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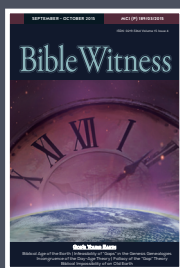
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# Bible Witness



## **GOD'S YOUNG EARTH**

Biblical Age of the Earth | Infeasibility of "Gaps" in the Genesis Genealogies  
Incongruence of the "Day-Age" Theory | Fallacy of the "Gap" Theory  
Biblical Impossibility of an Old Earth

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*All the articles in this issue  
are contributed by Ho Kee How,  
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#### *About the cover design*

Time began when the Eternal God started to create heaven and earth. He hath made every thing beautiful in His time.

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# Editorial

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Everything that the Bible says is true, and that is our firm belief. It is unalterable that the Bible is inerrant and infallible concerning all that it says – not only in matters relating to salvation and doctrines, but also pertaining to history, science and such. We gladly declare and defend its truths, even in the face of scorn and contempt.

But some within the churches have aligned their loyalty with the unbelieving scientific community, which insists that the universe is evolved over billions of years. This is a dangerous trend, and it must be refuted, rebuked and corrected. Belief in an old earth undermines not only the Biblical account of creation, but also important Biblical doctrines. Old-earth theories would mean that Christians should now discard the clear Biblical teachings and subscribe to very absurd ideas, such as death before sin, a chaotic and troubled world even though God said that His created world was very good, a local flood destroying all the animals and mankind except those in Noah's ark, etc. It also compels one to deny even Jesus' assertions concerning the biblical history and doctrines, as well as the divine reason for His redemptive work.

We are very pleased that we can publish articles in defence of a "Young Earth", as taught in the Bible. They are written by the Assistant Editor of Bible Witness, Pr Ho Kee How. As we praise God for the joyful labour rendered by His servant in producing these articles, we also pray that all our readers will be greatly strengthened in their faith concerning the veracity of the biblical record of creation, history and doctrines.

Before I sign off, I would like to express my heartfelt thanks to all our readers who have cheerfully sent their support for the Building Fund of Gethsemane B-P Church, and also for the Bible Witness Media Ministry. The Building Fund has not been completed; urgent support from God's people is very much required to meet our desperate need for a larger place of administration and activities. Please remember our ministry in your prayers.

Joyfully in His service,  
Prabhudas Koshy



# BIBLICAL AGE OF THE EARTH



The academic and scientific world would have Christians believe that the Bible is just a wonderful book on salvation, and not necessarily an authority on science nor a well-documented record of historical facts and times. Nothing is further from the truth - the Bible is also an infallible "source book on matters of knowledge" (Timothy Tow). In other words, the Bible is inerrant in whatever subject matter it touches on, including history. Throughout the Bible, one finds God's unambiguous revelations of historical facts which occurred at particular points in time. Indeed, there is a distinct chronology running through the biblical record. As Edwin Thiele (a renowned Christian author) put it, "If we would understand the Bible, we must strive to understand its chronology, for from the opening of Genesis to the close of Revelation the Bible deals with time." That being the case, one would reasonably expect the Bible to be spot-on in its chronology, with fairly accurate dates and time data, whenever these are given.



## MISGUIDED BELIEF IN AN OLD EARTH

It is instructive to note that prior to the early 19th century, most Christians believed the Bible taught that God created the world slightly over 6,000 years ago. But when secular scientists began to propose the earth's age in the range of billions of years, many Christians somehow "caved in", thinking that the scientists knew better when it comes to interpreting observations in nature. In order to appear intellectually credible and be academically accepted by the scientific community, most Christian scholars compromised by conceding that the Bible is God-inspired only for spiritual and theological purposes, and may not be infallible when it touches on matters not directly related to God's redemptive plan for mankind, such as the age of the earth.

Pressured by the wide acceptance of (as yet unsubstantiated) vast geologic ages in educational and scientific circles, many unwitting Bible-believers go to any lengths to avoid intellectual conflicts and are only too eager to "reinterpret" the Bible to match the popular geologic timetable of billions of years. Undeniably, Christians today are subject to many powerful and authoritative voices from society – educationists, scientists, politicians, columnists, analysts, publishers, etc. These have permeated and pervaded the thinking and mindset of whole societies, including Bible-believers, many of whom unfortunately accept them without question. This modern-day prevalent unquestioning but misguided belief in an old earth (of

billions of years) even by Bible-believers is a telling case in point. Such short-sighted, accommodating stance is akin to letting the latest secular scientific theories take precedence over the Bible and putting the authority of the Bible below the level of these theories, which are themselves fallible and ever-changing!

## BIBLICAL CHRONOLOGICAL DATA

The burning question then is: Does the Bible have anything to say about the age of the earth? Though nowhere is it explicitly said that the earth is so many years old, a relative age for the earth (according to Henry Morris) may be logically established from chronological data clustered around the following biblical framework:

- Time from creation of the Earth to the creation of man;
- Time from the first man to the great Flood;
- Time from the Flood to Abraham, the first patriarch of God's chosen nation;
- Israel's time-line from Abraham to the captivity;
- Chronology of the captivity and restoration;
- Chronology implicit in the "70-weeks" prophecy of Daniel; and
- The present church age.

This article will now attempt to "calculate" from a plain reading of Scripture, the biblical age for the earth, by adding up these respective time-spans.



## Duration of the Creation of the World

The very first verse of the first chapter of the first book of the Bible majestically declares: "In the beginning God created the heaven and the earth" (Genesis 1:1), which signals the absolute beginning of time. The universe, created by God *ex nihilo* (i.e. out of nothing), has a definite beginning in time. Genesis 1 reveals the order of creation over a duration of six days. Different creative events occurred on each of the six days, culminating in man being the finale and apex of God's creation. Hence, taken at face value, Genesis 1 says that God created the earth on day 1, and proceeded to shape and fill it to be a fit habitation for mankind whom He created on day 6.

## Genealogy of Antediluvian Patriarchs

In Genesis 5, "the book of the generations of Adam" is recorded, which presents a continuous line of descent from Adam to Noah. This, in essence, gives the time frame of the antediluvian (i.e. pre-Flood) period, which is "from the beginning of the creation" to the time when "the world ... being overflowed with water, perished" (2 Peter 3:4a, 6) in the great Flood.

From the list of names and ages given in the Genesis 5 genealogy, one knows that Adam was 130 years old (v. 3) when his son Seth was born. (Now, for the purpose of this discussion, though there were 5 days before Adam was created on day 6, those first 5 days can be considered negligible in our calculation of the antediluvian period.) Seth himself was 105 years old (v. 6) when he became father of Enos. Enos grew to be 90 years old (v. 9) when he begat Cainan,

who was 70 years old (v. 12) upon the birth of Mahalaleel. Mahalaleel was 65 years old (v. 15) when he begat Jared, who later begat Enoch at the age of 162 years (v. 18). Enoch did not die, but was translated (v. 24). Before he was taken up by God, he begat Methuselah when he was 65 years old (v. 21). Methuselah himself was 187 years old (v. 25) when he begat Lamech, who himself became father to a son whom he named Noah, at the age of 182 years (v. 28-29).

By adding up the respective ages of the antediluvian patriarchs at the births of their respective named sons (i.e.  $130 + 105 + 90 + 70 + 65 + 162 + 65 + 187 + 182 = 1,056$ ), it is realized that 1,056 years would have passed since Adam was created, by the time Noah was born. When the Flood came upon the earth "in the six hundredth year of Noah's life" (Genesis 7:11), the antediluvian world would have lasted  $(1,056 + 600)$ , which is equal to **1,656 years!**

## "Generations" of Shem

The antediluvian line culminated in Noah and his three sons, Shem, Ham and Japheth (Genesis 9:18). Now, from "the generations of Shem" recorded in Genesis 11, one can tell that it was 2 years after the great Flood when Shem's son Arphaxad was born (v. 10), who himself was 35 years old (v. 12) when he became father of Salah. Salah grew to be 30 years old (v. 14) when he begat Eber, who was 34 years old (v. 16) upon the birth of Peleg. Peleg was 30 years old (v. 18) when he begat Reu, who later begat Serug at the age of 32 years (v. 20). Serug then begat Nahor when he was 30 years old (v. 22). Nahor himself was 29 years old (v. 24) when he begat Terah, who himself



became father to Abram (later known as Abraham), Nahor and Haran (v. 26). When God later called out Abraham, his father Terah went along with him, though in his old age. Upon Terah's death in Haran at the age of 205 years (v. 32), Abraham then departed out of Haran at 75 years of age (Genesis 12:4b).

By adding up the respective ages of the postdiluvian patriarchs (from Arphaxad to Nahor) at the births of their respective named sons, and Terah's lifespan, in addition to the "two years after the flood" of Shem's life (i.e.  $2 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 205 = 427$ ), it is realized that only **427 years** would have passed in the post-Flood era, before God began His chosen nation through Abraham.

### **Time-line of God's Chosen Nation**

Israel's history had begun with the divine call of Abraham to forsake homeland and kinsmen for an as yet unidentified land, which God would not only progressively reveal, but also give to his posterity at His appointed time in world history. Israel's amazing history may be divided into 7 distinct periods, namely the Patriarchal, Egyptian, Wilderness / Conquest, Judges, United Monarchial, Divided Monarchial, and the Exilic / Postexilic periods.

#### *Brief Survey of Israel's Early History*

Scripture records that Abraham had to wait for another 25 years before his son Isaac was born (cf. Genesis 12:4; 21:5). Isaac himself was 60 years old at the birth of Jacob, together with his older twin Esau (Genesis 25:26). When Jacob reluctantly settled in Egypt (because of the severe famine worldwide) at the old age of 130 years (Genesis 47:8-9), at the behest of Joseph his son who had providentially

risen to the prime-ministerial position in Egypt, the Patriarchal period would have lasted ( $25 + 60 + 130$ , which is equal to) 215 years. By the time of the Exodus, there would have been a lapse of 430 years (Exodus 12:40-41) in the Egyptian sojourning.

The Exodus being a watershed event in Israel's history, Scripture not surprisingly dates another significant Jewish milestone, the building of Solomon's temple, from this. That happened "in the fourth year of Solomon's reign over Israel", 480 years after the Exodus (1 Kings 6:1). As Solomon (the third and last king of united Israel) reigned for 40 years (2 Chronicles 9:30), it means that he ruled for another 36 years from the time of the building of the temple. Thus, Israel's Wilderness / Conquest, Judges, and United Monarchial periods would have spanned another ( $480 + 36$ , which equals) 516 years.

#### *Time-Span of Judah's History*

At the start of Solomon's son Rehoboam's reign, ten tribes seceded to form the northern kingdom of Israel, leaving only Benjamin aligned to the southern kingdom of Judah. As Judah's history paralleled but continued longer than that of Israel, Judah's time-line shall be constructed to reflect the Divided Monarchial period right up to the Babylonian exile.

Rehoboam reigned 17 years in Jerusalem (2 Chronicles 12:13), after which Abijah his son reigned 3 years in his stead (2 Chronicles 13:2). When Abijah died, Asa ruled for 41 years (2 Chronicles 16:13). Jehoshaphat succeeded Asa and reigned 25 years (2 Chronicles 20:31), followed by Jehoram who reigned 8 years



(2 Chronicles 21:20). Upon Jehoram's death, Ahaziah his youngest son became king for only 1 year (2 Chronicles 22:2) before he was killed by Jehu, upon which Athaliah his wicked mother systematically executed all the royal descendants and made herself ruler. Notwithstanding, baby Joash (the sole survivor among the king's sons) was hidden by the priest's wife in the house of God. After 6 years (2 Chronicles 22:12), Jehoida the priest and the captains slew Athaliah and installed Joash as the rightful king. His 40-year reign (2 Chronicles 24:1) was followed by Amaziah's rule of 29 years (2 Chronicles 25:1). Uzziah then succeeded him, reigning 52 years (2 Chronicles 26:3), followed by Jotham who reigned 16 years (2 Chronicles 27:1), after which Ahaz ruled for 16 years (2 Chronicles 28:1). When Ahaz died, Hezekiah reigned 29 years (2 Chronicles 29:1). Manasseh succeeded Hezekiah and reigned 55 years (2 Chronicles 33:1), followed by Amon who, after reigning for 2 years (2 Chronicles 33:21), was assassinated. Josiah was then made king, ruling for 31 years (2 Chronicles 34:1). Upon Josiah's untimely death, Jehoahaz became king for only 3 months or  $\frac{1}{4}$  year (2 Chronicles 36:2) when the attacking Egyptian king removed him and made Eliakim his brother (whom he renamed Jehoiakim) king instead. And when Nebuchadnezzar invaded Jerusalem in the 3rd year of Jehoiakim's reign (Daniel 1:1), the Exile in Babylon began.

Thus, by adding up the lengths of reign of Judah's rulers, it can be gathered that the Divided Monarchial period (until the start of the Exile) only lasted  $(17 + 3 + 41 + 25 + 8 + 1 + 6 + 40 + 29 + 52 + 16 + 16 +$

$29 + 55 + 2 + 31 + \frac{1}{4} + 3 = 374\frac{1}{4}$ , which is about) 375 years. It should be noted that this figure represents the higher end of the range of years of contemporary chronology, due to overlapping reigns of some of the Hebrew kings and their heirs apparent. Be that as it may, as far as the purpose of calculating the earth's age is concerned, this length of years of Israel's divided kingdom's history is still a relatively conservative time-span.

### Summation

In summary, a plain reading of Scripture reveals that the time-line of Israel, from Abraham to the captivity (which consists of the Patriarchal, Egyptian, Wilderness / Conquest, Judges, and United Monarchial periods, plus the Divided Monarchial period prior to the Exile), totals  $(215 + 430 + 516 + 375)$ , which is) **1,536 years**.

### **The "Seventy-Weeks" Prophecy of Daniel**

What followed were 70 years of captivity as God's judgment on His wilful people (Jeremiah 25:9-11), which God's beloved prophet-in-exile, Daniel, was most keenly aware of. He had understood God's word to Jeremiah that "the desolations of Jerusalem" would be for 70 years (Daniel 9:2), hence his amazing prayer of confession on behalf of his countrymen. In answer to his prayer, a stupendous vision was given to Daniel. God revealed through the angel Gabriel that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah" shall be 69 "weeks" (Daniel 9:25).



### *Timescale Leading to the Unveiling of the Messiah*

Now, “weeks” here do not refer to periods of 7 days. The Hebrew word translated as “week” means a seven, much like the English words “dozen” (a twelve of anything) and “score” (a twenty of anything). Thus, 69 “weeks” mean 69 “sevens”, which equal 483. But 483 of what? Well, it is noted that Daniel had earlier in his prayer of confession “understood by books the number of the years” concerning “the desolations of Jerusalem” (Daniel 9:2). The “number of the years” seems to be the main focus. In this context, it has to be 483 years! In trying to gain an insight into the first 69 “weeks” of this famous “70-weeks” prophecy, one should note that this time period commences from the going forth of the commandment to rebuild Jerusalem and culminates in the Messiah’s “cut off” (Daniel 9:26a), that is, crucifixion.

### *Time Interval from Captivity to Commandment to Rebuild Jerusalem*

Incidentally, there were three separate returns from captivity, activated by three separate decrees. The first came shortly after the Persian conquest of Babylon, in the 1st year of Cyrus’ reign (Ezra 1:1-3); the second was in the 7th year of Artaxerxes’ reign (Ezra 7:7, 11, 20), whereas the third occurred in Artaxerxes’ 20th year (Nehemiah 2:1, 7-8). Instructively, the first two decrees concerned God’s house, that is, only the rebuilding of the temple, not the city. Only Artaxerxes’ decree given to Nehemiah, in his favourable response to Nehemiah’s request to “send ... unto the city ... that I may build it” (Nehemiah 2:5), fitted the bill. The time frame between Cyrus’ 1st

year and Artaxerxes’ 20th year, though not specifically given, is not an indefinite long period of time, for it spanned the reigns of four Persian kings, Cyrus, Darius, Ahasuerus and Artaxerxes (cf. Ezra 4:5-7), and the ministries of two high priests, Jeshua (Ezra 3:2) and Joiakim his son (Nehemiah 12:26).

According to Leon Wood (the late outstanding professor of Old Testament), the second return came some 80 years after the first, followed by the third 13 years later (cf. Artaxerxes’ 7th and 20th years). That means Judah’s restoration apparently had to be effected in stages after the 70-year exile. Thus, Judah’s captivity and restoration took all of (70 + 80 + 13, which is) **163 years**, before the commencement of the 69 “weeks” (i.e. **483 years**) of the “70-weeks” prophecy in the Postexilic period – until God in “the fulness of the time ... sent forth his Son, made of a woman, made under the law” (Galatians 4:4).

### **The Present Church Age**

This “fulness of the time” is what Paul calls the great “mystery of godliness” – God “manifest in the flesh” (1 Timothy 3:16). While the pre-existent God the Son has no beginning, His humanity has a beginning, and that was when Christ, the promised Messiah, was born in Bethlehem in the (by now well-documented) year 5 BC. The Son of God becoming man paved the way for Him to obey all of the law and then to suffer its death penalty as the ransom that would satisfy God’s law and justice. The “cut off” (i.e. crucifixion) at the Cross is the ultimate “hour” for which the Messiah came, as the sin-bearer for all mankind.



The Cross, at which God effected His people's redemption, is the single most significant event in man's history. That came after Christ's short public ministry on earth, which began when Christ was about 30 years of age (Luke 3:23). His public ministry lasted slightly more than 3 years, covering 4 Passovers. The first would be soon after His first miracle at Cana (John 2:11-13), followed by the second (John 5:1) at 31 years of age, then the third (John 6:4) at 32 years old, and finally the fourth and last (John 12:1; 13:1) after His 33rd year, i.e. into His 34th year on earth. Thus, by counting 34 years from 5 BC (bearing in mind there is no 0 BC or AD 0), one arrives at the year AD 30, the year the Cross took place.

The Cross also ushered in the church age, which began with the first church in Jerusalem (Acts 2:1) soon after Jesus' ascension and will continue until Christ's second coming. Meanwhile, the year of this article's writing is AD 2015, which has been (2,015 – 30, that is) **1,985 years** since Jesus' crucifixion. To date, while God's saints look expectantly to the blessed hope of the Lord's return, the present church age has already lasted 1,985 years since Jesus' crucifixion, resurrection and ascension.

### **"A YOUNG EARTH AFTER ALL!"**

Therein lies the Scriptural intimation of a relatively young age for the earth. From a plain reading of Scripture, it is not difficult to realise that the biblical age for the earth is the summation of the aforementioned time-spans – from the beginning of Creation through the years of the antediluvian genealogy and the postdiluvian "generations" of Shem, right across Israel's time-line (from Abraham to the Exile), continuing into Judah's captivity / restoration period and the prophesied "Daniel's 69 weeks" leading to the Messiah, and right up to the present 21st century of the church era (i.e. **1,656 years + 427 years + 1,536 years + 163 years + 483 years + 1,985 years = 6,250 years**). This adds up to almost (which is as good as saying, at most) **6,300 years** – certainly not millions, let alone billions, of years!

It goes without saying that the Bible is not "conspicuously silent" on this foundational doctrine of the earth's age. As the divinely inspired chronological data within the foregoing biblical framework unequivocally tells us, "It is a young earth after all!"



*"There is a distinct chronology running through the biblical record ... that being the case, one would reasonably expect the Bible to be spot-on in its chronology, with fairly accurate dates and time data, whenever these are given."*







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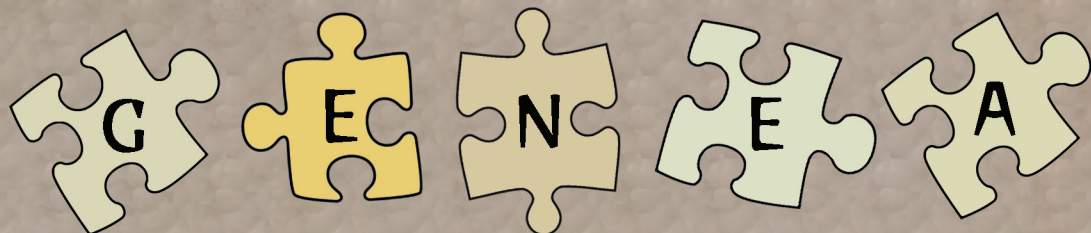
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# Infeasibility of G E N E S I S



The genealogies of Genesis 5 and 11 actually stand in the way of an old-earth framework. Any attempt to insert indefinite “gaps” or missing generations in the Genesis genealogies by Bible-believers, in reality, manifests the disturbingly compromising desire to accommodate the geologic timetable (of millions and billions of years) for the earth’s age. To be sure, Genesis 5 lists the names and ages of ten antediluvian patriarchs in the line of the promised Seed (Genesis 3:15). It presents an unbroken chain of generations over the history of the entire pre-Flood period, from Adam to Noah. Taking the patriarchal ages at face value, a plain reading of Scripture reveals that 1,656 years had lapsed since Creation until the great Flood wiped out all (but eight persons of) the pre-Flood generations.

Ironically, some of the strongest objections to this time-scale come from Bible-believers who deny the

straightforward reading of Genesis 5 and 11, and become enamoured with attempts to fit the geologic timetable into the biblical genealogies. They allege that huge “gaps” exist by pointing to some other biblical genealogies that are known to have gaps, of which Matthew’s record of Christ’s genealogy is the most notable.

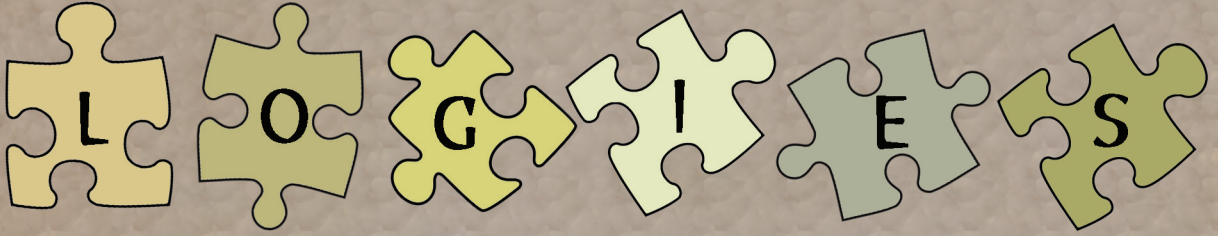
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## INTERLOCKING TIME SPECIFICATIONS OF THE GENESIS GENEALOGIES

Admittedly, Matthew 1:8 misses out 3 kings of Judah between Joram and Ozias (or Uzziah), namely Ahaziah, Joash and Amaziah (2 Chronicles 22:1; 24:1, 27). This does not undermine the text since the Greek word translated as “begat” can refer to a “forefather-descendant” relationship. Apparently, the gospel-writer’s purpose is to achieve patterns of 14 names in the Matthew 1 record. Moreover, its truthfulness is not compromised as there is clearly no mention of the age of the father at the



# "Gaps" in the



birth of the next name in line. Besides, these are clear examples of omissions (as in several other genealogies) that can be supported when compared with other portions of Scripture.

In the Genesis 5 and 11 lists, however, additional biographical information makes them "tighter" than any other genealogy. It is not a simple "A begat B" as in Matthew 1, but a more intricate format of "A lived  $x$  years and begat B. And A lived  $y$  years after he begat B". Leaving no room for any ambiguity whatsoever, a further piece of information is provided in Genesis 5 – "And all the days of A were  $z$  (which is exactly equal to  $x + y$ ) years." Because of the interlocking nature of the time specifications given, the Genesis 5 and 11 lists clearly present a continuous line of descent without any justifiable gaps. In fact, they are sometimes correctly called "chronogenealogies" (Gerhad Hasel), because of the additional time information that is included.

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## GRAMMATICAL NON-JUSTIFICATION OF INSERTING "GAPS"

The Hebrew grammar further provides supporting evidence to debunk the presence of so-called gaps in the Genesis genealogies.

### Causative Form of the Verb "Begat"

The repeated Hebrew word translated as "begat" is the "Hiphil" (or causative) form of the root verb meaning "to bear a child". Hence, it literally means "to cause the birth of". Thus, "A lived  $x$  years and begat B" would mean that A fathered B when A was  $x$  years old. Any ambiguity regarding a direct parent-child line of descent is removed by the clear language of the text signifying the father "causing" the birth of his son. This is the beauty of the Hebrew language's "Hiphil" verb-stem, which expressly indicates the subject as the active agent that causes an event.



## Direct Object Marker of the Verb “Begot”

Moreover, the verb “begat” is always followed by the accusative particle (*eth*), which is not translated but functions to introduce a definite object noun. That is to say, it marks out the direct object of a verb – further proof of a direct descendant! Thus, there is no contextual or linguistic justification for any gaps in the genealogies whatsoever. If anything, a direct physical offspring is evident in each named line. The carefully crafted wordings of the Hebrew text rule out the possibility of the named son being a distant descendant arising from the line of the preceding named patriarch.

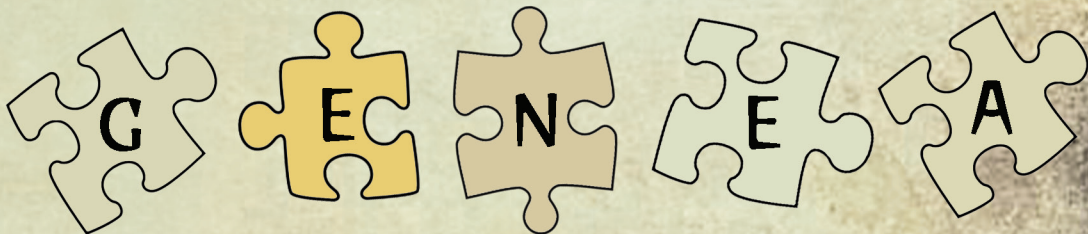
## DIFFICULTY OF INSERTING “GAPS”

Even if, for argument’s sake, one is allowed to “force” the insertions of missing gaps in the pre-Flood genealogy, the number of missing generations would have to be huge in order for such a make-believe framework to even allow for tens of thousands of years between Adam (1st on the list) and Noah (10th on the list). To expand it to accommodate millions of years would border on the ridiculous and render the genealogy grossly disproportionate and inaccurate!

Inserting unwarranted gaps in the genealogy poses more questions than answers. Could there possibly be hundreds of thousands of years between the patriarch who “begat” and the descendant who was “begotten”? That would not square with the reading that a particular patriarch lived for so many years after he “begat” his son. That would also

effectively imply that the named son was a very distant descendant totally unknown to the preceding named patriarch (if there had been hundreds of thousands of years between them). This is certainly not the case between Adam and Seth, since Adam named Seth, who was appointed to replace Abel, whom Cain slew (Genesis 5:3). Neither is there any gap between Seth and Enos, since Seth himself named Enos (Genesis 4:26). The same applies between Lamech and Noah, since Lamech named him (Genesis 5:29).

In any case, there also cannot be missing gaps between Adam and Enoch (7th on the list), since Jude says Enoch was “the seventh (patriarch) from Adam” (Jude 14). What we are left with would be possible gaps between Enoch and Lamech (9th on the list). Yet this possibility is also probably ruled out by the name given to Enoch’s son, which served as a prophetic warning of some momentous event to come. Methuselah means “when he dies it shall be sent” – “it” must have referred to the coming judgment of the great Flood. [Simple arithmetic: Methuselah was 187 years old when Lamech was born. Lamech begat Noah at the age of 182 years. As the Flood occurred in the 600th year of Noah’s life, Methuselah’s age in the year of the Flood would have been  $(187 + 182 + 600)$ , which equals) 969 years, which is exactly his lifespan stated in the genealogy (Genesis 5:27)!] It stands to reason that Enoch, being a pre-Flood prophet concerning God’s end-time judgment (Jude 14-15), probably must have given his son that name, which implies no gap between Enoch and Methuselah. Thus, one would be hard put indeed to insert





missing generations anywhere in the pre-Flood genealogy. Truly, “when the plain sense makes common sense, seek no other sense” (David Cooper) – otherwise it becomes nonsense – has to be “the rule of thumb” in understanding Scripture.

### **NO “GAP” POSED BY INSERTING “CAINAN”**

Perhaps the only seeming difficulty is posed by Luke’s account of the lineage of Jesus, where Luke 3:36 has the extra name “Cainan” (inserted between Arphaxad and Salah), which is not mentioned in Genesis 11. This seeming proof of a missing gap can be reconciled by a plausible and feasible explanation. Luke is, in fact, giving extra information with the inclusion of Cainan to this list.

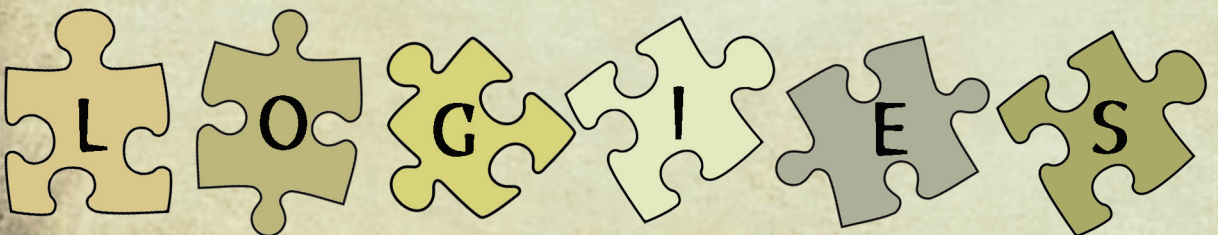
It is crucial to note that the Greek text does not say Arphaxad “begat” Cainan, but literally reads “Cainan, which was of Arphaxad” (the words “*the son*”, being in italics in the KJV, are not in the original text). The linking word “of” here signifies “a genitive of relationship which can be any kind of familial relationship” (Jeffrey Khoo). Thus, it can mean “*the son of*” or “*the son-in-law of*” without doing violence to the text. In fact, comparing with Matthew’s record of Christ’s genealogy, it is clear that Joseph, Mary’s husband, was “*the son-in-law of*” Heli (Luke 3:23b; cf. Matthew 1:16).

That being the case, then while it is true that Salah was the son of Arphaxad (from Genesis 11), Salah was possibly also “*the son-in-law of*” Cainan (Luke 3:35b-36). This Cainan must have

married Arphaxad’s daughter (Salah’s older sister), and became “*the son-in-law of*” Arphaxad. Years later, Salah must have married Cainan’s young daughter and thereby became son-in-law to Cainan, without affecting his lineage to Arphaxad. This is not at all a far-fetched, but a perfectly realistic scenario, with “Scripture interpreting Scripture”. The reason for including Cainan in the Messianic line is congruent with God’s gracious dealings with mankind, much like the case of Rahab and Ruth (Matthew 1:5) – He honours those who honour Him. As can be reasonably perceived, this possibility (allowed by the Greek text of Luke’s account) does not affect the years of Arphaxad and Salah in the Genesis 11 genealogy. Suffice to say that there are no missing generations between Arphaxad and Salah, just because Cainan came into the picture by right of marriage.

### **CONCLUSION**

This article ends as it begins: the biblical genealogies of Genesis 5 and 11 have been the main obstacle to any compromising attempt to accommodate an old-earth framework. Man has been on the earth since the beginning of creation (Adam being created on the 6th day), and that beginning – being traced back through the chronological framework of history presented by these (pre-Flood and immediate post-Flood) genealogies – cannot be very long ago. In a word, the Genesis genealogies deal “a fatal blow” to the old-earth framework!

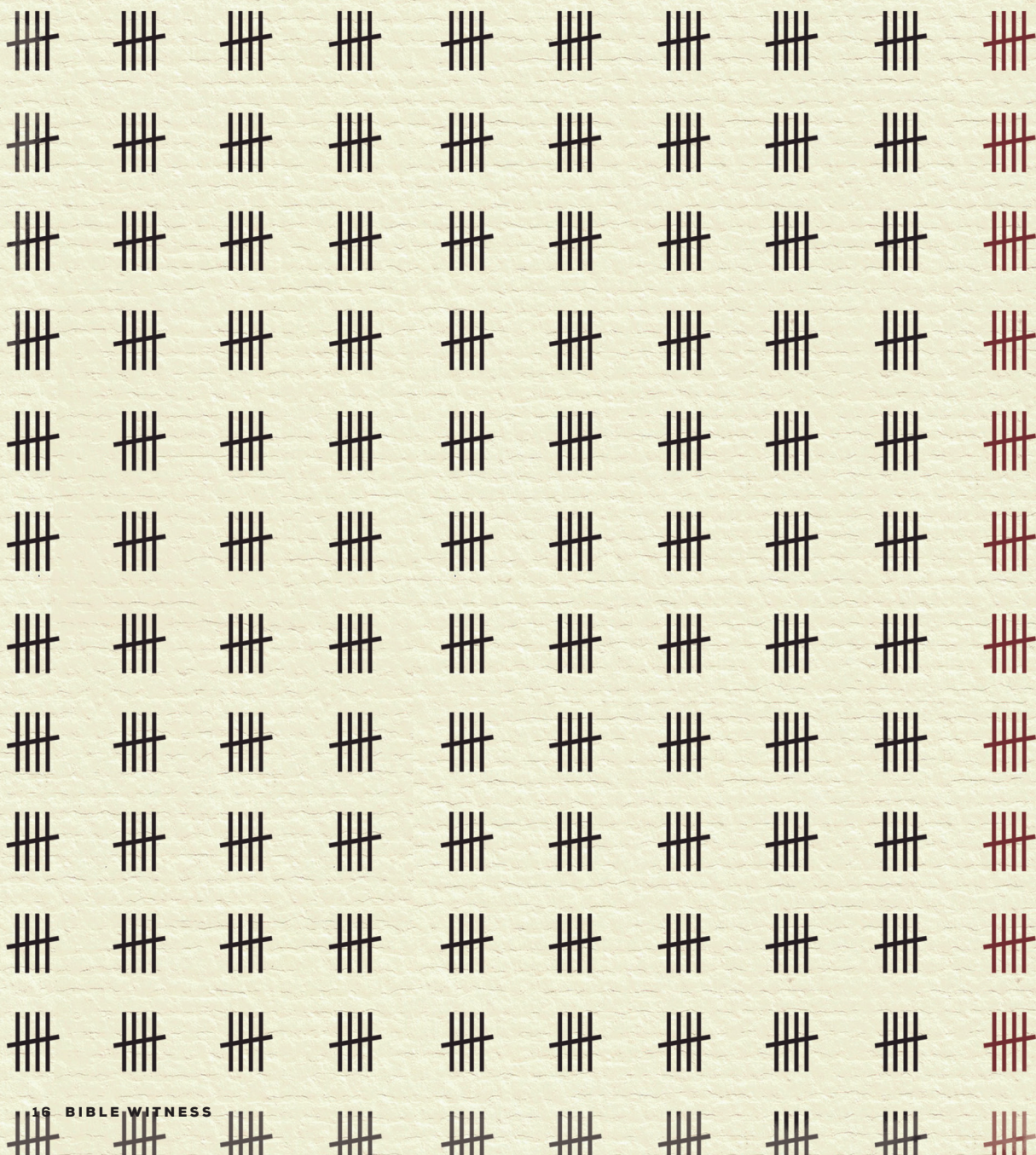




# Day-Age Theory



'DAY  
07





The attempt to place the vast geologic ages necessary for a very old earth during the Creation week is generally known as the day-age theory. The day-age theory became popular in the wake of its being taught in the early 19th century by George Faber (an influential Anglican bishop), who advocated that the days of creation were not literal but figurative for long ages. Its proponents claim that each of the days of creation was an extremely long period of time. While they usually quote Psalm 90:4 and 2 Peter 3:8 (which talk about “a thousand years” being compared to a day), in support of this view, in reality they go further by interpreting the six days as representing a vast period of time, extending into millions and even billions of years!

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### UNWARRANTED NON-LITERAL INTERPRETATION OF “DAY”

Much of the theory’s so-called strength of argument centres around the meaning of the Hebrew word (*yom*) translated as “day” in Genesis 1. Old-earth advocates are eager to point out that the word “*yom*” can mean something other than an ordinary 24-hour day, just like the word “day” in English can mean a 24-hour period, the sunlight hours of a day, or an indefinite period of time.

The day-age proponents, however, seem to make an unwarranted demand for “*yom*” to mean something which is incongruent with its specific context in

Genesis 1. The audacious presumption seems to be that just because the word “*yom*” is occasionally used in Scripture to indicate a general period of time not precisely defined [e.g. “in those days (or time)” of the judges (Judges 21:25)], it is then permissible to interpret “*yom*” to mean an indefinite period of time of unspecified length in Genesis 1. Nothing can be further removed from the rules of sound biblical interpretation, which is dependent on linguistic considerations. The words of Scripture must be understood (in their literal, historical sense) within their context. The day-age proponents’ unwarranted attempt to define “days” as vast geologic ages smacks of a forced reading into the text.

This article will now examine if the possibility of such a flexible and “elastic” reading into the length of day in Genesis 1 is permissible at all.

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### “YOM” USED WITH A NUMBER

Now, “*yom*”, when used with a numeral in the Old Testament, always means a literal 24-hour day. Whether it is modified by a cardinal number (i.e. one, two, three, etc.) or ordinal number (first, second, third, etc.), this literal meaning invariably holds true in the Hebrew language, even in poetical literature. This is all the more explicit when a numbered series of days is listed, as in Genesis 1. There is simply no scope for ambiguity here.



Incidentally, the days of Genesis 1 have an interesting pattern in the Hebrew text, which may not be fully reflected in the English translations. As Jonathan Sarfati (a creationist research scientist) perceptively pointed out, the first day has a cardinal number, that is, "one" (*echad*) [Genesis 1:5]. All the other days have ordinal numbers, that is, "second" (*sheni*) [v. 8], "third" (*shelishi*) [v. 13], "fourth" (*rebi*) [v. 19], "fifth" (*chamishi*) [v. 23], "sixth" (*shishi*) [v. 31], and "seventh" (*shebi*) [Genesis 2:2] respectively. Thus, the Creation week in the Hebrew text literally comprises "one day", "second day", "third day", "fourth day", "fifth day", "sixth day", and finally "seventh day". The unuttered question then is, why a cardinal number for the first day only?

It must be obvious to all that Genesis 1:5 sets off the cycle of daylight (day) and darkness (night). One complete cycle constitutes one full day, which is equivalent to the passage of an evening and a morning. Apparently, the Hebrew grammatical construction in Genesis 1:5 is actually defining what a day is. Thus, the alert reader who reads this carefully crafted Hebrew sentence will read Genesis 1:5b as: "And the evening and the morning were **one day**." If anything, the Hebrew construction delineates and limits the length of day, right at the outset!

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### **"YOM" QUALIFIED BY THE PHRASE "EVENING AND MORNING"**

With the creation of light and the coming into existence of day and night, the definitions of "evening" and "morning" are inherent the very first time these are mentioned in Scripture. From Genesis 1:5, it can be gathered that evening is the transition from day to night while morning is the transition from night to

day. Thus, the qualifying phrase, "And the evening and the morning", mentioned at the end of each creation-day would indicate a complete cycle of daylight / darkness constituting one full day, before the next cycle of "evening" and "morning".

This recurring phrase in Genesis 1 thereby functions as an important modifier of "day", giving it a "distinct boundary" (Henry Morris). As it is equivalent to the passage of an evening and a morning, it has to be a literal 24-hour day. In fact, the two words "evening" and "morning", combined with "*yom*", would preclude the possibility of these creation-days being long epochs of time. Undoubtedly, this recurring combination should dispel any notion of the figurative use of "day".

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### **THE SABBATH LAW PATTERNED AFTER CREATION WEEK**

The fourth commandment, "Remember the sabbath day, to keep it holy" (Exodus 20:8), actually "single-handedly" refutes the "non-literal day" interpretation of the day-age theory. When the Ten Commandments were first given in Exodus 20, God says, "Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work" (Exodus 20:9-10a). The reason given for this divine command is rooted in God's work of Creation: "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Exodus 20:11). That is to say, the human week (of 7 days) is actually derived from the Creation week. According to the fourth commandment, man is to work as God



worked, and to lay aside his work for rest, as God rested.

Surely, God must have meant the days to be literal, otherwise it would defy logic for man to have to work non-stop for six long epochs of time before getting to rest for one long indefinite season. Without question, the Sabbath law being patterned after God's Creation week would require a cycle of six literal days of work and one literal day of rest. Otherwise, the basis for a work-week would be absurd! So much for all the rage concerning the day-age theory.

### CONCLUSION

It must be categorically stated that the day-age theory is not something innocuous insofar as the traditional biblical view of God as Creator is concerned. Such a view will also pave the way for the acceptance of uncalled-for and unscriptural compromises of Creation, such as "theistic evolution" (which teaches that God used evolution as a means to bring about His creation) and "progressive creation" (which teaches that God created in stages over many millions of years). This presumptuous allowance for unlimited amounts of time is tantamount to re-interpreting the unchanging Word of God just to fit the ever-changing theories of modern scientists. Inserting long ages into the biblical account that does not allow for them, just so as to fit in with the widely-acclaimed old-earth framework, is a most erroneous and tragic approach to Scripture!



### *Genesis 1:31 - 2:3*

*And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

*Thus the heavens and the earth were finished, and all the host of them.*

*And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.*

*And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*





The book of  
**GENESIS**

according to the 'Gap' theory

## CHAPTER 1

*I*n the beginning God created the heaven and the earth.

# FALLACY

*of the*

# "GAP" THEORY

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

And God said, Let there be lights in the



The compromising Bible-believer who realises that there is no scriptural basis for missing generations in the Genesis 5 and 11 genealogies, nor contextual support for the day-age theory, has only one option left if he still desires to retain his belief in an old earth. And that is to somehow place the vast ages before the Creation week, which is the essence of what is generally referred to as the gap theory. This so-called “harmonising” idea enjoyed widespread acceptance in the church since it was promoted in the early 19th century, courtesy of Thomas Chalmers (an influential Scottish theologian) who taught that a gap of millions of years can be supposedly fitted between v. 1 and v. 2 of Genesis 1. With the prevailing keenness to avoid intellectual conflicts with popular scientific theories, this idea, with its purported compatibility with Scripture, is readily embraced by a vast section of the accommodating but ill-advised Christian community.

The gap theorists interpret Genesis 1:1 as a record of God's original creation of the universe, which was subsequently destroyed because of Satan's rebellion. Consequently, the earth became “without form, and void”. Genesis 1:2 thus describes the conditions of the ruined earth following this cataclysmic judgment. Genesis 1:3 then conveys God's re-creation of the earth, with the objective of populating it with mankind. (This would, in effect, fix the start of Creation week in v. 3, rather than in v. 1, contrary to the traditional Christian belief.) Hence, the gap theory is also sometimes popularly called by the name “ruin-reconstruction”.

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### **PURPORTED LINGUISTIC SUPPORTING ARGUMENTS**

Much of the gap theorists' strength of argument centres around the perceived

chronological relationship of v. 2 to v. 1 of Genesis 1. Insisting that v. 2 follows v. 1 in time, they assert that the Hebrew syntax and grammar actually favour the rendering of the text to allow for this alternative “ruin-reconstruction” version. Such syntactical and grammatical features include the following:

- The two Hebrew verbs in the creation account – “*bara*”, translated as “created” in v. 1; and “*asah*”, translated as “made” in v. 7 – are considered by the gap proponents as two entirely different words which refer to two distinct events. They point to the fact that the verb “*bara*” is used always of divine activity, whereas the subject of the verb “*asah*” is not exclusively confined to God. Thus, while Genesis 1:1 states that God created (*bara*) the heaven and the earth out of nothing, Genesis 1:7, 16, 25 suggest that God only “made to appear” (*asah*) the firmament, the sun, moon, stars and the animals. In other words, the original creation was “created”, while the much later “re-creation” of the 6 days was “re-made”.
- The Hebrew verb-to-be (*hayetah*) translated as “was” in v. 2 should be rendered “became”, as the verb's active meaning (“become”) is more common than its stative use (“is”). This apparently statistical argument would imply that the earth, which was originally created and perfectly well-formed in the far-distant past (some millions and even billions of years ago) in v. 1, later “became” without form and void, apparently ruined by some unmentioned cataclysm which must have happened between v. 1 and v. 2! This translation would thus prove the gap theory from a purely linguistic viewpoint.



- The two Hebrew words, “*tohu*” and “*bohu*”, used together in v. 2 and translated as “without form, and void”, are said to describe the earth as in a condition of “desolation and waste”. This is because the only other instances where “*tohu*” and “*bohu*” appear together in the Old Testament (namely Isaiah 34:11 and Jeremiah 4:23) speak of divine judgment. These two words were consequently taken to indicate that something catastrophic must have befallen the earth which left it “without form, and void”.

It goes without saying that the gap theory is not a minor shift from the conventional biblical view of the creation account. For this reason, this article will now examine its so-called linguistic basis.

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### SYNONYMOUS USE OF “*BARA*” AND “*ASAH*”

This singular attempt to draw a sharp distinction between the two Hebrew words, “*bara*” and “*asah*”, used in the creation account to mean entirely different things, is rather rigid and raises inconsistency in the Scriptural record.

For instance, in Exodus 20:11, the Bible says, “For in six days the LORD made (*asah*) heaven and earth, the sea, and all that in them is ...” Though the gap proponents insist that this verse speaks only of the 6 days of God’s “re-forming” a ruined earth from something already in existence, they conveniently ignore the specific mention here of “heaven and earth” – which the LORD also made (*asah*). An immediate inconsistency is noted here. Interestingly, when Nehemiah spoke of that same event of Genesis 1:1, “Thou, even thou, art LORD alone; thou hast made heaven ... (and) the earth” (Nehemiah 9:6), he used the word “*asah*”. Besides, when “God said, Let us

make (*asah*) man in our image” (Genesis 1:26a) and so “created (*bara*) man in his own image” (Genesis 1:27a), both words are used to describe the same event, namely God’s creation of man.

The overwhelming evidence is that “*bara*” and “*asah*” are used synonymously, especially when referring to creation. To insist otherwise in order to defend the gap theory is to create enormous inconsistencies. The outstanding sense in the biblical text is that two different verbs are used interchangeably to express the same supernatural concept, which is reflective of the richness of expression of the Hebrew language.

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### CONTEXTUAL RENDERING OF VERB-TO-BE “*HAYETAH*”

As mentioned earlier, this argument is more statistical than contextual. The fact is, v. 2 of Genesis 1 actually begins with the Hebrew “waw-conjunctive”, which is translated as “And” or “Now”. It indicates a simple conjunction referring back to the previous sentence or clause. It does not follow in time, unlike the “consecutive” conjunction, which is used in expressing sequence. That being so, the verb “*hayetah*” in v. 2 functions as a simple connection between the subject and the predicate, as in circumstantial clauses like the following two examples in Jonah 3:3 [“So Jonah arose, and went unto Nineveh ... Now Nineveh was an exceeding great city”], as well as in Zechariah 3:1, 3 [“And he shewed me Joshua the high priest standing ... Now Joshua was clothed with filthy garments”]. In each instance, the second sentence is circumstantial to the first. Thus, “Nineveh” and “Joshua” are the subjects linked to their respective predicates, “an exceeding great city” and “clothed with filthy garments”, by “was”.



The same situation applies in Genesis 1:1-2. The subject “the earth” in v. 2 is similarly linked to its predicate, “without form, and void”, by “was”, given the fact that v. 2 is circumstantial to v. 1, by virtue of the “waw-conjunctive”. In other words, the simple conjunction tells us that v. 2 is merely describing the conditions of the earth when it was first created in v. 1. It is not sequential to v. 1, and so provides no scope or grammatical justification for vast ages to be inserted between v. 1 and v. 2. Thus, the most natural and appropriate rendering for “*hayetah*” (as governed by its context) is “was”, and not “became”, as conceived by the gap proponents. To put it bluntly, this so-called grammatical basis for the gap theory smacks of nothing short of a biased preconception!

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### CONTEXTUAL USAGE OF WORD-PAIR “*TOHU*” AND “*BOHU*”

Although the expression formed by the Hebrew word-pair “*tohu*” and “*bohu*” in Isaiah 34:11 and Jeremiah 4:23 speaks of desolation resulting from divine judgment for sin, importing this interpretation (from other Old Testament texts with very different contexts) into Genesis 1:2 is not exactly sound exegesis of Scripture. Incidentally, “*bohu*” is always used in the Old Testament in combination with “*tohu*”, with “*tohu*” being mentioned first. This suggests that “*tohu*” is the more dominant of the word-pair, exerting a stronger force in the final combined meaning, much like word-pairs in English (such as “fair and square”, “bread and butter”, “part and parcel”), which express a single enhanced concept using two words.

The usage of “*tohu*” in Scripture does not always refer to something evil. In Job 26:7, Job said that God “stretcheth out the north over the empty place (*tohu*)”, which refers to the vast outer space where there

is no sign of life – nothing evil at all. The context is key. According to Edward Young (a renowned authority in Old Testament studies), its intended sense in Genesis 1:2 could well be ascertained from Isaiah 45:18, where it is used as a contrast to the phrase, “to be inhabited”. Isaiah is saying that God created the earth to be “inhabited”, and not for it to be “*tohu*” (that is, “uninhabited” or empty). This more natural and logical reading indicates that such an “uninhabited” (*tohu*) and perhaps uninhabitable earth is not the finished product yet. So over the ensuing 6 days of Creation week, God would make the earth less and less “*tohu*”, until it is finally no more “*tohu*” and “*bohu*”, that is, no more “without form” and no longer “void”, a truly fit habitation for mankind!

Thus, to view Genesis 1:2 as a scene of judgment or an evil state created by the fall of Satan is unnatural and grammatically unsound. The significance of “*tohu*” and “*bohu*”, as they are used in a “morally neutral state” in the context of Genesis 1:2, is clear: far from being chaotic, the earth was “in a perfect, albeit unfinished, state during the first part of the first day of creation” (Weston Fields).

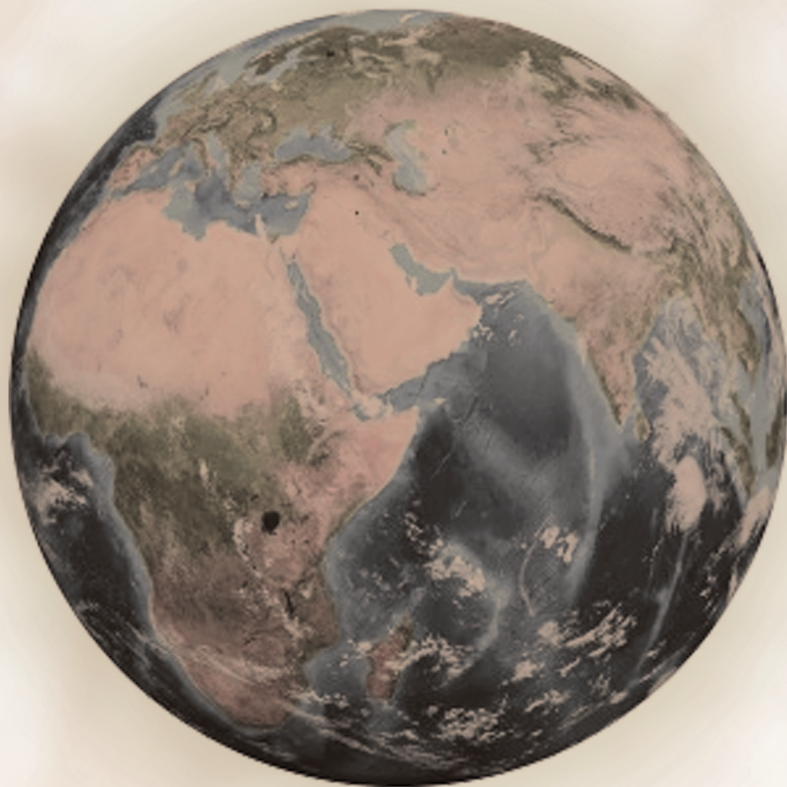
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### CONCLUSION

Evidently, the gap theory arose as an appealing reaction to “harmonise” the Bible with geological science, which demands for vast ages of time. Simply put, its proponents' motivation is to find a place in the Bible to fit millions of years, no less – without any sound basis in the Hebrew language of the Genesis text. In a nutshell, the gap theory is a forced reading into the biblical account, which is akin to an unnecessary “re-interpretation” of God's unchanging revelations to suit the ever-changing claims of (so-called) science!



# *Biblical Impossibility of an Old Earth*





To accommodate an old-earth framework into one's theology is not only without scriptural support, it also forces its advocates (who may themselves be Bible-believers) to commit pernicious and even damnable follies. To "harmonise" with the old-earth theories, they had to allow for death before sin, they must also deny a global flood, and (horror of horrors!) they would have to turn the Saviour into a liar.

Now, if, according to the gap proponents, the first earth which God created was wiped out cataclysmically (thus leaving behind dead carcasses which supposedly accounted for the myriad fossils present in the earth today) before a restored earth was repopulated with the human race originating from Adam, then it would mean that death had occurred even before Adam was created. If the day-age advocates have their say, that would also mean that mankind came on the scene much later, at the end of the 6th non-literal "day," which would have been after 5 long "epochs" of time (purportedly equivalent to millions of years). That is not all. The old-earth framework's oft-mentioned "evidence" for the ancient age of the earth, namely the vast fossil-record all over the world, can only stand if there was no worldwide flood in Noah's time to wash them all away. In a word, old-earth advocates would have to also deny a universal flood for their version of the fossil-record to make any sense.

This article will now show how these tenets of the old-earth theories are inconsistent with and even contradictory to the fundamental teachings of Scripture.



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## THE ORIGIN OF DEATH AND SUFFERING

The Bible makes it abundantly clear that the world God created in 6 days was “very good” (Genesis 1:31). The Hebrew word (tov), used here for “good”, would imply that the earth was in a clean and pure state, with everything in it being pleasant and agreeable, and causing gladness and joy to its inhabitants. This would certainly rule out suffering, evil, sin and death!

### Death Reignied by One

Death only came as a result of Adam's sin – “for in the day that thou eatest thereof (of the tree of the knowledge of good and evil) thou shalt surely die” (Genesis 2:17). This is corroborated by Paul's teaching: “as by one man sin entered into the world, and death by sin” (Romans 5:12). The moment sin entered into the picture (via Adam's original sin, he being the federal head of the human race), what was originally created as “very good” by God has since been turned into a cursed arena of “thorns and thistles” (Genesis 3:18) subject to the bondage of corruption, and a wretched existence of “sorrow and sweat” (Genesis 3:17, 19) mingled with infirmities and death. So much so that “the whole creation groaneth and travaileth in pain together” (Romans 8:22).

Undeniably, death is the penalty for Adam's disobedience and could not have been something neutral that was originally programmed into God's very good created order. The universal prevalence of death and suffering is unmistakably part of the “package” of consequences which comes with man's fall into sin, as pointed out in Romans

5:17a – “by one man's offence death reigned by one”.

### Basis for the Gospel

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:8). Christ's atoning death has satisfied the righteousness of God. “Therefore as by the offence of one (i.e. Adam) judgment came upon all men to condemnation; even so by the righteousness of one (i.e. Christ) the free gift (of salvation) came upon all men unto justification of life” (Romans 5:18). Simply put, if death had not been the penalty for man's sin, then there would be no basis for Christ's substitutionary death on the cross for man's salvation. That is the thrust of the Gospel.

Without question, the old-earth advocates' allowance for death's occurrence before sin cuts at the heart of the gospel, no less! By casually brushing aside the biblical reason for death's entry into the world, one is also unwittingly discarding the atoning value of Christ's death for sinners. The fact of the matter is, the Bible indicates in no uncertain terms that death originated from Adam's sin, which means there was no death before Adam. This would effectively put paid to the old-earth “harmonising” theories, which hinge very much on millions of years of upheaval, destruction and death coming into play on the earth before the first man appeared.

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## THE BIBLICAL FACT OF THE GLOBAL FLOOD

The Genesis Flood actually stands in the way of “harmonising” views that seek to



accommodate an old-earth framework. Consider what a worldwide flood accompanied by “all the fountains of the great deep broken up” (Genesis 7:11) could have done to this earth. It clearly implies vast geologic upheavals caused by violent volcanic eruptions rupturing the earth’s surface. Molten rock and water from subterranean reservoirs (which had been kept under immense pressure beneath the earth’s crust) would be forced out from the depths of the earth, resulting in earthquakes and tsunamis. True to God’s promised judgment, “every living substance” would be destroyed “from off the face of the earth” (Genesis 7:4b), with “multitudes of living creatures, as well as plants, trapped and eventually buried in the moving masses of sediments ... under conditions eminently conducive to fossilization” (John Whitcomb). A global flood would precisely have that kind of impact on the earth.

Needless to say, all old-earth theories reject a global flood by virtue of their acceptance of the fossil layers as evidence for the earth’s ancient age. Jason Lisle (a well-known author of creation literature) hit the nail on the head when he highlighted that old-earth advocates, whether they like it or not, are forced to believe in a local flood. If the flood in Noah’s time (which was a few centuries before Abraham’s time) was a worldwide flood, then any earlier fossil-record (of purportedly billions of years old) would have been destroyed through the turbulent reworking of the sediments. They end up having to explain away the Genesis Flood, not caring that adherence to a local-flood view blatantly makes light of God’s covenant with Noah

and contradicts the infallible, inerrant testimony of the New Testament.

### **The Rainbow Covenant**

In His covenant with Noah at the end of the year-long Flood, God’s promise not to cut off the entire earth’s population any more by flood waters was given with the rainbow as the sign (Genesis 9:11-15). The rainbow undoubtedly pointed back to a universal flood. Otherwise, God would have broken His promise many times over, for today one still encounters and hears of many cities and regions being hit by devastating floods and tsunamis. Lest God be depicted as a liar, one does well to realize that God did not promise that there would be no more floods on earth – He had only guaranteed not to send another global flood.

### **The Apostle Peter’s Testimony**

An irrefutable piece of evidence for the Genesis Flood’s magnitude is actually given in the New Testament. The apostle Peter’s sober warning to sinful, rebellious mankind regarding a future global destruction by fire (2 Peter 3:3-7) was issued, under the inspiration of the Holy Spirit, using the Genesis Flood as the basis for comparison. For Peter’s appeal to the Genesis Flood to have any commensurate value to the force of his eschatological argument, its cataclysmic effects had to be of cosmic proportions. In effect, the Genesis Flood is to be a “visual aid” to modern, sophisticated but unbelieving mankind of God’s second global judgment to come. The testimonies of Scripture leave no room whatsoever for the local-flood arguments subscribed to in an old-earth framework.



## THE TESTIMONY OF THE LORD JESUS CHRIST

Jesus, “the Amen, the faithful and true witness, the beginning of the creation of God” (Revelation 3:14b), is the only reliable Witness of the past, who was there in the very beginning. His testimony surely being impeccable, Jesus implicitly affirmed the relative young age of the earth by His pointed and penetrating answers to His detractors while going about in His earthly ministry.

Instructively, when questioned by the hard-hearted Pharisees concerning divorce, Jesus rebutted them, “But from the beginning of the creation God made them male and female ... What therefore God hath joined together, let not man put asunder” (Mark 10:6, 9). The obvious implication is that Jesus knew that Adam and Eve were created “from the beginning of the creation”. Unquestionably, Jesus dated the first humans from Creation week. This implies that Jesus recognised the days of creation as literal 24-hour days, with the first humans being created on the 6th day, which is as good as near the very beginning of the earth’s existence (and not 5 long “epochs” of time after the earth was created on the 1st non-literal “day”). To question the truth of this information is to cast aspersions on Jesus’ truthfulness.

On another occasion of His teaching ministry on earth, Jesus rebuked the rebellious Jewish leaders of His day, charging them with being no different from their stiff-necked and murderous forefathers, who had caused the untimely deaths of many of God’s prophets. They were thereby guilty of “the blood of all

the prophets, which was shed from the foundation of the world, ... from the blood of Abel unto the blood of Zacharias” (Luke 11:50-51). This reference to Abel is most telling. By pinpointing the murder of Abel back to near the “foundation of the world”, Jesus was signalling that Abel’s death occurred not many years after the earth’s creation. This is an indication that mankind has been on the earth since the beginning of the world.

One more example will suffice. In response to his disciples’ burning queries regarding the end-times, Jesus listed (among other signs of the end) “the abomination of desolation, spoken of by Daniel the prophet” (Mark 13:14). This particular sign must have gripped His Jewish hearers, “for in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be” (Mark 13:19). The context of this passage deals with tribulation which would befall mankind. Undeniably, since Adam sinned, troubles and suffering have been man’s lot on this sin-filled earth. Man’s history has seen natural disasters (such as earthquakes, floods, hailstorms), biological distresses (like plagues and sicknesses), and manifestations of man’s wrath (like wars) run their course, inflicting untold afflictions on the human population. Needless to say, Jesus’ prophesied unprecedented “affliction” in the last days held meaning only when compared to afflictions suffered by humans since “from the beginning”. Obviously, “affliction” would be no issue at all if there were no human beings around “from the beginning” to “suffer” them.



In other words, Jesus implicitly affirmed that man was around right “from the beginning of the creation” and that beginning cannot be very long ago (man being created on the 6th day of Creation week), thereby tacitly confirming the relative young age of the earth.

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### **OLD-EARTH NOTION NOT A NEUTRAL POSITION!**

Make no mistake about it, the Bible speaks specifically of a troubling phenomenon among the churches worldwide that must transpire before the Lord’s imminent return. There will be “a falling away first” (2 Thessalonians 2:3a), that is, from the historical biblical faith – Christendom will manifest apostasy. A prelude to that apostasy would invariably be unwarranted compromises made to God’s unchanging Word to fit the ever-changing claims of humanistic authorities. Alas, Satan, the Christians’ adversary, is a wily foe and has throughout the church age been bent on subverting the “once-delivered” (doctrines of) faith of God’s saints. It is no exaggeration to say that Christians in this postmodern internet age are relentlessly bombarded with many outspoken views that come via

the so-called expert voices from the political to the educational, and even ecclesiastical, realms – views that over time shape public opinion and deeply influence societal thinking.

The notion of a very old earth is one such prevalent and deeply-entrenched view. Though widely accepted and even scientifically acclaimed, it is nonetheless a pernicious one that can be treacherously subversive. The presuppositions and reasoning behind this notion are not something neutral or inconsequential. They are a sure path down the slippery slope towards a denial of sin being “the sting of death” (1 Corinthians 15:56); as well as a denial of the first global judgment [by water], which served as warning to rebellious mankind of God’s second global judgment [by fire] (2 Peter 3:7); and ultimately, a denial of the Saviour’s words themselves!

As a parting shot, no conscientious Bible-believer should be left sitting on the fence and thinking sentimentally of the old-earth views, somehow hoping their discrepancies with the Bible are reconcilable. There is no neutral ground – an old earth is simply a biblical impossibility!

### *Psalm 33:8-9*

*Let all the earth fear the LORD:  
let all the inhabitants of the world stand in awe of him.  
For he spake, and it was done;  
he commanded, and it stood fast.*



# John Hooper

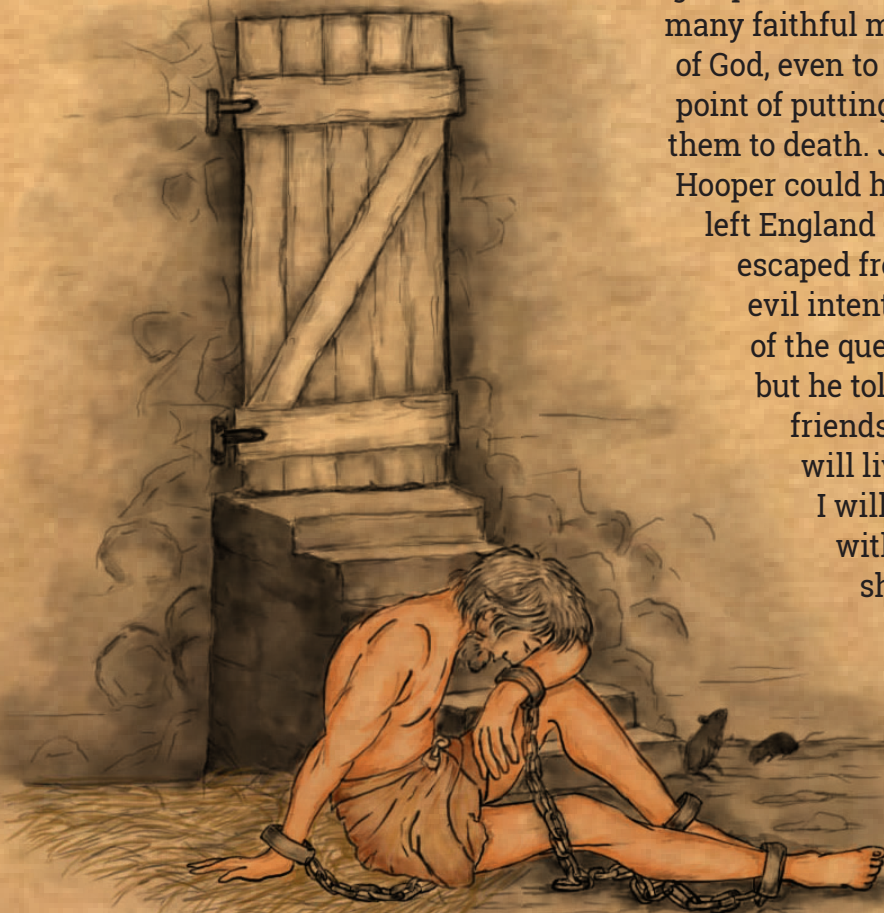
## – An Indomitable Reformer (Part II)

(Retold from 'The New Foxe's Book of Martyrs, written by John Foxe, rewritten & updated by Harold J Chadwick. Published by Bridge-Logos Publishers)

Retold by Jenny Lok

Illustrated by Linus Kok

**I**n 1553, after a short period of illness, King Edward VI died. His half-sister, Queen Mary I ascended the throne. Previously, the Church of England under King Edward supported the Protestant reforms but Queen Mary, being a Roman Catholic, wanted to re-establish Roman Catholicism in England. Thus, she began persecuting many faithful men of God, even to the point of putting them to death. John Hooper could have left England and escaped from the evil intentions of the queen, but he told his friends, 'I will live and I will die with my sheep.'





As expected, he was soon summoned to the presence of Queen Mary. Though his enemies hurled cruel and unkind words at him, Hooper did not flinch but remain steadfast in his Protestant beliefs. Besides clearly refuting the false belief that Christ's actual flesh was in the bread taken during Holy Communion, Hooper was also determined to remain married, unlike the Catholic priests who are not allowed to get married. So for these reasons, Hooper was not allowed to continue as bishop of Worcester. He was sent to Fleet Prison, a place for keeping the king's prisoners.

Prison life was most harsh. He was heavily chained and had to endure the stench of open sewers in the prison. He also had to make do with just some straw for his bedding, a rotting blanket for a cover, and a pillow consisting of only a few feathers. No one was allowed to visit or help him. As a result of the cruel treatment, Hooper suffered many illnesses. Time and again, he was subject to repeated questioning by the Catholic bishops, who tried to persuade him to give up his Protestant faith. If he were to return to the Catholic fold, they promised him the pope's blessings and the queen's pardon, which meant he would be a free man. But Hooper remained unmoved throughout and did not budge.

Nevertheless, Hooper's enemies refused to give up. They continued to spend hours talking to him, hoping that he would relent and submit to them. Hooper stood firm and finally, they handed him over to the sheriffs (officers who helped keep law and order in the country) of London. In the darkness of the night, they hoped to bring him to Newgate Prison without anyone's knowledge because they did not want to upset the local people who loved Hooper dearly. Despite that, the people got wind of it and went out to the streets with their lights. The local folks praised and thanked God for Hooper for having shown them how they should obey God and His Word.

Meanwhile, Hooper's enemies tried extremely hard to make him change his mind. They twisted the Scriptures, pretended to act in a gentle and friendly way towards him and even offered him wealth. Hooper, however, saw through their deception and remained firm in his beliefs. Having failed in their task to win Hooper's heart, they started to spread rumours about him, telling



everyone that he had given up on his Protestant teachings and would be joining the Catholic Church. When Hooper realised that some people were actually taken in by these lies, he wrote a letter, stating: "I have left all things of the world, and I have suffered great pains and imprisonment, but I thank God that I am as ready to suffer death as any mortal man may be. I have taught the truth with my tongue and with my pen up to now. Shortly hereafter, I shall confirm that same truth by God's grace with my blood." Hooper was more than ready to die for the Truth!

On 4th February 1555, Hooper received the news that he would be sent to Gloucester, where he was once a bishop. That was to be the place of death for him. Upon hearing this, Hooper was neither shocked nor fearful. Instead, he lifted his eyes and hands towards heaven and praised God. He was actually looking forward to seeing his flock in Gloucester. Never for a second did he doubt that God would strengthen him to suffer death. On the way to Gloucester, Hooper was allowed to stop over at places he once visited. At a certain place of rest, he met a certain woman who once hated the truth and spoke against him. To his pleasant surprise, she confessed her sin and was all friendly and kind towards him. As he travelled on, more and more people were waiting to see him. Their hearts were sorrowful to see him for the last time.

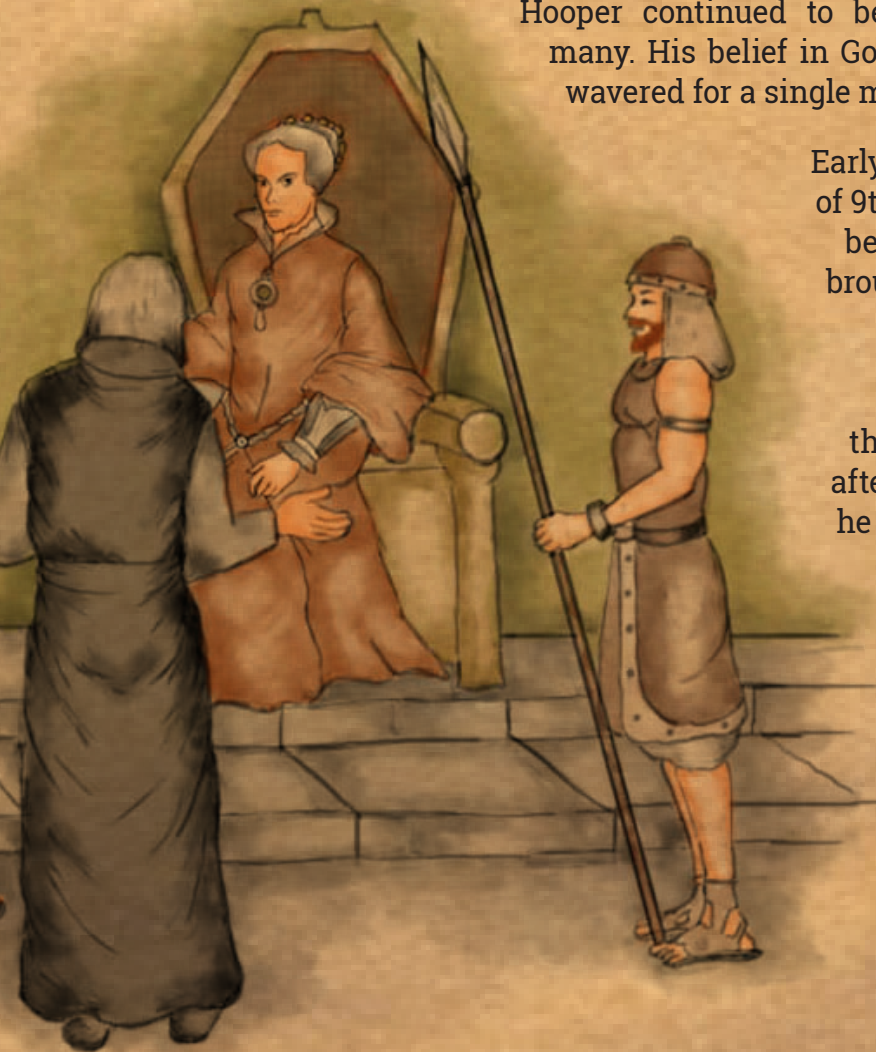
The night before his death, he was visited by Sir Anthony Kingston, one of those who was ordered by Queen Mary to see to the arrangement for his execution. When he entered the room and saw Hooper praying, he felt sorry for him and pleaded in tears, "Life is sweet and death is bitter. Therefore, seeing that you may have life, desire to live, for life after this may do good." How Kingston wished that Hooper would choose life over death! In reply, Hooper said, "I have settled myself, through the strength of God's Holy Spirit, to pass patiently through the torments and extremities of the fire now prepared for me, rather than deny the truth of His Word..."





Kingston went away, but not before declaring that he was a lost soul of God. Though people around him seemed to be troubled by his coming death, Hooper remained calm and trusted God to see him through his final hours.

Following this, a young boy, who was also previously persecuted for his faith in God, begged the guard to let him see Hooper. The moment the boy stepped into the room, Hooper realised he was blind. With tears in his eyes, Hooper encouraged the little boy, "Ah, poor boy, God has taken your outward sight from you for reasons that are known only to Him. But He has given you another sight which is far more precious, for He has endued your soul with the eyes of knowledge and faith. God gives you the grace to pray continually to Him, so that you will never lose that sight, for then you would be blind both in body and in soul." Even in the face of death, Hooper continued to be a blessing to many. His belief in God's truths never wavered for a single moment.



Early in the morning of 9th February 1555, before Hooper was brought to his place of burning, he spent hours in quiet prayer. At the execution site, after a short prayer, he looked up to see a box placed on a stool in front of him. He was told it contained his pardon from the Queen. All he needed to do was to



deny God and His Word and he would be saved. Faced with this temptation even in his final hour, Hooper valiantly cried aloud twice, "If you love my soul, away with it!"

Next, he took three sacks of gunpowder from the guard and held onto them. Dried reeds for burning were placed around him and above them were added lots of green faggots. The burning was slow on that cold morning, and Hooper prayed loudly, "Lord Jesus, have mercy upon me!" Many bystanders were moved to tears as they prayed for him. Like a meek little lamb, Hooper went to the stake. He died a blessed martyr as God carried his soul safely to heaven!

Dear children, may God grant you the grace to remain faithful and hold fast to His precious truths. Like John Hooper, may you also be determined and courageous to always "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:12).





# Bible Trivia - Exodus 25-31 & 35

Sarah Yong

Read the respective Bible verses given in the brackets. Then fill in each blank with a suitable helping word.

clothes	covering	priests	garments
jewels	anointing	memorial	olive
pure	onyx	spirit	tent

While Moses communed with God upon the mount, the LORD revealed the design of the Tabernacle and the materials needed for its construction (Exodus 25–31). Moses would then instruct the children of Israel accordingly (Exodus 35).

Firstly, the children of Israel were to bring their offering before the LORD with a stirred heart and willing (1) \_\_\_\_\_ (Exodus 35:21). The people could give various (2) \_\_\_\_\_ (Exodus 35:22) of gold, such as bracelets, earrings, and rings. They were also to contribute gold, and blue, and purple, and scarlet, and fine linen, which would be used for the preparation of priestly (3) \_\_\_\_\_ (Exodus 28:4-5). The priestly ephod was to be made of gold. The names of the children of Israel were to be engraved upon two (4) \_\_\_\_\_ (Exodus 28:9) stones that would be set in the ephod. This would be for the priest to bear before the LORD, in order to serve as a (5) \_\_\_\_\_ (Exodus 28:12).

In addition, they were to bring red skins of rams, and badgers' skins. These animal skins would be made into a (6) \_\_\_\_\_ (Exodus 26:14) for the tent. The children of Israel were also required to contribute pure (7) \_\_\_\_\_ (Exodus 27:20) oil to keep the lamps burning. They were also to bring principal spices, which would be used to make an ointment compound to create an (8) \_\_\_\_\_ (Exodus 30:25) oil. This oil cannot be poured upon any man's flesh, except the (9) \_\_\_\_\_ (Exodus 30:30-32). Furthermore, sweet spices would be mixed with (10) \_\_\_\_\_ (Exodus 30:34-35) frankincense to make a perfume holy for the LORD.

## ANSWERS TO BIBLE TRIVIA - EXODUS 24 (VOLUME 15, ISSUE 3, P. 27)

- |         |        |         |        |
|---------|--------|---------|--------|
| (1.) 70 | (2.) 1 | (3.) 12 | (4.) 2 |
| (5.) 6  | (6.) 7 | (7.) 40 |        |

**The Ten Commandments on tables of stone**




A dark blue silhouette of a church building with a cross on top, serving as a background for the text.


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