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BIBLICAL DEFENSE FOR A YOUNG EARTH AND GLOBAL FLOOD






The Bible provides a broad scope of content to be considered for accepting Genesis as a true historical account intended to be read as it is written.

Not intended to be an exhaustive development of all related issues, this survey simply gives an overview of particular passages.

OUTLINE

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1. THE MIRACLES OF JESUS

John 1:1–3 (ESV)

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made.


John 1:14 (ESV)

14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

John tells us that the Word was with God from the beginning. His statements indicate the eternal nature of the Word. John goes on to instruct us that everything was made through the Word. “The Word became flesh” directs us to the incarnation of Christ as the man Jesus who walked this earth for thirty-three years as fully God and fully man.

The Apostle Paul affirms this in his letter to the church at Colosse in Colossians 1:15–17 (ESV).

15 He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him. 17 And he is before all things, and in him all things hold together.



As we see, God the Son made everything. This agrees with the creation account as presented in Genesis. We read there that nothing existed until God spoke it into being.


Which person of the Godhead spoke? The divine spokesman for the Trinity spoke—the Word spoke. The person of God who did the creating work was God the Son, the one who came into the world as Jesus.


During His time on earth, Jesus (God the Son, God the Word) functioned in submission to God the Father. He spoke with authority unlike any teacher before or since. He performed miracles giving testimony to His sovereignty over everything “in heaven and on earth,” “visible and invisible,” “thrones or dominions or rulers or authorities.”

In fact, John only presents 7 miracles. However, each provides testimony (or witness) to the deity of Jesus and His sovereignty over all. John 2:1–12 records the first of these miracles. This is the miracle in which Jesus changed water into wine.

Producing wine from water requires molecular change and creation. Wine takes time to form—time for a vine to grow, produce grapes, and ripen the grapes. Then workers must pick the grapes and tread the grapes to obtain the juice. The best wines take even more time—they must sit in closed containers to age.

The wine Jesus made was judged to be the best. Therefore everyone thought it had taken a great amount of time to process. However, it was only minutes old when tasted and required only seconds to create. None of the normally required time and process happened. It was instant. Not much of a stretch for the one who created all things in a moment.






In John 6:1–15 we see the account of another miracle of creation. Jesus has over 5000 people sitting in front of Him. They need food because they have been listening to His teaching for a great amount of time. The problem is that food is a long way off. A boy presents his meager meal as an offering. Jesus accepts the gift with thanksgiving and feeds everybody to his or her fill (with some left over).

These people ate fish and bread fully prepared for eating. Jesus created fully prepared food before the eyes of thousands in an instant. And, again, each type of food normally required something to germinate (wheat) or be born (fish), to grow, and to be processed.

Let's consider one more miracle in John 9:1–41. Jesus heals a man born blind. Jesus prepared a paste from His own spit and some dirt. He placed the paste upon the man's eyes. Once the mud was washed away, the man was able to see.

But the man was also able to identify and understand what he was seeing. This implies that Jesus also programmed the man's brain to comprehend his surroundings. This happened in an instant.

These miracles are true historical accounts revealing the creative power of Jesus and thereby providing testimony to the truth that Jesus is God the Son. If we believe that He did these things just as John tells us, then why can we not believe that He created all things in the beginning without the use of long epochs of time?





2. THE TESTIMONY OF JESUS: JOHN 5 (ESV)

45 Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope.

46 For if you believed Moses, you would believe me; for he wrote of me.


47 But if you do not believe his writings, how will you believe my words?"

The context of these verses contains a conversation between Jesus and the Jewish religious leaders. Jesus provides witnesses to the truth that He is God the Son. Jesus provides many convincing witnesses, but concludes with an appeal to their own recognized authority: Moses.

Jesus claims Moses wrote about Him. In fact, he states that if we do not believe the writings of Moses (specifically as they relate to the testimony of Jesus), then we will not be capable of believing the words of Jesus.

Where do we find the words and testimony of Moses? He is the writer of the Pentateuch (the first five books of the Bible), which includes Genesis and the accounts of creation and the flood.

Jesus holds up Genesis as a historically accurate witness against the religious leaders who denied the work of Jesus as God the Son.



3. COLOSSIANS 2:8 AND 2 PETER 3:1-7

Colossians 2:8 (CSB)

8 Be careful that no one takes you captive through philosophy and empty deceit based on human tradition, based on the elements of the world, rather than Christ.

2 Peter 3:1–7 (ESV)


1 This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, 2 that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, 3 knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires.


4 They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation."

5 For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, 6 and that by means of these the world that then existed was deluged with water and perished.

7 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

We are given a command in Colossians not to be taken captive by “philosophy and empty deceit” based upon “human tradition” and “not according to Christ.”





Furthermore, we are warned that in the last days “scoffers” will make fun of three key truths, which they “deliberately overlook.”


These are: 1) God created all things out of water and through water (“that the heavens existed long ago, and the earth was formed out of water and through water by the word of God”); 2) the world was flooded (“and that by means of these the world that then existed was deluged with water and perished.”); and 3) Christ will return and the world will be judged (“Where is the promise of his coming?”; “But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly”).

As followers of Christ we should be actively aware of anything that would fall into either of these camps and reject them as well as expose them through the lens of these passages.

The theory of evolution (macro-evolution, molecules-to-man) bases its teaching upon the elemental philosophies of this world. It is an unobserved idea that has its formation in the mind of fallen man. The idea of an old earth is unproven and based upon the limited observations of the earth as it functions today and not as it was formed.

The processes used for dating the earth are based upon assumptions and not observable data. It is therefore based upon this world’s materialistic preferences as demonstrated in thinking the present processes are the key to past processes (uniformitarianism).

With such strong warnings and commands given by an omniscient God, why would we attempt to force either of these theories (evolution and old earth) into God’s Word?



4. THE TESTIMONY OF PETER

Confidence in today is largely based upon experiences and lessons from the past.

“I can answer this question because I have seen it before.”

“I can bake this cake because I have done it before.”

“I can climb this tree because I have climbed trees like it before.”


“My daddy can catch me when I jump because he always does.”

Peter appeals to this truth in his second letter when encouraging the believers about God’s ability to save and persevere. The people to whom he wrote were facing tremendous persecution (the Coliseum’s games, lit on fire as human torches, and so on) and no doubt their confidence in God’s power was waning.

Peter needed to be able to give them something solid and certain they could grip tightly in the face of these extreme trials. Mere fairy tales and myths would never offer such hope. Only true accounts of God’s power would bring the required hope. So where does Peter turn?

2 Peter 2:4–10 (ESV)

4 For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; 5 if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; 6 if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; 7 and if he rescued righteous Lot, greatly distressed by



the sensual conduct of the wicked 8 (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); 9 then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, 10 and especially those who indulge in the lust of defiling passion and despise authority.


Peter turns to the book of Genesis to provide true accounts of God's powerful and sovereign ability to defend the righteous and punish the unrighteous. Peter even uses the statement, "If this is so ...". If we can believe that these are true events displaying the power and sovereignty of God, then we can have confidence that He can still do it today.


The converse is also true, however. If we do not believe that these are accurate, historical events then we would not be able to have confidence in God today. If He hasn't done it before, then why would He be able to do it now?

Satan attacks Genesis to destroy its credibility, to ultimately destroy the credibility of God. If we reduce Genesis to mythology and legend, then God's power possesses no more reality than the mythological power of the Greek or Roman gods.

With such a view, God has no real power or sovereignty over today's people or events. And, no reason to trust Him would exist. So we would be left to trust only in ourselves. If we follow that path of thinking (reducing Genesis to myth), we reject God, walking away from Him and — worse yet — placing ourselves above Him.

But Peter's message remains solid and sure. The events he appealed to (flood, Sodom and Gomorrah, and Lot) are true historical events that happened just as Genesis describes them. Peter clearly understood these to be true historical events. The original readers also must have understood these to be





true historical events. If this was not so, then Peter would not have used them and the early church would not have been encouraged.

Therefore, we serve and surrender to the God who is all-powerful, all-sovereign, and all-knowing. I can trust God today, because He has been faithful before.

5. NEW HEAVENS AND A NEW EARTH

Revelation 21:1 (ESV)

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

How long will it take God to make the New Heavens and the New Earth? Most would say, “Instantly!” Then why would it take Him billions of years to make the first one?

Just a thought. Meditate on it for a while.



6. COMMANDMENT TO REMEMBER THE SABBATH DAY

Exodus 20:8–11 (ESV)

8 Remember the Sabbath day, to keep it holy.


9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates.

11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

God, Himself, inscribed the words of the commandments into the stone tablets and He personally delivered them to Moses. Therefore, the wording directly represents God's perspective on the subject matter therein.

I find the manner in which God speaks in these verses quite telling. Verses 8–10 present the command:

"Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates."




The commandment clearly states that we ought to work for six days and then rest on the seventh day. We see here the blueprint for the organizational structure of our current seven-day week.

Verse 11 provides the reason for the command: *“For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”* This verse begins with the word, “for.” This indicates the defense for the command (the blueprint) is about to follow.

God appeals to the week of creation presented in Genesis. Because God worked for six days and rested on the seventh, then we are to follow His example and do the same. This sets the seventh day as a day of rest and a day of reflection. So the Sabbath day is set apart to be a day that we remember God created all things and then stopped creating.

If every day in the Genesis account of creation were representative of long epochs of time, then we would be required to interpret this verse as calling us to work for six long epochs of time before we can rest for one long epoch.

Throughout the rest of Scripture, the writers and speakers refer back to this same text to identify the God whom they serve and for whom they speak (Acts 4:24; 14:15; Revelation 10:6).





7. DEATH BEFORE SIN


This is an extremely important topic requiring careful consideration. The implication of death existing before sin is far reaching with eternal consequences upon the gospel.

The objective of this document is not to provide great detail, but rather to direct attention to pertinent passages we all need to consider.

Genesis 1:29–30 (ESV)

29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.

The plants were provided as food for “everything that has the breath of life.” This separates them from all else. Therefore, the devouring of vegetation or the falling of a leaf does not constitute death of any creature having the breath of life.



Genesis 2:16–17 (ESV)

16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

God provides a command with the expectation of obedience. The penalty for disobedience is death.

Genesis 3:14–19 (ESV)

14 The LORD God said to the serpent,

"Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. 15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

16 To the woman he said,

"I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."



17 And to Adam he said,


"Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; 18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. 19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."


God's response to sin was swift and certain. God tells each participant (serpent, woman, and man) in the original disobedience the consequences they face. Even the earth suffers a consequential fate: "cursed is the ground because of you." The ultimate consequence was levied at the end of this text: "for you are dust, and to dust you shall return." The penalty is death.

Romans 5:12–14 (ESV)

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned – 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

As Paul is speaking to the church in Rome, he appeals to the account in Genesis and the arrival of sin in the created world. In Romans 3:23, Paul had dropped the hammer on everybody, informing them "all have sinned and fall





short of the glory of God.” Here in 5:12–14 he provides his defense for such a heavy instruction. Sin had come into the world through one man and the result was death. Sin now permeates all mankind and; therefore, all mankind shall die

Romans 8:20–22 (ESV)

20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now.

Again we see that the result of sin reached beyond mankind to the earth itself. This implies that before there was sin, the earth (and all creation) did not suffer in such a manner.

1 Corinthians 15:21–22 (ESV)

21 For as by a man came death, by a man has come also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive.

1 Corinthians 15:26 (ESV)

26 The last enemy to be destroyed is death.





Revelation 21:4 (ESV)

4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."


Through Adam there is death. But through Christ there is life, for He paid the price of death on the cross (Colossians 2:6–15; Philippians 2:5–8).

The bottom line is this: placing billions of years and/or evolution into the creation account of Genesis puts death before sin.

The testimony of the Scripture presents death as a punishment for sin. This includes the earth itself and the animals upon it. The plants are clearly presented as separate from “that which has the breath of life in it.”

If death is present before sin, then death cannot be the punishment for sin. If death is not the punishment for sin, then I do not need a Savior to die for me to pay the price of death.

In this light, millions of years and evolution are a direct attack on the gospel. That is significant indeed.





8. THE NECESSITY OF A GLOBAL FLOOD

Specific elements occur in the flood account (Genesis 6–9) that do not allow for a regional flood interpretation.

- A. Noah built an ark: If the flood was confined to a certain area, God could have simply instructed Noah and his family to travel to a different location to escape the flood. An Ark would not have been necessary.
- B. God repeats time and again the fact that all creatures with the breath of life in them would be destroyed and wiped out from the face of the earth. Again, if the flood remained isolated in one particular valley, then the animals would have been able to flee to dry ground.
- C. God repeatedly mentions the necessity of Noah bringing birds into the ark. A regional flood would have left an abundance of land remaining for the birds to fly to for escape. The birds would not have needed the protection of the ark if the water left any land uncovered. The birds would have the easiest ability to survive without an ark.
- D. The water covered all the high mountains. If the highest mountains are covered, then so are the rest. If the mountain peaks are covered, then so are the valleys. There is no land remaining.
- E. God promised Noah the world will never experience a global flood again. God uses the rainbow as a symbol of that promise. We have numerous regional floods every year around the world. If the flood discussed in Genesis 6–9 was only a regional flood, then God has broken His promise many times over.

These particular passages and thoughts are intended to spur your thinking and consideration of our beginnings. Most major doctrines of Scripture are first introduced in Genesis. Psalm 105:4 encourages us to, “Seek the LORD and his strength; seek his presence continually!” (ESV).

May your heart be blessed and your mind stretched as you pursue the wonders of God.

