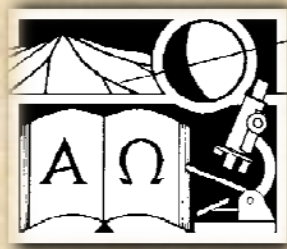


# Creation Science Fellowship, Inc One Year Creation Program

## SESSION ONE




### *The Logic and Theology of Creation and the Nature of the Debate*

Robert E. Walsh  
September 2, 2010



# Agenda

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-  **(1) The Logic of Developing the Biblical Creation Model *for Oneself***
-  **(2) The Theology of Creation (What has been sacrificed?)**
-  **(3) The Nature of the Origins Debate**

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# **The Logic of Developing the Biblical Creation Model**

# Goal and Purpose


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- ☞ To examine the proper method for understanding the Biblical Text, especially with regard to the Creation / Flood Narratives
- ☞ To provide *a portion* of the necessary machinery for the student of Scripture to ascertain Biblical information for *himself / herself*.

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Have you ever heard someone say?

*“Gee, there are so many  
interpretations of the Bible out there,  
how am I to know which one to  
believe?”*

A silver metal spiral binding is visible on the left side of the page, with the wire looping through a series of holes.

At first this question seems to be a daunting one, but with a little “gray matter action” a reasonable, yet rigorous response can be easily provided!

**What follows is a response to that often asked question.**

We begin our discussion with the  
*Doctrine of Scripture...*

# The Doctrine of Scripture

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📄 General Definition

📄 How We are to Understand the Scriptures

📄 A Brief Statement on the Inerrancy of  
Scriptures

# Doctrine of Scripture

## *(A) General Definition*

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📄 In their *original* autographs the Scriptures are the inspired word of God, accurate and inerrant in all that they *affirm*, both in the whole and in the part. The Scriptures constitute the *necessary* and *sufficient* rules for doctrine and practice.



# Doctrine of Scripture

## *(B) Understanding the Scriptures*

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📄 The Scriptures can *only* be properly read, interpreted, understood, and applied when using the *same* rules of accidence, syntax, and grammar that the writers used when writing the original autographs.

📄 This set of rules is called the *Normative Hermeneutic*

# Doctrine of Scripture

## *(C) The Inerrancy of Scripture*

📄 The Scriptures are inerrant in all that they affirm, both in the whole and in the part, *if and only if*, they are *consistently* understood by the *Normative Hermeneutic*

(e.g., *the same rules by which they were written*).

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# **The Normative Hermeneutic**

General Definitions

# The Meaning of *Normative*

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☞ “Standard” Usage

☞ “Customary” Usage

☞ “Normal” Usage

☞ ... that which is “typically” or “generally” understood by the audience.

# The Etymology of Hermeneutics

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📄 **Hermeneutics** - a compound word from:

- **Hermes** - the Greek god of speech and writing responsible for communicating the will of the gods to the people - Hermes had to be familiar with the everyday language of the people.
- **Tekne** - meaning “art”, “craft”, “technique”

📄 The “**Technique of Hermes**” - in this role Hermes is the pagan corruption of Christ as the Godhead’s Logos (Ancient of Days) [see Session 2]

# General Statement on Biblical Hermeneutics

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📄 The Student of Scripture is to understand the Biblical text by using the same rules of language that the writers used when penning the text. This is the only methodology by which the audience ascertains the *original* intent of the writers / Author.

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# **The Normative Hermeneutic**

## **The Details**

# Details of the Normative Hermeneutic

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- 📄 Word Usage Rules
- 📄 Figures of Speech Rules
- 📄 The Laws of Precedence
- 📄 The Characteristics of the Doctrinal Framework Contained in Scripture



The image shows the cover of a spiral-bound notebook. The cover is a light tan or beige color with a subtle, repeating pattern of the word "eternity" in a small, light font. The spiral binding is on the left side, and the notebook is set against a dark brown background.

# **Word Usage**

**Rules for Determining Meaning**

# Word Usage Rules

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📄 (1) Unless something in the context demands otherwise, a word is assigned the *meaning* that is consistent with its biblical usage elsewhere in that type of context, its usage in parallel passages, its usage in the LXX, its secular usage, its root meaning, etc.

# Word Usage Rules

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- 📄 (2) A greater burden of proof is required to justify a rare meaning than a common *meaning*.
- 📄 (3) A word otherwise *fixed* in *meaning* shapes the context of and hence the *meaning* of a word otherwise *variable* in *meaning*.

# Word Usage Rules

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📄 (4) If a word is found to be quite variable in *meaning* in previously considered contexts, then its *meaning* in future considered contexts is considered on a “context-by-context” basis. *The burden of proof rests upon the shoulders of each proposed meaning.*

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# **Word Usage Rules**

## **Examples**

# Word Usage - Example #1

## (1 of 2)

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### “I read the book”

- This sentence can either be read in the present or past tense.
  - I “read” the book [Present Tense]
  - I “red” the book [Past Tense]
- Insufficient context is provided to rigorously determine the meaning of the word “read”.
- However.....

# Word Usage-Example #1

## (2 of 2)

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### “I read the book *yesterday*”

- By adding the word “yesterday”, we have restricted the context to *past* action, and hence we have shaped the meaning of the word “read” to mean “red”.
- This is a wonderful example of Word Usage Rule 3, where the strict meaning word “yesterday” shapes the context and hence meaning of the word “read”.

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# Figures of Speech

Definition



# Figure of Speech - Definition

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☰ “... some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. Whereas today, figurative language is *ignorantly* spoken of as though it made less of the meaning, and deprived the words of their power and force.” (Bullinger)

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# Figures of Speech

## Rules of Interpretation

# Figure of Speech Rules

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- 📄 (1) Unless something in the context demands otherwise, a Figure of Speech is assigned the *interpretation* that is consistent with its biblical usage elsewhere in that type of context, its usage in parallel passages, its usage in the LXX, its secular usage, etc.

# Figure of Speech Rules

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- 📄 (2) A greater burden of proof is required to justify a rare *interpretation* than a common interpretation.
- 📄 (3) A Figure of Speech otherwise *fixed* in *interpretation* shapes the context of and hence the *interpretation* of a phrase or grammatical construction otherwise *variable* in *interpretation*.

# Figure of Speech Rules

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📄 (4) If a Figure of Speech is found to be quite variable in *interpretation* in previously considered contexts, then its *interpretation* in future considered contexts is considered on a “context-by-context” basis. *The burden of proof rests upon the shoulders of each proposed interpretation.*

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# Figures of Speech

## Examples


# Example 1 - The Hendiadys

 **Hendiadys** - “One through Two” - this Figure is composed of two nouns or verbs joined by the conjunction “and”, where the second word becomes an adjective or adverb (respectively) of superlative degree.

- **Gen 1:26** (After the “likeness of Our Own Image)
- **Gen 2:9** (The tree of the knowledge of good and evil = “evil pleasure”)
- **Eph 4:11** (pastors and teachers = “teaching pastors”)

## Example 2 - The Euphemy


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-  **Euphemy** - literally, “a good speak” -  
Replacing something pleasant for  
something potentially unpleasant
- **1 Sam 24:3** - Saul “covering his feet” in the cave.
  - **Song of Solomon** - Euphemy is employed through out the book to softened the sexual content.



## Example 3 - Polysyndeton

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 **Polysyndeton** - “Many Ands” - a Figure of Speech formed with the conjunction “and” to form a list of items, telling the reader to pay close attention to the *details* of each “and”

– **Gen 1**

- And God said...
- And God said...

## Example 4 - Figures of Comparison (1 of 2)

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📄 **Simile** - a declaration that one thing resembles another or is “similar” to another  
(*A Comparison by Similarity*)

- “the team played *like* a bunch of old ladies”
- the new boss is *like* a breath of fresh air

📄 **Metaphor** - a declaration that one thing is another or “represents” another (A *Comparison by Representation*)

- “you *are* a turkey”

## Example 4 - Figures of Comparison (1 of 2)


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📄 **Hypocatastasis** - a declaration that “implies” (or assumes) resemblance or representation (*A Comparison by Implication*)

- “Dogs have compassed me” (Psm 22:16)
  - The evil “by standers” are called “dogs” by the Crucified Christ.

# Poor Old Sally (1 of 6)

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 **Sally's eating habits are bad**, and you feel a need to help her in this area. You must determine how well she will take the advice and how dense she might be. To be successful in telling her this bad news, you need to decide *how* to tell her of bad eating habits.

## Poor Old Sally (2 of 6)

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📄 **First**, you might decide to simply state the case with *literal* language.

- “Sally, your eating habits have little to recommend them, may I help you improve upon them?”
- Hopefully, Sally is not offended and agrees to your help.
- BUT WHAT IF.....

## Poor Old Sally (3 of 6)

---

📄 **Secondly**, you don't think she will get the point, so you need to be “stronger” in your approach, so you decide to use the next method, the Simile.

- “Sally, you eat *like* a pig.”
- The Simile tells her the truth of the matter, yet preserves her emotions, by keeping her abstracted from the Figure.
- BUT WAIT...

## Poor Old Sally (4 of 6)

---

📄 **Thirdly**, you begin to despair over your future success and decide she needs additional force. In comes the Metaphor!

- “Sally, you *are* a pig.”
- The Metaphor has a stronger “edge” to it, because you have just “equated” her with a pig. Thus, you have brought her more into the Figure emotionally.
- BUT WAIT...

## Poor Old Sally (5 of 6)

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📄 **Finally**, you realize that she needs a “stronger bite” (Pun). So you finally break down and implement the feared Hypocatastasis. You get right up into her face and shout...

- **PIG!**
- You have brought her completely into the Figure emotionally, for you have addressed her as if she were a pig.



# Poor Old Sally (6 of 6)

<b>Literal Usage and Figures of Comparison</b>		
<b>Type of Language</b>	<b>Level of Reality</b>	<b>Level of Emotion</b>
Literal Language	Highest	Lowest
Figure of Simile	High	Low
Figure of Metaphor	Medium	Medium
Figure of Hypocatastasis	Low	High

Christ Himself employed the Figure of Hypocatastasis when addressing the religious leaders of his day. Addressing them as snakes and as offspring of vipers (Mat 23:33)



# **Prophetic Revelation**

## **Laws of Precedence**

# Laws of Precedence

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- 📄 (1) Older revelation must be interpreted and understood by the above rules **BEFORE** newer revelation is interpreted and understood by the above rules.
- 📄 (2) If after this is done, it is decided that both older and newer revelations address the same subject, then the interpretation of the newer is tailored, if need be, by the interpretation of the older ...  
**NEVER** the reverse

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# Laws of Precedence

## Examples

# Laws of Precedence - Examples

## (1 of 2)

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### **The Virgin Birth of Messiah in Isa 7:14**

- The Hebrew word “Almh” means “technical virgin” while the related word “Btvlh” has two historic meanings: (1) an early meaning of technical virginity, and (2) a latter meaning of one who is merely separated in some fashion (e.g., to a man). Isaiah is a latter book and uses “Almh” in the culture of “Btvlh”, making the case even stronger for the Virgin Birth of Messiah (S.E. Rodabaugh).

# Laws of Precedence - Examples

## (2 of 2)

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### **The Beasts of Daniel and Revelation**

- Daniel **MUST** be understood by the Normative Hermeneutic **BEFORE** Revelation.
- The Beasts in Daniel 7 form the basis for the identity of the Beast in Revelation 13
  - Among the four Danielian Beasts are 7 heads
  - The one Beast in Rev 13 has 7 heads
  - Daniel contains the creatures: lion (Mouth), bear (Feet), and leopard (Body)
    - Parentheses represent the body parts of the beast in Revelation


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# **The Doctrinal Framework of Scripture**

**Statement**

# Generating Statement of the Framework

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 The *consistent* application of the **Normative Hermeneutic** will generate the doctrinal framework contained in Scripture.

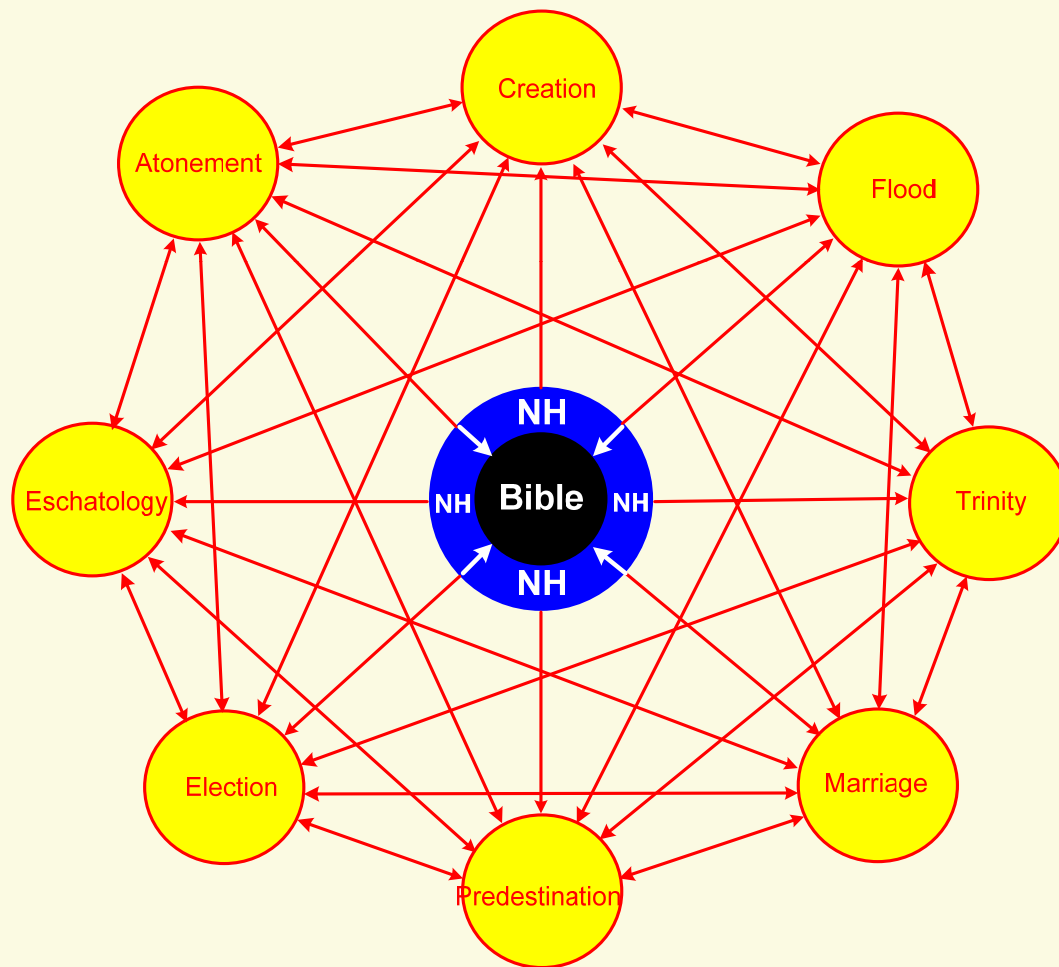


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# **The Doctrinal Framework of Scripture**

**Graphical Illustration**

# The Doctrinal Framework



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# **The Doctrinal Framework of Scripture**

## **Characteristics**

# Characteristics of the Bible's Doctrinal Framework (1 of 4)


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📄 **Simplicity** - the correct doctrinal framework is that framework which is the simplest when dealing with *all* Biblical data, especially “difficult” data. It is *never* simplistic.

📄 **Clarity** - the correct doctrinal framework is that framework which gives the utmost clarity when dealing with *all* Biblical data.

# Characteristics of the Bible's Doctrinal Framework (2 of 4)

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 **Knowability** - the correct doctrinal framework is that framework which does not raise questions which cannot eventually be answered in conformity with the *Normative Hermeneutic*. Only answerable questions are a natural product of the correct doctrinal framework.

# Characteristics of the Bible's Doctrinal Framework (3 of 4)

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📄 **Efficiency** - the correct doctrinal framework is that framework which is the most efficient when dealing with *all* Biblical data.

📄 **Elegance** - the correct doctrinal framework is that framework which produces the most elegance and beauty when dealing with *all* Biblical data.

# Characteristics of the Bible's Doctrinal Framework (4 of 4)

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📄 **No Contradictions** - the correct doctrinal framework is that framework which does not lead to any contradictions when dealing with *all* Biblical data.

📄 **No Tautologies** - the correct doctrinal framework is that framework which does not contain or lead to “circular” arguments when dealing with *all* Biblical data.

# Summary Comments (1 of 2)

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📄 The **consistent** application of the *Normative Hermeneutic* upon the Biblical Text, in particular, those passages dealing with Creation and the Flood leads to:

- (1) **A young earth model**
- (2) **A global flood model**




## Summary Comments (2 of 2)

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 **The regenerated student of Scripture is driven to know and master the Scriptures in a detailed way.**

- “till we all come in ... the *epignosis* (detailed knowledge) of the Son of God...” (Eph 4:13)

 **The religious reprobate never comes to a detailed knowledge of Christ as Head.**

- “... ever learning and never able to come to the “*epignosis* (detailed knowledge) of the truth” (2 Tim 3:7)

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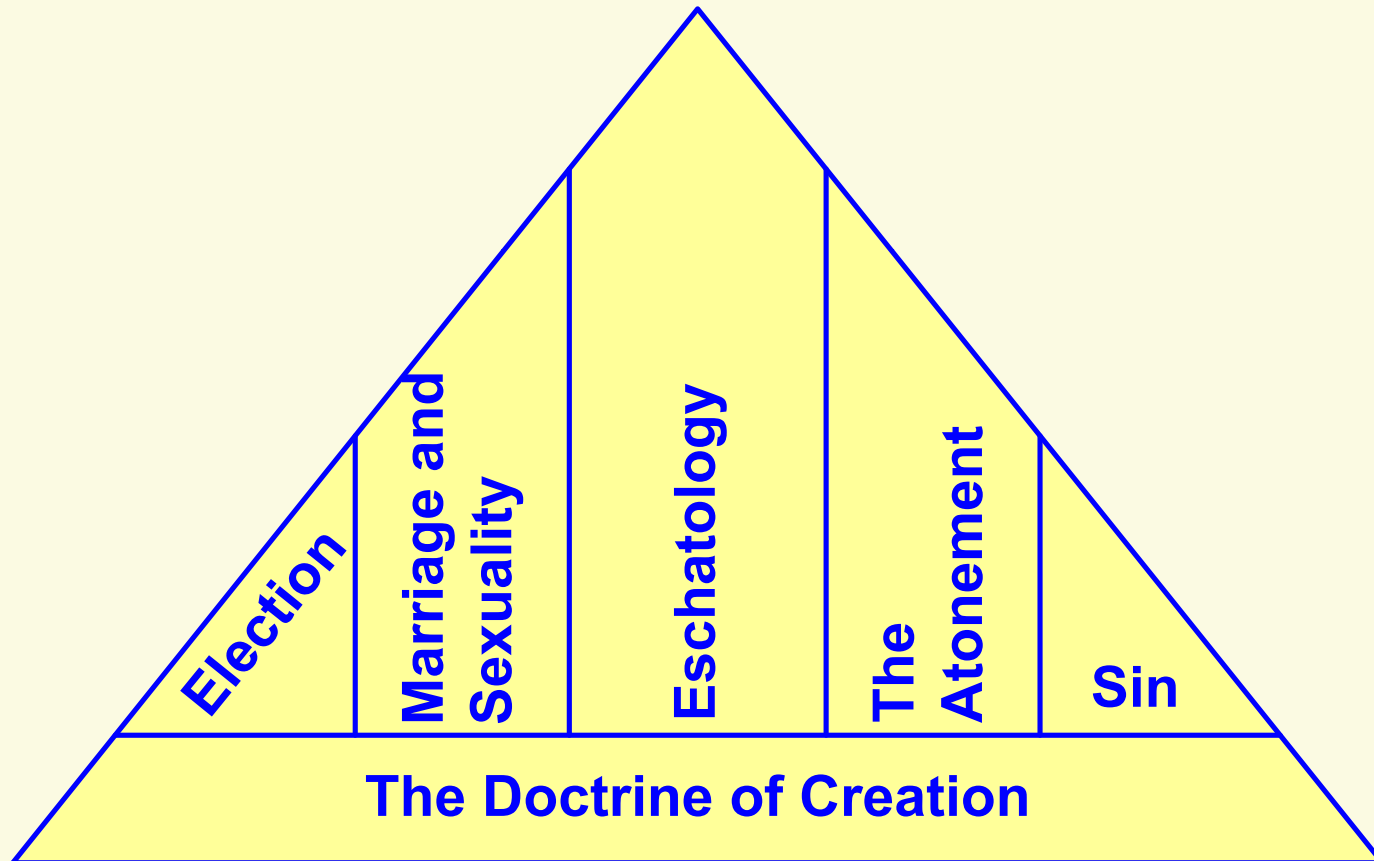
**The Theology of Creation**  
**(What has been sacrificed?)**

# The Theology of Creation

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- 📄 The Doctrine of Creation provides a fundamental basis for many (or most) doctrines in Scripture.
- 📄 By compromising on this creedal doctrine, professing Christians have “shot themselves in the foot” [guess what Figure of Speech?]
- 📄 Let’s look at a few compromised areas of theology...

# The Theological Pyramid



# Election-Predestination

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☰ Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

☰ 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will

# Marriage and Sexuality

- 📄 Gen 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
- 📄 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
- 📄 23 And Adam said, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”
- 📄 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
- 📄 25 And they were both naked, the man and his wife, and were not ashamed.
- 📄 Heb 13:4 Marriage is honourable in all, and the bed undefiled:
  
- 📄 In this context the marital union is the “celebration” of woman’s creation – “celebrating her creation-day”

# Hamartology (Doctrine of Sin)

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📄 Rom 5:12 Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

# The Atonement of Christ

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📄 1 Pet 1:19 ...with the precious blood of Christ, as of a lamb without blemish and without spot:

📄 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,



# Eschatology

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📄 Luke 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

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# **The Nature of the Origins Debate**

# The Nature of the Origins Debate

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☰ The unbelieving world wants to define the debate as “Science .vs. Religion”, where

- Evolution = Science
- Creation = Religion

☰ Since 1961, Creationists have *almost* exclusively focused on “proving” their model to be “scientific” to the exclusion of showing the “religious nature of evolution”

# The Nature of the Origins Debate

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📄 The scientific method requires something to be:

- “Observable”
- “Testable”
- “Repeatable”
- And sometimes “falsifiable”

📄 The origin event/process is not observable and therefore does not satisfy the criteria of the Scientific Method

# The Nature of the Origins Debate

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 We need new terminology to help the debate:

- *Cosmology and Cosmogony*
- Each are compound words from the Greek
- **Kosmos** – “an orderly arrangement”, hence “cosmos”
- **Logos** – “articulation”, “dynamic”, hence “operation”
- **Ginomai** – “born”, “become”, hence “originate”

# The Nature of the Origins Debate

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📄 **Cosmology** = Operation of the Universe

– This is science (in the empirical sense)


📄 **Cosmogony** = Origin of the Universe

– (This is religion in the non-empirical sense)

📄 The official and scholarly study of origins might be called *Originology*

# The Nature of the Origins Debate

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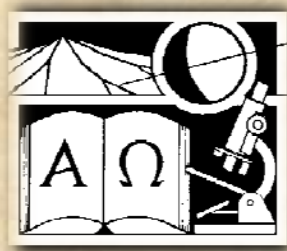
 Thus the debate between Creation and Evolution is “primarily” a religious debate.

- *Materialistic evolution*
- *Creation through the Infinite, Personal, Triune, Sovereign Creator*

# SESSION ONE

## *The Logic and Theology of Creation and the Nature of the Debate*

Questions?





# Appendices

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- 📄 (1) An abbreviated list of sources related to Hermeneutics
- 📄 (2) The practical ramifications of the Normative Hermeneutic and its Doctrinal Framework
- 📄 (3) An abbreviated list of additional Figures of Speech

# Brief Popular References


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- 📖 Bullinger, E.W., Figures of Speech Used in the Bible, Baker Book House, Grand Rapids, MI, 1982 [S - Excellent]
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- 📖 -----, **Preface**, Proceedings of the International Conference on Creationism, Creation Science Fellowship, Inc., Pittsburgh, PA, 1986, 1990, 1994, 1998 [S]
- 📖 [P = Popular] and [S = Scholarly]

# Practical Characteristics of the Normative Hermeneutic

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- 📄 **Objective** - The NH lies outside of the student's subjective experience, i.e., lies outside of one's theological preconceptions.
- 📄 **Testable** - The NH is testable from one person to another and therefore provides the "objective" mechanism by which saints come to agreement upon the text.

# Additional Figures of Speech

 **The are over 250 Figures of Speech used in the Bible. The student of Scripture ought to be familiar with the usage rules for each Figure. Some examples...**

- **Polyptoton** - Differing inflections of the same part of speech - used for emphasis (Gen 2:16,17)
- **Asyndeton** - in contrast to the Polysyndeton, the Asyndeton has “no” ands (Rom 1:29,30)
- **Ellipsis** - The act of omitting words (1 Cor 7:17)
- **Metonymy** - A change of one noun for another related noun (Jn 3:34; 1 Cor 9:12)
- **Synecdoche** - An exchange of one thing for another (“Save our Ship [S.O.S., Lev 20:9 [Blood = Guilt])
- **Allegory** - An extended Metaphor or Hypocatastasis (Judg 9:7-15; Mat 3:10,12)
- **Parable** - An extended Simile (Kingdom Parables of Mat 13)
- **Oxymoron** - Literally “sharp-dull” (Mat 16:25; 2 Cor 7:4,8-10)
- **Idiom** - A peculiar usage of words and / or phrase (Gal 5:4)