of the earth and life was billions of years ago. | 7. The inception of the earth and life was only thousands of years ago. |

Science and Scripture

- I. Design: Nature shows that God exists and shows what God is like.
 - A. God's attributes are clearly seen in nature.
 - Romans 1:19-20; Psalm 19:1-4
 - 1.) Wisdom Prov. 3:19-20 and 8:1,22-31
 - 2.) Ownership Psalm 24:1-2
 - 3.) Sovereignty and Power Isaiah 40:26
 - 4.) God's Knowledge and Sovereignty Job 38-41
 - B. God's word is more permanent and authoritative than science.
 - 1.) God's faithfulness in sustaining things
Psalm 119:89-91; Colossians 1:17; Hebrews 1:3
 - 2.) God's sovereignty over human knowledge
Isaiah 44:24-26; Proverbs 22:12
 - 3.) God created by His word
Psalm 33:9; Hebrews 11:3; Romans 4:17 in NAS

- II. The Scientific Accuracy of the Bible
 - A. A basis for physical laws and miracles
Jeremiah 33:25; Job 25:2-3; Jeremiah 32:17
 - B. The Earth
 - 1.) The Earth in space Job 26:7
 - 2.) Earth as a sphere (?) Isaiah 40:22
 - 3.) The hydrologic cycle Eccl. 1:7; Isaiah 55:10-11
 - 4.) Clouds and winds Job 26:8, 28:25, and 37:11-12
 - 5.) Rain, lightning, and thunder Job 36:27-33
 - 6.) Earth was made to be inhabited Isaiah 45:18
 - 7.) Earthquakes & volcanoes Psalm 104:32; Psalm 75:3
 - 8.) Our stewardship over the Earth Genesis 1:26,28
 - 9.) On the Geologic Column I Samuel 2:8
 - 10.) On the Great Flood Genesis 6-9; Psalm 104:5-9;
II Peter 3:3-7
 - C. Astronomy
 - 1.) The Pleiades and Orion Job 38:31
 - 2.) Extraterrestrial Life Psalm 115:16
 - 3.) The heavens can't be measured Jer. 31:35-37
 - 4.) God names every star Isaiah 40:26; Psalm 147:4
 - 5.) God created different types of stars I Cor. 15:41
 - 6.) God "measures" his love by the distances to the stars Psalm 103:11
 - 7.) There was no Big Bang. By faith we understand... Hebrews 11:3
 - D. Thermodynamics and Conservation Laws
 - 1.) The First Law and conservation laws
Gen.2:2-3; Heb.1:3 and Col.1:17
 - 2.) The Second Law (possibly) Gen.3:17-19; Rom. 8:19-21
 - E. Life Science, Health, and Medicine
 - 1.) Dinosaurs Job 40:15-41:34
 - 2.) The ostrich Job 39:13-18
 - 3.) The life is in the blood Leviticus 17:11
 - 4.) Infectious skin diseases and mildew Leviticus 13
 - 5.) The first surgery Genesis 2:21
 - 6.) God created fixed "kinds" Gen.1; I Cor. 15:39

GOD'S ATTRIBUTES IN NATURE

Romans 1: 18-20

ATTRIBUTE	EXPLANATION	EXAMPLES
Wisdom	Anything on design; on how God has Made something special See Pr. 8: 22-36 & Pr. 6:6 (Ants, which are unintelligent, show intelligent design.)	Spiders' webs Division of labor in & beehive The Bombardier Beetle's s body parts Unique properties of water
Goodness	In variety, beauty See I Tim. 6:17 & Jer. 14:22	A flower. <u>Many different</u> good things to eat
Power	In powerful forces of nature See Job 40:19 on Behemoth (God gives orders to dinosaurs) See Jer. 10:12 & Is. 44:24	The Mt. St. Helen's eruption of 1980 had the energy of over 500 atomic bombs--and that was just a little eruption compared to others in the past (around Flood time). Also, earthquakes, tidal waves, tornadoes.
God's Faithfulness and unchanging character	See Gen. 8:22 & 9:13-16 Also Ps. 119:89-91 God's physical laws (physics): see Jer.31:35-37 & 33: 25-26	<u>Regular</u> seasons; every day is the same length, unchanging Gravity is the same every day. Regular motion of the moon, planets.
Humor		Penguins; Duckbilled Platypus the Albatross when it lands

OTHER VERSES TO USE UNDERSCORING CREATION

I Cor. 15: 38-41	All flesh is not the same.
Ex. 20: 11	Creation in six days.
Job chapters 40-41	Descriptions of behemoth and leviathan.

THE BIBLE AND DINOSAURS

- A. Were dinosaurs created on the days of creation along with the other animals? Genesis 1:20-21, 24-25
1. According to Scripture, the only times God created animals were on the fifth and sixth days, after which all creation was finished (Gen.2:1). All things were created in six literal days according to Exodus 20:11. Sea creatures and flying creatures were on the fifth day; land animals and man were made on the sixth day.
 2. Each animal, including the dinosaurs, reproduced according to their own "kind," according to Genesis 1. This means dinosaurs did not evolve from some primitive amphibian or other creature. But dinosaurs were made able to reproduce into an incredible variety.
- B. Were dinosaurs saved on Noah's Ark? Genesis 6:19-20
1. If not, what happened to them? They wouldn't die out before the Flood because the environment was too perfect. God would not leave them to die since that would contradict Gen.6:19-20.
 2. So, they must have been on the Ark, but as young adults, which are smaller than the largest oldest dinosaurs. (Dinosaurs probably grew their whole lives, as do reptiles in general.)
- C. Did man and dinosaur live at the same time?
1. Adam must have been made on the same day as many of them. In fact, Adam must have named them, according to Genesis 2:20.
 2. Evolutionists say that dinosaurs became extinct 65 million years ago, long before man had evolved.
 3. There is scientific and historical evidence for dinosaurs and man living at the same time. (See the book The Great Dinosaur Mystery and the Bible.)
- D. Does the Bible ever mention dinosaurs? Job 40:15-41:34
1. In Job 40:15-24 an animal called behemoth is described. "Behemoth" seems to mean "a uniquely gigantic and powerful beast." The passage emphasizes the strength of the creature, says it can't be captured, and that it has a tail like a cedar tree. This sounds much more like a dinosaur than like a hippopotamus or an elephant. It seems to be describing the largest land animal.

2. Then in Job 41 the leviathan is described, apparently the largest sea dwelling animal or a land animal that spent a lot of time in the water. Isaiah 27:1 and Psalm 104:25-26 also mention leviathan. Leviathan is said to be a creature that could not be killed or captured, both of which can be done to crocodiles or whales, even without guns. Moreover, Job 41:18-21 clearly indicates the creature could breathe smoke and fire! This is entirely possible since certain living insects do similar things today, such as especially the bombardier beetle.

E. Why did God create dinosaurs? Job 40:15,19; 41:10-11

1. God was teaching Job about His own greatness by telling Job about himself as Creator. Not only does God know all about nature (when man doesn't) but He controls all of nature. Some dinosaurs were far more powerful than man, and yet the dinosaurs submitted to God's power and authority.
2. Dinosaurs also show God's unlimited creativity, considering the many varieties of them.

F. Why did dinosaurs become extinct?

1. Dinosaurs may not be completely extinct even today. Pleisiosaur-like creatures and sauropods have been reportedly sighted in recent years, though it is not clear how reliable these reports are. There are even evolutionist scientists who believe one or a few dinosaurs are alive today. They may exist in extremely remote and harsh jungles. But this has not been proven.
2. Evolutionists believe an asteroid collided with the earth causing climate changes that killed the dinosaurs. Volcanic eruptions may be a more direct cause of extinctions than any impact. It is questionable science to say that one impact could cause dinosaurs all over the world to go extinct. But, impacts from space have occurred on Earth. These impacts were powerful events that probably took place during and after the Flood.

3. The worldwide Noahic Flood would have caused great climate changes that would have caused many dinosaurs to die after the Flood. Temperature extremes and less food available would have been major factors. The Earth was undergoing many changes after the Flood for some time. There were many local natural disasters after the Flood. Man's cruelty could have been a factor as well. People probably hunted and killed dinosaurs for sport, at least in a few instances.

