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## **INTRODUCTION: RETHINKING AN ANCIENT STORY**

The Genesis flood story is one of the Bible’s most well-known and hotly debated accounts. Was the flood global, wiping out all of humanity, or was it a regional catastrophe confined to a specific area? These questions are more than academic—they shape how we understand God’s justice, mercy, and how Scripture communicates truth.

For centuries, Christians and scholars have wrestled with these questions. Ancient texts like the Targum Pseudo-Jonathan tried to explain mysteries such as the post-flood existence of the Nephilim (giants mentioned in Genesis 6). Even today, these issues challenge us to consider how ancient people would have understood such stories, pushing us toward a contextual reading of Scripture.

This paper takes a fresh look at the flood narrative, emphasizing how ancient literary styles, cultural contexts, and theological themes can help us read Genesis in a way that deepens both our understanding and faith.

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## **WHAT DOES GENESIS REALLY SAY?**

Genesis describes a catastrophic flood that destroyed “all the earth” (kol ha’aretz) and covered “all the high mountains under the heavens.” At first glance, this sounds global, but does it have to mean that?

Throughout the Bible, phrases like “all the earth” often use hyperbole—exaggerated language meant to emphasize significance rather than scientific precision. For example, in Genesis 41:57, a famine affected “*all the earth*,” but it clearly referred to lands reliant on Egypt. Could the flood’s scope be similarly exaggerated?

Other clues in Genesis point toward a regional event. In Genesis 8:5, Noah saw mountaintops as the waters receded, yet earlier in Genesis 7:19, the text states that “*all the high mountains under the heavens were covered*.” How could the mountaintops be visible if they were supposedly submerged under water? This apparent tension suggests that the flood’s description might reflect Noah’s localized perspective rather than a literal global covering. Further, in Genesis 8:11, a dove returned with an olive leaf, indicating that vegetation had survived somewhere. These details align more naturally with the idea of a localized flood rather than one encompassing the entire place.

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## **LIFESPANS, NUMBERS, AND SYMBOLISM**

Another mystery in Genesis involves the extreme lifespans of early figures like Methuselah, who is said to have lived 969 years. Were these numbers literal, or were they symbolic?

Many ancient cultures, like the Sumerians, recorded similarly exaggerated lifespans for their early rulers, often to honor their legacy. Genesis seems to adopt this tradition but with a twist: it emphasizes human mortality by repeatedly stating, “and he died” in Genesis 5. This shift shows that, while ancient audiences expected symbolic numbers, Genesis used them to teach theological truths about human frailty and dependence on God.

After the flood, lifespans dramatically decline, which the Bible ties to humanity's increasing sinfulness. Genesis 6:3 limits human life to 120 years, highlighting the growing distance between humanity and God's original design. Interestingly, when the ages from Adam to Noah are added together, they lead to 12,600 years, culminating in the flood. Some theologians see this as a foreshadowing of Revelation, where another significant timeline leads to God's ultimate judgment and renewal. The connection between Genesis and Revelation reveals a recurring biblical theme: God's justice, patience, and plan to restore humanity to Himself.

Interestingly, this tradition of assigning symbolic meaning to numbers persists in modern times, albeit in different ways. For example, when someone describes another as a "10," it conveys a sense of perfection or high regard. Similarly, "*Catch-22*," popularized by Joseph Heller's novel, has become shorthand for an impossible situation, symbolizing frustration rather than a literal count. "24/7" implies constant availability or activity, using numbers to symbolize unending time rather than its precise meaning. Among Millennials and Gen Z, the use of "100" has become a popular way to express sincerity or seriousness, often accompanied by the "100" emoji to emphasize the sentiment. These parallels between ancient and modern use of numerical symbolism demonstrate the enduring human tendency to use numbers not just for precision but also for expressive and symbolic purposes.

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## GENESIS VS. OTHER FLOOD STORIES

Genesis isn't the only ancient text with a flood story. The Epic of Gilgamesh and the Atrahasis Epic, both from Mesopotamia, also describe massive floods. Yet, Genesis stands apart in keyways.

### 1. **The Character of God:**

In Mesopotamian stories, gods send floods out of anger or annoyance, often acting selfishly. Similarly, in Chinese flood narratives associated with Shang Di, the flood serves as a test of humanity's perseverance and the ruler's ability to restore harmony.

In Genesis, however, God's decision is based on humanity's moral corruption, and the flood reflects divine justice.

### 2. **The Role of Noah:**

In other accounts, the hero is a clever figure who outsmarts the gods. Noah, by contrast, is chosen not for his cleverness but for his righteousness. His story is about faith and obedience, not personal achievement.

### 3. **A Covenant of Hope:**

Genesis ends with a promise: God will never destroy the earth by flood again. This covenant offers hope and emphasizes God's mercy, themes absent from other flood narratives.

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## WHAT ABOUT SCIENCE?

Modern science raises questions about the feasibility of a global flood. If such an event occurred, we would expect to find evidence like uniform sedimentary layers across

continents. Instead, geological evidence points to massive but regional floods, especially in Mesopotamia, where the Tigris and Euphrates rivers frequently overflowed.

The story of Noah’s ark also presents logistical challenges. Housing millions of species on a single boat seems impossible, even with miraculous intervention. A localized flood, however, might require saving only regional animals, aligning better with what science tells us about biodiversity.

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## **THE NEPHILIM AND OTHER MYSTERIES**

Genesis 6:4 mentions the Nephilim, mysterious giants who lived both before and after the flood. If the flood wiped out all life except Noah’s family, how did they reappear?

Some ancient traditions, like the Targum Pseudo-Jonathan, suggest they survived outside the flood’s reach in regions Noah didn’t inhabit. Others speculate they reemerged through later interactions between the “*sons of God*” and human women.

While these explanations remain speculative, they highlight the difficulty of a plain reading of Genesis and the need to consider the text’s cultural and theological contexts.

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## **WHY DOES THIS MATTER?**

The Genesis flood story isn’t just about historical or scientific accuracy—it’s about understanding God’s character and humanity’s relationship with Him. A contextual reading of Genesis allows us to appreciate its theological depth without forcing it to answer modern questions it wasn’t designed to address.

As I've argued in my paper *Contextual Reading vs. Plain Reading: An Apologetic Framework Rooted in Ancient Contexts and Prima Scriptura*, reading Genesis contextually helps us respect the Bible as both a divine and human document. It also strengthens our faith by showing how Scripture speaks timeless truths through ancient cultural forms.

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## **CONCLUSION: A STORY OF JUDGMENT AND GRACE**

The flood narrative reminds us of humanity's sin and God's justice, but it also points to His mercy. By sparing Noah's family and establishing a covenant, God demonstrates His commitment to creation and His desire for redemption. Whether the flood was global or regional, the story's theological truths remain. Genesis invites us to reflect on the seriousness of sin, the hope of salvation, and the faithfulness of God. In the end, the Genesis flood isn't just a story about the past—it's a story that continues to shape our understanding of God, humanity, and the world we live in.

## APPENDIX A: THE LIFESPANS OF KEY FIGURES FROM ADAM TO MOSES

From Adam to Moses	
1. Adam - 930 years	14. Eber - 464 years
2. Seth - 912 years	15. Peleg - 239 years
3. Enosh - 905 years	16. Reu - 239 years
4. Kenan - 910 years	17. Serug - 230 years
5. Mahalalel - 895 years	18. Nahor - 148 years
6. Jared - 962 years	19. Terah - 205 years
7. Enoch - 365 years (taken by God, not physical death)	20. Abraham - 175 years
8. Methuselah - 969 years	21. Isaac - 180 years
9. Lamech - 777 years	22. Jacob - 147 years
10. Noah - 950 years	23. Levi - 137 years
11. Shem - 600 years	24. Kohath - 133 years
12. Arphaxad - 438 years	25. Amram - 137 years
13. Shelah - 433 years	26. Moses - 120 years
<b>Total Years: 12,600 (Referenced in Days in Revelation 11:3, 12:6)</b>	

This chart lists the lifespans of key figures from Adam to Moses, totaling 12,600 years. The total connects with the symbolic 12,600 days referenced in Revelation 11:3 and 12:6, linking themes of divine judgment and redemption from Genesis to Revelation. The declining lifespans reflect humanity's increasing distance from Eden and its consequences.

**APPENDIX B: MATTHEW’S GENEALOGY OF JESUS – THE THREE SETS OF FOURTEEN GENERATIONS**

<b>First Row: Abraham to David</b>	<b>Second Row: David to the Exile</b>	<b>Third Row: Exile to Christ</b>
1. Abraham	<b>1. David (the king)</b>	1. Jeconiah
2. Isaac	2. Solomon (by the wife of Uriah)	2. Shealtiel
3. Jacob	3. Rehoboam	3. Zerubbabel
4. Judah and his brothers	4. Abijah	4. Abiud
5. Perez and Zerah (by Tamar)	5. Asa	5. Eliakim
6. Hezron	6. Jehoshaphat	6. Azor
7. Ram	7. Joram	7. Zadok
8. Amminadab	8. Uzziah	8. Akim
9. Nahshon	9. Jotham	9. Eliud
10. Salmon	10. Ahaz	10. Eleazar
11. Boaz (by Rahab)	11. Hezekiah	11. Matthan
12. Obed (by Ruth)	12. Manasseh	12. Jacob
13. Jesse	13. Amon	13. Joseph (the husband of Mary)
<b>14. David (the king)</b>	14. Josiah	14. Jesus (called the Messiah)
<b>This layout highlights the deliberate division into three sets of 14, emphasizing the theological and numerical symbolism</b>		

This chart illustrates Matthew's deliberate structuring of Jesus' genealogy into three groups of fourteen generations: from Abraham to David, from David to the exile, and from the exile to Jesus. This organization emphasizes Jesus’ Davidic lineage, messianic fulfillment, and covenantal role as the promised King. The use of 14, corresponding to the numerical value of “David” in Hebrew, highlights the theological message of Jesus’ identity as the Messiah. Notably, Matthew uses the name “David” twice, showing that he is less concerned with strict numerical value and more focused on the symbolic meaning of the number 14, which underscores Jesus’ fulfillment of God’s promises and His role in the messianic lineage.



**APPENDIX C: COMPARISON OF GENEALOGICAL AGES AND TIMELINES IN THE MASORETIC TEXT (MT), SAMARIAN PENTATEUCH (SP), AND SEPTUAGINT (LXX)**

	TEXTUAL VERSIONS									Birth and Death From Year of Creation					
	Masoretic Text (MT)			Samaritan Pentateuch (SP)			Septuagint (LXX)			MT		SP		LXX	
	Age at Firsborn	Remaining Years	Age at Death	Age at Firsborn	Remaining Years	Age at Death	Age at Firsborn	Remaining Years	Age at Death	Birth	Death	Birth	Death	Birth	Death
<b>Adam</b>	130	800	930	130	800	930	230	700	930	0	930	0	930	0	930
<b>Seth</b>	105	807	912	105	807	912	205	707	912	130	1042	130	1042	230	1142
<b>Enosh</b>	90	815	905	90	815	905	190	715	905	235	1140	235	1140	435	1340
<b>Kenan</b>	70	840	910	70	840	910	170	740	910	325	1235	325	1235	625	1535
<b>Mahalalel</b>	65	830	895	65	830	895	165	730	895	395	1290	395	1290	795	1690
<b>Jared</b>	162	800	962	62	785	847	162	800	962	460	1422	460	1307	960	1922
<b>Enoch</b>	65	782	365	65	300	365	165	200	365	622	987	522	887	1122	1487
<b>Methuselah</b>	187	595	969	67	653	720	617 (187)	802 (782)	969	687	1656	587	1307	1287	2256
<b>Lamech</b>	182	450	777	53	600	653	188	565	753	874	1651	654	1307	1454 (1474)	2207 (2227)
<b>Noah</b>	500		950	500	450	950	500	450	950	1056	2006	707	1657	1642 (1662)	2592 (2612)
<b>To Flood</b>	100			100			100								
<b>Flood</b>	1656			1307			2242 (2262)								

This chart compares the ages and timelines of key biblical figures from Adam to the Flood as presented in three major textual traditions: the Masoretic Text (MT), the Samaritan Pentateuch (SP), and the Septuagint (LXX). The table outlines the age at which each patriarch had their firstborn child, the remaining years of their life, and their age at death according to each tradition. The final columns show the birth and death years calculated from the year of creation, illustrating the variances in chronological data between the MT, SP, and LXX versions of the Hebrew Bible.

In the LXX column, note that the ages provided are based on different manuscript traditions within the Septuagint family. The numbers in parentheses represent variations found in certain LXX manuscript families, where certain ages differ, indicating the diversity of textual traditions in the Septuagint and the significance of manuscript variation in biblical chronology.

This comparative analysis highlights not only the differences in the genealogical data across the MT, SP, and LXX, but also the impact of manuscript variations on our understanding of the early biblical timeline. It provides valuable insight into how different ancient communities preserved and transmitted their sacred texts.

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