

CSA News

The Creation Science Association for Mid-America

"It is better to trust in the Lord than to put confidence in man" Psalm 118:8

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The Age of the Earth - The Longest Myth Part VI - The *Christian Case* for an Old Earth

by Tom Willis

Highlights of Parts I - V

Parts I - V appear in five of the last six CSA News, starting July/Aug, 2006. See www.csama.org/CSA-NLTR.HTM. In these articles we discussed the major "scientific" strategies for "proving" an Old Earth" and then, in Part V, gave seven types of evidence for a young earth. Now, the *Christian* proofs of an old earth.

I - The "I'm a Christian Too" Proof of an Old Earth

I was in my opening remarks at a Mensa Convention when a fellow stood up, came to the front of the room and said, I'm a Christian too, and I don't agree with him, so you don't have to believe what he is saying." I can barely count the times I have heard nearly identical words. Note, he did not offer any content, just the same old "*I'm a Christian Too*" Proof. There seems to be something about *Christian Old Earthers and Evolutionists* that they feel empowers their words in spite of their lack of content.

Which leads to a need to explain italics on the words above and in the title. The word *Christian* is in italics not because I am judging old earthers or evolutionists as "non-Christian," only God can judge their motives or hearts. Not only is man told not to do that, but since man's evaluation would have no eternal effect, it would be without value. But man can and should judge the quality of their arguments, *scientific* and *Biblical*. "*Case*" is in italics for the simple reason that I am convinced there **is no Christian Case for an old earth, or evolution.**

II - The Yom Yom theory

There are assorted minor *Biblical* arguments for an old earth, a few that are ubiquitous. Probably the most common is:

The Hebrew word for *day* is *yom*, and *yom* can mean a period of time as well as a solar day.

Yom occurs well over 2000 times and, like the English, can be used for a time period. There are practically no disputes over what *yom* means, except six times in Genesis I (and Exodus 20 and 30, which are seldom mentioned by long-day-Christians). I have been gravely informed, "Why there is even a use of *yom*, which does not mean a single day, right in Genesis 2:4." And so there is... Well actually, even that rather meaningless *proof* may be false. In Gen 2:4 the sentence clearly refers to events that happened only on day one, then flows into events that followed. And many other places that *yom* means "days" it is really in plural form. But we agree, "*Yom* can mean a period of time." My typical reply: "In King George's day the ladies wore long skirts, and on the 4th day of his reign, he rose early and had ham and eggs for breakfast. What did I mean, and how do you know?" The point here is simple, the English word *day* can mean a period of time, but when a sentence by a competent author is read, a competent reader always knows what was meant, as you did when you read the sentence about King George (except, perhaps, when a pun or deception is intended). The same is true of Hebrew. But one *proof* by *long-day-Christians* is always "other verses contain *yom* meaning a time period. In



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every case cited the meaning is obvious from context. Conversely, the context in Genesis and Exodus is clearly "one day."

In fact, the meaning of *yom* in all eight of these instances is more plain than it is anywhere in the Bible. In Genesis I it always appears in the form "There was evening and morning, the 4th day." It never again occurs with all these qualifiers, but elsewhere, when it occurs with even one of them, it always means a single day. with, some say, three exceptions (with a number). The famous Biblical Reference authority, Brown, Driver Biggs says, (under *yom*) "Day always refers to a twenty-four hour period when the word is modified by a definite or cardinal number." (Which it always is in Genesis I). The meaning of the writer cannot possibly be more clear. He meant the words describing the Creation to mean single days.

III - They Can't Be Days, There Was No Sun

Almost as certain as day following night, "There was no sun" will be next. The most obvious answer to this is seldom given: "The word *yom* obviously means a single day in these six occurrences in Genesis I, should I reject the obvious meaning of the sentences because you do not understand how God made evening and morning?" But there is more. Man can make neither light nor matter, both are "impossible." On the first day, it is plain that God claims He made light. If we believe He made the sun on the fourth day, that does not mean He could not have made light from that source a few days earlier. Incidentally, there will be light and no sun in the resurrection. The plain facts are that God said he made light the 1st day (before He made what we call "a light source"), and clearly said the Creation Days were "one day" with an evening and morning. I believe Him. Some people prefer to believe one of a host of other authorities, theories or stories, then try to make Genesis I fit what they have chosen.

But, there is more, very convincing evidence that the Creation Days were each a single day. In Exodus 20:10,11, we read:

Six days you shall labor and do all your work. But the seventh day is the Sabbath of Jehovah your God. You shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates. For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Jehovah blessed the Sabbath day, and sanctified it. (Exodus 20:9-11)

Here, the Lord unambiguously equates the six days of creation, and His day of rest, with the pattern Man is to follow. I have yet to meet any great Hebrew scholar who worked 6 million years before his million-year rest. This text, inscribed in stone by the finger of God, has been a part of both Hebrew and Christian conviction throughout history (I know some claim He is still resting, but I do not believe them, because God's Son says "My father is working."). The obvious meaning in Genesis I is made absolutely clear in Ex 20:9-11, and Ex 31:15-17. In both, the meaning is so obvious that an 8-year old can understand it. Only *Biblical Scholars* can distort it.

Yes, I know that some famous folks in history, and Geisler and Archer, claim the days were not, or might not be, days. But I accept only one master, Jesus, and sound exegesis of the Word of God. I do not follow other famous people, past or present. There are also a couple internet articles that make purported scholarly arguments against my view. Neither mentions the clear confirmation of *6-day creation* in Exodus 20 & 31. One has a heading "Moses other (sic) uses of yom" but manages to omit Ex 20 and 31. One swaggers with Geisler-scholar-fog about the "absence of the definitive article *the*." He and Geisler insist that "evening and morning **the** day two" **must** be a day, but "evening and morning day two" is not a day. He never even mentions *evening* and *morning* or Exodus. I cannot find anyone who has presented, a single sentence in the entire Bible to refute the interpretation of Genesis I as *six days!* But, it is easy to find claims to have done so.

IV - "One day with the Lord is as a thousand years" 2 Pet 3:8

Whenever this topic arises, someone inevitably intones 2 Pet 3:8 in a way that intended to announce "The matter is settled." Not once in thirty years has an intoner answered my simple questions, "Do you mean when the Lord writes the word *day*, He always means a thousand years?" Or, "Do you mean when He writes the word, *day*, we don't know what He means?" I have found that the speaker **never really knows what he means, much less what He means!** But, the simple fact is that 2 Pet has absolutely nothing to say about what the Lord means when He writes the word *day*. Read 2nd Peter 3 for yourself. He is "stimulating you to sound thinking." He is warning about "latter day scoffers," apparently about old earth scoffers because of the two things Peter says they will "deliberately forget." He is talking about the Lord's **patience** and His desire that "none should perish" (a day or a thousand years will not deter Him). The Lord, not scoffers, is in charge of the day of Jesus' return. Peter's message has **nothing whatsoever to do with the meaning of the word 'day!'** Only someone scraping for a crumb to support his own belief, or someone who has never bothered to think about the passage, could possibly think otherwise.

The only rational conclusion is that Genesis I means God created everything of any importance in the universe in six days, and that conclusion is clearly affirmed in Exodus 20 and Exodus 31.

V - The Gap Theories

Yes, there really are two Gap theories, perhaps more. The most famous Gap is found between Genesis 1:1 and 1:2, and is up to 12 to 18 billion years long depending on the day of the week, errrrrr the latest in vogue age of the cosmos. Read Gen 1:1 & 2 for yourself. This multi-billion year gap is not even mentioned here and never alluded to elsewhere, but "we are absolutely certainly it exists and explains the geologic ages the scientists say exist." Unlike the Yom Yom Theory, there is "other supporting Scripture" for this theory, made popular by the Dake Study Bible. Ezekiel 28:11 - 19 is the major proof text for this claim. Here we find a metaphorical comparison between the King of Tyre and Satan, saying he was in Eden and brightly dressed and blessed. The heart of the proof of this multi-billion year "Gap" between two verses in Gen 1, is the rank assumption that Satan must have been in Eden for a long time, but the Bible never says that. This is a spiritual event and could have happened in one Earth second. We are never told how long it took, in any time measurement, but the Gap Theory holds that Satan was punished by a flood between Gen 1:1 & 1:2.

There is no excuse for stretching a nonexistent "gap" into billions of years. Even sillier is that it does not solve any of the "scientific problems" it is supposed to solve. If the unbeliever's billions of years and all the fossils occur in this *gap* in Genesis I, then a clearly global flood in Genesis 6 - 8, which God intended to kill everything alive, left no evidence at all! Dinosaurs reported in the Bible (Job 40 & 41, etc.) And throughout history provide a problem for this *theory*. If the gapper pretends some fossils may have been formed in the Genesis 6 Flood, then he has the *problem* with secular "ages" back in his lap.

The "Gap Theory" essentially holds that a virtually unreported gap of billions of years and a virtually unreported judgmental flood in that unreported gap left trillions of fossils. But a flood to which the Lord devoted three chapters, and which was clearly designed to kill everything alive, including Man, left no evidence, because, if the Gen 6-8 Flood did leave any fossils, then the secular dates you are solving with the unreported billions-of-years-ago-flood, cannot be reconciled with the secular dates on the fossils made in the Genesis flood that was reported in great detail. In short, the Gap Theory solves nothing that it was purported to solve.

The Gap Theory Conclusion

I originally was handed the Dake Study Bible notes to assure me that the *Gap Theory* was sound Biblical Exegesis. I did not agree after reading the study notes, and do not agree now. There have been countless refutations written. I thought then and now think that it was not exegesis, but speculation to solve a perceived problem. I do not think the problem really exists and even if it did, the Gap Theory speculation would not solve it.

We cannot judge the status of any person, but we can observe their maturity and consistency. Jesus, in his most significant prayer prayed "Father sanctify them by thy truth, thy word is truth." He also said, "No man can follow two masters..." I choose to follow Jesus and His Word. I also believe that a more careful analysis of the *science* that seem to trouble us, enables Christians to resolve these purported issues easily and with no distortion of the clear meaning of the text.

Next Issue (the Lord willing): **The Christian Case for an Old Earth** will continue with another Gap, etc.

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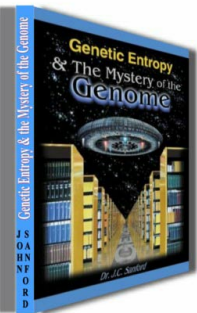
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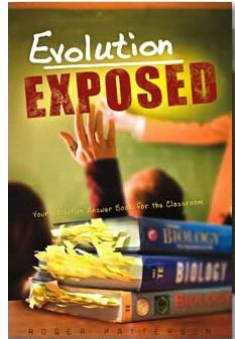
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What is Science?

How Does It Apply to Origins?

Or, "Creation as Fact and Theory"

By: Tom Willis

The incessant, dogmatic mantra of the religious and scientific left is "Evolution is science, creation is religion." The converse is much closer to the truth. By first carefully analyzing the history, nature, and philosophy of science we find that Creation can easily be stated as scientific propositions and shown to be "a *fact* of Science." Conversely, evolution is never stated as a true scientific proposition. And it dare not be, for it is immediately recognized as falsified... countless times. Equally interesting is that a refresher on the true nature of science will shed considerable light on other current topics, e.g., is there global warming? Can you be born homosexual or Transsexual? Etc.

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By: Larry Rink

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