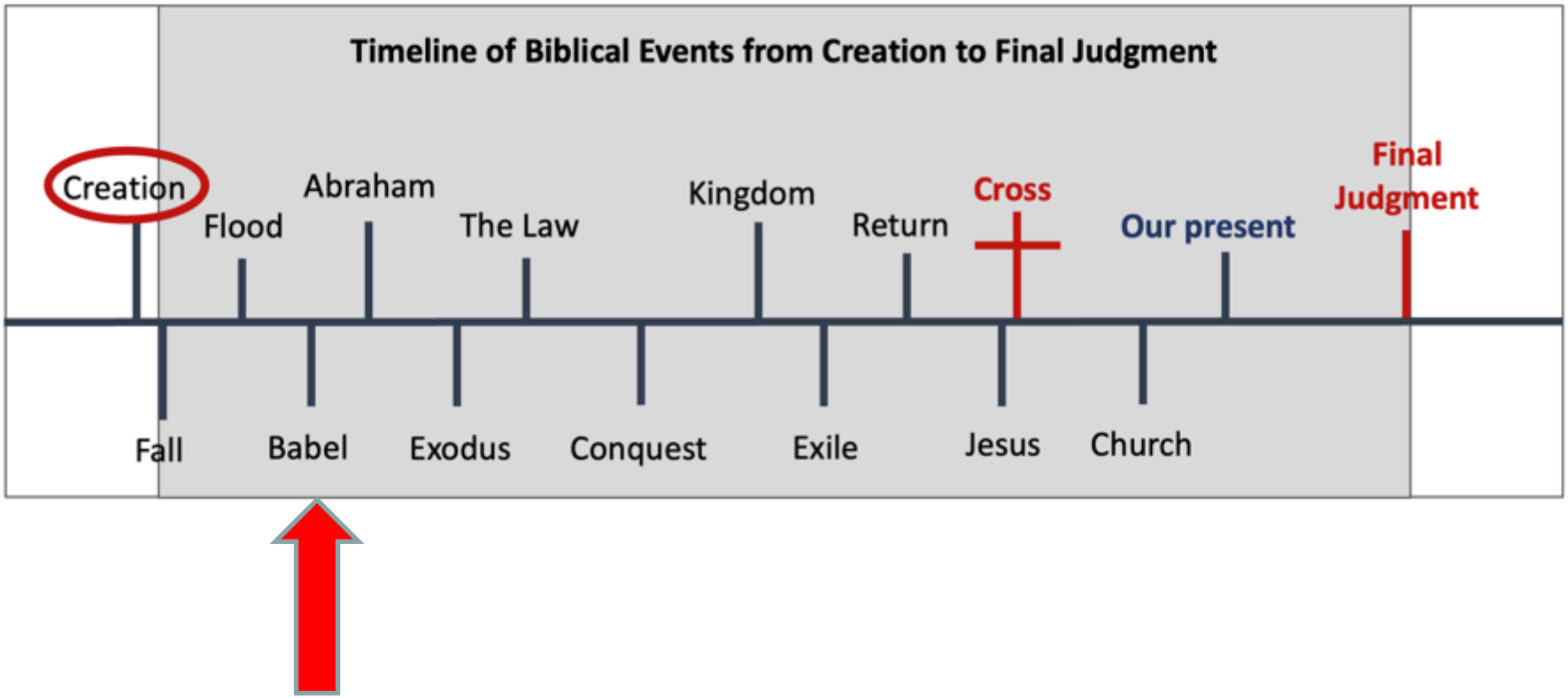
BIBLEFRAMEWORK

Key Events in “Bible Framework”



Dr. Henry Morris on Methodology

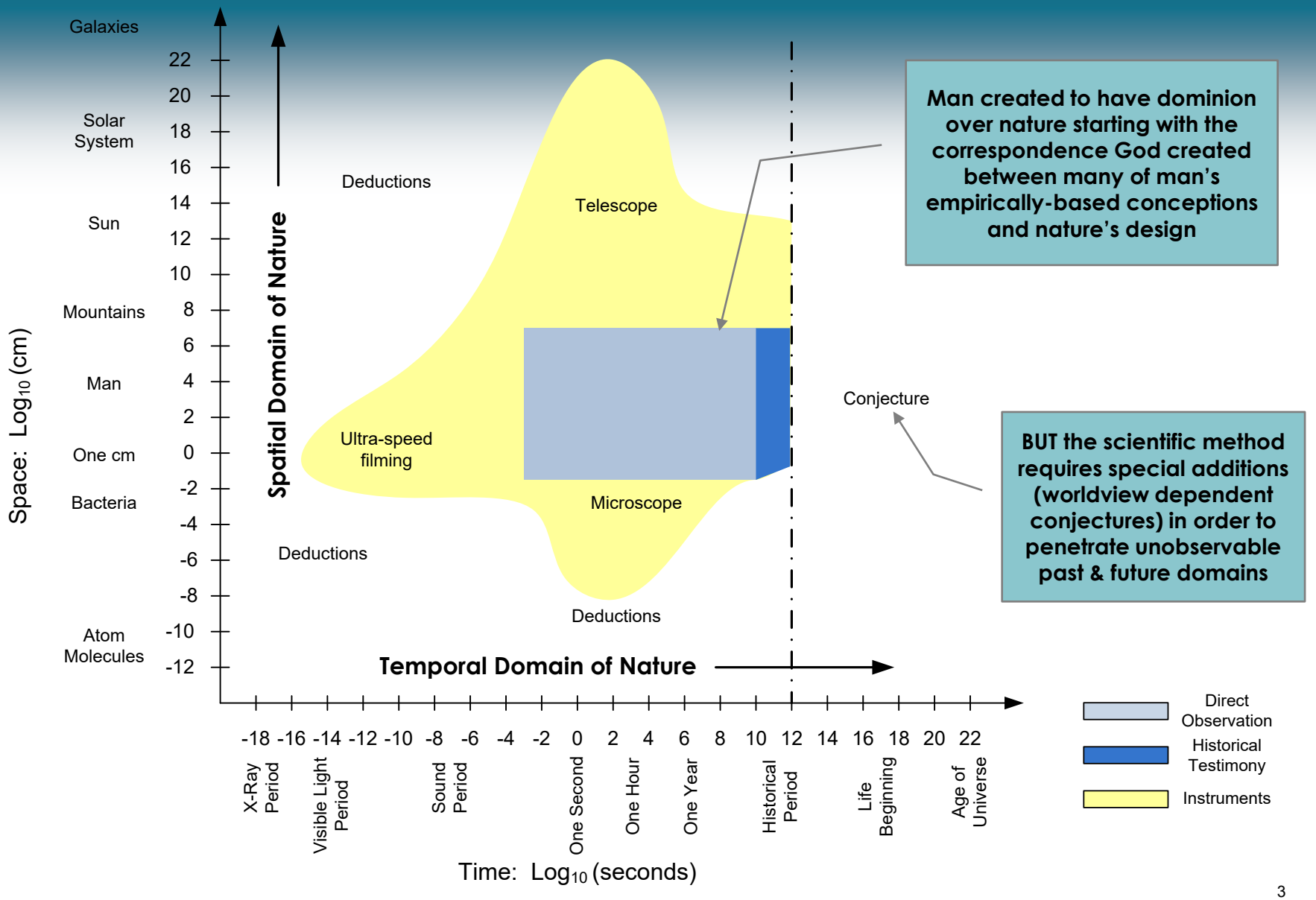
"It has long seemed anomalous to me, as a professional scientist and non-professional Bible reader, that the modern revival of literal biblical creationism has been led mostly by scientists rather than theologians.

It is true that there are many good scientific evidences pointing to special creation, a young earth, and the global Flood. But the *compelling* and *definitive* evidences are biblical, not scientific. Science and the scientific method do support creation, but can never prove creation or disprove evolution. Nor can it determine the age of the earth or prove there was a worldwide deluge in the prehistoric past.

The Bible is explicitly clear on these issues, however. There is not even a hint of evolution or the long ages implied by evolution in the Bible. Neither is there any biblical intimation that the Genesis Flood was a local flood. . . One does not have to be a theologian or a Bible scholar to see this. It is quite evident to anyone who simply reads the Bible and believes it to be the inerrant Word of God. (Emphasis original)

Foreword in *Coming To Grips With Genesis*, ed. Terry Mortenson and Thane H Ury. (Green Forest, AR: Master Books, 2008), 5-6.

Limits of Empirical Knowledge



Man created to have dominion over nature starting with the correspondence God created between many of man's empirically-based conceptions and nature's design

BUT the scientific method requires special additions (worldview dependent conjectures) in order to penetrate unobservable past & future domains

Reconstructed from Julio Garrido, "The Theory of Evolution and the Limitation of Human Knowledge," CRSQ, March 1970, Vol 6, pp. 185-187

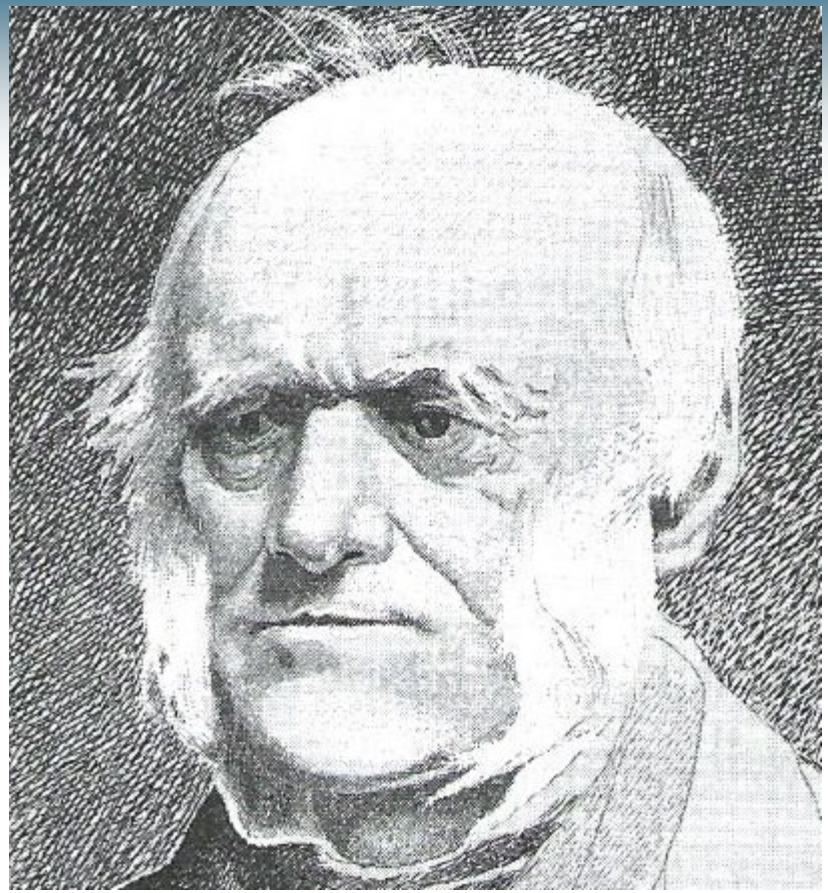
Charles Lyell (1797–1875)

"Old Fleming is frightened and thinks the age will not stand my anti-Mosaic conclusions.

"If you don't triumph over them but compliment the liberality and candor of the present age, the bishops and enlightened saints will join us."

"The physical part of geological inquiry ought to be conducted as if the Scripture were not in existence."

Terry Mortenson. *The Great Turning Point* (Green Forest, AR: Master Books, 2004), 5-6.

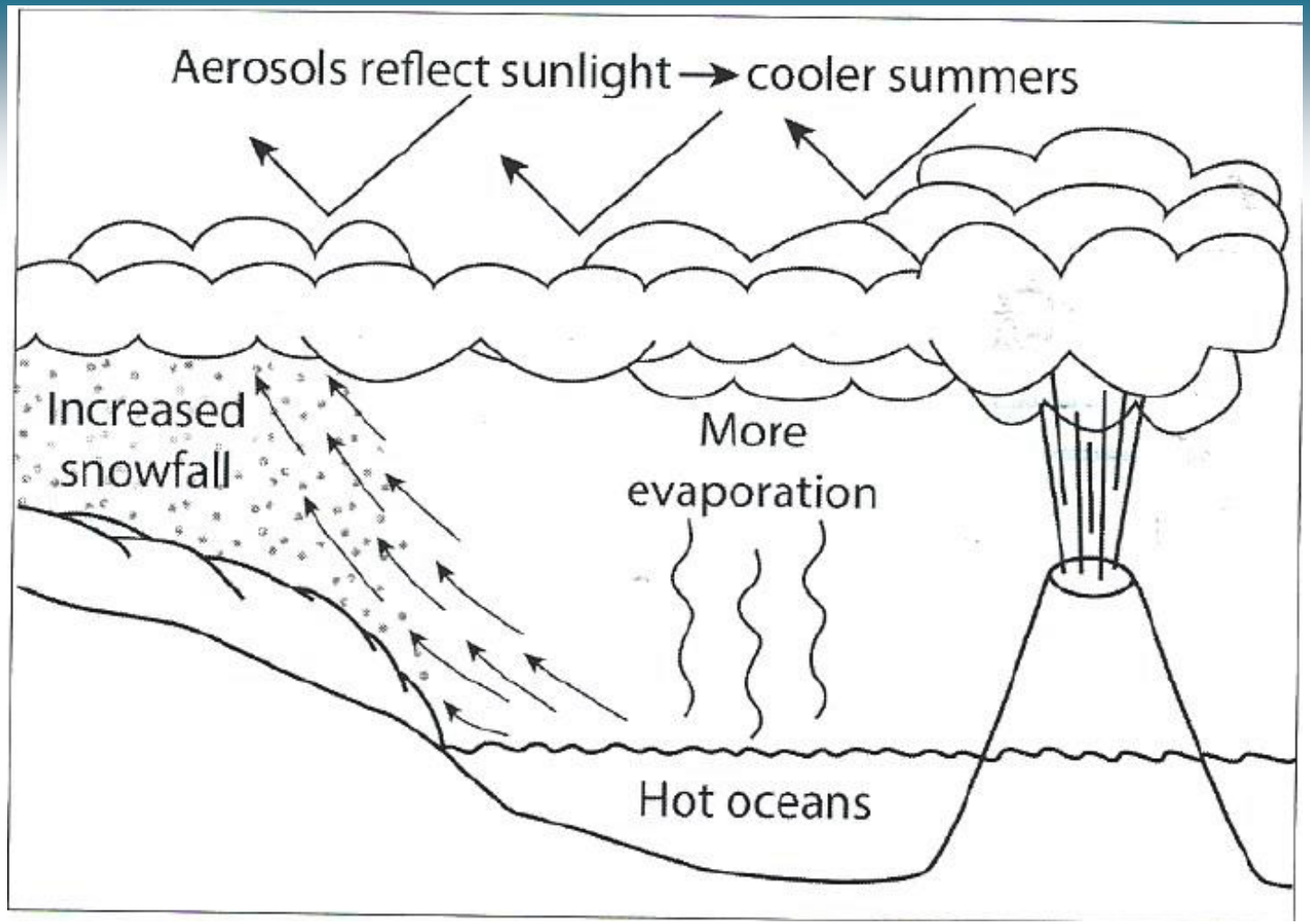


Dr. Jake Hebert (ICR)

"Most creationists think that during the Flood the original ocean floor was rapidly subducted into the earth's mantle and was replaced by new seafloor at the mid-ocean ridges. The heat from the newly formed seafloor significantly warmed the world's oceans, resulting in greatly increased evaporation from the sea's surface. This dramatically increased the moisture in the atmosphere and led to greater precipitation, including more snowfall at high latitudes and on mountain tops."

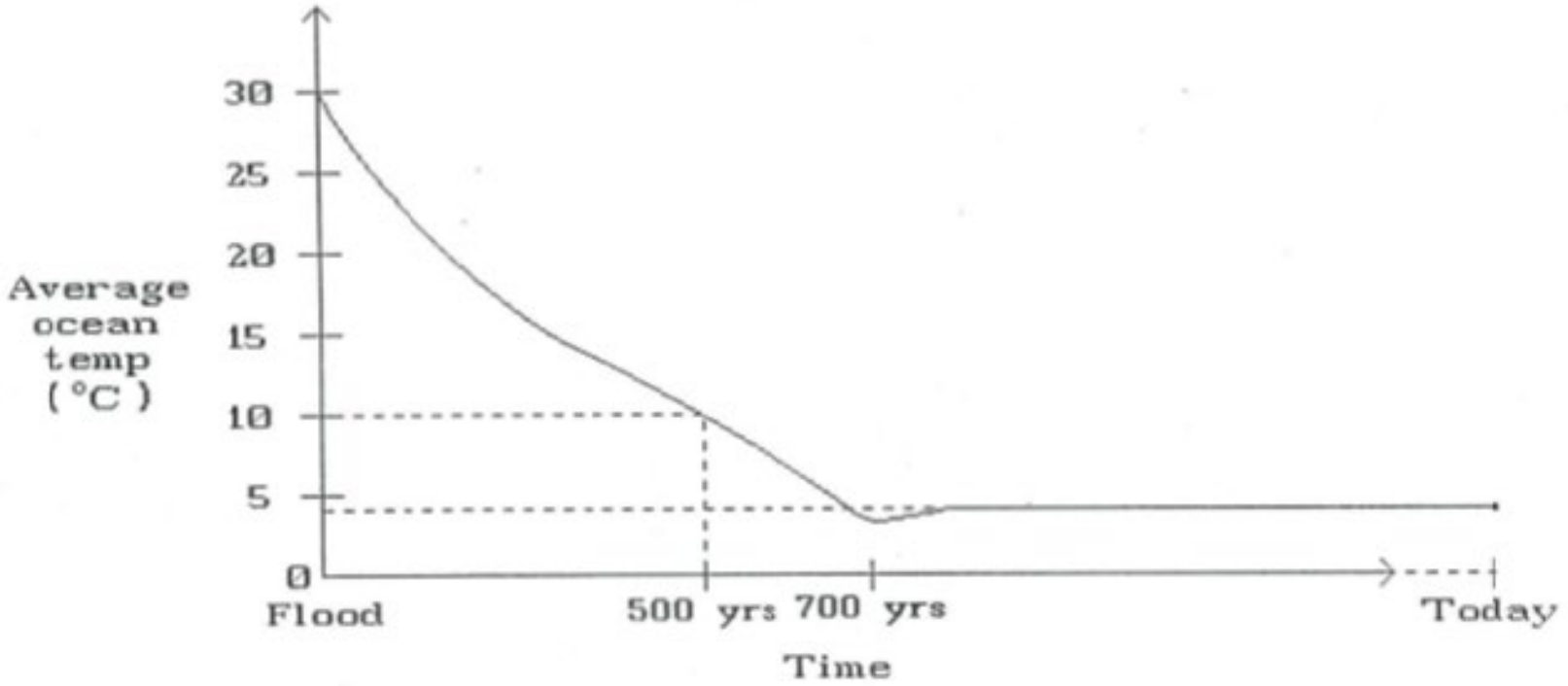
Acts & Facts 47, no. 11 (November 2018): 10-13

Dr. Jake Hebert (ICR)



Acts & Facts 47, no. 11 (November 2018): 10-13

Michael J Oard
(Meteorologist & Field Geologist)



An Ice Age Caused By The Genesis Flood (El Cajon, CA: Institute for Creation Research, 1990), 112.

Michael J Oard
(Meteorologist & Field Geologist)

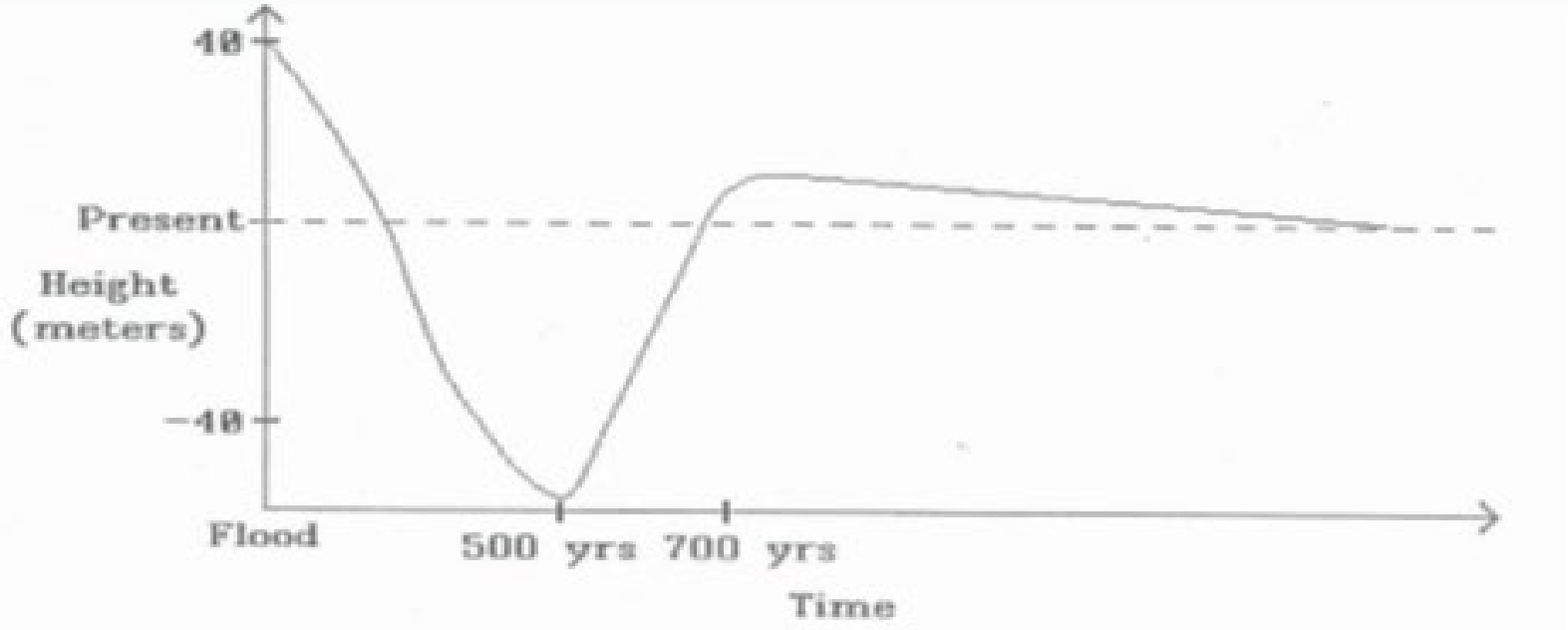


Figure 8.2 Postulated post-Flood sea level curve relative to today.

An Ice Age Caused By The Genesis Flood (El Cajon, CA: Institute for Creation Research, 1990), 112.

Michael J Oard (Meteorologist & Field Geologist)

"Immediately following the Flood, sea level begins about 40 meters higher than at present, since the Antarctic and Greenland ice sheets had not yet formed. . . .The lowest glacial sea level, of course, occurs at glacial maximum, when the largest volume of water is locked up as ice, on land. . . . After maximum glaciation, the Laurentide and Scandinavian ice sheets would melt rapidly. . . Immediately after they melted, sea level should have been a little higher than today, because the Antarctic and Greenland ice sheets would not yet have reached their present size. Sea level would then slowly descend to near the current value."

An Ice Age Caused By The Genesis Flood (El Cajon, CA: Institute for Creation Research, 1990), 173-76.

Dr. Travis Freeman (Andrews University Seminary)

"Since the 19th century, Old Testament scholars have generally expressed the opinion that the genealogies in Genesis 5 and 11 contain generational and chronological gaps. Thus, they cannot be used, as James Ussher did, for chronological purposes.

Such a view, however, is troubling to some conservative Bible scholars who insist that Genesis 5 and 11 clearly present a continuous and no-gap genealogy and chronology from Adam to Abraham. . . .Thus, they say, Ussher justifiably used them to help date creation at about 4000 B.C. and modern scholars would do well to follow suit."

Travis Freeeman, "Do the Genesis 5 and 11 Genealogies Contain Gaps?" in *Coming To Grips With Genesis: Ḅiblical Authority and the Age of the Earth*, ed. Terry Mortenson, and Thane Ury (Green Forest, AR: Master Books, 2008), 283.

Dr. Travis Freeman (Andrews University Seminary)

"The main arguments for gaps due to fluidity in the genealogies of Genesis 5 and 11 suffer from lack of evidence. While all parties readily acknowledge fluidity in some ancient genealogies, no party has yet presented sound evidence of fluidity in the Sethite and Shemite lists. As far as the biblical evidence is concerned, no omissions or additions have been made to the Genesis 5 and 11 genealogies. There are no gaps there. This conclusion leads to two obvious and important implications for those who trust the Bible. First, the numbers supplied in Genesis 4(?) and 5(?) can and should be used for chronological purposes. Second, mankind is only about 6,000 years old."

Ibid., 308. There seems to be an error in this quote since Freeman is reasoning with Genesis 5 and 11 a few sentences just before mention of Genesis 4 and 5.

Andrew Woods Methodology

(1) He divided land areas of the earth into 449 small equal unit areas;
(2) For each such land unit area, he calculated the distance from it to every other land unit area over the whole earth;
(3) From the results of (2), he added up all the distances calculated and divided by the number of individual distance calculations to get the average distance from the reference block used in (2) to all the other land unit areas around the world;
(4) He repeated steps (2) and (3) for each one of all the 449 land unit areas created by step (1);
(5) Finally, he compared the average distances calculated for each reference land unit area to find the land unit area with the lowest distance which is the earth's geographical center.

Henry M Morris discussion in Andrew Woods, "The Center of the Earth," (ICR Technical Monograph No. 3, Institute for Creation Research, San Diego,1973), 4-5.

Morris' Comments on Woods' Findings

"The most significant conclusion, of course, is that the geographical center of the earth is, indeed, located in the so-called 'Bible lands'. . . .If we consider the Bible lands to be bounded roughly by Memphis (the capital of ancient Egypt) on the south and west (latitude 300, longitude 310), and Ararat on the north and east (latitude 390, longitude 440), this will include Babylon (latitude 330, longitude 440) and Jerusalem (latitude 320, longitude 350), as well as practically all the cities in which the events narrated in the Old Testament took place. . . .The probability that the earth's center would happen to fall in these Bible lands is only one chance out of 450."

Henry M Morris discussion in Andrew Woods, "The Center of the Earth," (ICR Technical Monograph No. 3, Institute for Creation Research, San Diego,1973), 4-5.

.

Dr. Randall Price on Sumerian King List

"The Sumerian King List records the names of ten Sumerian kings who ruled before the flood. The unrealistically long lifespans for these kings ranging in the tens of thousands of years (the longest is 43,200 years) might suggest that this is a fictional account. . . .However, some of these names are known from other inscriptions and appear to be historical figures. . . . For this reason , the majority of scholars accept the Sumerian King List as an historical record and explain the extreme reigns as epochs named after dynastic rulers or as intentional literary hyperbole to enhance the prestige of the ruler. . . .With respect to this text in Genesis, what is significant is the same pattern in both accounts with longer lifespans for the prediluvian kings and shorter lifespans for the postdiluvian kings, whose number parallels the ten historical kings in Genesis 10."

Randall Price with H. Wayne House, *Zondervan Handbook of Biblical Archeology* (Grand Rapids, MI: Zondervan, 2017), 55.

Decline in Human Longevity After the Flood

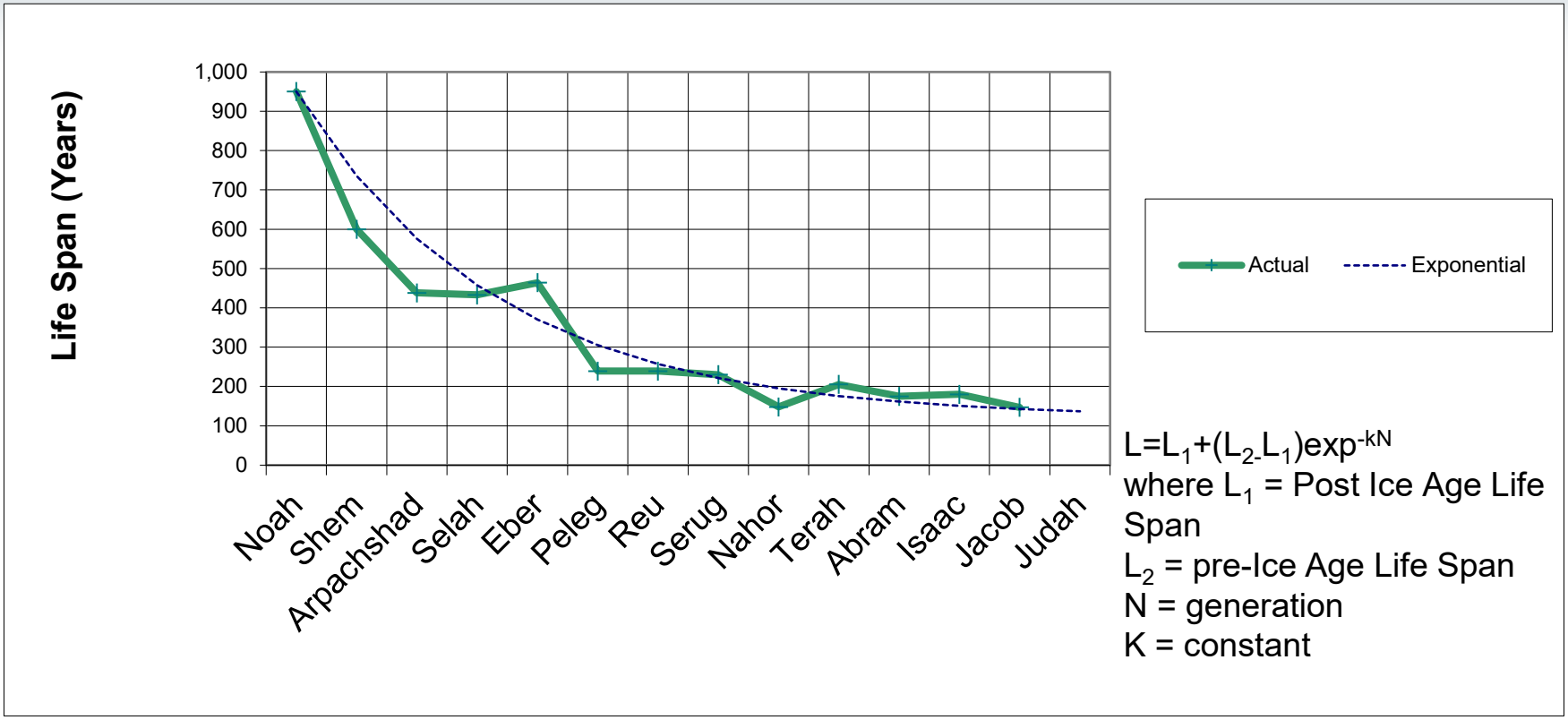


Figure 3. Decline in human longevity by postdiluvian generation with an exponential curve fit.

Decline in Human Longevity After the Flood

Patriarch	Years after the Flood of His Death (running totals)	Scripture
Noah	**350**	Gen 9:28-29
Shem	2 + 500 = **502**	Gen 11:10-11
Arphaxad	2 + 35 + 403 = **440**	Gen 11:10,12-13
Salah	2 + 35 +30 + 403 = **470**	Gen 11:12, 14-15
Eber	2 + 35 + 30 + 34 + 403 = **531**	Gen 11:14, 16-17
Peleg	2 + 35 + 30 + 34 + 30 + 209 = **340**	Gen 11:16, 18-19
Reu	2 + 35 + 30 + 34 + 30 + 32 + 207 = **370**	Gen 11:18, 20-21
Serug	2 + 35 + 30 + 34 + 30 + 32 + 30 + 200 = **393**	Gen 11:20, 22-23
Nahor	2 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 119 = **341**	Gen 11:22, 24-25
Terah	2 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 205 = **427**	Gen 11:24, 32
Abraham	2 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 70 + 175 = **467**	Gen 11:26; 25:7-8

Figure 3. Decline in human longevity by postdiluvian generation with an exponential curve fit.

Population Growth Equation

$$S_n = 2\,(c^{n+1} - 1) / (c - 1)$$

Where "**n**" = number of family generations

"**c**" = number of children (boys or girls) so for a given family with an equal number of boys and girls each family's total number of children is "**2c**"

"**S**" = the total number of individuals in the world after "n" generations assuming no deaths

Henry M Morris, *Biblical Cosmology and Modern Science* (Grand Rapids, MI: Baker Book House, 1970), 73. This book is an expanded version of The Griffith Thomas Memorial Lectures at Dallas Theological Seminary in 1967.

Deriving "c" the Average Number of Either Boys or Girls in the Population

Patriarch	Number of Sons Mentioned in Genesis 10
Japheth	7
Ham	4
Shem	5
Cush	6
Mizraim	6
Canaan	11
Eber	2
Joktan	13
Average	6.75

Chart #2

Deriving "n" the Number of Generations from Shem to Peleg

(1) If "c" is 6.75, then the total number of boys and girls per family would be 13.5;
(2) From Genesis 11 the first son is born to a patriarch on average in his 33rd year;
(3) If the firstborn sons in Gen 11 are the firstborn children, then *all* other children were born later;
(4) If we assume the next child wasn't born until after a nursing period of two years, the lowest duration of having 13.5 children one at a time would be 27 years;
(5) The average childbirth date after the firstborn in a patriarch's life would then be 58 years (33{date of first born} + 27{years of births every two years} – 2{firstborn already exists}).
(5) If we assume that Babel occurred in Peleg's lifetime (Gen 10:25) about two-thirds of his remaining life after Reu was born which would have been his 137th year or the 268 years since the Flood. How many 58-year durations would occur in those 268 years?
(6) The answer is 4.62. Every 4.62 years on average another complete set of children averaging 13.5 in number would be added to the post-diluvian population each pair of which would already be starting to have their children. Thus n = 4.62 in Morris's equation.

The human population at the time of Babel would then be

15,920

Dr. Price on Theology of Ziggurats

"[Ziggurats] consist of states of towers stacked one upon another and decreasing in size as they progressed upward (similar to the early form of the step pyramid, such as that of Djoser at Saqqara in Egypt). . . . The ziggurat was dedicated to the city's patron deity. . . .and topped by the figure of a god or goddess. . . .The temple of the ziggurat had both a cultic function and a cosmic function 'linking heaven and earth' or 'heaven and the netherworld.' . . .Texts also associate the sanctuary and its ziggurat with a cosmic mountain, which is typically identified in this mythology with the divine abode. The stairway. . .supported by the structure of the ziggurat was the access point for the gods to travel between heaven and earth."

Randall Price with H. Wayne House, *Zondervan Handbook of Biblical Archeology* (Grand Rapids, MI: Zondervan, 2017), 71.

Dr. Price on Theology of Ziggurats

"The biblical text states that the purpose of the [Babel] structure was to prevent the people from being scattered abroad (in contrast to the original divine mandate in Gen 1:28 and its restatement in 9:1,7). In other words, this verse describes an urbanization project to keep the population together around a single administrative complex with the temple at its center. . . .This urbanization process contributed to the deification of human rulers who maintained control over the temple-state. . . .The problem in [Gen 11:1-6] is not the construction of a city but the purpose of the city and its cultic center that deified humans and thus degrade the nature of God. Once this concept took hold, mankind would alter its entire relationship with the Creator, a thought reflected in the words of Genesis 11:6: 'If as one people speaking the same language, they have begun to do this, then nothing they plan to do will be impossible for them.' The wording is similar to that in Genesis 3:22: 'The man has now become like one of us. . . .He must not be allowed to reach out his hand and take from the tree of life. . .and live forever."

Ibid.,71.

Shall I Bow to My Creator?

- **YES!**
  - ancient monotheism
  - ancient Israel
  - Bible
  - fundamentalism
- **CREATOR/creature**
  - God || divine council & angels
  - man | nature
  - everlasting distinctions
- **PERSONAL SOVEREIGN**
  - ultimate responsibility

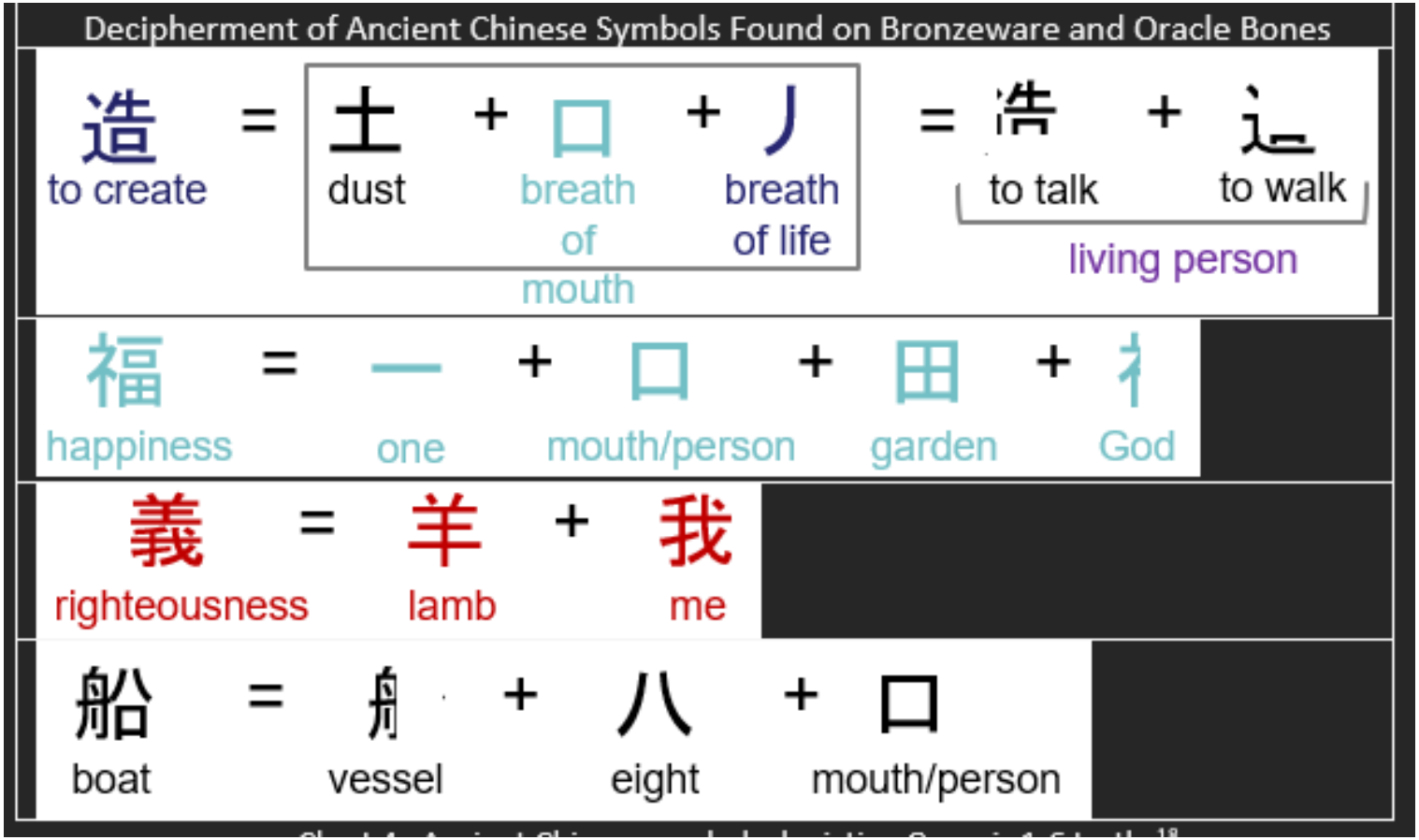
- **NO!**
  - ancient myths
  - eastern religions
  - western philosophy
  - modern theology
- **Continuity of Being**
  - eternal cycles
  - nature > gods > man
  - transmutation / evolution
- **IMPERSONAL FATE & CHANCE**
  - ultimate victimization

Dr. Scott Oliphint on the Universal Sense of Deity (SD)

"We know God, not because we have reasoned our way to him, or have worked through the necessary scientific procedures, or have inferred his existence from other things we know; we know him by way of his revelation. . . .We have the sense of deity (SD), because we are God's image and because as image, God implants the knowledge of himself within each of us. . . .Paul regards SD as knowledge itself that comes directly and repeatedly from God himself through the things that God made and sustains."

K. Scott Oliphint, *Reasons for Faith: Philosophy in the Service of Theology* (Phillipsburg, NJ: P & R Publishing, 2006), 137.

Ancient Post-Babel Chinese Symbols of Genesis 1–9 Truths



Dr. Wilhelm Schmidt on "Primitive" Monotheism

"Comparing primitive cultures with the later ones we may lay down the general principle that in none of the latter is the Supreme Being to be found in so clear, so definite, vivid and direct a form as among the peoples belonging to the latter. . . .We can establish (the Supreme Being's) existence among all the Pygmy tribes. . .in the Asiatic and in the African groups. . . . For the Negritos of the Philippine Islands. . .Father Vanoverbergh has discovered a nocturnal liturgy addressed to the Supreme Being and couched in a sacred language no longer intelligible to the natives themselves."

Wilhelm Schmidt. *The Origin and Growth of Religion Facts and Theories*. Translated by H.J. Rose. London: Methuen & Co. Ltd, 1931. 257-261.

Dr. Wilhelm Schmidt on "Primitive" Monotheism

"In the primitive culture of the Arctic regions the Supreme Being is everywhere recognized and worshipped. . . .He appears among the three groups of primitives whose culture is related to the Arctic regions. . . In particular, the idea of creative activity is in force here in its highest form, amounting even to definite creation ex nihilo. . . .*A belief in the Supreme Being is an essential property of this, the most ancient of human cultures, which must have been deeply and strongly rooted in it at the very dawn of time, before the individual groups had separated from one another*."
[Emphasis added]

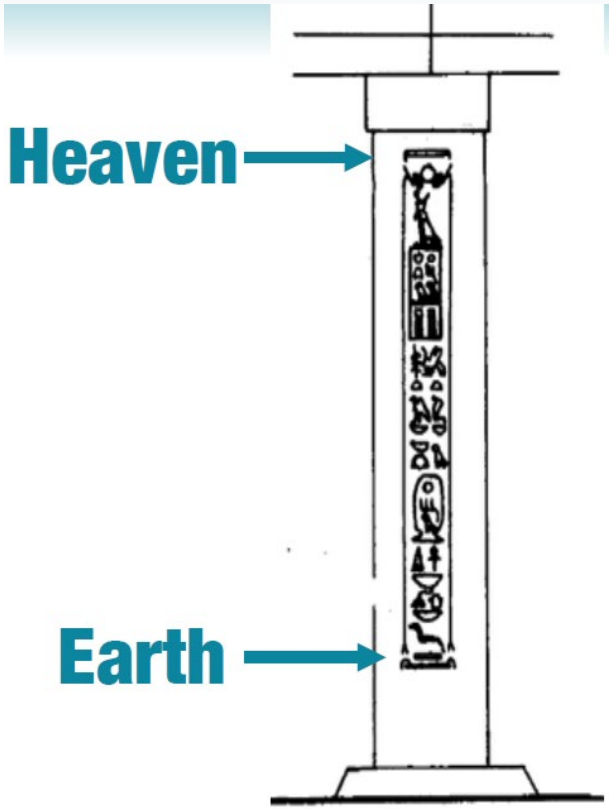
Ibid.

Shall I Bow to My Creator?

- **YES!**
  - ancient monotheism
  - ancient Israel
  - Bible
  - fundamentalism
- **CREATOR/creature**
  - God || divine council & angels
  - man | nature
  - everlasting distinctions
- **PERSONAL SOVEREIGN**
  - ultimate responsibility

- **NO!**
  - ancient myths
  - eastern religions
  - western philosophy
  - modern theology
- **Continuity of Being**
  - eternal cycles
  - nature > gods > man
  - transmutation / evolution
- **IMPERSONAL FATE & CHANCE**
  - ultimate victimization

Column from Mortuary of King Sahure



. **Frankfort comments: "The Egyptian state was not a man-made alternative to other forms of political organization. It was god-given, established when the world was created. . . The word 'state' was absent from the language because all the significant aspects of the state were concentrated in the king. He was the fountainhead of all authority, all power, and all wealth. The famous saying of Louis XIV, l'etat c'est moi, was levity and presumption when it was uttered, but could have been offered by Pharaoh as a statement of fact in which his subject concurred."**

Henri Frankfort, *Ancient Egyptian Religion: An Interpretation* (New York, NY: Harper Torchbooks, 1961), 30f.

Dr. Rousas Rushdoony Comments on Daniel 2–3

History was in Nebuchadnezzar's hands and derived its meaning from him. The priestly role of the Chaldean king, as the great mediator, had been reinforced by the dream (Dan 2), and as long as Nebuchadnezzar held sway, he was the hand, head, power and mind of God for his day. *To by-pass him in worship was to despise both God and God's incarnate glory*; other and peripheral worship of lesser powers was permissible only when Nebuchadnezzar's image and his glory were first acknowledged. Polytheism was thus permissible and a part of religious toleration, *provided the religion of state was given its due; to all other gods, the left-overs only belonged*." (Emphasis supplied)

Rousas John Rushdoony, *Thy Kingdom Come: Studies in Daniel and Revelation* (Phillipsburg, NJ: P & R Publishing, 1970), 29.

Dr. Rousas Rushdoony Comments on Daniel 2–3

"Daniel's three friends quickly found themselves as traitors to Nebuchadnezzar. The king had hoped to have integrated these potential Jewish leaders into Babylonian culture through their three-year state-funded re-education course. Nebuchadnezzar sought to show his empire was for all nations including Israel but demanded their ultimate allegiance would be to him."

Rousas John Rushdoony, *Thy Kingdom Come: Studies in Daniel and Revelation* (Phillipsburg, NJ: P & R Publishing, 1970), 29.

James Strickling on the Distinction Between "Confusion" and "Scattering"

"The text states that the builders' speech was *confounded*. Judging from the name of the place (Babel), their speech became a babble. This was not just a 'collective babble' of the individuals speaking different languages but a babble on the part of each individual affected. In other words, they apparently lost the power of coherent speech! They could only babble.!" (Emphasis original)

[Neurolinguistics research into the effects of extremely low frequency and very low frequency of electrical and magnetic fields on neurons in the brain show that] "vocalization can be evoked by electrical stimulation. . .but these vocalizations are never words. Spontaneous language has not been evoked from cortical stimulation. Rather cortical stimulation seems to act on such complex behavior as language as though it was introducing noise into the system. . . .The period of disruption is, in large measure, temporary."

James E Strickling. "The Tower of Babel". *Creation Research Society Quarterly* 16, no, 4 (March 1980), 222-23.

Comments on Language Development

"The script used for Japanese is not native to the proto-japonic language. It has been dislocated from whatever former writing scheme it used prior to adopting the foreign Chinese character system. It appears as though proto-japonic underwent an extended period of illiteracy (not unusual for nomadic or traveler peoples). Once they settled in the Ryukuan islands, they began to mix with Ryukyuan and Ainu native languages (this is likely where they gained their similarities to the Native American Hopi language). As the culture developed, the upper classes began to adopt the near-by Chinese script to encode what was primarily a spoken japonica-ryukyuan hybrid. What remained intact was primarily their GRAMMATICAL structures. . . ."

Chafer Theological Seminary linguist student (personal correspondence)

Comments on Language Development

"The customs more than the language are the best evidence. The annual ritual of an interrupted sacrifice on Moria-san (mount Moriah) in Japan. And the Tori gates (red painted doorframe-like structures) as gates of safety from spirits that wish one harm."

Chafer Theological Seminary linguist student (personal correspondence)

Observations on Babel

- **Geophysical threats: earthquakes, climate change**
- **Population health threats**
- **Theological departure from biblical revelation making the state transcendent, political leaders into redeeming mediators between heaven and earth**
- **Changing the purpose of the state from restraining evil behaviors to bringing about a revived global Eden-like utopia, and repressing all influence from believers**

The Candid Admission by a Worldwide Leader in Climate Science—Dr. Mike Hulme

"The function of climate change. . .really is not about stopping climate change. Instead, we need to see how to use the idea of climate change to rethink how we take forward our political, social, economic and personal projects over the decades to come."

Mike Hulme, *Why We Disagree about Climate Change: Understanding Controversy, Inaction and Opportunity* (Cambridge: Cambridge University Press, 2009), 329, 362

The Candid Admission by the Co-Chair of the UN Intergovernmental Panel on Climate Change

"One must say clearly that we redistribute de facto the world's wealth by climate policy. … One has to free oneself from the illusion that international climate policy is environmental policy. This has almost nothing to do with environmental policy anymore."

Ottmar Edenhofer, Interview with *Neue Zurcher Zeitung*, 14 November 2010, reporter Bernard Potter.

1999 EU Parliament (Louise Weiss) Building

The State as the Parent

"This essay explores the choice many traditionalist Christian parents (both fundamentalist and evangelical make to leave public schools in order to teach their children at home, thus in most instances escaping meaningful oversight. . . .Society need not and should not tolerate the inculcation of absolutist views that undermine toleration of difference. . . . If a parent subscribes to an absolutist belief system premised on the notion that it was handed down by a creator, that it (like the Ten Commandments) is etched in stone and that all other systems are wrong, the essential lessons of a civic education. . .often seem deeply challenging and suspect. . . .Such 'private truths' have no place in the public arena, including the public schools."

Catherine Ross, "Fundamentalist Challenges to Core Democratic Values: Exit and Homeschooling", *William and Mary Bill of Rights Journal* 18 (May 2010) (She is professor at George Washington Law School)

Living with the Babel Fantasy Today

"The loosening of family ties and of traditional commitments to marriage has left Americans without the kind of refuge in the home that anti-communist dissidents had. US Christians, alas, are not especially different from unbelievers. . . . "The assault on traditional marriage and family. . .continues today by law professors advocating legal structures that dismantle the traditional family as an oppressive institution. More ominously, it comes from policies, laws, and court decisions that diminish or sever parental rights in cases involving transgender minors. . . . . Conservative parents are often quick to spot threats to their family's values from progressive ideologues, but they can be uncritically accepting of. . .mindlessly surrendering their children's minds to smartphones and the internet."

Rod Dreher, *Live Not By Lies: A Manual For Christian Dissidents* (New York: Sentinel, 2020), 129, 132-133.

Living with the Babel Fantasy Today

First step: the ministry of the local church as a training site in biblical revelation, prayer support, and as a general support group.

Second step: Freedom of Gospel Speech ➔ an Absolute Right (Acts 4:1–31)

Third step: The Divine Institution of the Family: the proven social unit of resistance

Fourth step: Exercise our citizenship rights & responsibilities (Acts 16:35–39)