

In the Beginning, God created the Heavens and the Earth,... But, when was the Beginning? Are we compromising God's word to accommodate evolutionists?

Can We Determine the Age of the Earth Based on the Bible?

The Bible has a lot to say that is very explicit about the age of the earth. A straightforward reading of Genesis and a little math is all you need to get there. While it does not provide an exact number, it does give us enough information to allow us to calculate a very close estimate. That information is more than adequate to limit the age of the earth to under 10,000 years. In fact, the Bible tells us the age of the earth is really in the range of 6000-8000 years.

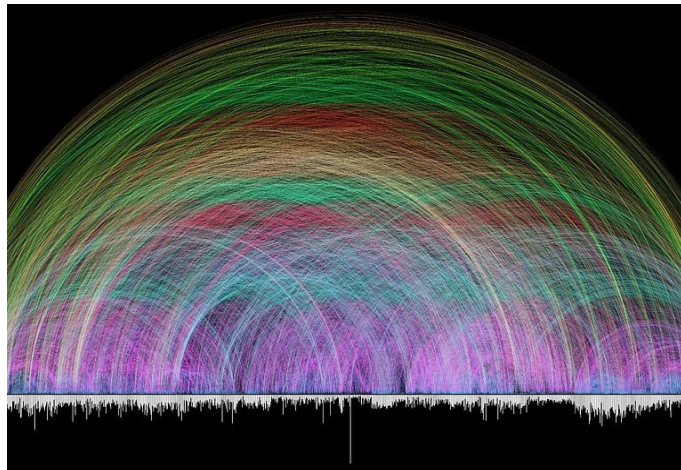
First of all, the Bible teaches us that God created in six natural (24 hour) days, and on the seventh day He rested. (Genesis 1, Exodus 20:11)

Second, it gives us the Chronogenealogies of Genesis 5 and 11. These Chronogenealogies tell us how much time there was between generations.

Third, The Bible contains many cross references which confirm and validate its verses, including the history in Genesis 1, 5 and 11. The picture above gives us an idea of the number! The Bible is God's revelation to us about Himself and His creation. It is inspired by God, infallible and inerrant. We should always trust it as absolute truth. So, if we only had the Bible, without Genesis, what would we know about origins?

We would know:

- God created everything in six days (Exodus 20:11)
 - Creation was by the spoken voice of God
 - Abraham was the father of the Hebrew faith (Romans 4, Hebrews 11)
- We might not be able to reproduce the exact ac-



- (Hebrews 11:3, Psalms)
- There was no curse prior to sin, which was brought upon the world by the first man, Adam. (Romans 5:12, Romans 8:19-23)
 - Noah built an ark and only 8 people survived (Heb 11, 1 Peter 3:20)
 - The flood was global (Peter's letters)
 - Only a few thousand years had passed since creation. (The genealogies in Chronicles, Matthew and Luke).
 - Enoch did not die and was the "seventh from Adam." (Jude)
- counts of Genesis, but we would understand the main teachings.
- We would still conclude a six natural day (24 hour) creation only a few thousand years ago.
- We would know a global flood wiped out the early earth, and that all mankind descended from Adam.
- We would never have any clue or hint of "deep time."
- In the words of Dr. Michael Brown, a young-earth skeptic: "I too would believe the earth was only a few thousand years old if I hadn't read other books beside the Bible."
- (Photo by Chris Harrison/BibleViz)

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Special points of interest:

- ☺ If we had the Bible without Genesis, what would we know about origins?
- ☺ The genealogies leave no room for long ages.
- ☺ Can we put limits on the age of the earth?
- ☺ Who is the Cainan mentioned in Luke 3?
- ☺ Can we trust Egyptian chronology?
- ☺ On what should we base our beliefs about the age of the earth??

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The Chronogenealogies of Genesis 5 and 11

The Bible plainly states that creation occurred in six ordinary solar days. But when? The clues are in the genealogies of Genesis 5 and 11. These Genealogies are unique in that they specify the age of the father at the birth of his son (or descendant).

Genesis 5 specifies the time from Adam to Shem and Genesis 11 specifies the time from Shem to Abraham. For example, Adam was 130 at Seth's birth; Seth was 105 at the birth of Enosh. If we add these ages together, we get 1559 years from creation

to Shem. (Noah was 503 at the time of Shem's birth.) Using the same



technique in Genesis 11, we get about 450 years from Shem to Abraham. The exact year of Abraham's birth is not given, but we can closely estimate it using three related passages in Genesis: Genesis 11:26, 32; and 12:4.

Adding up the years from Creation to Shem (1559) and from Shem to Abraham (450), we get a total of about 2000 years from Adam to Abraham. Add this to the 4000 years from Abraham to today for a total of about 6000 years.

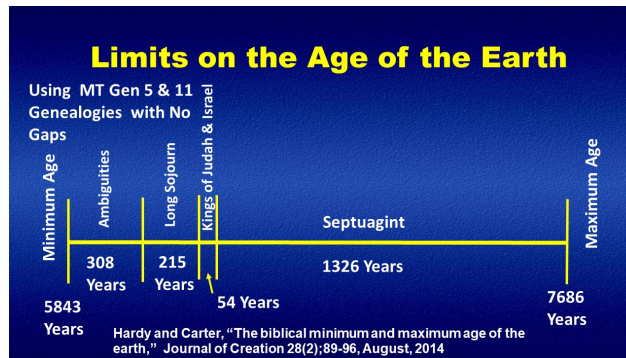
Factors that limit Precision

According to an article by Chris Hardy and Dr. Robert Carter of Creation Ministries International, "The Biblical Minimum and Maximum Age of the Earth," published in the Journal of Creation, the accumulated imprecision from sources such as calendar systems, birthday conventions, and rounding conventions is limited to a maximum range of 308 years.

Even when we add in the textual differences presented between the Hebrew Masoretic Text and the Septuagint (1326 years), the Long vs Short Sojourn positions (215 years), and various interpretations of the lists of the kings of Judah and Israel (54 years), we "can say with confidence that the Bible places limits on the years of creation between 5665

and 3822 BC." (For calculation details, see article cited below.)

"Using the Bible to estimate the date of creation has a long and rich history.



The early Church Fathers put numbers on it, as did scientific greats like Sir Isaac Newton (about 4000 BC)

and Johannes Kepler (3992 BC). The great academic and Archbishop James Ussher's date of 'Oct 23, 4004 BC' is perhaps the most famous estimated date in history, although he has been much maligned by scoffers in recent years."

The Jews have also added up the numbers, using years since creation for marking birth and death dates on tombstones.

"Most scholars veered away from biblical fidelity in the 19th and 20th centuries, and very few seemed interested in mining the Bible for chronological details."

Hardy and Carter, "The biblical minimum and maximum age of the earth," Journal of Creation 28(2);89-96, August, 2014

Are there Gaps in the Genesis 5 and 11 Genealogies?

Some speculate that there are gaps in the Genesis 5 and 11 Genealogies. But when taken in context of the rest of the Bible, it seems highly unlikely.

First of all, these genealogies are unique in that they are chronogenealogies. In other words, they contain not only genealogical information, but also chrono-

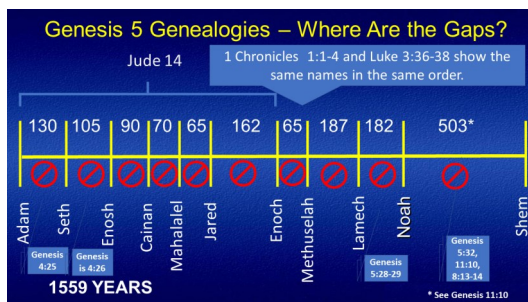
logical information. The age of each patriarch at the time of the birth of

his descendant is specified. That means even if the descendent isn't his physical son, the time span is still the same; i.e. if Seth were Adam's grandson, the timespan between Adam and Seth would still be 130 years.

Some speculate that the Hebrew word for begat really means, for example, that Adam committed an act which resulted in the line

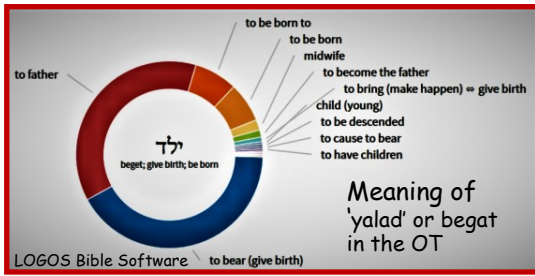
of Seth, but not Seth himself; however, the typical meaning of the word 'yalad' as it is used throughout the

Old Testament is a direct father/son or parent/child relationship. There is nothing to indicate a difference in usage here.



Presumed "gaps" in the Genesis 5 and 11 genealogies involve speculation and are not consistent with the rest of the Bible.

Secondly, there are many cross references which validate a pattern of father/son relationships. For example, Genesis 4:25 confirms that Adam and Seth were indeed father and son. Genesis 4:26 says that Seth named Enosh. Children are typically



life is encapsulated within Methuselah's lifetime.

The genealogies in 1 Chronicles 1:1-4 and Luke 3:36-38 also corroborate Genesis 5, listing the same names in the same order.

So, we see a pattern of father/son relationships in Genesis 5 which does not appear to leave room for gaps in the pre-flood era, the one most commonly used to add in long ages.

What about Genesis 11? Genesis 10: 22, 24 and 25 corroborate father/son relationships between Shem Arpachshad, Shelah, Eber and Peleg. Genesis 11:27-31 clearly indicates that Abraham was Terah's son along with Haran and Nahor. They were a family group. 1 Chronicles 1:24-27 lists the same names in the same order. Luke 3 also corroborates Genesis 11 with one exception, which we will discuss in the following article.

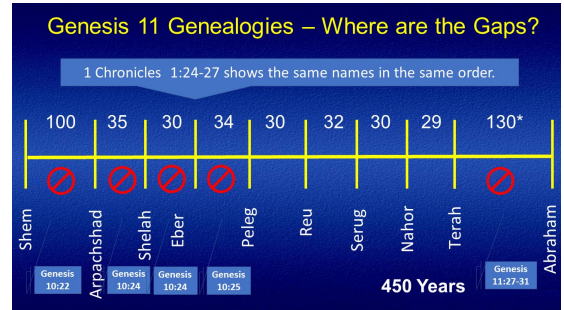
There are four relationships in Genesis 11 which can not be validated as father/son relationships through cross-references other than 1 Chronicles 1 and Luke 3. However, in order to get to an age for the earth

of 10,000 years, at least 50 generations would need to be added into these four "gaps."

Does it make sense that Moses, inspired by God, would create such a detailed chronogenealogy and then leave out as many as 50 generations? What purpose would Moses have for adding chronology to the genealogy other than to give us an idea of the history of the earth and the genera-

named by their parents, not a distant ancestor. Jude 14 says that Enoch was the seventh from Adam, establishing father/son relationships between Adam and Enoch. (Some insist that Jude was just quoting what he read in Genesis. The question then becomes, "Do we believe that the Biblical writers were inspired?") In Genesis 5:29, Lamech names Noah, and from the account of the flood, we learn that Noah had three sons, one of which was Shem.

Enoch, a pre-flood prophet according to Jude 14, named his son Methuselah. The best interpretation of Methuselah's name is "when he dies, it shall be sent" or "when he dies, judgment." Using the Masoretic text, without any gaps, places Methuselah's death in the year of the flood (not in the flood.) Lamech died five years before his father, Methuselah, so his



tions of man? Clearly, in addition to documenting the line of the Messiah, these chronogenealogies are meant to convey history in an extremely accurate way. Those who claim that there are gaps in these genealogies need to demonstrate this from the Biblical text and not simply use fuzzy words to say that gaps could "possibly" exist.

What About the Presence of Cainan in Luke 3?

The Luke 3 genealogy differs from Genesis 11 in that it adds the name of Cainan between Arpachshad and Shelah. Most scholars now agree that this is an "addition" to the original text of Luke.

"I believe a careful examination of all the extant ancient sources up to and including rabbinic writings and the

Church Fathers demonstrates that Cainan was an early addition to the text of Luke which led to purposeful alteration of the LXX." Andrew Steinmann, "Challenging the Authority of Cainan, Son of Arpachshad," *JETS* 60/4 (2017): 697-71.

"... the oldest manuscript we have of Luke, the P75, was found. It dates to

the late second century A.D. and does not include Cainan in the genealogy. This verse in Luke should not be used to prove that the genealogies in Genesis have gaps, because it has poor textual authority." Pierce and Ham, "Are there Gaps in the Genealogies of Genesis 5 and 11?," *New Answers Book 2*, New Leaf Publishing, 2008

Weren't the Pyramids Built Before the Flood?

"Skeptics often use Egypt as a focal point for attacking the Bible's history, because they claim that we don't see evidence for the Hebrews in Egypt or of the Exodus, events that should have left a historical trace. They also point out that the early part of the standard Egyptian chronology predates the biblical date for the Flood, which would have destroyed any Egyptian artifact. The Patterns of Evidence series of films

[based on the research of David Rohl]...shows that there is evidence for the Bible's history in Egypt if you look in the right place. And even mainstream Egyptologists agree that the dates are inflated (too old)." Gary Bates and Lita Cosner, "Evidence for the Bible's history in Egypt," *Prayer News*, CMI, April 2020, Page 1

There are no signs of water damage to the Egyptian pyramids and they are

built on top of sedimentary layers containing fossils from the flood. They did NOT survive the flood. Scientific evidence also confirms they were built after the flood.

We should always trust God's word rather than the word of fallible man.

Denver Society of Creation

20591 E Lake Ave
Centennial, CO 80016

Phone: 563-370-5990
Email:
info@denversocietyofcreation.org

Fighting the Lie that is Evolution!



Denver Society of Creation

Our Mission:

The Denver Society of Creation is a non-profit organization dedicated to promoting a clear understanding of the Doctrine of Creation, recognizing that it is the foundation for all other Christian doctrine. We present the Biblical account of Creation (creation in 6-24 hour days about 6000 years ago and a global flood) as true and we demonstrate that the theory of evolution is an attack on all Christian teachings which causes many to reject the Christian faith.

"But if you cannot understand how this could have been done in six days, then grant the Holy Spirit the honour of being more learned than you are. For you are to deal with Scripture in such a way that you bear in mind that God Himself says what is written. But since God is speaking it is not fitting for you to want only to turn His Word in the direction you want to go."

Plass, EM., *What Luther says: a practical home anthology for the active Christian*, Concordia Publishing House, St. Louis, p. 93, 1959.

Applying Critical Thinking Skills

We should always compare proposed theories to what the Bible says. In doing so, we should use good hermeneutics or methods of interpreting what a document says.

One of the rules of hermeneutics is to understand the purpose of the communication or the intent of the author. The intent of the Genesis 5 and 11 genealogies seems to be to document the history of the early world, as well as to preserve and document the line of the Messiah. The fact that they are also chronologies underscores the desire to accurately document the history.

Good hermeneutics also dictates we use context to determine meaning, let scripture interpret scripture. As indicated in the first article, if we had the Bible WITHOUT the book of Genesis, we would still reach a conclusion of creation in six days and an age of less than 10,000 years.. The Bible provides many cross references which validate the history recorded in Genesis.

Another rule of good hermeneutics is



the "the explicit constrains the implicit." In other words, we should use a straight-forward reading unless

there is some reason to depart from it. The pattern of father/son relationships, and the specified number of years between father and son indicate this is real history. (A checksum is even provided to prevent error.)

Finally, as Johnathan Sarfati indicates, "... if long-age interpretations had always been popular, then a case could be made for assuming that the Bible hints at this. But if they were absent until they became popular in 'science", it's more likely that such interpretations were motivated by trying to reconcile the Bible with sci-

ence." Johnathan Sarfati, *The Genesis Account: A theological, historical and scientific commentary on Genesis 1-11*, CMI, 2015, Powder Spring, GA, p.2

Old earth ideas did not begin appearing in Christian literature until after 1785 when James Hutton wrote "Concerning the System of the Earth, its Duration and Stability."

He was followed by Charles Lyell in 1830 who wrote "Principles of Geology." Lyell stated he wanted to "free the science from Moses." (*Letter to George Scrope on 14 June, 1830*)

In 1859, Darwin wrote "Origin of the Species," building on these two works.

Prior to this, there was little or no mention of long ages in Christian literature.

When we do not stand on a Biblical age for the earth, is it because we are being careful not to "read into" the Bible as some claim, OR are we compromising God's word simply to accommodate evolutionists?