

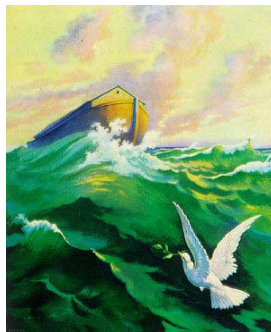
# The Religion-and-Science Connection

## Between *Pseudônumos* and *Pseudomarturia*:

How Special Revelation Describes the Limitations of General Revelation,

with Epistemological Analysis of

the Problem of “False Witnesses” who Promote “Science Falsely So-called”



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**O Timothy, keep that which is committed to thy trust,  
avoiding profane and vain babblings,  
and oppositions of science falsely so called.**

**1<sup>st</sup> Timothy 6:20**

## **TABLE OF CONTENTS**

<b>1<sup>st</sup> Timothy 6:20</b> .....	<b>ii</b>
<i>Table of Contents</i> .....	<b>iii</b>
<b>ABSTRACT</b> .....	<b>1</b>
<b>“Some Get a ‘Bang’ Out of Fables”</b> .....	<b>1</b>
<b>1. Religion-and-science tensions are not new</b> .....	<b>2</b>
Humanistic “Enlightenment” epistemology bashes Biblical thinking .....	<b>5</b>
<b>2. Current religion-and-science tensions justify careful analysis</b> .....	<b>7</b>
What kind of truth is reliably knowable as truth? .....	<b>7</b>
Does the Bible really tell us the truth about creation? .....	<b>7</b>
Is the Bible’s teaching on creation both understandable and reliable? .....	<b>7</b>
What about proving God’s existence via scientific evidence? .....	<b>8</b>
How old is the Earth? (And, how confident can we be about that?) .....	<b>8</b>
How (or why) should we try to fit evolutionary science into the Bible? .....	<b>8</b>
Does Christ’s Warning about Moses Apply to Creation Doctrine? .....	<b>8</b>
How can death and disease be, apart from Adam’s sin (and God’s curse therefor)? .....	<b>9</b>
Is a “mature creation” a deceptive record of God’s creation workings? .....	<b>9</b>
If young-earth creationists are so correct, why are they unpopular? .....	<b>9</b>
<b>3. Historic science-and-religion controversies offer helpful insights</b> .....	<b>10</b>
<b>Dr. Terry Mortenson:</b> Skeptics rejected Genesis data before Darwin .....	<b>11</b>
<b>Dr. Steve Austin:</b> Darwin contradicted his own data in Argentina .....	<b>17</b>
<b>Dr. Bill Cooper:</b> Genesis history denied by some even before 1600 .....	<b>20</b>

<b>Dr. John Eidsmoe:</b> Exaggerating “science”, wrestling “straw-men” .....	21
<b>Dr. Henry Morris:</b> “Evangelicals” use “science” to reject Bible info .....	23
<b>4. “Science Falsely So-called” Should be Recognized and Avoided .....</b>	<b>25</b>
General revelation of limited epistemological utility, compared to Bible .....	26
<b>5. Beware of the Misleading Testimony of “False Witnesses” .....</b>	<b>29</b>
<b>6. Recognize the Errors of Pharisees, Sadducees, and Samaritans .....</b>	<b>33</b>
Clarifications regarding common epistemological errors about truth .....	33
1. Bible–defined truth vs. Samaritans who “trim” the Bible .....	33
2. Bible–defined truth vs. Sadducees who detract from Scripture ....	34
3. Bible–defined truth vs. Pharisees nullifying truth by adding Bible-contradicting interpretations .....	37
4. Scripture is perfect: inerrant, reliable, infallible, authoritative prophetic truth .....	38
5. Bible-defined truth is Christocentric, not humanity-centered .....	39
6. Bible–defined truth vs. Sodom–like “passive” rejection of God .....	40
<b>7. Clarify your thinking about general and special revelation .....</b>	<b>41</b>
Clarifications regarding general revelation and special revelation .....	41
An apologetics theology lesson from Viking king Harald Bluetooth .....	42
<b>8. Learn a Few Insights from Church History .....</b>	<b>42</b>
A lesson from the British-Welsh Celtic Church crisis at Bangor .....	42
(a) Pervasive persecution quashes the spread of Biblical truth .....	43
(b) “Abortions” & “infanticides” of Protestant Reformation revivals .....	44
A lesson from the Celtic Church crisis at the Synod of Whitby .....	45
(a) Whitby’s Synod was not about “unevangelized turf” .....	45

(b)	Correcting revisionist history: Britain's first Christians .....	46
(c)	Celtic Britons named in the New Testament .....	46
(d)	Catalytic players at the <i>Synod of Whitby: Oswy et ux</i> .....	49
(e)	Looking back: how the Whitby debate <i>should</i> have been argued .....	50
<b>9.</b>	<b>What Does the Bible Teach about the Age of Earth (and of Mankind)? .....</b>	<b>51</b>
	Five recent creation-related theological issues <b>(Dr. Henry Morris III)</b> .....	<b>52</b>
(a)	The Bible does not allow an evolutionary interpretation .....	52
(b)	Science does not observe evolution happening today .....	57
(c)	No evolution has been observed as having taken place in the past .....	58
(d)	God's character absolutely forbids evolutionary methods .....	60
(e)	God's purpose for creation excludes evolution .....	62
	Nine age-of-the-Earth observations in Genesis <b>(Dr. John Morris)</b> .....	<b>64</b>
(a)	The Bible plainly starts with "In the beginning..." .....	65
(b)	Light/dark cycle instituted, being "day"/"night" respectively .....	65
(c)	Each successive day of the creation week was numbered .....	65
(d)	Creation's 4 <sup>th</sup> day included permanent markers for timekeeping .....	65
(e)	Creation days are subdivided into evening and morning .....	65
(f)	Genesis 5 genealogies start with creation, then add numerical data ....	65
(g)	Flood account has several references to specific calendar days .....	65
(h)	Genealogies for post-Flood patriarchs given in Genesis 11 .....	65
(i)	Latter half of Genesis refers to history known to archaeology .....	65
	Seven age-of-the-Earth issues <b>(Dr. Terry Mortenson)</b> .....	<b>66</b>

(a)	The Bible clearly teaches that God created in six literal, 24-hour days a few thousand years ago .....	66
(b)	Exodus 20:11 refutes fitting “millions of years” into Genesis 1 .....	66
(c)	Noah’s Flood washes away millions of years .....	66
(d)	Jesus was a young-earth creationist .....	67
(e)	Belief in millions of years undermines Bible teachings on death’s origin, and on the character of God .....	67
(f)	The “millions of years” idea did not come from scientific facts .....	68
(g)	Radiometric dating methods don’t prove millions of years .....	68
	Another age-of-the-Earth issue (originally raised by <b>Dr. Tommy Ice</b> ) .....	69
	Scripture data chart quantifying time from Adam to Abraham .....	71
<b>10.</b>	<b>What Kind of Hermeneutics Apply to “Science” Topics? .....</b>	<b>74</b>
<b>11.</b>	<b>Can the Study of O.T. Hebrew Words Help with “Science”? .....</b>	<b>75</b>
<b>12.</b>	<b>Can the Study of N.T. Greek Words Help with “Science”? .....</b>	<b>75</b>
<b>13.</b>	<b>What are Some Recent Trends in Epistemological Syncretism? .....</b>	<b>76</b>
	Teaching about death before Adam’s sin in Eden .....	76
	Teaching about the global extent of the Genesis Flood .....	77
<b>14.</b>	<b>What “Science” Data does Genesis Literarily Emphasize? .....</b>	<b>77</b>
<b>15.</b>	<b>In Sum, How is Scientific “Truth” Different from Biblical Truth? .....</b>	<b>78</b>
<b>16.</b>	<b>Regarding “Science”, How Should we Then Epistemologize? .....</b>	<b>79</b>
<b>17.</b>	<b>Conclusions and a Prayer .....</b>	<b>79</b>

**Appendix “A”:** **Acts 7:4** & the Reburial of Viking King Harald Bluetooth’s Father

# The Religion-and-Science Connection Between *Pseudônumos* and *Pseudomarturia*: How Special Revelation Describes the Limitations of General Revelation, with Epistemological Analysis of the Problem of “False Witnesses” who Promote “Science Falsely So-called”

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**ABSTRACT:** Religion-and-science tensions, which focus mostly on contemporary creation-versus-evolution controversies, are not a new problem, either to theologians or to scientists. However, the current dynamics of the tensions and controversy justify a more careful recognition of both the controverted issues and the history of influences leading up to those controversies. Theologians should carefully examine both what “*science falsely so-called*” really is (in the sense of **1<sup>st</sup> Timothy 6:20**), epistemologically speaking, and how the evangelical world is confronted with what Scripture teaches about recognizing and responding to “*false witnesses*”. Some insights are provided by how Christ interacted with (and critiqued) Pharisees, Sadducees, and Samaritans, as well as the “pagan” community of His generation, followed by attention to Paul’s informative teaching about general revelation (in Romans chapter 1), and some insights from church history. The theological importance of what the Bible teaches about the age of the Earth is also considered, including the issue of “open”-versus-“closed” genealogies in Genesis, problems with hermeneutics, and a few word studies (in O.T. Hebrew and N.T. Greek), plus some recent trends in epistemological syncretism.

For starters, in light of 1st Timothy 6:20, consider this limerick’s summary analysis:

## Some Get a “Bang” Out of Fables

The Bible, to read, some are *able*,  
Yet prefer, to read, a false *fable*;  
Though His Word says “6 *days*”,  
A “Big Bang” gets their *praise*;  
Their doctrine, therefore, is *unstable*.

## 1. Religion-and-science tensions are not new.

Some would suggest that “religion-and-science” tension in our society (often caricatured as a “religion-versus-science” conflict) is a counter-progressive backlash to our supposedly “Enlightened” view of reality, i.e., the “enlightened” (read “secularized”) worldview blended from skeptics David Hume, James Hutton, Charles Lyell, Charles Darwin, Thomas Huxley, and ilk. Why so? Consider how our “modern” (i.e., Scripture-rejecting “modernist”) culture’s uniformitarian “world” was rocked and crashed by those “radical” creationists Morris and Gish:

Naturalists, convinced that such [Biblical authority-anchored “fetters of faith”] troubles were behind them, were shocked, and decades of complacency led to embarrassing defeat in a series of early debates spearheaded by Dr. Henry Morris and Dr. Duane Gish. Their [i.e., the Naturalists’] embarrassment was only slightly less than their anger and they quickly labeled creationists as the epitome of anti-intellectual superstition [as they still do today]. But victory and defeat in these types of battles are not measured in tenure, [traditional] publications, and grants within an entrenched elite, nor in judicial decisions [over whose teaching will monopolize the government-run “public” schools], nor even in the number of pandering [professing] Christian academics. As the evolutionists are fully aware, they are measured by the surprising (to them) numbers of the general public who still have not bought into their worldview.

So what has been gained over the past [four] decades? As with most issues, the news is mixed. There is no doubt that the topic of origins has become an issue for lively debate rather than a relic of the past. A minority of religious colleges rejects evolution and some even deny uniformitarian [i.e., “old earth”] history. So do many individual Christians, but their [ecclesiastical] leaders are often at odds with them, as is reflected by rifts in conservative denominations -- rifts that run (with a few exceptions) between the laity [read “non-clergy”] and the elite [read “clergy and academics”]. A few organizations [e.g., **ICR, AiG, CMI, CSM, CRS**<sup>1</sup>] promulgate the creationist message and publish scientific journals, as opposed to the thousands supporting Naturalism. No secular educational institution presents creationism as a serious alternative. Most prominent Christian colleges and seminaries (even those of conservative denominations) reject a young age for the cosmos, and do well to express polite doubts about Neo-Darwinian evolution [and, if so, rarely do so unless quoting “Darwin doubters” *other than* Biblical creationists!]. In spite of the labor of the pioneers, the edifice of evolution still strongly resists biblical history as it always has. It could be argued that progress has been made within the church, but not the world.

*Quoting “Beyond Scientific Creationism”, by John K. Reed, Peter Klevberg, Chris Bennett, Jerry Akridge, Carl R. Froede, Jr., and Thomas Lott, in **Creation Research Society Quarterly**, 41(3):216 (December 2004), at page 217.*

Yet as the elder Dr. Henry M. Morris’s classic documentary (**The Long War Against God**<sup>2</sup>) shows, the truth is much deeper and complex: in short, the “religion-and-science” controversies that dominate American discussions today are merely the latest chapters in the

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<sup>1</sup>Institute for Creation Research (publisher of Acts & Facts); Answers in Genesis (publisher of Answers magazine); Creation Ministries International (publisher of Creation magazine, f/k/a Creation Ex Nihilo, and publisher of Journal of Creation, f/k/a Creation Ex Nihilo Technical Journal); Creation Science Movement (of England, f/k/a “Evolution Protest Movement”, founded 1932); Creation Research Society (publisher of Creation Research Society Quarterly).

<sup>2</sup> Henry M. Morris, The Long War Against God: The History and Impact of the Creation / Evolution Conflict (Green Forest, AR: Master Books, 2005), 344 pages.



“long war against God”. In other words, the real controversies are not all that “new”, either to theologians or to scientists.<sup>3</sup>

Consider this: uniformitarian thinking has been damned before -- just ask those who drowned during the Genesis Flood! (*Compare 2<sup>nd</sup> Peter 3:3-7 with Matthew 24:37-38; Luke 17:26-27; 1<sup>st</sup> Peter 3:19-20; 2<sup>nd</sup> Peter 2:4-5; Jude 1:14-15; and Hebrews 1:7.*)

Consider this also: **true experimental “science” is promoted in Scripture** -- recall how Daniel used the scientific method to support his request for a dietary accommodation in Babylon. (*See Daniel 1:5-16.*)

Many science students have heard the old joke that “bumblebees can’t fly.” (Maybe they “shouldn’t,” but they do anyway.) That’s like the old adage that a ten-pound ball dropped next to a one-pound ball will fall ten times faster. (Not true: if both are spherical in shape, they both fall at the same rate of speed.)

Why would some question the bumblebee’s aerial prowess? Because according to the physics equations that always accurately describe the airworthiness of airplanes, the bumblebee’s wings and body shape are aerodynamically inadequate for flight. But the bees do fly. Are the physics equations invalid? Those same equations have been proven accurate, in matters of life and death, repeatedly around the world.

The answer to the mystery is that bumblebees are not fixed-wing creatures. Airplanes have fixed wings, so the physics formulas—which involve calculating “lift” and “thrust”—are formulas that accurately describe the physics applicable to airplanes in earth’s atmosphere. But not bumblebees. Their pitiful-looking wings are moveable. Bees don’t “flap” their wings the same way birds do, but instead move them in very complicated patterns. As a result, the physics equations that apply to bumblebee flight are much more mathematically complex than the flight equations that denote airplane (fixed-wing) flight dynamics.

The bumblebee’s flying ability illustrates an important principle of scientific discovery and analysis. If what occurs in nature clashes with a certain theory, the problem is with the theory, not nature! The theory may be incorrect. Or it may be correct when applied to a different scenario, involving other assumptions (such as whether the flying object has moving wings).

Assumptions must be identified as “part of the whole equation.” Does water always boil at 212 degrees Fahrenheit (100 degrees Centigrade)? No, that is the boiling point for the atmospheric pressure found at sea level; water boils at a different temperature at Horn Creek, Colorado, where the elevation is about 8,500 feet above sea level. Experimentation, with careful attention to observable conditions, is needed for scientific discoveries. Observation is the heart of empirical (observation-based) science, yet all of the observations still must be analyzed using logic. (Of course, the highest LOGIC is God Himself, as Jesus the “Logos” shows us.)

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<sup>3</sup> *Accord, see Henry M. Morris, The Long War Against God: The History and Impact of the Creation / Evolution Conflict* (Green Forest, AR: Master Books, 2005); Henry M. Morris III, *After Eden: Understanding Creation, the Curse, and the Cross* (Green Forest, AR: Master Books, 2003); Bill Cooper, *After the Flood* (Chichester, England: New Wine Press: 1995); Terry Mortenson, *Turning Point: The Church’s Catastrophic Mistake on Geology Before Darwin* (Green Forest, AR: 2004).

But is the experimental method something “modern”? Is it [something] “new under the sun”? No — consider how the Old Testament prophet Daniel, when he was but a youth, sought to prove, and did prove, that his preferred diet was better than the Babylonian diet he was offered:

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself....Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. ***Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.*** So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. (**Daniel 1:8-16**, emphasis added).

Daniel's approach, it turns out, fits the “scientific method” that Roger Bacon is often credited with inventing as the cornerstone of experimental science methodology. [See also Genesis 42:15 for an example of a behavioral science “experiment” in Scripture.]

Actually, Daniel was putting his hypothesis (statement of the relationship between two variables) to a scientific test. His hypothesis contained the independent variable (the cause—diet) and the dependent variable (the effect—fairer and fatter countenances in flesh), which are the necessary component of a hypothesis . . . . Roger Bacon is considered the father of modern science. He helped to develop the methodologies for confirming or refuting hypotheses by an ethical system of gathering empirical data through systematic observations. When he published his “Opus Majus,” in 1266 A.D., he described the controlled experiment as a means of acquiring scientific knowledge.

The use of controlled experiments as a standard procedure for testing hypotheses was adopted by the social scientists in the mid-19th century. Physical scientists were using the scientific method perhaps a hundred years earlier, with some reservation. The favorable attitude toward empirical observations grew, in spite of the hostile environment of logical deduction as taught by Plato and Aristotle....Other social scientists were turning to the methods of science in the 1850s, and 1860s after observing the great strides in gathering new knowledge from the physical sciences. Today, physics and chemistry classes, basic and applied industrial research, testing of new medicines and products, all make use of advanced, sophisticated designs of experimental research. But Daniel used the classical experimental design in Nebuchadnezzar's reign, in 605 B.C.—1,871 years before Bacon conceived the idea.

It is interesting to speculate whether Bacon may have developed the experimental method from reading Scripture....He was emphatic in his belief that all wisdom comes from God and personally believed that Scripture was a means of increasing faith, not a source for refuting theological arguments. “For all wisdom is from the Lord God, as the authority of the Scripture holds....” he wrote. In other words, God was the source of all knowledge and wisdom, and man obtained his knowledge and wisdom by reading the Bible under the influence of the Holy Spirit who guided human understanding. I believe that God gave Daniel the wisdom and knowledge of science. Daniel, in turn, recorded his Godly wisdom in the book

bearing his name. All things considered, Bacon quite possibly conceived the notion of the experimental design from the book of Daniel.

Daniel 1:20 indicates that Daniel and the three other men were ten times better in all matters of wisdom and understanding than all the magicians and astrologers who were in the realm. Daniel's God-given wisdom was superior to secular knowledge ten times over. We can wonder if much of this God-given wisdom was gained through similar experiments as the one recorded. [Quoting James William Treece, Jr., "Daniel and the Classic Experimental Design," *Impact*, in *Acts & Facts* (March 1990), now posted at [www.icr.org/article/327](http://www.icr.org/article/327) ].

In sum, a biblical worldview favors scientific discovery.

Quoting James J. S. Johnson, **"Bumblebees Can't Fly"**, in Lesson 1 ("Thinking God's Thoughts After Him"), in Course 3 ("Stewardship, Discovery, and Development") within Module 5 ("Stewardship and the Dominion Mandate") of the Creationist Worldview online program of Institute for Creation Research.

### When the Humanistic "Enlightenment" Epistemology Bashes Biblical Light-based Thinking

Renaissance humanism and Reformation theology repeatedly clash<sup>4</sup> --- and that clash is often seen in "religion-and-science" tensions. Ironically, it was the Reformation's "let's-get-back-to-the-Bible" intellectualism, which attempted to "think God's thoughts after Him", that provided the intellectual foundation for what would grow into "modern science":

Consider the God-honoring mindset of scientist Johannes Kepler (1571-1630), a pious Lutheran of Germany. In essence, his attitude is comparable to that of King Josiah.

Kepler was an earnest Christian and studied for two years in a seminary, leaving only with reluctance to enter the study and teaching of astronomy when the Lord opened that door. He was apparently the first scientist to state that, in his astronomical researches, he was merely, "thinking God's thoughts after Him," a motto adopted by many believing scientists since his time. His astronomical studies led him into studies of Biblical chronology, and he believed that the world was created about 7,000 years ago. Kepler wrote in one of his books: "Since we astronomers are priests of the highest God in regard to the book of nature [i.e., the created universe, which expresses God's creative thoughts as a book does its author], it befits us to be thoughtful, not of the glory of our minds, but rather, above all else, of the glory of God." [Quoting from Henry M. Morris, **Men of Science, Men of God** (Green Forest, Arkansas: Master Books, 2005), page 13.]

Johannes Kepler valued the "laws of nature," designed and decreed by God. Kepler wanted to know God's natural law, just as King Josiah wanted his people to know and to value God's natural law.

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<sup>4</sup> See generally Francis A. Schaeffer's How Should we Then Live? The Rise and Decline of Western Thought and Culture (Wheaton: GNP/Crossway Books, original ed. 1976; paperback ed. 1983), 288 pages.

Studying the laws of nature that God decreed for the physical universe is like being a law student! The laws are there to be learned, but only those who take the time will really learn them. And in order to *really* understand a law, the learner must “get into the mind” of the lawmaker. Why was the law made? What is its purpose? How does that law function? How does the application of a particular law accomplish the lawmaker’s purpose for decreeing the law in the first place? A true science education involves seeking out and discovering God’s *designs*, God’s *thoughts*, God’s *creative logic*, God’s *purposes* for His interactive universe (and all of its inhabitants).

Why should this concept be treated as strange? During World War II, Americans discovered a mostly-intact Mitsubishi Zero downed in the Aleutian Islands. Careful analysis of its components and its working systems facilitated an understanding of the Zero’s strengths and weaknesses. In time, this new understanding was used to the American Air Force’s advantage. Likewise, as we humans carefully analyze the parts and systems (and behavior patterns) of creatures God has made, we can understand their divine logic, their God-created “software” programs.

*Quoting* James J. S. Johnson, “Kepler Discovered God’s Natural Laws”, in Lesson 1 (“Thinking God’s Thoughts After Him”), in Course 3 (“Stewardship, Discovery, and Development”) within Module 5 (“Stewardship and the Dominion Mandate”) of the Creationist Worldview online program of Institute for Creation Research.

One scientist who pondered the words of Scripture, and expected those inspired words to reveal truth about the world, was Matthew Maury, the father of oceanography (and of another related geophysical science, hydrography).

Matthew Maury (1806–1873), known as “the Pathfinder of the Seas” was, to all intents and purposes, the founder of the modern sciences of hydrography and oceanography. On his tombstone at the U.S. Naval Academy is inscribed the eighth Psalm, especially [verse 8](#): “...whatsoever passeth through the paths of the seas.” He believed if God said there were ***paths*** in the seas, it should be possible to find them, and he dedicated his life to doing just that. Most of his career was spent with the U.S. Navy, charting the winds and currents of the Atlantic, with his latter years spent as Professor of Meteorology at Virginia Military Institute. [*Quoting* Henry M. Morris, ***Men of Science, Men of God*** (Green Forest, AK: Master Books, 2005), page 49.]

In other words, Matthew Maury, because he logically relied upon the truth of God’s Word (as it indicated the existence of “paths” in the seas), became the world’s founder of oceanography science, which relies on observation-based data, to chart the existence and flow patterns of ocean currents. Think of how scientific discoveries would progress if more scientists acted like Maury! Sadly, the annals of scientific research are filled with the opposite approach, such as the theories of “spontaneous generation” (which were precursors to Darwinian and neo-Darwinian evolution) that proposed that life arises from non-life, as opposed to being procreated “after its kind” (as Genesis teaches).

*Quoting* James J. S. Johnson, “Paths of the Seas”, in Lesson 1 (“Thinking God’s Thoughts After Him”), in Course 3 (“Stewardship, Discovery, and Development”) within Module 5 (“Stewardship and the Dominion Mandate”) of the Creationist Worldview online program of Institute for Creation Research.

## 2. Current religion-and-science tensions justify careful analysis.

Religion-and-science controversies justify a more careful recognition of both the controverted issues *and* the history of influences leading up to those controversies. At this point, just consider the controversial questions (and some assumptions that often go with them).

### A. What kind truth is reliably knowable as truth?

An initial question is: what kind of truth is accurately knowable (as truth)? Some smugly mix epistemological terms via glibly mouthing the catch-phrase “all truth is God’s truth”, as if that somehow converted the quality of truth-claims about finite data into the quality of Scripture’s truthfulness! Yet no extra-Biblical source of information is epistemologically equal to the truthfulness of Scripture, because Scripture not only tells the truth about its topics, it does so based on an absolute unlimited knowledge-base: God’s infinite omniscience! Perhaps a better approach is the late Dr. John Robbins’s retort, “God’s truth is all truth”, i.e., until we see “something” proved by Scripture we cannot say for certain that that “something” is accurately and fully expressed as a “truth”. In many cases we “know” something is “true”, but our knowledge of that true fact is limited by our finite knowledge base. Not so with God, so His revelation is not “handicapped” -- it is information that comes from an infinitely and perfectly informed Source of knowledge. Whereas, because extra-Scriptural information belongs to the universe of finite information, its utility as reliably knowable truth is likewise limited. However, if Scripture teaches something as being “true” we have no such reliability limitation to be concerned about.

### B. Does the Bible really tell us the truth about creation?

Another fundamental religion-and-science question, which underlies all of the more particularized religion-and-science questions, is this: does the Bible teach both authoritatively and perspicuously about the creation of creation (including mankind), mankind’s Fall (and its consequences, especially as they are logically pertinent to “science”), and the Genesis Flood (and its consequences, especially as they are logically pertinent to “science”)? The answer to this is YES. The reason we should trust what Moses said in Genesis is Jesus said to (**John 5:45-46**).

### C. Is the Bible’s teaching on creation both understandable and reliable?

Another fundamental question is: what kind of truth is so perspicuous<sup>5</sup> and so reliable<sup>6</sup> and so authoritative that it triggers moral intellectual accountability? (See **John 4:45-46** again.)

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<sup>5</sup> Consider James J. S. Johnson, “What a Difference a Day Makes”, in *Acts & Facts*, 38(3):13 (March 2009), page 13, posted at [www.icr.org/article/4537](http://www.icr.org/article/4537).

<sup>6</sup> James J. S. Johnson, “To Tell the Truth: The Danger of Accommodating Darwinism through False Testimony”, in *Acts & Facts*, 38(2):24 (Febr. 2009), pages 24-25, at [www.icr.org/article/4345](http://www.icr.org/article/4345).

#### D. What about proving God's existence via scientific evidence?

In regard to proving the existence and authority of God, what is the difference between empirical science and forensic science?<sup>7</sup> Can we “prove” the existence and authority of God? In short, we cannot prove God's existence by “empirical” science alone -- “empirical” science is knowledge based on “sight”, i.e., on repeatable observations using the five senses (and magnifications of those senses, e.g., observations using microscopes, cameras, telescopes). However, using “forensic” science (which analyzes empirical data using the rules of logic, and thus can make deductions about past events which are not themselves repeatable), the proof of God's existence and Creatorship is so overwhelming that to deny that truth about God is to do so “without excuse”. Yes, God's existence and Creatorship is provable; in fact, it is proven, and no one will ever stand before God and honestly say he or she was without sufficient proof of God's existence and Creatorship. None! (See **Romans chapter 1**, especially **Romans 1:20**.)

#### E. How old is the Earth? (And, how confident can we be about that?)

According to revealed truth that we can know with confidence, how old (or “young”) is the Earth? How can we know the age of the Earth with any reasonable degree of confidence?<sup>8</sup> This question is quite multi-faceted, as it involved a mix of Scriptural “special revelation” and scientific “general revelation”. Both aspects of this question are addressed later in this paper.

#### F. How (or Why) should we try to fit evolutionary science into the Bible?

How (and/or why) should we try to “fit” evolutionary “science” into our view of cosmic reality (including cosmic history)? Are the “days” in Genesis chapters 1 and 2 normal “days” as we think of that terms, i.e., do we know they were 24-hours-long in duration? Or, were those “days” really thematic “ages”, either serially discreet or serially overlapping in sequence?<sup>9</sup> These questions are addressed later in this paper, but the main idea here is that there is **no good reason “why”** evolutionary doctrines (i.e., assumptions and conclusions) should be eisogated “into” the Bible, and there is no justification for “how” such eisogesis is all-too-often done.

#### G. Does Christ's Warning about Moses Apply to Creation Doctrine?

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<sup>7</sup> See James J. S. Johnson, “The Evidence of Nothing: The Silent Witness of Evolution's Missing Links”, in *Acts & Facts*, 37(4):4 (April 2008), pages 4-5, posted at [www.icr.org/article/3763](http://www.icr.org/article/3763).

<sup>8</sup> James J. S. Johnson, “How Young is the Earth? Applying Simple Math to Data Provided in Genesis”, in *Acts & Facts*, 37(10):4 (October 2008), pages 4-5, posted at [www.icr.org/article/4124](http://www.icr.org/article/4124).

<sup>9</sup> Consider James J. S. Johnson, “What a Difference a Day Makes”, in *Acts & Facts*, 38(3):13 (March 2009), page 13, posted at [www.icr.org/article/4537](http://www.icr.org/article/4537).



Is there any direct relevance, when analyzing current religion-and-science controversies, to the Lord Jesus Christ's warning about rejecting the doctrines of Moses? Consider what the Lord Himself said about the importance of the Old Testament books of Moses:

How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God? Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?"

*Quoting John 5:44-47.* (Now compare that text to **Mark 10:6**, where Jesus relied on the Mosaic record of humanity's creation "in the beginning", in conjunction with **Matthew 15:1-9**, which illustrates Christ's authoritative condemnation of human traditions that distract or otherwise detract from the truth authoritatively revealed Scripture.)

#### H. How can death and disease be, apart from Adam's sin (and God's curse therefor)?

How did God's "very good" creation become marred by evil, death, disease, suffering, decay, corruption, violence, corruption, cruelty, waste, etc.? Romans 5:12 is the key to this question:

**Wherefore, as by one man** [i.e., **Adam**, for whom humanity is named] **sin entered into the world, and death by sin;** and so death passed upon all men, for that all have sinned.

*Quoting Romans 5:12.* (Now compare that text to **Romans 8:19-25** and **Genesis chapter 3**. (See also, later in this paper, a quotation of Dr. Terry Mortenson's discussion regarding the importance of Romans 8:19-25, in relation to the young age of the Earth.)

#### I. Is a "mature creation" a deceptive record of God's creation workings?

Is the creationist doctrine of a "mature creation" an example of theological "deception" that is inconsistent with God's divine trait of perfect veracity? Consider the 2<sup>nd</sup> chapter of John, which records the miraculous water-into-wine miracle wrought by Christ. Was Christ being "deceptive"? Of course not! The Scripture provides us with the true explanation, so the only one who are "deceived" are those who ignore or reject the Scriptural information about that miracle. Likewise, creation. The only ones who may be "deceived" about the age of the universe, the Earth, and all Earth's living inhabitants (including Adam's race), are those who ignore or reject the Scriptural information about that creation! When God Himself provides the inerrant and perspicuous information about creation, anyone who fails to interpret the "maturity" of that creation is self-deceived. As usual, it helps to read the instructions!

#### J. If the young-earth creationists are correct on so much, why are they unpopular?

If the young-earth creationists are such learned and competent scientists, why are they so routinely ignored and/or “expelled” from the mainstream “marketplace” of science education? In other words, why does it seem that the young-earth creation scientists have such “thin” ranks of scientists (and science educators) with well-recognized professional credentials from popularly “accredited” universities and colleges? This question resembles another skeptics’ question: if Jesus really was the prophesied Jewish Messiah, why didn’t the Jews themselves accept Him?

The answer to the Messiah-rejection question is explained in many parts of the Bible, e.g., **John chapter 1** (especially **John 1:10-12**; **John chapter 3** (especially **John 3:19-21**); and **Romans chapter 9**. It is truth itself (which ultimately points to Christ and His written Word) that is the problem for the “popular” crowd, so “popularity” (or professional “recognition”) among God-rejecting scientists and academics is not a credibility problem for the creationist position. Likewise, the majority of scientists alive today, like the majority of all people on Earth today, reject Christ -- either passively by ignoring the real Christ or actively by hating the real Christ. Thus, professional “recognition” should never be a norm for doubting the credibility or the message of the Biblical creationists.

### 3. Historic science-and-religion controversies offer helpful insights.

As noted above, Renaissance humanism (including religious humanism) and Reformation theology (anchored in *sola Scriptura* epistemology) have been repeatedly locking horns in religion-and-science conflicts, with historic “dominos” of consequences from those conflicts. As the below-reprinted analyses indicate, historic religion—and—science controversies teach us a few important lessons:

- (1) **Terry Mortenson’s historical research** shows that the old-earth controversy, as argued in the academic circles of Christendom, was not due to “scientific discoveries” emanating from the Scripture-discarding humanism of Darwinian “science”; -- rather, the reverse is chronologically true: it was the old-earth uniformitarianism of Darwin’s generations that paved the road for his “natural selection” approach to explaining origins—by—accidents biological evolution;
- (2) **Steve Austin’s geological (and historical) research**, corroborating Dr. Mortenson’s historical research, shows that (a) Darwin’s amateur “scientific judgment” was tainted by preconceptions, especially those from Charles Lyell’s book *Principles of Geology* (1830), which book proposed the idea that the biggest boulders were deposited from melting icebergs; (b) Darwin was developing a new, woefully inadequate methodology for dealing with the physical world, imagining current geologic conditions as a result of continued slow river-flow action during the lapse of great “geologic ages”; and (c) Darwin became a committed **geological** evolutionist before he became a **biological** evolutionist, and consequently Darwin recycled his bogus slow-and-gradual uniformitarian methodology when he assumed that beaks of finches on the Galapagos were derived slowly during great “geologic ages” from a common bird by a cumulative



process he called “natural selection”, and from there extrapolated information-acquiring speciation ideas.

- (3) **Bill Cooper’s historical research** shows that during Sir Walter Raleigh’s generation Englishmen were willing to doubt the accuracy of Genesis’s account of creation and the Genesis Flood’s universality, -- long before the generation of Charles Darwin; and
- (4) **John Eidsmoe’s historical research** shows that scientific assumptions and claims can produce imaginary theological “bridges” which actually need not be “crossed”, as is illustrated in the late 18<sup>th</sup> century (AD), in the speculations of Bostonian patriot John Adams, a theology-analyzing schoolteacher and lawyer.
- (5) **Henry Morris’ record** of recent creationism’s reception in America illustrates how many “evangelical” scientists reject Biblical information as being ultimately authoritative on various scientific topics.

The analytical basis, for each of these four points, now follows.

### **Dr. Terry Mortenson: Genesis-Rejecting Old-Earth Theories Preceded Darwin’s Ideas**

For example, consider **Dr. Terry Mortenson’s research** regarding the historic controversy in geology, prior to the big splash of Charles Darwin’s “natural selection” hypothesis. Although the thorough treatment of this topic appears in Dr. Mortenson’s full-length book, The Great Turning Point: The Church’s Catastrophic Mistake on Geology (Green Forest, Ark.: Master Books, 2004, 272 pages), the following provides a useful introduction to his scholarship regarding how the creation-versus-evolution / old-earth-versus-young-earth controversies began in England:

The evolution-creation controversy began in earnest in the early 19<sup>th</sup> century when the geological theories of a millions-of-years-old earth became popular, a half century before Darwin published his controversial *Origin of Species* (1859).

Up until the mid to late 1700s, the dominant view in Europe regarding earth history was based on a literal interpretation of Genesis: the earth is only about 6000 years old and Noah’s Flood was a global catastrophe. This was a result of the teaching of influential Christian writers such as Tertullian (c. 150–240), Basil the Great (329–379), Augustine (354–430), [Martin] Luther (1483–1546), [John] Calvin (1509–1564) and Wesley (1703–1791). The Anglican Archbishop James Ussher (1581–1656) and several others made scholarly calculations (at the time very respected, including by Sir Isaac Newton) based on Genesis 5 and 11 to date the beginning of creation at 4004 BC and virtually all the biblical commentaries and the notes in the margins of Bibles included this date or something close to it well into the 19<sup>th</sup> century. Geology did not become a formal science until the 19<sup>th</sup> century but many of those who had earlier studied the rocks and

fossils believed they were a testimony to the Flood and wrote widely read books defending this view in the 1600s and 1700s.

In the late 17<sup>th</sup> and 18<sup>th</sup> centuries, the “Enlightenment” took hold in Europe. Human reason was increasingly elevated to the supreme place of authority for determining truth. As a result, atheism, agnosticism and deism began to flourish and many books were written which rejected the miracles and prophecies in the Bible, the deity of Christ and the inspiration and authority of the Bible. In the latter half of the 1700s some of these skeptics began to propose astronomical and geological theories which ignored and denied the biblical teaching both about the age of the creation and the Flood. The Frenchman Comte de Buffon (a Roman Catholic, but likely a secret skeptic) postulated that the earth had gradually cooled from a molten lava state over at least 70,000 years and Pierre Laplace (a strong atheist) imagined that the solar system had slowly condensed from a gaseous nebula. The German Abraham Werner and the Scottish James Hutton (both deists) developed geological theories that the sedimentary strata formed slowly over millions of years. Their ideas had a great impact on the development of geological theories in the early 1800s. The 1700s also saw the beginning of skeptical biblical criticism which eventually spread through all branches of the church in Europe and America (and among Jews) and now controls liberal theology. Theories of biological evolution were also around at this time, such as those of Jean Lamarck (in France) and Erasmus Darwin (Charles’ grandfather), but these were generally rejected.

At the turn of the 19<sup>th</sup> century, when geology was becoming a true science in its modern sense, two schools of geological thought developed. The *catastrophists* dominated the first 35 years or so. They believed that the geological/fossil record could only be explained by imagining that there had been several or many global or regional floods in earth history. George Cuvier, a famous French comparative anatomist and nominal Protestant, published his influential *Theory of the Earth* in 1813 (English version; the original in French was published a year earlier in Paris under a slightly different title). From studying the fossils found in the rocks in and around Paris he believed that the earth had suffered at least three or four floods, the last of which was Noah’s Flood. Because of Cuvier’s scientific stature and his belief in the Flood, many Christians in Britain welcomed his theory and developed several different interpretations of Genesis to harmonize it with the idea of an old earth. The other geological view became known as *uniformitarianism*. Proponents, such as Hutton and in 1930 his influential “disciple” Charles Lyell (also a deist), argued that everything in the geological record could and should be interpreted only by reference to physical processes now operating on earth and at the same rate of intensity observed today. In this view, global or regional catastrophes were ruled out as even possible causes of geological phenomena. As a result, the age of the earth expanded even more and the Noachian Flood was reduced to a geological nonevent. Uniformitarianism became geological orthodoxy by the 1840s and Darwin had the vast quantity of time needed for his theory.

From about 1815 to 1845, there were a number of Christian writers who raised biblical, logical and geological objections to these old-earth theories and to the

reinterpretations of Scripture to harmonize with them. These men became known as the “scriptural geologists,” and are discussed further in the subarticles in this series.

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In response to the old-earth geological theories Christians chose various options. Many accepted the old-earth theories as fact and proposed reinterpretations of the early chapters of Genesis to accommodate geological theory. In the first half of the 19<sup>th</sup> century the most popular reinterpretation was the gap theory championed from the 1810s by the Scottish Presbyterian minister, Thomas Chalmers. In this view, all the time the geologists wanted could be fit between Gen. 1:1 and 1:2 [supposedly] without doing any violence to Scripture. Less popular was the day—age theory propounded by the Anglican minister, George Faber, in the 1820s. He argued that Genesis could be harmonized with old-earth geology by treating the days of creation in Gen. 1 figuratively as long indefinite ages of time. A still more minor view was that developed by the Congregational pastor, John Pye Smith, who believed that Gen. 1 was describing a local creation in the Middle East, while the rest of the world was much older with many different forms of life. But in addition to the creation account, the record of Noah’s Flood in Gen. 6–9 also had to be reinterpreted. Some viewed it as a local inundation of the Mesopotamian valley. Others believed it was global, but so peaceful that it left no geological traces. In both views the Flood had nothing to do with the rocks and fossils that many geologists were saying indicated that the earth was hundreds of thousands, if not millions, of years old.

In contrast to these views, many Christians clung to the traditional interpretation of the church over the previous 19 centuries, namely, a literal six-day creation about 6000 years ago and a geologically significant Flood. The leading defenders of this view in the early 19<sup>th</sup> century became known as the “scriptural geologists,” not because they were all geologists, but because they insisted that the inspired, inerrant Scriptures must provide the historical framework for correctly interpreting the geological and fossil record. I discovered 29 such writers in Britain, who wrote during the years 1820–1845, the peak years of opposition to the old-earth theories. There were some scriptural geologists in America and other countries too, but Britain was the focus of the debate. After 1845 these writers nearly became an extinct species, until in the early part of the 20<sup>th</sup> century a few people began to raise similar biblical and geological arguments against old-earth evolution (though I have found no evidence of an literary dependence by the latter on the writings of the scriptural geologists). From this has come the growing international movement called “young-earth creationism” or “creation science”, which, as far as I can tell, is largely ignorant of the scriptural geologists and their writings.

The scriptural geologists were a very diverse group and although many of them knew of and appreciated each other’s writings, they never formally organized. Some were English, others were Scottish. Most were Anglicans (the state church in England), but some were Presbyterians. The majority were evangelical. Some were clergymen, others were scientists (a few of which were very well known), a few were both (a common phenomenon in those days), and others were neither. A few were quite poor and a couple were very rich. Some just wrote widely circulated pamphlets against the old-earth

theories, while others wrote massive, well-documented books. Many explicitly claimed to have no first-hand knowledge of geology and so opposed old-earth theories only on logical and biblical grounds. But, contrary to charges of their contemporary opponents and virtually all later historians, my thesis clearly shows that some of the Scriptural geologists were very geologically competent by early 19<sup>th</sup> century standards and as a result they raised both geological and biblical objections to old-earth theories. What was most interesting was that their opponents largely ignored their arguments, rather than refuting them, and this was especially true of the most geologically competent scriptural geologists.<sup>10</sup>

### Scriptural geologists

- George Young (1777–1848)
- George Fairholme (1789–1846)
- William Rhind (1797–1874)
- John Murray (1786?–1851)
- Andrew Ure (1778–1857)

### The common views and objections of the scriptural geologists

Having given a biographical sketch of several of the most geologically competent scriptural geologists of the early 19<sup>th</sup> century, I would like to briefly summarize some of the most common arguments against the increasingly popular old-earth theories of their day. **Like many Christians in previous church history and in the early nineteenth century, all the scriptural geologists believed that Genesis 1–11 provided a divinely inspired and historically accurate account of the origin and early history of the world. This was in contrast to the emerging view that Genesis was a semi-historical account or a mythical theological treatise, written by prescientific and primitive people, which was similar to the cosmologies of the ancient Greeks, Egyptians, Hindus and others. In contrast to their old-earth opponents, the scriptural geologists held to a literal six-day creation approximately 6000 years ago followed by a global, geologically-significant, catastrophic Noachian Flood.** Certainly they believed that the early chapters of Genesis were more than just a record of historical events; they indeed taught theological truths. **But in their minds these chapters were not less than historical. On the contrary, they believed, the theological truths depended on the literal historicity of the accounts.** As a historical account they believed Genesis 1–11 could no more be rejected or ignored in reconstructing the history of the creation than the writings of Roman historians could be ignored in reconstructing the history of the Roman empire. *[emphasis added]*

As a result, they all explicitly or implicitly criticized their opponents on several counts, for:

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<sup>10</sup> This fear of serious engagement, to debate the physical evidence and the proper analysis of that evidence, reminds this author [JJSJ] of the evolutionist community's experience-produced fear of debating Dr. Duane Gish (as well as Dr. Dr. Dr. A.E. Wilder-Smith). The Scriptural geologists might quip: "seems like *déjà vu* all over again!"

1. a superficial handling of relevant Scriptures
2. making theoretical generalizations based on inadequate geological knowledge
3. closing their minds to evidence contrary to their theory
4. faulty logic in reasoning from accurately described geological phenomena.

While the scriptural geologists were undoubtedly in error in some of their own theoretical interpretations of the geological evidence, one thing is clear: none of them was opposed to the study of science in general or geology in particular, nor did they rely *on ad hominem* attacks in place of reasoned arguments. Most were very respectful as they strongly disagreed with their opponents.

**Virtually all of the scriptural geologists were repeatedly explicit that they opposed *old-earth* geological theories of the earth, rather than geological facts or even geological theorizing about physical causes of the observed effects.** In fact, most of them theorized about the physical causes and time involved in producing the geological formations. **They generally accepted the geological facts as described by the leading geologists, but challenged the old-earth inferences made from the observed phenomena. Such inferences, they believed, were often erroneously termed “facts” by old-earth geologists, when in reality they were theory-laden (i.e., philosophically biased) interpretations of some of the facts.** This, contended some of the scriptural geologists, was in contrast to the old-earth geologists’ frequent assertion about themselves that they were just unbiased observers who were “allowing the facts to speak for themselves.” [emphasis added]

The scriptural geologists believed that no one could (or should even try to) develop a whole “system of natural science” from the Bible. They were certainly not trying to do so, as their critics so often implied. **But all the scriptural geologists were convinced that the early chapters of Genesis did give an infallible, historical outline or framework for developing a history of the earth and its inhabitants.** Within this outline they believed there was much room, and need, for geological research and speculation about the details. [emphasis added]

A final similarity among the scriptural geologists is that all of them appeared to believe in the general uniformity of the operation of the laws of nature, which were an expression of God’s providence. They believed that the miracles recorded in Scripture were rare and localized exceptions to the general uniformity of nature. But apart from the initial creation period and the Flood (times when, they believed, the Bible indicated that supernatural power was being exercised on a global scale) they did not invoke miraculous causes for physical phenomena. Rather they sought to argue by analogy from present-day processes. They did not explicitly discuss the notion of God’s continual providential control and maintenance of the physical creation. But without a doubt they all believed in it, for the idea of divine providence was part of their worldview as traditional orthodox Christians, and was not an issue of debate with their opponents.

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## Summary of the scriptural geologists' objections to old-earth geology

Having briefly introduced you to several of the scriptural geologists, I would like to summarize some of their most important theological and geological objections to old-earth theories. As young-earth creationists, none of the scriptural geologists was opposed to the study of science in general or geology in particular. Virtually all of them repeatedly and explicitly stated that they opposed *old-earth geological theories* of the earth, rather than geological facts or even geological theorizing. None of the scriptural geologists believed that anyone could develop a whole “system of natural science” from the Bible. They were certainly not trying to do so, as their critics so often implied that they were doing. **But all the scriptural geologists were convinced that the early chapters of Genesis did give an infallible historical outline or framework for developing a history of the earth, and that within this outline there was much room, and need, for geological research and speculation, and biblical analysis.** [*emphasis added*]

Besides giving detailed biblical refutations of the day-age, gap, local flood and tranquil flood theories, there were two major theological objections:

1. **The old-earth geologists superficially treated or completely ignored relevant Scriptures, especially Genesis 6-9 and Exodus 20:8-11, as they attempted to convince Christians that their theories did not contradict the Bible.**
2. **Contrary to Scripture [e.g., Romans 5:12], the old-earth theories postulated long ages of violence, death and destruction before man was created and had sinned.**

[*emphasis added*]

The major geological objections to the old-earth theories were five.

1. Several scriptural geologists argued that the gradual transitions between different conformable mineralogical formations were a common feature of the geological record. This characteristic of one kind of mineral deposit gradually changing into another kind (e.g., sandstone blending into limestone), without evidence of erosion or soil at the transition boundary, they argued, shows that the strata were deposited in rapid succession (as expected in a year-long global flood), while the subjacent strata were still rather soft and moist, and that therefore the notion of long ages during slow deposition of each mineralogical layer (the uniformitarian view) or between deposition of two different catastrophically deposited strata (the catastrophist view) was erroneous.
2. Several scriptural geologists argued that polystrate fossil trees found in many places in the geological record, though most notably associated with coal formations, and generally traversing more than one stratum and often many strata, were evidence that the strata were rapid deposits of transported mineral and organic debris. Since the formations where the polystrate trees were found were analogous in their alternating



mineralogical content to other formations where no trees were found, the scriptural geologists saw these trees as strong evidence that most of the strata were formed by the Noachian Flood, and were not the remains of successive forests that had grown where they had been gradually buried by successive submersions and elevations over many ages.

3. Since shells made up the vast majority of fossils, they had a great, if not singular, importance for old-earth geologists in working out their history of the earth. A number of scriptural geologists raised objections to this use of fossil shells in dating the strata because of both the great uncertainties in taxonomic classification of shells and the ambiguities about the geological distribution of the various shells.
4. A primary reason that the vast majority of geologists believed that most of the geological record was deposited long before the creation of man was their conviction that no fossil human bones had been found except in recently formed deposits (close to the earth's surface), and never with extinct animals. Again, several scriptural geologists argued that there were a few instances which refuted this widespread opinion but that this evidence had been misinterpreted (due to superficial investigation) or ignored by old-earth geologists.
5. A major contention of most of the scriptural geologists was that since geology was in its infancy as a science, geological knowledge was far too limited in the early nineteenth century to justify a theory of the whole earth based solely on the geological data then known.<sup>11</sup>

In sum, Dr. Mortenson has proven that the old-earth controversy, as argued in the academic circles of Christendom, was not due to “scientific discoveries” emanating from the Scripture-discarding humanism of Darwinian “science”. Rather, the reverse is chronologically true: it was the old-earth uniformitarianism of Darwin's generations that paved the road for his “natural selection” approach to explaining origins—by—accidents biological evolution.

### **Dr. Steve Austin: Darwin Began by Assuming an Old-Earth, Contrary to his own Data**

This historic connection has been recently emphasized by Dr. Steve Austin's research and analysis, in Argentina, summarized in Dr. Austin's article on Charles Darwin's “debt” to old-earth uniformitarianism:

The 200th anniversary of Darwin's birth is being celebrated this year. I wanted to see what Darwin saw, and I wanted to understand why he generated the decidedly uniformitarian understanding of this river valley. So I visited his original campsite. What I saw at Camp Darwin utterly shocked me. I saw abundant evidence for a colossal flood

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<sup>11</sup> Terry Mortenson, “The 19th Century Scriptural Geologists: Historical Background”, on *Answers in Genesis* website ([http://www.answersingenesis.org/home/Area/bios/Scriptural\\_geologists.asp](http://www.answersingenesis.org/home/Area/bios/Scriptural_geologists.asp)).

that must have rapidly performed significant erosion in the valley. I used Charles Darwin's description of the valley to find the campsite on the Santa Cruz River in southern Argentina. Darwin's journal and science paper are very explicit regarding the location of the site. Camp Darwin occurs at 280 feet elevation on the north bank of the Santa Cruz River, within a two-mile-wide narrowing of the wider valley, and beneath basalt cliffs.

### **No Modern Cliff Erosion**

Darwin correctly observed that the modern river was moving just sand and pebbles. But he did not find a location where the river touches the basalt cliff. Everywhere in the valley, cobbles and boulders on the floodplain separate the present river bank from the solid-rock cliffs. It is obvious that the minor power of the present river is *not* moving boulders, so the present river cannot be eroding the cliffs. Only a big flood could sweep away the cobbles and boulders 50 feet deep below the river bed, and as wide as the valley, to erode the basalt. Darwin erred significantly in linking the modern river's process with the ancient erosion structure.

### **The Missing Basalt Stratum**

Darwin described the narrow section of the valley of the Santa Cruz River as providing evidence that the basalt strata on both sides of the valley were united before somewhat less than 300 feet of erosion occurred, producing the two-mile-wide gap. I found the basalt stratum in the prominent cliff on the north side of the river. Darwin had correctly identified it. However, no basalt stratum occurs on the *south* side of the river. The ridge on the south side of the valley is a gigantic depositional bar composed mostly of large redeposited basalt boulders and cobbles. Darwin misidentified the southern ridge as a volcanic stratum cooled *in situ* from a lava flow.

### **Evidence of a Colossal Flood**

The bouldery ridge is 200 feet high, three miles wide across the valley's south side, and five miles long extending down the valley. Watermelon-size basalt boulders within the ridge were eroded from the upstream area and redeposited on top of the gigantic, 200-foot-high, transverse bar. The size and scale of this boulder deposit stagger the imagination. The flood of water had to greatly exceed 200 feet in depth and extend the whole six-mile width of the valley! Therefore, the Santa Cruz River valley must be the spillway from a gigantic flood. Large boulders occur on top of the basalt cliff on the north side of the river. Darwin described one as being 15 feet in diameter. According to Darwin, flowing water could not move such big rocks. Water, according to Darwin, could not sweep a boulder 300 feet above the present level of the modern river to the top of a



cliff. Therefore, Darwin assumed the big boulder was dropped from a melting iceberg when an ocean stood over the basalt. Again, Darwin was significantly in error. The cobbles and boulders overlying the basalt at the cliff top are the spillover deposit accumulated rapidly when the flood exceeded the depth of the valley. Therefore, the colossal flood was likely 400 feet deep across the entire six-mile-wide valley!

### **Bogus Methodology**

Why was Darwin so wrong concerning his interpretation of the river valley?

**First**, he had expectations about what he would see at Camp Darwin before he arrived. His scientific judgment was tainted by preconceptions.

**Second**, Darwin was reading the wrong book before his journey up the Santa Cruz River valley. He had been reading Charles Lyell's book *Principles of Geology* (1830) during his trans-Atlantic voyage on the *Beagle*. That book gave him the idea that the biggest boulders were deposited from melting icebergs.

**Third**, Darwin was developing a new, woefully inadequate methodology for dealing with the world. He saw the structure of the present valley and understood it to have been formed by the continued slow action of the modern river during the lapse of great geologic ages. Later, Darwin revisited the bogus methodology when he assumed that beaks of finches on the Galapagos were derived slowly during geologic ages from a common bird by the cumulative process called natural selection.

Darwin was in error about the Santa Cruz River valley. What if young Darwin had correctly interpreted the colossal flood evidences within the valley? Would he have later entertained that biological extrapolation called biological evolution? It is evident that Darwin became a committed *geological* evolutionist before he became a *biological* evolutionist. Camp Darwin marks this young naturalist's first scientific wrong turn.

*Quoting* Steven A. Austin, "Darwin's First Wrong Turn" (a/k/a "Where Darwin Went Wrong"), in *Acts & Facts* (2):26 (February 2009), at page 27.

Thus we see, from Dr. Austin's research, that Darwin rejected the empirical evidence, i.e., quantities of boulders deposited in places that only a huge flood could explain, and force-fit an evidence-contradicting interpretation of gradual erosion over eons of time, contrary to empirical science's law of gravity. Consider the empirical fact of huge boulder on the banks of a river: boulders are heavy and they obey Isaac Newton's law of gravity, they fall!

Now use some forensic analysis to explain how those huge boulders got there. Assuming constant gravity and negligible air resistance, a huge boulder in a calm non-catastrophic river

will illustrate the gravity principle of  $F = m \times 9.81 \text{ m/s}^2$  (gravitational force pulling the boulder downward = the boulder's mass, times the usual constant vector, i.e., 9.81 meters per second squared).

In other words, *huge boulders don't roll uphill out of calmly moving non-catastrophic rivers, to land hundreds of feet above the river-water's edge!* (Yet Darwin, a man with no earned science degree, willfully<sup>12</sup> "concluded" otherwise, because Darwin had quixotically taken a "leap in the dark", *a priori*, to embrace Charles Lyell's *Genesis-Flood-rejecting* theory (of uniformitarian old-earth geology).

### **Dr. Bill Cooper: Some were Denying the Historical Accuracy of Genesis in the Late 1500s.**

For another example, consider Dr. Bill Cooper's research regarding the historic skepticism of Sir Walter Raleigh, regarding the universality of the Genesis Flood.

### **Modernism: Its Rise and Methods**

We could easily make the mistake of believing that Modernism - a system which ultimately denies the truth of everything - began its present mischief in the latter half of the 19<sup>th</sup> century. That was the time of not just the organised rise of evolutionary teachings, but the so-called 'scholarship' of those in Germany who delighted to call themselves the 'Higher Critics' of the Bible. Their teachings soon spread throughout Europe and America, and haunt us to this day. But we can actually see modernism raising its deceitful and destructive head some 300 years earlier than that, in the latter half of the 16<sup>th</sup> century, and (most surprisingly) in the company of no less a person than Sir Walter Raleigh.

Raleigh headed an intellectual circle in London called the Durham House Set. He, with Henry Percy (the 'wizard' Earl of Northumberland), Robert Hues (a mathematician), Thomas Hariot (an astronomer whom we shall meet again in Chapter Fifteen), Walter Warner (who seemingly discovered the circulation of blood in the human body before William Harvey), and others, would meet in Raleigh's home at Durham House in London and plan not just the colonisation of Virginia, but discuss matters of science, philosophy and history. Some of the company were a little too bold for the times, however, and they

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<sup>12</sup> This illustrates Peter's statement, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished." (2<sup>nd</sup> Peter 3:5-6). See, accord, Henry Morris, "Willingly Ignorant", in *Acts & Facts*, December 2003 (Back to Genesis Paper # 180), posted on ICR's website ( [www.icr.org/article/willingly-ignorant](http://www.icr.org/article/willingly-ignorant) ).

pronounced on matters in such a way that soon they were being spoken of in London as a circle of atheists and heretics.

Sir Walter himself, it must be said, did not always share his companions' more radical views, and there is little or no evidence that he ever abandoned his Protestant orthodoxy, in spite of many accusations of atheism being levelled against him, particularly during his trial. But one idea was raised amongst his associates at Durham House in which we see clearly the stamp of Modernism. It was a notion concerning the Native Americans whom Raleigh's men had encountered in Virginia, and the fact that they allegedly had no recollection of the Flood. It was a large assumption which led to the speculation at Durham House that the 'Red Indians' of Virginia, at least, must therefore pre-date the Flood, and that their ancestors must therefore have survived it. Indeed, it was even mooted amongst them that the 'Red Indians' might pre-date Adam himself. This, of course, is contrary to what we read in the Book of Genesis concerning Adam as the first man, and where the Flood is described as worldwide and destroying *all* of mankind save those in the Ark. In post-Reformation England, such ideas were explosive, but they soon took root amongst the more restless of London's intelligentsia. Pre-Adamites and no Flood soon became points of discussion.<sup>13</sup>

Thus we see, from Dr. Cooper's research, that during Sir Walter Raleigh's generation Englishmen were willing to doubt the accuracy of Genesis's account of creation and the Genesis Flood's universality, -- long before the generation of Charles Darwin.

### **Dr. John Eidsmoe: Scientists Sometime Exaggerate, Inventing Theological Straw-men**

For another example, consider Dr. John Eidsmoe's research regarding the theological thought of American patriot John Adams, regarding the spiritual needs of extra-terrestrial beings. This theological conundrum, in the mind of John Adams, illustrates how scientific assumptions and claims can produce imaginary theological "bridges" which actually need not be "crossed" as is illustrated in the late 18<sup>th</sup> century (A.D.) speculations of Bostonian patriot John Adams, a theology-analyzing schoolteacher and lawyer:

During Adams' early years after graduating from Harvard he established a life-long habit of debating with skeptics about Christianity and how its Bible-based truths provide the only reliable answers to life's big questions. One such episode was Adams' argumentation with a local lawyer named James Putnam, a proponent of deism (*a Unitarian philosophy that denied that God was personally involved in human affairs, as well as denying the Holy Bible as God's authoritatively inspired Word, and also denying that Christ was God the Son Who became incarnate to die and resurrect so that human sinners could be forgiven, etc.*). Adams' diary of discussions with Putnam provide an insight into the thinking of young John Adams, as he then (in 1756) thought **how a society should be operated:**

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<sup>13</sup> *Quoting* Dr. William R. Cooper's manuscript of a not-yet-published book (to be published soon by Institute for Creation Research, God willing), on how the ancient world, in worldwide examples of writings and orally transmitted legends, has independently preserved memories of the Genesis Flood (text of Dr. Cooper's book emailed to JJSJ on March 3<sup>rd</sup> of AD2009).

Thursday, 28 April 1756. Fast day. Heard [Pastor] Maccarty. Spent the Evening at Putnams[']. Our proper Business in this Life is, not to accumulate large Fortunes, not to gain high Honours and important offices of State, not to waste our Health and Spirits in Pursuit of the Sciences, but constantly to improve our selves in Habits of Piety and Virtue. **Consequently, the meanest [i.e., lowest-class] Mechanick, who endeavors in proportion to his Ability, to promote the happiness of his fellow men, deserves better of Society, and should be held in higher Esteem than the Greatest Magistrate, who uses his power for his own Pleasures or Avarice or Ambition.** [Eidsmoe, *ibid.*, page 263.]<sup>14</sup>

[John Adams] particularly enjoyed reading Milton and the theological controversies of his day. In fact, John Adams was concerned about the spiritual condition and destinies of alien life-forms, if they existed on other planets:

Sunday, 24 April 1756. Astronomers tells us, with good Reason, that not only all the planets and Satellites in our Solar System, but all the unnumbered Worlds that revolve around the fixt Starrs are inhabited [ NOTE: as now, astronomers are known to claim much more than they can prove with real evidence! ], as well as this Globe of Earth. If this is the Case all Mankind are no more in comparison of the whole rational Creation of God, than a point to the Orbit of Saturn. Perhaps all these different Ranks of Rational Beings have in a greater or less Degree, committed moral Wickedness [i.e., sin]. If so, I ask a Calvinist, whether he will subscribe to this Alternative, "either God almighty must assume the respective shapes of all these different species [i.e., if such aliens exist, did God become incarnate in their "shape" in order to redeem them, as Christ did on Earth, to redeem Earthlings?], and suffer the Penalties [as Christ Jesus did at Calvary] of their Crimes, in their stead, or else all these Being[s] must be consigned to everlasting Perdition [like the angels who sinned, and have no redeemer]?" Heard Mr. Maccarty. Spent the Evening at the Colonels.

[Quoting Eidsmoe, *ibid.*, page 263. It should be remembered that Adams was leaning toward a career in a Puritan pulpit at this stage in his life. Adams studied much under Puritan Pastor Maccarty, who was a "New Light" Calvinist, like George Whitefield and Jonathan Edwards, the two great preacher-theologians of America's pre-Revolutionary "First Great Awakening", a religious movement that combined concern for personal conversion with charity-based social action, such as the founding and maintenance of orphanages. (Adams later reflected that his theological concern for aliens on other planets presupposed a lot of unproven and speculative *if's*, such as whether such inhabitants existed, and if so, had they ever sinned.) Adams was too much a practical Puritan to spend his life speculating. However, some of the contemporary Calvinism-Arminianism disputes were so polemic, perplexing, and/or distressing to Adams that he doubted that he was adequately suited for a career in a pulpit.<sup>15</sup>

Thus we see, from Dr. Eidsmoe's research, shows that scientific assumptions and claims can produce imaginary theological "bridges" which actually need not be "crossed", as is illustrated

<sup>14</sup> Quoting from John Eidsmoe, **Christianity and the Constitution: The Faith of our Founding Fathers** (Baker Books, 1995), page 263.

<sup>15</sup> James J. S. Johnson, "John Adams, America's Second President", in *Northwood Review of Geography & International Studies* (November 2001), pages 6-8.

in the late 18<sup>th</sup> century (AD), in the speculations of Bostonian patriot John Adams, a theology-analyzing schoolteacher and lawyer.

Having acquired a few insights from the history of how others have withdrawn from the teachings of Genesis, about the worldwide Flood (and the Genesis account of creation), we can better appreciate the world of “popular science” that claims to “learned” (from nature) that the Book of Genesis is (supposedly) not trustworthy, for “scientific” viewpoint.

### **Dr. Henry Morris: “Evangelical” Scientists Used “Science” to Reject Biblical Information**

The history of science (and of theologians’ treatment of science), as the late Dr. Henry Morris documented, provides a sadly compromised picture of supposedly “Protestant” Bibliology *in practice*, revealing the real epistemological commitments of such “evangelicals”.

In particular, the Institute for Creation Research (“ICR”)’s institutional history provided a microcosm of historical insights regarding religion-and-science controversies. For a mini-series summary of ICR’s institutional history, see the following reprinted articles, on ICR’s website:

- (a) [www.icr.org/article/790](http://www.icr.org/article/790) (“For Such a Time as This”, Part I);
- (b) [www.icr.org/article/791](http://www.icr.org/article/791) (“For Such a Time as This”, Part II);
- (c) [www.icr.org/article/792](http://www.icr.org/article/792) (“For Such a Time as This”, Part III);
- (d) [www.icr.org/article/793](http://www.icr.org/article/793) (“For Such a Time as This”, Part IV);
- (e) [www.icr.org/article/794](http://www.icr.org/article/794) (“For Such a Time as This”, Part V);
- (f) [www.icr.org/article/795](http://www.icr.org/article/795) (“For Such a Time as This”, Part VI);
- (g) [www.icr.org/article/796](http://www.icr.org/article/796) (“For Such a Time as This”, Part VII);
- (h) [www.icr.org/article/797](http://www.icr.org/article/797) (“For Such a Time as This”, Part VIII);
- (i) [www.icr.org/article/798](http://www.icr.org/article/798) (“For Such a Time as This”, Part IX).

Of special relevance to this paper is Dr. Morris’ early observation that many “evangelical” scientists had epistemological commitments to finite and fallible “science” that pragmatically *outranked* their epistemological commitment to an infallible and inerrant Bible:

A new edition of my book was brought out by Moody Press in 1950, under the name *The Bible and Modern Science*. This book is still in print as *Science and the Bible*, having gone through five updated revisions during later years. It was evidently the first book

ever written by a scientist on a secular university faculty (at least in the 20th century) which presented evidence for recent creation and flood geology.

We [*i.e.*, *Dr. Morris and his family*] also acquired a real concern for foreign missions during those years and were able to witness to many foreign graduate students, with several becoming Christians. We even made temporary plans to go to the closed country of Afghanistan as non-professional missionaries in order to help establish the first engineering school in that Muslim nation, but the door was shut just about the time I got the Ph.D. I think the Lord wanted us to be willing to go to the mission field, but actually He had different plans for us, including reaching other nations with the truth of creation. Instead, we went to Louisiana where I served six years as Head of the Civil Engineering Department at the University of Southwestern Louisiana. At the same time, I continued doing the library research and study that I had begun at Minnesota on geology and the Biblical Flood, writing several chapters on what I hoped might eventually become a definitive work on Biblical creationism and catastrophism. It was during those years that I met Dr. John Whitcomb at a meeting of the *American Scientific Affiliation* in Indiana. He had read *That You Might Believe* as a student at Princeton University and was one of the very few men at that ASA meeting who agreed with a paper [that] I presented there[,] entitled, "**Biblical Evidence for Recent Creation and the Worldwide Deluge.**" That was in 1953.

At that meeting, I learned something very interesting. **I had thought that, since these ASA scientists (and some theologians who were there) all professed to believe in the inspiration of Scripture, they would accept literal creationism and the worldwide flood if they could just be shown that this is what the Bible teaches.**

**I was wrong.**

**In the question period, they raised numerous scientific objections, but not one answer to the Biblical evidence which I had thought (and still do) was absolutely compelling.** That experience has been repeated many times since. The reaction to strict creationism by Christian evolutionists and progressive creationists is almost invariably to defer to "science" rather than Scripture. **They feel Christians should interpret Scripture to conform to current scientific opinion, rather than interpreting the scientific data in the context of Biblical revelation.** I remember one Christian geologist at that ASA meeting 40 years ago saying that we must stretch the Scriptures just as far as we possibly can before allowing ourselves to disagree with "science."

I thought then, and still do, that such an attitude in anyone who professes to be a Christian is dishonoring to God's Word and to the Lord Jesus Christ, who Himself



believed in "recent creation and the worldwide deluge." But that's the way it is with much of evangelicalism today.

*Quoting* Henry M. Morris, "Reflections on Fifty Years in Creation Evangelism (I: ICR, For Such a Time as This)", in *Acts & Facts*, July 1995 (emphasis added).

Thus, Dr. Henry Morris noticed as far back as 1953, *before this author was even created*, that many scientists (and theologians) would say in effect, or even say bluntly, "that we must stretch the Scriptures just as far as we possibly can before allowing ourselves to disagree with 'science.'" This is somewhat like the humanistic epistemology of the English priest who told William Tyndale, in the 1500s, that the English church was better off with "the Pope's law" than with "God's law", to which Tyndale answered:

"I defy the Pope, and all his laws; and if God spares my life, I will cause the boy that drives the plow in England to know more of the Scriptures than you!"

*Quoting* James J. S. Johnson, "What a Difference a Day Makes: God's Word is Understandable, Even by 'Plow-Boys'", in *Acts & Facts*, 38(3):13 (March 2009), page 13 (posted on ICR's website as [www.icr.org/article/4537](http://www.icr.org/article/4537) ), *quoting from Foxe's Book of Martyrs*, chapter 12.

It is a sorry state of affairs when "evangelical" scientists (and theologians) are quick to abandon Biblical perspicuity to "keep up with the [academic] Joneses" of the humanistic scientific community, whether that humanism be secular humanism or religious humanism.

#### **4. "Science falsely so-called" should be recognized and avoided.**

Theologians should carefully examine both what "science falsely so-called" really is (in the sense of **1<sup>st</sup> Timothy 6:20**), epistemologically speaking, because Scripture mandates that the oppositions therefrom be avoided. In fact, careful observation of that New Testament text reveals that "keeping" Timothy's "trust" included "avoiding" the "oppositions of science falsely so-called":

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. [**1<sup>st</sup> Timothy 6:20**]

"Science falsely so-called" should be analyzed in conjunction with Paul's teachings on natural revelation, especially his teaching (in **Romans chapter 1**) about the excuse-defeating proof of God's Creatorship, as well as Paul's correlated teaching about how (and why) God abandons some to a "reprobate mind".

## **An Epistemology Lesson on General Revelation Limited Utility, compared to Scripture**

**For a juristic insight, consider the jurisprudence of *Sir William Blackstone*, regarding the need to be practical when dealing with the authority and knowability of general revelation.**

In short, Blackstone's jurisprudence in general, and his "natural law" (or "law of nature") legal concept in particular, demonstrate his biblical creationist worldview. In the following quotation from Volume One of Blackstone's *Commentaries*, notice how creationist Blackstone's logic is.

THUS when the Supreme Being formed the universe, and created matter out of nothing, He impressed certain principles upon that matter, from which it can never depart, and without which it would cease to be. When He put that matter into motion, He established certain laws of motion, to which all moveable bodies must conform. And, to descend from the greatest operations to the smallest, when a workman forms a clock, or other piece of mechanism, he establishes at his own pleasure certain arbitrary laws for its direction; as that the hand shall describe a given space in a given time; to which law as long as the work conforms, so long it continues in perfection, and answer the end of its formation.

If we farther advance, from mere inactive matter to vegetable and animal life, we shall find them still governed by laws; more numerous indeed, but equally fixed and invariable. The whole progress of plants, from the seed to the root, and from thence to the seed again; — the method of animal nutrition, digestion, secretion, and all other branches of vital economy; — *are not left to chance, or the will of the creature itself, but are performed in a wondrous involuntary manner, and guided by unerring rules laid down by the great Creator.*

*THIS then is the general signification of law, a rule of action dictated by some superior being; and in those creatures that have neither the power to think, nor to will, such laws must be invariably obeyed, so long as the creature itself subsists, for its existence depends on that obedience. But laws, in their more confined sense, and in which it is our present business to consider them, denote the rules, not of action in general, but of human action or conduct: that is, the precepts by which man, the noblest of all sublunary beings, a creature endowed with both reason and freewill, is commanded to make use of those faculties in the general regulation of his behavior.*

*MAN, considered as a creature, must necessarily be subject to the laws of his Creator, for he is entirely a dependent being. A being, independent of any other, has no rule to pursue, but such as he prescribes to himself; but a state of dependance will inevitably oblige the inferior to take the will of him, on whom he depends, as the rule of his conduct: not indeed in every particular, but in all those points wherein his dependance consists. This principle therefore has more or less extent and effect, in proportion as the superiority of the one and the dependance of the other is greater or less, absolute or limited. And consequently as man depends absolutely upon his Maker for every thing, it is necessary that he should in all points conform to his Maker's will.*

*THIS will of his Maker is called the law of nature. For as God, when He created matter, and endued it with a principle of mobility, established certain rules for the*



perpetual direction of that motion; so, when He created man, and endued him with freewill to conduct himself in all parts of life, He laid down certain immutable laws of human nature, whereby that freewill is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws.

CONSIDERING the Creator only as a Being of infinite power, He was able unquestionably to have prescribed whatever laws He pleased to His creature, man, however unjust or severe. But as He is also a Being of infinite wisdom, He has laid down only such laws as were founded in those relations of justice that existed in the nature of things antecedent to any positive precept. These are the eternal, immutable laws of good and evil, to which the Creator Himself in all his dispensations conforms; and which He has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such among others are these principles: that we should live honestly, should hurt [i.e., legally harm] nobody, and should render to every one it's due; to which three general precepts Justinian [the Byzantine emperor] has reduced the whole doctrine of law....

*THIS law of nature*, being coeval with mankind and dictated by God Himself, *is of course superior in obligation to any other*. It is binding over all the globe, in all countries, and at all times: *no human laws are of any validity, if contrary to this....* [Quoting William Blackstone *Commentaries on the Laws of England* (1765-1769), Volume I, § 2 ("Of the Nature of Laws in General"), 39-41, emphasis added.

\* \* \* \*

Blackstone also described what he termed "revealed law"—i.e., the law of God as such has been provided by God's decision to communicate His law in the Holy Bible.

Noticeably, Blackstone identified the impracticality (and, more specifically, the unreliability in practice) of "natural law"—not because the law itself is at fault, but because the actual recognition of natural law **depends upon right usage of human reason**—yet human reason is now fallen and, in many practical ways, is unreliable, due to Adam's sin in Eden. Consequently, we mortals need the objective and infallible revelation of the Scriptures, in order to have an authoritative (and reliable) understanding of divine law.

BUT in order to apply this to the particular exigencies of each individual, it is still necessary to have recourse to reason; whose office it is to discover, as was before observed, what the law of nature directs in every circumstance of life; by considering, what method will tend the most effectually to our own substantial happiness. And if our reason were always, as in our first ancestor [i.e., Adam] before his transgression, clear and perfect, unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance, the task would be pleasant and easy; we should need no other guide but this. **But every man now finds the contrary in his own experience; that his reason is corrupt** [i.e., after Eden], **and his understanding full of ignorance and error**.

THIS has given manifold occasion for the benign interposition of divine providence; which, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased, at sundry times and in diverse manners, to discover and enforce it's laws by an immediate and direct revelation. The doctrines thus delivered we call the **revealed** or divine law, and **they are to be found only in the holy Scriptures**. These precepts, when revealed, are found upon comparison to be really a part of the original law of nature, as they tend in all their

consequences to man's felicity. But we are not from thence to conclude that the knowledge of these truths was attainable by reason, in its present corrupted state; since we find that, until they were revealed, they were hid from the wisdom of ages. As then the moral precepts of this law are indeed of the same original [source and authoritativeness] with those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the revealed law is (humanly speaking) of **infinitely more authority than what we generally call the natural law**. Because one is the law of nature, expressly declared so to be by God Himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together.

UPON these two foundations, **the law of nature** and **the law of revelation**, depend all human laws; that is to say, **no human laws should be suffered to contradict these**. There is, it is true, a great number of indifferent points, in which both the divine law and the natural leave a man at his own liberty; but which are found necessary for the benefit of society to be restrained within certain limits. And herein it is that human laws have their greatest force and efficacy; for, with regard to such points as are not indifferent, human laws are only declaratory of, and act in subordination to, the former. To instance in the case of murder: this is expressly forbidden by the divine, and demonstrably by the natural law; and from these prohibitions arises the true unlawfulness of this crime. Those human laws, that annex a punishment to it, do not at all increase it's moral guilt, or super-add any fresh obligation **in foro conscientiae** to abstain from its perpetration. Nay, if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and the divine. But with regard to matters that are in themselves indifferent, and are not commanded or forbidden by those superior laws; such, for instance, as exporting of wool into foreign countries; here the inferior legislature has scope and opportunity to interpose, and to make that action unlawful which before was not so. [Quoting William Blackstone, **Commentaries on the Laws of England** (1765-1769), Volume I, § 2 ("Of the Nature of Laws in General"), 41-43.

In other words, Blackstone dichotomizes all of "law" into two qualitatively different categories: **1) God's law**, and **2) manmade law**.

God's law includes "natural" and "revealed" law. However, only the "revealed" law of Scripture is plainly and perfectly taught (and knowable), because it is objectively and verbally communicated with great specificity in the Bible. Contrastingly, "natural" law can only be recognized (and applied) reliably by a human reason-based conscience that is untainted by Adam's sin—and that situation doesn't apply to fallen man in this fallen world!

Therefore, if God's law says a human action is mandatory (such as compliance with the Dominion Mandate or the Great Commission), no manmade law may validly contradict that divine mandate. Likewise, if God's law says a human action is prohibited (such as committing idolatry or murder), no manmade law may validly contradict that divine prohibition.

However, whether a nation may impose a regulatory tariff, such as an import tariff on wool, is neither mandated nor prohibited by divine law—therefore doing so (or not) is left to the legislative discretion of the God-ordained government (i.e., what Romans 13:1 calls the "powers that be") that has current jurisdiction over the imported wool transactions (and any merchants involved).

Blackstone's Rule-of-Law jurisprudence, which always recognized God's law in Scripture as higher than any manmade law, used to be well-established in Anglo-American law. That Rule-of-Law jurisprudence was the precious legal heritage of our founding forefathers—it was a landmark that delineated a valuable part of our Anglo-American legal heritage.<sup>16</sup>

In other words, it is good to have the divinely inspired text of the Scriptures, because the “general revelation” witness of “natural law” (as it is recognized by human “conscience”) is limited, practically speaking, by the fallenness of mankind. **Fallen humans can easily argue and misinterpret the messages of human conscience** (as they can other forms of “general revelation”, such as the witness of “nature”), **because interpreting the messages of human conscience are easily diluted and distorted by fallen human thinking.**

**Of course, theologians, who are both finite and fallible in their readings and thinking skills, can also argue about what the Scriptures are saying -- but at least everyone can look at (and argue about) the same literal text of Scripture, and that is our objective source of “special revelation” truth.**

How does general revelation compare with Scripture, as a source of truth, when truth is examined as to the characteristics of completeness, fallibility, perspicuity, verbal accuracy, and moral normativeness?

## **5. Beware of the misleading testimony of “false witnesses”.**

What are the traits of a “witness” that deserve impeachment? How do impeachable witness traits fit the kinds of wrong testimony that creation-describing witnesses routinely provide? What are the relevant differences -- in religion-and-science controversies, -- between a sloppy witness, a confused witness, and “boldfaced-liar” false witness?

In every forensic context, whether a civil lawsuit or a criminal prosecution, truth-telling is a serious matter. Forensic consequences rely on trial testimony, so testimony needs to be clear, reliable, and truthful. Judges recognize that conflicts in trial testimony cannot always be explained away as mistaken perceptions, faulty memories, or other inadvertent errors. Sometimes witnesses who know the truth testify otherwise because their personal agendas are not morally anchored in truth-telling.<sup>17</sup>

The existence and influence of “false witnesses” is an important (and very realistic) factor of the overall complexity of contemporary religion-and-science controversies:

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<sup>16</sup> Quoting James J. S. Johnson, “Blackstone’s Doctrine of Natural Law” and “Blackstone’s Doctrine of Biblical Law”, within Lesson Two (“Rule-of-Law Creationist Heritage”) of Course 5 (“Stewardship and the Rule of Law”) in Module 5 (“Stewardship & the Dominion Mandate”) of the Creationist Worldview online program of the Institute for Creation Research (2007).

<sup>17</sup> James J. S. Johnson, “To Tell the Truth: The Danger of Accommodating Darwinism through False Testimony”, in *Acts & Facts*, 38(2):24 (Febr. 2009), page 25, at [www.icr.org/article/4345](http://www.icr.org/article/4345).

"What is truth?" asked Pontius Pilate as Truth incarnate stood before him [consider **John 18:38**, compared to **John 14:6** and **Revelation 1:5**]. Whether the Roman governor was interested in the answer is doubtful, but we must ask ourselves who was really put "on trial" that day. Jesus? Yes, of course. But so was Pilate. In fact, each of us is put "on trial" every day, able to present our own answer to that same question: "What is truth?" Yet before we give a final account to the Judge of all judges, we will undoubtedly testify with our words and our works to those we encounter each day. Think of life as a courtroom. Is our testimony true or false, clear or unclear, consistent or inconsistent, reliable or unreliable? Are we true witnesses or false witnesses?

### **To Tell the Truth**

In every forensic context, whether a civil lawsuit or a criminal prosecution, truth-telling is a serious matter [e.g., see Federal Rules of Evidence, Rules 102, 401, 404(3), 405, 603, 604, 607, 608, 611(c), 613, 615, etc.]. Forensic consequences rely on trial testimony, so testimony needs to be clear, reliable, and truthful. Judges recognize that conflicts in trial testimony cannot always be explained away as mistaken perceptions, faulty memories, or other inadvertent errors. Sometimes witnesses who know the truth testify otherwise because their personal agendas are not morally anchored in truth-telling. It has been that way since Adam.

The ninth of the Ten Commandments says, "Thou shalt not bear false witness against thy neighbour" ([Exodus 20:16](#)). What was the penalty for breaking this commandment? Death, in some circumstances.

If a false witness rise up against any man to testify against him that which is wrong; then both the men [literally, "mortal men"], between whom the controversy is, shall stand before the LORD, before the priests and the judges...and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.... And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. ([Deuteronomy 19:16-21](#))

Thus, a false witness who tried to "frame" an innocent man on a capital charge could be sentenced to death. The severity of this "punishment-to-fit-the-crime" was not an isolated example of Mosaic justice.

For example, the ancient Babylonian law-code of Hammurabi (whom some equate with the Bible's Amraphel), decreed that "if a man has borne false witness in a trial, or has not established the allegation that he has made, if that case be a capital trial,

that man shall be put to death" (Hammurabi's Code of Laws, Section 3). Also, under ancient Roman law, the Twelve Tablets of Rome provided: "Whoever is convicted of speaking false witness shall be flung from the Tarpeian Rock." False testimony is not to be taken lightly!

### **False Testimony Against the Creator**

Do these principles of false testimony apply to the creation-evolution controversy? Quite a bit, actually. In short, false testimony within the church since Darwin's generation has accommodated his materialist challenge to God's role as Creator. The Apostle Paul wrote that God has provided everyone with proof of creation and His creatorship, proof so strong that suppressing it is adjudged inexcusable ([Romans 1:19-20, 25, 28](#)).

Historically, false witnesses have enabled Darwinism's monopolization of educational institutions throughout the *secular* academic world.

Worse, many false witnesses have also facilitated the "dumbing down" and Darwinian accommodation of Christian theology in *religious* circles.<sup>18</sup>

### **A Pig Is Still a Pig**

Sadly, among Christian seminaries, colleges, and even churches, the teaching of Darwinian evolution in any form has historically been welcomed in many ways that dishonor Christ. How so? Recall how Aaron sacrificed truth and dishonored the Lord when he led the rebellious Israelites to worship a golden calf that supposedly "evolved" while Moses was absent. Notice that Aaron labeled the "spontaneously-generated" golden calf "the LORD" and not "Baal", in order to excuse the idol's inclusion into Israel's religious practices. Yet a golden calf statue, whether called "Baal" or "the LORD," is still a golden calf statue. A gold-ring-snouted pig is still a pig. Likewise, any theistic evolutionary explanation for origins--regardless of its label as "progressive

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<sup>18</sup> This historical development is chronicled in detail by several authors, e.g., Henry M. Morris, *The Long War Against God* (citing the Jesuit evolutionist Teilhard de Chardin's *Christianity and Evolution*, etc.); Henry Morris III, *After Eden* (citing the Roman Catholic "church father" Origen's allegorical hermeneutics, etc.); Terry Mortenson, *The Great Turning Point* (citing clerics opposing the 19th century Scriptural Geologists; etc.). Ecclesiastical censorship politics, of course, are nothing new. See, accord, Bill Cooper's *After the Flood* (Chichester, UK: New Wine Press, 1995), at page 47. See also this paper's description of ecclesiastical politics, during the Dark Ages, at Bangor and at Whitby.

creation" or "day-age creation"--is just a nicer name for compromise. Aaron's sin is called **syncretism**, a blending of pagan religion with biblical religion, which is exactly what theistic evolution is. It is false testimony about God the Creator.

Syncretistic teaching compromises God's revealed truth--sometimes contradicting biblical data that prove the young age of the earth. Such syncretism is a "hybrid" religion like the Samaritans' religion, which Jesus Himself condemned ([John 4:19-26](#)). The Samaritans mischaracterized God's character and His proper worship (as theistic evolution does today). As many historical and contemporary examples illustrate, the error of the Samaritans is repeated by all who adulterate Bible-based truth with pagan evolutionary concepts.

### **Placing Tradition Over the Text**

A related type of false witness is the Pharisee-like churchman who adds unbiblical traditions to God's Word (such as the "gap theory") so that the true force of the Bible is nullified ([Mark 7:3-13](#)). Unlike the heterodox Samaritans, the Pharisees appeared to be doctrinally "orthodox" in their view of the canon and authority of Scripture. However, as Christ explained, the actual practice of the Pharisees nullified the Bible's text and authority, obscuring biblical truths by illegitimate adherence to their own invented concepts, thus treating Jewish tradition as superior to the Word of God.

Another type of false witness is the Sadducee-like churchman who detracts from the authority and text of Scripture by denying the Bible's authority and applicability ([Mark 12:18-27](#); [Luke 20:20-40](#)). Jesus condemned this error as both ignorance and bad theology ([Matthew 22:29](#)). This error can be sophistically accomplished by evasive teachings (e.g., the slippery "emerging church" and the neo-deistic Intelligent Design Movement) that avoid recognizing the authoritative truth, perspicuity, and applicability of relevant Scriptures.

### **Living as Faithful Witnesses**

Life will certainly put us "on trial" at times, allowing us an opportunity to testify of the Creator's majesty and authority. How should we then testify? Attempting to accommodate Darwinism by suppressing known evidence (whether **special revelation** in the Holy Bible, or **general revelation** in nature's design) leads one to perpetuate false testimony. A very dangerous idea indeed! To clearly and consistently tell the truth -- the whole truth -- is our obligation, as faithful witnesses of our Creator Redeemer.



Quoting James J. S. Johnson, “To Tell the Truth: The Danger of Accommodating Darwinism through False Testimony”, in *Acts & Facts*, 38(2):24 (March 2009), pages 24-25, posted at ICR’s website (as [www.icr.org/article/4345](http://www.icr.org/article/4345) ).

What Scripture mandates are provided regarding how we should react to “false witnesses”, in religion-and-science controversies? For one, 1<sup>st</sup> Timothy 6:20 promotes an “avoidance” strategy -- what recent church history calls “separationism”. Other Scriptures need to be weighed in this balance, such as the general epistles 2<sup>nd</sup> John, 3<sup>rd</sup> John, and Jude. (But this “*how-do-we-deal-with-the-relationships*” problem must await analysis in a future paper.)

Meanwhile, for analytical purposes, how are theistic and atheistic evolutionists different, and what do they have in common? As described more fully below, two general characteristics of all evolutionists, both theistic and atheistic, is their habit of repeating the characteristic errors of the Pharisees, Sadducees, Samaritans, and the Sodomites. Atheistic evolutionists, theologically speaking, are close kin to the pagan pantheist of old. However, the actual mix of errors in “Christian circles” is closer kin to the errors of the Sadducees (missing what the Scriptures teach, plus failing to appreciate God’s power), the Pharisees (claiming to believe all of the Bible yet nullifying its actual teachings by adding contradictory content as “interpretation”);, and the Samaritans (teaching apostate doctrines<sup>19</sup> as a result of mixing paganism-influenced concepts with pieces of Biblical revelation).

## 6. Recognize the errors of Pharisees, Sadducees, and Samaritans.

Some insights are provided by how Christ interacted with (and critiqued) Pharisees, Sadducees, and Samaritans, as well as the “pagan” community of His generation, followed by attention to Paul’s informative and authoritative teaching (in **Romans chapter 1**) about general revelation, with some further insights from church history.

### **Clarifications regarding Common Epistemological Errors about Truth**

A quick review of a few quotations from God the Son, as He confronted false notions of the Bible’s authoritative role as God’s written Word to mankind, are instructive, because they will illustrate four commonly recurring errors regarding the Bible.

#### 1. Bible-defined truth vs. **Samaritans** who “trim” the Bible and “replace” Israel

Jesus opposed the Samaritans’ false doctrine, and contrasted its error to Biblical truth, by explicitly confronting the “woman at the well” with the theological reality that the Samaritans “worship ye know not what”:

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<sup>19</sup> The Samaritans were a syncretistic “mixed bag” of adversaries (see **Ezra 4:1**) who traced their own resettled roots to the 8<sup>th</sup> century (B.C.) “northern kingdom” of Israelites, whom God judged, for their apostasy, by prompting the Assyrians to conquer them. They did not know God (**John 4:22**).

The woman saith unto him, “Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.” Jesus saith unto her, “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God [is] a Spirit: and they that worship Him must worship [Him] in spirit and in truth.” The woman saith unto Him, “I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things.” Jesus saith unto her, “I that speak unto thee am [He].”

*Quoting John 4:19–26.* The Samaritans are representative of false religions that syncretistically adulterate some portions of originally Bible-based truth with a collection of false religious authority concepts, producing a mix of false religious rituals . . . (and other false religious traditions) that substantively obscure the spiritual utility of whatever actual truth remains embedded and garbled within the hopelessly syncretistic hodge-podge. And yet, God sometimes reaches through this syncretistic hodge-podge, and efficaciously rescues a Samaritan soul, such as the woman at the well, and that soul–rescue may catalyze a harvest of more Samaritan souls (as in **John chapter 4**) .

## 2. Bible–defined truth vs. **Sadducees** who **detract** from the Scriptures

Jesus opposed the Sadducees’ false doctrine, and contrasted its error to Biblical truth, basing part of a theological argument on exactly one word of Scripture (thus demonstrating Christ’s theology of verbal inspiration of the Scriptures):

Then come unto him the Sadducees, which say there is no resurrection; and they asked Him, saying, “Master, Moses wrote unto us, If a man's brother die, and leave [his] wife [behind him], and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? — for the seven had her to wife.” And Jesus answering said unto them, “Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, “I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

*Quoting Mark 12:18–27.* Christ refuted the hypothetical question of the Sadducees at



two of its underlying defects: (1) the Sadducees, despite claiming to believe the five books of Moses, did not know (must less adhere to) the Torah; and (2) the Sadducees, by inventing an “improvidential hypothetical” question, failed to account for the sovereign providence of God, Who refuses to permit certain hypothetical situations from occurring in human history. [footnote omitted] Of course, Jesus knew that the Sadducees had no genuine interest in Biblical theology; — rather, the Sadducee sect functioned as an elite network of ecclesiastical politicians, self-servingly exercising gate-keeping power in religious affairs, buttressing their cronyism with corrupt political practices, compromises, and lobbying with local government officials authorities of the Roman Empire government.

*Further attention to this theological argument by Christ Himself, against the Sadducees demonstrates Christ’s own Bibliology, and, consequently, Christ’s own epistemology of the God-revealed, authoritative truth of the Scriptures.* To recognize this, it is necessary to review the “burning bush” episode alluded to in that argument.

Moses once met the LORD in the desert, at Horeb, when God specifically introduced Himself to Moses as being: **“the God of Abraham, the God of Isaac, and the God of Jacob”** (Exodus 3:6), Who is also rightly named **“I AM THAT I AM”** (Exodus 3:14), and Who is also named “the LORD God of your [i.e., Moses’] fathers, the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:15). So, about a millennium and a half later, the Lord Jesus Christ Himself re-emphasized the importance of Moses’ theological identification of God by those names, when Christ quoted Moses (who was himself quoting God) as identifying the God of Israel as **“the God of Abraham, the God of Isaac, and the God of Jacob...”** (quoting Luke 20:37; — see also Acts 7:30-32, especially verse 32).

The context of Christ’s quotation was a theological argument with the skeptical Sadducees, who disbelieved in the resurrection of the dead (Luke 20:27; Acts 23:8). So, to theologically refute the Sadducees’ false anti-resurrection doctrine, Christ quoted from Moses’ words in Exodus chapter 3 (which Scripture the Sadducees “officially” acknowledged as divinely authoritative), Christ proved that Moses recognized the continued post-death existence of the Jews’ favorite patriarchal ancestors — Abraham, Isaac, and Jacob, — because Moses’ identification of God *as being the God of those three ancestors* would be theologically meaningless *if* those three ancestors had already ceased to exist:

Then some of the Sadducees, who deny that there is a resurrection, came to *Him* and asked Him ... [a theological question about the resurrection of the dead].

(Quoting Luke 20:27, from the context of Luke 20:20-26; — see also Mark 12:18-27 & Matthew 22:23-33). Christ’s answer denied the possibility of the Sadducees’ hypothetical question, and further refuted their theological assumptions by showing that Moses’ statements authoritatively presupposed a real resurrection for Abraham, Isaac, and Jacob:

**“Now even Moses showed in the *burning bush passage* that the dead are raised, when he called the Lord “the God of Abraham, the God of Isaac, and the God of Jacob”; for He is not the God of the dead but of the living, for all live unto Him”**

(*Quoting Luke 20:37-38*). The Sadducees recognized that their anti-resurrection doctrine was disproven by Christ’s quote from Exodus: “Then some of the scribes answered and said, ‘Teacher, You have spoken well’; but after that they dared not question Him anymore.” (*Quoting Luke 20:39-40*). Furthermore, Christ identified and summarily exposed the Sadducees’ anti-resurrection error at its theological core:

Jesus answered to them and said: **“you do err** [Greek: *planasthe* = “you are astray”, being the 2<sup>nd</sup> person plural present indicative form of the root verb *planao*, “to stray”, “to go astray”, “to lead astray”, etc.], **not knowing the Scriptures, nor the power of God. . . .”**

(*Quoting Matthew 22:29*). Interestingly, the two Hebrew texts within Exodus chapter 3 (i.e., at 3:6 & 3:15), which identify the LORD as **“the God of Abraham, the God of Isaac, and the God of Jacob”**, are not overwhelmingly obvious *to the 21<sup>st</sup> century English reader*, in their theological force, regarding Christ’s theological conclusion (in Matthew 22:32) that Exodus “showed ... that the dead are raised” by virtue of its literary import that God, during Moses’ lifetime (centuries after those patriarchs lived and died), was *still* the God of those three patriarchs. Since the word “am” that appears in Matthew 22:32 does not directly appear in the Exodus text alluded to (3:6 and/or 3:15), why did the Sadducees promptly recognize that the content of Exodus chapter 3 disproved their anti-resurrection theory?

Does an inspection of the Hebrew text of **Exodus 3:6** and **Exodus 3:15** clarify *why* those 1<sup>st</sup> century (A.D.) Sadducee skeptics recognized the exegesis and irrefutable logic of Christ’s theological argument?

Literally translated, the first half of **Exodus 3:6** says: “And He said, ‘I *am* the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob ...’” (with the italicized “*am*” being inserted by necessary implication). The only Hebrew verb in that portion of Exodus 3:6 is the compound word *vayyo’mer* (= “and he said”) which introduces the quotation; there is no form of the Hebrew verb “to be” from which an equative verb “am” is translated. But, the equative verb “*am*” in **Exodus 3:6** is grammatically (and necessarily) inferred by the unqualified and equative parallelism of the *subject noun*, *`anoki* (= “I”) with the three *direct object phrases* of the sentence, namely: (1) “the God of Abraham”, (2) “the God of Isaac”, and (3) “the God of Jacob”. There is no temporal qualification included within the sentence to suggest that the implied 1<sup>st</sup> person singular verb “was” should be supplied, as opposed to the grammatically presumed “am”, so *only* “am” can be implied as the proper form of “to be” verb. The same grammatical situation and exegetical logic likewise applies to **Exodus 3:15**’s meaning. Thus, Jesus accurately paraphrased the text of Moses’ Exodus

phrases (if not also literally translating them from Moses' Hebrew into Jesus' Greek) as "I am the God of Abraham, the God of Isaac, and the God of Jacob" [*ego eimi ho theos Abraam kai ho theos Isaak kai ho theos Iakob*], with the English words "**I am**" being a literal translation of the Greek *ego eimi* (in **Matthew 22:32**).

This Hebrew grammar custom was so well recognized that no Sadducee attempted to argue the point or its theological implications (*see, accord, Luke 20:39-40*). The Sadducees had failed to appreciate that God's omnipresence applied not to geography [space] only, but also to chronology [time], and that God had the inherent power to create humans with an everlasting existence that survives mortal earth-life. Also, Christ re-emphasized the importance of Moses' theological identification of God by the His name of "**I AM THAT I AM**" (which divine name, in shortened form, is "**I AM**"), when Christ identified *Himself* as the same "I AM" [Greek: *ego eimi*] Whom Abraham rejoiced to see.

Although Christ incarnated on earth centuries *after* Abraham's mortal lifetime, Christ, as God the Son, eternally pre-existed *before* Abraham was created. Said Christ to Pharisees: " 'your father Abraham rejoiced to see My day, and he saw *it*, and was glad.' Then said the Jews unto Him, 'You are not yet 50 years old, and have You seen Abraham?' Jesus said unto them, 'Verily, verily, I say unto you, before Abraham was [literally, "before Abraham became"], I AM" (*quoting John 8:56-58*).

Of course, because is God the Son, incarnate, His Bibliology is epistemologically authoritative !

### 3. Bible-defined truth vs. **Pharisees** nullifying truth by **adding** corrupt traditions

Jesus opposed the Pharisees' false doctrine, and contrasted its error to Biblical truth, and in doing so Christ targeted the underlying falseness of the Pharisees' legalistic traditions:

For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders. And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brass vessels, and of tables. Then the Pharisees and scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" He answered and said unto them, "Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people honoureth Me with [their] lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching [for] doctrines the commandments of men.' For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do." And he said unto them, "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, 'Honour thy father and thy mother'; and, 'Whoso curseth father or mother, let him die the death': But ye say, 'If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, [he shall be free]'. "

And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

*Quoting Mark 7:3 – 13.* The Pharisees, epistemologically speaking, appear to be doctrinally “orthodox” in their Bibliology. However, as Christ explained, the actual practice of the Pharisees was to “nullify” the Bible’s authoritativeness by obscuring Scriptural truths and Scriptural value standards by an illegitimate adherence to their own traditions and customs, effectively treating their own contra-Biblical traditions as if they were more authoritative than Scripture.

Lamentably, this sinister practice of deceptive “legalism” is ubiquitous in “evangelical” churches today, albeit appearing in different “flavors” (e.g., ...various forms of histrionic charismatic legalisms, only-our-denomination’s-schools-and-traditions legalism, etc.). This is just a case of “lip-service” to the Bible, with the Pharisees’ real allegiance being tied to their human-behavior-paraded sectarian traditions, just another form of religious humanism. ... Rejecting Pharisaic traditions, Jesus affirmed only the Bible as authoritative (see Mark 7:3–13 & Luke 24:44–45).

#### 4. Scripture is **perfect**: inerrant, reliable, infallible, authoritative prophetic truth.

Jesus taught that the Bible is God’s revealed truth to mankind. This point has already been demonstrated and analyzed in the foregoing discussion about the Samaritans. However, another succinct quotations from Christ shall be quoted for its buttressing support:

Sanctify them through Thy truth; Thy Word is truth.

*Quoting John 17:17.*

Moreover, Jesus’s own words, during His earthly ministry, were divinely authoritative then (and always), and many of those divinely spoken words have been transmitted to us, authoritatively, by virtue of being inerrantly recorded in the New Testament portion of the Bible.

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.”

*Quoting Matthew 24:34–35.* Of course, many other examples of Christ’s own Bibliology (and thus also, as a matter of logic, His own epistemology) could be given, e.g., **Matthew 5:18**, but these should suffice. Interestingly, the dynamics of false doctrine serve a useful purpose, providentially speaking, as part of God’s program for history:

For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies [i.e., factions / divisions] among you, that they which are approved may be made manifest among you.

*Quoting 1<sup>st</sup> Corinthians 11:18–19.*

5. Bible-defined truth is Christocentric, not **humanistic** (or ecclesio-centric)

Jesus opposed the false doctrine of humanism, and contrasted its error to Biblical truth, by clarifying that loving GOD is the highest duty of mankind, and loving HUMANS is second:

And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, “Which is the first commandment of all?” And Jesus answered him, “The first of all the commandments [is], ‘Hear, O Israel; The Lord our God is one Lord’ — and ‘thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength’; — this [is] the first commandment. And the second is like, namely this, ‘Thou shalt love thy neighbour as thyself.’ There is none other commandment greater than these.”

*Quoting Mark 12:28–31.* (Of course, Jesus was not teaching that salvation can be earned by fulfilling the commandments of the Law.

In other words, to wrongly mis-prioritize the First and Second of the greatest commandments is to idolatrously err – it is the false religion error of “religious humanism”.

As Dr. Francis A. Schaeffer so insightfully clarified, and documented in church history, “religious humanism” is any religion focused on humans, as opposed to Christo-centric religion **Humanism** is the placing of “Man” at the center of all things and making him the measure of all things, and religious humanism is, ultimately, mere humanism parading in religious (in lieu of secular terminology. *E.g., see Francis A. Schaeffer, How Should We Then Live?, reprinted in The Complete Works of Francis Schaeffer: A Christian Worldview, Volume 5 of 5 (Wheaton: Crossway Books / Good News Publishers, 1996, 2<sup>nd</sup> edition), pages 425–426.* In other words, when mankind rejects Christ, as the preëminent focus, authority, source, and standard of all life, truth, meaning, and values, whom do such Christ-rejectors substitute for Him? — typically, **man** -- either **a man** (e.g., a pope, a Darwin, a Caesar, a Hitler), -- or **a group of humans** (e.g., humans in government, humans in academia, humans in Hollywood or the news media, humans with wealth, humans who control religious “empires”), – or **mankind in general** (“humanity”).

In any of these cases, this is mere idolatrous humanism -- with some human or humans are being idolatrously glorified **at Christ's expense**. And, if this substitution is consciously clothed in “religion”, such a substitution is a form of religious humanism. Thus, any religion (or religious movement, e.g., the “Churchianity”-dominated “church growth movement”, or the Bible-neglecting “ecumenical” movement, etc.) that replaces the Lord of glory, with some human or humans, is depriving the real Lord of glory of some part of His due recognition, credit, and glory which He alone is entitled to have.

Thus, any such human/humanity-centered departure from God's truth and true worship is religious humanism.

Sometimes institutionalized religious humanism has occurred, historically, in false religions that have professed to worship a non-Biblical god, or goddess or a pantheon of such idols, — yet that did so in a manner that ultimately focused credit, attention, and glory on humans who identified with such non-Biblical “gods” [e.g., consider how King Mesha aggrandizes himself more than his own idol, Chemosh, in the

Moabite Stone]. Forms of religious humanism can *also* be an apostate form of so-called “Christianity” which, in reality, deny Christ’s Person and work [e.g., see Exodus 32:19-25, *especially* Exodus 32:24, reporting how Aaron labeled a golden calf idol “the LORD”, yet it was still a golden calf idol].

#### 6. Bible-defined truth vs. **Sodom**-like passive-aggressive rejection of Christ

Jesus taught that the greatest sin of Sodom was a passive-aggressive rejection of God, and He probably surprised many of His listeners who expected a completely different “lesson” about the notorious evils of Sodom of Gomorrah:

“And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all. Even thus shall it be in the day when the Son of man is revealed.

*Quoting **Luke 17:26–30***. Although other portions of Scripture clearly identify the sexual perversion sins of the Sodomites (from which related English words etymologically derive, e.g., “sodomy”), Christ’s admonition in this passage did not focus on any of the abominable sexual sins of the Sodomites. Rather, Christ emphasized that the Sodomites were engaged in what seem like good, wholesome, and fairly commonplace activities of daily life: eating, drinking, buying, selling, planting, and building. Likewise, Christ spoke of the wicked generation of Noah as being engaged in these commonplace activities of daily living: eating, drinking, marrying, and giving in marriage. So, what was their problem? — what was their fatal flaw, since those activities are not *per se* wicked? Their common problem was a practical secularism (a/k/a “practical atheism”) in the practical theology of Noah’s and Lot’s unsaved neighbors — in other words, those unsaved neighbors rejected God by ignoring Him [see Romans chapter 1] — which is a form of passive-aggressive rejection.

Thus, a person’s practical theology displays their interest in (or avoidance of) real truth [see, for examples, John 17:17 and 2<sup>nd</sup> Timothy 3:16].<sup>20</sup>

*Quoting from* James J. S. Johnson, “Recognizing Truth in Asia, Africa, and Europe, from Abraham to Zaphenathpa`aneah: Selected Studies in the History of Biblical Epistemology”, a Providential History paper presented at the Southwest Regional Meeting of the **Evangelical Theological Society** (Fort Worth, March 25<sup>th</sup>, A.D. 2006), at pages 11—20, including insertion of its Footnote # 9 (with other footnotes omitted). This epistemology/history paper is hereinafter abbreviated as: “Recognizing Truth”.

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<sup>20</sup> This 2006-presented paper had 5 appendices, one being what is hereto appended as Appendix “A”.



## 7. Clarify your thinking about general and special revelation.

How is general revelation, such as the witness of nature and the witness of human conscience, like special revelation, such as Scripture? How are they different? What about “living epistles” as a category of “non-inerrant special revelation”?

### **Clarifications regarding General Revelation and Special Revelation**

“Special revelation” differs from “general revelation”. General revelation is truth revealed generally to all of mankind. The witness of nature [see **Romans chapter 1**] and the witness of human conscience [see **Romans chapter 2**] are general revelations, because they are universally available to all of mankind.

However, God has also communicated truth, in special situations, to some portions of humanity, in ways that impose an additional moral accountability unto those whom such “special” truth was revealed [see **Hebrews chapter 1; Psalms chapter 119; Daniel chapter 5; Mark 16:20**]. The quintessential example of “special revelation” is the Holy Bible, the Scriptures [see **John 17:17; 2<sup>nd</sup> Timothy 3:16**; etc.], because some portions of mankind were given this revealed truth (or portions thereof) at times when other portions of humanity were not. As indicated below, Scripture is not the only form of special revelation — but it is the only perfectly inerrant and authoritative form of special revelation available to Christians today.

Caveat! This revelatory limitation does not negate that fact that God authoritatively uses moral accountability-triggering truth communicated by His acts and works of **general revelation** -- via nature, via human conscience, and even via providential history, — as undeniable testimonies that forensically point honest humans to Himself (and to His glory as God), because if anyone is truly drawn to God as God -- even during the generations before Christ's First Advent, — God leads such a one into a situation where enough Messianic revelation is made available so that such a one can trust in Christ as Saviour via the Gospel.

**Bibliology** (the theology of the Bible itself, as God's written communication of truth to mankind) **is foundational to all other aspects of theology; therefore, all other theological doctrines (e.g., the doctrines of God, of creation, of mankind, of angels, of sin, of salvation, of Heaven, of Hell, etc.) all rely upon a proper theology of the Bible itself.** Why? Because the Bible is the only inerrantly authoritative form of divine truth we have, available to us living in times after Christ returned to Heaven, our understanding and usage of it is critically important. Accordingly, our theology of the Bible itself — i.e., our “Bibliology”, in doctrine and in practice, — will “make or break” our systematic theology, generally speaking.<sup>21</sup>

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<sup>21</sup> James J. S. Johnson, “Recognizing Truth” (ETS, 3-25-2AD006), at pages 10-11), footnotes omitted.



When an apparent contradiction between Scripture and “science” is announced, what approach should be taken for analyzing that question? Those who have an unsufficiently reverent attitude toward the Holy Scriptures fail to appreciate how seriously God takes His own written Word:

I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: **for Thou hast magnified Thy Word above all Thy name.**

*Quoting Psalm 138:2* (emphasis added).

### **An Apologetic Theology Lesson from Viking King Harald Bluetooth**

Bluetooth telecommunications technology is named for a “Great Dane”, Denmark’s first Christian Viking king, Harald Bluetooth. Ironically, King Harald Bluetooth provides the Christian apologist with the analytical “key” to solving the mystery of the so-called “missing 60 years” in the Terah—Abraham chronology.

And, as shown by the attached appendix,<sup>22</sup> the “Bluetooth clue” solution to the “missing 60 years” mystery provides a methodological illustration of how an inerrantist solution can be found to “Bible difficulties” if some careful reading is combined with some logical analysis.

It is a shame that “evangelical” theologians are so quick to shy away from the Biblical doctrines of inerrancy and perspicuity. There is certainly no “intellectual” reason for doing so!

## **8. Learn a few insights from church history.**

**Church history has a few lessons to offer, for those who have ears to hear.** Among those lessons are a lesson from Bangor, about persecution, and another lesson from Whitby, about how to properly argue about theological (and ecclesiological) differences.

### **What lesson can we learn from the British-Welsh Celtic Church crisis at Bangor?**

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<sup>22</sup> See attached **Appendix “A”**, James J. Scofield Johnson’s “How has the Reburial of Viking King Harald Bluetooth’s Father Provided an Inerrantist Solution to Abraham’s Supposedly ‘Missing’ 60 Years? -- Comparing the Re-burial of the Pagan King, ‘Gorm the Old’ of Jutland, by his Christian Son, Harald Bluetooth, Viking King of Denmark, with the Re-Burial of the Pagan Idolater, Terah, Formerly of Ur of the Chaldees, by his YAHWEH-worshipping Son, Abraham, including Observations of How Moses Used *Waw* Consecutive Verbs in Genesis 11-12 (dated 11-12-AD2003, revised and expanded from an earlier version that appeared as Appendix “B” to the 3-1-AD2002-presented **E.T.S.** paper which is now posted on ICR’s website (at [www.icr.org/adam-abraham-chronology](http://www.icr.org/adam-abraham-chronology) ), f/k/a “Re-Burying Terah and King Gorm: Viking Archæology, Hebrew Grammar, and a Bible Chronology Riddle” (AD2002).

In church history, the medieval church in Britain (which hosted generations of conflict between the Iona-influenced Celtic church and the Rome-based Catholic church) provided a lesson of relevance to this paper's topic: pervasive persecution quashes the spread of Biblical truth. Likewise, the lament of Bangor's massacre was echoed in the early Protestant Reformation era, when pervasive persecution again produced political "abortions" and "infanticides" to nations beginning to experience "back-to-the-Bible" Reformation revivals.

### **Pervasive persecution quashes the spread of Biblical truth.**

First consider, one lessons from medieval Bangor, the grim caveat<sup>23</sup> that **pervasive persecution cripples, and can eventually crush, the spread of Biblical truth.**

In other words, Rule-of-Law-based political freedom protections, especially for those who are trying to obey the Great Commission, are a critical priority for transmitting truth. Why so? Haven't we often heard that "persecution is good for the church"? To critique that question, a preliminary qualification must be identified: how much "persecution" is (supposedly) "good for the church"?

The Body of Christ needs teachers, the apostle Paul teaches (in [1 Corinthians 12:28](#), [Ephesians 4:11](#), and [Romans 12:7](#)). What if the persecutors kill off *all* of the good Bible teachers? Is that a good result, for God's glory, and/or for the genuine benefit of the Church? Can a whole generation of spiritually mature Christians transmit biblical doctrine and spiritual teaching to the next generation (as directed by [2 Timothy 2:2](#)) if all of the elders are killed at one time?

Consider the early Christian history of Britain: a military massacre at Bangor crippled the evangelical Celtic-speaking church in Welsh Britain for centuries—*killing off more than 1,200 of the flower of the evangelical church in that region*, because most of the evangelical Welsh Celtic church's leadership were all massacred at one time.

Why is it, for example, that no modern book on the early history of Britain goes back beyond the year 55 BC, the year when Julius Caesar made his first attempt to invade these islands [of Great Britain]? We may read in such books of this culture or that people, this stone age or that method of farming. But we will read of no particular individual or of any particular event before the year 55 BC. This has the unfortunate effect of causing us to believe that this is because there exists no written history for those pre-Roman times, and that when they landed in Britain the Romans encountered only a bunch of illiterate savages who had no recorded history of their own....

I cannot think of any other literate nation on earth that has managed to obliterate from its own history books two thousand years or more of recorded

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<sup>23</sup> The Bangor where the massacre of British Celt evangelicals occurred is modern Bangor-on-Dee in northeast Wales.

and documented history. Not even the censors of Stalinist Russia or Maoist China in their vigorous hey-day were this effective, or even needed to be this effective, in doctoring their own official accounts. So how did this extraordinary circumstance come about, and who is responsible for it?

By way of a refreshing change, we cannot lay the blame entirely at the door of those evolutionary Victorian and later educationalists and philosophers who laid the foundations of our modern curricula. They are surely to blame for much else that is amiss, but this time the story begins long before their age and influence. It begins, in fact, with the closing years of the 6th century AD and the arrival on these shores of Augustine, the Roman Catholic bishop whose job it was to bring the British Isles under the political sway of the Roman pontiff. The story is well known from Bede *et al* how the British Christians who were here to greet Augustine declined his demand that they place themselves under the Roman authority, and ***were later massacred for their refusal at Bangor, twelve hundred of the finest scholars and monks of their day being put to the sword.*** From that day on there existed an animosity between the Britons (Welsh) and the papacy that was to ferment throughout the early to late Middle Ages, only to culminate in the eventual expulsion of the papal authority from the realm of England under king Henry VIII, who was significantly himself of Welsh Tudor stock. But the early ascendancy of the Saxons meant that all recorded history of the Britons was consigned to oblivion as far as historians and chroniclers were concerned, with only Roman, Saxon and, later, Norman accounts of events being taught and promulgated in schools throughout the land. ***The recorded history of the early Britons was to remain in oblivion for the five hundred years that followed the massacre at Bangor.*** [Quoting Bill Cooper, *After The Flood: The Early Post-Flood History of Europe Traced Back to Noah* (Chichester, UK: New Wine Press, 1995), 36-37 and 43-44, emphasis added.]

Tertullian, of the early 200s (A.D.), is quoted as having said ***“the blood of the martyrs is the seed of the church.”*** But to a large degree, however, the testimony of church history **disagrees**. [Or, observed differently, Tertullian’s maxim needs to be qualified as to which “church” it applies to: the political church (of humanistic “church-ianity”) or the Bible-based church.]

Although the devotion and confidence of a ***few*** martyrs may impress ***some*** to reconsider the truth of the Gospel (as it did John Calvin), and may embolden others to live with eternity’s values in mind, when martyrdoms occur in such large numbers that we would call it a “massacre” or “genocide,” there is no great spiritual advantage to the survivors, generally speaking.

#### [ Abortion and infanticide of some Protestant Reformation revivals ]

The genocidal persecution of Bible-believing Christians has aborted [e.g., Spain, Italy, Austria, Ireland] the not-yet-born revivals in some lands, and has

functioned as neonatal infanticide [e.g., Poland, Bohemia, Hungary, France] to the budding Reformation revivals in other lands. In such situations, “the blood of the [many] martyrs is the seed of success for a *corrupt* ‘church’”—because the flower of the real church is extirpated, and is replaced by the laity-conquering false teachers. [Regarding the ecclesiastical conquest of the laity, often accomplished by “purging” out the genuine leadership of the church, see [3 John](#), [Jude](#), [Revelation 2:6](#) and [2:15](#), keeping in mind that the word “Nicolaitan” means “laity-conquerors.”]

Just as political protection was needed in the Persian Empire, during the days of Queen Esther, it is needed during the present age.

Then Mordecai commanded to answer Esther, *Think not with thyself that thou shalt escape in the king's house, more than all the Jews*. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; *and so will I go in unto the king, which is not according to the law: and if I perish, I perish*. ([Esther 4:13-16](#), emphasis added.)<sup>24</sup>

### What lesson can we learn from the Celtic Church crisis at Whitby?

The history-shaping “what-is-truth” show-down in medieval England’s Northumbria, during A.D. 664, at the Synod of Whitby, provides an illustrative and lamentable caveat regarding the theological importance of exercising Biblically sound epistemological logic, buttressed by a prudential wisdom sufficient to recognize (and to defend against) ecclesiastical tactics routinely employed in such power–politics crises. However, because the ecclesiastical event that occurred at Whitby has affected much of the world ever since, it is instructive to give attention to the historic background of that “watershed” event.

#### Background: The Synod of Whitby was not about “unevangelized turf”

Some “historical” treatments of Augustine’s activities in England’s 7<sup>th</sup> century have erred, including this writer, by suggesting that Christianity was not already well-established there, when Augustine arrived.<sup>25</sup> However, as the following history shows,

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<sup>24</sup> JJSJ, A to Z (ETS), with footnotes omitted or appearing as bracketed inserts.

<sup>25</sup> See, e.g., James J. S. Johnson, “Unconscionability and the Federal Chancellors”, in *Simon Greenleaf Law Review*, Volume 5 (1985 – 1986 issue), page 176, Footnote # 341 (written during 1984 when this author was a doctoral student at the University of North Carolina).

Christianity arrived in western Britain before the apostle Paul was martyred for his faith in Jesus as the Messiah.

### Britain's first Christians

Dr. Bill Cooper, however,<sup>26</sup> in his foundational study of neglected European history, recounts the early appearance of real Christianity in Britain, which occurred as a result of political prisoners in Rome interacting with Christians, there, at what appears to be the same time the apostle Paul was imprisoned there. In other words, Paul's journey to Rome, in chains, was actually an unplanned (humanly speaking) "missionary journey", whereby Paul's Gospel reached Gentiles of British nobility, who eventually transmitted that Gospel back to Britain itself, decades before the New Testament canon was concluded!

The records of this island's earliest Church, far from having been destroyed or lost, are in fact to be found in the Welsh documents known as the Triads. The fact that no notice has been taken of them down the centuries is due entirely to the prejudice that has been laid upon anything of Welsh origin since the Augustine-inspired massacre of the Welsh clergy at Bangor in the early 7<sup>th</sup> century [which is described more fully below]. To read some books these days, one could easily be misled into thinking that Augustine himself was practically the first Christian to land on these shores, the 'Lucius' mission to Rome of the late 2<sup>nd</sup> century [A.D.] and the Celtic Church in general receiving minimal notice.

Modern scholarship, when dealing with the earliest appearance of the Christian faith in Britain, will usually set up the straw –men, personified in the late Saxon–cum–Norman legends of Joseph of Arimathea and of St. Paul's allegedly landing here [Coop writes from England], only to knock them down again with the erroneous observation that nothing can be certainly known before Augustine's day. Otherwise, all is legend and insubstantial myth. But is it? As is often the case, the original records carry a somewhat different story. Flinders Petrie tells us about it:

'The Lucius question next arises. To judge of this we must look at the whole of the statements about the rise of the British Church. We must carefully keep to the authorities, as confusion has arisen by modern authors [parading as if scholars] making arbitrary identifications of the east British or London family of Casswallon with the west British or Silurian family of Caradog. The actual statements of the [Welsh] triads name two generations before Caradog ( [being latinized as] Caratacus) and three after him — Llyr, Bran, Caradog, Cyllin, Coel, Lleirwig. From triads 18 and 35, Bran was seven years a hostage in Rome

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<sup>26</sup> Bill Cooper, After the Flood: The Early Post-Flood History of Europe Traced back to Noah (Chichester, West Sussex, England: New Wine Press, 1995).

for his son Caradog — implying that Caradog was sent back to rule in Britain [after years in Rome as a political prisoner]. The seven years, therefore, would be from AD 51 to 58. From Rome he “brought the faith of Christ to the Cambrians [i.e., Welsh Britons]”. Looking at the Epistle to the Romans, written AD 58, the obvious strength of Christianity then, its hold in Caesar’s household, where Bran was a hostage, and its political position under Nero, there is nothing in the least improbable in a British hostage in Rome being among converts by AD 58. In triad 62, Lleirwig, the great-grandson of Caradog, “first gave lands and the privilege of the country (i.e., position of native free-men) to those who first dedicated themselves to the faith of Christ”, and who he founded the first archbishopric, that of Llandav. This would be about AD 130 to 160. Three generations for such a spread of influence from one of the royal family is certainly not too short a time.

Next comes the account in Tysilio [i.e. Jesus College MS LXI] and the Liber Pontificalis, that Lles (being latinized as) Lucius sent to Eleutherius, “soon after his entrance upon the pontificate”, or about AD 180, for missionaries from Rome. If the west British rulers had already started official Christianity a generation or two earlier, there is nothing unlikely in this movement. That Christianity was firmly established in even more remote parts of Britain at the close of the second century is shown by Tertullian stating that “the Britons in parts inaccessible to the Romans, Christ has truly subdued”. Collateral with this is the great importance of the Gallic Church under Irenaeus [in] AD 180. The later stage, of the British bishops in AD 314 attending the Council of Arles, brings the development into the full course of ecclesiastical history. In this growth thus recorded there is not a single stage that is historically inconsistent or improbable. Further agreeing with this is the genealogy of Vortigern in Nennius (49), where, amid purely British names, Paul appears at about AD 175.’

. . . . It is unequivocally stated in the early records that the man who first brought the Christian faith to these shores was none other than Bran, the father of Caratacus (Caradog) who, with his family, was taken to Rome in chains and paraded before the [Roman] Senate by the Emperor Claudius with the view to their immediate and summary execution. Caratacus (or, more usually, Caractacus), however, gave his famous speech of defiance that earned him instead the Senate’s applause, a state pension and apartments in the Imperial Palace. And here conventional history loses sight of him. But the [Welsh] triads add to our [Latin history] knowledge. They tell us that, in perfect accord with previous Roman practice, Caratacus was allowed [to return] home to rule as puppet king, but his family was kept behind as surety for his good [i.e., loyal to Rome] behaviour. Whilst detained for seven years in Caesar’s household, his father Bran was converted to Christ, and when allowed to return to Britain in AD 58, the very year of Paul’s epistle to the Romans, he brought the Christian faith with him. It is difficult to imagine a more straightforward, uncomplicated and entirely feasible account, and we can only wonder why it has been ignored all these years.



Quoting Bill Cooper, After the Flood: The Early Post-Flood History of Europe Traced back to Noah (Chichester, West Sussex, England: New Wine Press, 1995), Appendix # 13, pages 247–250, quoting Sir F. M. Flinders Petrie (citing *Adv. Ind.*, p. 189, edit. 1964). Caradog’s famous speech to the Roman Senate is reprinted (in English translation) in Dr. Malcolm Bowden’s True Science Agrees with the Bible (Bromley, Kent, England: Sovereign Publications, 1998), at pages 136–137.

Actually, evidence of a New Testament namesake, appearing within a British noble family much earlier than AD 175, is documented by detailed historical research of Dr. Bill Cooper. Cooper documents records showing that Caradog’s daughter, “Gladys” (whose identity is further clarified immediately below), married a Roman nobleman named “Rufus Pudens” (whose identity is also further clarified immediately below), and they had at least four children known to history: **Timotheus** (as in “Timothy”, the apostle Paul’s right-hand man), Novatus, Praxedes, and Pudentiana. Also, Dr. Cooper’s research further suggests that the “Aristobulus” named in **Romans 16:10** appears to be the same officer, known in Celtic records by his un-latinized name **Arwystli Hen** (i.e., “Aristobulus the Elder”) who had accompanied Bran the Blessed on Bran’s return to Britain, after Bran’s seven years in Rome.<sup>27</sup>

#### Celtic Britons named in the New Testament

More importantly, however, is the fact that two of this feisty Caradog’s children, — a son named Llyn and a daughter named Gladys — are named in the New Testament!<sup>28</sup> These children of Caradog, however, are mentioned by their Latinized names, Linus and Claudia, in the closing of Paul’s last letter (*see* **2<sup>nd</sup> Timothy 4:21**).

Moreover, Claudia’s Roman husband, Pudens, appears in Roman history records, from Martial’s epigrams (which allude to “Rufus Pudens”, who marries the British native Gladys, who latinized name was “Claudia”), — and in the New Testament (compare **2<sup>nd</sup> Timothy 4:21** with **Romans 16:13**). In fact, “Rufus Pudens” is described in Roman literature as a formerly promiscuous Roman nobleman who became a “holy husband” some time *after* marrying Claudia, Caradog’s daughter (then in Rome), which resulted in the joke that a “savage” from Britain had “civilized” Rufus Pudens!). Linus, in time, would be martyred as the first pastor (“bishop”, i.e., supervising

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<sup>27</sup> William R. Cooper, “The Descent of Britain’s First Christian Family”, 1999 (Appendix 1, Th.D. New Testament history project; Ashford, Middlesex, England.) The essence of this same early British Christian genealogy research to which Dr. Bowden alludes, in True Science Agrees with the Bible, wherein Dr. Bowden says (at page 124): “. . . it is hoped that the reader will find this digression [i.e., Section 3.7’s digression from the main focus of Bowden’s creation science theme] as fascinating as this author did when Bill Cooper casually mentioned in conversation the British lineage of Linus and Claudia in the Bible (2 Tim 4:21). It is his [i.e., Cooper’s] research that much of this section is based upon, and I am indebted to him for his permission to use it and to build upon his foundation with additional research.”

<sup>28</sup> *See* Bowden, *supra*, pages 137–139 (with genealogy chart on page 139).



presbyter) of Rome, likely having been appointed as such by Paul or Timothy.

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In Wales and Cornwall, as well as in Brittany, the Celtic Church also played a great part. At the Synod of Whitby in 664 where representatives of the Roman and Celtic communions discussed their differences, King Oswy of Northumbria was won over to the side of the Church of Rome [*as is discussed more fully below*]. From then onwards the influence of the Celtic Church gradually waned throughout Britain but many traces of its great work remained for centuries.

*Quoting* A. M. Renwick & A. M. Harman, The Story of the Church, 2<sup>nd</sup> enlarged ed. (Leicester, England: Inter-Varsity, via Eerdmans, 1985), pages 67–68.

[ Catalytic ] players at the *Synod of Whitby: Oswy of Northumbria, et ux*

The “umpire” at the Synod of Whitby, assuming the one-sided history available can be trusted, was **Oswy** [*also spelled “Oswiu”*], who became the British king of Northumbria during August of A.D. 642, replacing his brother Oswald, when Oswald died a violent death.

Both Oswald and Oswy were raised by Iona monks of the Celtic Church tradition. Oswald had been the first Christian to ascend the Northumbrian throne as a Christian, and he promoted the Celtic Church throughout Northumbria during his reign there. Oswald donated the island of Lindisfarne for the Celtic Church’s monastic community usage. The head of the Lindisfarne religious community was Aedan, who spoke Celtic “Gaelic” but not Anglo-Saxon “English”, so King Oswald’s bilingual sponsorship of the Lindisfarne community was greatly appreciated by Aedan.<sup>29</sup>

Thus, at first the Celtic Church form of Christianity flourished there [i.e., in the 7<sup>th</sup> century British-Celtic kingdom of Northumbrian England].

However, when Oswy replaced his brother (Oswald), a different set of religious forces came to play in Northumbria. The cause for this was his marriage, during AD642 (or 643), to his cousin Enfleda, who adhered to the Roman Catholic tradition:

Ever since his marriage to Enfleda, Oswy had become aware of the differences between the Celtic church, into which he had been baptized, and the Roman church to which Enfleda belonged. Although both professed Christian teachings there was a clash over the calculation of Easter [*inter alia*]. Because this differed every year, Oswy could be celebrating Easter while his wife was still fasting in

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<sup>29</sup> Mike Ashley, The Mammoth Book of the British Kings and Queens (NY: Carroll & Graf, 1999), page 280.

Lent [*“Lent” == the 40 days preceding Easter, during which time the daylight hours are “lengthened” as winter transitions into spring*]. Oswy might have continued to suffer this [*one expects an English king to be tough!*], but matters became a problem when in 658 Alfrith [*Oswy’s son by a previous marriage*] became an ardent supporter of the Roman church, expelling Eata and Cuthbert from the monastery at Ripon and installing the Roman proponent Wilfrid. There was now a split within Oswy’s own kingdom and he [*decided that he*] needed it resolved. In 664 he called a synod [i.e., a council / conference] at Whitby where he had recently established a new monastery. What factors influenced Oswy are unclear [*although the Romanist tale suggests that Oswy relied upon the Romanist assertion, by Wilfrid, that the Roman Catholic Church’s pope officially inherited and possessed the “keys” of the apostle Peter, which “keys” purportedly permitted or denied entrance into Heaven, effectively meaning that papal favor in this life determined habitation in Heaven or Hell during the next*]: whether he was won over by the silver [*the Celts would have said “serpentine”, not “silver”*] tongue of Wilfrid, or whether he realised that he needed the support of Rome and the continent rather than the Picts and Scots, but Oswy found in favour of the Roman church. This decision was fundamental and resulted in a significant ecclesiastical reorganization over the next few years which, despite Oswy’s probable intention, favoured the rulers of southern England more, especially Wulfhere and Cenwealh. It seems likely that by the time of Oswy’s death, aged 58 according to Bede, his overlordship had already waned, and Northumbria would never again exert quite the same power.

Mike Ashley, The Mammoth Book of the British Kings and Queens (NY: Carroll & Graf, 1999), page 282–283.

#### Looking back: how the Whitby debate *should* have been argued

By not forcing the epistemological authoritative of Holy Scriptures, the Celtic Church representatives effectively conceded defeat at Whitby — if the Romanists claim to incarnate a tradition “of Peter”, and the Celtic churchmen claim to incarnate a tradition “of John”, so what? Both sides ultimately invent and control their own respective traditions, so who is to say which is better?

Also, a pragmatic English king sees a growing trend of Romanism in Britain (and on the Continent), and is disturbed by the Romanist claim that the papacy has a monopoly on Heaven’s gate-keeping, somehow “inherited” by an “apostolic succession” from Peter, who was given some kind of heavenly “keys” (in **Matthew chapter 16**).

Since the Celtic churchmen admitted (according to the Romanist historians) that the apostle Peter did get some kind of heavenly “keys”, and the Romanists further alleged that Peter eventually became a supreme “bishop of Rome” (a claim contradicted by both Scripture and history), and because the Romanist claims regarding what those “keys” were, and who currently possesses them, went substantively un rebutted, what’s a

Northumbrian king to do (especially if he is willing to give in to his wife Enfleda)? In sum, each of these critical underlying theological issues should have been argued, epistemologically and syllogistically,<sup>30</sup> from SCRIPTURE, not tradition.

To argue tradition against tradition was, in effect, an epistemological accommodation.

Dr. Francis Schaeffer once agonized about the ongoing educational tragedy of “academic infiltration”, with its snowballing “accommodation” practices.<sup>31</sup> The love of money and other worldly lusts (peer acceptance, job security, complacency, etc.) fuel such accommodations, and accommodations further enable more infiltrations, and the vicious cycle rolls on.

The alternative is loving confrontation — what the apostle Paul calls “speaking the truth with love” (see **Ephesians 4:15**). Jesus did. For an example, see **John chapter 6**. Christ’s “hard sayings” thinned the ranks, distinguishing the real truth-seekers from the false. . . .

Of course, if the Celtic Church had prioritized getting the Bible into the hands of the people, in the language of the people, — and publicized and protected the political freedom of doing so, — English rulers might have been less disposed to surrendering control of their churches to Augustine and other “missionaries” from Rome. (No surprise here: even today, almost all evangelical churches neither budget for, nor fund, legal advocates for protecting their religious freedoms to evangelize, promote Christian schools and other forms of Christian education, etc.).<sup>32</sup>

## 9. What does the Bible teach about the age of Earth (and of man)?

What are some of the relevant issues for analyzing the age of the Earth? Age-of-the-earth questions can be divided, roughly speaking, into two categories: theological questions and scientific questions. Of course, the issue itself -- the age of the Earth -- is not new.<sup>33</sup> A mix of both categories follows, analyzed by Dr. Henry Morris III, Dr. John Morris, Dr. Terry

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<sup>30</sup> See, e.g., Dave Hunt, A Woman Rides the Beast (Eugene, Oregon: Harvest House, 1994), pages 77, 92–95, 103–107, 144–159, etc.; — see also, again, Footnote #1 on page 10, *supra*.

<sup>31</sup> Francis A. Schaeffer, The Great Evangelical Disaster, within The Complete Works of Francis A. Schaeffer: A Christian Worldview, Book Four, 2<sup>nd</sup> edition (Wheaton: Crossway Books / Good News Publishers, 1996), pages 385–386.

<sup>32</sup> JJSJ, A to Z (ETS), with some footnotes omitted.

<sup>33</sup> John M. Morris, “Can the Ussher Chronology be Trusted?” in *Acts & Facts* (December 2003).

Mortenson, and Dr. Tommy Ice (with Dr. Ice's analysis being iterated via the scrivener-work of the present author).

### **Five Recent Creation-relevant Theological Issues, Noted by Dr. Henry Morris III**

Dr. Henry M. Morris III has recently addressed five of the key factors for analyzing the age-of-the-Earth controversy, because "recent creation" pretty much equates to "young Earth".

The first (of Dr. Morris's five reasons) is based on an expository review of the pertinent special revelation of Scripture. The next two reasons are based on the testimony of natural revelation, i.e., logical interpretations of nature's data, observed in the empirical present and as it reveals forensic data about earth's past. The latter two reasons are based on theological arguments which are themselves based on the special revelation of Scripture.

In short, Dr. Morris argues for the following 5 conclusions about recent creation:

- (a) **The Bible does not allow an evolutionary interpretation,** -- so there is no reason for concluding that the earth "evolved" and thus could be as "old" as the evolutionists argue it to be;
- (b) **Science does not observe evolution happening today,** -- so there is no reason for concluding that the earth "evolved" and thus could be as "old" as the evolutionists argue it to be;
- (c) **No evolution has been observed as having taken place in the past,** -- so here is no reason for concluding that the earth "evolved" and thus could be as "old" as the evolutionists argue it to be;
- (d) **God's character absolutely forbids evolutionary methods,** -- so there is no reason for concluding that the earth "evolved" and thus could be as "old" as the evolutionists argue it to be; and
- (e) **God's purpose for creation excludes evolution,** -- so there is no reason for concluding that the earth "evolved" and thus could be as "old" as the evolutionists argue it to be.

In support of those five conclusions, consider Dr. Morris' multi-faceted analysis and arguments:

#### **Reason #1: The Bible does not allow an evolutionary interpretation.**

The biblical account of creation is not restricted only to the book of Genesis. References to creation are made throughout the Bible except in the one-chapter personal epistles of Paul, John, and Jude (Philemon; 2 and 3 John; Jude). Many of the great promises of God are based on the evidence of His creative power and work. The creation is not

merely an allegorical story intended for moral instruction; it is treated throughout the rest of the Bible as a historical occurrence and is specifically documented as such.

The New Testament gospels record that the Lord Jesus alluded to the early chapters of Genesis no fewer than 25 times, with some additional 175 references cited or referred to by the writers of the New Testament. In each instance, the incident is cited as “real” history rather than allegory or metaphor from which we might simply derive a “spiritual” meaning. Either Jesus was speaking truth (as “the way, the truth, and the life,” John 14:6), or He was himself deluded, or worse, lying to accommodate the supposed “scientific ignorance” of the day.

**The Bible has no hint of evolutionary development in its pages.**

Ultimately, since no human was around to observe the origin of the universe, we must all begin with presuppositional belief. Either God’s Word is true about the creation, or modern science is true about the ages-long evolutionary development of all things through random processes. They cannot both be true. They are mutually exclusive.

Let there be no doubt. The Bible contains no reference, no inference, no metaphorical allegory—indeed, no hint of evolutionary development by blind, random chance. Nature, Psalm 19 boldly insists, has “speech” and “knowledge” that every day and every night declares the glory of God. “The creation,” Paul affirms in Romans 1:20, manifests even the “invisible things” of God so that they are “clearly seen” in the physical and visible universe that God has created. Design, order, purpose, promises, goals, prophecy—all are “written” into the worlds that God has made. Nowhere does Scripture give credence to an evolutionary theory of origins.

Genesis 1:1 through 2:4 details the creation account carefully and thoroughly, day by day. So precise is the language that it appears that God carefully chose both the terms and the grammar to ensure that we who would read the words could not mistake their meanings. God even makes a distinction between “creating” (bringing something into existence where nothing existed before) and “making” and “shaping” that which was created. God “spoke” and it was done (Psalm 33:9). God “commanded” and the great host of heaven was created (Psalm 148:5).

Any time man attempts to discover *how* God created, using his natural mind and his present ability to test and verify the processes of nature, he is doomed to failure. The Bible declares that “the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Hebrews 11:3). The “science” of man is limited to merely what can be observed, as well as by a finite intellect with which man reasons, attempts to theorize, devises various tests, and tries to describe omnipotence!

Evolution is a story invented by man in order to exclude God from his life. Others have adapted that story and tried to force an interpretation of Genesis in which God allegedly uses mechanistic and naturalistic processes to “create.” Modern man is really good at telling the story of evolution! But that is *not* what the Bible says or teaches. Not even close.

The gospel book of John begins by specifically identifying Jesus Christ as the Creator of all things (John 1:1-3). Paul confirms this in greater detail in Colossians 1:15-16:

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Christ alone—not natural laws or evolutionary processes—is worthy “to receive glory and honour and power,” because it is Christ alone who created all things (Revelation 4:11). His careful omniscient and omnipotent work could never be attributed to evolutionary processes and still conform to the truth given in the biblical record.

The simple fact is that God had no need to use evolutionary “ages” in His creation.

The omnipotent and omniscient power of the Creator is the basis for all our trust in God. To anyone who reads the obvious attributes of God identified in the pages of Scripture, it is undeniable that God has the capability of creating the universe in six days.

There is no reason to diminish the work of God by attributing it to time and chance; and less reason to doubt His written words. The creation did not take billions of years by means of natural processes; it took merely a word and all was accomplished, to last in its wholeness forever (Psalm 148:3-6).

\* \* \* \*

### **The Bible language is very precise about the time duration of creation.**

The very concept of our “day” is defined explicitly in the first chapter of Genesis. “And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day” (Genesis 1:5).

Just as time is measured in the present by days that are defined by the passage of the sun, so time began to be measured by God as the darkness (night = evening) passed into light (day = morning). That first cycle, the night-day cycle, was called Day One. The same formula is repeated for each of the six working days of God’s initial work week. Once again, God seems to go out of His way to make sure that we could not mistake what He meant. Surely there is no more clear way to define the time involved than the specific word choices of Genesis 1.

Later, with His own finger, God wrote on the stone tablets of the Ten Commandments: “Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD...for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day” (Exodus 20:9-11). This comparison between the six days of labor that all men experience and the seven days of the creation cannot possibly be taken as an allegorical allusion to immeasurable eons.

The only stated reason in Scripture why God did not create the entire universe in a single day is that God intended the creation week to be a template so man would know how to best function with the life God had created. God, who needs no rest for Himself, in His compassion anticipated and planned for man’s rest. Jesus gave the reason: “The Sabbath was made for man, and not man for the sabbath” (Mark 2:27).

This “regular” day that God established in the creation week is denoted in Hebrew by the word *yowm* (plural *yamim*). That word is used over 3,000 times in the



Old Testament. In Genesis 1:5, it is precisely delineated as the passing of darkness into light, or one solar day. It is coupled with the expression “evening and morning” 38 times, and is accompanied by a numerical modifier 359 times (e.g. eighth day, seventeenth day, etc.). The plural form appears 845 times. In none of the above 1,242 references can the word mean anything other than a literal, 24-hour, solar day. The context is absolutely clear.

The rest of the 1,758 times the Hebrew word *yowm* appears in its singular form are *never* used to speak of an eon-long age. Occasionally, “day” may be used to identify an unspecified period of time as in the “day of trouble” (Psalm 20:1) or the “day of the Lord” (used 24 times in the Old Testament) or, as is in the case of Genesis 2:4, “in the day that the LORD God made the earth and the heavens.”

The only reason to translate “day” as “age” is to accommodate the required eons of evolution. Evolutionary thinking must have long, inexplicable, unthinkable ages to work and cannot accept the literal six-day creation that is recorded in Genesis.

### **The first verse is God’s first test of faith.**

In the beginning God created the heaven and the earth. (Genesis 1:1)

Some have suggested that God set down a “faith test” with this very first of His words to His creation. Obviously, Genesis 1:1 is unique among all the hundreds of sacred books of the various religions of the world. With those words, we are confronted with the simple, implied request: do we *believe* what God says?

This first verse of the Bible refutes all of man’s false philosophies about origins and the meaning of the world.

- It repudiates atheism because the universe was created by *God*.
- It repudiates pantheism because *God is transcendent* to all that He created.
- It repudiates polytheism because *only one God* created all things.
- It repudiates materialism because *matter had a beginning*.
- It repudiates dualism because *God was alone* when He created.
- It repudiates humanism because *God, not man, is the ultimate reality*.
- It repudiates evolutionism because God *created* all things.

### **The creation account does not match an evolutionary progression.**

Furthermore, the biblical record is not at all compatible with the story of evolution. Several foundational premises are in conflict with each other. Some hybrid theories of what could be called “crevolution”—devised by Christians—insist that the creation account in Scripture describes an order of development that is essentially the same as the order of evolutionary development. That is simply not so.

Those who propose such nonsense are either ignorant of what is recorded in Genesis, or they deliberately preach falsehood to make their particular brand of hybrid



compromise fit the atheistic “story” of evolutionary science. Even a quick glance at the Genesis record manifests irresolvable conflicts.

<b>The Biblical Record</b>	<b>Evolution’s Order</b>
Matter was created by God.	Matter has forever existed.
Earth was created before the sun and stars.	The sun and stars existed before earth.
The ocean was formed before land.	Land existed before the ocean.
There was light before the sun.	The sun was the earth’s first light.
Land plants were earth’s first life.	Marine organisms were earth’s first life.
Plants were created before the sun.	The sun existed long before plants.
Fruit trees were created before fish.	Fish existed long before fruit trees.
Birds were created before insects.	Insects existed long before birds.
Birds were created before reptiles.	Reptiles existed before birds.
Man lived before there was rain.	Rain fell before man existed.
Man was created before the woman.	A female <i>Homo sapiens</i> was first.
Man was uniquely formed in perfection.	Man took ages to develop from apes.
The creation is finished.	Evolutionary “creation” is ongoing.

Perhaps one could say that the account in Genesis shows a “simple-to-complex” progression of creation, but the biblical progression is absolutely out of sequence with evolutionary theory. The specificity of the information in Genesis, in total agreement with the many other passages in the Bible that speak of the creation week, is so obviously different than the order of evolutionary development that one wonders why there is even an attempt to compare the two. The evolutionists will never accept these hybrid theories.

### **The Role of Death**

One final thought. Evolution is dependent on death. Death, for the evolutionist, can only be a “good” process intended to weed out the “unfit” and make the “survival of the fittest” possible. Without the death of countless billions of life forms over eons of unrecorded time, evolution could not occur. For the evolutionist, therefore, death and time are absolute necessities—the key elements that make the process possible.

On the other hand, the biblical record introduces death as a judgment, a “curse” by the Creator on the fallen creation (Genesis 3:17-19). Death is an intrusion into that which God had pronounced “very good” when He evaluated His week of creative activity on the sixth day. Death is identified in the Bible as the “enemy” (1 Corinthians 15:26) that will be destroyed by the Creator in the “new heaven and new earth” (Revelation 21:1, 4). According to the biblical record, death did not enter the world until Adam, the steward and co-regent given responsibility for the care of the creation, dared to rebel

against his Creator, and was sentenced and banned from the garden in Eden (Romans 5:12).

These many and obvious conflicts between the historical record of creation in Scripture and the evolutionary story of origins ought to settle the issue for Christians, certainly for those who insist that they really believe that the Bible is God's holy Word. The Bible is clear, precise, and comprehensive in its presentation of the evidence for creation. That should be enough—even if “science” declares that the Bible is wrong.

## **Reason #2: Science does not observe evolution happening today.**

Anyone with a basic education (or even access to television) knows that science is based on observation and experimentation. Scientists in every discipline follow the rules of the famous “scientific method” when investigating phenomena and acquiring new knowledge.

Simply put, a hypothesis (i.e., an educated guess) is formed, based on observation or a prediction, then that idea (i.e., hypothesis, theory, story, educated guess) is tested and the results are analyzed. If the test results verify what was anticipated by the hypothesis, then the “scientific method” is said to have “proven” the theory.

### **Experimental Science**

In the pure sciences (physics, chemistry, biology, etc.), the evidence must be observable and measurable, and the experiment itself must be repeatable. In the applied sciences (engineering, medicine, pharmacology, etc.), the testing is more rigorous, since unknown information may well result in the kind of failure that will do great damage. Many scientists would insist that to be satisfactorily proven, the hypothesis must be “falsifiable” as well. That standard—which, by the way, is demanded in courts of law whenever scientific evidence is used in a case—simply means that one must understand the processes and procedures used in the testing of the theory so well that the “wrong” answer must be also known. The scientist must understand the information so thoroughly that he would know what would *disprove* his theory. This level of rigor is applied by most experimental scientists today.

### **Adaptive or directed change is not evolution.**

Although many experiments have attempted to duplicate some form of evolutionary change (e.g., from a lower form of life to a higher form, or from a mixture of chemicals to some kind of reproducing life form), no one has ever come close to “evolving” anything in the laboratory. Certain kinds of “change” can be replicated, such as mutations, which have often produced hideous results in various creatures. But the most brilliant scientists using the most expensive and most advanced equipment cannot transform a “lower” form of life into a “higher” form.

\* \* \* \*

### **Natural selection is a conservative process.**

Natural selection, as it has been observed, conserves. It preserves and protects a species; it does not innovate. Natural selection only “selects” from among what already exists. It does not add or subtract genetic information. Natural selection does indeed

“weed out” the weaker and deformed creatures, but it has never been observed to “create” a new species. Never!

\* \* \* \*

**Reason #3: No evolution has been observed as having taken place in the past.**

Since it is impossible to conduct an experiment that either verifies or falsifies theories that take place over eons of time, one must turn to historical or forensic science for answers.

**Historical or Forensic Science**

Historical science observes clues in the present that may be applied to a possible cause in the past. For instance, archaeologists and paleontologists study origins just as a detective studies a murder case. Both practice forensic (or historical) science, which uses the technical information and skills of the present to piece together the “remains” of a past event or sequence of events.

The archaeologist tries to “picture” what a given culture, city, or person may have looked like from the various remnants of civilization that are uncovered from that period of time. The paleontologist does essentially the same thing, but is looking at the bones in the fossil record, trying to understand what the creature looked like, and when and how it lived, based on the information preserved in the earth’s crust.

To develop forensic theories about the life forms of the ancient past, paleontologists turn to the fossil record. Almost all pre-historical evidence is contained in the fossil record. And almost all fossils are contained in various types of water-deposited rock (rare exceptions being those found in amber, peat, etc.). This sedimentary rock was distributed and laid down by water. And that water-deposited rock is all over the planet—even at the tops of mountains.

In order for evolutionary scientists to demonstrate that simple life forms have changed into more complex life forms over time, they must demonstrate it *historically* by producing examples of such changes, often referred to as “transitional” forms. If indeed the changes occurred slowly over “billions” of years through mutational accidents, then there ought to be many, many transitional remains available for scientists to uncover and observe in the fossil record.

And there ought to be an easily observed progressive order to the fossil record. That is, down at the deepest level of the water-deposited rock layers (supposedly the most ancient deposits), there should be very “simple” life forms like algae and other single-cell organisms. Further up in the layers (and supposedly nearer to our time), there should be more complex marine invertebrate creatures, with plenty of evidence of the transitional forms that changed from one-cell life to increasingly complex ocean life. Those creatures should have “evolved” into fish (and they should be found “higher” up in the water-deposited rock layers), and fish into amphibians, and amphibians into reptiles, etc.

**The Evidence of the Fossil Record**

That’s what the evolutionary theory predicted would be found in the fossil record of our ancient past. However, the reality is far from what was expected.

Ninety-five percent of all fossils are marine invertebrates. These highly complex creatures (trilobites, star fish, coral, sponges, jellyfish, clams, ammonites, etc.) are found on the tops of mountains, in the middle of deserts, on all land masses on the earth—in *every* layer of the various “eras” of the proposed evolutionary time. The so-called geologic column is full of these marine invertebrates. These fossils are so abundant that the evolutionists themselves have named the era the “Cambrian Explosion.” The organisms all appear fully formed, with absolutely no hint that they evolved from anything else. This layer of “first life” seems to “explode” in the fossil record, with no incontrovertible *observable* history prior to their existence.

That’s a real problem for an evolutionary scientist. But it’s exactly what would be expected by one who believes the information found in the Bible.

Of the remaining five percent of all fossils, ninety-five percent are plant fossils, typically part of coal beds and seams found everywhere on earth, including the well-known mountain ranges. These coal beds are even found in Antarctica. Ninety-five percent of what is left is comprised mostly of insect fossils (about .02 percent of the whole). And only about .01 percent of all fossils are the so-called “higher order” fossils. This provides very little evidence to work with, and many of these remains are merely pieces of bone—or are so jumbled together that it is almost impossible to tell which bone goes to which creature. Scientists have very little historical evidence to work with when trying to reconstruct the “later” life forms.

The animals that do exist as complete fossils (mostly marine creatures) are fully formed. The rare larger animals like the dinosaurs and extinct mammals are, in most cases, fragmented or crushed and broken so much that it is very difficult to tell what they really looked like. But in no case is there evidence for “transitional” forms—other than fanciful stories invented by theorists and artists for museums and *National Geographic* specials.

Some fossilized creatures thought to be extinct for “millions” of years are still in existence today, the famous Coelacanth fish being the best-known example. There are, in fact, a profusion of such living fossils functioning today in exactly the same form as is found in the fossil record.<sup>1</sup> In addition, there are many life forms that are alive and prospering today whose ancestors are found in the fossil record in essentially the same shape and size as we know them (e.g. the crocodile, the turtle, the bat, many fish, many insects). None of these has “transitioned” into anything else over the supposed millions of years of their existence, and there continues to be no fossil evidence (alive, extinct, or unique) that shows the slightest hint of them becoming another kind of creature.

\* \* \* \*

### **Evolutionary Faith**

Faith in an evolutionary worldview, however, does not depend on evidence. The theory of evolution is a means to an end. The sole and stated purpose of a naturalistic or mechanistic cosmogony is to provide an atheistic explanation for the existence of all things. Repeatedly in the scientific literature, proponents of evolution insist that God—or any other supernatural force—cannot exist; materialism alone solves the needs of the soul.

Harvard professor Richard Lewontin, a geneticist, biologist, and social commentator, wrote an article published in *The New York Review* some years ago that

explained why he and his peers were so committed to an atheistic and materialistic worldview:

Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for just-so stories, because we have a prior commitment to materialism.

It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover that materialism is absolute for we cannot allow a Divine foot in the door.<sup>2</sup>

The story of evolution does not have the scientific evidence to support its assertions. What it does possess is an unyielding resolve to erase God's authority over creation.

#### **Reason #4: God's character absolutely forbids evolutionary methods.**

Everything God has created reveals the eternal power and triune nature of God in such a way that man has no excuse for not recognizing God as Creator.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. (Romans 1:20)

Our universe is so vast that man has so far been unable to observe even the boundaries of space. The reservoirs of power that can be observed are so huge that there is no way of understanding "how" or "why" they came into being. Educated guesses abound (some of them pretty complex and fanciful—like the "Big Bang"), but all one can really *know* is that the power seems both "eternal" and "infinite."

Time itself is a great mystery. It's existence is unquestioned, and careful attention is given to its passing. Man uses time and functions within it, but no one really understands what time is, how it came to be, or how to control it. What can be understood is that everything that exists, exists *in* space and *through* time. Even the mass-energy (matter) seen and experienced every day consists of various forms of energy in motion during time that produce specific phenomena (e.g. molecules, trees, planets, people, etc.) in which "we live, and move, and have our being" (Acts 17:28).

\* \* \* \*

Today, the most easily observable attribute of God is His omniscience. The unlimited power of God (His omnipotence) is displayed in the apparently infinite universe containing the immeasurable energy resources in the uncounted galaxies of space. Certainly they speak of God's eternal power. But in the last few decades, humanity has become more aware of the infinitely complex nature of this universe. From the vast majesty of the stellar host to the minute beauty of microscopic living organisms, the incredible design and order of the world is becoming more and more evident.

### **The universe is an infinite reservoir of information.**

Within the past decade, the vast information of the genome has stunned scientists. Not only are there “instructions” written for biological development of the specific life form, but there are languages within languages, repair codes, timing signals, duplication mechanisms—an entire “library” of information that is unique for each of the millions of reproducing living systems on earth. The old academic cliché “the more I know the more I know I don’t know” has never been more true than it is today.

There is no such thing as a “simple” cell. If it is alive, it is *not* simple.

So where did the information come from? Certainly not from inanimate matter. Chemicals and amino acids and proteins are not information-generating systems. They may be part of the “letters” in the “words” of the instructions, but they do not *produce* the information. There is order and functioning precision at every level of the universe. How did such order and precision get there? Certainly not from an “explosion” and a random drift of interacting molecules. Randomness (chaos) never produces order and precision. The information so readily and easily observable in the universe fairly screams for a Designer.

The only reason not to “believe” in an omniscient Creator is that one *refuses* to believe.

\* \* \* \*

### **God is never random or confused.**

There is no hint of “randomness” in God. God is never surprised so that He must react to unforeseen circumstances. Neither is God forced to change His mind about His reasons or His plans. He does not alter His plans for eternity, nor does He get confused about His design, His pleasure, or His purpose: “Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places” (Psalm 135:6). God’s purposes are ordered and flow from His omniscience. His decisions are unchangeable and without confusion. His specific will and pleasure are always implemented.

My counsel shall stand, and I will do all my pleasure....yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. (Isaiah 46:10-11; see also Psalm 33:11, 1 Corinthians 14:33, Ephesians 1:9-11, and Hebrews 6:17-19)

God’s omniscience demands that God create only the absolute best, whether at the scale of the universe or the scale of the molecule. He could not, and would not, experiment. Since God knows what is best, He therefore must do that best. An omniscient God could not and would not produce an inferior product. He must create, shape, and make only that which is good. It is no accident or verbal hyperbole that the text of Genesis chapter one repeats the statement “and God saw that it was good.” Neither is it merely poetic parallelism for the record to note that at the end of the sixth and final day of God’s creating work, the text reads: “And God saw everything that he had made, and, behold, it was very good” (Genesis 1:31).

So-called *theistic evolution* (as well as the various other “Christian” attempts to hybridize the words of Scripture with the theories of naturalistic evolution) requires both experimentation with “creation” and the creation of inferior forms. In evolution,



there is no permanent good. Evolutionary naturalism requires the use of processes and the sanction of activities that are contradictory to God's nature.

Back in the early 1990s there was a "revival" of theistic evolution, which received a good bit of favorable press through the **Evangelical Theological Society** and the **American Scientific Affiliation** — organizations that insisted that they support biblical inspiration, while seeing no difficulties in accepting evolutionary mechanisms as God's method of "creation." Professor David Hull wrote an article in the widely-read *Nature* magazine that made it very clear that even secular scientists recognize that the biblical account of creation and evolution are incompatible.

The evolutionary process is rife with happenstance, contingency, incredible waste, death, pain and horror....[Theistic evolution's God] is not a loving God who cares about His productions. [He] is careless, wasteful, indifferent, almost diabolical. He is certainly not the sort of God to whom anyone would be inclined to pray.<sup>3</sup>

Apparently, godless scholars are more aware of the impossibility of mixing the two belief systems than are those Christians who insist that there is no problem. Although some significant time has elapsed since Dr. Hull wrote his critique of theistic evolution, the increase in the acceptance of the hybrid theories has only been eclipsed by the apathy of Christians who see no "importance" in the doctrine of creation.

#### **Reason #5: God's purpose for creation excludes evolution.**

The direct will of God was expressed through His act of creating:

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created (Revelation 4:11).

For by him were all things created, that are in heaven, and that are in earth, visible and invisible...all things were created by him, and for him: And he is before all things, and by him all things consist. (Colossians 1:16-17)

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (Romans 11:36)

Once again, given what the Scriptures reveal about the nature of God, that the purpose of creating the universe was to *please* God and to *honor* God, it absolutely eliminates any possibility that the God of the Bible would have used any form of naturalistic evolution to "create" that which would forever speak of His person and work. If the words of Scripture are true words, if they are God's words, then there can be no "evolution" in God's work.

**Creating eliminated any excuse man may have had to deny the existence of God.**

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. (Romans 1:20)



The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. (Psalm 19:1-3)

For some reason, many Christians seem to think that God is somehow unfair to those nations and people who haven't heard the gospel. In one way or another, subtle doubt about God's "favoritism" or "arbitrary" salvation methods creep into the personal theology of many, who try desperately to devise ways in which God gives a second chance or has a more "tolerant" judgment for those who don't have the chance to "accept Jesus as their personal Savior."

The Bible is clear. God has done everything necessary for all men to know that He exists. He has and He will "draw all men" to Christ (John 12:32). God will reveal Himself to all who seek for Him with "all [their] heart" (Jeremiah 29:13). Conversely, God will reject all those who change "the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Romans 1:23) and will deliver men to a "reprobate mind" who change "the truth of God into a lie, and worshipped and served the creature more than the Creator" (Romans 1:28, 25).

#### **Creating gave a foundation to the everlasting gospel.**

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth...saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6-7)

The gospel of Jesus Christ entails the full threefold work of Christ as the Creator, and the One who presently conserves all things, and who finally will consummate all things unto Himself. (Colossians 1:16-17). If the creation message is neglected, there is no foundation for or evidence of the omnipotent ability of God to save. If the work of Christ on the cross of Calvary is neglected, then there is no reconciliation of God's holiness toward sinners. If the promise of a sinless, completely righteous, deathless future in a new heaven and new earth is neglected, then there is no hope. The "everlasting gospel" sits solidly on the foundation of the creation reality.

#### **Creating gave authority to the message of Jesus Christ.**

For by him were all things created, that are in heaven, and that are in earth, visible and invisible...all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:16-18)

Jesus once said to His struggling disciples, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10-11). He said essentially the same things to the unbelieving religious leaders: "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me" (John 10:24-25).

John's gospel is built around seven great miracles of creation. These were miracles that required the creation of new matter (water into wine); new functioning organs (the man born blind); new bone, muscles, nerves, etc. (the man with the withered arm). Again and again, Jesus demonstrated His *creation* power before the masses. It is of interest that "the common people heard him gladly" (Mark 12:37), but the religious leaders plotted to kill Him.

### **Creating displayed the power of the Lord Jesus Christ.**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men....But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name....And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1-4, 12, 14)

Although this is similar to the authority issue, the emphasis in John's opening statement about "the Word" is that He was God from eternity past, equal in every respect as the Son of God within the Trinity, yet He "was made flesh" and entered the world that He had created in order to redeem those whom He had created. That truth gives the substitutionary work of Jesus Christ both its legitimacy as the fully human substitute for humanity, and its infinite power as the full Deity and Creator to satisfy the judgment of a Holy God for the "sins of the whole world." (1 John 2:2)

### **Creating is what God does when He gives new life.**

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:8-10)

Even though God rested from His *creation* of the space-matter-time universe on the seventh day, He continues *creating* the "new man" as men and women and children of all ages come to Him as Redeemer and Savior.

For this, as well as for all the other great works of the Lord Jesus Christ, mankind should be forever grateful.

Quoting Henry M. Morris, III, *Five Reasons to Believe in Recent Creation* (Dallas: Institute for Creation Research, 2008), pages 7-36.

### **Nine Age-of-the-Earth Observations in Genesis, Noted by Dr. John Morris**

Dr. John Morris, likewise, has succinctly addressed several age-of-the-Earth issues. In particular, consider the should-be-obvious fact that Genesis speaks frequently about "time":

As to the time words of Genesis [*which chronology-oriented terminology old-earthier Hugh Ross has such difficulty observing*], let me remind you of the plethora of such

words. God wanted us to know when He created, and He went out of His way to make it clear. Consider the following list:

- The Bible starts with "in the beginning." The events that follow are considered part of that beginning, in both the Old and New Testaments.
- A light and dark cycle was instituted, with each being dubbed "day" and "night" respectively.
- Each successive day of the creation week was numbered.
- The fourth day saw the creation of permanent markers for timekeeping.
- The creation days are subdivided into evening and morning.
- The genealogies of Genesis 5 start with creation, and contain life spans and totals.
- Within the Flood account are several references to specific calendar days.
- The genealogies for post-Flood patriarchs are given in Genesis 11.
- The latter half of Genesis refers to cultures, events, and dates known to archaeology.

Yes, the Bible does speak clearly on this subject. Christian leaders must come to recognize that some of their common sources are compromising with the secular worldview.

It was the same in the England of Darwin's day. Most of the scientific scholars of the 1800s were Bible-believing Christians who had little use for Darwinism. Charles Lyell's *Principles of Geology* in 1830 promoted excessively long ages of uniformitarian processes in geology, opening the door for his disciple Charles Darwin to promote biological uniformity. Leaders of the dominant Church of England were the first to accept the compromise and disregard the clear teaching of the Bible. It took at least a generation of indoctrination to cause scientists to abandon the more empirical study of the creation/Flood, but the appeal of the compromise was too great.

The first doctrine to fall was the age of the earth, and the companion doctrine of the global Flood. Once God is relegated to the long ago and far away, it is easy to dismiss Him from the affairs of men altogether. Evolution and long ages free man to live as if there is no Creator to whom he is accountable for his actions and choices.

But there is a God. There is a factual account of His mighty work, and it is believable and backed up by science. I adjure my pastoral brethren to stick with Scripture, and stop being intimidated by both secular scientists and compromising Christians.

Quoting John Morris, “Compromise in the Pulpit”, in Acts & Facts, 38(2):5 (February 2009).

### **Seven Age-of-the-Earth Issues, Raised by Dr. Terry Mortenson**

Dr. Terry Mortenson, likewise, has succinctly addressed several age-of –the-Earth issues. In Dr. Mortenson’s brief booklet,<sup>34</sup> “Seven Reasons Why we should Not Accept Millions of Years”, he argues the Biblical and natural science evidence, with the following main points.

(1) **The Bible clearly teaches that God created in six literal, 24-hour days a few thousand years ago.**

The Hebrew word for day in **Genesis chapter 1** is *yom*. In the vast majority of its uses in the Old Testament, it meant a literal day, and where it doesn’t, the context makes this clear. Similarly, the context of **Genesis 1** clearly shows that the days of create were literal days. First, *yom* is defined the first time it is used in the Bible in its two literal senses: the light portion of the light/dark cycle and the whole light/dark cycle (**Gen. 1:4-5**). Second, *yom* is used with “evening” and “morning.” Everywhere these two words are used in the Old Testament, either together or separately and with or without *yom* in the context, they always mean a literal evening or morning of a literal day. Third, *yom* is modified with a number: one day, second day, third day, etc., which everywhere else in the Old Testament indicates literal days. Fourth, *yom* is defined literally in **Genesis 1:14** in relation to the heavenly bodies. . . . .

(2) **Exodus 20:11 blocks all attempts to fit millions of years into Genesis 1.**

This verse gives the reason for God’s command to Israel to work six days and then take a Sabbath rest. *Yom* is used in both parts of the commandment. If God meant that the Jews were to work six days because He created over six long periods of time, He could have said that using one of three indefinite Hebrew time words (which used elsewhere in Scripture are translated as *time*, *period*, *season*, or *generation*). He chose the only the only word that means a literal day, and the Jews understood it literally (until the idea of millions of years developed in the early 19<sup>th</sup> century). For this reason, the day—age view or framework hypothesis must be rejected. The gap theory or any other attempt to put millions of years before the six days are also false, because God said that *in six days* He made the

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<sup>34</sup> Terry Mortenson, “Seven Reasons Why we should Not Accept Millions of Years” (Hebron, Kentucky: Answers in Genesis, 2007), 25 pages.

heaven and the earth and the sea and *all that is in them*. So He made everything in those six literal days and nothing before the first day. **Revelation 2:11** further rules out a previous creation before **Genesis 1:1**. It says we are living in the *first* heaven and *first* earth. There was no heaven or earth before the present one[s].

(3) **Noah's Flood washes away millions of years.**

The [Scriptural text] evidence in **Genesis chapters 6—9** for a global catastrophic flood is overwhelming [*notice the pun!*]. For example, the Flood of Noah was intended to destroy not only all sinful people but also all land animals and birds and the surface of the earth, which only a global Flood could accomplish. The ark's purpose was to two (and seven of some) of every kind of land animal and bird to repopulate the earth after the Flood. The ark was totally unnecessary if the Flood was local. People, [land] animals, and birds could have simply migrated out of the flood zone before it occurred or the zone could have been populated from creatures outside the area of the Flood. The catastrophic nature [of the Flood] is seen in the non-stop rain for at least 40 days [and night], which would have produced massive erosion, mud slides, hurricanes, etc. The Hebrew words translated “the foundation s of the great deep burst open” (**Gen. 7:11**) clearly point to tectonic rupturing of the earth's surface in many places for 150 days, which would have resulted in volcanoes, earthquakes, and tsunamis. Noah's Flood would produce the kind of complex geological record we see today worldwide; thousands of feet of sediments containing billions of dead plants and animals [even fish!], which were clearly deposited by water and rather quickly hardened into rock and fossils. If the year-long Flood is responsible for most of the rock layers and fossils, then those rocks and fossils cannot represent the history of the earth over millions of years, as evolutionists claim.

(4) **Jesus was a young-earth creationist.**

Jesus Christ consistently treated the miracle accounts of the Old Testament as straightforward truthful historical records (e.g., creation of Adam [and Eve], Noah and the Flood, Lot and his wife in Sodom, Moses and the manna, and Jonah and the fish). He continually affirmed the authority of Scripture over men's idea and traditions (**Matt. 15:1-9**). In **Mark 10:6** we have the clearest (but not the only) statement showing that Jesus was a young-earth creationist. He states that Adam and Eve were *at the beginning* of creation, not billions of years after the beginning, as would be the case if the universe was really billions of years old. So, if Jesus was a young-earth creationist, then how can His faithful followers have any other view?

(5) **Belief in millions of years undermines the Bible's teaching on death and on the character of God.**

Genesis 1 says six times that God called the creation “good,” and when He finished creation on day six He called everything “very good.” Man and [terrestrial] animals and birds were originally vegetarian (**Gen. 1:29-30**; plants are not “living creatures” [with a *nephesh*] as people and animals are, according to Scripture). But Adam and Eve sinned, resulting in the judgment of God on the whole of creation. Instantly Adam and Eve died spiritually and [in accordance with] God’s curse they began to die physically [**see especially Romans 5:12 ! -- JJSJ would insert here**]. The serpent and Eve were changed physically and the ground itself was cursed (**Gen. 3:14-19**). The whole creation now groans in bondage to corruption waiting for the final redemption of Christians (**Rom. 8:19-25**) when we will see the restoration of all things (**Acts 3:21; Col. 1:20**) to a state similar to the pre-Fall world, when there will be no more carnivore behavior (**Isa. 11:6-9**) and no disease, suffering, or death (**Rev. 21:3-5**) because there will be no more curse (**Rev. 22:3**). There are thorns and thistles in rock layers that evolutionists claim are 300-400 million years old. If that is true then God lied in Genesis 3:17 when he said thorns and thistles would arise *after* [and because] Adam sinned. Evolutionists have found cancer and other diseases in the bones of dinosaurs that supposedly lived over 65 million years before Adam was created. They say that during a half billion years of time before man [i.e., Adam’s race] appeared, five major extinction events occurred when 65—90% of all creatures living at the time of those events [supposedly] went extinct. So, to accept millions of years of animal death before the creation and Fall of man contradicts and destroys the Bible’s teaching on death [*e.g., as taught by Romans 5:12*] and the full redemptive work of Christ [*e.g., as taught by Romans 8:19-25*]. . . .

(6) **The idea of millions of years did not come from the scientific facts.**

It was developed by deistic and atheistic geologists in the later 18<sup>th</sup> and early 19<sup>th</sup> centuries [A.D.]. These men used anti-biblical philosophical and religious assumptions to interpret the geological observations in a way that plainly contradicted the biblical account of creation, the Flood, and the age of the earth [*see, accord, John 5:45-46*, where Jesus condemning those who reject the Old Testament books of Moses, which include Genesis]. It also makes God into a bumbling cruel creator who uses (or can’t prevent) disease, natural disasters, and extinctions to damage His creative work, without moral justification [i.e., without such calamities being triggered by a curse of holy judgment, to punish sin], but then calls it all “very good.”

(7) **Radiometric dating methods do not prove millions of years.**

Radiometric dating was not developed until the early 20<sup>th</sup> century [A.D.], by which time the whole world had already accepted the millions of years. For many



years creationists have cited numerous examples in the published scientific literature of these dating methods clearly giving erroneous dates (e.g., a date of millions of years for lava flows that occurred in the past few hundred years or even decades). ... The RATE researchers have uncovered strong evidence showing that decay rates were orders of magnitude faster in the past (e.g., diamonds and coal, which the evolutionists say are millions of years old, were dated by carbon-14 to be only thousands of years old). This research shows the unreliability of the millions-of-years dates and confirms the Bible's teaching.<sup>35</sup>

### **One More Age-of-the-Earth Issue, Originally Raised by Dr. Tommy Ice**

As noted above, many "conservative" Bible scholars have looked to the "open"-versus-"closed" genealogy question as an exegetical "wobble-room" refuge regarding Earth's absolute chronology, hoping to show that the Genesis record does not directly disqualify an "old earth" chronology for earth's history.

However, the Scriptural data itself, **Dr. Thomas Ice** (with scrivener service from the present author) has clarified, closes off any such "wobble room", because the time-measured data in Genesis 1 through 12 is not dependent upon whether the Genesis genealogies are "open or "closed":

When Abraham was born, how old (or young) was the earth? Can we know the answer with confidence? Yes, if God has given us the information we need in Genesis. And He has. But to recognize it requires reading, writing, and arithmetic--and one more critical ingredient: avoiding the irrelevant issue of whether Genesis genealogies are "open" or "closed."

Read that last sentence again; it is the key to avoiding confusion.

Some people assume that the historical events related in the early chapters of Genesis cannot be precisely dated because we cannot be certain whether the genealogical lists are complete ("closed") or whether they skip generations and have gaps (and are thus "open"). **The issue is irrelevant because the timeframes given in Genesis are measured by the number of years between one event and another event, regardless of how many generations occurred between those "bookend" events.**

For example, [Genesis 5:3](#) states that Adam was 130 years old when Seth was "begotten." How old was Adam when he begot Seth? Adam was 130.

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<sup>35</sup> Quoting Terry Mortenson, "Seven Reasons Why we should Not Accept Millions of Years" (Hebron, Kentucky: Answers in Genesis, 2007), pages 3-16.

Does it matter whether Seth was Adam's son, grandson, great-grandson, or an even later descendant? No, the answer is the same: **130**.

Seth's exact relationship to Adam is irrelevant because the timeframe is measured in how many years elapsed from one event (God creating Adam) to another event (Seth being begotten)--regardless of how many generations may have occurred between Adam and Seth.

One obvious "wrinkle" in measuring the above timeframe involves the probable presence of a partial year, since Seth was not likely begotten on Adam's birthday. For a precise range to use in our calculations, we must consider that Adam was at least 130, but not yet 131. To allow for this extra time, we need to include a "partial" number in our calculation of not more than one year. That is why this study counts time with precision ranges...yet the ranges themselves are absolute!

**Genesis 5:3** ends with Adam begetting Seth (which likely refers to Seth's conception). The begetting of Seth also begins the next timeframe "link" in the unbroken chain of events from Adam to Abraham.

At this point another range adjustment is needed to include the normal duration of a human gestation (i.e., "womb time") to take Seth from conception to birth. No gestation will take longer than one year, so an extra year of precisional tolerance is added to each timeframe that is bordered by a "begetting."

A couple of our timeframes are not linked by a begetting, but by a geologic event. In [Genesis 7:6](#), Noah's age at the time of the Flood is given as 600 years. Since the preceding bookend event was the begetting of Noah, the length of the timeframe connected to **Genesis 7:6** will need to include a "womb time" of not more than one year (since Noah's birth started the count to 600 years), and will also need to include a "partial" amount of not more than one year, since it is unknown how much past 600 years old Noah was when the Flood arrived.

One more range adjustment is needed for the begetting of Arphaxad, Noah's grandson. [Genesis 11:10](#) states that Shem beget Arphaxad two years after the Flood. It is logical to assume that this refers to two years after the Flood first began, rather than when it ended, since the start of that cataclysmic event is when the earth changed forever and the "clock" of humanity was re-set to "pre-Flood" and "post-Flood." So this timeframe will count two years for this period, plus another "partial" amount of not more than one year, since Scripture does not indicate how much past the two-year mark Arphaxad was begotten.

Otherwise, it is straight *event-to-event* math, with the number of generations that are included between the "bookend" events being irrelevant. The 19 sequential links in this unbroken chain are given in the chart below.

The timeframe in years from Adam's creation to Abraham's birth, based on event-to-event timeframe "links" as recorded in Genesis					
Timeframe "Links"	Bookend Events	Womb Time	Stated Years	Partial Year	Total Years
1. Genesis 5:3	Adam is created / Adam begets Seth	n/a	130	≤ 1	≤ 131
2. Genesis 5:6	Seth is begotten / Seth begets Enosh	≤ 1	105	≤ 1	≤ 107
3. Genesis 5:9	Enosh is begotten / Enosh begets Cainan	≤ 1	90	≤ 1	≤ 92
4. Genesis 5:12	Cainan is begotten / C. begets Mahalaleel	≤ 1	70	≤ 1	≤ 72
5. Genesis 5:15	Mahalaleel is begotten / M. begets Jared	≤ 1	65	≤ 1	≤ 67
6. Genesis 5:18	Jared is begotten / Jared begets Enoch	≤ 1	162	≤ 1	≤ 164
7. Genesis 5:21	Enoch is begotten / E. begets Methusaleh	≤ 1	65	≤ 1	≤ 67
8. Genesis 5:25	Methusaleh is begotten / M. begets Lamech	≤ 1	187	≤ 1	≤ 189
9. Genesis 5:28-29	Lamech is begotten / Lamech begets Noah	≤ 1	182	≤ 1	≤ 184
10. Genesis 7:6	Noah is begotten / Flood hits	≤ 1	600	≤ 1	≤ 602
11. Genesis 11:10	Flood hits / Arphaxad is begotten	n/a	2	≤ 1	≤ 3
12. Genesis 11:12	Arphaxad is begotten / A. begets Shelah	≤ 1	35	≤ 1	≤ 37
13. Genesis 11:14	Shelah is begotten / Shelah begets Eber	≤ 1	30	≤ 1	≤ 32
14. Genesis 11:16	Eber is begotten / Eber begets Peleg	≤ 1	34	≤ 1	≤ 36
15. Genesis 11:18	Peleg is begotten / Peleg begets Reu	≤ 1	30	≤ 1	≤ 32
16. Genesis 11:20	Reu is begotten / Reu begets Serug	≤ 1	32	≤ 1	≤ 34
17. Genesis 11:22	Serug is begotten / Serug begets Nahor	≤ 1	30	≤ 1	≤ 32
18. Genesis 11:24	Nahor is begotten / Nahor begets Terah	≤ 1	29	≤ 1	≤ 31
19. Genesis 11:26	Terah is begotten / Abraham is born	≤ 1 + ≤ 1 <sup>2</sup>	70	≤ 1	≤ 73
			Total: ≥ 1,948		Total: ≤ 1,985

Accordingly, using generous qualifications for gestation periods and for partial years, the qualified timeframe "links" become:

**Least time:**  $130 + 105 + 90 + 70 + 65 + 162 + 65 + 187 + 182 + 600 + 2 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 70 =$  **not less than 1,948 years**

**Most time:**  $131 + 107 + 92 + 72 + 67 + 164 + 67 + 189 + 184 + 602 + 3 + 37 + 32 + 36 + 32 + 34 + 32 + 31 + 73 =$  **not more than 1,985 years (roughly 1/3 of all time!)**

There is no good excuse for doubting this biblical chronology data, especially since these event-to-event timeframe "links" all connect in sequence, so "open" - versus - "closed" genealogy arguments are irrelevant.

Therefore, the total earth-time in years from God's creation of Adam to the birth of Abraham **cannot be more than 1,985 years**, although it is likely somewhat less than that [*because human gestations are typically less than 12 months!*], yet it **cannot be less than 1,948 years**. Add **5 days**, and you have the age of the earth when Abraham arrived here. It was a young earth into which Abraham was born -- absolutely!

Quoting James J. S. Johnson, "How Young is the Earth? Applying Simple Math to Data Provided in Genesis", in *Acts & Facts*, 37(10):4 (October 2008), pages 4-5 (posted at ICR's website as [www.icr.org/article/4124](http://www.icr.org/article/4124) , being a condensed adaptation of a more detailed analysis by Thomas D. Ice & James J. S. Johnson (with preparation help from Dr. Bill Cooper) titled "Using Scriptural Data to Calculate a Range-Qualified Chronology from Adam to Abraham, with Comments on Why the 'Open'-or-'Closed' Genealogy Question Is Irrelevant," originally presented to the *Evangelical Theological Society*, Southwest Regional Meeting, March 1<sup>st</sup>, A.D.2002 (and is posted on ICR's website as [www.icr.org/adam-abraham-chronology/](http://www.icr.org/adam-abraham-chronology/) .

Another theological issue, directly relevant to the age-of-the-Earth controversies, is the Bibliological issue of the Bible's designed understandability, i.e., its God-inspired *perspicuity*:

What is a day? Inventing a timepiece requires intelligent design,<sup>1</sup> and the "day" is no exception. From the very beginning, [Genesis 1:14](#) reveals, days were invented to measure time.

Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

A day, literally speaking, is the time it takes for the earth to rotate on its axis exactly one time. All of our historic and scientific sources inform us that 24 hours is the time it takes for one such rotation. So, that is what a "day" is. Before any use of metaphoric speaking

can be "figuratively" stretched from that, the underlying literal meaning must be accurately recognized.

This issue is not merely historical. The use of the word day (Hebrew *yôm*) in Genesis 1 is part of the current debate about the earth's age. In 2007, Dr. John Morris wrote:

The length of the days of Genesis 1 has been much debated. Are the days of Genesis 1 regular solar days, referring to the rotation of the earth on its axis, or could each day be a long, indefinite period of time, equivalent in total to the vast time spans of geology?... [T]he very first time the word is used, in [Genesis 1:5](#), it is strictly defined as the light portion of a light/dark cycle as the earth rotated underneath a directional light source, producing day and night. It is also true that whenever "day" is modified by a number, like second day or six days, it can only mean a true solar day.

Although the debate about the earth's age is still quite current, ICR is no sensational "Johnny-come-lately" to the discussion of what the word "day" means in [Genesis 1](#). Dr. Henry Morris addressed this issue in 1954 ("Creation and Deluge," *His Magazine*), and again in 1961 (*The Genesis Flood*, with Dr. John Whitcomb), and frequently thereafter.

If the reader asks himself this question: "Suppose the writer of Genesis wished to teach his readers that all things were created and made in six literal days, then what words would he use to best convey this thought?" he would have to answer that the writer would have used the actual words in [Genesis 1](#). If he wished to convey the idea of long geological ages, however, he could have surely done it far more clearly and effectively in other words than in those which he selected. It was clearly his intent to teach creation in six literal days.

**The understandability (what theologians like to call "perspicuity") of the Scriptures is a foundational issue for Christian doctrine.** Many men and women--before, during, and after the Reformation--suffered persecution and even death to bring and teach the Scriptures to common people in their own languages so they could hear and study God's Word for themselves.

William Tyndale, when challenged by a fellow priest regarding the supremacy of the Pope, stated, "I defy the Pope, and all his laws; and if God spares my life, I will cause the boy that drives the plow in England to know more of the Scriptures than you!" **Even plow-boys can understand the word "day."**

More debate on what "day" means can be expected. The "Emergent Church," like Pilate, skeptically asks, "What is truth?" The Bible, however, reveals our Creator as the



**God of truth.** So consider this: Which meaning of the word "day" matches the demonstrated intent of our **truth**-loving God to provide His creatures with true, non-misleading, understandable information? [emphasis added]

Quoting James J. S. Johnson, "What a Difference a Day Makes: God's Word is Understandable, Even for 'Plow-Boys'", in *Acts & Facts*, 38(3):13 (March 2009), page 13, posted on ICR's website (at [www.icr.org/article/4537](http://www.icr.org/article/4537)), quoting from John M. Morris, "Does the Phrase 'Evening and Morning' Help Define 'Day'?", in *Acts & Facts* (April 2007), and quoting from Henry M. Morris, *The Genesis Record* (Baker Books, 1976), page 54.

## 10. What kind of hermeneutics apply to "science" topics?

Who makes the rules for interpreting Scripture? If a reader of Scripture doesn't like what is in the Bible, what then? (Why do some scientists want a special hermeneutics just for them?)

In a verbal communication, who authoritatively defines and purposefully aims the message that is sent from the speaker to the hearer?

Considering the original mistreatment of Scripture, by Satan in the Garden of Eden, what are the predictable characteristics of Satan-like mistreatment of Scripture?

What are some of the typical errors, in religion-and-science controversies, that illustrate "subtracting" from the Word of God? Is it possible to "subtract" from the Word of God's message by a "closed-Bible-policy", as was historically done by the 18<sup>th</sup> century deists and by the present-day "Intelligent Design Movement" advocates? This present author has elsewhere argued a "yes" answer to this question, but that argument will not be repeated here.<sup>36</sup>

What are some of the typical errors, appearing in religion-and-science controversies, that illustrate "adding" to the Word of God? One example with ongoing socio-political ramifications is the theological morass attributing a "Curse of Ham" (and thus supposedly applying to all Hamitic peoples) unto Genesis, -- when the **text** of Genesis only records a curse to "Canaan".

What about a claim that "nature", as a form of divine revelation, is a so-called "67<sup>th</sup> book" of the Bible? This false notion is discussed above. It mixes theological and epistemological questions. But the answer is, as regards **authoritative** truth, *Sola Scriptura*.

Question: "Are all forms of divine revelation 'created equal' in truth-communicating capacity and every-jot-and-tittle authoritativeness?" Answer: an emphatic "**NO**", because it is

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<sup>36</sup> James J. S. Johnson, "Shades of the Enlightenment! How the Neo-Deist 'Intelligent Design Movement' Recycles the Enlightenment's Methodology of 'Reason' as a Humanistic Substitute for Biblical Creationism's Revelation-verified Epistemology", presented to the *Evangelical Theological Society*, Southwest regional meeting of March 24<sup>th</sup> of A.D. 2007 (Ft. Worth, Texas) -- posted on ICR's website (as [www.icr.org/i/pdf/research/NeoDeist\\_Intell\\_Design\\_Movt.pdf](http://www.icr.org/i/pdf/research/NeoDeist_Intell_Design_Movt.pdf)).



**Scripture alone** that is ultimately authoritative as objective text and as informative revelation. (Notice there is **no** mention of “nature” in **2<sup>nd</sup> Timothy 3:16** or **2<sup>nd</sup> Peter 1:19-21** !)

## 11. Can the study of any O.T. Hebrew words help with “science”?

Genesis creation “days” (*yamim*, the plural of *yôm*) have been meaningfully analyzed (elsewhere herein and as cited herein) by observant readers, using the kinds of concordances (e.g., *YOUNG’S ANALYTICAL*) that any “plow-boy” can use, and the results are hard to evade, at least for honest inquirers. When used as a plural (*yamim*), “days” means regular “days”.

“Created” in Genesis 1:1, is the English word used to translate the Hebrew verb *bara’* -- which is a simple active perfect verb,<sup>37</sup> not a causative, not a *po’el*, not a *hithpa’el*, and certainly not an imperfect. The work of creation was simple, active, and completed. What relevance is that to discerning the Bible’s teaching on creation? The point here is that other Hebrew verb forms exist, if God had wanted to describe a “progressive creation” scenario, but He chose to use a simple active perfect, exactly the wording to fit a recent “mature” creation scenario.

Interestingly, from a historical perspective, it is noteworthy that the Greek Septuagint translation of the Old Testament (which was translated by Greek-speaking Jewish scholars more than a century before Christ’s birth), translates *bara’* by the Greek verb *epoiêsen*, which is a form of the root verb *poieô* “to make”). Specifically, *epoiêsen* is a third person singular aorist indicative active verb form, denoting that the creation (in Genesis 1:1), according to the Septuagint translators’ understanding of *bara’*, was a completed active action that occurred in the past as an event. If the Septuagint translators understood *bara’* as some kind of “eons-long process” they picked the wrong Greek verb form to so indicate!

## 12. Can the study of any N.T. Greek words help with “science”?

“**Fables**” (a plural form of the Greek noun *muthos*) in **2<sup>nd</sup> Timothy 4:4**, obviously contrasts with the “**truth**” (a word Paul frequently uses when Paul is writing unto Timothy -- see 1<sup>st</sup> Timothy 2:4; 2:7; 3:15; 4:3; 6:5; as well as 2<sup>nd</sup> Timothy 2:15; 2:18; 2:25; 3:7; 3:8; 4:4; -- and **truth** is necessarily implied elsewhere by Paul, e.g., 2<sup>nd</sup> Timothy 3:16).

In other words, Paul contrasts the **mythic non-truths** of the Bible-ignoring world, with the perfect truths of Scripture (what Paul in Acts 20:27 elsewhere calls “all the counsel of God”). In the twenty-first century (A.D.) it would be hard to find a more comprehensive “fable” (mythic non-truth) than the myth of “evolution”, which is surely a “poster child” for the Pauline phrase “science falsely so-called” (1<sup>st</sup> **Timothy 6:20**).

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<sup>37</sup> Amazingly, the verb *bara’* is a third-person singular masculine verb, yet its subject-noun is *Elohim*, a masculine regular plural. In other words, the Bible first verse grammatically foreshadows the Bible’s theological teaching that God is triune!

Of course, the “science” (Greek *gnôseôs*) Paul speaks of is “falsely so-called” (Greek *pseudônumou*) because it is a “pseudonym” to call it “science”, when its propositions contradict (Greek *antitheseis*) the Biblical faith (Greek *pistin*). In other words, to fall for empty babblings and “science so-called” is to “miss the mark” epistemologically.

Yet nowadays, unsurprisingly, evolutionist academicians and even evolutionist politicians freely admit that the theory of evolution is (supposedly) “foundational” to [their] understanding the world from a perspective of “modern science”.<sup>38</sup> If real truth was ever their aimed-for target (an assumption soundly refuted by Romans chapter one), their epistemological approach guarantees that they miss the mark.

It is noteworthy that the word “fable”, in the New Testament, is contrasted with Biblical truth in ways not limited to “secular” myths. “Religious” myths (as in **Titus 1:14**) are at least as misleading as “secular” ones, if not much moreso.

Other New Testament examples of the word “fable” (Greek *muthos*, meaning “myth”) include **1<sup>st</sup> Timothy 1:4** (since Timothy was pastoring then in Ephesus, these doctrinally erroneous “fables” may have been rabbinical legends propagated by Jewish trouble-makers whom Paul alluded to in Acts 19:8-9); **1<sup>st</sup> Timothy 4:7** (“profane and old wives’ fables” are contrasted with “words of faith and of good doctrine” commended in the preceding verse); **Titus 1:14** (“Jewish fables” and “commandments of men” are contrasted by Paul with “the truth”); and **2<sup>nd</sup> Peter 1:16** (“cunningly devised fables” are contrasted with apostolic eye-witness testimony of the Lord Jesus Christ and of His transfiguration “majesty”, in 1:16-18, and are further contrasted in 1:19-21, with the absolutely reliable truth of the Holy Scriptures). Thus, the New Testament usage of “fable” (*muthos*) is routinely contrasted with the reliable truth of the Scriptures, so it is the Holy Bible that we must look to (and *not* the data or apparent lessons of “nature” as some so-called “67<sup>th</sup> book of the Bible”) for reliable and authoritative truth -- to expose the false fables we face.

### **13. What are some recent trends in epistemological syncretism?**

What lessons can we learn from comparing **Colossians 2:8** and **2<sup>nd</sup> Timothy 4:4** with a few recent trends in epistemological syncretism?

What are some of the most problematic theology problems attending old-earth paradigms? Death before Adam’s sin, for starters. Also, the Genesis Flood’s globality.

#### **Death before Adam’s sin in Eden.**

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<sup>38</sup> E.g., Raymund A. Paredes, Texas Commissioner of Higher Education, in “Commissioner’s Recommendation on the Request by the Institute for Creation Research for a Certificate of Authority to Offer a Master of Science Degree in Science Education”, published April 23<sup>rd</sup> of 2008 (Texas Higher Education Coordinating Board, Austin, Texas), 5 pages.

Compare **Genesis 3** with **Romans 5:12**. How can “death” occur before Adam’s sin?

A failure to recognize the basic theology of God as the Creator (along with its attendant moral and doxological ramifications), despite its clear and foundational teaching in Scripture, beginning at Genesis 1:1.

### **The Universality (Globality) of the Genesis Flood.**

Reluctance to recognize that the Genesis Flood was worldwide. (See Genesis chapters 6—9 with 1<sup>st</sup> Peter 3:20.)

Reluctance to recognize that the timeframe from Adam to Abraham is less than 2000 years, regardless of whether the Genesis genealogies are “open” or “closed”.

A loss of evangelistic integrity (in like of the true theological content of the “everlasting Gospel”), as well as lost opportunities to evangelistically reach the lost with the Biblical message of the Gospel (as it is defined in Scripture, which is a definition routinely bypassed by popular “evangelists”).

## **14. What “science” data does Genesis literarily emphasize?**

If all of Earth history (i.e., cosmic and human history) were divided into thirds, what are *absolutely* the most important events that occurred during the first third of all Earth history? How do these cosmic history mega-events relate to present-day religion-and-science controversies?

Consider first, from God’s perspective, the most important events that occurred during the first third of all Earth history. Now consider how Genesis, as God-exhaled narrative literature, *emphasizes* the most important events (during the first third of all Earth history) by including only those *critically-important-to-know-about* events in the recorded history data of Genesis chapters 1-11. This should be clear from the following contrast in Scriptural coverage:

- (a) Genesis 1-11, from the creation of Adam unto Abraham’s birth<sup>39</sup>  
( 1,948 years < **X** years < 1,985 years);
- (b) Genesis 12 to Matthew, from Abe to Christ ( > 2,000 years)
- (c) The Church Age (most of the N.T.), from Christ to now ( > 2,000 years)

Notice that the first third of human history is merely succinctly summarized by some sparse (yet critically important) highlights, those few events recorded in Genesis’s first eleven chapters.

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<sup>39</sup> James J. S. Johnson, “How Young is the Earth? Applying Simple Math to Data Provided in Genesis”, in *Acts & Facts*, 37(10):4 (October 2008), pages 4-5 (posted at [www.icr.org/article/4124](http://www.icr.org/article/4124) ).

(Contrast that with chapters 12 through 50 of Genesis, which only cover a few generations of human history!) Obviously, anything recorded in chapters 1 through 11 of Genesis is of amazing importance, because virtually everything else from the first almost 2,000 years is omitted!<sup>40</sup>

Now consider that Genesis chapters 1 and 2 concern creation. Genesis chapter 3 concerns how Adam sinned, with Woman's (and the serpent's) help, and how God responded with His (fore-ordained) redemption plan, the Messianic "Seed of the Woman". These are a few of the most important events of the first third of all Earth history.

Notice also that the Genesis Flood and the post-Babel ethno-genetic dispersion of mankind covers chapters 6, 7, 8, 9, 10, and 11 of Genesis! Obviously, the global Flood and humanity's Babel-triggered dispersion must be vitally important history for all post-deluvian humans, because it accounts for 6 of the first 11 chapters of Genesis, -- and thus about 55 % (if emphasis is measured by verbiage percentage in Scripture) of the coverage of the first third of Earth's history covers either the global Flood or the ethnic dispersion of humanity due to Babel.

In sum, the literary emphasis of events in early Earth history is demonstrated by the percentage of verbal coverage of those important events in Genesis chapter 1 through 11.

Any interpretive view of Earth history (especially one which focuses on religion-and-science topics like "creation" and "The Flood" and human ethnology), if it is serious about being Biblical, must show how important these very few events were<sup>41</sup> to the first third of all Earth history.

## **15. In sum, how is scientific "truth" different from Biblical truth?**

### Authoritativeness.

The Bible is absolutely authoritative. Scientific data and conclusions are not.

### Perspiciuity.

The Bible is perfectly perspicuous. Scientific data and conclusions are not.

### Verbal character.

The Bibles' information is perfectly verbal. Scientific data usually are not.

### Jot-and-tittle accuracy and precision.

The Bible's text has jot-and-tittle accuracy and precision. Science does not.

### Inerrancy.

The Bible is inerrant in content. Scientists, and thus their data, are obviously not.

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<sup>40</sup> One exception to this almost-universal generalization is the unusual quote of the prophet Enoch, which appears in Jude's epistle, in Jude's 14<sup>th</sup> and 15<sup>th</sup> verses.

<sup>41</sup> Thus, any "evangelical" cosmogony that downplays the Genesis Flood's importance is unbiblical.

Infallibility.

The Bible is infallible in content. Scientists, and thus their data, are obviously not.

Messianic message content.

The Messianic message of the Bible is always central. “Science” often misses this.

Completeness.

The Bible is God’s complete written revelation. Nature gives an incomplete message.

Informational veracity.

The Bible is 100% true information, which provides informational clarity between God’s providential goodness and God’s judgment of sin. Nature is fallen, so its “messages” are a sometimes confusing mix of displaying God’s perfect providential goodness, along with the judgment of Sin-caused Curse (of death, disease, and corruption).

Providential transmission.

God provides Scripture through a perfect process of inspiration. Scientific data has no such miraculous guarantee of informational integrity (and thus scientists can misinform people about the natural world they claim to accurately observe, report, and analyze).

Honorableness.

God honors His written Word above even His holy name (the irreverent speaking of which is itself a serious sin). God does not recognize nature as having an equal honor.

No wonder the late Dr. John Robbins would say: “God’s truth is all truth”.

## **16. Regarding “science”, how should we then epistemologize?**

Perhaps this study should conclude by re-quoting the Lord’s admonition regarding the importance of believing what Moses declared as the Word of God:

How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God? Do not think that I shall accuse you to the Father; there is *one* who accuses you — Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?”

*Quoting John 5:44-47.*

## **17. Conclusions and a Prayer**

A few summary conclusions should be provided, as a reward to those who are patient enough to read this far. First, reconsider now the sixteen numbered points of this paper:

1. Religion-and-science tensions are not new.
2. Religion-and-science tensions justify careful analysis, both theological and scientific.
3. Historic science-and-religion controversies offer helpful insights to today's controversies.
  - (a) Skeptics rejected historical data in Genesis long before Darwin's influence.
  - (b) Darwin sloppily contradicted his own geologic data in Argentina, in 1834.
  - (c) Even before 1600 some Englishmen were rejecting Genesis's historical data.
  - (d) Speculation and exaggeration invented "straw-men" religion-and-science debates, in America, even back in the late 1700s.
  - (e) When refuted by Bible-revealed information, many "evangelicals" (both scientists and theologians) quickly strain to "fit" the Bible into current "science".
4. Scripture mandates that we recognize and avoid "science falsely so-called".
5. "False witnesses" exist and testify; we should beware of their misleading testimony.
6. The errors of Pharisees, Sadducees, and Samaritans are still practiced and taught today.
7. Clarified thinking is needed regarding the difference between inerrant special revelation (i.e., the Holy Bible) and non-inerrant general revelation (i.e., empirical scientific data). Even more clarified thinking is needed when digesting the epistemological assumptions and analytical conclusions of those who try to interpret and teach scientific "facts".
8. Church history has some relevant lessons providing insights for understanding the politics of contemporary religion-and-science controversies. For example, the massacre at Bangor (which only foreshadowed the wide-scale massacres of the anti-Protestant Counter-Reformation<sup>42</sup>) reminds us that large-scale persecution, if not successfully defended against, can crush the vitality and growth of Bible-grounded education. For

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<sup>42</sup> See, *accord*, Francis A. Schaeffer, A Christian Manifesto, revised ed. (Westchester, IL: Crossway Books/ Good news Publishers, 1982), pages 94-99; Henry H. Halley, Pocket Bible Handbook, an Abbreviated Bible Commentary (Chicago, self-published 15<sup>th</sup> revised edition, before it was condensed by revisionist publishers who deleted the data on the Counter-Reformation massacres of Protestants in Bohemia, Poland, Austria, Hungary, France [esp. in 1572], and other European countries).

Moreover, to appreciate the ongoing nature of persecution (from Cain, the first murderer, unto the present day), consider that the royal father of both Oswald (Celtic Christian king of Northumbria from 635 to 642 A.D.) and Oswy (his successor, who was raised in Celtic Christianity but officially adopted Roman Catholicism in 664 A.D.) was Athelfrith (king of both Northumbria, died A.D. 616), who aided Rome's Augustine by massacring the Celtic Christian church leaders in A.D. 601 at Bangor.



another example, the Celtic Church's defeat at the Whitby Synod illustrates the epistemological fatality of failing to recognize and argue *Sola Scriptura* as the ultimate and authoritative standard for truth. **In other words, if and when religion-and-science controversies fail to recognize and practice *Sola Scriptura* epistemology, epistemological (and theological) failure is guaranteed.**

9. The Bible teaches quite a bit about the age of the Earth, and about its chronology of historic persons and events. Dr. Henry Morris III supports a recent creation (and thus a young age of the Earth) by a combination of Biblical theology and scientific evidences. Dr. John Morris also supports a recent creation (and a young age of the Earth) by a combination of Biblical theology evidences (and elsewhere buttresses this with scientific evidences<sup>43</sup>). Dr. Terry Mortenson likewise supports a recent creation (and a young age of the Earth) by a combination of Biblical theology and scientific evidences. Dr. Tommy Ice, as documented in detail by this author, has proven that there is no valid "open"-versus-"closed" genealogy problem, in Genesis, with a young Earth chronology.
10. There is no theological excuse for abandoning normal hermeneutics (grammatical principles for interpreting literary texts such as the Bible) when reading and interpreting texts of the Bible that are relevant to "scientific topics".
11. Old Testament Hebrew studies support a "recent creation" view of the Earth's age.
12. New Testament Greek studies support a Bible-based epistemology, to counter the falsity of worldly "myths", whether those myths ("fables" in KJV) be religious or secular.
13. Recent trends in epistemological syncretism include: (a) teaching that death (to animals and humans whose "life is in the blood" thereof) somehow occurred before Adam's sin in Eden, treating **Romans 5:12** as if it were unreliable truth about death's origin; and (b) teaching that the great Flood which Noah and seven other humans survived (plus land animals of all "kinds") somehow was *not global*, as if the information in Genesis 6-9 was unreliable about the geographic extent of the Flood.
14. The percentage of coverage, within the 11 chapters of pre-Abrahamic history, which itself is an abbreviated part of the total literary context of Genesis's 50 chapters, emphasizes the drastic importance of the worldwide Flood during Noah's lifetime.
15. Scientific "truth" is epistemologically inferior to Biblical truth, because Biblical truth is miraculously inerrant, absolutely reliable, infallible, and ultimately authoritative. This qualitative supremacy in informational reliability was recognized during the Protestant Reformation by the phrase *Sola Scriptura* ("Scripture alone"), an epistemological standard that any theological society that calls itself "evangelical" should take most seriously.

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<sup>43</sup> E.g., John D. Morris, The Young Earth: The Real History of the Earth --- Past, Present, and Future, revised & expanded ed. (Green Forest, Ark: Master Books, 2007), 144 pages.

16. In our epistemological approach to religion-and-science issues we can do *no better* than to apply the admonition of the Lord Jesus Christ, Who is omniscient, to believe Moses' inspired writings, including GENESIS, because Moses' very words, to the jot and tittle, were (and are) endorsed and verbally guided by God Himself, and are regarded as even more honorable than God's own name.<sup>44</sup>

May we recognize the truth God gives us, inerrantly in His special revelation (the Holy Bible), as well as the non-inerrant general revelation He also gives us, unto His Son's honor.

>< JJSJ

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<sup>44</sup> Psalms 138:2.

**How has the reburial  
of  
Viking King Harald Bluetooth's father  
provided an inerrantist solution  
to  
Abraham's supposedly "missing" 60 years?  
and,**

how does Moses' usage of the *waw* consecutive concur with this inerrantist solution?

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**COMPARING THE RE-BURIAL OF THE PAGAN KING,  
"GORM THE OLD" OF JUTLAND,  
by his Christian son, Harald Bluetooth, Viking king of Denmark,  
WITH  
THE RE-BURIAL OF THE PAGAN IDOLATER,  
TERAH, formerly of Ur of the Chaldees,  
by his YaHWeH-worshipping son, Abraham,  
including  
observations of how Moses used *waw* consecutive verbs in Genesis 11-12**

**by  
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<sup>1</sup> A precursor of this analysis appeared as Appendix "B" of a co-authored paper initially presented at the Southwest Regional *Evangelical Theological Society* meeting (March 1<sup>st</sup>, 2002, at Criswell College), that paper being Thomas D. Ice & James J. S. Johnson's "*Using Scriptural Data to Calculate a Range-Qualified Chronology from Adam to Abraham, with Comments on Why the "Open"-or-"Closed" Genealogy Question is Chronometrically Irrelevant*".

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The pagan king of Jutland, Gorm the Old, was originally buried, consistent with pagan customs of the Danish Vikings, circa A.D. 958 . Gorm's son, Harald "Bluetooth" Gormsson, who became king of Denmark, became an enthusiastic Christian. Bluetooth later built a noteworthy church building for the promotion of Danish Christianity. Remarkably, Bluetooth also had the physical remains of his pagan father removed from his Viking ship-mound burial, to be re-buried inside the grounds of the Christian church which Bluetooth had constructed.

**Could it be that this Viking's reburial is similar to what Abraham, a godly worshiper of YaHWeH, had done with the physical remains of his pagan father, Terah, by retrieving Terah's remains from Haran, and re-burying them in the "promised land" of Canaan?**

***If so, this reburial explanation solves a chronological conundrum regarding the proper interpretation of Acts 7:4, which has puzzled many Bible scholars when juxtaposed with the Mosaic chronology data provided in Genesis 11:26, 11:32, and 12:4.***

### Summary of the Problem.

Most English translations of Acts 7:4 give the impression that Abraham was not physically led by God to enter Canaan until Abraham's father, Terah, died:

***Then came he [i.e., Abraham] out of the land of the Chaldeans [i.e., out of Ur of the Chaldees], and dwelt in Charan [i.e., Haran]; and from thence [i.e., from Haran], when his father [since the first "he" means Abraham, "his father" here would mean Terah] was dead, he [some think "he" here means "God"] removed him [some think "him" here means "Abraham"] into this land, wherein ye now dwell.***

Quoting Acts 7:4 (with editorial bracketing). If this interpretation of Acts 7:4 is followed, Terah dies in Haran before Abraham is led of God to emigrate from Haran into Canaan.

Genesis 11:26 indicates that Terah was 70 years old when Abraham was "begotten" (which means Terah was 70 or 71 when Abraham was physically born). Genesis 12:4 indicates that Abraham was 75 years old when he emigrated from his home in Haran (with Sarah and Lot and others) to enter Canaan, in response to God's leading. Yet, Genesis 11:32 documents that Terah died at age 205, i.e., 135 or 134 years after Abraham was born. Thus, Abraham was 134 or 135 when his father (Terah) died in Haran.

If (and here is the big "if"), as Bible chronology critic Pete Williams assumes,<sup>2</sup> Abraham

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<sup>2</sup>See, e.g., Pete J. Williams, "Some Remarks Preliminary to a Biblical Chronology", in Volume 12 of Creation Ex Nihilo Technical Journal (issue #1, 1998), pages 98-106, esp. 104.

did not leave Haran for Canaan until Terah died, which did not occur until Abraham was 134 or 135, how can it be accurately said that Abraham was “75 years old” when he left Haran for Canaan?

This question of the so-called “missing sixty years” has puzzled many, and some serious scholars have been unable to reconcile the Genesis chronology information (of Genesis 11:26; 11:32; 12:4) with the above-noted view of Acts 7:4 (which interprets “he” and “him” as “God” and “Abraham”).

### Solution to the Problem.

The solution to the so-called “conflict” of chronology data about Terah and Abraham, as recorded in Genesis (11:26; 11:32; and 12:4), in comparison with information preached by Stephen in Acts (7:4) is resolvable by recognizing two main points:

- 1) Abraham left Haran while his father Terah was still alive, and returned later to retrieve Terah’s body (after Terah was dead, of course!), in order to bury Terah’s body in Canaan, probably in the same basic burial grounds which Abraham had purchased for burying Sarah’s body (i.e., in the cave of Machpelah, which Abraham bought from Ephron the Hittite, according to Genesis 23);  

and
- 2) Luke’s record of Stephen’s final sermon – before Stephen was stoned to death – includes Stephen’s narrative description of least three persons who were involved in Abraham’s trek from Ur to Haran to Canaan, – i.e., God was involved; Terah was involved; and Abraham was involved; – so the “problem passage” portion of Acts 7:4 is only a problem if the sequentially ambiguous usages of the English pronouns “he” and “him” are taken to mean, respectively, “God” and “Abraham” – however, if the “he” and “him” respectively mean “Abraham” and “Terah”, there is no chronological conflict with Genesis’ data regarding the correlated life-spans of Terah and Abraham (see Genesis 11:26; 11:32; and 12:4).

This kind of ambiguity sometimes occurs in Scripture (e.g., when a narrator is accurately quoting words spoken by someone else), but illogical interpretations of the ambiguity can be eliminated by cross-referencing related information elsewhere communicated by the same speaker. Moreover, if a statement is spoken as God’s Word (and perhaps Stephen’s final sermon was prophetically inspired by God, and thus must be inerrant itself), it must accord with all pre-existing Scriptures’ content.

Therefore, one should interpret ambiguous Scripture texts in light of the informational content of non-ambiguous Scripture texts (i.e., “interpret the unclear in light of the clear”), as well as in light of the theological standard that the Holy Scriptures themselves, which are inerrant (because God made them that way), must be internally consistent.

Therefore, consider the following solution to the ambiguity of Acts 7:4, with brackets

showing both proposed and problematic alternatives for the English pronouns “he” and “him”:

*Then came he* [i.e., Abraham] *out of the land of the Chaldeans* [i.e., Ur], *and dwelt in Charan* [Haran]; *and from thence* [from Haran], *when his father* [Terah] *was dead, he* [some think “he” here means “God”, but “Abraham” is a better fit] *removed him* [some think “him” here means “Abraham”, but “Abraham’s father”, i.e., Terah, is a better fit] *into this land, wherein ye now dwell.* [editorial bracketing supplied]

Quoting *Acts 7:4*.

Surely the above-proposed solution (which accords with the Jews’ concern for where someone is buried, as is illustrated in *Genesis 50:25* and *Exodus 13:19*), with Abraham returning to Haran to fetch his (dead) father for burial in Canaan, is more likely to be true than some “*let’s-just-add-60-or-more-years-to-‘correct’-the-Bible’s-math*” approach to Biblical chronology.<sup>3</sup>

Thus, the four Scripture texts (i.e., *Genesis 11:26*; *11:32*; and *12:4*, in conjunction with information preached by Stephen in *Acts 7:4*) inerrantly harmonize, — in aggregate providing an integrated chronology for the begetting of Abraham (when Terah was age 70), the arrival of Terah and Abraham (and others) in Haran when Abraham was age 75, followed by Terah’s death at age 205, and Abraham’s subsequent (re)burial of Terah *at some time after* Abraham had already arrived

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<sup>3</sup>For an example of a critic’s willingness to add 60 (or more) years to Moses’ chronology data, in order to force a (mis)fit with a presupposed (yet unnecessary) interpretation of *Acts 7:4*, i.e., an interpretation of *Acts 7:4* which requires Abraham to remain in Haran until Terah died, see Pete Williams’ inerrancy-inconsistent criticism, *supra*, at page 104, saying:

**We are left then with the question of whether to add 60 years to our chronology [or more].** The problem here is that I cannot find any Biblical reason that demands that Abraham left Haran as soon as his father died. .... **If [Abraham] had stayed in Haran much longer, ... a period of more than 60 years would be added to Biblical chronology. At any rate, we can say that the addition of 60 years is the minimum.** ... [emphasis to Williams’ arrogance added]

It is important to notice that Williams’ only argument for “needing” an “extra” 60 (or more) years to Terah’s life-span is Williams’ assumption that Abraham waited for Terah to die before Abraham left Haran for Canaan, which is an assumption that controverts the Scriptural fact that Abraham obeyed God by forsaking his father’s household to go to Canaan (see *Genesis 12:4*, saying “So Abram departed, as the LORD had spoken unto him”). Accordingly, if Abraham left Haran for Canaan while Terah is still living, then Terah died, then Abraham returned to Haran to retrieve Terah for re-burial in Canaan, there is no “need” for redactor-like “correcting” of the Biblical record, e.g., by “adding” 60+ years to Terah’s age (when he relocated from Ur of the Chaldees unto Haran) as given in *Genesis 11:26*.



in Canaan, i.e., after Abraham was 134 or 135 years old.

Since Sarah died at 127 (see **Genesis 23:1**), and Abraham was about 10 years older than Sarah (see **Genesis 17:17 & 21:5**), Abraham was about 137 years when Sarah died.

After Sarah's death, Abraham re-married, to Keturah (**Genesis 25:1**). Through Keturah Abraham then fathered more children, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Obviously, Abraham lived long enough to be 134 or 135 years old, at which time his own father (Terah) died. So, a couple of years or so *before* Sarah's death, Terah died. It was Sarah's death which catalyzed Abraham's purchase of a family burial grounds, and sometime thereafter, i.e., after the death of Terah, and most likely *also* after the death of Sarah:

*"when his [Abraham's] father [Terah] was dead, he [Abraham] removed him [Abraham's father]", i.e., Terah] into this land, wherein ye now dwell.* [editorial bracketing supplied]

Again quoting from *Acts 7:4*.

### **Objections to the problem's above-summarized inerrantist solution.**

In discussing the above reburial solution to the so-called "missing 60 years" problem, this writer has encountered 4 challenges that deserve supplemental attention. They are:

- 1) Would a believer ever re-bury his unbelieving father?
- 2) Why would Luke be the first to reveal Terah's reburial?
- 3) What if **Genesis 11:26** doesn't mean that Terah was a firstborn son?
- 4) What about the chronology-relevant *waw* consecutive in **Genesis 12:1**, is it a problem?

These four challenges to the above-proposed solution (to the so-called "missing 60 years" problem) will be discussed in turn below.

#### **Objection # 1: Would a believer ever re-bury his unbelieving father?**

But one might argue: could it be that a godly man, of ancient times, might *re-bury* the remains of his *pagan* father (*assuming his pagan father was already buried according to pagan burial customs*), — **especially when the re-burial is associated with the believing son's faith (and thus contrasts with the pagan unbelief of the buried-then-buried-again father)?**

Answer # 1: Viking history demonstrates such reburial behavior.

Such an objection is historically answered by the Viking archaeology regarding pagan King Gorm's reburial. The pertinent facts that illustrate this puzzling re-burial behavior are quoted from one of the most respected resources<sup>4</sup> on Viking history, John Haywood's *Encyclopaedia of the Viking Age* (New York: Thames & Hudson, 1<sup>st</sup> American edition, 2000), at page 84, in the entry captioned "**GORM THE OLD**":

According to the 11<sup>th</sup> – century German historian Adam of Bremen, Gorm was the son of Hardegon (Harthacnut) Sveinsson, a ruler from 'Nortmannia' (northern Jutland, Norway or possibly even Normandy), who overthrew the Swedish Olaf dynasty that ruled in Denmark in the early 10<sup>th</sup> century [A.D.]. The extent of Gorm's kingdom is unknown, but it probably included all of Jutland at least. Gorm was a pagan and gave Unni, the archbishop of Hamburg – Bremen, a hostile reception when he [Unni] asked permission to renew missionary activities in Denmark and 936. Gorm was succeeded by his son Harald Bluetooth [of *Jomsviking* fame], who had been co-ruler for some years before his father's death. Gorm was interred under an impressive burial mound, which can still be seen at Jelling in Jutland. Dendrochronology has shown that the timber used to build his burial chamber was felled in 958, making this the most likely year of his death. Gorm's body was later removed from the mound, probably by his Christian son Harald [Bluetooth], and reburied in a church he [Bluetooth] had built at Jelling. Surviving parts of his [Gorm's] skeleton show that he was about 1.72 metres tall, suffered from osteoarthritis of the lower back, and probably died in his forties.

Quoting from John Haywood's *Encyclopaedia of the Viking Age*, page 84.

We modern Christians often take our life as creatures for granted, so we focus most of our appreciation to God on His redemptive relationship to us as our personal Savior (e.g., *John 3:16* is perhaps the most popular Bible verse in America, and with good reason!). Accordingly, it is often hard to appreciate the theological importance that the ancients recognized regarding the creation of human life, and thus also of human genealogy lineages, since the ancients had a more vivid awareness of the vitality and importance of human pro-creativity. Thus, one's personal genealogy was appreciated intensely as not just a fact of family history or legal relationships, but more importantly as a theological fact at the core of being created a human being.

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<sup>4</sup>John Haywood's other books include: *The Ancient Civilizations of the Near East and Mediterranean*, *The Penguin Historical Atlas of the Vikings*, and *The Cassell Atlas of World History*. Haywood, a Fellow of the Royal Historical Society of Great Britain, also contributes to *History Today* and the *International Journal of Nautical Archaeology*.

Could it be that both Abraham and Harold Bluetooth, as first generation believers in the God of the Bible, – although they both lamented the unbelief of their respective fathers, – were so reverent in their awe of God as their personal Creator, that they both desired a quasi-sanctified monument-like reburial (of those pagan fathers), in order to emphasize their own theological belief in God as the Creator Who gave them a natural life? For of what benefit is redemption to one who is never created?

Surely Abraham and Bluetooth both appreciated the fact that their Creator-God chose to accomplish the unmerited divine favor of *being created as a human being, capable of being redeemed*, through the genetic channeling of that natural life via paternal ancestries which God ordained for each of them.

Abraham believed in Christ as a promised Messianic “Seed” Who would fulfill various Messianic promises, e.g., the blessings recorded in *Genesis 12:3* (and explained in *Galatians 3:6-8*); Bluetooth, however, was born on the A.D. side of the Lord’s First Advent, so he believed in Christ as the Messiah Who had already come and finished His redemptive Messianic work for Adam’s fallen race.

### Objection # 2: Why would Luke be the first to reveal Terah’s reburial?

In other words, if Abraham removed Terah's body from Haran to Canaan, why is it that the only indication of that removal is the grammatically vague statement in *Acts 7:4*?

### Answer # 2: New Testament facts often clarify obscure Old Testament events.

Since Terah’s ultimate burial place is not directly focal to any Bible doctrine, is it really a problem that this not-so-critical detail regarding Terah’s burial in Canaan is only mentioned in the New Testament? Why do we learn, for the first time in *Jude 1:14-15*, that Enoch was a prophet of the Lord Who comes to Earth as Judge, without any clue about that information anywhere in the Old Testament?

Likewise, why do we not learn anything about Rachab -- until *Matthew 1:5* -- being Boaz's mother, and thus eventually becoming [though possibly posthumously] the 2nd mother-in-law to Ruth? Yet there it is, revealed in the New Testament, for the first (and only) time!

Also, what about “Jannes and Jambres” who are named in *2<sup>nd</sup> Timothy 3:5*? How did Paul know that the two magicians of Pharaoh were named “Jannes and Jambres”? Those Egyptian names appear no-where in Exodus (or anywhere else in the Old Testament)!

The Bible provides progressive revelation about human history, and sometimes the Holy Spirit Who provides that progressive revelation inerrantly informs us in the New Testament of a few historic details not explicitly reported in the Old Testament.

### Objection # 3: What if Genesis 11:26 doesn't mean Terah was a firstborn son?

Some scholars, e.g., Pete Williams have opined that the fact that Abraham is listed first among the sons of Terah in **Genesis 11:26** doesn't necessarily mean that Abraham was the firstborn, but only the most important with respect to the narrative of Genesis.<sup>5</sup> This theory further suggests that since Haran died in Ur (**Genesis 11:28**), maybe he was the oldest and Abraham was born 60 years later when Terah was 130 so that Terah died at age 205 very shortly before Abraham turned 75. Arguably, this theory would seem to fit with the fact that Haran's son, Lot, who traveled with Abraham was a grown man. Wouldn't this solve the problem of the so-called "missing" 60 years?

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<sup>5</sup>Pete J. Williams, "Some Remarks Preliminary to a Biblical Chronology", in Volume 12 of **Creation Ex Nihilo Technical Journal** (issue #1, 1998), pp. 98-106, especially at page 104. Williams illustrates this reluctance to recognize a multiple birth, at page 104, when he says:

We have four indications from the text of Genesis that when one person begets three sons at a certain age, it is not necessarily to be supposed that all three were begotten simultaneously:

- (1) Nahor marries his brother's daughter (Genesis 11:29).
- (2) Ham was the youngest of Noah's sons (Genesis 9:24).
- (3) Japheth is the oldest of Noah's sons (Genesis 10:21).
- (4) Shem was not 102/103 but 100 when he begat Arphaxad (Genesis 5:32, 7:6, 11:10).

Although it would be possible for scholars who believe in a source-critical approach to Genesis (that is, J and P) to divide these up into different sources, the similarity of the material suggests that any division would be a much more expensive [\$ ?] hypothesis than simply to suppose that Genesis 5:32 and Genesis 11:26 do not have to talk of the begetting of triplets.

In other words, Williams is concerned about JEDP-related speculations moreso than with crucial Hebrew words, when examining chronology data in Genesis. Later, within this paper (while discussing hypothetical Objection #3), Williams' 2<sup>nd</sup> and 3<sup>rd</sup> assumptions about "oldest" and "youngest" are debunked. Also, Williams' 4<sup>th</sup> assumption (about the chronology of Shem's fathering of Arphaxad) has been debunked in the Ice & Johnson paper cited above (in the first footnote), in its analysis of Adam-to-Abraham **sub-timeframes #10 and # 11**.

As to Williams' 1<sup>st</sup> point, it is biologically quite possible for an uncle who is 30 years old to marry a 14-year-old niece, *e.g.*, when Nahor eventually married Haran's daughter. So what? Moses routinely records, in Genesis, marriages between half-siblings, cousins, and the like.

Answer # 3: When Scripture's meaning is clear, don't invent "missing 60 years".

In a chronology paper recently presented at a regional meeting of the **Evangelical Theological Society**,<sup>6</sup> Dr. Thomas Ice and this writer provided an appendix analyzing what the Bible actually says about the birth order of Shem, Ham, & Japheth, — showing that this birth order data has been ignored only due to lack of close attention to the Hebrew text, caused by choosing one alternative interpretation from an ambiguous passage that clashes with the text-provided birth-order, despite the availability of an alternative interpretation that does not clash with the birth-order. (*The essential content of that appendix is now reproduced below.*)

In particular, the birth order "problem" regarding Noah's three sons arises from a less-than-literal translation of **Genesis 10:21**, exacerbated by imposing an unwarranted identification into **Genesis 9:24**.

Specifically, the primary interpretive stumbling-block to recognizing the birth-order of Noah's three sons as being "Shem, Ham, and Japheth" (which is the only sequence used in Scripture for naming those three brothers), it appears, derives from the ill-advised conclusion that the "youngest son" of Noah, who is mentioned in **Genesis 9:24**, is somehow Ham.

For example, Pete J. Williams baldly infers such a conclusion when he says: "Genesis 9:24 says that Ham was the youngest of Noah's sons."<sup>7</sup> However, **Genesis 9:24** does not say that.

Part of the problem arises from a reluctance to recognize that the simplest and most literal reading of Genesis reflects that Noah's three sons — Shem, Ham, and Japheth — were born on the same day, i.e., they were triplets (and not the first or last case of multiple birth recorded in Genesis).

This confusion is further compounded by the theological illogic of concluding that God would somehow curse Canaan for "what [Ham] had done to [Noah]", which presupposes that the name "Ham" should be inserted as the meaning of the phrase "his [i.e., Noah's] youngest son". This

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<sup>6</sup>Thomas D. Ice & James J. S. Johnson, "Using Scriptural Data to Calculate a Range-Qualified Chronology from Adam to Abraham, with Comments on Why the "Open-or-Closed" Genealogy Question is Chronometrically Irrelevant", presented on March 1<sup>st</sup>, A.D. 2002 at the Southwest Regional Meeting of the **Evangelical Theological Meeting** at The Criswell College in Dallas, Texas (text slightly revised March 20, 2003).

<sup>7</sup>Pete J. Williams, "Some Remarks Preliminary to a Biblical Chronology", in Volume 12 of Creation Ex Nihilo Technical Journal (issue #1, 1998), pp. 98-106, at page 104. See the quotation from Williams, and this writer's rebuttal comments in reply, in **Footnote #5** (*hereinabove*).

interpretive approach can (but does not always) result in a conclusion that Ham committed some kind of sin in concert with his son, Canaan, yet somehow it is Canaan who alone is mentioned by name as a curse recipient.

Moreover, inserting Ham into **Genesis 9:24** has been manipulated as a rationalization for anti-black racism, a historic tragedy that needs no lengthy documentation here.<sup>8</sup> Further error used to support these conclusions include identifying Japheth as a brother who is “older” than Shem and/or Ham, based upon a quick reading of **Genesis 10:21**, where the English phrase “the elder” is used to translate the Hebrew word *haggadol*.

The solution to this confusion involves carefully reading the Bible’s text (after a more literal translation of **Genesis 10:21**), and interpreting its meaning from what the text itself actually says. Importantly, the three sons of Noah are always named in the same order, and there is no *textual* basis for concluding that “Shem, Ham, and Japheth” is not their birth-order,<sup>9</sup> as triplets (since they were begotten when Noah was 500).

To Moses, the firstborn was the “oldest”, yet Williams somehow thinks the usage of the word “elder” or “youngest” somehow negates a multiple birth, despite the clear example of Moses calling Esau “the elder” and Jacob “the younger” (**Genesis 25:21-26**, esp. **25:23**). So, how (or why) Pete Williams missed this philological / exegetical issue is anybody’s guess.

#### **More importantly, why accuse Ham?**

The only proper names used in Noah’s post-drunkenness “cursing” verses (i.e., in **Genesis 9:25-27**) are, sequentially, Canaan, the LORD God, Shem, Canaan (again), God (again), Japheth, Shem (again), and Canaan (again). The only others mentioned, in a generic sense, are the “brethren” of Canaan (as opposed to the brethren of Ham) who are mentioned in **Genesis 9:25**, and the preceding verse (9:24) explicitly identifies the prophetic speaker as Noah. In fact, what does **Genesis 9:24** literally say? Also, what does **Genesis 9:24** not say?

*And Noah awoke from his wine, and [he, i.e., Noah] knew what his younger [youngest]*

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<sup>8</sup>See, e.g., John J. Davis, Paradise to Prison: Studies in Genesis (Salem, Wisconsin: Sheffield Publishing, 1998 reprint), pages 128-129.

See also, accord, Henry M. Morris, The Genesis Record (Grand Rapids Michigan: Baker Book House, 1976), at page 238, saying: “Unfortunately, there have been some interpreters who have applied the Hamitic [*sic*] curse specifically to the Negro peoples, using it to justify keeping the black man in economic servitude or even slavery.”

<sup>9</sup>See **Genesis 5:32; 6:10; 7:13; 9:18; 10:1; and 1<sup>st</sup> Chronicles 1:4**.



*son had done to him.*

It is critical to notice that the verse does not name Ham as the “youngest son” whom Noah was thinking about. The next 3 verses (9:25-27) record Noah’s prophetic cursings and blessings:

- (a) a curse on Canaan, that he will be a servant / slave to Canaan’s brethren;
- (b) a blessing to directly to Shem’s God, as indirectly thereby to Shem, mixed with
- (c) a curse on Canaan, that he will be a servant / slave to Shem;
- (d) a blessing on Japheth, -- to “enlarged” and “dwell in the tents of Shem”, mixed with
- (e) a curse on Canaan, that he will be a servant / slave to Japheth.

Noticeably, the name “Ham” is not only not mentioned in Genesis 9:24, it is also not specifically mentioned anywhere at all within **Genesis 9:24-27!**

*But why Canaan?* Interestingly, after Noah realizes what his “youngest son” has done, he starts prophetically cursing Canaan, blessing God, blessing Shem, blessing Japheth, and indirectly blessing Canaan’s brothers (i.e., Ham’s other sons, Cush, Mizraim, and Put – see **Genesis 10:6**).

From a theological perspective, it would be quite troublesome if Canaan is only an innocent grandson, who is somehow receiving the penal curse for an unmentionably vile deed performed by his guilty father, — especially since that kind of curse would violate the Biblical principle of personal accountability in **Deuteronomy 24:16** (which contrasts with the pagan practice of punishing children for the sins of their fathers, as is illustrated in **Daniel 6:24**).

Even more interestingly, Canaan is the “youngest” of Ham’s sons, since in the birth-order of Ham’s four sons it is Canaan who is listed *last* (in **Genesis 10:6**). Historically speaking, therefore, there must have been a time-frame when Canaan was not only the “youngest son” of Ham, but Canaan was then also the “youngest grandson” of Noah. Was Canaan such a “youngest” grandson of Noah when the scandal of **Genesis chapter 9** occurred? If so, how would (or could) Moses have referred to Noah’s “youngest grandson”, if Moses had wanted to mention Canaan in relation to his grandfather?

Since the Hebrew language does not have a separate word for “grandson”, i.e., *ben* can mean an F1 “son”, or an F2 “grandson”, or an F3 “great-grandson”, etc., – he could be called Noah’s “son” or he could be called Noah’s “son’s son” – both are legitimate choices in Biblical Hebrew.

This is the same logic that applies to the Hebrew word for “father”, *’ab*, which may mean a P1 “father”, or a P2 “grandfather”, or a P3 “great-grandfather”, etc. (which is similar to the English word “forefather”, which literally means a direct ancestor who is a man). Of course, it is possible to say in Hebrew “father’s father”, to designate a grandfather.

In other words, the Hebrew noun *ben* – routinely translated as “son” – literally means a direct lineal **male descendant**. Likewise, the Hebrew noun *`ab* – routinely translated as “father” – literally means a direct lineal **male ancestor**. Because of this Hebrew language fact, there exists at least the legitimate possibility that the phrase “youngest son”, as used in **Genesis 9:24**, may refer to someone who then was Noah’s youngest grandson. If so, that “someone” could have been Canaan, who was born as the youngest of Ham’s four sons.

However, another (perhaps even simpler) explanation is available: that the “youngest son” referred to in **Genesis 9:24** may have done something heroic, in order to mitigate the vile deed done by Canaan.

Perhaps Noah “awoke from his wine” to realize that his “youngest [F1] son”, i.e., Japheth, was the one primarily responsible for the dual action of Japheth and Shem protectively cloaking Noah (see **Genesis 9:23**), in order to mitigate the shame and indignity of something done to Noah while Noah was drunk. (Also, perhaps Noah’s drunkenness was an unforeseeable predicament, for which Noah should not be blamed, resulting from Noah being unaccustomed to the grape fermentation process, since many geophysical changes resulted from the forces and processes of the global Flood events and its aftermath, — but that creationism topic is not now before us.<sup>10</sup>)

One gets the impression that the Holy Spirit chose to inspire Moses to record this sordid tragedy in a way that, in literary effect, “cloaks” the details so as to provide some modesty to what otherwise would be the “naked truth” of what was apparently a very heinous crime committed against Noah.

If so, in pondering the heroic act of protecting Noah’s dignity, Noah may have mentally contrasted the unmentionably shameful deed, which injured Noah’s patriarchal dignity, with Japheth’s heroic conduct (aided by Shem). Thus, the contrast of Japheth’s heroic protectionism and Canaan’s vile prurience may have triggered a righteous indignation in Noah’s mind, with the immediate consequence being a God-inspired prophetic pronouncement of certain ethnological trends in geo-political world history.

Other Scriptures (e.g., **Leviticus 18:6-23** and **20:11-21**), however, support the inference that the kind of “nakedness” that was exposed in Noah’s tent was something worse than the mere uncovering of Noah’s body when he somehow became unclad.

In the example of Lot’s daughters (see **Genesis 19:32-38**), their father was twice made drunk by them, in order that they might incestuously know him sexually, with the pro-creative

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<sup>10</sup>This issue is alluded to in Henry M. Morris, The Genesis Record (Grand Rapids Michigan: Baker Book House, 1976), at page 234.

consequences thereof being two daughters pregnant by their own father, and two babies born therefrom, Moab and Ben-Ammi. Moreover, taking advantage of another's drunkenness as a manipulative ploy for abusing someone else's "nakedness" also occurs in *Habakkuk 2:15*.

In fact, the theme of protectively cloaking Noah's shamefully exposed nakedness may be intentionally associated, by Noah (in *Genesis 9:27*) with some vile sin that apparently occurred *in the tent* (i.e., a sin that involved exposing Noah's "nakedness" in an ominously shameful manner) may be related to Noah's choice of words that Japheth's blessing is related to Shem's tents, so there is a possible hint that Japheth's blessing is associated with his good deed inside a tent, in contrast to Canaan's.

In any case, the birth-order passages (listed in Footnotes # 5 and #9 above) suggest that Ham was not the "youngest son" who had done something right or wrong to Noah, for which Canaan and the Canaanites would be punished (but not the Hamites who descended from Ham through his older 3 sons Cush, Mizraim, and Put).

As noted above, some have concluded that the oft-repeated Scriptural birth-order information is unreliable, due to mention of Japheth as an "elder" brother to Shem, based upon a quick reading of *Genesis 10:21*, where the English phrase "the elder" is used to translate the Hebrew word *haggadol*, which literally means "the greater". Thus, Japheth appears to have been the "bigger brother" (due to size, not birth-order).

In order to appreciate how the root idea of *gadol* means "great" in size or height, consider that the noun used to denote the Tower of Babel (in *Genesis 11:4*) is *migdal*, meaning a thing that is characterized by "greatness" in size or height, and is not characterized by old age or longevity.

#### Objection # 4: What about the *waw* consecutive in *Genesis 12:1*?

Since *Genesis 12:1* begins with the *waw* consecutive verb (i.e., with a verb modified by a *waw* consecutive prefix), doesn't that strongly suggest a continuation of the narrative, in which case Terah died before God told Abraham to leave Haran? In other words, doesn't the *waw* consecutive in *Genesis 12:1* mean that Abraham's action of leaving Haran followed the action of Terah dying in *Genesis 11:32*? If so, wouldn't this mean that the NASB<sup>11</sup> rendering of the last half of *Acts 7:4*, which suggests that "he" removed "him" means God removed Abraham, is a correct paraphrase?

Answer # 4: *Genesis 12:1*'s *waw* consecutive is just like those in *Genesis 11*.

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<sup>11</sup>NASB = New American Standard Bible version.

The reader is hereby warned that the answer to Objection #4 requires repeated observation of many usages of the *waw* consecutive in Genesis genealogy passages (which is provided hereinbelow), but such observations of the Genesis text are necessarily worthwhile. Why? — because a careful review of *how* the Mosaic *waw* consecutives are actually employed in the Genesis genealogy passages will inexorably support (and not clash with) this paper's reburial explanation to the so-called "missing 60 years".

The key to answering the *waw* consecutive question is to recognize the author's (and, ultimately, the divine Author's) primary purposes and major goals for the narrative, *i.e.*, why was the body of information being narrated? *In other words, why did Moses write what he wrote in Genesis?* <sup>12</sup> This question is related to a similar question: why is each component of the narrative's provided information included (and integrated) as part of the over-all narrative?

All information that does not aid the narrator, to communicate the narrative in a way that achieves the purpose for the narrative, from the narrator's perspective, is irrelevant. Of course, omitting some not-so-relevant information might cause confusion or a distraction, so some not-so-relevant information may be included in a parenthetical (or footnote-like) way, which might have taken the literary form of footnotes, if Moses had been using WordPerfect 9.0 word-processing technology (which he was not).

The most critical question regarding the *waw* consecutive's grammatical usage in Genesis is not authoritatively solved by considering how 21<sup>st</sup> century grammarians prefer *waw* consecutive phrases to be used. Rather, regarding the usage of the *waw* consecutive by Moses, we should avoid the Aristotelian flaw of demanding that the 10-pound weight fall from the Leaning Tower of Pisa 10 times faster than the simultaneously dropped 1-pound weight.

The proper solution requires empirically OBSERVING HOW GOD USES THE *WAW* CONSECUTIVE IN THE GENEALOGICAL TEXTS OF GENESIS, and AFTERWARDS looking at interpretive ideas that may explain those observations. **Restated, the critical exegetical-theological question is: is it really true that the Mosaic usage of the *waw* consecutive in Genesis chapters 11 and 12 suggests, as a matter of chronology, that the death of Terah preceded Abram's history-making journey to Canaan?** After a detailed and logical observation-based study of the Genesis text itself, which is analyzed item-by-item hereinbelow, it will be clear the answer is **NO**.

In other words, the solution to the *waw* consecutive usage by Moses is resolved, textually and contextually, by looking at how Moses himself (and thus, ultimately, God Himself also, penning

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<sup>12</sup> *Why* Moses wrote what he wrote in Genesis, ultimately, is determined by answering the bigger question: *why did God cause Moses to write what Moses wrote?* (see 2<sup>nd</sup> Peter 1:21).

through Moses) used the *waw* consecutive in the genealogical texts of Genesis, especially the river-like flowing text of GENESIS 11-12.

**Why? Because it is God's historical usage of the *waw* consecutive that governs, *not* how a modern-day Hebrew grammarian wishes that God had historically used the Hebrew language.**

Let me quickly digress at this point for a quick illustration, from **Genesis 1:1**, where the subject-noun ELOHIM is matched with the action-verb *bara'* ("created") -- but how can this be? how could God lead Moses to write in such a grammatically awkward (if not "incorrect") way?

***Elohim*** is a regular (as opposed to a "dual") plural, denoting that the persons signified by the name ELOHIM are three or more persons, obviously PLURAL -- yet what about the action-verb, *bara'* -- which is a *qal* perfect third person singular masculine, not a plural!?! How grammatically awkward! Yet one can't say that the name ELOHIM is the "wrong" noun to match the verb, because the other two nouns in the sentences (*'et hashamayim* and *'et-ha'arets*) are both immediately preceded by a *nota accusativi* preposition, emphasizing that those other two nouns ("heavens" and "earth") are direct object-nouns, ***not*** a subject-noun.

Thus, **Genesis 1:1** stands as a Biblical example illustrating how the sequence-emphasis that a usage of *waw* consecutive denotes is focused on the literary development of Moses' narrative's primary sequence, namely, the Messianic lineage -- because the Messianic lineage is the Holy Spirit's dominating doctrine revealed in and through the Genesis genealogy texts.

Thus, the usage of the *waw* consecutive must fit the "train-of-thought" of the Holy Spirit and Moses, and ***not*** the train-of-thought that modern-day readers may want to impose upon the text. Accordingly, the sequence-emphasis is focused on the sequenced ***links*** in the Messianic "chain", with other details being provided -- like parenthetical or footnoted information -- for minor purposes.

The point, here, is that a Hebrew grammarian with a humanistic view of Hebrew grammar would try to legislate to God mandatory grammar rules that God Himself must supposedly "obey", because humanists by definition standardize man (not God) as the epistemologically ultimate reference point for truth, value, literary norms, etc., and even for Hebrew grammar.

Thus, a humanistic Hebrew grammarian would say that God must use the Old Testament Hebrew language the way that the Hebrew grammarians nowadays pontificate is "acceptable". But what happens if a grammarian says it's improper to end a sentence with a proposition, and the Bible does so, anyway? Whereas, a theocentric Hebrew grammarian would approach a Hebrew translation task with this attitude: ***"how has God chosen to communicate, using the Hebrew language?"*** This approach does not lead to a chaos of deconstructionistic subjectivism, because God is orderly, and logical, and rational (after all, the LOGOS is our Creator, and He Himself is the ultimate source and norm of logic), -- yet He is not artificially limited by simplistic formulas invented by human

grammarians, especially when such man-made grammar "traditions" are used to effectively nullify the "original intent"(meaning) of the message God provided through His perfectly inspired Word.

Upon further reflection, this problem of *who-governs-the-grammar-rules* should not shock anyone familiar with the dynamic realm of human-to-human communication. *Sometimes a communicator can emphasize a point by "bending" a grammar rule*, such as by using excess hyphens to describe a skeptic's attitude as a "*The-Creator-is-not-allowed-to-creatively-communicate-unless-I-arrogantly-elect-to-give-Him-permission*" attitude. That last sentence would horrify my high school English teacher! — YET it does communicate, and it does so almost picturesquely.

Enough of that *who-governs-the-grammar-rules* introduction, -- now for the good stuff ! Look at the actual data of the genealogical (i.e., post-Babel narrative) part of **Genesis 11**, which begins at **Genesis 11:10**. How does God (through His penman, Moses) use *waw* consecutives?

Notice the following instances of the *waw* consecutive by Moses, following the last verb used in **Genesis 11:9** ("He [the LORD] scattered them"):

- 11:10 ("and [Shem] he begat");
- 11:11a ("and he [Shem] lived");
- 11:11b ("and he [Shem] begat");
- 11:12 ("and he [Arphaxad] fathered"), following the usage of *chay* earlier within 11:12;
- 11:13a ("and he [Arphaxad] lived");
- 11:13b ("and he [Arphaxad] begat");
- 11:14a ("and he [Shelah] begat"), following the usage of *chay* earlier within 11:14;
- 11:15a ("and he [Shelah] lived");
- 11:15b ("and he [Shelah] begat");
- 11:16a ("and he [Eber] lived");
- 11:16b ("and he [Eber] begat");
- 11:17a ("and he [Eber] lived");
- 11:17b ("and he [Eber] begat");
- 11:18a ("and he [Peleg] lived");
- 11:18b ("and he [Peleg] begat");
- 11:19a ("and he [Peleg] lived");
- 11:19b ("and he [Peleg] begat");
- 11:20a ("and he [Reu] lived");
- 11:20b ("and he [Reu] begat");
- 11:21a ("and he [Reu] lived");
- 11:21b ("and he [Reu] begat");
- 11:22a ("and he [Serug] lived");
- 11:22b ("and he [Serug] begat");
- 11:23a ("and he [Serug] lived");



11:23b ("and he [Serug] lived");  
11:24a ("and he [Nahor] begat");  
11:24b ("and he [Nahor] lived");  
11:25a ("and he [Nahor] lived");  
11:25b ("and he [Nahor] begat");  
11:26a ("and he [Terah] lived"); and  
11:26b ("and he [Terah] begat").

Notice that **Genesis 11:27** is a transitional milestone in the Messianic lineage; ---- **there are no *waw* consecutives in Genesis 11:27**, because the usual "flow" of the **Genesis 11** Messianic lineage genealogy has been suspended long enough to emphasize the Terah milestone, then the Messianic lineage's genealogical "flow" resumes. (Interestingly, there is no Biblical suggestion that Terah fathered any sons other than those three mentioned in **Genesis 11:16**, Abram, Nahor, and Haran.)

The *waw* consecutives used by Moses continue, following the last verb used in **Genesis 11:27** ("he begat" -- referring to Haran begetting his son Lot), as follows:

11:28 ("and he [Haran] died");  
11:29 ("and he [Abram] took");  
11:30 ("and she [Sarai] was");  
11:31a ("and he [Terah] took");  
11:31b ("and they [Terah, Abram, Lot, and Sarai] issued/set out");  
11:31c ("and they [Terah, Abram, Lot, and Sarai] came/went");  
11:31d ("and they [Terah, Abram, Lot, and Sarai] settled");  
11:32 a ("and they [Terah's days] were");  
11:32b ("and he [Terah] died");  
12:1 ("and He [YaHWeH] said"); --

Notice that there are no *waw* consecutives employed in **Genesis 12:2-3**. However, the *waw* consecutives used by Moses do resume thereafter, as follows:

12:4a ("and he [Abram] walked/went");  
12:4b ("and he [Lot] walked/went");  
12:5a ("and he [Abram] took");  
12:5b ("and they [Abram, Sarai, Lot, and people ("souls") whom they had acquired in Haran] issued/set out");  
12:5c ("and they [Abram, Sarai, Lot, and people ("souls") whom they had acquired in Haran] arrived");  
12:6 ("and he [Abram] traveled").

Notice that the sequencing primarily communicates consecutive "links" in the "chain" of

Messianic lineage, which is the focal theme of the Genesis genealogy. The sequencing of **Genesis 11:18-21** events, -- suggested simplistically by the *waw* consecutives alone (as opposed to being analyzed by a person-after-person-in-the-Messianic-line-by-person approach), -- indicate a verb-after-verb chronological action sequence that is chronologically incorrect.

Whereas, recognizing a Messianic lineage chain-linkage person-by-person sequence makes chronological sense: **11:18a** ("and he [Peleg] lived" -- **fact # 1: Peleg lived 30 years after Peleg was born**):

11:18b ("and he [Peleg] begat" -- **fact # 2: Peleg procreated Reu, via Mrs. Peleg**);  
11:19a ("and he [Peleg] lived" -- **fact # 3: Peleg lived another 209 years, *after* he procreated Reu**);  
11:19b ("and he [Peleg] begat" -- **fact # 4: Peleg procreated Reu's younger siblings**);  
11:20a ("and he [Reu] lived" -- **fact # 5: Reu lived 32 years after Reu was born**);  
11:20b ("and he [Reu] begat" -- **fact # 6: Reu procreated Serug, via Mrs. Reu**);  
11:21a ("and he [Reu] lived" -- **fact # 7: Reu lived another 207 years**);  
11:21b ("and he [Reu] begat" -- **fact # 8: Reu procreated Serug's younger siblings**)...

**QUESTION:** Must the entire time-frame of fact # 3 (that Peleg lived another 209 years) be completed before any of the time-frame of fact # 5 (that Reu lived 32 years after Reu was born) had been completed? In other words, must we conclude -- simply because *waw* consecutives were used -- that Peleg had reached age 239 *before* Reu reached age 32 (and, at age 32, begat Serug)?

**In fact, the opposite is true!** We know that Peleg was 30 years old when he "begat" Reu, so Peleg would have been no older than 31 by the time Peleg's wife finally gave birth to baby Reu. Thus, Peleg is 30-to-31 years older than Reu. Thus, when Reu is 32, Peleg is 32 + 30-to-31, i.e., 62-to-63 years old.

In other words, at the time that **fact # 5** and **fact # 6** are occurring on Earth, Peleg is only 62 or 63 years old, -- not 209 or older ! **Accordingly, fact # 5 and fact # 6 are already history more than 140 years before the occurrence of the historical fact denoted in fact # 3.**

In sum, fact # 3 is NOT a completed fact of history UNTIL more than 140 years AFTER fact # 5 and fact # 6 are already *completed* facts of history.

**Why?** Because these inerrantly recounted genealogy-related facts involve action-verbs which describe **biological processes**, -- such as growing biologically *older* (and thus measuring one's age by one's age at death), -- which are *not* aorist-like pinpoints in time, yet these genealogy-related facts are defined with words that use pinpoints in time to describe those time-frames.

Distraction is minimized when one remembers that the major theme is the MESSIANIC LINEAGE, which is like a chain composed of consecutive links -- those links are ALWAYS in the

correct chronological order, with the other non-Messianic-lineage-critical information provided by Moses constituting minor "footnote"-or-"parenthetical"-like information, which Moses provides us as "FYT" information, no doubt, but not information that absolutely constitutes an essential "link" in the critical-path sequence of the Messianic lineage "chain".

The Peleg-to-Reu genealogical narrative information is not literarily un-representative of other parts of the God-inspired Genesis 11 genealogy. In particular, there is some parenthetical "wrap-up" information tagged onto the personage of each "link" in the Messianic lineage "chain", -- often in the nature of telling about the age at death of the last link-in-the-chain just before moving onto the key events in the life of the next-link-in-the-chain.

### **CONCLUSION**

In God's providential time, both Abraham and Bluetooth came to personally know that same Creator-God, not only as their Maker, but also as their personal Redeemer, -- by faith, -- just as the apostle Paul observed, that Abraham "believed God and it was counted to him for righteousness"<sup>13</sup>. Accordingly, the reburial behaviors of Abraham and Bluetooth are thus theologically comparable, because: (1) both reburials serve as role-model-worthy reminders of a child's duty to honor one's God-selected parents; and (2) both reburials also serve as reminders of our need to thank God for providing such procreativity channels our own human life, -- even if one is a first-generation believer.

Also, carefully reading the data in Genesis chapters 11 and 12, together with carefully examining the actual Hebrew words which God led Moses to pen (in Genesis 11-12), proves that there is no real chronological "missing 60 years" regarding Genesis' inerrant record of Abraham's (or Terah's) life-span. Likewise, other "family history" errors (such as mis-readings of Noah's prophetic curses, and perpetuating that error to theologically justify a form of geo-political racism) can be avoided -- by carefully studying God's Word, followed by simply believing what God has said in His Word is true (because it is).<sup>14</sup>

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<sup>13</sup>*Romans 4:3* (quoting from *Genesis 15:6*).

<sup>14</sup>See Paul's reminder, in *Hebrews 11:6* (and *11:4*), that we please God by believing Him.