



THE AGE OF THE UNIVERSE, THE EARTH, AND A BIBLICAL DAY

Aired on theDove, March 1, 2011

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INTRODUCTION

When considering the origin of the universe and man, Dr. George Wald, a Nobelist from Harvard, best summarized the choice of possibilities as follows - - *"When it comes to the origin of life on this earth, there are only two possibilities; creation or spontaneous generation (evolution). There is no third way."* In March, 2003, the New York Times published a poll that stated *"48% of Americans believe in creationism and only 28% in evolution, and Americans are more than twice as likely to believe in the devil (68%) as in evolution."* If there are only two possibilities for the origin of the universe and man, and a clear majority of Americans believe in creation as the only choice, then why is the current media and academia aggressively marketing evolution? Additionally, when reading current secular magazines, watching the Discovery Channel, History Channel, PBS, or news stations, have you noticed that evolution, the big bang theory and its companion of billions and millions of years of age are presented as fact? The choice between evolution and creation can present a dilemma to the Christian (and their families) who believes the Bible is the inerrant word of God that presents a creation account of the universe, man, and corresponding time frames

that are significantly different than current theories that are presented by modern secular science.

As a result of this dilemma, some Christians and a majority of Christian colleges accept evolution as fact (after all, science has proved that evolution is factual, the universe is about 13.5 billion years old, the earth is about 4.5 billion years old, man evolved about 1 million years ago, and dinosaurs disappeared about 65 million years ago - - right?). So, the first two chapters of Genesis are discounted, while the rest of the Bible is accepted as truth. Interestingly, the choice between evolution and creation presents an interesting problem. Either the Bible is the inspired word of God and is true from the first verse in Genesis to the last verse in Revelation, or evolution is true as theorized by science. Obviously, God would not give us a book that is partially true (if this were the case, then what parts are true and false, and ultimately, is the resurrection true?) as this would question the deity and omnipotence of God. So, it is clear there is a major problem. Therefore, this diversity of choices mandates that each person must choose one of three primary options - - (1) accept the entire Bible as inspired truth, (2) accept the theory of evolution (as proposed by science) as truth, or (3) combine the two previous options by accepting the current scientific account of evolution and stealthily slide it into the first several verses of Genesis with some alternative definitions to a few key words which conveniently then allows the theory of evolution to be an integral part of Genesis. Unfortunately, this third option has become popular in modern times.

The diversity of opinions on origins is also a current quandary in Christian colleges. During a recent meeting of the Council for Christian Colleges and Universities, a leader of the group complained to the college presidents in attendance that the number one problem facing Christian colleges today is not promiscuity, not situational ethics, not the loss of biblical authority - - *"it is the attack of the young-earth creationists!"* This statement reveals a fundamental question that is common in both Christian and secular academia - - *"how did this universe come into existence and how old is it?"* Ultimately, these two positions are based on foundational beliefs - - man's authority versus God's authority. This multiplicity has resulted in questions (i.e., was it designed by God, and if so, how did He do it, did God use natural methods to create the universe, or did He create everything supernaturally? etc) that are central to our understanding of the purpose of the universe and our significance within it.

The Creator has given mankind a written record in Genesis that summarizes His creative acts. Sadly, many people are inclined to ignore - - or modify - - what God

has said. Instead, they rely on secular philosophy to explain what happened in the past. Currently, it is common for people to reject the possibility of a supernatural, biblical creation simply because they embrace the philosophy of naturalism - - the belief that *"nature is all that there is."* Therefore, naturalism cannot be harmonized with Genesis as it is as dissimilar to the biblical account of origins as oil is to water. Three primary examples are:

- The Bible states that God created heaven, earth, and everything within them in the span of six days (Exodus 20:11) and rested on the seventh day. Conversely, the big bang model (current secular scientific explanation of the beginning of the universe) claims that the universe and earth formed over billions of years.
- Genesis states that God created the stars on the fourth day (Genesis 1:16) - - three days after the earth was created. Conversely, the big bang model claims that stars existed billions of years before the earth.
- The Bible states that the earth was originally made from water (Genesis 1:2-9, Psalm 24:22, and 2 Peter 3:5). Conversely, the standard secular hypothesis suggests that the earth began as a molten blob.

With these thoughts in mind, let's consider the question of *"when (age) and how (method) this universe came into existence"* from two basic viewpoints - - (1) what does science say and (2) what does the Bible say. Additionally, let's also look at some scientific evidence - - for or against - - these two positions.

WHAT DOES SCIENCE SAY

THE UNIVERSE AND EARTH (age)

Have you ever wondered why secular science generally attaches long periods of time to origins when considering history? As an example, and as previously mentioned, the current ages assigned by secular science to origins are as follows:

- The universe is about 13.5 billion years old (current belief).
- The earth is about 4.5 billion years old.
- Man (homo sapiens) evolved about one million years ago.
- Even when considering historical events such as the Stone Age and other similar events, thousands of years are commonly attached to these events.

The primary reason for long periods of time being closely associated with the past is based on the premise that time (and lots of it) are required for secular evolution - - *"if there is enough time, anything can happen and/or be explained."* Within this framework of ideology, a common question is *"where did the aforementioned time frames come from?"* The simplistic answer is assumptions,

radiometric dating, and a scientific community that is willing to embrace long periods of time. The long periods of time assigned by secular science for the beginning of the universe, the subsequent evolution of the earth, and mankind can be summarized as follows:

- The age of the universe is an assumption that is largely based on the big bang theory (which is delineated in the next section).
- The age of the earth is also theorized and comes from a meteorite rock named “Allende” (a-yen-day) that was found in Iceland, was dated by radiometric methods (lead-lead method), and yielded an age of 4.5 billion years.
- Anthropologists currently think man appeared on the scene about 1 million years ago. This age is determined by radiometric and index fossil dating methods.
- *Note: For an expanded overview of the fallacies of modern dating methods such as Carbon 14, Radiometric, and Index Fossils, go to <http://thedove.us/doveblog.php> and Year End Viewpoints, January 3, 2011.*

THE BIG BANG THEORY (method)

The “big bang” is a theory about how the universe came into existence and proposes that about 13.5 billion years ago the universe began in a tiny, infinitely hot and dense point called a singularity. This singularity supposedly contained not only all the mass and energy that would ultimately become everything we see today, but also “space” itself. According to the theory, the singularity rapidly expanded, spreading out the energy and space. It is further theorized that over vast periods of time, the energy from the big bang cooled down as the universe expanded. Some of the energy turned into matter - - hydrogen and helium gas. These gases collapsed to form stars and galaxies of stars. Some of the stars created the heavier elements in their core and then exploded, distributing these elements into space. Some of the heavier elements allegedly began to stick together and formed the earth (about 4.5 billion years ago) and other planets.

From a secular scientific viewpoint, the primary basis of the big bang theory provides two important conditions:

- It is a naturalistic (Godless) explanation for the universe, and ultimately, everything we see. Therefore, it is a replacement for God and the Bible.
- It provides a significant amount of time for the framework of gradual evolution. The evolutionary postulate operates on the principle of “*if enough time is available, anything is possible.*”

Most people do not realize that the big bang is not only bad theology but also bad science. The big bang is not testable or repeatable laboratory science, and therefore, is nothing more than a theory that violates the observable processes of science and nature. Let's look once again at the definition of the big bang from the secular book *Evolution and the Myth of Creationism*, pg 70-71 - - *"Cosmologists (astrophysicists who study the Universe as a whole) postulate that the Universe originated in a gigantic explosion called the big bang. The Universe began as an infinitely hot point of infinite density, which cooled and diffused as it exploded outward. Science can make no statement about the nature of the Universe prior to that explosion, because the physics of the big bang is not yet fully understood."* If we look a little closer at this postulate, we find there are two significant admissions that immediately should question the validity of the big bang:

- First, it is admitted that this is a postulate which Webster's Dictionary defines as *"to assume to be true."*
- Secondly, and most important, it is admitted that *"science can make no statement about the nature of the Universe prior to that explosion."* This admission is fatal to the validity of the big bang postulate as science cannot explain where the material for the explosion came from. This can best be summarized by the following quote on the April 2002 cover of the secular magazine *Discover* - - *"The universe burst into something from absolutely nothing - - zero, nada. And as it got bigger, it became filled with even more stuff that came from absolutely nowhere."*

Although there are numerous scientific reasons that do not support the big bang postulate, let's look at just some of the reasons it is bad science:

- The two most important laws of physics (and the universe) are the First and Second Laws of Thermodynamics. The First Law of Thermodynamics is summarized as follows - *"Energy can neither be created nor destroyed."* This law is known as the law of energy conservation and states that energy can be converted from one form to another, but it **cannot** be created or destroyed. When the First Law of Thermodynamics is applied to the evolutionary explanation of the beginning of the universe, one must ponder the question of the origin of the material that was responsible for the sudden burst of energy, or, the big bang. This question formed the headline for the cover of the secular *Discover* magazine, April 2002, when it asked the question *"Where Did Everything Come From?"* Interestingly, the December 2002 issue of *Astronomy* magazine stated that *"One reason the big bang may be so unpopular is that it is downright weird."*

The Second Law of Thermodynamics is summarized as follows - - *“Everything moves from order to disorder.”* This is known as entropy or the law of energy decay. This law is readily observable in everything we see around us, including the universe (that scientists will admit is slowly winding down), your home, car, etc. Another way to look at this law is that every system left to its own devices tends to move from order to disorder (degeneration). In opposition to this law is the theory of evolution that requires billions of years of continual violations to this law. Evolution requires that the evolutionary process is steadily and constantly on an upward road to improvement while the Second Law of Thermodynamics plainly makes obvious the opposite. As a side note, explosions (or the big bang explosion) do not result in order or an improvement.

- Particle physicists admit that the high temperature conditions of the big bang should have created magnetic monopoles (a magnetic monopole is a massive particle that is just like a magnet but has only one pole, either a north pole or a south pole) and they should have lasted to this day. Yet, despite considerable searching, monopoles have not been found. This means the universe was never that hot and indicates there never was a big bang.
- The big bang supposes that matter (hydrogen and helium gas) were created from energy as the universe expanded. However, whenever matter is created from energy, such a reaction also provides antimatter. Antimatter has similar properties to matter, except the charges of the particles are reversed (if a proton has a positive charge, an antiproton has a negative charge). In any reaction where energy is transformed into matter, it produces an exactly equal amount of antimatter; there are no known exceptions. The big bang should have produced precisely equal amounts of matter and antimatter. However, the universe is comprised almost entirely of matter and only trace amounts of antimatter. This is a good thing because when matter and antimatter come together they violently destroy each other. Therefore, if the universe had equal amounts of matter and antimatter (as the big bang requires), life would not be possible.
- The expansion rate of the universe appears to be very finely balanced with the force of gravity; this condition is known as “flat.” If the universe were the accidental by-product of a big bang, it is difficult to imagine how such a fantastic coincidence could occur. Big bang cosmology cannot explain why the matter density in the universe isn’t greater, causing it to collapse upon itself, or less, causing the universe to rapidly fly apart.
- The big bang theory by itself can only account for the existence of the three lightest elements (hydrogen, helium, and trace amounts of lithium). This leaves nearly 90 of the other naturally occurring elements to be explained

since the conditions in the supposed big bang are not right to form these heavier elements. If the big bang theory were true, then the first stars would be comprised of only the three lightest elements, and such stars should still be around today (called population III stars). However, population III stars have not been found anywhere and all known stars have at least trace amounts of heavy elements in them.

SUMMARY

When summarizing the previous section on the age of the universe and the earth from a secular scientific perspective, it should immediately become obvious that the big bang theory has noteworthy deficiencies and evolution demands long periods of time for the scientific perspective of the universe and the earth. Interestingly, current scientific evidence does not support the theory of the big bang or long time frames for the age of the universe and earth. The next section (What Does The Bible Say) will delineate some of the numerous evidences for a recent creation which are strong arguments against long periods of time. Additionally, when considering the age of the earth, the oldest written records we have, apart from the Bible, are in Egypt and Sumeria, and these only go back a few thousand years. The great fossil record, instead of displaying vast ages of evolution, really shows the remains of a worldwide hydraulic cataclysm. Nowhere in the fossil record are there any genuine evolutionary transitional forms between kinds, and certainly no one has ever observed true evolution taking place in all of recorded history. Furthermore, many geologists now recognize that all formations were laid down very rapidly (i.e., Mount Saint Helens). Evolutionary speculation applied to selected radiometric dating systems may suggest great ages, but these systems have proven highly inaccurate when the actual ages of rocks are known and other global processes indicate much younger ages.

Note: An issue that is often used to confirm an old age of the universe is the Distant Starlight Problem which comes from the premise that if stars are billions of light years away from earth, then why do we see their light if the universe has been recently created? This subject will be covered after this series is concluded and will have a specific set of notes to accompany the program.

WHAT DOES THE BIBLE SAY

Common misconceptions regarding the Bible, creation, and the age of the universe and earth are summarized by the following three viewpoints:

- Scripture only addresses the fact of creation, not the time of creation.
- Scripture contains no clue as to the timing and when of creation.

- The word “day” can have various meanings.

Interestingly, the early church believed in a recent creation that took 6 calendar days. However, in 1830, secular geologist Charles Lyell’s *Principles of Geology* promoted excessively long ages of processes in geology which opened 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 of Lyell and Darwin, and disregard the clear teaching of the Bible. Over the next generation of secular indoctrination, scientists began to abandon the more empirical study of the creation (and global flood). In 1909, the Scofield reference Bible also led the church astray with its brief marginal note on Genesis 1:2 which said - - *“The first creative act refers to the dateless past, and gives scope for all the geologic ages.”* Soon after, the first doctrine to fall was the age of the earth, then the global flood.

CREATION (method)

The biblical account of creation as found in the first chapter and verse of Genesis is simple and straightforward, and clearly states that *“In the beginning, God created the heavens and the earth.”* Genesis then goes on to say that God created the universe and man in six days, and then rested on the seventh day. Period! End of sentence! You must either accept or reject it. If this sounds rather straightforward, that’s because the Bible is straightforward and has not changed since it was written! When reading the Bible, consider three basic concepts:

- The first concept is the inerrancy of the entire Bible as outlined in 2 Timothy 3:16, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”* This verse tells us that **ALL** scripture is inspired by God, is suitable for instruction and equipping us in our daily lives, and is inerrant (without error).
- The second concept is the principle of simplicity that is summarized as follows - - *“We ought to take what God says and understand that if God said it, that’s probably what He meant, or else He would have said it a different way.”* This principle comes from a simplistic perspective that means God *“said it so we can understand it.”*
- The third concept also comes from a simplistic approach but is taken directly from scripture and is known as the principle of straightforwardness - - *“All the utterances of my mouth are in righteousness; there is nothing crooked or perverted in them. They are all straightforward to him who understands, and right to those who find knowledge,”* Proverbs 8:8-9. This principle is similar to the first and second principles as it focuses on the straightforward truth of scripture.

Therefore, do you believe the creation account as delineated in Genesis 1:1, or do you place a higher priority on the evolving theories of secular science that routinely change with each new heralded discovery? It's that simple and it's that important!

UNIVERSE AND EARTH (age)

There are primarily five main viewpoints when interpreting Genesis in relation to the age of the earth (and also creation) as follows:

- The traditional 24-hour calendar day view. This is the most straightforward reading of the text. The pattern of evening and morning, the literary structure, the testimony of the rest of scripture all point to 24-hour calendar (or earth rotation days) when evaluated in a common sense fashion.
- The day-age theory. In this view, the Hebrew word for day is "*yom*" and is seen to refer to a much more indefinite and presumably very long period of time. The "age-long" days are described as overlapping and not entirely distinct, and they are not to be taken as 24-hour calendar days.
- The progressive creation theory. This theory changes the text in Genesis 1:2 which allows (from their viewpoint) the ability to insert billions and millions of years between Genesis 1:1 and Genesis 1:2.
- The framework theory. This theory leaps over the question of the length of the days and concludes that the Genesis account is only a literary framework, a way of telling a story about the providential creation of God. It assumes long ages and has no need of a sequential ordering of creation events.
- The fifth viewpoint is to essentially take Genesis 1-11 as a literary myth, similar to other ancient Near Eastern creation stories.

Of all of the preceding viewpoints, only the 24-hour day creation account in Genesis necessitates a young earth, as the other viewpoints allow for, if not directly imply, a very old earth. Unfortunately, many people (comprised of pastors, theologians, scientists, lay people, etc) claim that Genesis is truly history, but they want to fit in the billions of years proposed by secular scientists who favor science over the Bible, and assert that the creation days were really long periods of time. Remember that the original readers of Genesis were not scientists or Hebrew scholars. Rather, they were former slaves, mostly uneducated, and on their way to the Promised Land. The fathers were commanded to teach their children (Deuteronomy 6:1-7), so the Hebrew language in Genesis 1 must have been very clear to the common people, even to the children. Let's go back and take a closer look at Genesis and see how it is

often interpreted, and how it should be interpreted from the Hebrew language that Genesis was written with.

Genesis 1:1-2

"In the beginning God created the heavens and the earth. Now the earth was without shape and empty, and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water."

When this verse is read as written, it appears to flow from the beginning of verse one to the end of verse two. However, there are some alternative viewpoints that translate this verse as follows:

Genesis 1:1

"In the beginning God created the heavens and the earth."

Then, in the next verse the word *"was"* is retranslated or changed to the word *"became!"* So, the next verse (v2) would then read as follows:

Genesis 1:2

"The earth became without shape and empty; and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water."

This subtle change allows a gap of time to be inserted between the first and second verse. Why? Because billions and millions of years can then be inserted between these two verses which allows for the billions and millions of years that evolution requires! This basic viewpoint is known by various names such as the Gap Theory, Ruin Reconstruction Theory, Day Age Theory, and so on. Currently, the most popular viewpoint is known as the "Progressive Creation" movement, but the basic idea of a gap between the first and second verses is still about the same. From a simplistic viewpoint, all of these theories can be summarized with some or all of the following beliefs:

- Gap between Genesis 1:1 and 1:2.
- Retranslate "was" to "became."
- Satan fell and God judged with a catastrophe (this allegedly caused the gap).
- The six days are a recreation.
- The universe and earth are billions of years old.
- Creation days are long periods of time.
- And finally, the Noahic flood was local, not global.

Remember, if it is necessary to modify scripture to achieve a desired result, consider the warning of Proverbs 30:6 - - *"Do not add to His words, lest He rebuke you, and you be found a liar."* Now, let's go back to Genesis 1:1-2, and read it

(without any modern and/or scientific help) the way it was originally written in the original Hebrew text:

Genesis 1:1-2

"In the beginning God created the heavens and the earth. Now the earth was without shape and empty, and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water."

With a basic understanding of Genesis 1:1-2 and without the perception of long periods of time in Genesis 1:1-3, let's shift our focus to Genesis 1:3-5 that uses the word "day" to describe the seven day creation account as follows:

Genesis 1:3-5

"Then God said, Let there be light; and there was light. And God saw the light, that is was very good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and morning were the first day."

Of all of the words in the Bible, the word "day" is arguably the most debated word in the scriptures. As an example, one of the most common responses to the meaning of the biblical word day is that it can mean various lengths of time, and the portion of 2 Peter 3:8 that says a day is like a thousand years ("*do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day*") is usually boldly recited. However, it is totally improper to claim day can mean era (or long ages) in a different context. For example, "on the last day of Paul's life.....," clearly must mean an ordinary day - - the modifier "last" and the context - - Paul's passing - - render the meaning clear. Additionally, "*yom*" in Hebrew **always** means 24 hours when any of the following are present (also see Ex 20:11 if there is any doubt):

- Preceded by a numeric.
- With evening and morning.
- Associated with night.

Not surprisingly, the creation account in Genesis uses all three of these considerations. Therefore, in a biblical context, the word day in the Genesis creation account means 24 hours (or 24 calendar, or 24 solar hours, etc). So, if Genesis does not need evolution to assist in explaining a biblical definition of time, how long ago did creation take place? The answer is about 6,188 years ago. The biblical chronology from creation to the present is computed as follows:

- 1,656 years from creation to the flood
- 352 years from the flood to Abraham
- 2,170 years from Abraham to BC/AD
- 2010 years from BC/AD to the present (2010)
- **Total of 6,188 years!**

As we can determine the time from Abraham to the present, and if the biblical genealogies in chapters 1-11 of Genesis are closely examined, it is clear that the age of the universe and man is **about** 6,188 years! The figure of 6,188 years is approximate because the exact time for the Egyptian Sojourn and the Israelite Monarchy is not known, but is likely in the hundreds of years, if at all. Interestingly, if the aforementioned chronology is off by several thousand or several hundred years, a chronological figure of 10,000 years is vastly different than 13.5 billion years! In the context of creation being approximately 6,000 to 7,000 years old, the following two quotes are more than interesting:

- *“Probably, so far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Genesis 1-11 intended to convey to their readers that creation took place in a series of 6 days which were the same as the days of 24 hours we now experience, and Noah’s flood was understood to be worldwide” - - James Barr, Regis Professor of Hebrew, Oxford University*
- *“There isn’t much in the way of observational evidence in astronomy to conflict with a very young age for the sun and earth; less than 7,000 years,” - - Evolutionist John Eddy, one of the world’s leading Astronomers*

Note: The above material on the definition of a day and the age of the universe and earth has been a brief overview. If an explanation in greater detail is desired, the book Refuting Compromise by Hebrew Scholar Dr, Jonathan Sarfati, Master Books, is highly recommended.

EVIDENCES FOR THE CREATION OF A RECENT UNIVERSE AND EARTH

The following is a list of natural phenomena which conflict with the evolutionary idea that the earth and universe are billions of years old. Each item imposes a maximum possible age which is much less than the required evolutionary age. Although some items refer to millions of years - - the point is that this refers to the *maximum possible* age, not the actual age. Thus, such upper limits (a) deny the billions of years for an evolutionary time-scale, and (b) are often perfectly consistent with the biblical time-scale of 6,000 to 7,000 years. Much more young-universe evidence exists, but the following items have been chosen for brevity-simplicity, and are not listed in any particular order:

DIAMONDS AND COAL

- Supposedly millions of years old.
- Never tested for Carbon-14 (C-14) until recently.
- C-14 is an unstable element formed by cosmic rays striking Nitrogen-14.
- C-14 has a half-life of 5,730 yrs.
- All C-14 should be gone within 50,000 to 60,000 yrs.

- All samples had “*readily detectable*” amounts of C-14.

EARTH’S MAGNETIC FIELD

- First measured in 1835.
- Every 1,400 yrs the field decreases by half.
- Energy stored in the earth’s magnetic field has steadily decreased by a factor of 2.7 over the past 1,000 yrs.
- At that rate, the current magnetic field could not be over 10,000 yrs old.

HELIUM

- All naturally occurring families of radioactive elements generate Helium as they decay.
- If such decay took place over billions of years, there should be much Helium in the atmosphere.
- As there is currently a very small amount ($1/2,000^{\text{th}}$), the “*Helium clock*” insists the earth cannot be more than 10,000 to 15,000 yrs old.

EARTH’S CONTINENTS

- Most land is supposed to have been above sea level for hundreds of millions of years.
- Each year, water and winds erode about 2.5 billion tons of dirt and rock from the continents and deposit them in the oceans.
- At that rate, it would take only 15 million years to erode all land down to sea-level.

MOON RECESSION

- Our moon is slowly receding from the earth at a rate of 2 inches per year.
- 4.5 billion years ago, the moon would have been 380,000 miles closer to the earth. We would then have a significant gravity and tide problem.
- Far too young for evolution and the age of assigned radiometric ages for moon rocks.

SHRINKING SUN

- The sun’s diameter decreases by about 4/100% per century, or 2-feet per hour.
- 250,000 yrs ago, the sun would have been double its present size and too hot for life on earth.
- 30 million years ago it would have touched the earth.

DINOSAURS

- Dinosaurs supposedly died out 65 million years ago.
- In 1990, a T. Rex skeleton was unearthed by Dr. Mary Schweitzer, Montana State University.
- Some parts deep inside the long bone of the leg had not completely fossilized.
- Found traces of the blood protein hemoglobin (red blood cells) in the leg bone.
- Not the first time un-fossilized dinosaur bone has been found (Alaska, etc).

- In 2005, Dr. Schweitzer again found another T. Rex skeleton. As the leg bone was being lifted up by helicopter, it split open.
- Soft fibrous elastic tissue, fresh blood cells, and complete blood vessels were found. When stretched, returns to its original shape.
- Obviously, soft fibrous tissue and fresh blood cells cannot last for long periods of time.
- This discovery stretches the long-age paradigm beyond belief.
- *Note: Additional information with color pictures can be found at www.answersingenesis.org/docs2005/0325Dino_tissue.asp?*

COMETS

- Comets are dirty snowballs that revolve around the sun in highly elliptical orbits.
- Contain dust, ice, ammonia, methane, and carbon dioxide.
- Halley's and Hale-Bopp comets, etc.
- They lose much mass every time they pass near the sun.
- Could not have been orbiting the sun for billions of years (since the solar system formed).

GALAXIES

- The stars of our galaxy, the Milky Way, rotate about the galactic center with different speeds, the inner ones rotating faster than the outer ones.
- The observed rotation speeds are so fast that if our galaxy were more than a few hundred million years old, it would be a featureless smear of stars instead of its present spiral shape.
- This is referred to as the "*winding up dilemma*."

SEA FLOOR SEDIMENT

- The latest geologic theories say the ocean floors are 200 million years old.
- At the present rate of sedimentation from the continents, there should be many feet of sediment on the ocean floor.
- Yet, on the average, the ocean floor has only about 800 feet of sediment.
- This implies that the ocean floors have existed less than 15 million years.

OCEANS ARE NOT SALTY ENOUGH

- Each year, the world's rivers and underground streams add millions on tons of salt to the sea, and only a fraction of this goes back onto the land.
- Using the most favorable possible assumptions for long periods of time, the absolute maximum age of the oceans is only a tiny fraction of their assumed billions of years age.

MULTI-LAYER FOSSILS

- Polystrate fossils penetrate more than one geologic stratum. As an example, at The Joggins, Nova Scotia, many erect fossil trees are scattered throughout 2,500-feet of geologic strata, penetrating 20 geologic horizons.

- These trees had to be buried faster than it took them to decay.
- This implies that the entire formation was deposited in a few years at most. Yet evolutionary theory claims that the top strata were deposited millions of years after the bottom strata.

MOON

- The prevailing scientific belief is that the moon is about 4.5 billion years old and has been geologically dead for the last 3 billion years.
- Ever since telescopes have been available, geologic activity has been observed on the moon. This is referred to as Transient Lunar Phenomena (TLP).
- The number of TLP observations became so overwhelming, that mainline publications began to dismiss them.
- TLP observations point to the youthfulness of the moon.

HELIUM IN ROCKS

- A study published in the Geophysical Research Letters shows that helium produced by radioactive decay in deep, hot rocks has not had time to escape.
- Though the rocks are supposed to be billions of years old, their helium retention indicates an age less than millions of years old.

JUPITER AND NEPTUNE

- Jupiter and Neptune are commonly referred to as the Jovian gas giants and science postulates that they shine only by reflected light (which would indicate they are extremely old).
- However, both planets radiate more power than they receive. As an example, Jupiter radiates twice as much energy as it receives.
- This indicates these planets are young (thousands of years old) as they have not had time to cool down since their formation.

ARTIFACTS

- Coal beds are often dated around 250 million years old.
- Numerous artifacts have been found in coal beds (gold chain, iron pot, bronze bell, etc).
- If coal is 250 million years old, how could these artifacts have been imbedded in coal?

STARS

- Of all the stars, blue stars are the most luminous and massive type of star.
- Stars are classified by their temperature and brightness. Blue stars are the hottest and brightest because they give off the most energy.
- Blue stars present the biggest challenge to an “old universe theory.”
- It is known that blue stars cannot shine very long and are estimated to only last about a few million years
- However, blue stars are found throughout the arms of virtually all spiral galaxies which are postulated to be billions of years old.

CONCLUSION

Once God is relegated to the distant past, it is easy to dismiss Him from the affairs of mankind altogether. Evolution and long ages free mankind to live as if there is no Creator to whom everyone is accountable for their actions and choices. However, there is a God, there is a written account of the creation of the universe, earth, and their respective ages, and it can be found in the first book of the Bible - - Genesis. This fact presents a clear choice - - do you believe the Bible takes priority over scientific theories, or do you believe scientific theories determine biblical interpretations?

However, the real question is *"What is the best explanation for your purpose in life?"* If creation is true (and the evidence from science and Scripture indicate that it is), then each person should be concerned with their future destiny and specifically, where you will spend eternity. The Bible clearly says *"All have sinned and come short of the Glory of God"* (Romans 3:23), and those without a personal acceptance of God will spend eternity in a lake of fire (Revelation 20:15). However, God has provided an alternate choice, and that choice is a free gift that only needs to be accepted by you *"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"* (John 3:16), and *"For whosoever shall call upon the name of the LORD shall be saved"* (Romans 10:13). This is God's message to you, so have you accepted his free gift of eternal life?

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ADDENDUM TO THE AGE OF THE UNIVERSE, THE EARTH, AND A BIBLICAL DAY

Aired on theDove, March 11, 2011

Perry Atkinson, Bob Just, and John Mittendorf

INTRODUCTION

On March 1, 2001, we started a discussion on the age of the universe, the earth, and the definition of a “day” from a biblical perspective. Not only are these viewpoints commonly debated in scientific academia and the church, but they are also critically relevant from the perspective of the inerrancy of the Bible and how it is interpreted, both from a biblical and scientific viewpoint. The interpretation (and application) of scripture can have lasting consequences, particularly when reinterpreting scripture with the “assistance” of science. The focus of this entire discussion is the age of the universe and the earth from the perspective of (1) a recent creation that is measured in thousands of years, or (2) an old universe and earth that is measured in billions and millions of years. An additional consideration we will briefly consider - - is salvation dependent on a belief of an old universe and earth?

IMPORTANCE OF THE GENESIS ACCOUNT

The early chapters of Genesis continue to be a focal point in the debate over the age of the universe and earth. Two relevant questions are (1) *“if the biblical account of creation speaks of a recent creation of the universe and earth in thousands of years, can a person believe in an old universe and earth (billions and millions of years) and still be a*

Christian?” and (2) *“does it really matter how old the universe and earth are?”* To answer the first question, let’s consider three verses that sum up the gospel and salvation:

- If you confess with your mouth the Lord Jesus Christ and believe in your heart that God has raised him from the dead, you will be saved, Romans 10:9.
- For God so loved the world that He gave his only begotten Son, that whoever believes in Him should not perish but have everlasting life, John 3:16.
- Unless one is born again, he cannot see the kingdom of God, John 3:3.

Scripture clearly teaches that salvation is only conditioned upon faith in Christ, with no requirement for what one believes about the age of the universe and earth.

For the second question, even though the age of the universe and the earth is not a salvation issue, the belief that universe and earth history spans billions and millions of years (and particularly when the long ages are inserted between verse 1 and 2 of Genesis 1), can have noteworthy consequences as follows:

Authority Issue

The belief in billions and millions of years does not come from scripture, but from the imperfect methods that secularists use to date the universe. The attempt to fit billions and millions of years into the Bible requires that a person has to invent a gap of time that almost all Bible scholars agree the text does not allow - - at least from a hermeneutical perspective. Or, it is necessary to reinterpret the days of creation as long periods of time (even though they are obviously ordinary days in the context of Genesis 1). In summary, it is necessary to add a concept of long periods of time from *outside* Scripture into God's Word. The dilemma with this perspective is that when you surrender the Bible's authority in one area, you "open a door" to do the same thing in other areas of scripture. Therefore, once the door of compromise is open, subsequent generations can push the door open even wider, and in some cases, allow the fallible ideas of man to relegate Scripture below secular science.

Contradiction Issue

A Christian's belief in billions and millions of years contradicts the clear teaching of Scripture as overviewed by the following three examples:

- Fossil thorns are found in rock layers that secularists believe to be hundreds of millions of years old, so supposedly they existed millions of years before man. However, the Bible clearly states that thorns came into existence after the curse (Genesis 3:17-18).
- The fossil remains of animals, said by secularists to be millions of years old, show evidence of diseases (cancer, brain tumors, arthritis, etc). Thus, such diseases supposedly existed millions of years before sin. However, the Bible clearly states that after God finished creating everything and placed man at the pinnacle of creation, He described the creation as "very good." Calling cancer and brain tumors "very good" does not fit with Scripture and the character of God.

Death Issue

- Romans 5:12 and other passages make it clear that physical death of man entered the once-perfect creation because of man's sin. If a person believes that the fossil record arose over millions of years, then death, disease, suffering, carnivorous activity, and thorns existed millions of years before sin. However, the first death was in the Garden of Eden when God killed an animal as the first blood sacrifice (Genesis 3:21), a picture of what was to come in Jesus Christ, who would take away the sin of the world.

INTREPERTATION OF SCRIPTURE

At the center of this discussion is the question of “*how should scripture be interpreted,*” and are there any rules that delineate basic guidelines of interpretation? Remember that Christians should be diligent in their efforts to accurately interpret the Word of Truth (2 Timothy 2:15 and 2 Corinthians 4:2). Hermeneutics, (from the Greek word *hermeneuo*) is the art and science of the interpretation of the scriptures, and uses the following basic rules:

Christians should first seek the guidance of the Holy Spirit while studying the Bible.

- We need the Holy Spirit to help us think correctly so we don’t distort the scriptures (2 Peter 3:16).

God had a reason for choosing the words He did and putting those words together in a particular context.

- Words have a specific meaning in a particular context. When they are placed together in sentences and paragraphs, then a person must follow common-sense rules in order to derive the appropriate meaning. Remember that the Bible is written in such a way that a child can understand the *basic* message.

We should seek to take the passage(s) as literally (plain) as possible, taking into account the following considerations:

- If necessary, lean toward the side of being too literal instead of not literal enough.
- The historical and grammatical context determine how literally a passage should be interpreted.

We should adopt a view that deals most satisfactorily with all the passages on the subject:

- Don’t pick the one you like and skip the others that don’t agree with your pre-conceived ideas.
- What are all of the passages on the subject that bring this subject into focus?
- Remember, the more you know about the scripture, the more you will be able to focus on the position with the least disagreements (if there are any).

Prefer a view that would have made some sense to the original audience:

- If you have the right interpretation, at least the basics of it would be understandable to the people who heard it.
- If your interpretation would render the passage non-understandable to the hearers, maybe you should re-evaluate your interpretation.

GENESIS INTREPERTATIONS

Did God create the universe and earth by the “*word of his mouth*” in just six days, did He use evolution over billions and millions of years instead of six days, or did He use some other method? From a biblical perspective, the answer is found in the Ten Commandments. “*Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God, - - Exodus 20:8-10.*” God set the pattern of creation in a week, for our benefit. We can understand, then, from God’s nature why He would take as long as a week to create. There is, however, no explanation for why He would take any longer than that. The following is an overview of the five most common interpretations of the Genesis account of creation as found in the first and second chapter of Genesis:

Biblical Creation:

- The meaning of the word day (“yom” in Hebrew), like the meaning of most words, depends on the context. The Genesis 1 account of creation repeatedly uses Hebrew phrases that are always connected with 24-hour days; the expression “evening and morning” appears six times, and yom is modified by a number (first, second, etc). The truth of creation in six 24-hour days is re-emphasized in the Ten Commandments. The fourth commandment reads - - *“In six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore, the Lord blessed the Sabbath day and hallowed it”* - - Exodus 20:11.
- Genesis 1 is not written in the style of poetry but as a historical account of real events, just like any other event recorded in Genesis and other historical portions of Scripture. Additionally, other books of the Bible treat Genesis 1 as a true historical account. Jesus Himself treated the creation of Adam and Eve and Noah’s flood as history (Mark 10:1-9; Matthew 24:37-39).
- Genesis 1 is clear not only about the length of time and historical genre of the creation account, but also about the manner of God’s creation. He supernaturally created the plants, animals, and the first two humans by His spoken word. Each of the first creatures was made fully formed and mature, ready to immediately begin to reproduce “according to its kind.”

Gap Theory:

- In this view, a “gap” of millions of years elapsed between Genesis 1:1 and 1:2. God initially created creatures along with the heaven and earth in verse 1. But all of these creatures died (according to most modern gap theorists) when Satan fell during a multimillion-year gap of time. Verse 2 describes the judged state of the earth before God recreated living things in six literal days, as described in Genesis 1:3 and following verses.
- In the first creation God originally made soulless beings, including so-called apemen, who were later destroyed. Then God created Adam and Eve on the sixth day of the second creation, just as Genesis 2 describes.

Progressive Creation:

- In this view, it is believed that over billions of years of overlapping ages, God supernaturally intervened at key moments to create new kinds of living things.
- Genesis 1-2 provides only part of the picture. There are many creation accounts in various books of the Bible, including the Psalms. Both Psalms and Genesis 1 sometimes use poetic or figurative language to describe creative events over eons of time.
- God supernaturally created living things, wiped them out, then created another set, wiped them out, and so on. This view is supposed to explain the sporadic nature of the fossil record.
- Soulless, humanlike creatures (hominids) existed thousands of years before Adam. When they went extinct, God replaced them with Adam and Eve. Most proponents agree that God made man’s body from dust and then made him a living soul.

Theistic Evolution:

- In this view, God made the universe billions of years ago with the inherent ability to evolve into our present universe. Proponents say that the details of the creation

account in Genesis are irrelevant to understanding how the world was created. The Genesis creation account is myth or allegory.

- When the first humans evolved from apelike ancestors, God breathed His spirit into them, making them “spiritual beings.”
- God provided the spark of life for the first living thing and then let evolution run its course. Some believe God directed events along the way while others would say God was not involved.

Framework Hypothesis:

- In this view, the days in Genesis 1 are not literal chronological days, but provide a literary structure, or framework, to teach theological and moral lessons. Genesis 1 is not a straightforward record of historical events; rather, it is a topical theological treatise. The Genesis account of creation is a topical account of divine acts described in a somewhat metaphorical manner.
- The Bible does not tell us how animals were created, just why.
- Although this view will deny that Genesis 1 records God’s actual creative acts in six days, it accepts that God created man from dust in His image.

THE HEBREW WORD “DAY”

First, the Genesis account begins - - *“In the beginning, God created the heavens and the earth.”* This short verse tells us that:

- God was before everything.
- Everything had a beginning.
- God was before everything.
- God was there before that beginning (and was the only eyewitness to the creation account).
- God is the key subject matter of the universe.
- This was the beginning of time, matter, space.

Next, the second verse reads - - *“And the earth **was** without form and void; and darkness was on the face of the deep. And the spirit of God was hovering over the face of the waters.”* During this discussion and in the supplied notes, we have talked about the insertion of long periods of time between verse 1 and 2 and changing the meaning of the word “was” that the Hebrew text and most biblical scholars do not support.

Then, verses 3-5 reads as follows - - *“Then God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.”* In this portion of scripture, verse 5 mentions the word day for the first time in the creation account. Regrettably, this single word has created a momentous amount of controversy in Christian and secular academia with the focus of disagreement centered on its meaning as to the length of time it is referring to. Although the biblical word day can refer to various lengths of time, let’s briefly look at a verse in 2 Peter that is normally used to support the claim that the biblical word day in Genesis can mean various lengths of time (specifically long ages of time) - - *“But beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day”* - - 2 Peter 3:8.

This verse is most commonly used to prove the word day can either mean one thousand years or long ages of time. Although this verse has nothing to do with creation, it does have everything to do with Peter saying time is immaterial to God. He can do a thousand years of work in one day, yet a real thousand years seems to be only a day to him. Interestingly, if we arbitrarily assign various time frames to the word day, then how do you view the following verse - - *“You shall march all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of ram’s horns before the ark. But the seventh day you shall march around the city seven times and the priests shall blow the trumpets”* - - Joshua 6:3-4. If we apply “a day is like a thousand years” viewpoint to these two verses, then do the verses mean Joshua marched his men around the city of Jericho once every thousand years. He did this six times. Six thousand years later, he took another thousand years to march around seven times? Interestingly, the only place in the Bible the word day is under attack is in the creation account in Genesis.

Let’s look at the comments of several Bible commentaries and biblical scholars on the definition of a biblical day as found in the creation account in Genesis:

- *“Probably, so far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Genesis 1-11 intended to convey to their readers that creation took place in a series of 6 days which were the same as the days of 24 hours we now experience, and Noah’s flood was understood to be worldwide”* - - James Barr, Regis Professor of Hebrew, Oxford University.
- *“There isn’t much in the way of observational evidence in astronomy to conflict with a very young age for the sun and earth; less than 7,000 years,”* - - Evolutionist John Eddy, one of the world’s leading Astronomers.
- *“Whereas yom can mean various lengths of time outside Genesis 1, it always means an ordinary day if it is attached to time of day concepts, such as evening or morning, or if it is counted. In Genesis 1, every day is listed by a number (first, second, etc). Any other translation does no justice to the context”* James Stanbaugh, *The Days of Creation: A Systematic Approach*.
- *“God established the pattern of creation in 7 days which constituted a complete week. Although day can refer to (1) the light portion of a 24 hour period, (2) an extended period of time, or (3) the 24 hour period which basically refers to a full rotation of the earth on its axis, called evening and morning. This cannot mean an age, but only a day, reckoned by the Jews from sunset to sunset. Day with numerical adjectives in Hebrew always refers to a 24 hour period”* Dr. John MacArthur.
- *“The exegetical evidence suggests the word day in this chapter (Genesis 1) refers to a literal twenty-four hour day. It is true that the word day can refer to a longer period of time. But this chapter uses day, night, morning, evening, years and seasons. Consistency would require sorting out how all these terms could be used to express ages. Also, when the Hebrew word yom is used with a numerical adjective, it refers to a literal day”* - - Net Bible (direct Hebrew to English translation).
- *“The answer may lie in the use of the terms night, day, evening, and morning. Genesis 1-5 begins the cycle of the day. With the creation of light it is now possible to*

have a cycle of light and darkness, which God labels day and night. Evening is the transition from light/day to darkness/night. Morning is the transition from darkness/night to light/day. Having an evening and a morning amounts to having one full day. Hence the following equation is what Genesis 1:5 expresses: Evening + morning = one day. Therefore, by using a most unusual grammatical construction, Genesis 1 is defining what a day is” - - Dr. Andrew Steinmann, Associate Professor of Theology and Hebrew at Concordia University in Illinois.

CONCLUSION

Why do people want to convince themselves that the days in the creation account in Genesis are not real 24 hour days. A longer, uncertain length of time (or a day) appeals to at least two types of Christians: theistic evolutionists and progressive creationists. Theistic evolutionists want to believe in God and creation. They would say that God created through evolution. But the fact is that He didn't! If God had created mankind by evolutionary methods it would be safe to say that the Bible would be written that way. Progressive creationists and day-age creationists are not convinced by the theory of evolution, so they reject biological evolution. However, they accept geological evolution as well as astronomical evolution. Obviously, there is an obvious dichotomy with this viewpoint. Simply stated, either God created the universe and earth as delineated in Genesis, or He didn't. The Bible does not need modern secular science to interpret the biblical account of creation.

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