Foundational Biblical Truths: Creation and the Fall of Man.

(Genesis 1-3 in the light of Romans 5:12-14; 8:18-25; and 1 Corinthians 15:21-58)

David G. Shackelford, Ph.D.¹

INTRODUCTION

I wonder if entire forests have been turned into paper as scholars seek to expound upon the profundities of Genesis 1-3. This trinity of chapters provides insight into one of the most basic questions of the human heart: "Where did I come from?"

Three New Testament passages shall be brought to bear upon Genesis 1-3 with the hope God might reveal insights into the creation account. Romans 1:20 also provides a very helpful principle, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”²

God desires to reveal Himself. We have a God who is imperceptible and inaccessible by our senses. God has revealed Himself clearly through creation. By looking at the visible, we can understand the invisible; by observing creation, mankind can clearly understand the invisible attributes of God who created everything. This principle has been operative from the time of Genesis 1:1.

If we can clearly understand the invisible attributes of the God of creation by looking at creation, then we must assume that the description of God's creation is intended to be clear. It also follows that if God loved us enough to send His Son to die for us, then He loves us too much to deceive us. God is not using deceptive language when He describes creation. When God comments on His own creation, He does so clearly.

Whereas the science of creation (the physics, the nuclear, molecular, and cellular, etc.) may be complicated, the principle by which God operates and reveals Himself is not. In the simplicity of "Let there be light," God began His revelation. He revealed Himself to all who would care to observe that which He made. Since God has chosen the means by which His invisible attributes may be clearly understood, we must assume that God has also spoken clearly in the words He inspired to describe what He did.

Genesis 1-3 may not be as complicated as many have assumed it to be. Psalm 33:6 says, "By the word of the LORD the heavens were made, And by the breath of His mouth all their host." At this point, creation could not be simpler. Verse 9 of the same Psalm is even more concise: "For he spoke, and it was done; He commanded, and it stood fast." For writers who insist that God's creative activity spanned multiplied thousands or even millions of years, the clarity of Psalm 33 seems to be a very difficult hurdle.³

I feel it incumbent not to complicate that which God clearly teaches. These thoughts comprise the principle by which we shall examine some of the aspects of Romans 5, Romans 8, and 1 Corinthians 15 as they relate to Genesis 1-3.

Common Areas of Interest

The three New Testament passages mentioned above might be brought to bear on several areas in Genesis 1-3. The first two chapters of Genesis cover the creation of the cosmos. Within
this creative activity is the planting of Eden and the placement of the Tree of Life, the Tree of the knowledge of good and evil, and Adam and Eve within the garden.

By chapter three, we are introduced to Satan, his temptation to Adam and Eve, and the subsequent fall of man. Satan is not mentioned in the creative activity of Genesis 1-2, presumably because he had already been created prior to Genesis 1. It was evil for Satan to tempt man to sin. This concept means that evil had already been found in Satan; therefore, evil existed in the universe prior to the fall of man.4

Upon Adams transgression, God pronounced judgment. God cursed the serpent (3:14), placed enmity between the serpent and the woman (3:15), promised pain in childbirth (3:16), and prophesied an altered, frustrating relationship between Adam and Eve (3:16).5 Kenneth Matthews summarized the Lord's judgments by observing, "Thus the Lord affirms in the oracles of judgment the creation order: the serpent is subjected to the woman, the woman to the man, and all to the glory of God."6

GENESIS 1-3 THROUGH THE LENS OF ROMANS 5:12-14
AND 1 CORINTHIANS 15:21-58

Romans 5:12-14 mentions three items that have significance upon Genesis 1-3: man, sin, and death. When Romans 5:12 speaks of "one man," the person of Adam comes sharply into focus. Yet, are we are discussing a literal human being, or just looking at an apparition – a symbol, figure, or representation of mankind.

Adam: Literal or Figurative?

The passages in Romans 5 and 1 Corinthians 15 address this issue. Scriptural teachings concerning the fall of man, the entrance of sin into the world, redemption, the bodily resurrection, and Jesus Himself are predicated upon Adam being a literal human being. One cannot conclude otherwise and remain faithful to Scripture. One simply points to the genealogy of Luke 3:38 where Adam is mentioned. No one who affirms full biblical inerrancy should seriously question that Abraham, Isaac, Jacob, David, and others, were real, literal people. A figurative Adam could not have fathered literal children.7 Luke adds: "and He made from one man every nation of mankind to live on all the face of the earth." (Acts 17:26) No textual markers pointing to figurative language exist in any of these verses.

A Literal Adam in Creation

The fact of a literal Adam says much about the days of creative activity described in Genesis 1. Adam was created on the sixth day. Understanding each day of creation to span untold millennia requires the expositor to be remarkably creative in explaining creation. James Stambaugh’s excellent article demonstrated that when the Hebrew יום (yōm - day) is used with numbers, it always refers to a 24-hour day.8

The difficulty is significantly compounded when the Bible says all the days of Adam were 930 years (Gen. 5:5). "Days" are obviously components of "years." If the word "days" becomes a symbolic component of "years," one symbol becomes a symbol of another symbol—a concept unsustainable in Scripture.

Adam was created at some point during the sixth day and continued living after God's creative activity had ceased. To conclude that "days" and "years" cannot carry their conventional
senses means that God's Word becomes confusing. Such reasoning argues God began using "days" in some undefined way; then, after God's creative activity ended but during Adam's life, God began using "days" and "years" in their conventional significations. In fact, such a shift means that the "days" and "years" at the beginning of Adam's life meant something different by the end of his life. If the sixth day of creation means a vast amount of time and somewhere during that time Adam was created, how could "all the days of Adam" only amount to 930 years? Such linguistic convolutions dramatically contradict the notion that God spoke clearly.

**A Literal Adam in Sin and Death**

Romans 5:12 says, "Through one man sin entered into the world, and death through sin, and so death spread to all men." This statement also requires a literal Adam and simultaneously places limitations on the amount of time involved. First, if Adam is symbolic of mankind, then the spread of sin to all men could not have happened by "one man."

The other question is whether the entrance of death into the world is a reference to all of creation or is limited only to the world of mankind. The term world likely is a reference to the entrance of death into all of creation. When Adam fell, the entire cosmos became corrupted; thereupon ensued physical death, disease, decay, deterioration, and animal predation.

Some people object to such a track, and understandably so. The context of Romans 5:12 culminates with a focus on the need of all mankind for redemption. Mankind is the only part of God's creation He chose to redeem. However, the verse does not begin that way. The first phrase of verse 12 is more encompassing. God says, "through one man sin entered into the world."

The more narrow understanding requires that sin entered into the world of mankind. Given John 3:16, biblical precedent exists for this kind of restriction. Yet, there is a difference. John 3:16 reads, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." The world of mankind is the only possible sense of κόσμος here. Mankind is the only part of God's creation for which Jesus died; he is the only part of God's creation capable of repentance and faith. In this more narrow understanding, Romans 5:12 means, "Therefore, just as through one man sin entered into the world of mankind, and death to mankind through sin, and so death spread to all men, because all sinned." Two objections to this understanding might be raised.

First, if it means death entered into the world of mankind, then the phrase "so death spread to all men" is redundant. It was already stated in the previous phrase and is unnecessary. One might argue the phrase "so death spread to all men" serves as a summation of the first part of the verse. To this writer it seems unlikely, but plausible.

The second objection seems to be of greater significance. Because of the way the terms are used in Romans 5:12, God seems make a distinction between mankind and the rest of the created κόσμος. "Through one man sin entered into the world, and death through sin . . . ." Adam was in the world, the κόσμος, when he sinned, but the rest of mankind was not. Adam and Eve were mankind. No "world of mankind" existed outside of Adam and Eve. To restrict κόσμος to refer only to two people seems highly unlikely.

If "mankind" refers to one individual, such as the "world" of Adam, the connotation must include not only Eve, but the rest of his surroundings as well (i.e., all the animals and the rest of creation). Otherwise, there is no "world" of Adam; there is only Adam. Therefore, one reasonably concludes that when Adam sinned, he died spiritually and thus began his physical demise. Death not only entered into Adam's experience, but into the rest of the κόσμος as well.
Even if κόσμος is restricted only to Adam and not to creation, the truth remains that sin still did not impact the κόσμος until God pronounced judgment. If the whole κόσμος was subjected to vanity, corruption, groaning, and suffering when Adam sinned, as Romans 8 clearly indicates, a broader understanding of κόσμος is allowed without violating the context of Romans 5. In light of Romans 8, this position seems to fit the context of Scripture very well. Therefore, Adam sinned and sin entered into the world. At this point Romans 5:12 includes the rest of Adam's progeny, "and death spread to all men, because all sinned." The idea would be something like this: ". . . through one man sin entered into the world (all the created order) and death through sin . . ." The death that ensued as a result of God's judgmental pronouncement impacted every part of creation considered alive in the biblical sense: animals as well as man.

Others also have seen Romans 5:12-14 as an indication sin and death entered the entire κόσμος, not just the world of mankind. John MacArthur used Romans 5:12 as a corroborating text: "Yet Scripture says Adam’s sin was the event that introduced death and calamity into God’s creation." He further commented: “Scripture teaches that there was no such thing as death prior to Adam’s fall. Death is the result of sin. ‘Through one man sin entered the world, and death through sin’ (Romans 5:12). The curse of sin has adversely affected all of creation.”

David H. Lane, a New Zealand biologist, observed:

Scripture states that there was no sin and hence no human death before the Fall (Rom 5:12–15) and that all suffering is a consequence of the Fall (8:19–22; Gen 3:15–19). Spiritual death and its corollary, the physical death of all mankind, was a direct consequence of the Fall (Gen 2:17). Moreover, the entire creation was subjected to physical death and corruption (Rom 8:19–22) as the direct result of sin.

Lane's comment recognized that the focus of Romans 5:12 is upon the entrance of sin and death. He likewise acknowledged its corroborative significance to Romans 8:19-22. This understanding of Romans 5:12 is by no means recent. In a presentation to the Evangelical Theological Society in 1964, Henry M. Morris concurred with this position and made a direct link between Romans 5:12-14 and Romans 8:19-23. He argued the geological and fossil records militate against a pre-human race and cited Romans 5 and Romans 8 as clear biblical evidence of the timing of death's entrance into the cosmos. Years later, Morris reiterated the same position in his monumental work, The Genesis Record.

With the phrase "and death through sin," we understand sin entered into the world and with sin came death. All came through one man. While God only redeems man, the impact of sin and death refers to all of creation.

Scholars who would lean toward a broader meaning of κόσμος in Romans 5:12-14 agree the primary focus is that death came upon mankind through Adam's transgression. Especially in light of Romans 8, one concludes that Romans 5 refers to the entrance of sin and death into the whole cosmos through Adam, but focuses on how that event impacted mankind. Romans 8 picks up the thought, but focuses on how the event affected the rest of creation.

Given these considerations, this statement in Romans 5:12 is cosmic in nature. If this understanding is correct, the idea of millions of years of animal predation, disease, and death prior to Adam must be re-evaluated. It follows that predation, disease, decay, and death were not part of the κόσμος until after Adam's transgression—a position easily harmonized with the rest of Scripture, but one that faces significant challenges with most scientists.
THE COSMIC IMPACT OF ADAM'S TRANSGRESSION:
ROMANS 8:18-25

The active participants in the transgression were identified as the serpent, Eve, and Adam—all bore responsibility and were recipients of God's pronouncements. The earth and the rest of the κόσμος were passive, but also came under judgment. Given that Adam was created from the dust of the earth, the ontological link between man and the κόσμος seems readily apparent. Of particular note is that when God began to curse the earth itself, He directed His comments specifically to Adam. Genesis 3:17-21 says,

Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; in toil you will eat of it all the days of your life "Both thorns and thistles it shall grow for you; and you will eat the plants of the field; By the sweat of your face You will eat bread, Till you return to the ground. Because from it you were taken; for you are dust, And to dust you shall return."

The Cosmic Corruption: Romans 8:18-19

God inspired Paul to write in vv. 18-19, “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creation waits eagerly for the revealing of the sons of God.”

When Paul refers to the "sufferings of this present time," he is recalling a core principle of Jewish understanding of cosmic origins. Barclay Newman and Eugene Nida observed, According to the Genesis account, man and the world in which he lives are so closely bound together that man’s sin brings a curse on the entire created order. According to Jewish thought, the reverse is also true; that is, when man is redeemed the universe in which he lives will share his destiny. 18

Thus, God inspired Paul to reveal two truths in these verses: (1) he establishes a striking contrast between the present time and the original "very good" creation (18:a); and (2) he demonstrates the connection between Adam and the κόσμος continues from corruption through restoration (18:b-19).

The State of the Corruption

Verses 18 and 19 generally describe the fallen state of the cosmos. 19 Paul's descriptors are a little more specific in vv. 20 and 21 when he speaks in terms of the creation's "futility" and "slavery to corruption." In verse 22, the extent of the fallen creation is clarified in "whole creation" and is described as suffering the pains of childbirth.

When God declared, "Cursed is the ground because of you," He caused a significant transformation in the creation. The ground was cursed because Adam was taken from the ground and would return to it (Gen. 3:19). Because Adam sinned and brought death to himself and his progeny, so also would death ensue upon that from which he was taken.

The delightful dominion over the earth given to Adam by God was radically modified. 20 From the point of the curse, caring for God's "very good" creation would be an incredibly intense and unceasing battle rather than a joyful responsibility. The struggle was a fight for domination between ever-competing plants, parasites, animals, and other humans. The ground no longer
easily produced those things needed for sustenance, but yielded thistles in competition for the nutrients in the soil needed by edible plants. Animals that once lived in close proximity to others immediately saw one another as food. The survival of the fittest became more than a by-line.

Man was catapulted into survival mode, laboring slavishly for simple sustenance. Over time, he has struggled to govern a creation that refuses to be controlled. God never rescinded His command to Adam to dominate the earth, but man lost his ability to do so without ruining it in the process.

Subjugation to Futility: Romans 8:20, 22

In Romans 8:20-23, God inspired Paul to extrapolate the cosmic impact of Adam's disobedience in theological and eschatological terms. The text reveals, “For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.”

These verses are not ambiguous. Creation was subjected to futility (ταλωτη κτισις πεταγη) by the one who subjected it. The One who subjected creation was not Adam, for he had no power to curse the earth. Rather, God the Creator subjected creation to futility as part of His righteous judgment on Adam's transgression. The aorist passive, ἔπεταγη, reveals that the cosmos was not created in subjugation to futility, but that the subjection of creation was subsequent to its origin. For the creation to be subjugated means it had to exist in a non-subjugated state prior to its subjugation to futility and corruption.

James D. G. Dunn observed, . . . the primary allusion is to the Adam narratives: ματαλωτης in the sense of the futility of an object which does not function as it was designed to do . . ., or, more precisely, which has been given a role for which it was not designed and which is unreal or illusory. As man’s futility is his assumption that he is an independent creator, the failure to realize that he is but a creature, so the futility of creation is its being seen solely in relation to man (as man’s to use or abuse for himself) or as autonomous, an entity in its own right, to be deified in turn (Nature, the Universe), instead of as God’s creation to be ordered by God. . . . ματαλωτης [futility] can be regarded as nearly equivalent to φθορα [corruption] (v 21, as most), so long as the full sweep of both words is borne in mind. There is now general agreement that πεταγη is a divine passive (subjected by God) with reference particularly to Gen 3:17–18.

Not only was creation subjected to futility, but it was enslaved (της δουλειας) to corruption (τι κα α τ κτισις λευθερωθησεται π τς δουλειας τς φθορς δε). The "corruption" (φθορας) refers to the breakdown of organic and inorganic matter, as well as general decay. God’s judgment upon Adam and rest of creation marked the commencement of the fallen state of the earth.

Liberation from Subjugation

In Romans 8:21, 23-25, Paul described the groaning of creation with anthropomorphic terms ("pains of childbirth") as it awaits its restoration. Verse 21 reveals the enslaved creation will experience the same freedom as the children of God. In the same way all of creation,
including man, was enslaved to corruption, so all will be liberated from that enslavement. The process described goes from a glorious original creation to enslavement to corruption and death and, finally, liberation from enslavement, corruption, and death.

1 Corinthians 15:21-58 further addresses the consummation of salvation and the significance of the resurrection of the dead. The passage also relates to the restoration of the cosmos under the sovereignty of the Lord Jesus Christ.

Gary Schultz observed that this "reconciliation of all things is cosmic in scope and will take place when Christ delivers up His kingdom to the Father (1 Cor. 15:24–28; Eph. 1:9–10). It will include the 'creation that was subjected to futility' (Rom. 8:20). It will mean the restoration of harmony between the creation and humanity, thereby reversing the curse of Genesis 3:17–29." Reconciliation has to do with restoration. The original creation was "very good," but was subjected to futility and enslaved to corruption. The goal of cosmic reconciliation is to restore what was corrupted as a result of Adam’s transgression.

The Last Enemy

In 1 Corinthians 15:26, Paul wrote, "The last enemy that shall be destroyed is death." Death could not have been a part of the original creation for it is described as an enemy, and the original creation was described by God as "very good." For an enemy as powerful as death to be part of a very good creation is a logical impossibility.

Corruption to Incorruption

In 1 Corinthians 15:36-41 God speaks of the different elements of creation (beasts, birds, fish, heavenly bodies and earthly bodies) and the varying kinds of glory associated with each. In verse 42, God says the body that is sown in corruption is raised in incorruption. Whereas verse 42 refers to the resurrected human body, when considered in the light of Romans 8:21, the restoration from corruption also applies to the rest of the created order: “that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.”

According to Romans 8, creation was made subject to corruption and death. Corruption could not have been a part of the original creation. Nothing in the Scriptures indicates that God had sown anything in corruption in the pre-fall creation.

The whole point of the resurrection of the dead is to demonstrate the ultimate defeat of death. What battle was there prior to the fall wherein anything would have to be defeated if God’s creation was "very good?" The whole concept seems self-contradictory.

God continues this thought in 1 Corinthians 15:53-56. Restoration and reconciliation requires something be reconciled or restored to a previous state. If the original creation already had death and corruption in it, not only does Romans 8 mean that the original death and corruption was subjugated to death and corruption, but it also means restoration from the subjugation is returning to the original corrupted state. Thus, restoration would mean going from death and corruption to death and corruption. Something seems amiss.

However, if a "very good" creation without death and corruption was subjugated to death and corruption, as Romans 8:20-22 indicates, the restoration to incorruption in verse 53 makes perfect sense. On the other hand, if corruption was part of the original creation, then 1
1 Corinthians 15:53 makes no sense. If death was part of God's original creation, why is there a need for victory over it, and for what is creation groaning in Romans 8? 1 Corinthians 15:53 declares the corruptible must put on incorruption. This corruption must be post-fall. The rhetorical questions in verses 55 and 56 tell us death has a sting and the grave has a victory. How is this possible prior to the fall in a "very good" creation? Not only does it seem illogical, but it mitigates the glory of the original creation.

**The Biblical Difficulty of Futility and Enslavement to Corruption Prior to Adam's Transgression**

Most old-earth theories place disease, decay, predation, and death prior to Adam's transgression. Old Earth scientists and theologians consistently postulate disease, suffering, and death as part of God's original creation. James Montgomery Boice seems to be typical of this position:

The texts often cited from the New Testament in support of the view that death came to the animal world as a result of man's sin do not prove the point. Romans 8:19-21 does not contrast the present imperfection of the world with a more glorious past state but with the future state when it shall be delivered from its "bondage to decay" along with the final redemption of God's children.

Romans 8:19-21 does precisely what Boice says it does not do. A contrast exists between the "present imperfection" and a more glorious past state: specifically the state of the κόσμος which God originally created. Verse 22 says the whole of creation is groaning and suffering (π σα κτίσις συστενάζει κα συνωδίνει). These phrases: "subjected to futility," "slavery to corruption," and "groaning and suffering," are powerful and encompass all creation. These phrases are in striking contrast to the state of the original creation. Boice notwithstanding, this idea is precisely Paul's point. From what state could creation have been subjected to corruption if not from a more glorious one?

If the fossil record antedates Adam’s creation, so does disease, decay, suffering, and death. The watershed issue of this discussion involves whether God could call "futility," "slavery," "corruption," groaning," and "suffering" good. In Genesis 1, six times during each of the first five days of creation, God paused and described the creation "good." At the end of the sixth day, God surveyed all that He had made and pronounced it "very good." The only time God said something was "not good" was in reference to Adam not having a wife. Terry Mortenson's point is well taken: ". . . the first thing that God describes as 'not good' is simply that Adam was alone (Gen. 2:18). If that is 'not good,' how could millions of years of death and other natural evil be called 'very good'?" Besides, the observation of Adam's singleness as "not good" does not mean that any part of God's creation to that point was corrupt or subject to disease; rather, the creative activity was not yet complete. God created man as a social entity—first to have a vital and vibrant relationship with God, then to his wife, and subsequently to others.

Geologists and paleontologists have demonstrated that fossils provide evidence of arthritis, rickets, cancers, and other diseases. Fox News carried a report on how medical students are studying fossils to trace the history of specific diseases in order to find answers in treating them. Surely such revelations are the very antitheses of what might be considered "good."
From Romans 8, God's subjugation of the created order to futility and corruption had to ensue from Adam's sin. Even if one restricts κόσμος in Romans 5:12 to Adam and humankind, the timeline is still sustainable in Scripture: the universe was cursed by God when Adam fell, resulting in suffering, disease, predation, and death. The Scriptures settle when corruption came to be a systemic characteristic of the cosmos – at the point of its subjugation by God following Adam's transgression. The biblical position states Adam's fall antedates the fossil record, not the other way around. This concept means that the earth is not nearly as old as the old-earth theories require.

**Conclusion**

James Stambaugh cited several secular scientists who have made convincing arguments against Christianity. They cite theologians who incorporate secular models of natural selection into a Christian theodicy. David Hull, a philosopher cited by Stambaugh in *Nature* magazine, wrote,

> Whatever the God implied by evolutionary theory and the data of natural history may be like, he is not the Protestant God of waste not, want not. He is also not a loving God who cares about His productions. He is not even the awful God portrayed in the book of Job. The God of the Galapagos is careless, wasteful, indifferent, and almost diabolical. He is certainly not the sort of God to whom anyone would be inclined to pray.

Hull's argument is correct. Simple logic would appear to be on the side of the secularist, whether one is looking through the lens of secular evolution, theistic evolution, or old-earth creationism. The allowance of disease, suffering, predation, death and decay as part of God's original "very good" creation constitutes two conflicting sets of realities. Worse, it undermines the holiness and goodness of God at the most elemental levels. Such a concept violates the nature and character of God as good, loving and all-wise. How can God, who is completely pure and holy, from which His wisdom and goodness spring, introduce a system of millions of years of indifference toward death, suffering, and brutality when that process defies all the holy attributes that comprise His Person? Such would be a violation of all He claims to be.

How can secular scientists and philosophers observe that natural selection is inherently ineffective and horrible as an evolutionary model for change? Because it is. More importantly, how can secular scientists see this evolutionary model as evidence that militates against the existence of a good and righteous God and many Christian theologians do not?

In developing theories of the origins of the universe, everyone – secular scientists and Bible-believing scientists alike – must always work backwards. Both groups observe the finished product of creation and seek to construct theories to explain the present world. For the most part, the theories of origins with both groups involve naturalistic explanations which are modified for the sake of consistency. That approach is not inherently wrong, for the Creator of nature has nature at His disposal. The problem arises when we develop theories that are incompatible with the revealed Word of God. When such a theory deviates from what is compatible with the Bible, the strategy is usually to design an interpretation of Scripture to fit the theory rather than redesigning the theory to fit Scripture. The fear of committing "scientific heresy" seems to be greater than concern over biblical heresy. One must wonder if the desire to please men may transcend the desire to please God. It may be impossible to please both.

Given that godly and intellectually gifted men and women are on both sides of this interpretive divide, we must pause before we call into question one's love and commitment to our
Lord Jesus Christ. At the same time, we must recognize the inherent dangers of propagating positions that cause some to question the veracity of God's Word. God has revealed Himself clearly. It seems most appropriate to remember that theories of creation, the flood, geology, and astronomy gain credibility in God's sight when they are consistent with the clear sense of Scripture.

**SELECTED BIBLIOGRAPHY**


**Electronic Resources**

Acton, Rush K., MD, *Bone Disease Simulating Ancient Age in "Pre-Human" Fossils.*

Shackelford, David G. "Was Adam a UFO (Unidentified Figurative Object)?" *Creation Ex Nihilo*. Creation Science Foundation, Ltd. Queensland, Australia, 1999.
http://www.answersingenesis.org/articles/cm/v21/n3/was-adam-a-ufo.

http://findarticles.com/p/articles/mi_m1200/is_24_160/ai_81827791/?tag=content;col1.

http://www.answersingenesis.org/articles/tj/v5/n2/diet


http://www.foxnews.com/story/0,2933,190356,00.html.

---

Notes:

¹David G. Shackelford currently serves as Chairman and Professor, Dept. of New Testament and Greek, Mid-America Baptist Theological Seminary, Cordova, TN.
English translations taken from the NAS.

Allen Ross speaks of an eternal "primordial chaos" out of which God created the universe. See Allen Ross, Creation and Blessing: A Guide to the Study and Exposition of Genesis (Grand Rapids: Baker, 1993), 99. This idea assumes the eternity of matter itself, which requires an infinite regression of cause, soundly refuted by Norman L. Geisler and Ronald M. Brooks, When Skeptics Ask (Grand Rapids: Baker, 1990), 18. If the heavens were made by the "breath of His mouth" any "primordial" substance would have to be included – "all their host" certainly appears to be all encompassing.


Matthews, 251. Matthews uses the idea of subjugation of the serpent to the woman in terms of humiliation as the serpent crawls on its belly and eats the dust of the earth.


If Adam's transgression occurred after he and Eve had children, the Bible does not mention it. The result would be that others came into the world minus the sinful nature that Adam and Eve possessed. If such is the case, 1 Cor. 15:22, "in Adam all die," becomes a problem of insurmountable proportions.


Matthew Postiff wrote a favorable review of Stambaugh's chapters in Coming to Grips with Genesis, but mentions Stambaugh should have appealed to Romans 5 more thoroughly concerning the entrance of death into the world. See Matthew A. Postiff A Review of "Coming to Grips with Genesis: Biblical Authority and the Age of the Earth," eds. Terry Mortenson and
Lane's background as a biologist serves to demonstrate once again that young-earth creationism is not an issue of "real" science vs. religious faith, but of one's presuppositions. Some might argue Lane is not a trained theologian. However, he and Henry Morris are distinguished in their fields and both recognize the clarity of the statement. As theologians increasingly rely on philosophy and secular science, they complicate what is clear and simple.


One might argue that verse 18 refers only to man since it says "the glory that shall be revealed in us." Yet, verse 19 is an explanatory statement incorporating the entire creation.

Gen. 1:28-29.

John Witmer, *Romans*, vol. 2 of *The Bible Knowledge Commentary: An Exposition of the Scriptures*, gen eds. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985), 472. See also James D. G. Dunn, vol. 38A, *Word Biblical Commentary: Romans 1-8*, *Word Biblical Commentary* (Dallas: Word, Incorporated, 2002), 470. Dunn does not address the topic specifically here, but since he takes Romans 8:20-23 to be referring to Adam in Genesis 3, and Romans 5:12-14, he would have to concur that Romans 5 and 8 are contemporaneous; that is to say, the κόσμος fell to corruption as a result of Adam's transgression.


See James Montgomery Boice, *Genesis: An Expositional Commentary, Volume 1: Genesis 1-11* (Grand Rapids: Baker Book House, 1982; reprint 1998), 77. Boice provides his analysis of different views of creation and seems to settle upon progressive creationism as the most likely explanation.

Gen. 1:4, 10, 12, 18, 21, 25.

Gen. 1:31.


We see a distinction between sin in Adam and Satan. Satan's rebellion did not lead to the fall of the terrestrial earth and the rest of the cosmos the way that Adam's fall did. First, Satan's fall may have occurred prior to earth's creation. If so, the earth did not exist that it would fall victim to Satan's sin. Second, Adam was taken from the dust of the earth and to dust he would return (Gen. 8:19). The ontological relationship between Adam and the earth provides a logical rationale for the earth to be so impacted by Adam's transgression.
