

A LITERAL DAZE OVER LITERAL DAYS, PART 1

Genesis 1:21-25

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Day 4: Creating The Universe – Worship God Through Astronomy (14-19)

Day 5: Creating Sea & Sky Life – Worship God Through Marine Biology & Ornithology (20-23)

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II. The Literal Day Interpretation

A. "Day" In Genesis 1 Meant A Literal "Day" (24 hour)

1. The Meaning Of The Word *Yom* Regularly Means A Literal "Day" Unless The Context Demands Otherwise
2. Sequential Numbers Used To Modify "Day" Consistently Is Used With A Literal "Day"
3. Genesis 1 Describes Each "Day" Had A "Morning" And "Evening"
4. The Seven Day Week Was Established As A Pattern For Man's Work (Gen 2:1-3; Ex 20:11; Mk 2:27)
5. Moses Spoke Of Six Days Elsewhere In His Writings (Ex 20:11; 31:17)

B. Death And Corruption Occurred After Adam's Fall (Rom 5:12-15; Gen 3:19)

C. Jesus Referred To Man Being Created During The Same Time As The Universe (Mk 10:6)

D. Life Began On Day 3, Light From The Solar System Began On Day 4 – Could Life Be Sustained For Millions Of Years Without Light? (Gen 1:11-14)

III. The Day-Age Theory

A. The Word For "Day" (*Yom*) Could Mean A Long Period Of Time

1. The Word For "Day" Has Been Used To Describe Periods (Ps 90:4; 2 Pet 3:8; Joel 3:21)
2. The Word For "Day" Means More Than 24 Hours In Genesis 2:4
3. God Is Still On His 7th Day Of Rest (Heb 4:3-5)
4. Day 3 Must Be Longer Than 24 Hours For Plants To Grow From Seeds (Gen 1:12)
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6. Day 6 Must Be Longer Than 24 Hours For All The Events To Occur

B. Scientific Evidence

C. There Was Death And Decay Before The Fall

D. The Church Fathers Believer In A Day Age

A LITERAL DAZE OVER LITERAL DAYS

Genesis 1:21-25

Review/Introduction:

1. Why Is There Such A Disparity Between Theology And Science Today?

- The Roman Catholic Church excommunicated and imprisoned Galileo for the rest of his life in 1633 for teaching Copernicus' view that the sun is the center of the universe. They believed everything revolved around the earth.
 - No where in the Bible do we see geocentricity
 - <http://www.icr.org/article/geocentricity-creation/>
- The Scopes Trial in 1925 – John Scopes arrested for teaching evolution in the public schools. Clarence Darrow (representing Scopes) out-argued William Jennings-Bryan and creationists were portrayed as ignorant and bigoted.

2. Why Is There So Much Disdain For Religion By Atheistic Scientists?

Cited by Al Mohler, "No Conflict Between Science And Religion?",
<http://www.albertmohler.com/2006/11/21/no-conflict-between-science-and-religion/>

- "The world needs to wake up from its long nightmare of religious belief." [Steven Weinberg, Nobel laureate in physics]
- "Anything that we scientists can do to weaken the hold of religion should be done and may in the end be our greatest contribution to civilization." [also Weinberg]
- "We should let the success of the religious formula guide us. Let's teach our children from a very young age about the story of the universe and its incredible richness and beauty. It is already so much more glorious and awesome — and even comforting — than anything offered by any scripture or God concept I know." [Carolyn Porco, Space Science Institute, Boulder, CO]
- "I am utterly fed up with the respect that we — all of us, including the secular among us — are brainwashed into bestowing on religion . . . Children are systematically taught that there is a higher kind of knowledge which comes from faith, which comes from revelation, which comes from scripture, which comes from tradition, and that it is the equal if not the superior of knowledge that comes from real evidence." [Richard Dawkins, Oxford University]

Cited by John C. Lennox, *Gunning For God: Why The New Atheists Are Missing The Target*, Lion Books, 2011

- "Monotheism loathes intelligence" (Michel Onfray)
- "God puts to death everything that stands up to him, beginning with reason, intelligence and the critical mind." (Michel Onfray)
- "Faith is an evil precisely because it requires no justification and brooks no argument." (Richard Dawkins)
- Stephen Hawking believes that physics has no room for God
 - Hawking: "the universe can and will create itself from nothing"
 - But this is illogical: How could something be created from nothing
 - Hawking demands we choose God or physics

- But that's a false dichotomy – why can't we choose both
- Hawking believes that the Law of Gravity always existed – so the universe didn't have nothing – but a scientific law is not a creative force
- C.S. Lewis on the laws of nature: "They produce no events: they state the pattern to which every event ... if only it can be induced to happen – must conform, just as the rules of arithmetic state the pattern to which all transactions with money must conform." (cited by Lennox, p. 34)

3. How Is The War Between Christianity And Science Waged?

- This war assumes that "Science and theology say *different and conflicting things about the same things?*" (David Clark, *To Know And Love God*, p. 266)
- Theology usually draws the short end of the stick and is what needs adjustment.
- This is what Liberal theologians did – they adjusted their theology to modern science.
- Miracles were not scientific, thus disregarded.
- Faith is assumed to be blind.
- Scientism ascends (the belief that only science yields knowledge) – "No proposition is justified unless it is a scientific proposition." (Clark, p. 267)
- Both creationists and evolutionists look at the same information but with different world views: theism and naturalism
- In 1960, Sir John Maddox, editor of the magazine *Nature*, didn't like the Big Bang theory (propagated by Georges Lemaitre, d. 1966, Belgian priest and astronomer) because it gave Creationist more evidence of a rapid creation and a point-zero beginning (as opposed to an eternal universe).
- Lennox: "It is rather ironical that in the sixteenth century some people resisted advance in science because it seemed to threaten belief in God; whereas in the twentieth century scientific models of a beginning were resisted because they might increase the plausibility of belief in God." (*Gunning For God*, p. 30)

4. What Is Science?

Science Is The Acquisition Of Knowledge Of God's Created Universe

Colossians 1:15-17 ¹⁵Who is the image of the invisible God, the firstborn of every creature: ¹⁶For 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: ¹⁷And he is before all things, and by him all things consist.

Psalms 36:9 ⁹For with thee is the fountain of life: in thy light shall we see light.

- By studying creation, we find new ways to marvel and worship the Christ who's creation was "by him" and "for him."
- **sci•ence** \ˈsɪ-ən(t)səl n
[ME, fr. AF, fr. L *scientia*, fr. *scient-*, *sciens* having knowledge, fr. prp. of *scire* to know; perh. akin to Skt *chyati* he cuts off, L *scindere* to split — more at SHED] 14c
1: the state of knowing : knowledge as distinguished from ignorance or misunderstanding

- 2 **a** : a department of systematized knowledge as an object of study (the *science* of theology)
b : something (as a sport or technique) that may be studied or learned like systematized knowledge (have it down to a *science*)
- 3 **a** : knowledge or a system of knowledge covering general truths or the operation of general laws esp. as obtained and tested through scientific method
b : such knowledge or such a system of knowledge concerned with the physical world and its phenomena : NATURAL SCIENCE

Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.

- Richard Milne, writing for Probe Ministries, writes about the role of the scientist and how Christians can approach this field: "A scientist believes that science is a 'group of methods for solving a particular kind of problem.' Science is not just a list of facts or theories, it is a way to understand the natural world by observing, experimenting, and then attempting to find cause and effect relationships. Scientists are fascinated by the world around them. They long to understand more than what we already know about this complex and intricately connected world we live in. A scientist knows we have few of the answers, and he or she sets out to at least try to ask the right questions so that we can learn more about how things work, and how this wildly diverse world fits together." ("Being a Christian in Science," <http://www.probe.org/faith-and-science/general-science/being-a-christian-in-science.html>)
- H. Strong in his *Systematic Theology* : "Science rests upon the postulate of a world-order. Huxley: 'The object of science is the discovery of the rational order which pervades the universe.' This rational order presupposes a rational Author. Dubois, in *New Englander*, Nov. 1890:468—"We assume uniformity and continuity, or we can have no science. An intelligent Creative Will is a genuine scientific hypothesis [postulate?], suggested by analogy and confirmed by experience, not contradicting the fundamental law of uniformity but accounting for it."
- Paul Elbert writes: "Concerning Gen 1:1–5, evidence is adduced to support the instantaneous creation of matter and to show that the universe had a beginning as the text claims. A beginning opens up the scientific possibility of a Beginner, a possibility of reasonable inference that cannot be summarily dismissed. Einstein, whose equations suggested that the universe had a beginning, originally opposed this result on theological grounds but later reversed his opinion and admitted the necessity for both a beginning and a superior being. As far as Einstein scholars know, however, he never believed in a personal God. Regrettably Einstein did not live to see recent discoveries that are not only very suggestive of God's existence but perhaps also suggest a God with serious interest in material creation. Although Einstein discovered God, he apparently was unable to go much beyond Gen 1:1." ("Biblical Creation And Science: A Review Article," *Journal of the Evangelical Theological Society*, 39:2, June, 1996, p. 285)
- Elbert quotes agnostic astronomer Robert Jastrow: "For the scientist who has lived by faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." (ibid)
- "John Calvin, for example, did not call merely for the devotional contemplation of creation; he also called for active labor in creation, both practically and intellectually. In Calvin's words, 'there is need of art and more exacting toil in order to investigate the motion of the

stars, to determine their assigned stations, to measure their intervals, to note their properties.” (Pearcey & Thaxton, *The Soul of Science*, p. 23)

- Dr. James Tour, who stated, “I stand in awe of God because of what he has done through his creation. Only a rookie who knows nothing about science would say science takes away from faith. If you really study science, it will bring you closer to God.” (cited by Candace Adams, "Leading Nanoscientist Builds Big Faith," Baptist Standard, March 15, 2000)

5. Are There Two Types Of Sciences?

Origin Science	Operation Science
Past singularities	Present regularities
Beginning of universe	Running of universe
Forensic science	Empirical science

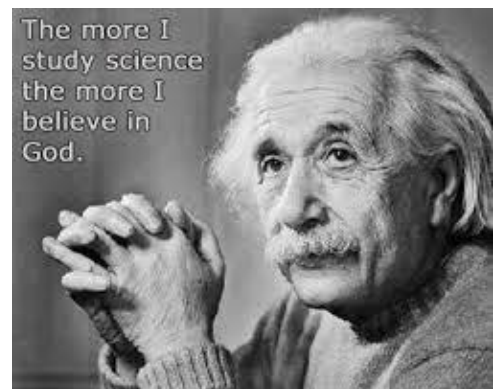
(Norman Geisler, Systematic Theology)

- **How Things Work: Operation Science**
- **How Things Came To Be: Origin Science**

6. Are There Scientists Committed To Biblical Creationism?

- There are over 10,000 scientists who are committed to creationism according to Genesis 1-11 in America today
- **Alfred North Whitehead**, among others, relate how modern science, beginning in the 16th and 17th centuries began with scientist committed to the biblical worldview
 - Whitehead points out how the principles of interpreting the Bible from the Reformation (literal interpretation) led them to pursue science based on following the evidence
 - God is the Creator and is free to shape the universe as He wishes (Potter & Clay)
 - We have to discover the world as is
 - Not along the thought of Aristotle, who thought you began by philosophical principles, but that you
- **Alvin Plantinga**, Notre Dame University philosophy professor, writes: “The early pioneers and heroes of modern Western science—Copernicus, Galileo, Kepler, Newton, Boyle, and so on—were all serious Christians, if occasionally, as with Newton, Christologically unorthodox. Furthermore, many ... have pointed out that theistic belief and empirical science display a deep concord, fit together neatly. This is in part a result of the doctrines of creation embraced by theistic religions—in particular two aspects of those doctrines. First, there is the thought that God has created the world, and has of course therefore also created human beings. Furthermore, he has created human beings in his own image.” (“Religion And Philosophy”)
- **C.S. Lewis**: “Men became scientific because they expected law in nature and they expected law in nature because they believed in a lawgiver.”
- Leonardo da Vinci, who is viewed by many as the founder of modern science, subscribed to creationism.

- **Sir Isaac Newton** (1642-1727) – calculus, dynamics: “I have a fundamental belief in the Bible as the Word of God.”
 - Newton: “Atheism is so senseless. When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. *This did not happen by chance.*”
 - Newton was a devout believer studying the Prophetic books with great fervor.
 - He wrote more on biblical and theological topics (1.3 million words) than he did on scientific topics. (according to Daniel Boorstin)
 - “Newton proved so effective an apostle of the bright light of mathematics precisely because he was so acutely aware of the enshrouding darkness. Who but God could penetrate the innermost workings of the universe?” (Boorstin cited by Carroll & Shiflett, *Christianity On Trial*, p. 78)
- **Johannes Kepler** (1571-1630) – celestial mechanics, physical astronomy: “Now I see how God is, by my endeavors glorified in astronomy, for ‘the heavens declare the glory of God.’”
 - John C. Lennox: “... Kepler, a Christian, decided to break free of this Aristotelian metaphysical constraint, and allow the astronomical data on the movement of Mars (already collected by Tycho Brahe) to speak, that he discovered that the planets actually moved in equally ‘perfect’ ellipses. We admire Kepler for his willingness to follow where the evidence led, rather than allowing himself to be intellectually fettered by a metaphysical restraint – even though that restraint represented the established wisdom of the centuries.” (*Gunning For God*, p. 29)
 - Kepler even wrote a spontaneous prayer in his notebook: “I give you thanks, Creator and God, that you have given me this joy in thy creation, and I rejoice in the works of your hands. See I have now completed the work to which I was called. In it I have used all the talents you have lent to my spirit.”
- Blaise Pascal (1623-1662) – mathematician, hydrostatics
- Francis Bacon (1561-1626) – Scottish scientist
- Robert Boyle (1627-1691) – chemistry, gas dynamics
- Nicolaus Steno (1638-1687) – stratigraphy
- Carl Linnaeus (1707-1778) – biological taxonomy
- Georges Cuvier (1769-1832)
- Charles Babbage (1791-1871) – computer science
- Michael Faraday (1791-1867) – magnetic theory
- Louis Agassiz (1807-1873) – glacial geology, ichthyology
- Gregor Mendel (1822-1884) – genetics
- Louis Pasteur (1822-1895) – bacteriology
- William Thompson (Lord Kelvin) (1824-1907) – energetics, thermo-dynamics
- Sir Joseph Lister (1827-1912) – antiseptic surgery
- James Clerk Maxwell (1831-1879) – electrodynamics, statistical thermo-dynamics
- Sir Ambrose Fleming (1849-1945)
- James Prescott Joule (1818-1889): “*Order* is manifestly maintained in the universe The entire machinery, complicated as it is, works smoothly and harmoniously ... the whole being governed by the *sovereign will of God.*”
- Albert Einstein: “I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know



his thoughts, the rest are details ... God does not play dice with the world." (cited by Geisler & Bocchino, *Unshakable Foundations*, p. 82)

7. What Is The Relationship Between Science And The Bible?

a. The Bible Is Not A Science Textbook

- "It's true that the Bible shouldn't be read as merely a science textbook. However that doesn't mean the Bible contradicts science (e.g., Psa. 19:4-6; Rev. 7:1). Fact is, the very foundation of the scientific method is rooted in a biblical worldview. Christianity considers the world to be knowable, observable, descriptive, and above all, orderly because it has a designer of infinite knowledge and wisdom. Based on this premise, early scientists like Kepler, Bacon, and Newton believed that by studying creation, they were obeying not only the great commission, but the cultural mandate to subdue the earth as well. Maybe the best way to put it is to 'think God's thoughts after Him.'"

b. The Bible Is Scientifically Reliable

➤ Job 38:4-41

- vv. 4-7 – Supernatural Cosmology
- v.8 – Distinctive Geography
- v.12 – Ordered Chronology
- v. 16 – Mysterious Oceanography
- v. 17 – Mortal Biology
- v. 19,24 – Brilliant Luminosity
- vv. 25-30 – Cyclic Hydrology
- vv. 31-33 – Artistic Astronomy
- vv. 34-37 – Sustaining Meteorology
- vv. 39-41 – Nurturing Zoology

c. The Bible teaches a Creator, Science seeks His Laws

8. What Is The Relationship Between Science And Theology?

- Albert Mohler: "Are science and Christianity friends? The answer to that is an emphatic *yes*, for any true science will be perfectly compatible with the truths we know by God's revelation. But this science is not naturalistic, while modern science usually is. Too many evangelicals try to find middle ground, only to end up arguing for positions that combine theological surrender with scientific naïveté." ("Science & Religion Aren't Friends?")



a. Theology Provides The "Why"; Science Provides The "How"

- Philosopher Martin Heidegger: "Why is there anything rather than nothing at all?"
- Why am I here?

- What am I here for?
- How did I get here?
- Where am I going?
- Harvard professor, Stephen Jay Gould: "Science simply cannot (by its legitimate methods) adjudicate the issue of God's possible superintendence of nature. *We neither affirm it nor deny it; we simply cannot comment on it as scientists ...* Science can work only with naturalistic explanations; it can neither affirm nor deny other types of actors (like God)." ("Impeaching A Self-Appointing Judge," Scientific American, July, 1992)

b. **Science Is A Companion To *Wisdom***

- *Scientia* = knowledge
- *Sapientia* = wisdom

1) **Augustine Viewed Science As Understanding The Temporal World**

- David Clark: "For Augustine, *sapientia* describes a contemplative discerning of eternal and divine things while *scientia* denotes an active understanding of temporal and mundane things. Later in its history, the meaning of 'science' evolved." (*To Know And Love God*, p. 208)
 - "Although he distinguished *sapientia* (knowledge of the eternal) and *scientia* (earthly knowledge), Augustine did not disconnect them. He taught not only that these two are distinct but that they properly relate." (ibid)
- Millard J. Erickson: "Until the thirteenth century, the term *science* was not applied to theology. Augustine preferred the term *sapientia* (wisdom) to *scientia* (knowledge). **Sciences dealt with temporal things; wisdom related to eternal matters, specifically to God as the highest good. Science and knowledge could lead to wisdom.** For this to happen, however, the truths acquired by the specific sciences would have to be ordered in relation to the highest good. Thus wisdom, including philosophy and theology, can serve as an organizing principle for knowledge." (*Christian Theology*, p.35)

2) **Thomas Aquinas Heralded Theology As The Queen Of Sciences**

- Aquinas believed that theology is a science that is derived from the principles of Scripture
- He contended that theology has a greater certainty than science. Theology is obtained through divine light and revelation. Science is based on reason and speculation.

3) **Is Theology *Scientia*?**

- There is little doubt among theologians that Theology is *sapientia*, but is it *scientia* as Aquinas claims?

- John Woodbridge notes: "A number of medieval scholars like Wycliffe apparently believed that the Bible was a divine encyclopedia of all knowledge." ("Does The Bible Teach Science?," Bibliotheca Sacra)
- David Clark notes: "Many scholars think evangelical theology is a hothouse plant that would not survive in the open fields of the university. They commonly question the status of theology as a science because science requires an unrestricted employment of reason while theology springs from faith." (*To Know And Love God*, pp. 212-213)
- If "science" refers to temporal things as Augustine defined, then no.
- If "science" refers to the medieval university view that "a legitimate area of study oriented to a particular object and possessing appropriate methods of investigation" (Clark, p. 213), then yes.
- If "science" refers to the modern view of empirical sciences tested solely through scientific method, the no.
 - Empiricism is the theory that knowledge is acquired through evidences ascertained by experiences/experiments
- Clark describes theologian Wolfgang Pannenberg assertion that theology is a science:
 - "First, a science will be an internally coherent set of perspectives and statements that relates to some particular area of investigation. This means that a science is not just a set of ideas grouped together into a teaching area. In its apologetic work, for instance, theology depends on a variety of disciplines – philosophy, history, science, biblical studies, ..."
 - "Second ... a science aims at propositions that have a cognitive character, that describe some object outside itself. This means that a discipline investigation some actually existing reality or person or some dimension of such a reality or person. Studying the sociological aspects of how religions arise is a legitimate discipline."
 - "Third, the propositions of a legitimate discipline are the sort that follow a method that leads to some sort of intersubjective or public justification. In a rational science, certain propositions are falsifiable and others are defensible."

(*To Know And Love God*, pp. 213-214)

c. *Science Benefits From The Religious Premise That Man Has The Ability To Reason*

- Rodney Stark, professor of the social sciences at [Baylor University](#), writes in "[How Christianity \(and Capitalism\) Led to Science](#):" "While the other world religions emphasized mystery and intuition, Christianity alone embraced reason and logic as the primary guides to religious truth. Christian faith in reason was influenced by Greek philosophy. But the more important fact is that Greek philosophy had little impact on Greek religions. Those remained typical mystery cults, in which ambiguity and logical contradictions were taken as hallmarks of sacred origins. Similar

assumptions concerning the fundamental inexplicability of the gods and the intellectual superiority of introspection dominated all of the other major world religions. But, from early days, the church fathers taught that reason was the supreme gift from God and the means to progressively increase understanding of Scripture and revelation. Consequently Christianity was oriented to the future, while the other major religions asserted the superiority of the past.”

- Pearcey & Thaxton, in *The Soul of Science* write: “Belief in a rational order in nature would have no practical benefit for science were it not accompanied by the belief that humans can discover that order. Historically, Eiseley says, science stemmed from ‘the sheer act of faith that the universe possessed order and could be interpreted by rational minds.’ The latter is just as important as the former. It signifies that science cannot proceed without an epistemology, or theory of knowledge, guaranteeing that the human mind is equipped to gain genuine knowledge of the world. Historically, this guarantee came from the doctrine that humanity was created in the image of God.”

“A cross-cultural comparison can help clarify the point. Joseph Needham, a student of Chinese culture, asks in his book *The Grand Titration* why the Chinese never developed modern science. The reason, he said, is that the Chinese had no belief either in an intelligible order in nature nor in the human ability to decode an order should it exist.

“As Needham writes: ‘There was no confidence that the code of Nature’s laws could be unveiled and read, because there was no assurance that a divine being, even more rational than ourselves, had ever formulated such a code capable of being read.’

The Chinese did sense some order in nature, but they conceived of it as an inherent necessity inscrutable to the human mind. “It was not an order ordained by a rational personal being,” Needham explains, “and hence there was no guarantee that other rational personal beings would be able to spell out in their own earthly languages the pre-existing divine code of laws which he had previously formulated.” (p. 29)

Romans 1:20-22 ²⁰For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, ²¹because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²²Professing to be wise, they became fools,

Romans 1:28 ²⁸And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;

9. What Do Christianity And Science Have In Common?

Psalms 8:3-6 ³When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; ⁴What is man, that thou art mindful of him? and the son of man, that thou visitest him? ⁵For thou hast made him a little lower than the angels, and hast crowned him



with glory and honour. ⁶Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet

- Noble laureate and neurobiologist Sir John Eccles, a devout Christian, states: "Science and religion are very much alike. Both are imaginative and creative aspects of the human mind. The appearance of conflict is a result of ignorance." (cited by Carroll & Shiflett, p. 84)
- Habgood: "Christianity insists that knowledge carries responsibilities, and that we only know the world truly as we use it rightly for God ...Science gives us power; Christianity shows us the power of God in action in a rejected man on a cross; it turns upside down our ideas about the use of power. These contrasts do not exclude each other. There is no need for science and Christianity to be in fundamental conflict ... It is possible to be both an honest Christian and an honest scientist, and to find the two allegiances both illuminating and correcting one another." (ibid)

a. Science Broadens Theology

- Clark: "... certain scientific models and theories bear on specific theological doctrines or formulations. Both theology and science involve multiple strands of thought and analysis. So what is needed is not a discussion of how science (envisioned as one single enterprise) relates to theology (regarded as one single thing). Rather, the dialogue of the sciences with theology really amounts to a series of discussion of how particular scientific disciplines or hypotheses relate to specific theological claims or models." (p. 284)
- Eg. Creation, time, physics

b. Theology Broadens Science

- Theology provides the "why" to science's "how"
- Christianity gives a reason why science matters

10. How Can Christianity And Science Be Integrated?

(J. P. Moreland describes 4 models of integration, "Is Science A Help Or Threat To Faith," Christian Research Journal, <http://www.equip.org/article/is-science-a-help-or-threat-to-faith/>)

a. Theology Is The World View Science Can Operate In

- Moreland: "Science cannot be practiced in thin air. In fact, it requires substantive philosophical presuppositions if it is even going to get off the runway. These assumptions include the existence, orderly nature, and knowability of the world; the reliability of our senses and intellect in discovering truth; the existence of truth itself; and the uniformity of nature. Many have argued that these assumptions, while consistent with a naturalistic world view, are odd and without ultimate justification in that world view. These assumptions are best explained and quite at home in a Christian world view.

b. Theology Broadens Science, Science Broadens Theology

- Moreland: "A second model is one in which theology fills out and adds detail to the general principles in a scientific model and vice versa, or theology helps to practically apply principles in a scientific model or vice versa. For example, theology teaches that fathers should not provoke their children to anger, and psychology can add important details by offering information about the nature and causes of anger. Psychology can devise various tests for assessing whether one is or is not a mature person, and theology can offer a normative definition or standard as to what a mature person is."

c. **Theology Covers What Science Does Not and Vice Versa**

- Aka. The Complementarian view
- Clark: "... both of these fields of study are legitimate. They may even investigate and explain the same realities. But the disciplines amount to different perspectives that necessarily explain *different aspects or dimensions of the same things.*" (*To Know And Love God*, p. 273)
- Moreland: "A third model depicts the beliefs and methods of science and theology as involving two distinct, nonoverlapping areas of reality (e.g., the natural versus the supernatural), or as involving two noninteracting, complementary descriptions — each partially correct but incomplete — of the same reality. Each level of description will have no gaps that need to be filled by information from the other discipline. For example, debates about the extent of the Atonement have nothing to do with physical chemistry.

"The complementary view is especially helpful when God acts via secondary causes. For example, chemical descriptions of the synthesis of water from hydrogen and oxygen are complementary to a theological description of God's providential governance of the chemicals during the reaction. Unfortunately, many advocates of the complementary view press their position too far by leaving no room for a fourth model of integration. This overuse of the complementary model is rooted in an inadequate view of integration and an improper understanding of the history and philosophy of science."

d. **Accept Conflicts And Recognize Concordance Between Science And Theology With Humility That We Can't Comprehend All Of God's Design**

- Moreland: "According to this fourth model of integration, as directly interacting approaches to the same phenomenon, science and theology can be in conflict or concord in various ways. Sometimes a scientific belief will be logically contradictory to a theological belief. For example, some versions of the oscillating universe model imply a beginningless universe — and this contradicts biblical teaching that there was a beginning.

"Sometimes science and theology make statements that are not logically contradictory — they *could* both be true — but are, nevertheless, hard to square with, and tend to count against, each other. For example, most evolutionists have

argued that evolutionary theory counts strongly against views of living organisms (including humans) that treat them as having natures or as having substantial souls.

- “According to naturalistic evolution, living organisms are wholly the result of material processes operating on strictly physical objects (e.g., the “prebiotic soup”). In the spirit of this fourth model philosopher Alvin Plantinga has challenged Christians to develop what he calls *theistic science*. Theistic science is rooted in the idea that Christians ought to consult all they know — including theological beliefs — in forming and testing hypotheses, in explaining things in science, and in evaluating the plausibility of scientific theories.

More specifically, theistic science expresses a commitment to the belief that God, conceived of as a personal agent with great power and intelligence, has through direct, primary causation and indirect, secondary causation created and designed the world for a purpose. He has directly intervened in the course of its development at various points (e.g., in directly creating the universe, first life, the basic kinds of life, and humans). And these kinds of ideas can enter into the very fabric of scientific practice.”

11. How Can Christianity And Science Work Together?



a. Eliminate Prejudices And Unwarranted Biases Towards Each Other

- Elaine Howard Ecklund, professor of sociology at Rice University wrote in the USA Today the article “Myths Widen the Science-Religion Divide” (7/18/10): “Some of the assumptions of the present science-religion debates simply do not hold up under the weight of research data. Dispelling myths about religious and scientific communities could lay the groundwork for a new kind of dialogue — one based more on serious thinking and scholarship than caricature.”
- Ecklund points out:
 - “While 30% of the scientists I studied consider themselves atheists, a much larger percentage than in the general population, fewer than 6% of atheist scientists are working against religion.
 - “In fact, nearly half of scientists said they consider themselves religious; one in five was involved in a house of worship. Top scientists are sitting in our country's churches, temples and mosques.
 - “We also need to dispel the myths scientists hold about religious people. Indeed, there are 14 times more self-identified evangelicals in the general population than among the scientists at our nation's top universities.”

b. Recognize Truth Can Be Ascertained By More Than One Means

- The Bible is one source of truth
- Scientific observation can be another way to see truth
- They don't have to be exclusive
- Keith Ward writes in *is religion dangerous?* (Wm. B. Eerdmans Publishing Co., 2006): “Some critics of religion think that the only reasonable beliefs are those that

can be confirmed by the methods of science, by public observation, measurement and experiment. The trouble with that statement is that it is self-refuting. It is not itself confirmable by observation and experiment. So, according to its own criterion of reasonableness, it cannot be reasonable. This is admittedly a very short argument. But has the advantage of being absolutely conclusive. If only scientifically testable statements are reasonable, then this statement (that 'only scientifically testable statements are reasonable') is not reasonable. Conversely, if this statement *is* reasonable, then some statements are reasonable that are not scientifically testable. So the statement is either unreasonable or false."

"Many of the most important beliefs we have in life are not scientifically testable, but we still live our whole lives by them. I have beliefs about what happened in history, about whether my partner loves me or not, about what sorts of acts are morally right, about what sorts of music are of the greatest worth, about what political policies we should adopt, about whether I can trust my friends. There are thousand of things I believe that are not scientifically testable." (p. 85)

c. **Teach Both Creation And Evolution**

- Michael Newton Keas: "A 'teach the controversy' approach presents biology in a livelier and less dogmatic way. Students will learn science as it is actually practiced. Scientists often debate how to best interpret data, and they even argue over what counts as legitimate 'scientific explanation.' Controversy is normal within science (not just an intrusion). Students will learn to distinguish better between evidence (factual data) and inference (reasoning to conclusions)." ("What Every High School Student Should Know About Science," *Evidence For God*, p. 71)

I. **The Days Of Creation (1:3-31)**

Day 1: Creating Light & Night – Worship God Through Physics & Time (3-5)

Day 2: Creating Sky & Water – Worship God Through Meteorology & Oceanography (6-8)

Day 3: Creating Land, Sea & Plants – Worship God Through Geography, Geology & Botany (9-13)

Day 4: Creating The Universe – Worship God Through Astronomy (14-19)

Day 5: Creating Sea & Sky Life – Worship God Through Marine Biology & Ornithology (20-23)

Day 6: Creating Land Life – Worship God Through Biology, Zoology & Anthropology (24-31)

Genesis 1:21-25 21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." 23 And there was evening and there was morning, the fifth day. 24 And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. 25 And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

- Animals reproduce after their own kind
- *Kind* does not mean *Species*
- *Species* is a modern concept

- *Kind* is broader than species and new species have come to existence
- DNA – God programmed a tremendous amount of information in this complex molecule
- Information is not added, but can be lost
- Ie/ Sending a document through a copy machine – likeness, but lose information
- If bacteria becomes a dog, information must be added to change structure
- Information must be added for evolution to be true
- Natural selection – it does occur, but loses information
- Mutations – mistake (typo) in the DNA which garbles instructions, it's a loss of information
 - Some mutations can be beneficial but is still a loss of information
 - Wingless insects
 - Blind fish in dark ocean
 - Antibiotic resistance
 - Dr. Lee Spetner: "Not even one mutation has been observed that adds a little information to the genome." (*Not By Chance*)
- Information Theory – how information is transmitted
- Information has 3 quantities (Jason Lisle)
 - a symbolic code system (alphabet)
 - language (communication understood)
 - meaning
 - pings from outerspace – SETI is looking for **meaning** in these outerspace pings, but until then, it's just pings



<http://www.nytimes.com/2016/06/03/business/media/the-word-of-god-now-available-in-emoji.html>

- Information doesn't come from chance, but a mind
- DNA proves God
- Anthony Flew, an outspoken atheist, came to be a deist because of "evidence of the complexity of life" (Lennox, p. 29) and DNA
 - "The largely irrational protest against Flew, by people whose intellectual pretensions should have moderated their reaction, is unequivocal evidence that an *a priori* naturalism can effectively stop intelligent minds entertaining the notion that some features of the universe point towards a designing intelligence, even though such an

explanation may be the most logical and obvious ways of interpreting evidence.”
(Lennox, p. 29)

Assumptions of Radiometric Dating

(from Jason Lisle, <https://www.youtube.com/watch?v=dRbtradNmNI>)

1. Initial conditions are known – we don't know how much lead is in the uranium to start with
2. Decay rate is constant – proven wrong, new rocks from Mt. Saint Helens and Hawaiian volcanoes that have formed fresh from magma (starting point of age of rock) have come back from testing to be 100,000's to millions of years old
3. System is closed

Carbon Dating

- More accurate when tested on objects of known age
 - C12 stable – most carbon, C14 radioactive – small fraction in atmosphere, food and our body
 - C14 constantly decays in nitrogen
 - While alive, we exchange carbon with atmosphere (breathing)
 - But when we die, carbon just decays
 - C14 decays in a million years – so if they test things millions or billions of years old, it can't be consistent
 - Diamonds – too hard to get new molecules in it
 - Dinosaur fossils still have C14 in it so they can't be more than a million years old
-
- 450 million tons of salt enter the ocean every year (salt output is 27%/year)
 - oceans can't be more than 62 million years old (evolutionists believe oceans are 3 billion years old)
 - Mud on ocean floor –
 - World population growth

Testimony of Creator – most accurate

II. The Literal Day Interpretation

A. “Day” In Genesis 1 Meant A Literal “Day” (24 hour)

- Dr. Henry Morris, founder of Institute of Creation Research, writes: “Not only is ‘day’ (Hebrew, *yom*) defined in this context the first time it is used (Genesis 1:5), but the writer conclusively restricted its interpretation to the literal meaning by numbering the days (‘first day,’ ‘second day,’ etc.) and by indicating their boundaries (‘evening and morning’), both of which restrictions elsewhere in the Old Testament limit the meaning to literal days.” (“Did Jesus Teach Recent Creation?,” <http://www.icr.org/article/2031/>)

1. The Meaning Of The Word *Yom* Regularly Means A Literal “Day” Unless The Context Demands Otherwise

- It's not whether “day” ever means “age”
- What does the word “day” mean in the context of Gen 1?
- Don't take the meaning of the word from another context and read it into Gen 1

- Illegitimate Totality Transfer – illegitimate transfer of meaning from another context
- Beyond Genesis 1, *yom* is employed 359x meaning a 24 hour day
- Criticism:
 - In Gen 2:4, *yom* was used in a broad sense to a time when all things were created

Genesis 2:4 ⁴This is the history of the heavens and the earth when they were created, in the **day** that the Lord God made the earth and the heavens,
 - *Yom* was also used to describe an epoch period in Psalm 90:4 (cf. 2 Pet 3:8)

Psalm 90:4 ⁴For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night.

2 Peter 3:8 ⁸But, 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.
- It is inconsistent hermeneutics to read a New Testament meaning [of "day"] into the Old Testament context [Gen 1]

2. Sequential Numbers Used To Modify "Day" Consistently Is Used With A Literal "Day"

- Criticism:
 - There is no firm rule in Hebrew linguistics that dictate all numbered days necessitate a 24 hour day
 - Hos 6:1-2 has numbered days that are not literal days

Hosea 6:1-2 ¹Come, and let us return to the Lord; For He has torn, but He will heal us; He has stricken, but He will bind us up. ²After two days He will revive us; On the third day He will raise us up, That we may live in His sight.

3. Genesis 1 Describes Each "Day" Had A "Morning" And "Evening"

Genesis 1:5 ⁵God called the light Day, and the darkness He called Night. So the **evening** and the **morning** were the first day.

Genesis 1:8 ⁸And God called the firmament Heaven. So the **evening** and the **morning** were the second day.

Genesis 1:13 ¹³So the **evening** and the **morning** were the third day.

Genesis 1:19 ¹⁹So the **evening** and the **morning** were the fourth day.

Genesis 1:23 ²³So the **evening** and the **morning** were the fifth day.

Genesis 1:31 ³¹Then God saw everything that He had made, and indeed it was very good. So the **evening** and the **morning** were the sixth day.

- "Day" is described as having both "evening and morning" in Gen 1:5,8,13,19,23,31
- Beyond Genesis 1, when *yom* is used in conjunction with "evening" or "morning" 23x all meaning a regular day
- Beyond Genesis 1, *yom* is used associated with "evening" or "morning" 38x and all convey a regular day
- If God wanted to convey "age," there were other available Hebrew terms (*olam*, *qedem*), but none of those words were used in Genesis 1
- Criticism:
 - How can you have morning and evening when the sun wasn't created until the 4th day?
 - Ankerberg & Geisler critique: "if one is going to take everything in Genesis 1 in a strictly literal way, then the phrase "evening and morning" does not encompass all of a twenty-four-hour day, but only the late afternoon of one day and the early morning of another. This is considerably less than twenty-four-hours." ("How Long Were the Days of Genesis 1-2?," <http://www.ankerberg.com/Articles/science/SC0707W2C.htm>)
- Response:
 - But if God means a "day" with a morning and evening
 - There could be other sources of light besides the sun
 - The Big Bang theory says that the sun was created before the earth

4. The Seven Day Week Was Established As A Pattern For Man's Work

Genesis 2:1-3 ¹Thus the heavens and the earth, and all the host of them, were finished. ²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Exodus 20:11 ¹¹For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

Mark 2:27 ²⁷And He said to them, "The Sabbath was made for man, and not man for the Sabbath.

- **Criticism:**

- Ankerberg & Geisler critique: "It is true that the creation week is compared with a workweek (Ex. 20:11); however, it is not uncommon in the Old Testament to make unit-to-unit comparisons rather than minute-for-minute ones. For example, God appointed forty years of wandering for forty days of disobedience (Num. 14:34). And, in Daniel 9, 490 days equals 490 years (cf. 9:24-27)." ("How Long Were the Days of Genesis 1-2?")

5. **Moses Spoke Of Six Days Elsewhere In His Writings**

Exodus 20:11 ¹¹For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

Exodus 31:17 ¹⁷It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "

B. **Death And Corruption Occurred After Adam's Fall**

Romans 5:12 ¹²Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Romans 5:14-15 ¹⁴Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. ¹⁵But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

Genesis 3:19 ¹⁹In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

1 Corinthians 15:21-22 ²¹For since by man came death, by Man also came the resurrection of the dead. ²²For as in Adam all die, even so in Christ all shall be made alive.

Romans 8:20-22 ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; ²¹because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groans and labors with birth pangs together until now.

Genesis 3:17-18 ¹⁷Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. ¹⁸Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.

- Ken Ham writes: "The basis of the Gospel message is that God brought in death and bloodshed because of sin (Hebrews 9:22), so that man could be redeemed. The reason for

death is tied up with the message of redemption." ("Billions, Millions, or Thousands--Does It Matter?," <http://www.icr.org/article/705/10/>)

Hebrews 9:22 ²²And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

- Paul Taylor & Mark Van Bebber point out ("Is The Age Of The Earth A 'Trivial' Doctrinal Point?," <http://www.christiananswers.net/q-eden/edn-c026.html>)

"Biblically, physical death is a clear penalty of sin—first demonstrated by the death of the sacrificial animals (beginning with those killed by God to clothe Adam and Eve). This penalty was also verified by the physical deaths of Adam and later, Christ, the perfect sacrifice and atonement.

Adam's Potential Lifespan. Apparently Adam would never have died if he had not disobeyed (Genesis 2:16-17, 3:22). God expelled Adam and Eve from the Garden and guarded the tree of life so they would not use it to thwart death (Genesis 3:22-23)."

- Criticism:
 - Prior to Adam, animals hunted, preyed upon, and subject to volcanoes, earthquakes and asteroids destroying the animal population
 - Rom 5:12 doesn't say animals didn't die, just men

D. Jesus Referred To Man Being Created During The Same Time As The Universe

Mark 10:6 ⁶But from the beginning of the creation, God 'made them male and female.'

- Christ is not separating the creation of the universe and man by billions of years
- Ken Ham comments: "This makes it clear that Jesus taught the creation was young, for Adam and Eve existed 'from the beginning'—not billions of years after the universe and Earth came into existence." ("Did Jesus Say He Created In Six Days?," <http://www.answersingenesis.org/us/newsletters/0801lead.asp>)
- **Criticism:**
 - The old earth proponents say that man was created at the end of the creation period. There could still be long periods in between.

E. Life Began On Day 3, Light From The Solar System Began On Day 4 – Could Life Be Sustained For Millions Of Years Without Light?

Genesis 1:11-14 ¹¹Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. ¹²And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. ¹³So the evening and the morning were the third day. ¹⁴Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

- **Criticism:**
- Light was created on the 1st Day (Gen 1:3)
- Ankerberg & Geisler: "Some scholars have noted a parallelism between the first three days (light, water, and land – all empty) and the second three days (light, water, and land – all filled with bodies). This may indicate a parallelism in which the first and fourth days cover the same period, in which case the sun existed from the beginning. Others have pointed out that while the sun was created on the first day, it did not appear until the fourth day. Perhaps this was due to a vapor cloud that allowed light through, but not the distinct shape of the heavenly bodies from which the light emanated." ("How Long Were the Days of Genesis 1-2?")

III. The Day-Age Theory

A. The Word For "Day" (*Yom*) Could Mean A Long Period Of Time

1. The Word For "Day" Has Been Used To Describe Periods (Ps 90:4; 2 Pet 3:8; Joel 3:21)

Psalm 90:4 ⁴For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night.

2 Peter 3:8 ⁸But, 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**.

Joel 2:31 ³¹The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome **day** of the Lord.

- **Criticism:**
 - These passages are not speaking about creation
 - There are no "comparative articles" ("as" or "like") in Genesis 1
 - 2 Pet 3:8 and Joel 2:31 are speaking about the coming of the Lord and focusing on how the length of time is not a factor to God

2. The Word For "Day" Means More Than 24 Hours In Genesis 2:4

Genesis 2:4 ⁴This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens,

- *Yom* refers to the 6 day period of time
- Yet this proves that context determines the meaning of *yom*
- *Yom* is not qualified by a sequential number or "evening" or "morning" here

3. God Is Still On His 7th Day Of Rest

- Old Earth proponents John Ankerberg and Norman Geisler state: "Everyone agrees that it has been at least thousands of years since the time of creation, yet the Bible declares that God rested on the seventh day after His six days of creation (Gen. 2:2-3). According to the book of Hebrews, God is still in His Sabbath rest from creation (4:3-5); hence, the seventh day has been at least six thousand years long, even on

the shortest of all the chronologies of humankind.” (“What is the Biblical Evidence for Long Days in Genesis?”

<http://www.ankerberg.com/Articles/science/SC0707W2.htm>)

Hebrews 4:3-5 ³For we who have believed do enter that rest, as He has said: “So I swore in My wrath, ‘They shall not enter My rest,’ ” although the works were finished from the foundation of the world. ⁴For He has spoken in a certain place of the seventh day in this way: “And God rested on the seventh day from all His works”; ⁵and again in this place: “They shall not enter My rest.”

4. **Day 3 Must Be Longer Than 24 Hours For Plants To Grow From Seeds**

Genesis 1:12 ¹²And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

- Old Earth Proponents say that the seeds need more than 24 hours to grow. There is no indication of supernatural growth.
- **Criticism:**
 - The text doesn’t say that seeds were growing, but that the herb yielded seeds according to its type.
 - God planted mature vegetation
 - John MacArthur summarizes in *The Battle For The Beginning*: “Many who deny a literal six–day creation claim that such rapid changes are not possible. Obviously, land submerged under the sea in the morning would not normally be dry enough to support the planting of vegetation by evening. And the massive global tectonic changes that would be necessary to cause whole continents to appear from the sea would hardly seem feasible in the same twenty–four–hour period that plant life emerges.

“That might seem to be a powerful and persuasive argument if we were talking about natural processes. But Scripture is describing the creative work of God, with whom all things are possible (Matthew 19:26).” (p. 93)

5. **If The Sun Was Not Created Until Day 4, There Could Be No Day Or Night**

- **Criticism:**
 - Day and night implies a rotating earth
 - A sun is not required for day and night
 - A light source is required for day and night
 - God doesn’t state what the light source is
 - God said there was light on Day 1 (Gen 1:3) before there was

Genesis 1:3-5 ³Then God said, “Let there be light”; and there was light. ⁴And God saw the light, that it was good; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

- Day 4 God established the stars and sun to determine day and night, but there was still day and night in Days 1-3

Genesis 1:14-19 ¹⁴Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. ¹⁶Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. ¹⁹So the evening and the morning were the fourth day.

6. Day 6 Must Be Longer Than 24 Hours For All The Events To Occur

John Ankerberg & Norm Geisler list the over-eventful day:

- "First, God created all the many hundreds (or thousands) of land animals (Gen. 1:24-25).
- Second, God 'formed' man of the dust of the earth (Gen. 2:7). This Hebrew word (*yatsar*) means "to mold" or "form," which implies time. *Yatsar* is used specifically of the work of a potter (cf. Jer. 18:2f.).
- Third, God said, "I will make a helper suitable for him" (Gen. 2:18). This indicates a time subsequent to the time of the announcement.
- Fourth, Adam observed and named this whole multitude of animals (Gen. 2:19). As Robert Newman noted, "If every one of the approximately 15,000 living species of such animals (not to mention those now extinct) were brought to Adam to be named, it would have taken ten hours if he spent only two second on each." This is hardly enough time for Adam to study each animal and determine an appropriate name for it. Assuming a minimum of only two minutes each, the process would have taken six hundred hours (or twenty-five days).
- Fifth, Adam searched for a helpmate for himself, apparently among all the creatures God had made. "But for Adam no suitable helper was found" (implying a time of searching) (Gen. 2:20).
- Sixth, God put Adam to sleep and operated on him, taking out one of his ribs and healing the flesh (Gen. 2:21). This too involved additional time."
- Seventh, Eve was brought to Adam, who observed her, accepted her, and was joined to her (Gen. 2:22-25).

In conclusion, it seems highly unlikely that all of these events – especially the fourth one – were compressed within a twenty-four-hour period or, more precisely, within the approximately twelve hours of light each day afforded." ("What is the Biblical Evidence for Long Days in Genesis?,"

<http://www.ankerberg.com/Articles/science/SC0707W2.htm>)

- These authors must have written this before watching the television show "24". A lot can happen in 24 hours.
- We don't know how many species there were to name. How many dog types were there?

- Also, Adam named the beasts of the field, not the entire earth
Genesis 2:20 ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

Genesis 1:25 ²⁵And God made the **beast of the earth** according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

B. Scientific Evidence

- Frederic R. Howe summarizes the scientific evidence used to prove an old earth ("The Age of the Earth: An Appraisal of Some Current Evangelical Positions, Part 1," Bibliotheca Sacra, Volume 142:565, Jan, 1985, pp. 33-34):

I. Astronomical evidence

A. Light travel-time

- Within specific assumptions, the time needed for light to reach the earth is computed. Presently the figuring is based on quasar-light source. Estimated age of the universe: 10 billion years.

B. Expanding universe observations

- Complex calculations involving evidence of red-shift (Doppler effect) observations work back to the assumption of an original "big bang." Estimated age of the universe and this galaxy: 15 to 20 billion years.

C. Stars: structure and energy sources

- Complex computations of star composition (hydrogen-helium ratios) are converted into time estimates. Estimated age of the sun and solar system: 5 to 10 billion years.

II. Selected radiometric evidence

A. Meteorites: 4.5 billion years.

B. Earth rocks: 3.6 billion years or younger.

C. Moon rocks: 4.6 billion years.

III. Selected nonradiometric evidence (Here no dates are listed for each item, but the evidence all points to the age of the earth as vastly greater than 6,000 to 10, 000 years.)

A. Carbonate deposits: The Great Bahama Bank, off the coast of Florida, has multiple layers over 14,500 feet thick.

B. Ooids (small spheroidal bodies): Formation for adding many layers of mineral deposits involves massive time elements.

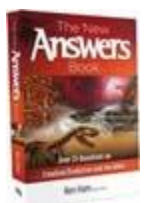
C. Dolomite formation: Replacement of calcium carbonate particles in lime sediment or lime rock gives strong evidence of vast amounts of time required.

D. Evaporites: The Castile Formation of West Texas has thin layers of anhydrite and calcium carbonate.

E. Coral reefs, ancient and modern (Example: Eniwetok atoll, 4,610 feet of coral deposit.) The formation of coral reefs gives strong evidence of slow deposition.

F. Organic banks (Example: The Capitan Reef of West Texas, 2,000 feet thick in places, with fossilized remains of organisms.) This translates into a demand for long time periods for formation, even hundreds of thousands of years."

- Ken Ham responds to the scientific evidence against literal days:



- "The age of the earth, as determined by man's fallible methods, is based on unproven assumptions, so it is not proven that the earth is billions of years old.
- "This unproven age is being used to force an interpretation on the language of the Bible. Thus, man's fallible theories are allowed to interpret the Bible. This ultimately undermines the use of language to communicate.
- "Evolutionary scientists claim the fossil layers over the earth's surface date back hundreds of millions of years. As soon as one allows millions of years for the fossil layers, then one has accepted death, bloodshed, disease, thorns, and suffering before Adam's sin."

("Could God Really Have Created Everything in Six Days?," September 27, 2007
<http://www.answersingenesis.org/articles/nab/could-god-have-created-in-six-days>)

- **Does science interpret Scripture or does Scripture interpret science?**

- "It is obvious that the Bible is not a scientific textbook in the sense of giving detailed technical descriptions and mathematical formulations of natural phenomena. But this is not an adequate reason for questioning the objective accuracy of the numerous portions of Scripture which do deal with natural phenomena and historical events. The Bible is not a mathematics text either, but we expect that Daniel understands sixty-nine weeks by the phrase, "seven weeks and sixty-two week" (Dan 9:25). The Bible is not, strictly speaking, a historical textbook either, but we expect that when it alludes to things which can be historically verified, it should be accurate. Likewise, the Bible is not technically a textbook of modern science, but when it refers to things which can be measured and checked by modern science, it should be accurate." (Joseph P. Dillow, *The Waters Above: Earth's Pre-Flood Vapor Canopy*, Moody Press, 1981, p. 2; Cited by Frederic R. Howe, "The Age of the Earth: An Appraisal of Some Current Evangelical Positions, Part 1," *Bibliotheca Sacra*, Volume 142:565, Jan, 1985, p. 26)

- **To simply convert day to age to accommodate evolution brings up significant contradictions in how Genesis 1 states the order happened:**

Biblical account of creation	Evolutionary/long-age speculation
Earth before the sun and stars	Stars and sun before earth
Earth covered in water initially	Earth a molten blob initially
Oceans first, then dry land	Dry land, then the oceans
Life first created on the land	Life started in the oceans
Plants created before the sun	Plants came long after the sun
Land animals created after birds	Land animals existed before birds
Whales before land animals	Land animals before whales

(Ken Ham, "Could God Really Have Created Everything in Six Days?," September 27, 2007
<http://www.answersingenesis.org/articles/nab/could-god-have-created-in-six-days>)

- Dr. Russell Humphreys points out 14 scientific evidences that demonstrate a young world in "Evidence for a Young World" (First published in [Impact](#) #384, ICR, June 2005
<http://www.answersingenesis.org/docs/4005.asp>)

1. Galaxies wind themselves up too fast.
2. Too few supernova remnants.
3. Comets disintegrate too quickly.
4. Not enough mud on the sea floor.

5. Not enough sodium in the sea.
6. The earth's magnetic field is decaying too fast.
7. Many strata are too tightly bent.
8. Biological material decays too fast.
9. Fossil radioactivity shortens geologic "ages" to a few years.
10. Too much helium in minerals.
11. Too much carbon 14 in deep geologic strata.
12. Not enough Stone Age skeletons.
13. Agriculture is too recent.
14. History is too short.

C. There Was Death And Decay Before The Fall

- Romans 5:12 is descriptive of spiritual death, not physical death
- Dr. Hugh Ross wrote in *The Genesis Question*:

"When we consider that the second thermodynamic law is essential for life's existence, essential for eating and mobility and countless other activities that most of us agree are enjoyable and good, we see no reason to suggest that the law should be judged as bad. Thermodynamic laws were included when God declared His creation 'very good' (Genesis 1:31).

"We must be careful, however, not to confuse God's very good creation with His best creation, or more accurately, His ultimate goal for His creation. In the new creation there will be no thermodynamic laws – no decay, no frustration, no groaning, no grieving (see Revelation 21:1-5). The thermodynamic laws are good, in spite of the 'decay,' 'frustration,' and 'groaning,' because they are part of God's strategy for preparing His creation to enjoy the blessings and rewards of the new creation."

- Ankerberg & Geisler add: "For Adam and Eve, if they did any work in the Garden, then a loss of energy and a certain amount of decay was present. Why? Because work is essential to breathing, circulating blood, contracting muscles and digesting food. These are all virtually life-sustaining processes. Adam was working, tending the Garden of Eden (Gen. 2:15) before he sinned. Thus, Romans 8:20-22 could not imply that Adam's sin inaugurated all of the decay process." ("Was There Death Before Adam?," <http://www.ankerberg.com/Articles/science/SC0707W2B.htm>)
- **Criticism:**
 - Death is commenced with Adam's judgment

Genesis 2:17 ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Genesis 3:19 ¹⁹In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.”

- Man began to eat meat post Flood. Men ate vegetables before the fall, so vegetables aren't included in the “death” realm

Genesis 9:3 ³Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

- To use plant life and eating food as evidence of pre-fall death is inconsistent with the rest of Scripture.
 - When we're in heaven, we will be eating seasonal fruit.

Revelation 22:2 ²In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

Ezekiel 47:12 Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.”

- Yet breaking down and digesting fruit is not equated to death, because there is no more death in heaven

Revelation 21:4 ⁴And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

- Paul Taylor and Mark Van Bebber write on the timing of the advent of death:

“The Bible teaches that God created a paradise. Adam and Eve soon corrupted paradise with sin. Death was the penalty. As a result, sin, suffering, and death came upon Adam and upon all the world he ruled (Romans 5:12-17). The first bloodshed took place when God killed animals to provide a skin covering for Adam and Eve.

“This was symbolic of His plan to later die as a sin offering Himself, in the person of Jesus Christ, to cover our sins forever and conquer death forever. The Bible teaches that God will ultimately restore paradise (the New Heavens and New Earth). There will be no more death and no more tears. Lambs will once again lie down in peace with lions.

“However, if the billions-of-years scenarios were true, then death, disease, and suffering would be nothing new or special resulting from Adam and Eve's sin. They would be merely the natural order of things since the beginning of time. In other words, most of our natural world's relatively miserable present-day condition would

not have truly resulted from events subsequent to Adam's sin. Disease, death, and tragedy would have been designed into the natural order of things from the start." ("Six Days Or Billions Of Years...Does It Make Any Difference?", http://www.answersingenesis.org/creation/v16/i4/six_days.asp)

D. The Church Fathers Believer In A Day Age

- Ken Ham: "Most church fathers accepted the days of creation as ordinary days. It is true that some of the early church fathers did not teach the days of creation as ordinary days—but many of them had been influenced by Greek philosophy, which caused them to interpret the days as allegorical. They reasoned that the creation days were related to God's activities, and God being timeless meant that the days could not be related to human time." ("Could God Have Created Everything In Six Days?", <http://www.answersingenesis.org/articles/nab/could-god-have-created-in-six-days>)
- John MacArthur in *The Battle For The Beginning* (Word Publishing, 2001, p. 70) revealed:

"Hugh Ross and other old-earth creationists respond to this argument by pointing out that Augustine and certain other church fathers interpreted the days of creation nonliterally. 'Their scriptural views cannot be said to have been shaped to accommodate secular opinion,' Ross claims.

"Indeed, Augustine did take a nonliteral view of the six days of creation. He wrote, 'What kind of days these were it is extremely difficult, or perhaps impossible for us to conceive, and how much more to say!'

"But what Ross *doesn't* tell his readers is that Augustine and those who shared his views were arguing that God created the entire universe instantly, in a less than a nanosecond—indeed, outside the realm of time completely. Far from agreeing with Ross and modern science that creation was spread over billions of years, Augustine and others who shared his view went the opposite direction and foreshortened the time of creation to a single instant. They did this because they had been influenced by Greek philosophy to believe that a God who transcends time and space could not create in the realm of time. So they collapsed the six days to a single instant. Augustine wrote, 'Assuredly the world was made, not in time, but simultaneously with time.' That was precisely what Augustine's study of the works of secular philosophers had taught him. In other words, his views on this question *were*, after all, an accommodation to secular opinion. (And such opinions *did* eventually erode the early church's commitment to the authority of Scripture.)"