# Details in biblical creation and flood presentations

***(Mis)interpreting Genesis: How the Creation Museum misunderstands the ancient near eastern context of the Bible***

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Details, details, details (the parallel to real estate's location, location, location) count heavily in models and presentations by biblical scholars and scientists alike. The intrusion of one weak, contrived, or inaccurate detail can destroy the trust of recipients of those models or presentations. The explosion of the number of ancient texts discovered through archaeological excavations since the middle of the nineteenth century has spawned numerous debates over the role of ANE literature in biblical interpretation. Critics of biblical inspiration and inerrancy sometimes ignore archaeological evidence that confirms the historical authenticity and accuracy of the Scriptures. Some scholars tend to focus only on apparent contradictions. Objectivity has become a rare commodity among both Bible scholars and secular critics. Each tends to approach the text with a developed and concretized worldview and theological presumptions.[1] Indeed, established presuppositions can lead to the inclusion of questionable elements in creationist models and museum displays, as well as in the arguments of opponents to those presentations.

## Thesis and compliment

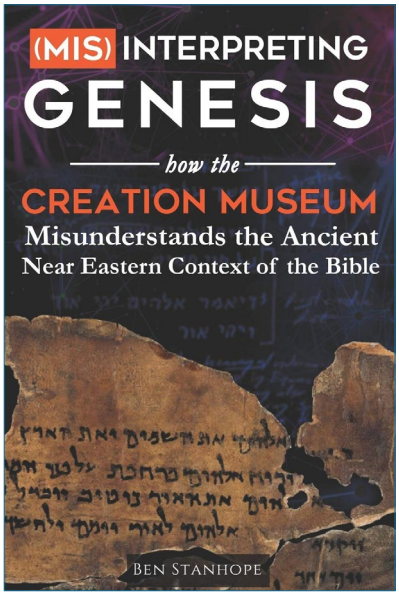
In his "Introduction" (pp. 11–17), Stanhope admits to rejecting "much of the Creation Museum's theology" (p. 12) without getting into any specifics. Many questions (he lists nineteen, p. 13) have driven him to abandon any literal reading of the early chapters of Genesis. The thesis of *(Mis)interpreting Genesis* is that

> "... archaeological and linguistic discoveries about the Bible's original context clearly show that a great deal of mainstream young-earth interpretation of biblical creation texts is wrong" (p. 14).

That does not mean that he has totally rejected the young-earth viewpoint, however. On the one hand, Stanhope claims to be "in full agreement with the Creation Museum that old-earth interpretations that try to read millions of years out of the days of Genesis 1 are dismally unimpressive, and rather obvious attempts at contorting the text into conformity with modern science" (p. 154). But, on the other hand, he insists that "Genesis 1 is *clearly not* a sequentially accurate account of the origins of the material world [emphasis in original]" (p. 155), nor is it "an accurate account of the universes' [*sic*] chronological, material formation" (p. 171). He agrees that the Genesis account speaks of human beings as God's appointed vice-regents (p. 166), making the account distinct from other ANE literary productions. In fact, he compliments the Creation Museum for accomplishing "the finest job of any institution in making the issues involved dramatically tangible and clear to the public" (p. 15).

## Iron sharpening iron

While Stanhope's views represent some significant differences from the young-earth interpretation of Scripture and the inspired character




of Scripture, some of his criticisms must be taken to heart. The book's first section deals with the Creation Museum's saurian identifications for Leviathan (pp. 21–36) and Behemoth (pp. 37–45), as well as the "King James' Unicorns" (pp. 47–49) and Isaiah's mention of "flying serpents" (pp. 51–62). Relying upon parallel biblical references and pertinent data found within ANE sources, he questions identifying these last two creatures with an *Elasmotherium* and a flying dinosaur, respectively. Absolute identification of all four of these creatures remains unproven with the sole exception of the 'flying serpent'. It behooves all biblical scholars to admit to a lack of definitive data for leviathan, behemoth, and the so-called unicorns. Perhaps the best solution for the Museum would be to include carefully worded qualifying statements in their displays and related literature.[2]

## More dinosaurs, dragons, and demons … oh my!

In the appendixes (pp. 243–299), Stanhope misses the opportunity to explain how ancient peoples communicated about biblical events through both oral and written media down through time. Many myths arose out

of a kernel of truth involving an actual historical event told and retold until the event has taken on a different telling. Researchers must account for any purposeful skewing in the retelling for the purposes of self-advancement or political propaganda. Scholars must determine the actual historical roots and reworking of the narrative, since some retelling can be influenced by religious, cultural, or political viewpoints that might interfere with accurate oral and/or written transmission.

Stanhope mentions that the various cultural views of cosmology (specifically the concept of a solid sky) "comport with cognitive dispositions that are found to be anthropologically universal" (p. 283). However, he fails to explain how he reached that conclusion—he offers no evidence supporting that universality. Also, the potential use of metaphor across many cultures should be included in the discussion of transmission. In other words, just as we still speak of *the sun rising*, rather than *the earth turning* on its axis, all cultures using this language understand that it is an example of accommodation to the viewpoint of humans standing on the surface of the earth. No mature person gives the statement an overly literal meaning.

Many modern scholars automatically assume that ancient cultures were far too primitive, backward, or prescientific to use sophisticated figures of speech in daily conversation and written literature. Such provincial thinking denigrates and demeans the thinking and accomplishments of ancient peoples who have produced detailed histories and sophisticated literary products, as well as architectural marvels.

## Different worldviews

Tackling Stanhope's criticisms of some Creation Museum displays requires a brief discussion of worldviews. Background, culture, education, experience, and faith can all contribute to forming one's personal worldview. Simply put, a personal worldview consists of a philosophy of life and how someone perceives the world. While groups of individuals may share a worldview, one factor (like faith) can make a big difference and set individuals apart from others with whom they might otherwise share much in common.

In the matter of origins, theologian and scientist alike must admit that no human witness was present at the beginning of the universe or of our planet. Since there were no human eyewitnesses and we are unable to replicate such immense events in the laboratory, everyone must exercise a certain amount of faith. In the attempt to deal with the matter of origins, two major worldviews must be distinguished. So it should come as no surprise to anyone that those who are outside biblical faith possess a different worldview than those who espouse that faith. Scripture and faith play significant roles in how believers evaluate a worldview.

However, some apologists, philosophers, and theologians hold that Scripture cannot be accepted as evidence—instead, Scripture must be subject to external evidence for the purpose of establishing its truthfulness. Such an approach emasculates biblical authority and subjects the Bible to external human authority—an autonomous authority exercised by fallen human beings. Such a situation is not new to the modern era—it has always been so since the fall of mankind. It does not mean that fallen humans cannot understand anything the Bible says. Rather, conflicting worldviews affect how one interprets the biblical text.

Stanhope assumes that the Hebrew writers of Scripture must have held to the same cosmology as all the pagan cultures surrounding them in the ANE (pp. 83–117). But, in addition to that problematic assumption, he reveals his antagonism to the doctrine of the inspiration of Scripture:

> "... if you believe in biblical inspiration, you are only setting yourself up for worldview fragility and biblical-exposure-anxiety if your definition of that doctrine only comes from pure theological theorizing" (p. 84).

For evangelicals the doctrine arises from, and is based solely upon, the biblical teachings themselves, not upon any human philosophizing or formulation. Even though he admits that "Genesis doesn't borrow its creation story from anyone" (p. 92), he insists that the writer of Genesis must conform to ANE cosmology. In other words, the Hebrew Bible writers and editors must, of necessity, be viewed as totally prescientific (in terms of modern science, at least).

Stanhope exposes his own overly literalistic interpretation of the biblical text when he argues that "we are wrong when we interpret the 'waters above' as anything other than a literal celestial ocean" (p. 116). In the course of his explanation, he ignores the use of metaphor by the ancient Hebrews and their neighbours. Arguing that the biblical writers really believed in a solid, metallic (or stone) sky from texts like Job 37:18, he assumes the writers and their readers understood metaphors literally (pp. 94–95, 103–104). That is demonstrably false. For example, the use of Job 9:6 and 26:11 in an attempt to prove that the Hebrew cosmology held to literal pillars upon which the earth sat fails to take into account Job 26:7's statement that God "hangs the earth on nothing". The "windows of heaven" (Genesis 7:11; 8:2; Malachi 3:10) likewise turns out to be merely a metaphor when we read 2 Kings 7:2, 19 and its revelation that even the military officer did not believe there were really any 'windows' in the sky.[3]

Continuing his assault on biblical worldviews, Stanhope offers alternative interpretations for Isaiah 40:22 ("circle of the earth"; pp. 120–123)

and Job 26:7 ("hangs the earth on nothing"; pp. 124–126). He accuses young-earth creationists of "Filtering the text through modern science" (p. 123). It becomes increasingly evident that he himself, however, 'filters' the text through pagan literature. Presenting Nebuchadnezzar's speech in Daniel 4:10–11 as though Daniel shared Nebuchadnezzar's worldview, Stanhope ignores the fact that a biblical writer's quotation of a pagan's words does not require that the writer agree with what the unbelieving person has said. His bottom line: "the biblical conception assumes a flat earth" (p. 129). This reveals a gap in his knowledge of ANE history. Before a flat-earth viewpoint existed, the ancient Babylonians already considered the earth to be a sphere—indeed, the earth and the stars as a nested set of spheres. It was not until around 800 BC that they switched to a flat-earth viewpoint.[4]

J.J. Niehaus suggests that a

> "... use of the comparative method that places biblical narratives among the mythological or legendary donations of the world is flawed, because it assumes that biblical data are capable of such classification. It ignores (or rejects) the Bible's claims about its own historicity."[5]

The difference between the faith reader and the non-faith reader of Scripture often comes down to supernaturalism vs naturalism. Supernaturalism remains open to the miraculous; naturalism most quickly dismisses miracles and any reality of God as the Bible's ultimate author.

Human beings forget, neglect, disobey, or skew what God has revealed to them (see figure 1). In the past, God chose to intervene in human history by means of special revelation. Without revelation mankind possesses no authoritative or dependable direction from their Creator, especially when it comes to matters of origins and of miracles. B.T. Arnold remarks that OT studies "have been dominated by evolutionary explanations for Israelite monotheism"[6] over the past three decades. Liberal biblical criticism is a living virus still infecting biblical studies with radical humanism and antisupernaturalism.

## Biblical inspiration and interpretation

Addressing the matter of hermeneutics and the perspicuity of Scripture, Stanhope responds to those creationists "who claim that specialized technical knowledge is necessary to understand major elements of biblical scripture" (p. 217). He could have strengthened his argument by demonstrating that Christians up to the Reformation had no direct access to the Bible for personal study or reading (pp. 219–220), since the Roman Catholic Church had kept the Bible in Latin and under the sole interpretive authority of its priests. Stanhope correctly observes that the church ought to maintain "a healthy skepticism of scholars" and to critique their arguments (p. 224), while simultaneously not disparaging the role of scholars in gaining an understanding of the Bible. Indeed, "The golden age of Biblical interpretation is now" (p. 227), as long as we also understand that now is the platinum age of antibiblical criticism. Humility behooves both Christians and critics. Unfortunately, the latter too often exhibit the hubris of secular humanism.

The final chapter of the book addresses the matter of accommodation. Stanhope opens with a discussion of 1 Corinthians 10:14 for which he completely misunderstands Paul's meaning (pp. 229–231). Elsewhere he has argued that many young-earth interpreters have focused on similar problems only to miss the actual meaning of the text itself (e.g. pp. 34, 207, 241). Instead of concluding that Paul "just assumes and indirectly affirms on canonical record, some idea about the Israelite wanderings that probably did not happen" (p. 231), why not respond (as he has elsewhere) that the 'rock' is pure metaphor or symbolism, not to be taken as the actual physical rock out of which God had given water? Likewise, he becomes so determined to demonstrate that a woman's hair must be taken as an extreme sexual metaphor or euphemism that he ignores any evidence in the ANE world to the contrary (figure 2). All ancient cultures that prized a man's long hair certainly

**Figure 1.** Tel Arad's 10th century BC shrine reveals an unbelieving worldview held by some Israelites.

**Figure 2.** Stanhope takes a woman's long hair in 1 Corinthians 10:14 as an extreme sexual euphemism.

were not making the hair an equivalent euphemism.[7]

### The Genesis 1–2 creation account

"Reading Genesis like an Ancient Israelite" (pp. 63–213) forms the most extensive portion of the book's contents. Here Stanhope argues that Genesis 1:1 consists of a dependent clause ("In the initial period in which God created the heavens and the earth", p. 74) and that the elements of Genesis 1:2 "were already present before God began creating" (p. 75). According to him, those elements could have "been sitting around for five minutes, perhaps fourteen billion years" (p. 69). In other words, the biblical text is agnostic about the time of creation. Thus, Stanhope declares that the young-earth doctrine of recent creation has been "predicated on an incorrect translation of the first verse of the Bible" (p. 82).

Weaknesses exist in Stanhope's arguments that contradict his claim of an 'incorrect translation' of Genesis 1:1. First, for every Hebraist he cites, there are just as many who insist on the independent clause translation ("In the beginning God created the heavens and the earth")—with equally impressive academic qualifications. For example, Hershel Shanks (1930–2021), founder of the Biblical Archaeology Society, cited with agreement the popularizer of the Documentary Hypothesis, Julius Wellhausen, in calling it "a *verzweifelt geschmacklose* [desperately tasteless] construction, one which destroys a sublime opening to the world's greatest book."[8]

Second, the dependent clauses in three ANE texts, purported to deal with creation (*Enuma elish*, *Atrahasis*, and KAR 4; pp. 76–79), do not prove that the author of Genesis 1:1 must have followed their pattern. Third, the construction of the introductory section of Genesis 2:4–7 (p. 79) fails to prove that Genesis 1:1 must be taken as a dependent clause. Indeed, Stanhope totally ignores pointing out all the differences between the ANE 'creation' stories and the biblical creation account—as well as the differences between Genesis 1:1–3 and 2:4–7. An objective treatment requires such a comparative analysis.

Stanhope focuses on the presence of the number seven in the creation account. While there is no denying such a presence and intentional use, it demeans the ability of Moses to suggest that he did not compose Genesis with these numerical elements, but that it was inserted "after the Babylonians conquered Jerusalem" (p. 148; cf. pp. 156–157). If Moses penned Genesis, then it should come as no surprise that he recapitulated some of the elements from the creation account in his composition of the Tabernacle account in Exodus (cf. pp. 150–151) (figure 3). Given the significance of the Tabernacle to the Israelites' faith, it should also not be a surprise that the author of 1 Kings would pattern his report of the construction of the Temple after that of the Tabernacle (cf. pp. 151–152). Stanhope agrees that the seven days of creation should be understood as literal days (pp. 152, 167, 169 n. 64), but insists on tying the creation account's use of seven days to other ANE texts (pp. 152–155). He ignores the likelihood that the ANE parallels might have arisen out of the actual historical events themselves and the memory of their retelling even before Moses wrote Genesis. After all, Stanhope states that it is 'implausible' to view Genesis 1 as "directly borrowing from these texts" (p. 154). Later in the volume he makes the same statement with regard to 'direct influence' from Egyptian texts (p. 162). He explains that the concepts were merely "natural to the Hebrew's own thinking as they were to other Semitic nations and the Mesopotamians" (p. 154). Unbelieving Hebrews might very well have shared the pagan worldview of the unbelieving non-Hebrew peoples around them, but that is very different from claiming that the godly and divinely chosen authors of Scripture possessed the same worldview.

**Figure 3.** A model representing the biblical Tabernacle in Timna Park, Israel

Speaking about the Garden of Eden, the author first identifies his goal as demonstrating that "the Bible's ancient Near Eastern context is our primary key for its accurate interpretation" (p. 132). Then he defines 'the sons of God' as supernatural beings comprising a council of 'deities' inferior to God (p. 134). He accepts a minority interpretation of John 10:34's citation of Psalm 82:6 (p. 136 n. 9). Since Jesus identified the 'gods' in Psalm 82:6 as human judges,[9] it seems futile to try to interpret the text differently to identify those 'gods' as a supernatural divine council. Stanhope admits that Israel's

theology was unique, but "still shares many of the categories, symbols, and much of the language and conceptual framing of its surrounding context" (p. 143). While agreeing with this observation for some aspects of the Garden of Eden, one must be cautious to not stretch this principle. If a council of angels is involved in Genesis 1:26 (p. 164), that implies that mankind was created in the image of both God and angels—raising huge theological questions.

### Death and violence in creation

An anachronism in Creation Museum staff-related presentations (modern watermelon being eaten by a *T. Rex*, pp. 189, 190, figure 20) becomes one of Stanhope's targets (pp. 188–190). In this case, he has not kept pace with change[10] nor provided his readers with evidence of the actual Museum display, which lacks any such anachronism (figure 4). He makes a better point when addressing the issue of "miraculous textually baseless solutions to resolve basic logistic issues" (p. 192). He does lay an equivalent charge at the feet of old-earth commentators who find "evasive ways to weasel our way out of the obvious meaning" of some biblical passages (p. 194). A major point revolves around the meaning of the Hebrew words *kabash* ('subdue') and *radah* ('rule') as used in Genesis 1:28 (pp. 194–99). Stanhope appeals to available sources supporting the association of violence (especially killing animals for food) or a potential struggle to control. However, he seems to ignore those scholarly sources suggesting neither term need include death or killing.[11] A key argument he offers directs readers' attention to the fact that the "origin of animal death and predation is never even hinted at" in Genesis 3, dealing with the curse upon the ground (p. 200). Opposing some young-earth views that meat eating (by humans) did not begin until after the Flood, Stanhope points to God's killing of an animal to clothe Adam and Eve in Genesis 3:21 and Abel offering the fat from his flock's firstborn animals in Genesis 4:2 (pp. 202–203). He also indicates that such sacrifices included priests and those offering the animals eating portions of the meat elsewhere in Scripture. He concludes that Genesis 9:1–5 presents prohibitive legislation, for which four other examples are listed (pp. 203–204).

**Figure 4.** Creation Museum's display depicting a dinosaur eating a melon (photo by Paul DeCesare July 2017, used by permission)

Next, Stanhope seeks to demonstrate that the use of biblical texts like Isaiah 11:1–9 fail to prove that death did not exist until after the Fall (pp. 205–208). Basically, he argues that those texts merely declare that at some time in the future God will so work that "predators will no longer plague humans *and their domestic property* [emphasis in original]" (p. 206). However, he glosses over the implications of "the lion will eat straw like the ox" by attributing the statement to an intentional hyperbole (p. 207).

Stanhope admits that Romans 8:19–22 raises a "more credible objection" (p. 209). Depending upon studies of rabbinic sources (presuming they are legitimate background to what the apostle Paul really meant), he says that he found nothing explicitly linking "the origin of animal death to Adam's fall" (p. 209). Isaiah 24–27 supposedly provides the biblical background for Paul's description of creation's decay, groaning, sighing, and mourning (pp. 210–211). Because of that Old Testament connection, Stanhope

concludes that 'the creation' refers only to the ground and its plants (p. 211), not animal life. Again, however, he has selected a distinctly minority interpretation. The majority understand 'the creation' to refer to all subhuman life.[12] As a final statement regarding this issue of death before the Fall, Stanhope offers this palladium: "one need not necessarily abandon their young-earth views at all to agree with its [his] arguments" (p. 213).

## The long lifespans of the patriarchs

Stanhope refuses to take the lifespans literally in the Genesis 5 and 11 genealogies (pp. 173–186). He focuses on the seemingly ridiculous idea of Eber (Abraham's great, great, great, great grandfather) "still alive and kicking at Abraham's death and even outlived him by 464 years (Gen 11:14–17)" and, according to Genesis 11:10–14, Shelah (Abraham's seven times great grandfather) and Shelah's grandfather both still living at the time Abraham died (p. 175).

The biggest issue involves the death of Terah, Abraham's father, because the genealogy in Genesis appears to place Terah's death thirty years after Abraham's death.[13] In addition to the historical and textual issues, Stanhope points to the mathematical problems with taking the text literally: the numbers in the Genesis 5 genealogy "are all divisible by 5 or end in a 2 or a 7 (with the single exception of Methuselah whose age can be derived by adding multiples of 5 and 7)" (p. 178). One explanation he offers for this artificial composition of the Genesis genealogies involves "competitive historiography" to make one's own culture's heroes to appear superior to another's heroes (p. 183). He argues that the artificial choice of numbers contrasts starkly with the "*actual random* numbers given for the reigns of Israel and Judah's kings [emphasis in original]" (p. 184).

What kind of response might be proposed to Stanhope's problems with taking the genealogical numbers literally? First, the seemingly odd ancestral inversion with the younger dying long before their elders comes as a direct result of the rapidly increasing decline in fallen humanity's length of life. Second, the use of phrases like 'in a good old age' (Genesis 25:8) or 'was old' (Genesis 27:1; 35:29; 37:3) display an idiom relative to the expected lifespan of individuals rather than an absolute declaration in comparison to all previous ancestors. Third, the age of Terah is not supplied for each of his three sons, and the sons are not listed in their birth order (Genesis 11:26). Fourth, either Abraham was born when Terah was 130 years old or Terah actually died at the age of 145.[14]

## A global flood?

When Stanhope says, "It's historically outrageous to suppose a global flood in these centuries is supposed to have managed to blast out the Grand Canyon" (p. 185), he misunderstands the geological data presented by geologists like A. Snelling for a post-Flood formation of Grand Canyon[15] (figure 5). Stanhope fails to deal with other young-earth options to a 2300 BC date for the Flood. He makes a good point concerning a serious issue, but rejecting it so simply and categorically places him in jeopardy of sounding like he attempts to make some young-earth arguments sound—ignoring valid options and using ridicule and *ad hominem* arguments to try to silence the opposition.

**Figure 5.** Forming of Grand Canyon may be a post-Flood event

## References


1. Oswalt, J., *The Bible among the Myths: Unique Revelation* or Just *Ancient Literature?*, Zondervan, Grand Rapids, MI, 2009, states that "I am convinced that it is prior theological and philosophical convictions that account for the change and not any change in the data" (p. 12) as he discussed the trend among modern scholars to focus on similarities rather than dissimilarities between the Bible and ANE literature.
2. Debaters on both sides of these issues would benefit from Booth, W.C. *et al.*, *The Craft of Research*, 2nd edn, University of Chicago Press, Chicago, 2003; esp. pp. 111–181 on making and supporting claims.
3. This reviewer deals with this issue more fully in "Old Testament Evidence for a Literal, Historical Adam and Eve"; in: Mortenson, T. (Ed.), *Searching for Adam*, Master Books, Green Forest, AR, pp. 45–49, 2016.
4. Ronan, C., *Lost Discoveries*, Weathervane Books, New York, 1976, p. 14; ca 1500 BC the Sumerians and Akkadians conceived of "the universe as a series of eight spheres, each one nesting inside another …" and "within a millennium this bold idea, the presage to our modern views, was forgotten. The stars became fixed to the inside of a dome or a box … ".
5. Niehaus, J.J., *Ancient Near Eastern Themes in Biblical Theology*, Kregel, Grand Rapids, MI, p. 15, 2008.
6. Arnold, B.T., Religion in ancient Israel; in: Baker, D.W. and Arnold, B.T. (Eds.), *The Face of Old Testament Studies: A survey of contemporary approaches*, Baker Books, Grand Rapids, MI, p. 409, 1999.
7. See Smith, M.S., *Poetic Heroes: Literary commemorations of warriors and warrior culture in the early biblical world*, Eerdmans, Grand Rapids, MI, pp. 17, 45–46, 56–57, 223–224, 2014; and Niditch, S., *My Brother Esau Is a Hairy Man: Hair and identity in ancient Israel*, Oxford University Press, New York, p. 9, 2008. "Hair is not necessarily a symbol of the genitals or of sexuality in all cultures or settings."
8. Shanks, H., How the Bible begins, *Judaism* **21**:51–58, 1972; quote on p. 58; citing Wellhausen, J., *Geschichte Israels [History of Israel]*, **1**:399, 1878. Other examples: Hamilton, V.P., *The Book of Genesis, Chaps 1–17*, New International Commentary on the Old Testament, Eerdmans, Grand Rapids, MI, pp. 103–108, 1990; Sarna, N.M., *Genesis*, JPS Torah Commentary, Jewish Publication Society, Philadelphia, PA, p. 5, 1989; Westermann, C., *A Continental Commentary: Genesis 1–11*, J.J. Scullion trans., Fortress Press, Minneapolis, MN, pp. 93–98, 1994.

9. See Brown, R.E., *The Gospel according to John (I–XII): Introduction, translation, and notes*, Anchor Yale Bible, Yale University Press, New Haven, CT, pp. 403, 409–11, 2008; Carson, D.A., *The Gospel according to John*, Pillar New Testament Commentary, Eerdmans, Grand Rapids, MI, pp. 397–99, 1991; Köstenberger, A.J., *John*, Baker Exegetical Commentary on the New Testament, Baker Academic, Grand Rapids, MI, pp. 314–316, 2004.
10. Staff at the museum report that a *T. Rex* head on a stand with wheels was formerly used as stage decoration, but has been relegated to storage. They made the right decision not to include that head with a modern watermelon in museum displays—long before Stanhope's criticisms.
11. See Wagner, S., כָּבַשׁ *kāḇaš*; in: *Theological Dictionary of the Old Testament*, rev. edn, Botterweck, G.J. *et al*. (Eds.), Green, D.E. trans., Eerdmans, Grand Rapids, MI, **7**:52–57; Zobel, H.-J., רָדָה *rāḏâ*; in: *Theological Dictionary of the Old Testament*, rev. edn, Botterweck, G.J. *et al*. (Eds.), Green, D.E. trans., Eerdmans, Grand Rapids, MI, **13**:330–336, 1995.
12. See Hendriksen, W. and Kistemaker, S.J., *Exposition of Paul's Epistle to the Romans*, New Testament Commentary, Baker, Grand Rapids, MI, pp. 266–269, 2001; Fitzmyer, J.A., *Romans: A new translation with introduction and commentary*, Anchor Yale Bible, Yale University Press, New Haven, CT, pp. 506–508, 2008; Schreiner, T.R., *Romans*, Baker Exegetical Commentary on the New Testament, Baker Books, pp. 435–436, 1998.
13. The Genesis 11 genealogy places Terah's birth 222 years post-Flood and his death 497 years post-Flood at age 275. But Abraham's birth comes 292 years post-Flood, and his death 467 years post-Flood at age 175.
14. Cf. Kidner, *Genesis: An introduction and commentary*, pp. 120–121: "Terah's age at death presents a difficulty, since it makes his eldest son 135 years old (26), whereas Abram was only 75 (12:4, with Acts 7:4). One solution is to suppose Abram to have been the youngest son, born sixty years after the eldest but placed first in the list in 11:26, 27 because of his prominence (like Ephraim before Manasseh). Another is to follow the Samaritan text, which gives Terah's age as 145 at death. This seems preferable, if only because Abram would scarcely have made the exclamation of 17:17 had his own father begotten him at 130." Hamilton, V.P., *The Book of Genesis, Chapters 1–17*, pp. 366–368, offers a more complete explanation.
15. See Snelling, A., *Earth's Catastrophic Past: geology, creation & the Flood*, Institute for Creation Research, Dallas, TX, **2**:754, 767–768, 2009; Vail, T. *et al.*, *Your Guide to the Grand Canyon*, True North Series, Master Books, Green Forest, AR, pp. 142–144, 2008.