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# Genesis Outside of Genesis

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## *A Look at Passages that Reference the Creation Account*

by Steven King

Genesis 1-11 often gets "isolated" from the rest of the Bible. What I mean is, it gets treated as a different part of the Bible. Sure, it naturally is different from the rest of the Bible, since it deals with the origin of the world, Noah's Flood, and the Tower of Babel, as well as other events. Unlike most of the rest of the Bible, there is little said in Genesis 1-11 that is specific to the nation of Israel (as is most of the Old Testament) or to the Gospel (as is most of the New Testament).

Moreover, Genesis 1-11 deals with subjects that have a global reach. Sure, the Gospel is for all people, but it is pretty easy to categorize the Gospel as part of religion, and thus as its own unique and separate topic.<sup>1</sup> There is no mistaking, however, that Genesis 1-11 applies globally. After all, what can be more global than the creation of the world itself? Or a global flood? Or the origin of all languages on Earth? Since it has a global reach, and more specifically, runs in opposition to secular thinking about the origin and age of the Earth and living things, Genesis 1-11 specifically comes under attack from skeptics and those who seek to reconcile the Bible with secular thought. The Gospel can be tolerated, as long as it is kept as a personal religion. The history of Israel can be tolerated, as long as they are seen as just another nation with a unique religion. But Genesis 1-11 must be reinterpreted or explained away so that it has little to no impact on established thinking on natural history.

This separation of Genesis 1-11 is artificial, however. As can be seen in the following verses, the account of Genesis 1-11 was quoted extensively throughout the rest of the Bible. Let us see what parts of Genesis appear in books of the Bible outside of Genesis.

### **Creator God**

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Psalms 19:1-6:

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*The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words,*

<sup>1</sup> Just so we are clear, I believe that the Gospel is much more than a religion, in so far as Christians should be followers of Christ in their daily lives and always be prepared to share the Gospel with others. Thus, it is closer to a lifestyle rather than a religion, yet is often gets classified as a religion and cordoned off with "other" ideas and concepts.

*whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world. In them he has set a sent for the sen, which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.*

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Psalm 136:3-9:

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*Give thanks to the Lord of lords, for his steadfast love endures forever; to him who alone does great wonders, for his steadfast love endures forever; to him who by understanding made the heavens, for his steadfast love endures forever; to him who spread out the earth above the waters, for his steadfast love endures forever; to him who made the great lights, for his steadfast love endures forever; the sun to rule over the day, for his steadfast love endures forever; the moon and stars to rule over the night, for his steadfast love endures forever.*

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Proverbs 3:19-20:

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*The LORD by wisdom founded the earth; by understanding he established the heavens; by his knowledge the deeps broke open, and the clouds drop down the dew.*

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John 1:1-5:

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*In the beginning was the Word, and the Word was God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.*

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These verses all proclaim the same thing: God created the world. There are a few things to note about God's creative acts mentioned in these verses. First, note the totality of what God created. Proverbs 3:19-20 mentions God founding the Earth and establishing the heavens. That basically encompasses all of creation. John 1:1-5 specifically notes that all things were made by God and nothing that exists was not made by Him. Psalm 136:3-9 is especially interesting because its description of earth, the sun, moon, and stars parallels what is described in Genesis 1:9-10, 14-18. In Genesis, we are told that God gathered the waters into one place to let dry land appear. In Psalm 136, we are told that God spread out the earth above the waters, which is a different imagery, but still implies that the waters existed first and that land was created on top of, or in the midst of, the waters. Also, the specific functions of the Sun, Moon, and stars, to govern the

day and the night, are mentioned in Genesis 1 as well.

As another note, Psalms 136:3-9 and Proverbs 3:19-20 both mention that God created the world with wisdom and knowledge. God certainly created an orderly universe, as evidenced by the filling of the world with diversity over the six days of creation.

## Created by the Word of God

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Hebrews 11:1-3:

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*Now faith is the assurance of the things hoped for, the conviction of things not seen. For by it the people of old received their commendation. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.*

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This passage pretty much reaffirms that God created the world, but it goes one step further by noting that God created by His Word. In Genesis 1, we are repeatedly told, "And God said," showing that God indeed did create with His word.

Another side thing to note is that the author of Hebrews outright states that we know that God created the world by faith. As much as we want to show people that the world declares the creation of God, we must acknowledge that we accept the creation of the world by faith, not by sight (or by "good scientific reasoning").

## Six Days of Creation

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Exodus 20:8-11:

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*Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, 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, of the sojourner who is within your gates. 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.*

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Deuteronomy 5:12-15:

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*Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son and your daughter or your male servant or your female servant, of your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.*

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Hebrews 4:3-4:

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*For we who have believed enter that rest, as he has said, "As I swore in my wrath, They shall not enter my rest," although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all his works."*

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While it is certainly important to note *that* God created the world, it is just as important to note *how* He created the world. Merely stating that God created the world leaves open the possibility that God *could* have created the world with a Big Bang, or that He *could* have used the process of evolution to create the diversity of life. These possibilities are vehemently opposed by the order of creation given in Genesis 1, and by Exodus 20:8-11, which states quite clearly that God created the world in six days. If God created the world in only six days, then there is not enough time for God to have used a "natural" process like the Big Bang or evolution to create the world.

Once again, note the totality of what God created: He made the Heavens and the Earth in six days. All all things in creation can be found in the Heavens and Earth: there is nothing left that God didn't make.

Now, some people like to de-emphasize the importance of Exodus 20:8-11. They claim that the word "made" in verse 11 is a different word from "create," and so God merely reshaped the Heavens and the Earth in six days, but the actual process of creating the world took a longer period of time. In other words, God used the Big Bang and evolution to create the world, then decided to rework the world that was and reshape it in six days. There are several lines of reasoning to show that this thinking is not consistent with Exodus 20:8-11. The first is that, as already stated, note the totality of what God made as described in Exodus 20:11. God did not merely make *things* in the Heavens and the Earth in six days, He made *the* Heavens and Earth *and* everything in them in six days. If *everything* was remade, then wouldn't that mean the evidence of the "previous" world was erased in the process? But proponents of the idea that God "remade" the world claim that there is evidence of the previous world, in things like the fossil

record and geology. Thus, God didn't remake *everything*, so their idea still contradicts these verses.

The second problem with claiming that God simply remade things in six days is that such a claim unnecessarily splits hairs. It is true that the Hebrew word translated as "make" is not the same as that translated as "made." However, we use the words "create" and "make" interchangeably, and there is no reason to think they were not interchangeable in Hebrew, either. In fact, if we look at Genesis 1:26-27, we can see the words "create" and "make" used to describe the exact same event.

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*Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female he created them.*

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Note that God determines to "make" mankind, and then He "creates" mankind. In both cases, He does so in His own image, indicating that the "making" of man and the "creation" of man were not separate events in the creation of man, but describing the very same act.

While some claim that the "making" of the Heavens and the Earth is simply a remaking, others instead claim that the six days of creation are metaphorical or reflect a spiritual reality, as opposed to being a real, historical event. These people claim that the purpose of describing a six day creation in Genesis 1 was not to record events that actually happened, but rather to describe a pattern God was setting for His people to follow, namely, the six day work week and one day of rest. To address this interpretation, I have included Deuteronomy 5:12-15, which is a parallel passage to Exodus 20:8-11. In the Deuteronomy passage, God is reaffirming the Ten Commandments to the nation of Israel as their time of wandering in the wilderness is drawing to a close. Note that in Deuteronomy 5:12-15, God does not cite the six days of creation as the pattern for the commandment. Rather, He cites Israel's captivity in Egypt as the necessary reason to remember the Sabbath and to rest on the Sabbath.

I think all who accept the Bible as the Word of God would agree that the nation of Israel was indeed kept as a nation of slaves in Egypt. That describes a real historical event. In Deuteronomy, God cites a real historical event as the justification for the commandment to keep the Sabbath. Why then should we think that God cites a metaphorical or a spiritual reality, but not a historical reality, in Exodus 20:11? The pattern in both passages is exactly the same, the only difference is what God cites as the reason for the commandment, yet some would claim that in Exodus 20, God only cited the six days of creation as a spiritual reality yet He cited the captivity of Israel as a historical reality with no indication in these texts that one is spiritual and the other is historical. It is much simpler to just accept that God was treating both events as real

and historical.

Finally, we have Hebrews 4:3-4, which also cites God resting on the seventh day of creation. Not only do we have the reaffirmation that the authors of the Bible treated it as a real event, notice that the seventh day of rest occurs "from the foundation of the world." Thus, the seventh day of rest is something that happened at the beginning, not millions of years later during a great "remaking" of the world.

## Adam and Eve

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Matthew 19:4-6:

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*He answered. "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh? So they are no longer two but one flesh. What therefore God has joined together, let not man separate.*

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Mark 10:5-8:

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*And Jesus said to them, "Because of the hardness of your heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.' 'Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' So they are no longer two but one flesh.*

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1 Timothy 2:11-15:

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*Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quite. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing--if they continue in faith and love and holiness, with self-control.*

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In addition to particular details like the number of days God took to create the world, we also have details about God's creation of mankind. Matthew 19:4-6 and Mark 10:5-8 are parallel passages, so they say basically the same thing. Not only are we told that God created humans, and that He created them as an original couple, a man and a woman, we are also told that they

were created from the beginning. In case anyone wants to claim that "from the beginning" means "from the time God created humans," and thus allow an unspecified time before humans were created, Mark clears things up for us by simply stating that humans were created "from the beginning of creation." Technically, according to Genesis, humans were created on the sixth day, not right at the first moment of creation, but I think we would all acknowledge that "from the beginning of creation" is close enough to "created in the first week of the world."

While Matthew and Mark note the creation of men and women, the passage in I Timothy gives the actual names of the first couple as well as the specific order of their creation. Now, as an aside, please do not get distracted by Paul's instruction for women to "remain quite." Many may interpret this as chauvinistic, but bear two things in mind. The first is that Paul is not claiming that women are inferior to men. He is instead stating that men and women occupy different *stations*, as evidenced by their order of creation (Adam first, and then Eve). Second, the emphasis is less on women never making a sound and more on women not occupying a teaching or leadership position. There is a lot more that can be said about Paul's teaching in these verses, but I would rather, for the time, focus on how Paul treats both Adam and Eve as historical people and how Paul specifies that Adam was created before Eve, as described in Genesis 2:18-25.

## Sin, Corruption, and Redemption

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Romans 5:12-17:

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*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—for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from adam to Moses, even over those who sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*

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Romans 8:18-23:

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*For I consider that the sufferings of this present time are not worth comparing with the glory that*

*is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 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. For we know that the whole creation has been groaning together in the pains of childbirth until now. And that only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.*

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Romans 5:12-17 is probably one of the most significant passages related to the Genesis 1-11 account. People like to focus on the Gospel, and indeed, the Gospel is the focal point of the Bible. However, the Gospel needs a precedent. Why did Jesus come and die on the cross as a substitutionary death for His people? Paul tells us the reason in this passage: because Adam sinned against God and in doing so, brought death (both physical and spiritual) onto all of his descendants, namely, all of humanity.

In other words, the very purpose of the Gospel hinges on the original sin of Adam as described in Genesis 3. The account of the Fall of Man *must* be treated as a real historical event that had consequences for every human born in order for Jesus to even have a purpose to come to Earth and die in our place. The Gospel is the *solution* to a problem that a real Adam created way back at the beginning of creation, and without the original falling away of mankind, the Gospel actually loses a lot of its purpose.

Now, some people may claim that the curse of Adam brought on by his sin was limited to humans. They claim that the death that entered the world upon Adam's sin was limited to human death. Animal death, these people claim, had already been a natural part of the world, and so Christ came not to save us from physical death but from spiritual death. This distinction allows a long period of time for animals to evolve, and consequently, to die, before the creation of humans. However, Paul later makes it clear in Romans 8:18-23 that the curse of Adam was not limited to humans but has instead affected the entirety of the world. Adam's sin was world-changing event that happened at the beginning of creation and not a recent event that only affected the lives of humans.

## Noah and the Flood

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Isaiah 54:8-9:

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*"In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you," says the LORD, your Redeemer. "This is like the days of Noah to me: as I swore that the water of Noah should no more go over the earth, so I have sworn that I will not be*



*angry with you, and will not rebuke you.*

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Ezekiel 14:12-14, 19-20:

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*And the word of the LORD came to me: "Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply of bread and send famine upon it, and cut off from it man and beast, even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord GOD... Or if I send a pestilence into the land and pour out my wrath upon it with blood, to cut off from it man and beast, even if Noah, Daniel, and Job were in it, as I live, declares the Lord GOD, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness.*

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Matthew 24:36-39:

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*But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.*

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Hebrews 11:7:

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*By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.*

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I Peter 3:18-20:

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*For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.*

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II Peter 2:4-10:

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

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II Peter 3:4-7:

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*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." 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, and that by means of these the world that then existed was deluged with water and perished. By the same word the heavens and the earth that now exist are stored up for fire, being kept until the day of judgement and destruction of the ungodly.*

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It is actually kind of amazing how many authors of the Bible mention Noah and the Flood by name. Every one of these passages mentions Noah and treat him as a real person who would be capable of saving other people from destruction (Ezekiel 14:12-14, 19-20), whose life was an example to follow (Hebrews 11:7), or whose interaction with God is an example of God's patience (I Peter 3:18-20).

In addition to treating Noah as a real person, these writers also give a number of details about Noah and the Flood. Ezekiel 14:12-14, 19-20, Hebrews 11:7, and II Peter 2:4-10 all describe Noah as a righteous man, echoing Genesis 6:9. We are also told that Noah was saved from the Flood along with seven other people (I Peter 3:18-20 and II Peter 2:4-10), which we know from Genesis 7:13 were Noah's wife, their three sons, and their sons' wives. We are also told that the purpose of the Flood was to punish the wicked in Noah's day (II Peter 2:4-10), just as described in Genesis 6:11-17. We even have a reference to the promise God gave Noah that He would never destroy the world with a flood again (Isaiah 54:8-9) as described in Genesis 8:21-22.

The historicity of the Flood is especially apparent II Peter 3:4-7. Note how Peter cites the Flood to explain to those who doubt the truth of Christ's return, to show them that God has not left the world to exist on its own but has interfered in its history and will again in the future. Furthermore, Peter mentions a former world that existed that was deluged with water,

emphasizing not only the global nature of the Flood but also the way it completely reshaped the world as we know it. Peter certainly did not treat the Flood as an especially bad local event, but rather as a world changing example of God's judgement.

## Adam's Genealogy

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I Chronicles 1:1-4, 24-27:

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*Adam, Seth, Enosh; Kenan, Mahalalel, Jared; Enoch, Methuselah, Lamech; Noah, Shem, Ham, and Japheth... Shem, Arpachshad, Shelah; Eber, Peleg, Reu; Serug, Nahor, Terah; Abram, that is, Abraham.*

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Luke 3:23-38:

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*Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elamadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jaboc, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Rue, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Chem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.*

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Second to Romans 5:12-17, these genealogies of the pre-Flood patriarchs are probably the most important passages related to the Genesis 1-11 account. They are significant because they parallel the genealogies found in Genesis 5 and 11. It is from these genealogies that we get an age of the Earth that is around 6,000 years old. Without going into detail, note that we have genealogies from Adam to Noah (Genesis 5) and then from Shem to Abraham (Genesis 11). These genealogies give the age of each father when the son was born. Thus, we we can

calculate the time from the Creation to the Flood from Genesis 5 (since Adam was made on the sixth day of creation, he is six days younger than the Earth itself) and then the time from the Flood to Abraham (Genesis 11). If we can know or estimate the age of Abraham in a historical context, then we can calculate the age of the Earth. Doing so gives an age of the Earth that is around 6,000 years old.

The most common criticism of the genealogies in Genesis 5 and 11 is that they contain gaps. It is claimed that people living in the Ancient Middle East commonly left gaps in order to focus on the significant individuals in the genealogies. Thus, if there were gaps in the Genesis 5 and 11 genealogies, we can assume that the Earth is actually older than 6,000 years. However, these passages in I Chronicles 1 and Luke 3 contain the exact same people as found in Genesis 5 and 11. The genealogy in I Chronicles exactly matches that found in Genesis while the Luke 3 genealogy contains an extra individual. The extra individual is the second Cainan, the father of Shelah and the son of Arphaxad. Now, if we count all of the patriarchs from Adam to Abraham, there are 23 individuals, 24 in Luke. Out of 24 individuals, there is at most *one* individual missing. If there is a gap, there is at most a single generation missing, which does not change an age of the Earth in any significant way. Note, however, that it is possible that the extra Cainan is a scribal error in Luke 3. That is, it is possible that the scribes who transcribed the original copy of Luke accidentally inserted Cainan between Shelah and Arphaxad.<sup>2</sup> It is interesting to note that Cainan is the *only* name repeated twice in Luke 3. In contrast, the I Chronicles 1 genealogy and the Genesis 5 and 11 genealogies contain no repeated names at all. If the second Cainan is a scribal error, then all three genealogies are in complete agreement. Nevertheless, even without the scribal error, the genealogies are in agreement with 23 out of 24 individuals, which is, again, an insignificant difference.

Now, some may claim that the genealogies in I Chronicles 1 and Luke 3 are in agreement with the genealogies in Genesis 5 and 11 because the former are copied from the latter. Perhaps, but if that is the case, there are three things to note. The first is that the human authors of I Chronicles 1 and Luke 3 thought that the Genesis genealogy was reliable enough that they repeated it. Second, God, who inspired all of the authors of the Bible, thought that the Genesis genealogy was necessary enough that He had it repeated twice. Thirdly, if we let the Bible interpret the Bible, rather than let the customs of the Ancient Near East interpret the Bible, we should let Genesis 5 and 11, I Chronicles 1, and Luke 3 verify each other.

## The Affirmation of the Genesis Account

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<sup>2</sup>Taylor, Paul (2010) "An Extra Cainan?" in *Demolishing Supposed Bible Contradictions: Exploring Forty Alleged Contradictions*, Ken Ham, Ed., Master Books, Green Forest, Arkansas, pg. 113-114.

The preceding passages are not complete: there are other passages in the Bible that directly or indirectly reference the account given in Genesis 1-11. However, the selection above should be enough to show that Genesis 1-11 is *not* an isolated section of the Bible. After all, with at least twenty-one separate passages referencing the Genesis account, the various authors of the Bible did not consider Genesis to be an insignificant part of the Bible. Who were these authors? The following table is a list of the authors of the passages given above.

<b>Author</b>	<b>Passages</b>
Moses	Exodus 20:8-11
King David	Psalms 19:1-6
King Solomon	Proverbs 3:19-20
The Apostle Peter	I Peter 3:18-20, II Peter 2:4-10, II Peter 3:4-7
The Apostle John	John 1:1-5
The Apostle Matthew	Matthew 19:4-6, Matthew 24:36-39
The Apostle Paul	Romans 5:12-17, Romans 8:18-23, I Timothy 2:11-15
The Prophet Isaiah	Isaiah 54:8-9
The Prophet Ezekiel	Ezekiel 14:12-14, 19-20
Mark	Mark 10:5-8
Luke	Luke 3:23-38
The Author of Hebrews	Hebrews 4:3-4, Hebrews 11:1-3, Hebrews 11:7
The Chronicler	I Chronicles 1:1-4, 24-27

This list of human authors is significant. It includes important men in the Bible, including Moses, Apostles, and Prophets. Apparently, these highly regarded men believed that Genesis 1-11 was worth referencing.

Even more than these human authors, let us never forget that they wrote as inspired by God (II

Timothy 3:16). In fact, some of these passages, such as the verses in Matthew and Mark, are quotes of Jesus, so we know that Jesus Himself also affirmed what we know from the Genesis account.

Another, related thing to note is that these passages describe much of the Genesis 1-11 account. Sure, a lot of details, like the things created on each of the days of Creation, the details about the Flood, and the Tower of Babel, are not given, but it is possible to reconstruct most of the central events and figures of the Genesis account. In other words, if we were to somehow lose Genesis 1-11, we would still have passages like the ones given here to remind us of what Genesis 1-11 says.

## The Connection Between Genesis and the Bible

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Not only is Genesis 1-11 referenced elsewhere in the Bible, the Genesis account is given as a foundation for much of the rest of the Bible. The seventh day of rest during Creation is a template for our work week (Exodus 20:8-11). The Fall of Adam and the passing of sin to his children is a foreshadow, and the prerequisite for, Christ's sacrifice and salvation to be given to many (Romans 5:12-17). Jesus's very genealogy can be traced back to Adam, the first man (Luke 3:23-38). The pattern of marriage is established in the Creation of Adam and Eve (Matthew 19:4-6, Mark 10:5-8). Plus, we have the example of the Flood as evidence that God will be patient with His punishment, but only for so long (II Peter 3:4-7). In other words, Genesis 1-11 is not merely a part of the Bible, it is *foundational* to the Gospel, marriage, the week, and more.

## Closing Thoughts

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I have spent a lot of time bolstering the Genesis account with verses found outside of Genesis. However, I want to make something clear: I do not think that these verses that describe Genesis outside of Genesis constitute a proof that Genesis 1-11 is accurate. A proof is a pretty high standard: a proof means that, given understood premises, a certain conclusion must follow. I cannot put these verses into a proof without making assumptions about their reliability, their translation, or interpretation. To try and construct such a proof will only invite critics to point out the assumptions and claim victory over my argument and conclusions. Instead, I will make two appeals.

My first appeal is to people who already read the Bible in a straight forward manner. We have seen that the account of Genesis 1-11 not only is referenced in several other books of the Bible by several other authors of the Bible, it provides the foundation for many Biblical teachings and even the whole purpose of salvation. While this may not be a proof, that should be enough to

convince you that the Genesis 1-11 account is accurate. Don't get hung up by diverse and mythical interpretations of Genesis 1-11, just read it for what it is says. That is how we read the rest of the Bible, there is no reason to make an exception for Genesis 1-11.

My second appeal is for those who continue to read Genesis 1-11 as incomplete, metaphorical, or spiritual. Don't take Genesis 1-11 simply for what it says: read the law and the prophets. Moses, Isaiah, Ezekial treat Genesis 1-11 as real history. Then you have the Apostles John, Peter, Matthew, and Paul. There are others as well. If Genesis 1-11 is not written clearly enough for you to be convinced that it means what it says, read these other authors, authors that you trust when they speak on spiritual things. Now, trust what they say on historical things as well. As Jesus said in John 3:12,

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*If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?*

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And again, in Luke 16:29 and 31,

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*They have Moses and the Prophets; let them hear them.*

*If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.*

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Don't wait for the dead to rise before you accept the Genesis account as it is given by God, His prophets, and His Apostles.