

Creation Science Fellowship, Inc

One Year Creation Program (Session 3)

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***THE BIBLICAL AGE
OF THE EARTH***



Agenda

- Hermeneutics and the Doctrine of Scripture
- The Importance of the Age Issue
- The Geneo-Chronologies
- The Day-Age Theory
- The Gap Theory
- Additional Arguments for the Young-Earth Model
- Conclusions
- References



Hermeneutics and the Doctrine of Scripture



One's Biblical View

- At the heart of the “Age Issue” is one’s view of Scripture.
 - Do I bring *a priori* assumptions to the Biblical Text that I shouldn’t?
 - Do I need Empirical Science to understand the Genesis Text?
 - Do I allow “what Scientists say” *trump* the Normative reading of the Biblical Text?
 - Do I misunderstand the meanings of and distinction between Inerrancy and Infallibility?

Doctrine of Scripture

- General Definition

- 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.

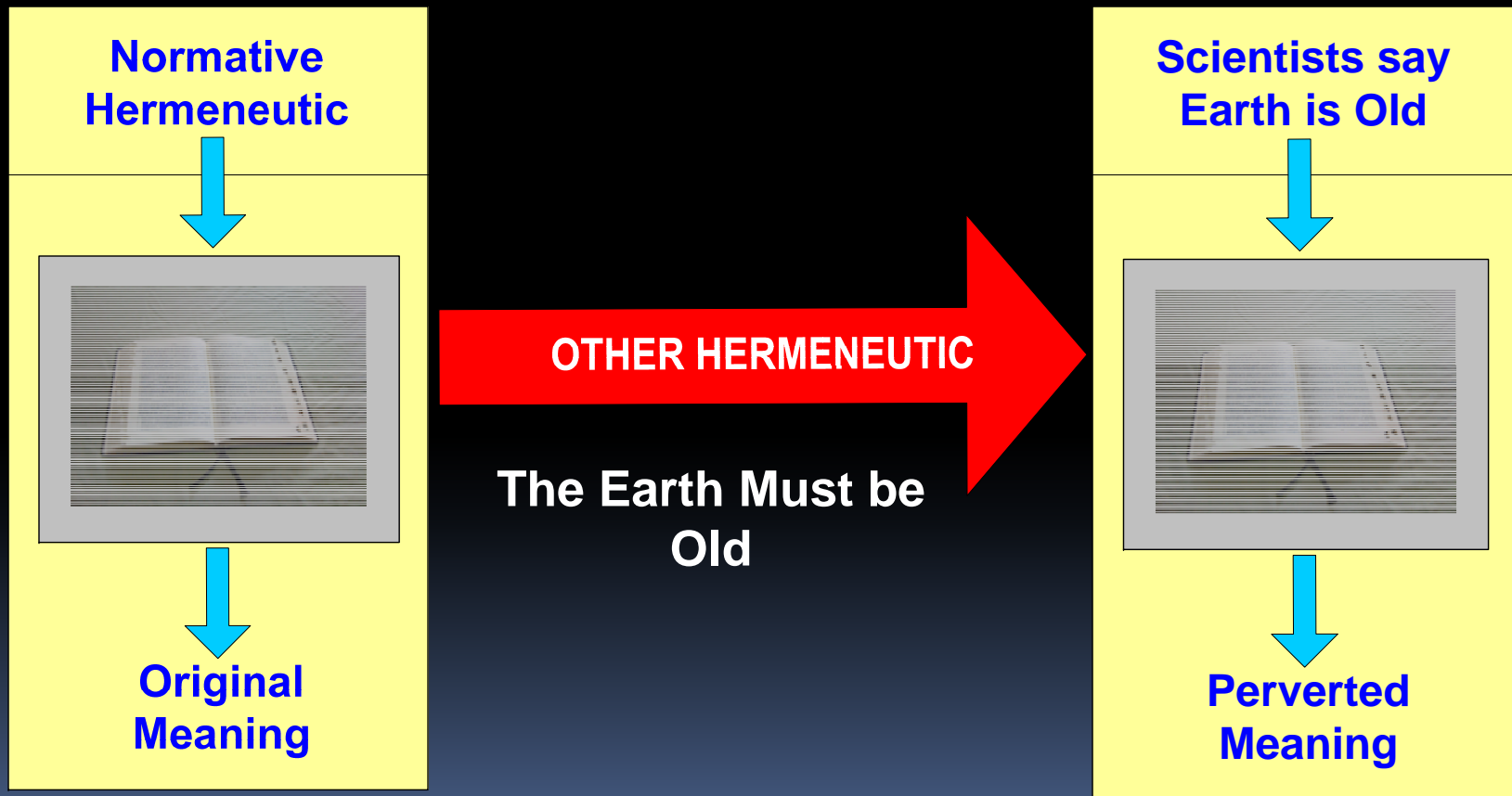
Doctrine of Scripture

- Understanding the Scriptures
 - 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

- The Inerrancy and Infallibility of Scripture
 - The Scriptures are inerrant/infallible 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*).

The Proper Hermeneutic



Hermeneutical Conclusions

- We shall attempt to consistently apply the Normative Hermeneutic as it relates to the “Age of the Earth”.
- In so doing, we shall find that the Normative understanding of the Biblical Text requires (i.e., demands) the so-called “Young-Earth” Model.

The Importance of the Age of the Earth Issue



The Importance of a “Young Earth” (1 OF 2)

- It is the result of the *consistent* application of the Normative Hermeneutic upon the Biblical text and therefore the only view of Earth History that “preserves” the text.
- Provides the chronological boundary conditions with which creation researchers ought to construct their models (ex. Robert Whitelaw, circa 1970).

The Importance of a “Young Earth” (2 of 2)

- Provides “real” meaning to Earth and Human History (Rushdoony, 1976)
- Least empirical aspect of any origins model

The Geneo-Chronologies of Genesis 5 and 11



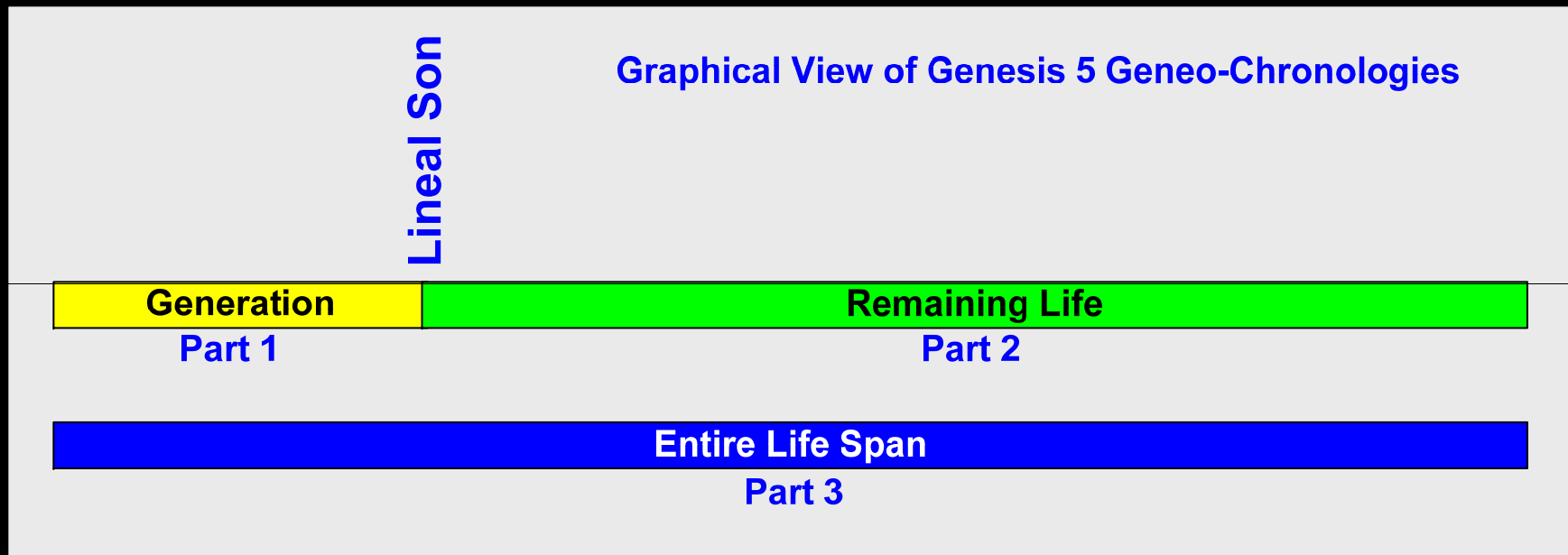
Geneo-Chronolgy

- A Genealogy is a listing of “Family Members” in a relative chronological order.
 - Another name for Genealogy is “Family Tree”
- A Chronology is a listing with absolute dates
- Thus, a Geneo-Chronology is a Family Tree with absolute dates, otherwise known as an...
- Absolute Family Tree
 - As opposed to a relative Family Tree

Geneo-Chronologies – Genesis 5

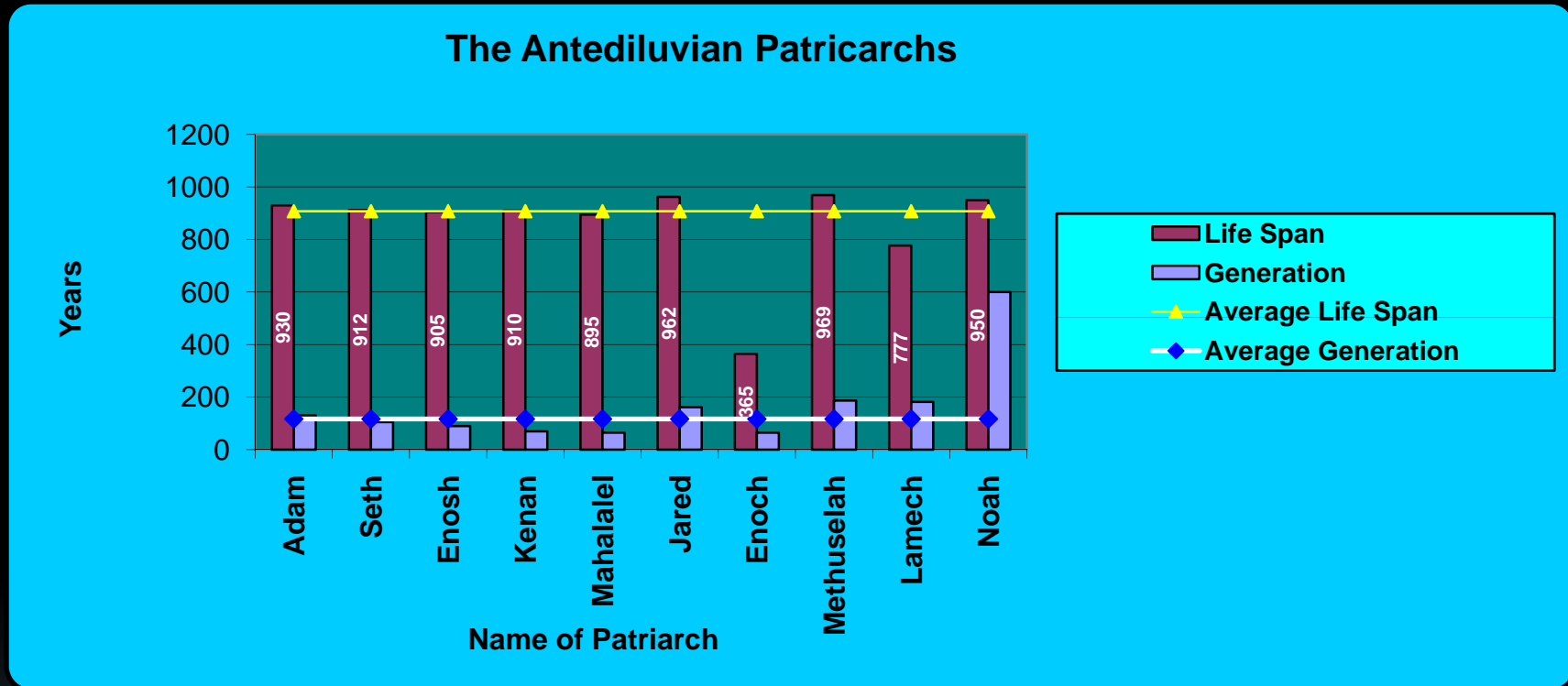
- Gen 5:1 *This is the book [cipher] of the generations [toledoth] of Adam.*
 - [1] Gen 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:
 - [2] 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
 - [3] 5 And all the days that Adam lived were nine hundred and thirty years: and he died...

Reading the Genesis 5 Chronologies



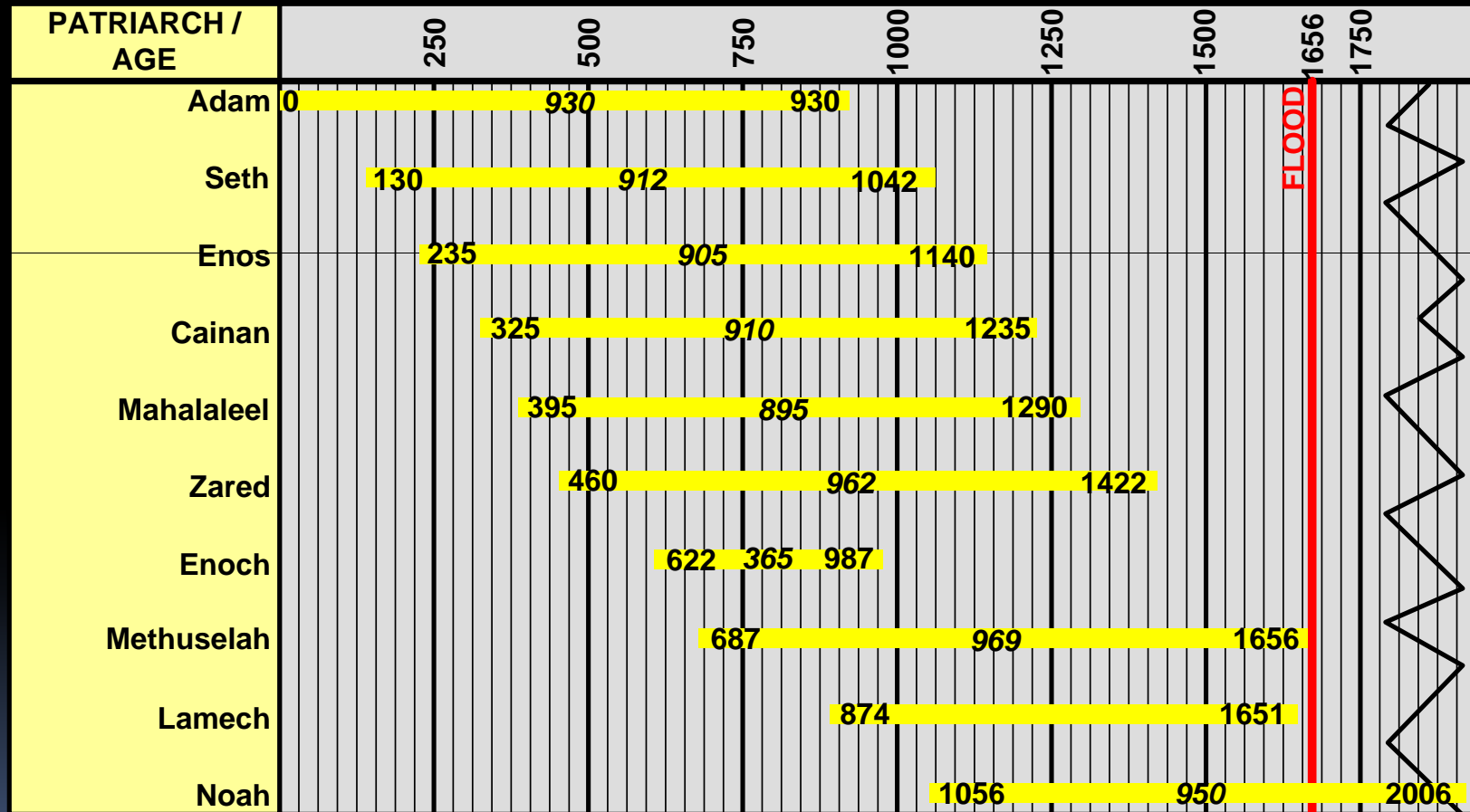
- Part 1 = Age of Patriarch at birth of Messianic Lineal Son
- Part 2 = Remaining Life after Part 1
- Part 3 = Entire life span (Sum of Parts 1 & 2)

Antediluvian Patriarch Data



- **Average Lifespan = 908** (filtering Enoch and Noah)
- **Average Messianic Lineal Generation** (filtering Noah) = 117

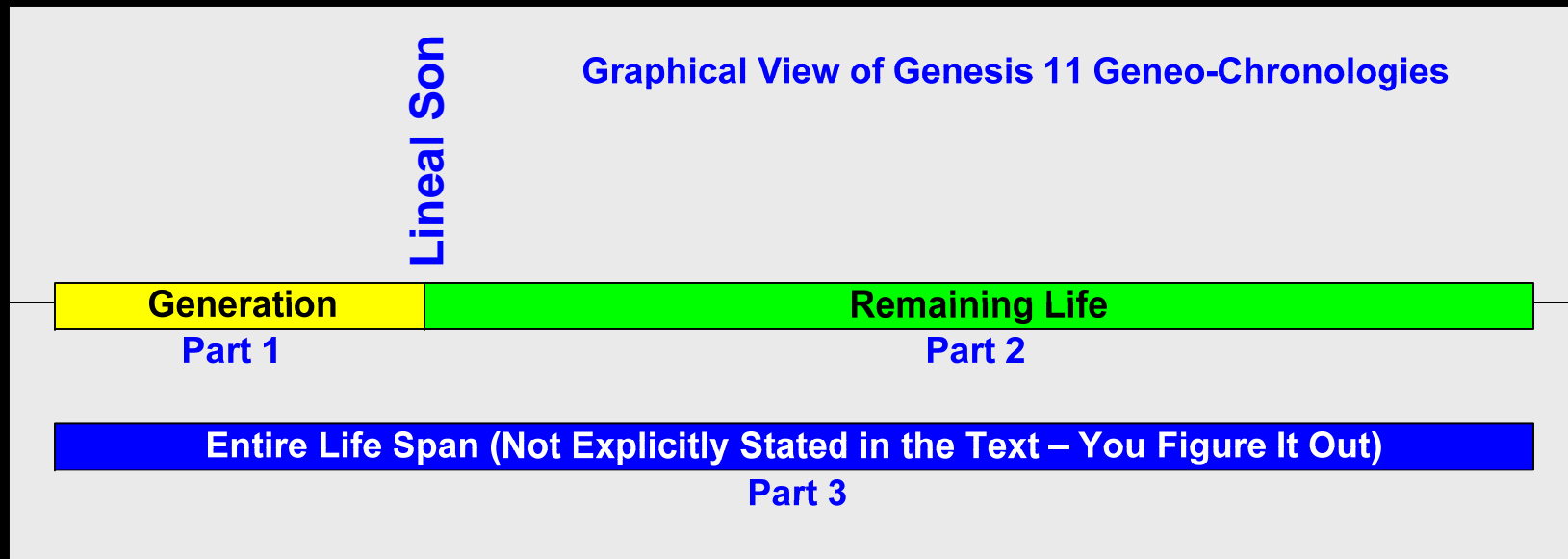
The Antediluvian Patriarchs



Geneo-Chronologies – Genesis 11

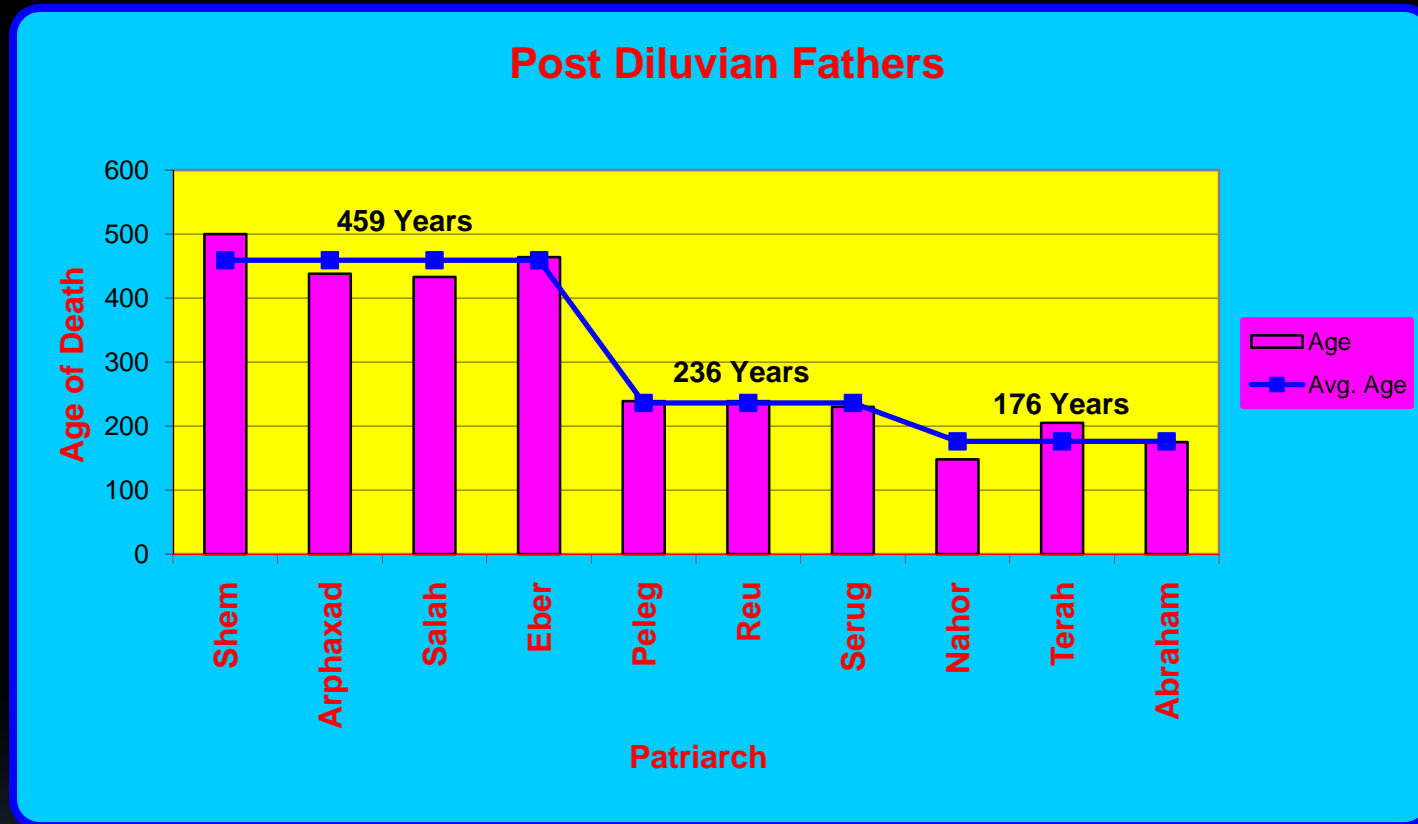
- Gen 11:10 *These are the generations [toledoth] of Shem...*
 - [1] 12 And Arphaxad lived five and thirty years, and begat Salah:
 - [2] 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
 - [1] 14 And Salah lived thirty years, and begat Eber:
 - [2] 15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

Reading the Genesis 11 Chronologies



- Part 1 = Age of Patriarch at birth of Messianic Lineal Son
- Part 2 = Remaining Life after Part 1
- Part 3 = Entire life span (Not Explicit in Text)

Post-diluvian Patriarch Data



- **Average Lifespan = Three Distinct Values (459, 236, 176)**
- **Average Messianic Lineal Generation = 40**

The Post-diluvian Patriarchs

PATRIARCH / AGE	1500	1656	1750	2000	2250	2500	2750	3000	3250
Noah	1056			2006	950				
Shem		1558		2158	600				
Arphaxad		1658		2096	438				
Salah		1693		2126	433				
Eber		1723		2187	464				
Peleg		1757		1996	239				
Reu		1787		2026	239				
Serug			1819	2079	230				
Nahor			1849	1997	148				
Terah			1878	2083	205				
Abraham				2008	2183	175			

FLOOD



A General Chronology

Creation	Noah Born	Flood Abraham	David	Jesus of Nazareth	
A General Chronology					
0	1056	1656 2008	3000	4000	After Creation
4000+	2944	2344 1996	1000	~0	Modern



The Day-Age Theory

The Day-Age Theory - Definition

- "...the Days in Genesis One are long periods of geologic time..."

The Day-Age Theory (1 of 11)

- Gen 1: 5 And the evening and the morning were the first *day*.
- Gen 1:8 And the evening and the morning were the second *day*.
- Gen 1:13 And the evening and the morning were the third *day*.
- And so on...

The Day-Age Theory (2 of 11)

- Our goal is to ascertain the original intent and meaning of the word “Day” as penned by the original writer (Moses)
- We ascertain Moses’ original intent by applying the same rules of grammar and syntax that he used when penning the text.
- We have called this set of rules the ***Normative Hermeneutic***

The Day-Age Theory (3 of 11)

- Typically, in our English Bibles the Hebrew word translated “day” is “YOM”.
- YOM occurs more than 1000 times in the Hebrew Old Testament and translated into English in a variety of ways.

The Day-Age Theory (4 of 11)

■ Twenty-Four (24) Hour Period

- Gen 7:11 “In the six hundredth year of Noah's life, in the second month, the seventeenth day (YOM) of the month...”
- Dan 6:10 “Daniel ...kneeled upon his knees three times a day (YOM), and prayed...”
- Hag 1:1 “In the second year of Darius the king, in the sixth month, in the first day (YOM) of the month...”
- And so on...

The Day-Age Theory (5 of 11)

- The “light” portion of a 24 Hour Period
 - Gen 1:5 “And God called the light Day (YOM), and the darkness he called Night ...”
 - Gen 1:16 “And God made two great lights; the greater light to rule the day (YOM)...”
 - Num 9:21 “...whether it was by day (YOM) or by night that the cloud was taken up, they journeyed.”
 - And so on...

The Day-Age Theory (6 of 11)

- A well defined period of time
 - Joel 1:15 “15 Alas for the day (YOM)! for the day (YOM) of the LORD is at hand...”
 - Zeph 1:7 “...for the day (YOM) of the LORD *is at hand: ...*”
 - Zech 14:1 “Behold, the day (YOM) of the LORD cometh...”
 - And so on...

The Day-Age Theory (7 of 11)

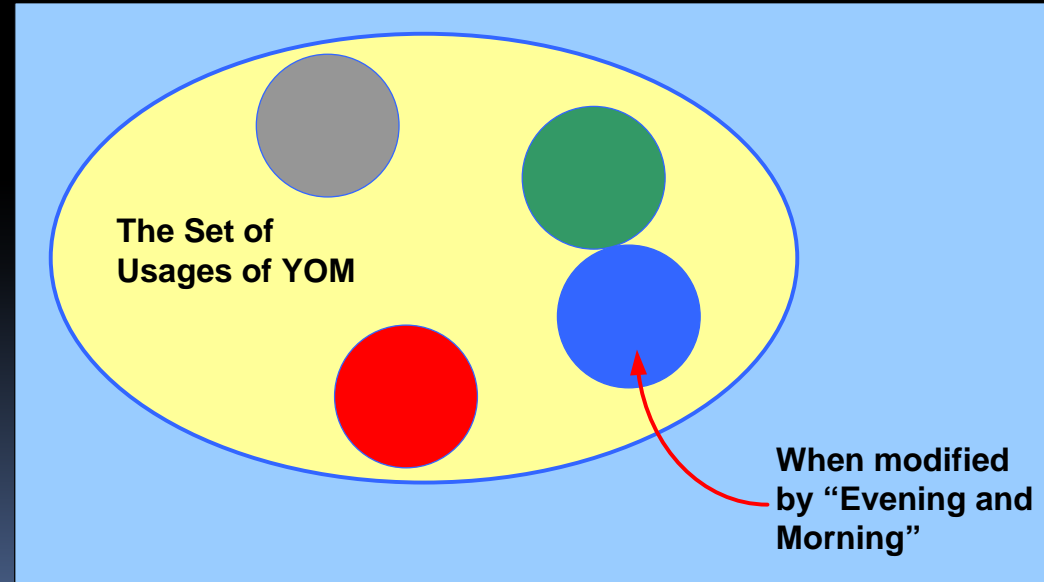
- The overwhelming usage of YOM is for a well defined period of time – 24 hour period (> 90%).
- Thus, the burden of proof is square on the shoulders of those who would argue that YOM means an indefinite period of geologic time.
- With this in mind, let us examine the grammatical context of Genesis One.

The Day-Age Theory (8 of 11)

- Numeric Modifiers
 - When modified by a number “YOM” always refers to a 24 hour period (a solar day).
 - There are two types of numeric modifiers
 - *Cardinal Number* – indicates “amount” or “quantity” (e.g., one, two, three, four, etc.)
 - *Ordinal Number* – indicates “order” (first, second, third, fourth, etc)
 - Gen 1:5 “Evening and morning were DAY ONE (Cardinal Modifier [Echad])
 - Gen 1:8 “Evening and morning were the SECOND DAY [Ordinal Modifier [Sheniy]

The Day-Age Theory (9 of 11)

- Context Limiter
 - Recall our word usage rules... (#3)
 - A word otherwise *fixed* in *meaning* shapes the context of and hence the *meaning* of a word otherwise *variable* in *meaning*.



The Day-Age Theory (10 of 11)

- Context Limiter

- Thus...

- (“Evening and Morning”) * YOM= Solar Day

- See Gen 1:5,8,13,19,23,31; Ex 18:13,14; 27:21; Lev 24:3; Num 9:21; 2 Chron 2:4; 13:11; 31:3; Ezra 3:3; Job 4:20; Psm 55:17; 65:8; Dan 8:26

The Day-Age Theory (11 of 11)

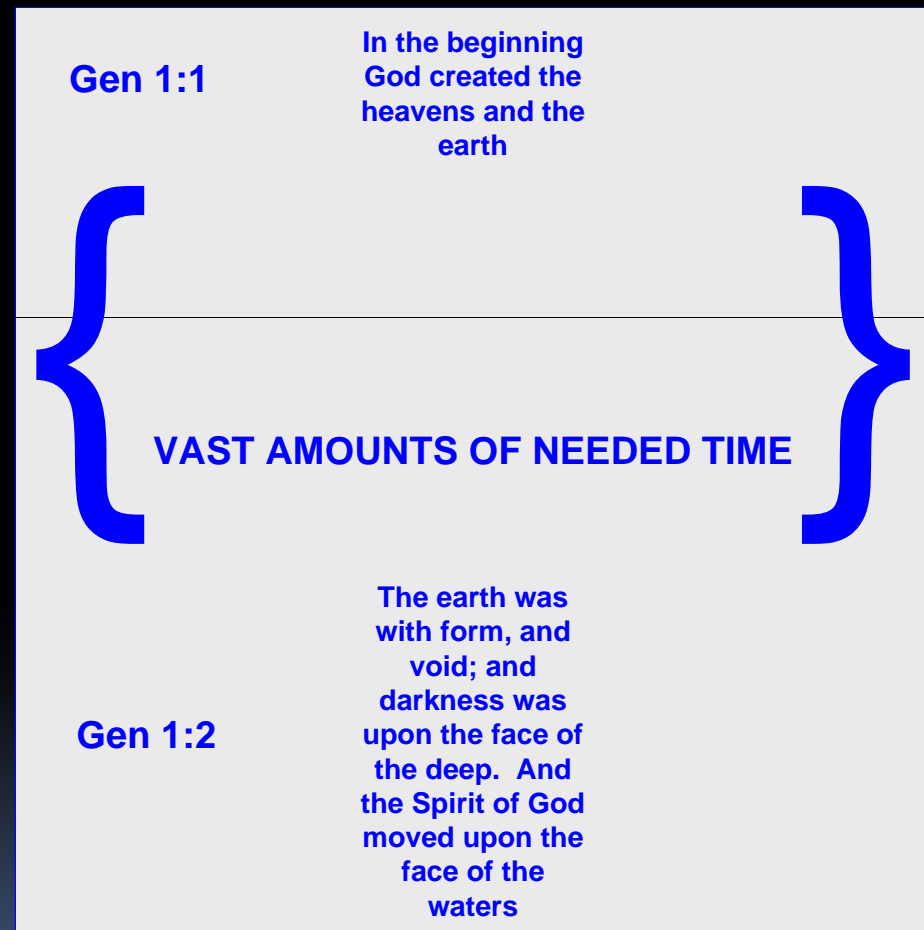
▪ Conclusions

- The normative usage (> 90% usages) of YOM is that of a Solar Day (24 hours)
- When modified by a numeral it always means “Solar Day”
- When modified by “Evening and Morning” YOM always means “Solar Day” (Word Usage Rule #3)
- Thus, the Normative Hermeneutic demands we understand the “days” of Genesis as 24 hour Solar Periods.

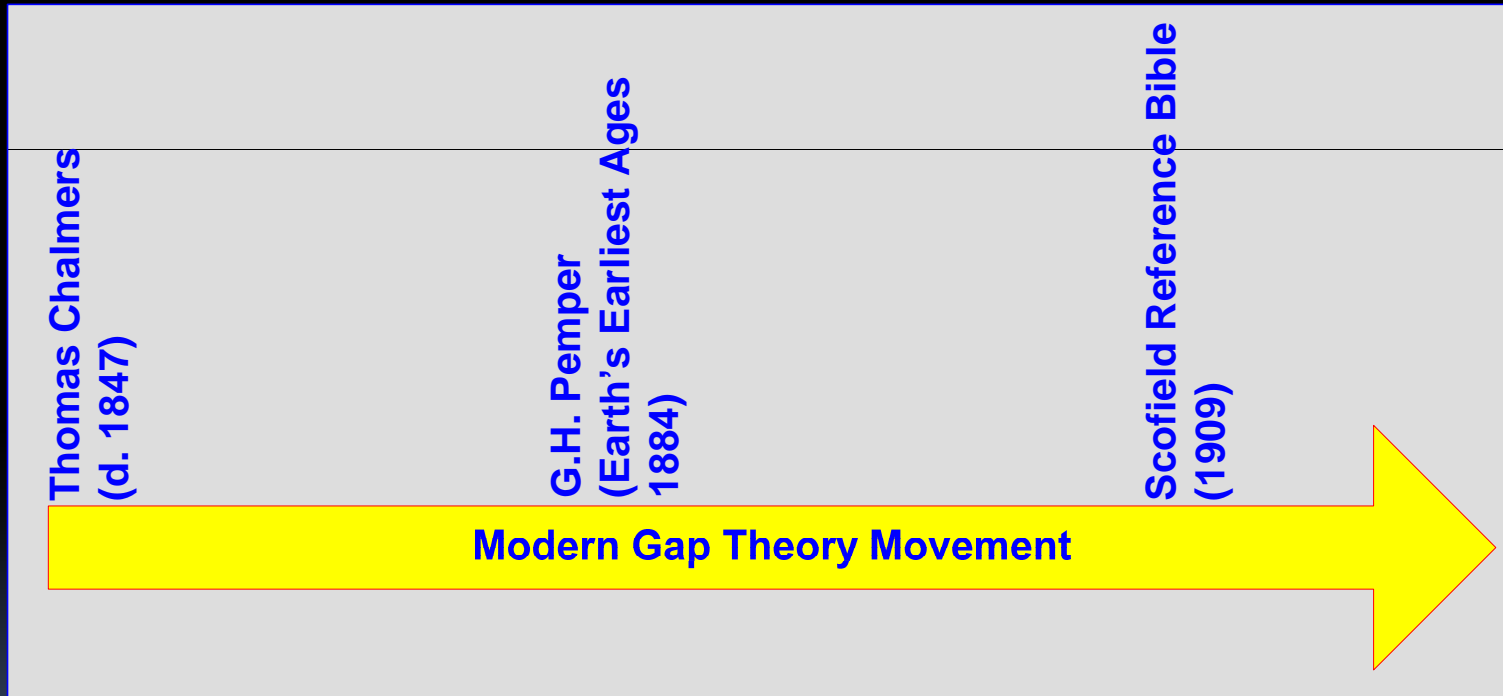
The Gap Theory

The Gap Theory - Definition

- To accommodate the vast amount of time needed for currently observed natural processes, an indeterminate amount of time exists between Gen 1:1 and Gen 1:2



The Modern Origin of the Gap Theory



The Gap Theory (1 of 5)

- Gen 1:1 In the beginning God created the heaven and the earth.
- 2 (waw) And the earth was (Hayeta) without form, and void; and darkness was *upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

The Gap Theory (2 of 5)

- Our examination of the Gap Theory shall focus on three pieces of the grammar
 - The clausal identification of Gen 1:2a
 - The conjunction “waw” translated “and” in verse 2 (“And the earth”)
 - The verb “hayeta” translated “was” in verse 2 (“And the earth was without form...”)

The Gap Theory (3 of 5)

▪ The clause in Gen 1:2a

- “And the earth [וְהָאָרֶץ] (subject) was without form (tohu=formless) [תְּהוֹ]”
- Gen 1:2a is a noun clause constructed by the subject “earth” and its substantive “formless”
- A noun clause describes the “state” of the subject (the earth). Whereas verbal clauses indicate action, progress, or movement.
- Thus, as a noun clause Gen 1:2a is describing the condition of the “earth-stuff” just as it was created in Gen 1:1.

The Gap Theory (4 of 5)

- The conjunction “waw” in Gen 1:2a
 - “And [ו] the earth [והָאָרֶץ] (subject) was without form (formless) [תְּהוֹ]” (tohu)
 - The “waw” is connected to a noun (“the” Erets הָאָרֶץ) and therefore must be a “disjunctive” in the sense that its purpose is to stop the discussion and provide “explanatory details” to Gen 1:1.

The Gap Theory (5 of 5)

- The translation of “hayeta” in Gen 1:2a
 - “And the earth was (hayeta) without form”
 - Here the normative rendering of hayetha is “was” and not a change of state.
 - This linked with the disjunctive “waw” and the fact that Gen 1:2 is a noun clause forces the verb “hayeta” to be translated in its normative sense of was not “became”.



Additional Arguments Lending Themselves to the Young-Earth View

Additional Arguments (1 of 2)

- The translators of the LXX understood “hayeta” to mean “was” (ἦν) [It was]. Indicating the current state of Gen 1:1 at its conception. This fits perfectly with the Trinity in Creation – The Son creates and the Spirit forms
- Old Earth models require that Adam walk on fossils in contradiction to the normative sense of Gen 1 and Rom 5:12; 8:20a
 - Rom 5:12 “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”
 - Rom 8:20a “For the creation was made subject to vanity”

Additional Arguments (2 of 2)

- If the days of Genesis One are long periods of geologic time, how can vegetation created on day three survive for untold millions of years until the sun is created on day four?
- If the days of Genesis One are long periods of geologic time, then shouldn't the Sabbath of (Ex 20:11) be a long period of rest?

Conclusions

- Imposing “other” hermeneutics onto the text does significant damage to the text
- The normative understanding of the Biblical Text requires a Young-Earth Model
- The Young-Earth Model is to be used for generating “empirical” models for Earth history and creation science (geological, biological, etc.)

? QUESTIONS ?



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