

# Longevity of the Antediluvian Patriarchs

## (1) The Question

In Genesis 5, we are told that Adam and his descendants lived for many hundreds of years:

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him ... And Adam lived a hundred and thirty years, and beget a son in his own likeness, after his image and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he beget sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died...” [And so on until Noah] (Genesis 5:1-32).

Later in the Old Testament and into the New Testament we see lifespans more in line with those of today.

Did the Patriarchs actually live for hundreds of years or did Moses, the compiler and editor of Genesis, make a mistake? Did he confuse years with months? Was he perhaps making a theological point rather than recording historical or scientific facts? Is Genesis 5 simply poetic license, or maybe an allegory or a polemic? If the Patriarchs *did* live to such great ages, then *how* were they able to? And *why*? How and why didn't later biblical characters live to similarly great ages? How and why do we not live so long today?

“As one reads through the Bible, on occasion he is confronted with statements, situations, or events that, at first glance, seem to be either impossible or improbable – when viewed from a distinctly modern vantage point” [Thompson].

## (2) The Critics

The Enlightenment of the 17<sup>th</sup>-19<sup>th</sup> centuries gave birth to the atheistic philosophies of Secular Humanism, Darwinism, Marxism, and the Hegelian Dialectic in the mid-1800s – and following closely in their wake was the liberal academic discipline known as Higher Criticism or Deconstructionism.

In reality, though, it was not so much ‘Higher’ as *lower* criticism: whereas previous literary criticism had simply studied the text of any writing as the author had written it, now Higher Criticism took it upon itself to ‘deconstruct’ literary texts to decide what the authors were *really* saying, and, as evolutionary Darwinism began to infiltrate both academia and the church (mainly the Church of England as that tended to be the habitat of most of the liberal theologians of the time), so it wasn't long before the Higher Critics cast much of God's Word into the Dustbin of History – or, more appropriately perhaps in light of the subject matter under discussion here, into ‘outer darkness’ – and, in the ‘light’ of the new thinking of Darwin, Marx, Hegel, *et al*, set about ‘deconstructing’ the book of Genesis to ascertain what its writer *actually* meant...

“Some have suggested that while the Bible SAYS these old worthies lived to be vast ages, that is not what it MEANS ... This is the case, we are told, because it is a matter of record that men today (obviously) do not live to be centuries old. Thus, some have suggested that the biblical record is unacceptable and therefore needs to be ‘fixed’ or ‘explained’ to bring it more into line with modern scientific facts on these matters, and to make its message palatable to people of our day and age” [Thompson].

## (A) Literary or Theological Device? Allegory? Poetry? Myth? Polemic?

“Many writers on Genesis have emphasised an allegorical approach to its meaning. This has been especially true of interpretations of the first eleven chapters. Expositors of liberal and neo-orthodox persuasion have rejected the historicity of these records, but have tried to salvage ‘theological’ values from them by a spiritualizing interpretation” [Morris, *Record*, pp.30-31].

However, Genesis 5 (and by extension, the whole of Genesis 1-11) cannot be poetry or allegory because Hebrew poetry has “*a parallelism that is absent in Genesis*” [Sarfati, *Account*, p.33], and, though there is “*some allegorical application* (e.g. *Galatians 4:24*), *there is no allegorical interpretation*” [Morris, *Record*, p.31]. Rather, Genesis is “*structured prose: It has a repetitive structure to aid memorization*” [Sarfati, *Account*, p.50]. Neither can Genesis be a polemic against pagan myth, as “*it’s likely that the pagan myths ... were written after the original source documents of Genesis*” [Sarfati, *Account*, p.34], nor itself myth, because not a single biblical writer elsewhere in Scripture refers to it as such:

“[T]here exist over one hundred quotations or direct references to Genesis 1-11 in the New Testament ... in not one of these many instances ... is there the slightest evidence that the writers regarded the events or personages as mere myths or allegories. To the contrary, they viewed Genesis as absolutely historical, true, and authoritative” [Morris, *Record*, pp.21-22].

In fact, both Paul and Peter warn specifically *against* believing myths (1 Timothy 4:7; 2 Timothy 4:4; 2 Peter 1:16). They could hardly do this if Genesis 5 *was* myth, yet at the same time expound that Scripture is Truth.

## (B) Months Not Years?

It has been posited that if Genesis 5 isn’t poetry or allegory or some other literary device, then the extreme lengths of the Patriarchs’ ages must be because Moses was recording this patriarchal line in months, not years. But:

“the ancients distinguished between days, months, and years (Genesis 1:14-16, 8:13). In fact, Noah’s detailed chronology helps us to determine the length of a month. A comparison of Genesis 7:11,24 and Genesis 8:3-4 shows that 5 months from the 17<sup>th</sup> day of the second month to the 17<sup>th</sup> day of the seventh month equalled 150 days. Evidently then Noah employed a 30-day month, 12 of which added up to a year” [Quora].

The Hebrew word for ‘year’ is *shanah*, and for ‘month’ it is *chodesh*. Moses had no trouble differentiating between *shanah* and *chodesh* in Genesis 8, so there was no reason that he should have in Genesis 5 (or, come to that, Genesis 11). If Moses *was* speaking in Genesis 5 of months not years, then why did he suddenly change from counting in months to years in Genesis 8 – and back again to months in Genesis 11?

“Moses apparently understood the difference between a month and a year. Why do the Bible’s critics have so much difficulty in distinguishing between the two?” [Thompson].

Moreover, the months theory throws up problems concerning the ages at which the Patriarchs became fathers... In Genesis 5, Enos, Cainan, Mahalaleel, and Enoch would have been between 5 and 9 years old when their sons were born, and in Genesis 11 every one of these Patriarchs would have fathered their sons whilst under the age of 10:

“Abraham was 86 when Ishmail was born (Genesis 1:16). Divided by 12, this means that the patriarch was just over 7 years of age at the birth of his first child, and Sarah was just under 6 when she first gave birth. Further, Abraham must have died at the ‘good old age’ of a shade over 14 (Genesis 25:7-8). As it turns out, the critics’ attempts to ‘fix’ the Bible create a worse problem than they sought to solve” [Thompson].

## (C) Begat Implies Only Descent? Not Individuals but Dynasties?

“[M]any ... have said that the term begat implies only descent, and that, as with Matthew’s line, some generations have been left out ... [But] Jude ... evidently considered the term begat to denote a father-son relationship here, for he refers to Enoch as the seventh from Adam. Further, we are given details in these genealogies ... which allow one to build up a time scale and which precludes the possibility of missing generations. For example, we read that when Adam was 130 years old, he fathered Seth, that Adam lived a further 800 years after fathering Seth, having other sons and daughters, and that he lived a total of 930 years and then died. There is no room for ambiguity here” [Rosevear],

“Noah and his sons must have been real individuals, because they were on board the ark. Abraham must have been an individual, not just a dynasty, because he was the father of the Hebrew nation. If these are recognised as individuals, why should not the others be considered as such? ... One does not speak of a ‘dynasty’ producing a son, and then give an age for such an occurrence” [Thompson].

Genesis 5 is not just a genealogy, but a *chronogenealogy*:

“There is no room for any gaps in the chronogenealogy of Genesis 5 ... It is a structured historical narrative ... [it] presupposes mathematics and logic: it provides the correct sum of  $x$  and  $y$  to give the total lifespan” [Sarfati, *Account*, pp.445,447-448].

The reason for these claims that Genesis 5 (also chapters 6-11) is not a literal account, is that science has supposedly proved that it can’t be real history. The critics say that:

“...if science is at odds with the Bible, the Scriptures must be ‘corrected’ to fit the scientific data or interpretations. We are never told that science must correct its view, only the reverse ... ‘Whenever ‘science’ and the Bible are in conflict, it is always the Bible that, in one manner or another, must give way. We are not told that ‘science’ should correct its answers in the light of Scripture. Always it is the other way around’ [Young] ... ‘they are ready to append, delete, stretch, or constrict the sacred narrative to make it conform to the latest notions of the scientific community’ [Jackson]” [Thompson].

But in that case:

“What ‘scientific evidence’ do we possess that ‘proves’ the virgin birth of Jesus? Since science cannot prove that such an event ever occurred, should an alternative explanation be sought? This line of reasoning could be expanded almost endlessly – Christ’s bodily resurrection ... parting of the Red Sea ... destruction of Sodom and Gomorrah ... [all] scientifically unverified and unverifiable – [should we likewise dismiss them]?” [Thompson].

These naysayers overlook the fact that:

“Science studies the repeatable. History studies the unrepeatable. So when people say ‘But that can’t have happened because we know that that sort of thing doesn’t happen [*i.e., men living for 900+ years*]’, they are appealing to a would-be scientific principle of history, namely the principle of analogy ... History is full of unlikely things that happened once and once only, with the result that analogies are often at best partial ... So ... when the evidence [*i.e., the Patriarchal line given in Genesis 5*] points toward things that we do not normally expect ... questions of worldview begin to loom in the background, and the question of what kinds of material the historian will allow onstage is inevitably affected by the worldview in which he or she lives” [Wright, quoted in Sarfati, *Account*, p.35].

## (D) So is Genesis 5 History?

The literary style, and the grammar and verb patterns, throughout the Book of Genesis are the same as we find in the other (undisputed) history books of the Old Testament: Exodus, Leviticus, Numbers, Deuteronomy (i.e. the Pentateuch of which Genesis is the first book), Joshua, Judges, Ruth, the books of Samuel, Kings, and Chronicles, Ezra, Nehemiah, Esther, and Job.

“Primarily [Genesis] is a history book ... also, because of its ultimately divine authorship, Scripture must be inerrant ... the rest of the Bible writers and Jesus Himself treated Genesis this way. They appealed to the events and people as real, not mythical, and sometimes appealed even to the order of events. There is also strong internal evidence: Genesis has the verb patterns that would be expected of Hebrew historical narratives ... [not] merely literary or theological devices ... and the reality of the history is foundational to crucial teachings about faith and morality” [Sarfati, *Account*, pp.33,47],

“[If we] reject the historicity of Genesis then we undermine and repudiate the authority of the entire Bible:

- If the first Adam is only an allegory, then by all logic, so is the second Adam [*the Lord Jesus Christ*],
- If Genesis is not true, then neither are the testimonies of the prophets and apostles who believed it was true,
- Jesus Himself becomes a false witness – He was deceived and a blasphemer ...

“Genesis is not a mythology or an allegory. It is written as sober literal history” [Morris, *Record*, p.22].

## (3) First Things First...

The Bible is a library of books which contains biography, instruction, narrative, poetry, politics, prophecy, prose, romance, theology, and history. Primarily, though, the Bible is a history of the Universe and the history of Salvation.

What does God say about His Word?...

“And let thy name be magnified for ever...” (2 Samuel 7:26) / “thou hast magnified thy word [*the Scriptures*] above all thy name” (Psalm 138:2),

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18),

“For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings” (Romans 3:3-4),

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16),

“For we have not followed cunningly devised fables ... We have also a more sure word of prophecy ... Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:16,19-21).

God’s Word also says that “*In the mouth of two or three witnesses shall every word be established*” (2 Corinthians 13:1b), so, in light of the fact that (a) God says here that the honour of His Name is dependent upon the veracity of His Word, (b) the Lord Jesus affirms the divine inspiration of the Scriptures – even down to smallest part (*tittle*) of a letter of the smallest word (*jot*), and (c) Paul’s and Peter’s commentaries (in addition to others of Paul’s letters to the New Testament churches) testify to the foregoing, does Genesis 5 *actually* mean what it says?

And if it does – and God does not lie (Numbers 23:19a) - then how are we to explain these long lives?...

## (4) The Biblical Data

Please see these appendices at the end of this document:

- *Tables 1 and 2: The Ages of the Patriarchs from Adam to Noah to Abraham;*
- *Bar Chart Showing the Patriarchs' Ages at Death and at Fatherhood;*
- *Decline in Ages at Death, from Adam to Abraham;*
- *Patriarch Time Line, from Adam to Jacob;*
- *Sigmoid Curve Showing the Decline in Lifespans from Adam to David (and Subsequent Flatlining into the Modern Era).*

### (A) The Data:

From these tables and graphs we can see the following:

“[T]here appear to be 3 distinct periods in the data:

- The antediluvian, when lifespans were very high but very similar to each other,
- A transition period after the Flood, when longevity dropped very fast, and
- The postdiluvian period from Abraham to the fall of Jerusalem when the age at death slowly but steadily continued dropping to values more consistent with populations in the near past” [Lopez].

### (B) The Analysis:

“Analysis of the lifespans of Patriarchs and rulers in the Old Testament shows that the lifespan values over time clearly define a sigmoid curve ... typical of processes that are initially stable; go through a period of rapid monotonic change, and slowly stabilise again at a much different value ... In general, we can say that:

- The age at death was very high and fairly uniform for one and a half millennia during the antediluvian period,
- After a major worldwide catastrophe, the Flood, the previous longevity was rapidly and drastically reduced (about 80%) during a relatively short period of time (a couple of centuries), and
- Age at death slowly dropped to recent historical longevity values over a period of about 1500 years” [Lopez],

“These long lifespans are not haphazardly distributed; they are systematically greater before the Flood of Noah, and decline sharply afterwards” [Wieland, *Living*],

“The long early ages are obviously not consistent with ageing and mortality characteristics of modern day populations ... [but] there was present an ageing process which, in general did have some things in common with that process today ... the basic similarities are:

- Not too many of the patriarchs died at a young age,
- Most of them died at roughly similar ages,
- Not too many lasted much longer than most, and
- There appears to have been an upper limit to longevity” [Lopez].

### (C) The Conclusions:

“These great ages are not presented in the Bible as if they are in any way extraordinary for their times, let alone miraculous” [Wieland, *Living*],

“The Bible implies that:

- Men typically lived for hundreds of years;
- Their procreative powers persisted over hundreds of years also, and
- Through the combined effects of long lives and large families, mankind was rapidly ‘filling the earth’ (Genesis 1:28; 6:1,11)” [Morris, *Flood*, p.25],

“There is a regularity and order in the data that does not support the idea that Old Testament longevity values are mythological or manipulations of the Hebrew writers ... [This] orderly pattern and sharp regularity of the lifespan data against time ... does not support the contention that Old Testament longevity values are ... confabulations of the Hebrews” [Lopez],

“Since it is unlikely that people living in pre-Flood times were familiar with exponential decay curves, it is thus unlikely that these dates were fabricated” [Purdom].

What, then, happened to severely limit man’s lifespan, and how, and why?

## (5) The Creation of Adam

“And God said, Let us make man in our image, after our likeness ... in the image of God created he him; male and female created he them ... And God saw every thing that he had made, and behold, it was very good” (Genesis 1:26-27,31).

Adam and Eve were created “very [Strong’s, 3966: *utterly*] good”. They were created perfect: without blemish of any kind, in body, soul, or spirit. They had perfect health: no sicknesses, no diseases, no weaknesses, no deformities. Their gene-pool was integral, and a goodly amount of physical work (Genesis 2:7,15) ensured that plenty of exercise kept them fit. Their environment was likewise consummate: there were no pollutants in the water, the soil, or the air, and their food was natural, organic, and nutritious. Everything was pure and designed to ensure optimum conditions for man’s time on the earth before being translated directly into God’s presence (cf. Enoch in Genesis 5:24; Elijah in 2 Kings 2:11; the rapture of still-living believers in 1 Corinthians 15:51-52).

“Even a lifespan of nearly 1,000 years is sadly abbreviated when we consider that God initially created us to live *forever*” [Purdom].

## (6) The Fall of Adam

After his creation, God gave Adam a warning:

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [*lit: dying, thou shalt die*]” (Genesis 2:15-17).

The tree of the knowledge of good and evil “*functioned as a test of obedience. Adam and Eve had to choose whether to obey God or break His commandment*” [Zodhiates, *Hebrew-Greek Key Study Bible*, commentary on Genesis 2:8-9]. Well, we all know that they did disobey God’s command and the warning “*for in the day that thou eatest thereof thou shalt surely die*” consequently kicked in.

## (A) Adam Died Spiritually

Spiritually, Adam and Eve died instantly and were cast out of God's presence. Adam and his descendants now had a sin nature which they did not have prior to their fall:

“Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men ... For the wages of sin is death” (Romans 5:12a; 6:23a).

## (B) Adam Died Physically

Physically, Adam and Eve *began* to die on that day. They started to age: “*dying, thou shalt die*”.

“[T]his phrase could be taken in the *ingressive* sense – that is, a verbal form that designates the beginning of an action, state or event ... the focus is on the beginning of the action of dying ... ‘for when you eat of it you will surely *begin* to die.’ Consider this analogy: if a branch is chopped off a tree and it falls onto hard concrete, one can say that it’s already dead, cut off from the source of life. But the process of physical death takes some time – the cells in the leaves will continue to photosynthesize for several hours at least. Similarly, when Adam sinned, he immediately cut himself off from the Source of life, but the dying process took 930 years” [Sarfati, *Account*, p.320],

“It was better that suffering and death accompany sin than that rebellion be permitted to thrive unchecked in the deathless steady-state economy as originally created. With no death, men would proliferate in number and wickedness without limit” [Morris, *Record*, p.126],

“...return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust shalt thou return” (Genesis 3:19b).

## (7) Consequences of the Fall for Creation

“With the fall of man, a new order of things ensued, not only in God's spiritual economy with respect to man but also with respect to the earth itself, which was cursed for man's sake. The whole creation was delivered into the bondage of corruption (i.e. decay), groaning and travailing in pain together” [Morris, *Flood*, p.215].

**The First Law of Thermodynamics:** “*the total amount of mass-energy in the universe is constant*” [Sarfati, *Account*, p.283], came into operation once God had completed His work of creation on Day 7.

**The Second Law of Thermodynamics (The Law of Entropy):** “*the amount of energy available for work is running down, or, entropy is increasing to a maximum*” [Sarfati, *Account*, p.284] has also been operating alongside the first law since Day 7, but “*at the Fall, God withdrew some of His sustaining power* [Sarfati, *Account*, p.395] from every aspect of His creation which increased their entropy and eventually brought about their death.

“[T]he deteriorative processes implicit in the second law ... are probably a part of the ‘curse’ placed upon the earth as a result of the entrance of sin (Genesis 3:17), the ‘bondage of decay’ to which it has been ‘subjected’ by God for the present age” [Morris, *Flood*, pp.224-5],

“For we know that the whole creation groaneth and travaileth in pain together [*Law of Entropy*] until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves [*Law of Entropy working in our bodies*], waiting for the adoption, to wit, the redemption [*release from Law of Entropy*] of our body” (Romans 8:21-23).

## (8) Consequences of the Fall for Human Genetics

“The original creation was good. There was no death. Adam’s sin produced death ... God decreed death as an act of mercy. If God had not instituted death, Adam and Eve would have lived for ever out of fellowship with their Creator” [Ham].

Thence, man began to age and eventually die; but this took time to manifest. Firstly, was the likely increased application of the Law of Entropy to the now-defective (sin-infected) gene pool as a result of Adam’s sin:

“There is a pattern that shows up. Progressively, each generation lived shorter and shorter lives ... Perhaps the first generations of humans lived such long lives because they were so close to the man that God created and what God created was perfect from the beginning ... continuing sin through the generations had a cumulative effect. By the time Abraham was born, the life spans had shrunk considerably” [Wellman],

“In order to not let the natural process of decay and corruption mess up the gene pool too much, God may have let people live longer earlier on ... there is a constantly increasing amount of mutated DNA in our system which makes our bodies more and more corrupt with each generation” [StackExchange],

“Over time, as a result of sin, the human genetic code became increasingly corrupted, and human beings became more and more susceptible to death and disease. This would also have resulted in drastically reduced lifespan” [GotQuestions],

“With each passing generation, new genetic problems are introduced, and an accumulation of them over many generations has contributed to our shortened life spans” [Slick].

Secondly, was the probability that God Himself supernaturally re-programmed the human genome following the Fall:

“It is generally believed that the ageing process is genetically controlled and that there is a similar pattern of ageing, and a fixed upper limit of longevity, that is pre-programmed in the genetic material of every individual ... human cells that retain the ability to divide and reproduce themselves after maturity are limited in the number of times they can do so; normally 80-90 times during the life of an individual. After that limit is reached, they cease dividing and if there is cell destruction or deterioration in a tissue, they cannot produce replacements ... Genetic pre-programming could determine the degree of resistance to cell environment and metabolic deterioration, as well as to genetic and immunological damage ... the recent discovery of telomeres, which control the number of times certain cells can duplicate themselves during the lifetime of an individual, is ... evidence for [this] explanation” [Lopez].

## (9) Consequences of the Fall for the Spread of Evil

Though man was physically decaying at a slow rate, sin was increasing exponentially:

“[W]hen men began to multiply on the face of the earth ... the LORD said, My spirit shall not always strive with man ... yet his days shall be a hundred and twenty years ... GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually ... and it grieved him at his heart. And the LORD said, I will destroy man whom I have created” (Genesis 6:1-7).

There is a debate as to whether 120 years refers to God’s new limit on lifespans or to the length of time He gave man to repent before destroying him (it may well be both), but the main point here is that if God had allowed lifespans to continue to be many hundreds of years, it would have given men a much greater potential for sin – and the end result could well have been the *spiritual* destruction of mankind beyond any possibility of redemption (Genesis 6:2,4).

“Shorter lives limit the multiplication of evil” [Ross]. / “God ... does it successively so that sons will still outlive their fathers while shortening the [overall] lifespan. When an evil man dies, the evil dies with him. With shorter lifespans it will take longer before evil takes over” [Reader’s comment at Sarfati, *Methuselah*].

So if God had perpetuated a *gradual* genetic deterioration to lower man’s optimum age, it would have been quite a long and slow process, but by the time of Noah - the tenth generation from Adam – man’s wickedness in both amount and kind had increased to such an extent that “*it grieved [the LORD] at his heart*” (Genesis 6:6) and He had no choice but to apply the ‘nuclear option’: “*I will destroy man whom I have created from the face of the earth*” (v.7a).

Hence the Great Flood of Genesis chapter 7...

## (10) The Flood

Post-Flood, lifespans dropped suddenly and considerably from 600-900+ years, right down to a couple of hundred, then further still until, by the time of King David who died at age 71, men were dying at approximately the same ages we do now (cf. Psalm 90:10,12).

### (A) The Sigmoid Curve

Please see the tables and graphs at the end of this document.

“The precipitous plunge in lifespans after the Flood suggests that something changed at the time of the Flood, or shortly thereafter, that was responsible for this decline” [Purdum],

“[S]omething extremely significant happened to the earth and to man at the time of the flood. It would seem that whatever this was, it probably removed the dominant factor for the long life of the patriarchs. The spiritual message of the Bible is clear: the length of life decreased because of the entrance of sin into the human family. However, the scientific explanation is not evident. Could some antediluvian climatic or other condition have been extremely favourable for long life in man?” [Vis, quoted in Morris, *Flood*, pp.23,25].

### (B) Two Major Types of Change Taking Place After the Flood

“What then happened after the Flood that accelerated the ageing process by almost two orders of magnitude and resulted in a dramatic shortening of human life? First of all, we must realize that we are dealing with a non-reproducible and non-testable situation. Thus, all we can do is speculate about an explanation that is based on the information given in the Bible and what we can know of the ageing process as it occurs today. We can check the plausibility of our explanations by testing some of our assumptions, inferences, and deductions against present day observations, and this should be done, but we cannot prove our explanations. In general, the acceleration of the ageing process could conceivably be attributed to two major types of change taking place after the Flood:

- Progressive changes in the genetic control of ageing ... relating to cells’ resistance to damage, their ability to repair, duplicate, and replace damaged neighbours,
- Progressive changes in environmental conditions that would accelerate cell-environment, metabolic, genetic, and immunological deterioration. Or conversely, gradual elimination of environmental conditions existing in pre-Flood times that were favourable to healing and repair of injuries and normal wear and tear” [Lopez].

First, we shall look at the environmental factors post-Flood, then at the genetic factors...

## (I) Progressive Changes in Environmental Conditions

“The environmental explanation is based on postulated changes in the environment triggered by the Flood and subsequent earth-atmosphere adjustments. The post-Flood biosphere is seen as becoming progressively more conducive to cell deterioration and destruction and less favourable for cell repair and replacement” [Lopez].

These environmental factors concern massive changes in the earth’s atmosphere, climate, and geography after the Flood: increased cosmic radiation due to the possible collapse of a protective canopy over the earth, momentous upheaval of the earth’s surface leading to sharp temperature fluctuations not previously experienced, a post-Flood ice-age, sparse vegetation and consequent lack of nutritious foodstuffs...

“Noah’s children were born before the Flood, but they lived significantly shorter lives than their father, apparently because most of their lives were lived after the Flood, whereas most (600 years) of Noah’s life was lived before the Deluge, so deleterious environmental factors must have been much more in play after the Flood than before, factors such as greater radioactivity, more UV radiation, bad water from mining runoff, and more serious climatic swings by the post-deluge hydraulic cycle which induced the Iron Age, by much more evaporation off the warmer post-deluge oceans to have formed the dense cloud cover for the Ice Age” [dancingfromgenesis].

### (a) The Water Canopy Theory

It has been argued that prior to the Flood there may have been a canopy of some sort over the earth, which shielded the earth’s inhabitants from cosmic radiation allowing longer life, but that God collapsed this canopy at the Deluge.

In Genesis chapters 1 and 7, we read:

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament” (Genesis 1:6-7),

“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights” (Genesis 7:11-12).

The water canopy theory is questioned today, but nevertheless the following arguments do seem quite plausible:

“A global Flood would obviously be accompanied by massive environmental effects – so a universal change in human lifespans at around the same time would naturally appear to be related ... it is suggested that [a water vapour] canopy shielded the earth from harmful ionizing (cosmic) radiation to which, in its absence, we are now all exposed. The same would have been true of the stronger magnetic field in the past, observed to be still weakening today ... [This] presume[s] that there was a such a canopy, which is a matter [for debate]” [Wieland, *Decreased*],

“[T]he declining lifespan after the Flood seems to fit in perfectly with our concept of the dissipation of the earth’s protective blanket during the Flood ... this canopy of water vapor (with probably also large amounts of carbon dioxide and ozone augmenting the effect) provided a warm, pleasant, presumably healthful environment throughout the world. Perhaps the most important effect of the canopy was the shielding action provided against the intense radiations impinging upon the earth from space. Short wave-length radiation, as well as bombardment of elementary particles of all kinds, is known to have damaging effects – both somatic [non-hereditary] and genetic effects – on organisms and this is generally true for all types of radiations” [Morris, *Flood*, p.399],

There is “No definite scientific verification of this pristine vapour protective envelope around the earth, [but] neither does there appear to be any inherent physical difficulty in the hypothesis of its existence and it does suffice to explain a broad spectrum of phenomena both geological and Scriptural” [Morris, *Flood*, p.241].

## **(b) Radiation and the Somatic and Genetic Effects Therefrom**

“There is much evidence that overdoses of radiation lead to premature ageing” [Warren, quoted in Morris, *Flood*, p.400],

“In the days before Noah’s flood there was a very different radiation environment for those people: (1) they weren’t exposed to the killer cosmic rays like we are today ... (2) people before the flood were living in one locale; they weren’t global yet, and they were living in a sedimentary plain, and their technology was not yet exploiting igneous rocks. Igneous rocks contain a lot of uranium and thorium; today everybody is exposed to these rocks, but in the days before the flood you have humanity isolated from those rocks, so they weren’t experiencing the damage from the radioactive decay of uranium and thorium” [Ross],

“It has been suggested that maybe increased environmental radiation (if such was indeed the case) increased the mutation rate in the **germ** cells (egg and sperm), accounting for the progressive decline over generations. Even if so, this needs to be clearly distinguished from the usual way in which the ‘radiation’ explanation is used – that is, in this suggestion the radiation causes mutational losses/damage which affects longevity, but the radiation as such is not being blamed for ageing people” [Wieland, *Decreased*],

“[T]he genetic effects of radiation ... injure not only the individual receiving the first exposure but also his descendants as well ... radiations are the chief cause of ‘mutations’, permanent, hereditary, changes in the genetic structure of the germ cell ... After the flood ... began a long decline in general health and longevity ... much of this decline ... can undoubtedly be attributed to the greatly increased incidence of radiation upon the earth’s surface and upon its inhabitants. Probably during and immediately after the Flood, this increase was very sharp; the present equilibrium was gradually established by the inauguration of the present hydrologic cycle. The possibility of past changes in mutations rates due to changed cosmic and other environmental radiation has already been noted by others” [Morris, *Flood*, pp.401-405].

## **(c) From Tropical Climate to Ice Age**

“The fossil record reveals that prior to the Flood, most of the earth appears to have had a tropical type of environment. Following the Flood, there was clearly an environmental change resulting in an ice age that covered nearly 30% of the earth with ice (primarily in the northern latitudes). This, together with other changes following the Flood, could have adversely affected life spans” [Purdom],

“Greenhouse effect: More water vapour would create a warmer and more uniform climate; less vapor would cause a colder and more sharply zoned climate” [Morris, *Flood*, p.254].

## **(d) Vegetation and a Vegetarian Diet**

It is very doubtful that the pre-Flood vegetarian diet had more than a negligible effect on lifespans:

“People were first permitted to eat meat after the Flood (Genesis 9:3), so some scholars thought the original vegetarian diet (Genesis 1:29) would have helped people live to such great ages ... However, vegetarian diets never allowed people to live to such ages as 900 years even today. In fact, there’s little evidence that vegetarians attain a life span much different than those who retain meat in their diet” [Hodge].

## **(e) Arguments Against Primarily Deleterious Environmental Factors**

“The world changed significantly due to the Flood. Vegetation, as well as land and sea life, were drastically reduced and made to virtually ‘start all over again.’ But ... Noah, who was already 600 years old, stepped off the Ark into this new world as well. If the environment was the cause of the reduced age, why did Noah live 350 more years? ... unless these environmental effects were more gradual ... [so the environmental changes] were not the primary cause” [Hodge],

“[The] temporary persistence of longevity after [the Flood: Noah was 600 at the time of the Flood, but lived another 350 years afterwards, in the post-flood atmosphere. Even in pre-Flood terms, Noah was already of moderately advanced age. One would presume that, if the post-Flood atmosphere/environment has such devastating effects on us now, then because

Noah would have been instantly exposed to these same effects, it should have cut his life short much more rapidly ... Even though the post-Flood decline is obvious, we see that eight generations after the Flood, people are still living more than twice as long as is common today” [Wieland, *Decreased*],

“It would seem much easier to explain the situation if the change occurred **within** the makeup of humans, rather than external to them. If our longevity is genetically programmed, then that can explain why Noah still lived for a considerable time after the Flood, regardless of any change in radiation or atmospheric pressure. In other words, he was fulfilling his genetic potential as far as lifespan was concerned” [Wieland, *Decreased*].

Maybe it was not *either/or* but *both*... perhaps God used more than one means to accomplish His Divine purpose of reducing man’s optimum age. There is also the (related) possibility that if Melchizedek wasn’t a Christophany, then he *may* have been Noah (some believe Melchizedek to have been Shem); thus God kept Noah alive for far longer following the Flood than would seem reasonable, specifically for the purpose of his meeting with Abraham almost 300 years later (see Genesis 14:17-20; Psalm 110:4; Hebrews 5:6,10; 6:20; 7:1-21).

Be that as it may, let us move on to the second type of major change following the Flood...

## **(II) Progressive Changes in the Genetic Control of Ageing**

“[G]enetics were likely the primary culprit” [Hodge],

“I suggest that our ancestors simply possessed genes for greater longevity which caused this ‘genetic limit’ to human ages to be set at a higher level in the past ... If this suggestion has merit as the major (if not the sole) cause of greater pre-Flood ages, then the obvious question is how some of these longevity genes were lost” [Wieland, *Decreased*].

Discussions about the role of post-Deluge genetic change in shortening lives mostly focus on genetic drift, a genetic bottleneck caused by the Flood, gene coding, genetic mutation and loss, and if Noah had a genetic ‘mistake’?...

“Genetic changes could be caused by either a progressive deterioration of genetic material due to inherited mutations, or by the loss of genetic information due to genetic population dynamics such as result from so-called extinction bottlenecks and the founder effect on small populations with a limited genome” [Lopez].

### **(a) Genetic Drift**

“There is a well-known and simple phenomenon called ‘genetic drift’, through which varying forms (alleles) of genes (stretches of DNA coding for various characteristics) can become lost in small populations” [Wieland, *Living*],

“Genetic drift ... is the change in the frequency of an existing gene variant (allele) in a population ... Genetic drift may cause gene variants to disappear completely and thereby reduce genetic variation. It can also cause initially rare alleles to become much more frequent and even fixed ... When there are few copies of an allele, the effect of genetic drift is larger, and when there are many copies the effect is smaller” [Wikipedia].

“The phenomenon of ‘genetic drift’ is well-known to be able to account for ‘random’ selectively neutral changes in gene frequencies (including the loss or ‘extinction’ of genes from a population) which may be quite rapid. Also, loss of genes is far more likely in a small population ... No matter how large the subsequent population numbers become, the loss is irreversible ... especially if several genes contributed to such longevity” [Wieland, *Decreased*].

### **(b) A Severe Genetic Bottle-Neck**

“Genetic bottlenecks (or population bottlenecks) occur when significant proportions of the population dies or proportions become isolated. Such a bottleneck occurred at the time of Noah’s flood when the human population was reduced to eight people (Genesis 6-9)” [Purdom],

“It is well known that small populations that become isolated can become genetically very different from the larger parent population because their gene pools usually contain only a small fraction of the genetic variety originally available, and because it is very likely that some gene combinations will disappear from the small group. The original post-Flood population consisted of only four couples and it would have been a prime candidate for these effects” [Lopez],

“Genetic bottlenecks cause a significant loss of access to other people’s versions of genes (called alleles) that are *essentially lost*. The obvious loss of pre-Flood people reduced the alleles in the gene pool in humanity to only eight people, but really only six ... Noah and his wife had no more sons after the Flood (Genesis 10). So, this leaves Shem, Ham, and Japheth and their wives, and, of course, these three men each inherited their genes from the same two parents. So, early generations after the Flood, like early generations after the Garden of Eden, saw marriages between people who were close relatives (not forbidden until the time of Moses). This bottleneck saw the loss of a great many alleles from the gene pool of those who died in the flood” [Hodge].

### (c) Mutational Degeneration

Prior to the Flood there was a “*comparative absence of mutations among the human gene pool*” [creationtoday].

“The level of mutations would have greatly increased after the Flood, so this could explain the rapid decrease in longevity” [creationtoday],

“It is also likely (if not more so) that genes coding for lesser longevity arose by mutational degeneration, with their frequency of possession rising as time passed” [Wieland, *Decreased*],

“It is possible for ‘good’ (unmutated) alleles to mask or hide ‘bad’ alleles. However, in a smaller population with less allelic variation, this becomes more difficult to accomplish, and thus mutated alleles have a greater effect” [Purdom],

“‘Short-lived’ alleles of the relevant genes may always have been present, which would mean that in the pre-Flood world, there would have always been some individuals (homozygous for such alleles) living drastically less than the ages recorded for the patriarchs. It may be that these individuals would not have been as short-lived as today, since they might still have had other longevity factors which were subsequently lost, by drift, entirely from the world population, in the first generation after the Flood. Such a loss may account for the major drop in the descendants of the Flood survivors, from the 600+ range to the 400s in one swoop” [Wieland, *Decreased*],

“[H]umans add over 30 new mutations every generation ... recent advanced computer simulations vindicate this proposal, showing that an exponential decay of lifespans fits well with accumulating mutations after the catastrophic population bottleneck at the Flood” [Sarfati, *Methuselah*].

### (d) But What About Shem?

While we would indeed expect a decrease in lifespan of post-Flood generations – as discussed in the previous subsection – should it have dropped so steeply in just one generation from Noah? Noah lived for another 350 years following the Flood, so as we have already seen above, any environmental degeneration due directly to the Deluge was not enough to affect the duration of his life, yet his son, Shem, also born prior to the Flood, died at age 600.

As some have pointed out, the loss of alleles from all those who drowned should not have affected Shem as he would have inherited his father’s unaffected genes. The genetic drift would not be expected to manifest to any great degree until the times of Shem’s sons and his sons’ sons, yet in Shem there is a drastic fall of one third of the lifespan of Noah’s generation of patriarchs...

One suggestion is that Shem might have died from illness or an accident, but if so, how would that account for the fact that the steep sigmoid curve also applies to Shem’s contemporaries – and to a greater degree? Did they *all* die from illness or accident? [Please see the chart showing the *Patriarch Time Line* at the end of this document for their relative ages at death].

### (i) Noah an Aged Father?

“[G]enome decay after a population bottleneck explains the general trend of lifespan decay after the Flood. But what about Shem, born before the bottleneck, but he lived only 2/3 as long as most of his ancestors? ... he was born when his father was 502, i.e. over half-way through his lifespan. His ancestors were much younger when they fathered their named sons ... recent research points to aged *fathers* as a major source of genetic disorders ... So it is not surprising that Shem, while very fit by today’s standards, would have been considerably less fit than his parents, and carried extra heritable mutations. So Shem and all his descendants had much lower lifespans than the pre-Flood patriarchs” [Sarfati, *Methuselah*].

### (ii) Genetic Mutation via Noah’s Wife?

“The inherited mutations [progressive deterioration of genetic material due to inherited mutations / genetic drift] tacitly assumes that environmental conditions after the Flood were more conducive to genetic mutations than before. This scenario is somewhat difficult to explain since Shem, the son of Noah, born before the Flood but spending the majority of his life after it, already showed a substantial decrease in lifespan, as did his immediate descendants. In this scenario, the accumulation of inherited mutations must have been very fast in view of the rapid increase of the rate of ageing shortly after the Flood ... his shorter life could have been due to different environmental conditions after the Flood (he spent most of his life after the Flood) ... the fast drop in lifespan right after the Flood calls for a very rapid loss of longevity genes during a very short time. One would expect a more gradual loss in a process that depends on a random sorting of random genetic combinations ... If that reduction in lifespan was genetically induced, the wife of Noah must have come from quite a different line to that of Noah’s family” [Lopez].

### (iii) Genetic Mutation via Noah’s Father?

“Lamech, Noah’s father lived to age 777 – a lot younger than his fellow patriarchs and over 200 years younger than his father Methuselah who died age 969 ... So it is possible that there was a genetic mistake [a genetic drift] hidden within Lamech that occurred between Methuselah and his son Lamech. If this defective gene had been passed to Noah from Lamech, and yet masked by a good gene from Noah’s mother, it may not have affected [Noah], and hence he lived to age 950 years. But Noah could still pass this defect along to his sons, such as Shem who (though born *before* the Flood) died age 600 ... and this could explain why ... ages began dropping” [Hodge],

“Maybe God, in His infinite wisdom, already had it covered and not only was Noah righteous but he also had a defective/altered gene which was passed onto his sons and the effect just accumulated with time ... God could have made Noah that way for this reason” [James, quoted in Cramer].

## (11) The Tower Of Babel / The Nation of Israel

God’s dispersion of the earth’s population at the time of the Tower of Babel caused a similar genetic bottle-neck: the gene pool was again divided and there was another fairly steep drop in lifespans; as also occurred at the beginning of the nation of Israel [please see the tables and graphs at the end of this document]:

“After the Tower, ages suddenly drop from about 450 to about 235 or so for three generations: Peleg – 239, Reu – 239, Serug – 230. Even two generations after this, Terah lived to only 205 ... age limits trickle down from there ... there is a loss or splitting up of the gene pool ... a host of alleles would have been filtered out and lost” [Hodge],

“The second-stage drop to the 200s [Tower of Babel] may be the result of a second such loss [of alleles in the human gene pool] ... The nation of Israel effectively starts from one man (Abraham) and his (closely related) wife, so this is another genetic bottleneck. The course of changing longevity may have been quite different in other population groups” [Wieland, *Decreased*].

## (12) Lifespans Today

“Genes associated with aging and life span have been affected as a result of the Fall either directly or through mutations or indirectly through genetic bottlenecks” [Purdom],

“All people today go back to Noah and his wife. So, the genetics of reduced age had to come through them” [Hodge],

“The machinery by which cells divide is controlled by the instructions written on the DNA, the genetic code. So it looks as if some pre-programmed genetic limit, while not all there is to aging, could well be a big part of the story ... there is no known biological reason why lifespans of 900 years or more would be impossible if that genetic limit were set at a different point” [Wieland, *Living*].

God is the pre-programmer of the genetic code: He created our DNA, He wrote the genetic instructions upon it, He decided that the limit of man’s lifespans in the prediluvian era should be approximately 900, and He re-set that limit following the Great Deluge. *“God miraculously changed man’s life expectancy”* [Clayton, quoted in Thompson].

“We are at the (near) end of a long trail of accumulating degradation due to the Curse, including increasing mutational load. Logically, in light of this dynamic, people HAD to live longer lifespans in the past; rationality tells us this. The Bible then goes further and tells us how much longer” [Reader’s comment, at Wieland, *Living*],

“If a person lives for 80-120 years and still doesn’t believe or listen to God, he won’t either after 900 years ... perhaps our current age limit is optimal for saving people from sin” [Quora].

## (13) Back to the Beginning...

The name ‘Genesis’ means ‘Origins’. The Book of Genesis is the Book of Origins – the Book of Beginnings. There *are* poetic books in the Bible, but Genesis is not one of them. The Book of Genesis is literal history.

“Genesis ... is in reality the foundation of all true history, as well as of true science, true philosophy. It is above all else the foundation of God’s revelation” [Morris, *Record*, p.21].

The history that Genesis outlines is the foundation of all Christian doctrine and it is the foundation of the Christian Gospel. Thus, any attack on the historicity of Genesis undermines the truth and the authority of the entire Bible.

And then...

“If the foundations be destroyed, what can the righteous do?” (Psalm 11:3).

The ages given in Genesis 5 (and Genesis 11) are literal years. If the pre-Flood Patriarchs did not live to such vast ages as Genesis 5 says they did, then surely the Lord Jesus would have said something to that effect; but not only did He not do so, He actually *confirmed* what Moses had written:

“For had ye believed Moses [*the compiler/editor of the book of Genesis*], ye would have believed me: for he wrote of me. But if ye believed not his writings, how shall ye believe my words?” (John 5:46-47).

God originally created man to live forever, *“Did our magnificent Creator not place within each of us the deep desire to stay alive and vital for as long as possible (Psalm 90:10,12)”* [Quora], but due to the disobedience of our very first

ancestors in the Garden of Eden, we were cut off from the Giver and Sustainer of Life, and we began to age, to perish, and eventually to die.

But the Lord Jesus overcame death, and when He returns to this earth there will be no more ageing and no more death! Our “groaning” bodies will at last be redeemed from the law of entropy and we will live forever with Him:

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord ... if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved” (Romans 6:23; 10:9),

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2),

“...the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:21).

Praise the Lord!

## (14) Ultimately, it is a Spiritual Issue

The question of the long ages of the antediluvian patriarchs

“...is an important topic for the creation model. The world does not look at the Bible in a favourable light. In fact, it disparages it, sometimes with open hostility. Attacks are often centered on the claim that the Bible is not reliable on historical grounds, and if the history of the Bible is inaccurate, what about the theology? ... Many people today see no history in the Bible; therefore, the spiritual implications are meaningless to them. What would happen for evangelism if the history of the Bible turns out to be true after all?” [Carter].

The Genesis 5 conundrum is neither a literary issue nor a scientific issue. Ultimately it is a *spiritual* issue: *hath* God said?... or hath He *not* said?...

Yes, we want to know more about the ‘how’ and ‘why’ of this issue – and rightly so: God has told us to study the Scriptures that we may “*rightly divid[e] the word of truth*” (2 Timothy 2:15). But if we do not believe God’s Word when it speaks to us about historical things, how, then, will we believe God’s Word when it speaks to us about spiritual things? And if we doubt that God’s Word is speaking the truth, then we are doubting God Himself – we are calling Him a liar.

“The Bible is inspired of God, and as such is accurate in its renderings: If such a person has studied the matter(s) at hand, and is assured that his understanding of Scripture is accurate, he will revere the Word of God as just that – the Word of God – and will accept its teachings as trustworthy, in spite of modern-day claims to the contrary” [Thompson],

“Blessed is the man that walketh not in the counsel of the ungodly ... nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night” (Psalm 1:1a,1c,2).

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (John 3:12),

“For had ye believed Moses [*the author/editor of the book of Genesis*], ye would have believed me: for he wrote of me. But if ye believed not his writings, how shall ye believe my words?” (John 5:46-47),

“For it is written, I will destroy the wisdom of the wise ... Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? ... the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned ... For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness ... the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men” (1 Corinthians 1:19-20; 2:14; 3:19-21a),

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Colossians 2:8),

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith ... All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (1 Timothy 6:20-21; 2 Timothy 3:16),

“As also in all [Paul’s] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned [*the liberal scholars who think they are learned*] and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Peter 3:16-17).

To finish... God has given us the freedom to accept or reject His Word, but He has not given us the freedom to stand in judgement upon it. We are His creation and, as any creator is, by definition, greater than the thing he creates, so God is greater than His creation and man is less than his Creator. God will judge His creation – man – at the end of history (Psalm 98:9; Acts 17:31; Revelation 20:11-13); man will not judge God.

So may we eschew the ‘higher’ criticism of the Darwinian academics and the literary deconstructionists and the liberal theologians, who, as my Dad would say, are “too clever for their own good”. May we lean not unto our own understanding and be not wise in our own eyes (Proverbs 3:5,7a) as they, but “*Let God be true and every man a liar*” (Romans 3:4), and may we humbly accept that God says what He means and means what He says, and that what He says in His Holy Word is true.

**“Thus saith the LORD,  
Stand ye in the ways, and see, and ask for the old paths,  
Where is the good way, and walk therein, And ye shall find rest for your souls”  
(Jeremiah 6:16)**

*Elizabeth McDonald,  
15<sup>th</sup> February 2020  
bayith.org*

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**Table 1.** Ages of the Patriarchs from Adam to Noah

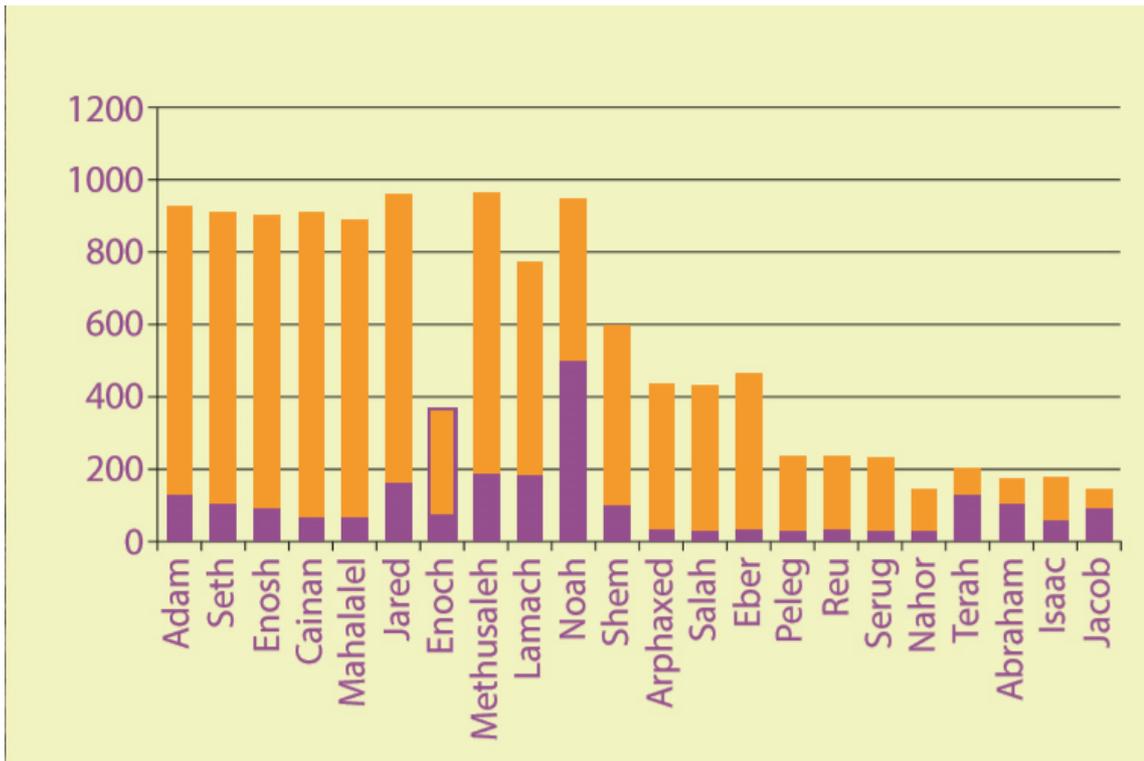
|    | <b>Patriarch</b> | <b>Age</b>       | <b>Bible Reference</b> |
|----|------------------|------------------|------------------------|
| 1  | Adam             | 930              | <i>Genesis 5:4</i>     |
| 2  | Seth             | 912              | <i>Genesis 5:8</i>     |
| 3  | Enosh            | 905              | <i>Genesis 5:11</i>    |
| 4  | Cainan           | 910              | <i>Genesis 5:14</i>    |
| 5  | Mahalalel        | 895              | <i>Genesis 5:17</i>    |
| 6  | Jared            | 962              | <i>Genesis 5:20</i>    |
| 7  | Enoch            | 365 (translated) | <i>Genesis 5:23</i>    |
| 8  | Methuselah       | 969              | <i>Genesis 5:27</i>    |
| 9  | Lamech           | 777              | <i>Genesis 5:31</i>    |
| 10 | Noah             | 950              | <i>Genesis 9:29</i>    |

Table taken from: <https://answersingenesis.org/bible-timeline/genealogy/did-adam-and-noah-really-live-over-900-years/>

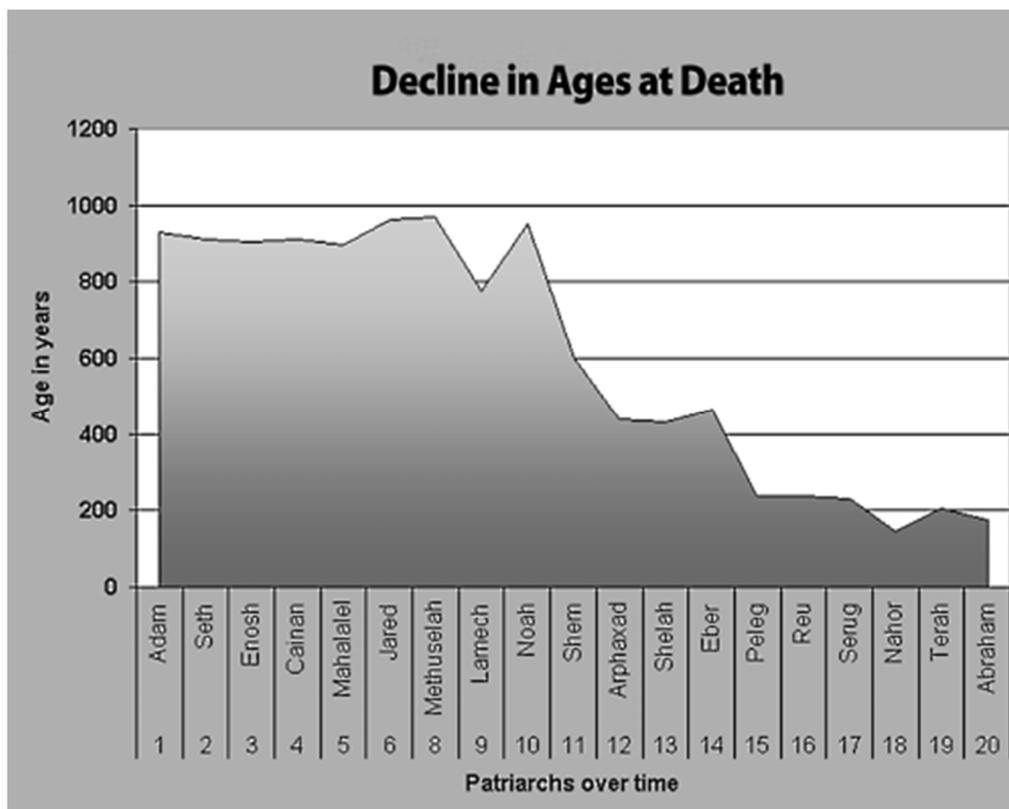
**Table 2.** Ages of the Patriarchs after Noah to Abraham

|    | Patriarch | Age | Bible Reference         |
|----|-----------|-----|-------------------------|
| 11 | Shem      | 600 | <i>Genesis 11:10–11</i> |
| 12 | Arphaxad  | 438 | <i>Genesis 11:12–13</i> |
| 13 | Shelah    | 433 | <i>Genesis 11:14–15</i> |
| 14 | Eber      | 464 | <i>Genesis 11:16–17</i> |
| 15 | Peleg     | 239 | <i>Genesis 11:18–19</i> |
| 16 | Reu       | 239 | <i>Genesis 11:20–21</i> |
| 17 | Serug     | 230 | <i>Genesis 11:22–23</i> |
| 18 | Nahor     | 148 | <i>Genesis 11:24–25</i> |
| 19 | Terah     | 205 | <i>Genesis 11:32</i>    |
| 20 | Abraham   | 175 | <i>Genesis 25:7</i>     |

Table taken from: <https://answersingenesis.org/bible-timeline/genealogy/did-adam-and-noah-really-live-over-900-years/>



Patriarch Ages at Death (light column) and Recorded Fatherhood (dark column)  
 Graph taken from: <https://creation.com/living-as-long-as-methuselah>



Graph taken from: <https://answersingenesis.org/bible-timeline/genealogy/did-adam-and-noah-really-live-over-900-years/>

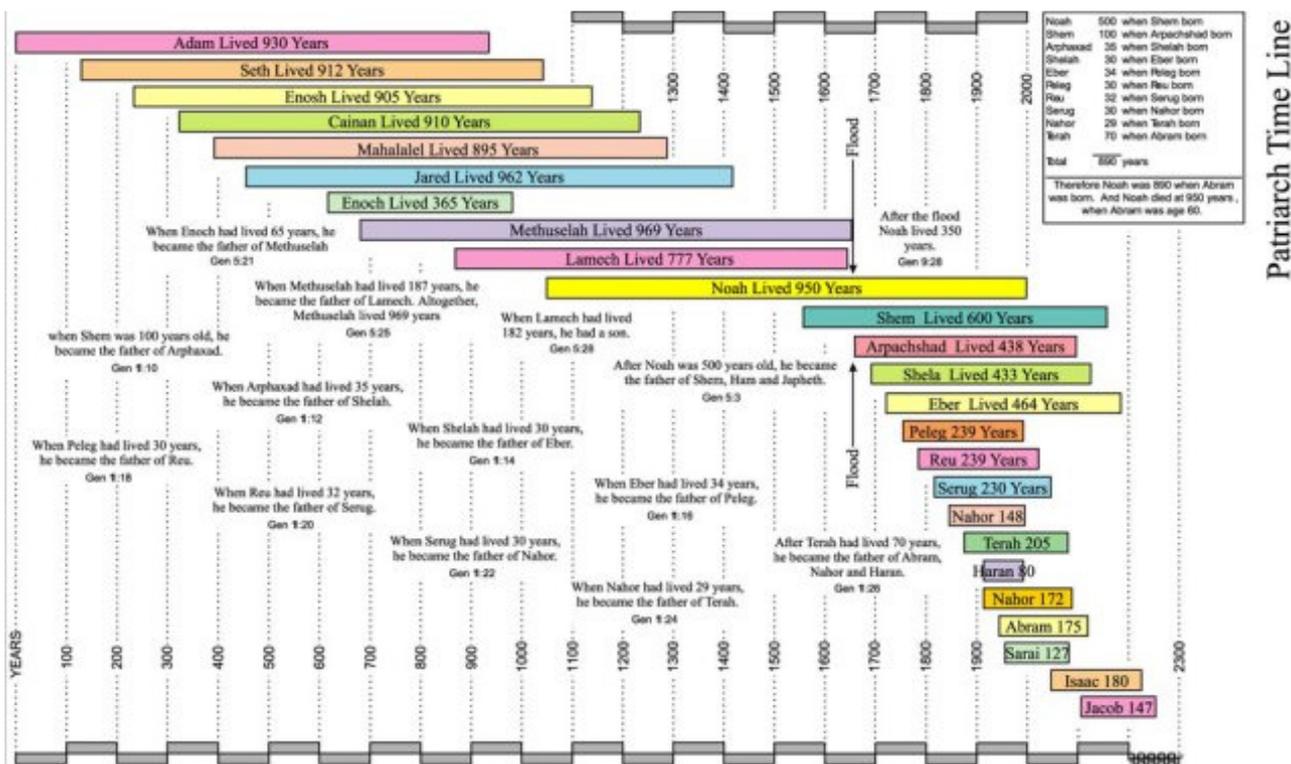
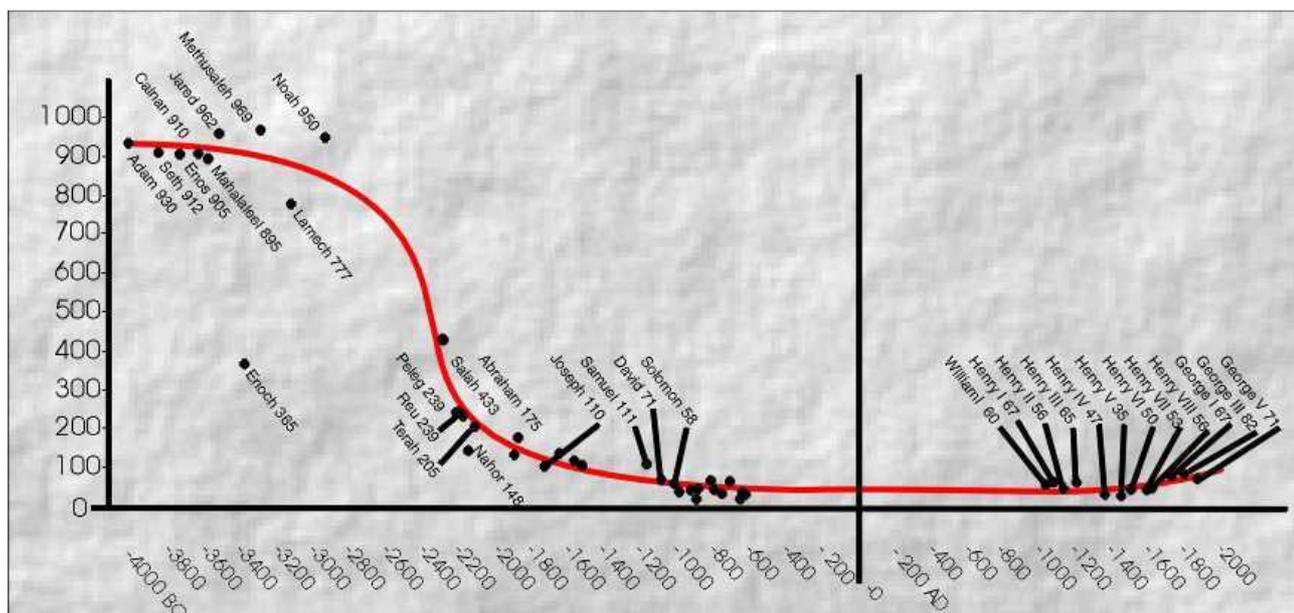


Table taken from: <http://www.thegloriousgospel.ca/patriarchal-timeline/>



Decline in Lifespans from Adam to King David And Subsequent Flatlining into the Modern Era

Sigmoid curve graph taken from: <https://creation.com/living-for-900-years>