

RECENT CREATION AND WORLDWIDE FLOOD:  
THE PERFECT AGREEMENT BETWEEN BIBLICAL CHRONOLOGY, RECORDED  
HISTORY, AND OTHER EXTRA-BIBLICAL GEOCHRONOMETERS

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ABSTRACT

By careful study, the Bible gives us an almost exact chronology from the Cross back to the Genesis Flood and to Creation, which is then shown to be in complete agreement with other historical and archeological data as well as with all reliable geochronometers known today.

INTRODUCTION

Never before has western civilization enjoyed such an abundance of scientific evidence for both the trustworthiness of Scripture and the bankruptcy of evolutionary theory. yet there prevails the twin delusions that (1) the Bible contains no reliable chronology from Cross to Flood to Creation; and that (2) modern science has so firmly established Lyell's geological ages and the evolutionary 'tree of life' that they are "things not to be spoken against" like the heavenly origin of the Image of Diana declared by the two-clerk of Ephesus in Acts 19:36. So great is this twin delusion, in fact, that we now live in a generation to whom the events recorded in Genesis 1 to 9 are taught as pure myth, or at best as allegory of little consequence.

It is of the utmost importance therefore to show that the facts are precisely the opposite; in short, that the worldwide Genesis Flood stands fully confirmed as to both extent and date some 5,000 years ago; and that Creation by divine fiat some 2,000 years earlier is likewise confirmed; that no event in recorded human history, or fact established by modern science, has yet been found in conflict with Biblical Flood and Creation; and, most important of all, that Jesus put His stamp of approval on the Genesis record to point men to Judgment to come.

THE TRUSTWORTHINESS OF BIBLICAL CHRONOLOGY FROM CROSS TO CREATION

1. From the Cross to the End of the Babylonian Captivity, 487 years.

Jesus' ministry contained more than one clear statement that His was an apocalyptic age in God's Grand Plan, fulfilling a specific time span. The span alluded to in Mk.1:15 and Lk.3:15 points us to the one and only time link between the O.T. and Christ, the prophecy given to Daniel (9:23-27) promising 69 heptads of years from "the going forth of the commandment" to the anointing of "Messiah the Prince." There was to follow another half-heptad (3 1/2 years) until Messiah would be "cut off," whose details are unfolded in the 1290 days of Daniel 12.

The cutting-off of Messiah is clearly the Cross, His anointing is His baptism attested by the heavenly dove, and the commandment is expressly revealed in Dan.9:23 as that of Cyrus in the first year of his reign ending Israel's captivity in Babylon and permitting them to "restore and rebuild Jerusalem." "At the beginning of thy supplications the commandment came forth" is Gabriel's clear word to Daniel, and the importance of this great commandment as a benchmark in Biblical chronology is proved by it being cited verbatim in both Ezra 1:1 and 2 Chr.36:22. Thus we have on divine authority 487 years from the Cross to the Fall of Babylon. (The fact that this appears in conflict with the date of 539 B.C. for the latter event derived from Ptolemy's canon of the Persian kings is of no moment. Ptolemy's famous 'canon' is now known to be largely fictitious, just as much of his astronomy was spurious.)

2. From the End of Babylonian Captivity to the Davidic Covenant of 2 Sam. 7, 513 years.

For this span, we are given 70 years of captivity plus 371 years of the divided kingdom, plus 40 years of Solomon, plus 32 years of David's reign from the year he made Zion his new

capital. The 70 years of Babylonian captivity, cited in Jer.25:11 and 29:10, go from the 1st year of Nebuchadnezzar to the 1st year of Cyrus in which he destroyed Babylon. We then find that the 19th year of Nebuchadnezzar coincided with the 11th year of Zedekiah the last king of Judah, an important synchronism given in both 2 Ki.25:8 and Jer.52:12, when Jerusalem fell.

For the years of the Hebrew kings after Solomon, we turn to Ezek.4:5-6 to find 390 given. This avoids the need of laboring through the massive detail of Thiele's book on the subject in which he confirms the same span of 390 years from Solomon to the fall of Jerusalem.

The great Davidic Covenant of 2 Sam.7, promising that Messiah would sit on David's throne, was given in the 8th year of his reign and points to the resurrection of Christ, Acts 2:30-31. It stands exactly 1,000 years before the Cross and is the second benchmark in our chronology.

### 3. From the Davidic Covenant to the Exodus, 500 years.

For this span, one must compile the years given in the book of Judges and Samuel. It is made up of 40 years from Egypt to Jericho, 300 years from Jericho to Jephthah, plus 112 years of later Judges including Samuel, plus 40 years of Saul's reign (given in Acts) plus 8 of David.

We will not burden the reader with this detail other than to point out that the 480 years from the Exodus to the 4th year of Solomon, cited in 1 Ki.6:1 of the Masoretic text, cannot be substantiated, does not agree with either LXX or Sam. Pent., and in fact must be set aside as a gloss added by later scribes to support apocryphal millennial theories by which the Masoretic chronologies of Genesis 5 and 11 were also corrupted, as we shall see.

### 4. From the Exodus to the Abrahamic Covenant of Gen.12.1, 430 years.

Here we need only cite the LXX text of Ex.12:40 which Paul quotes in Gal.3:17. By contrast, if we were to build our chronology on the Masoretic text of Ex.12:40 (as many do), we would fall into the error of thinking that the Egyptian bondage of Israel lasted 430 years, and it would be impossible to proceed back to Abraham except to guessing the number of years from Joseph's death to Moses' birth.

### 5. From the Abrahamic Covenant to the Flood, 1070 years.

The Abrahamic Covenant of Gen.12:1-3 was given to him in Haran in his 75th year, the year his father Terah died at age 205, after which Abraham departed for Canaan. By all students of Scripture, it is recognized as a landmark event of O.T. history. From Terah through the chronology of Gen.11:10-24 we have a simple sum of eight father-son generations to Arphaxad plus two years to the Flood (vs. 10). The problem arises when we compare the chronologies of the LXX (which the N.T. writers used) and of the Sam. Pent. which agrees with it, against that of the Masoretic text in our English Bible which is 650 years shorter.

For reasons that can be shown, the author is convinced that the Masoretic chronology has been shortened from the original text for scribal purposes mentioned above. At the same time, it is affirmed that both the Gen.11 and Gen.5 chronologies were given us to establish a firm time span back to Flood and Creation; not merely to give us a list of selected patriarchs with unknown time spans between, as some writers have suggested. (On this point, the reader should review David C.C. Watson's fine paper, "Dare We Reinterpret Genesis," which appeared in Bible-Science Newsletter, May, 1984.)

### 6. From the Flood back to Creation, a Period Close of 2,000 years.

For this span, we are totally dependent on Gen.5, the chronology from Adam to Noah's 600th year in which the Flood began. The fact that each generation prior to Noah is given in years from father to son, then the years to death, and then the total life-span, surely confirms the historical view that God intended here to give us the time span back to Creation. The more so in view of the rise of evolutionary theory whose main thrust is to discard as absurd the fiat creation story of Genesis 1.

The problem in Gen.5 (as in Gen.11) arises when we compare this chronology in its five available sources found today; the Masoretic text, the Sam. Pentateuch, the Book of Jasher, the LXX text, and Josephus. The first three differ, being 1656 years, 1307 years, and 1556 years respectively; but the LXX available today agrees with Josephus at 2256 years.

As before, by a careful analysis of textual corruptions and their motives that have entered in transmission, we are not left in total uncertainty. Rather, it is possible to show with some confidence that the original time span given in the Mosaic Pentateuch, and translated into the LXX of apostolic days which Paul used, was very close to 2,000 years, perhaps  $\pm 5$ .

## THE HARMONY BETWEEN RECORDED HISTORY AND BIBLICAL CHRONOLOGY

Having shown that the Bible gives us a trustworthy chronology of 3,000 years from the Cross to the Flood (with the Exodus at the midpoint), and some 2,000 years from the Flood back to Creation, let us now review the many remarkable facts of human history in total harmony with this chronology:

1. The recorded beginnings of earth's earliest civilizations all appear simultaneously a few centuries after 3,000 B.C., i.e., those of Mesopotamia, Egypt, India, and China, though separated by thousands of miles. This would be expected of a world repopulated by the migrations of three families leaving the Ark on the mountains of Ararat about 2970 B.C.

2. From the outset these civilizations displayed superior skills, arts, and science in such things as shipbuilding, astronomy, navigation and monument-building, as one would also expect from the Flood epic. Units of weights and measures were similar (the cubit of Egypt was the same as that of Babylon), and all used a 360-degree circle, which points to a 360-day year in the antediluvian world as confirmed by Noah in Gen.7:11 and 8:3-4.

3. The ancient traditions of at least 40 different aboriginal races include a "Flood Legend" all of which contain many of the elements of the Genesis account, even though corrupted. Nelson lists these in his "Deluge Story in Stone" (Baker, 1968), fig. 38, App. I, the most common being: (a) a favored family, (b) an ark provided, (c) destruction by water, (d) human seed saved, (e) universal destruction of those outside the ark.

4. The original Chinese characters (the oldest living ideographic language) clearly display elements of both the Garden of Eden story and the Flood account in such still-used characters as those for "boat," "create," "naked," "righteousness," etc. These dramatic facts are found in the recent book, "The Discovery of Genesis," by C. H. Kang and Ethel Nelson, Concordia, 1979.

5. In "The Gentile Names of God" (Creation Symposium V, 1975), Gordon Holmes Fraser shows that the ancient tribes of earth on every continent knew and worshipped a supreme, righteous, and single Deity whose common name employed the syllable "ti" or "di" (our word deity!); and the corruption of this pure monotheism into multiple idol-worship came much later.

6. The Table of Nations found in Genesis 10 showing the geographical distribution of nations from the three sons of Noah agrees remarkably with the best that modern historical ethnology and anthropology has been able to construct from secular sources.

7. In "The Maps of the Ancient Sea-Kings," Charles Hapgood explores the mysteries of these ancient maps found buried away in the Library of Congress and traced first to Istanbul, and from there back to the mists of antiquity of Babylonia and Egypt; maps which show both coastlines of North and South America and the complete irregular boundary of Antarctica centuries before western explorers discovered these lands; maps, in fact, which show cartographic precision in both longitude and latitude thought impossible until modern times! Hapgood concludes the mystery with these trenchant words in Appendix A, p. 193:

"The evidence presented by the ancient maps appears to suggest the existence in remote times, before the rise of any known cultures, of a true civilization of a comparatively advanced sort, which either was localized in one area but had a worldwide commerce, or was in a real sense a worldwide culture. This culture...may well have been more advanced than the civilizations of Egypt, Babylonia, Greece, and Rome. In astronomy, nautical science, mapmaking and possibly shipbuilding, it was perhaps more advanced than any state of culture before the 18th century of the Christian Era."

The reader will perceive that, if Charles Hapgood had been as good a student of the Bible as he was of the ancient maps, he would have seen in the paragraph quoted above a precise description of the generations immediately following the Flood, i.e., the commerce and skills, first localized but soon worldwide, that sprang from the talented family that emerged from the Ark.

8. Finally, the reader is directed to two classic works of our time on archeology; "The Bible as History" by Werner Keller (William Morrow, 1956), and "Gods, Graves and Scholars" by C. W. Ceram (Alfred A. Knopf, 1961). In both, he will find an abundance of additional archeological evidence in harmony with both the Biblical record and Biblical chronology as given.

## THE HARMONY OF ALL RELIABLE GEOCHRONOMETERS WITH BIBLICAL CHRONOLOGY

Having seen the many evidences from antiquity in harmony with the Biblical dates of Abraham and of the Flood (and noting that no records have yet been found in conflict with a 3000 B.C. Flood and Creation about 5,000 B.C.), we now turn to geochronometers, i.e., earth- and fossil-dating techniques, which many have been led to believe support evolution rather than the Bible. These were surveyed by this author in the paper, "Radiometric Dating and the Quest for an Absolute Geochronology" presented at the 1982 Baltimore Creation Conference. They are summarized here again under the two categories, (a) quantitative dating methods, i.e., ones that give reliable numerical dates for the origin of once-living matter and of rocks, and (b) qualitative methods, that yield only an approximate time-span to the beginning of geological events.

### Category A: Quantitative Geochronometers

1. Rock-Dating Methods: After decades of trying every conceivable radiometric dating method, no reliable technique has yet been found for rocks or inorganic matter that either confirms or even gives any credence to Lyell's famous table of geologic ages and their years concocted out thin air 150 years ago. In short, despite continuing claims of paleontologists that certain humanoid or other fossils are of such-and-such age, by virtue of the strata they are found in, even leading pro-evolutionary scientists now admit no such dating is yet scientifically verifiable. On the contrary, competent studies in the Creation Research Quarterly and elsewhere, for the past twenty years, have shown that attempts to date rocks by radioactive decay including the once-hoped-for K-Ar Method, only yield discordant and even probably false results.

2. Radiocarbon Dating of Once-Living Matter: With this method, introduced and verified by Dr. Libby in 1949, the situation is totally different. Here we find a 'clock' which purports to give us the death-date of once living matter, without regard to the strata or "geological horizon" the specimen is found in. More than that, it is a clock which at one stroke goes to the very heart of the contest between evolution and the Bible. For, if evolution is true and the world is a graveyard of once-living matter stretching back millions of years, in which C-14 dating can only measure death-dates of the last 40,000 years at best (because of its short half-life), it follows that the vast majority of samples taken from the earth's primordial vegetation should be undatable, all their carbon-14 having decayed into nitrogen.

But if Biblical chronology is true, we should find detectable radioactivity even in plant and animal specimens created during Creation Week (note that plants appeared on the 3rd day), if preserved without subsequent contamination. And if the Genesis Flood date is true, we would also find at that date an abnormal increase in deaths of plants and animals on all continents after which we would expect to find a long-protracted rise in death-dates, worldwide. Furthermore, if the world ocean engulfed the land during the Flood year as the Biblical record shows (and primeval legends support), leaving behind countless marine graveyards of deep-ocean specimens, as indeed we find even at high altitudes, all such fossils where uncontaminated should have radiocarbon death-dates prior to or at the date of the Flood.

What this remarkable C-14 clock in fact gives us, when we gather together and sort out into time periods the more than 50,000 worldwide dates published since 1950 in Radiocarbon Journals by reputable laboratories from many countries, is unequivocal support for both the Biblical record and for the Biblical chronology described above.

Space here does not permit the details of this classification, nor the corrections needed in the older dates, recognized by Dr. Libby himself, based on the acknowledged fact that the present specific activity (about 16 dis/min/g) in all living matter is well below equilibrium with the specific production rate (about 20 atoms/min/g) from cosmic and solar radiation. Suffice it to say that these findings were laid out in scientific detail in the Creation Research Society Annual of 1970, and later supplemented with further C-14 dates in the Proceedings of the 1979 Anaheim Creationist Conference, as well as in other publications. And all continuing compilations of C-14 dates in Radiocarbon Journal are found to reinforce the remarkable findings reported above, confirming both Genesis Flood and recent Creation.

The skeptic may strip from these findings all the "doubtful or contaminated" C-14 specimens he pleases. There still remains an enormous residue of dates of all kinds worldwide, with small probable error, sufficient to confirm a worldwide catastrophic loss of trees and terrestrial life about 3,000 B.C., and a slow build-up of life thereafter originating in the region of Ararat, plus some nine other features that remarkably confirm the Biblical record.

Some will demur at this point that dendrochronology (tree-ring dating) has been found discordant with the older C-14 dates by several centuries. This objection overlooks the fact

that tree-rings, by their very nature, cannot be a 'primary' reference (needed at least one ring dated by C-14) except where a complete sequence of living trees through dead logs or stumps is available, as only found among the bristle-cone pines of California; and that furthermore each tree-ring is easily contaminated with younger carbon from later rings.

#### Category B: Qualitative Geochronometers

In this category, we list such known time-dependent geophysical features as:

1. the erosion rate of waterfalls and cataract escarpments, e.g., Niagara Falls, having obviously started at or near Lake Ontario. All such cases point to or post-date the Flood.
2. the build-up of great river deltas, such as the Mississippi, Amazon, Ganges, etc., in which present rates show each delta starting at or since the Genesis Flood.
3. ocean-floor small silt accumulation, as well as vast areas of the Pacific floor almost naked lava, and the great Mid-Atlantic Rift from Iceland to the Falklands, all testifying to a geologically recent tectonic and volcanic upheaval of the ocean floor, expressed as much by Darwin himself, corresponding to the "fountains of the great deep" in the Flood account whose opening initiated the world inundation by both rain and sea. (We note here also that where ocean-floor silt is deep, the lowest levels of foraminiferal and globigerina ooze show radio-carbon dates close to Creation.)
4. great continental shelves, such as off the eastern U.S. seaboard, still showing ancient riverbeds, e.g., extending from the Hudson, and vegetation as if once above sealevel.
5. the silt flow in the Colorado River through the Grand Canyon, presently averaging a half million tons per day, which has been stripped from the great upstream canyons and arroyos of the Colorado and Green Rivers and their tributaries in Utah, Colorado, and Arizona for centuries. At this rate, it is easy to show that these canyons began forming after the Flood.
6. the anomaly of normal ocean salinity in the Black Sea, and near-normal in the Caspian; the Black Sea, with many fresh-water inflows and one small outlet to the Mediterranean, should long since have become fresh or at worst, brackish; the great Caspian, with no outlet should have become first dead, and then filled with silt, under uniformitarian geology over millions of years. Both, in short, testify to some great continental shifting associated with tectonic ocean-floor upheavals during the Flood year, which cut them off from a pre Flood world ocean of different boundaries.
7. newer sophisticated geochronometers such as fission-track dating and the radio-halos reported by Dr. Gentry, which also substantiate a young earth, though not the Flood.

#### CONCLUSIONS

In the modern world of the microscope and rigorous experimental methods, we have long since outgrown the simple-minded "science" of Darwin's day in which the evolutionary hypothesis of the origin of life, of the growth from simple to complex by pure chance mutations, and of "survival of the fittest" given enough time, might be passed off as a credible theory, much less plausible.

Entirely apart from the Biblical, historical, and geological evidence in this paper, leading thinkers in the world of modern science are now abandoning evolution as unproven and not likely even provable. Yet, it continues to be proclaimed--even dinned--into our youth in elementary and high schools, in the Smithsonian and practically every national park museum, as if it were sacrosanct, not to be spoken against or questioned, nor in need of any proof or evidence.

At such a time, it is needful to quote again from Nelson, "The Deluge Story in Stone," p.137:

"The Flood theory of geology has not been abandoned because it does not satisfy actual geological conditions. There is nothing known about the earth's geological state today which makes the Deluge theory any less satisfactory...than in the days when the leading scholars of the world accepted it. Rather the contrary, there are facts known now about the geological conditions of the earth, remarkably supporting the Flood theory, which Williams, Catcott, Harris, and others never dreamed of. It is a disregard for God and the sacred record of His acts, and nothing else, which has caused the discard of the Flood theory..."

And for those who would dismiss Nelson's view as that of a religious fanatic, let us quote from no less than George Wald, to his dying day an unabashed believer in spontaneous generation:

"...the naturalist Felix Pouchet, whose arguments...drove Pasteur to more and more rigorous experiments. When he had finished, nothing remained of the belief in spontaneous generation.

We tell this story to beginning students of biology as though it represents a triumph of reason over mysticism. In fact, it is very nearly the opposite. The reasonable view was to believe in spontaneous generation; the only alternative, to believe in a single, primary act of supernatural creation. There is no third position....It is a symptom of the philosophical poverty of our time that this necessity is no longer appreciated. Most modern biologists, having reviewed with satisfaction the downfall of the spontaneous generation hypothesis, yet unwilling to accept belief in special creation, are left with nothing.

I think a scientist has no choice but to approach the origin of life through a hypothesis of spontaneous generation..."

And two pages later we then find this gem, culminating in a statement of pure religious faith:

"The most complex machine man has devised, say an electronic brain, is child's play compared with the simplest of living organisms....One has only to contemplate the magnitude of this task to concede that the spontaneous generation of living organism is impossible. Yet, here we are, as a result, I believe, of spontaneous generation...Time is in fact the hero of the plot...One has only to wait: time itself performs the miracles."

With these statements, plus the facts presented in this paper, it was never before so imperative that we restore in the minds of the rising generation the total trustworthiness of the Biblical record as to facts of Creation and Flood, and the total untrustworthiness of evolution as nothing but discredited supposition, like the theories of phlogiston, of vapors, of hobgoblins and of witches in medieval days.

And this recovery of light and truth among the young people of our churches should find its starting point always in the one event most fully confirmed and most important in all Scripture, the event apart from which nothing in science can be known for sure, and without which there is no hope for any man at Judgment Day; namely, the Resurrection of Jesus Christ.