



SEATTLE AREA CHAPTER

"THE HEAVENS DECLARE
THE GLORY OF GOD"
PSALM 19:1

NEWS AND VIEWS

JUNE 2011

What's Happening?

The Seattle Chapter's *Sound Reasons* meetings have been a big hit, both in terms of the subject matter and the opportunity to fellowship with local RTB supporters. This series will resume in the fall. If you have suggestions on future topics please contact Mike Brown at apologist2@comcast.net.

We are also continuing to explore the possibility of bringing Hugh Ross or another RTB scholar to the area sometime later this year. We are particularly interested in hosting forums for young adults. If you are involved with a local college and might be interested helping to organize an event, please contact us.

In the meantime, we encourage you to continue checking the RTB website for new resources (www.reasons.org). Fuz Rana has published a new book, *Creating Life in the Lab*, and there is a large collection of podcasts available for download. For those interested in training, Reasons Institute will be offering the "Creation vs. Evolution" course beginning June 6.

As always, we welcome your questions and comments. Contact us at seattle@reasons.org or our new facebook page, RTB Puget Sound.



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The Biblical Case for Old-Earth Creationism (Part 1)

By Jon W. Greene

One of the most fundamental doctrines held dear by Christians is God's creation of the world and all living creatures. Yet among evangelicals, an ongoing controversy exists regarding the age of the earth and *when* God created the universe and life. Indeed, the "young-earth" vs "old-earth" debate is one of the most polarizing issues within the Christian community.

This paper presents the biblical case for "old-earth creationism" (OEC) and endeavors to clear up theological misconceptions regarding OEC held by many well-intentioned "young-earth creationist" (YEC) believers. The purpose is not to dissuade young-earth believers from their position, but rather to propose OEC as a well-reasoned, Bible-honoring view that has been embraced by scholars such as Francis Schaeffer, James Boice, and Norman Geisler.



Before presenting a more detailed explanation of OEC, here is a brief summary of the core beliefs. Old earth creationists contend:

- God miraculously created the universe from nothing (*ex nihilo*), created life from non-life, and progressively intervened in history to supernaturally create new species.
- The age of the earth has no bearing on the creation of life. An ancient earth does not equate with naturalistic evolution.
- Darwinian evolution (change through unguided naturalistic processes) is unbiblical, biologically untenable, and not supported by the fossil record. Old-earth creationists adamantly reject the Darwinian concept of *common descent*, the hypothesis that all plant, animal, and human life ultimately evolved from primitive single-celled organisms through unguided mutations and natural processes.
- God miraculously created Adam and Eve, humanity's historical parents, who were new distinct creatures from whom humanity's sin originated.

- Earth’s geologic features formed over long ages through both gradual and catastrophic processes.
- Genesis 1 is a literal account of God’s creation. After God created the heavens and the earth, He then created life over six successive “days,” which in the original Hebrew may be literally interpreted as long epochs of time.

Old-Earth Creationism (known also as “day-age” or “progressive creationism” and used interchangeably with “OEC” in this paper) is distinct from other types of creationism, namely Gap theory, Framework Hypothesis, and Theistic Evolution. The most prominent 21st century proponent of OEC (progressive creationism) is Reasons to Believe, an international, non-denominational ministry founded by astronomer Hugh Ross, Ph.D. While young-earth believers generally regard the OEC view as lacking Biblical authority, there are many conservative theologians and well-respected Christian apologists who embrace the old-earth hermeneutic, all the while vigorously defending Biblical inerrancy. For example:

- 19th Century Theologians: Charles Hodge (A.D.1797-1878), A.A. Hodge (A.D.1823-1886), John Gresham Machen (A.D.1881-1937), William G.T. Shedd (A.D. 1820-1894), Benjamin B. Warfield (A.D. 1851-1921).¹
- 20th Century Theologians: Gleason Archer and R. Laird Harris (co-authors, *Theological Wordbook of the Old Testament*), James Montgomery Boice (Chairman of the International Council on Biblical Inerrancy), Francis Schaeffer (founder of L’Abri Fellowship), R.A. Torrey (Editor, *The Fundamentals* (A.D.1907-1917), Edward J. Young (whose work was regarded as “the epitome of conservative exegetical orthodoxy”).²
- Contemporary Theologians and Apologists: John Ankerberg, Bill Bright (Founder, Campus Crusade for Christ), C. John Collins (Chairman, Old Testament Committee, *ESV Bible*; PhD, Hebrew linguistics), Chuck Colson, Paul Copan, William Lane Craig, Norman Geisler (author of numerous books, including *Baker Encyclopedia of Christian Apologetics*), Wayne Grudem (General editor, *ESV Study Bible*; author, *Systematic Theology*), Hank Hannegraff (Bible Answer Man), Jack Hayford, Walter Kaiser (President Emeritus, Gordon-Conwell Theological Seminary), Phillip E. Johnson (founder of Intelligent Design movement), Greg Koukl (Stand to Reason ministry), J.P. Moreland, J.I. Packer, Nancy Pearcey, Vern Poythress, Earl Radmacher (President Emeritus, Western Seminary), Lee Strobel (author of *The Case for Christ*, *The Case for Creation*), and Dallas Willard.³

So, what exactly do old-earth creationists believe? In the following pages, I will present what most OECs (progressive creationists) consider to be the fundamental beliefs of old-earth creationism.

THE BIBLE

Proponents of OEC believe the Bible is the inspired, infallible, inerrant Word of God and believe the Genesis creation account to be historical narrative—*not* myth, allegory, legend or poetic expression. YECs claim a “plain reading” of the English translation of Genesis 1 necessitates belief that God created the world in six 24-hour days some six to ten thousand years ago. On the other hand, OECs believe

Bible & Science In the News

■ Remarkable Design of Solar System

In this multipart series, Hugh Ross discusses what scientists have discovered about the major events that took place between 30 million and billion years after the birth of our solar system and how these events explain the Earth’s unique capacity to sustain human civilization. Go to www.reasons.org/resources/news-archive.

■ Human/Ape Ancestry

This article by Casey Luskin discusses the whether human/ape genetic similarities bolster Darwinian evolution and common ancestry. Luskin argues the similarities are due to similar body plans and cites numerous articles that are germane to the debate. Go to: www.evolutionnews.org/2011/06/following_the_evidence_where_i047161.html.

■ Functional Pseudogenes Everywhere

In this article, Fuzz Rana discusses the claim that pseudogenes are “junk” DNA and provide compelling evidence for biological evolution. He cites recent work that shows functional pseudogenes are not a rarity, thereby refuting that claim and indicating they are in the genome for a purpose. Go to www.reasons.org/function-pseudogenes-are-everywhere.

■ Deifying Darwin

This *tothesource* article by Benjamin Walker discusses how no other scientist has received the veneration Darwin has, not even Newton or Einstein. The reason he argues is the simplicity of Darwinism in explaining the need for God because chance and death can do the job of a creator. Go to www.tothesource.org/4_15_2009/4_15_2009.htm.

■ Glaring Bloopers in Science Curricula

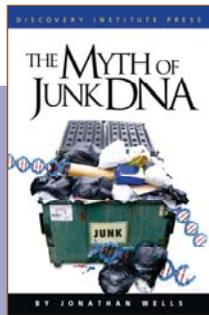
One of the missions of the Discovery Institute is to evaluate science instructional materials for accuracy and to encourage an objective discussion of Darwinian theory. In this recent study of materials being considered in Texas, they found glaring errors. Go to: www.evolutionnews.org/2011/06/glaring_bloopers_in_proposed_t047201.

Book Review

The Myth of Junk DNA

Jonathan Wells, Ph. D.
Discovery Institute Press, 2011

Reviewer: Mike Brown



In 2000, Dr. Jonathan Wells, a biologist specializing in several areas including embryonic development, wrote a book titled *Icons of Evolution* (See the August 2004 review by Michael Klein and the January 2010 review by John Millam in our chapter Newsletters). I remember receiving the book in the mail on a Friday. I began to read it at dinner time and could not put it down until I finished it the next morning. Wells addressed ten of the most cited examples in public biology texts promoting evolution. He exposed how they have been totally misrepresented. Needless to say, it caused a firestorm in the scientific and secular education communities.

In his latest book, Wells powerfully debunks the 11th major icon of evolution—Junk DNA. For years proponents of naturalism have referred to non-coding DNA as “junk left over from evolution” and cited it as a powerful example of the mindless process of evolution. Their argument is that an all-powerful creator would not have created life with so much useless DNA. Sadly, most of those who make such claims know better! Many of the studies showing the critically vital functions of non-coding DNA, have been published in leading scientific journals!

Wells completely debunks the junk DNA claim with a tremendous amount of evidence. He cites hundreds of articles by over 1,000 scientists on 5 continents (just a sampling of what has been done) who have published research providing a staggering array of functions critical for embryonic growth and survival of life that are provided by these so called “worthless leftovers from evolutionary development.” Just his cited references take up 49 pages! The main part of the text (including the appendix) is only 114 pages.

Michael Denton, an agnostic who also caused a firestorm in the scientific community with his book *Evolution: A Theory in Crisis*, said this about *The Myth of Junk DNA*. “Powerful and carefully researched...appealing to ‘junk DNA’ to defend the Darwinian framework no longer makes any sense.”

that textual and grammatical elements within the original Hebrew suggest six long epochs of time. Indeed, OECs contend a *literal* reading of the Genesis creation account in the original biblical Hebrew provides compelling exegetical clues that point to prolonged creation “days.”⁴

CREATION DAYS

Biblical Hebrew has a very limited vocabulary (approximately 3,100 words) compared to the English vocabulary (estimated to be 1,000,000 words). Therefore, Hebrew words often have multiple meanings.⁵ Hebrew scholars acknowledge the Hebrew word *yôm*, translated “day” in English, has several *literal* meanings: a period of daylight, 12-hour day, 24-hour day, time, period of time with unspecified duration, and epoch of time. While modern English has numerous words to describe a long time-span, no word in biblical Hebrew adequately denotes a finite epoch of time other than *yôm*.⁶

Young-earth creationists claim “day” (*yôm*) attached to a number or “ordinal” (1st, 2nd, 3rd “day”) requires a 24-hour interpretation. However, noted Bible scholars dispute that assertion.⁷ Indeed, there are instances in the Old Testament where *yôm* attached to a number refers to long time periods. Here are two examples:

- Hosea 6:2, “He will revive us after two days; He will raise us up on the third day.” This refers to Israel’s ultimate restoration hundreds or thousands of years in the future.
- Zechariah 14:7, describing the Day of the Lord, contains *yôm echad* (translated “unique day”), which is identical to *yôm echad* of Genesis 1:5 (translated “one day”). The context of Zechariah 14:7-8 suggests *yôm echad* will be a period of time spanning at least one summer and one winter, obviously longer than a 24-hour calendar day.

Similarly, YECs claim “day” (*yôm*) accompanied by the phrase “and there was evening and there was morning” necessitates a 24-hour day interpretation. Others dispute that assertion, suggesting the phrase was merely intended to communicate that each “day” had a definite beginning and ending.

For instance, the *Wycliffe Bible Commentary* states “These are not ordinary days bounded by minutes and hours, but days of God . . . The beginning of each act of creation is called morning, and the close of that specific divine act is called evening.”⁸ Noted Hebrew linguist Gleason Archer concurs: “Concerning the recurring [evening and morning] formula at the end of each creative day . . . there were definite and distinct stages in God’s creational procedure . . . it serves as no real evidence for a literal twenty-four-hour day concept on the part of the biblical author.”⁹ Other Hebrew language scholars (Gleason Archer, Bruce Waltke, Rodney Whitefield) agree the evening/morning phrase does not necessitate a 24-hour day interpretation.¹⁰ C.

John Collins comments that the order of evening and morning is a time-span that includes no daylight. While it is commonly thought that evening/morning represents a "day," Collins says "Logically, this is nonsense [since] a day must describe 24 hours or at least a period of daylight." He further states the refrain "and there was evening, and there was morning," brackets the *night* and marks the end points of each workday of God.¹¹

Furthermore, the seventh day lacks the concluding refrain, "*and there was evening and there was morning,*" suggesting a non-ending day. The ongoing nature of the seventh day is implied in Hebrews 4:1-11, which describes God's Sabbath rest: "Therefore, while the promise of entering his rest still stands . . ." (Hebrews 4:1). Verse 4 clearly ties God's rest to the seventh day of creation, "And God rested on the seventh day," while verse 6 states "Since therefore it remains for some to enter it." If God's seventh day were limited to 24 hours, it would be impossible for believers to enter it now. Though the work of creation has ceased, God's ongoing work of bringing salvation to humanity continues: "Now we who have believed enter that rest, just as God has said . . . Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience" (Hebrews 4:3,11).

Many in the young-earth community point to Exodus 20:9-11 as evidence for a creation week of 24-hour days: "For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day." Reference to the Sabbath in Exodus 20 illustrates God's pattern of six days of work and one day of rest, not their duration: God's six *yōms* (epochs) of creating and one of rest; man's six days of work and one day of rest; the land's six years of cultivation and one year of rest (Leviticus 25:4). Gleason Archer notes, "By no means does this demonstrate that 24-hour intervals were involved in the first six 'days,' any more than the eight-day celebration of the Feast of Tabernacles proves that the wilderness wanderings under Moses occupied only eight days."¹²

Here are the views of several respected scholars on the meaning of the creation "day" (*yōm*):

- R.A. Torrey (1856-1928), founder of Talbot Seminary and editor of *The Fundamentals* (12 volumes, published in 1910): "Anyone who is at all familiar with the Bible and the way the Bible uses words, knows that the use of the word 'day' is not limited to twenty-four hours. It is frequently used to denote a period of entirely undefined length . . . There is no necessity whatsoever for interpreting the days of Genesis 1 as solar days of twenty-four hours length."¹³
- J. Gresham Machen (1881-1937), considered the last of the great orthodox Princeton theologians: "It is certainly not necessary to think that the six

days spoken of in that first chapter of the Bible are intended to be six days of twenty four hours each. We may think of them rather as very long periods of time."¹⁴

- Edward J. Young (1907-1968), regarded as the epitome of conservative exegetical orthodoxy: "But then there arises the question as the length of these days. That is a question which is difficult to answer. Indications are not lacking that they may have been longer than the days we now know, but the Scripture itself does not speak as clearly as one might like."¹⁵
- James Montgomery Boice (1938-2000), chairman of the International Council on Biblical Inerrancy: "[Young-earth] creationists insist that the days cover a literal 24 hours, but this is not necessarily the case. Sometimes the word 'day' is used with a broader meaning . . . it can mean a period of indefinite duration."¹⁶ "Any view that makes the earth 12 to 20 thousand years old flies in the face of too much varied and independent evidence to be tenable. In my judgment the earth and universe are indeed billions of years old."¹⁷

The debate over the duration of the creation days is not about the inspiration of the Bible or a "literal" vs. "figurative" view of Scripture. Both young-earth and old-earth creationists believe the Bible is inspired and defend their views as being literal. The issue is their *interpretation* of the Genesis text. Bruce Waltke asserts young-earth exegesis is hindered by an adherence to a "woodenly literal" reading of Genesis.¹⁸ Gordon Wenham concurs: "Six days has been seized on and interpreted over-literally, with the result that science and Scripture have been pitted against each other instead of being seen as complementary."¹⁹

THE WHEN OF CREATION

The Bible does not specify when the events of Genesis took place. The YEC belief that God created the world 6,000 years ago originated from a mid-17th century examination of the Genesis genealogies by Archbishop James Ussher and theologian John Lightfoot. Based on the ages of patriarchs, Ussher and Lightfoot both calculated the universe, earth, and life were created in 4004 B.C. Over the next several centuries, this date became firmly entrenched in Christian belief. The absolute cornerstone of belief in a 6,000-year-old earth rests solely on the genealogies being a totally complete and accurate chronology.

However, in the late 19th and early 20th centuries, Professor William Henry Green and distinguished theologian Benjamin B. Warfield noted *gaps* and *omissions* in the Genesis genealogies. This suggested the creation was conceivably *older* than the 6,000-year timeframe proposed by Ussher and Lightfoot. Today many Bible

scholars believe the Genesis genealogies were written primarily to provide only highlights and not necessarily a complete record of each and every actual generation.²⁰ As evidence that the genealogies are telescoped (compressed or abbreviated), scholars point to such things as the genealogy of Moses, which appears four separate times in Scripture (Exodus 6:16-20, Numbers 26-57-59, 1 Chronicles 6:1-3, 23:6-13). Moses' genealogy is given as Levi to Kohath to Amran to Moses. As straightforward as this seems, other Bible passages demonstrate at least six names were likely skipped between Amran and Moses.²¹ It has been suggested that the Mosaic genealogies are perhaps only 20 to 40 percent complete. Those who hold that the genealogies are telescoped place the creation of Adam and Eve at around 10 to 30 thousand years ago, but perhaps as late as 60,000 years ago.²²

In addition to gaps and omissions, genealogical words such as "son" (Hebrew *ben*), "father" (*ab*), and "begat" or "fathered" (*yalad*) are central to this issue. *Ben* has many *literal* meanings: son, grandson, great-grandson, great-great-grandson, or descendent. *Ab* can *literally* mean father, grandfather, great-grandfather, great-great-grandfather and ancestor. *Yalad* is not limited to just the immediate generation, but can also apply to distant generations. A good example can be found in Genesis 46:15, which enumerates the offspring of Jacob and Leah: "altogether his sons and his daughters numbered thirty-three." A careful look at this genealogy reveals that the "sons" (*ben*) included multiple generations of sons, grandsons, and great-grandsons.

As a result, the early Hebrew convention of including just the most historically important individuals in the genealogical record, coupled with the broad meanings of *ben*, *ab*, and *yalad*, raise serious questions whether the Genesis genealogies may be regarded as an absolute chronology pointing back to a 6,000-year-old earth. Therefore, there is Biblical rationale for human origins occurring much earlier than six to ten thousand years ago.

CREATION OF THE UNIVERSE AND HEAVENLY BODIES

When it was first proven that the universe had a beginning, cosmologists were up-in-arms, since they had always believed in an eternally-existing universe with no First Cause. Astronomer Fred Hoyle coined the term "Big Bang" as a term of derision, while Sir Arthur Eddington, a British cosmologist, said, "Philosophically, the notion of a beginning to the present order of Nature is repugnant . . . I should like to find a genuine loophole."

Atheists attribute the Big Bang origin of the universe 13.7 billion years ago to purely naturalistic mechanisms, theorizing the universe is "self-caused" or just "popped into existence." However, OECs believe the Big Bang supports the Bible's statement in Genesis 1:1 where God speaks the universe into existence, creating it from no previously existing matter or energy (*creatio ex nihilo*).

Genesis 1:1 is an amazing statement of God's creation of the physical universe: "In the beginning (*re'shit*), God created (*bara*) the heavens and the earth (*ha'shamayim we ha'erets*)".

- Beginning (*re'shit*): Hebrew scholar John Sailhamer states, "Since the Hebrew word translated 'beginning' refers to an indefinite period of time, we cannot say for certain when God created the world or how long He took to create it. This period could have spanned as much as several billions years, or it could have been much less; the text simply does not tell us how long. It tells us only that God did it during the 'beginning' of our universe's history."²³ Whitefield notes that *re'shit* does not allow an instantaneous creation. The word suggests a period of time of unstated length which precedes the conditions described by Genesis 1:2, thus "Genesis 1:1 places no limits on how old the universe may be."²⁴ C. John Collins states that the verb structure of Genesis 1:1 suggests that the verse precedes the creation narrative and stands outside the first creation day.²⁵
- Created (*bara*): The Hebrew word for "created" (*bara*) means to create out of nothing. It is a *completed* verb form, meaning only that the creation was accomplished at some point in the past.
- "The heavens and the earth" (*ha'shamayim we ha'erets*): This Hebrew phrase (known as a *merism*) means "all the raw materials needed to make sun, planets, stars, nebulae, galaxies, molecules, atoms,"²⁶ "the entire universe,"²⁷ or "the organized universe, the cosmos."²⁸ This matches perfectly with the view of the big bang beginning as a cosmological singularity from which all matter, energy, space and time originated, and clearly supports *ex nihilo* creation as described in Genesis 1:1 and Hebrews 11:3: "By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible."

Respected Christian philosopher William Lane Craig notes, "This cosmological singularity, from which the universe sprang, marked the beginning, not only of all matter and energy in the universe, but of physical space and time themselves. The Big Bang model thus dramatically and unexpectedly supported the biblical doctrine of creation *ex nihilo*."²⁹

One bone of contention is when the sun and moon were created. As noted above, a careful rendering of the Hebrew text of Genesis 1:1 suggests the sun and moon are included in "the heavens and the earth" (*hashamayim we ha'erets*) and were thereby created "in the beginning." However, YECs point to the fourth creation day (Genesis 1:14-18) as evidence the sun and moon were created

later. Let's examine the passage.

Genesis 1:16 says, "And God made (Hebrew *asah*) the two great lights." The verb *asah* expresses making something from pre-existing material, not *ex nihilo* creation of Genesis 1:1, and does not specify *when* God made the heavenly bodies, only that the task was completed.³⁰ Several Bible scholars believe Genesis 1:16 is more accurately interpreted as meaning God *had made* the heavenly bodies prior to the fourth day.³¹ James Boice writes, "It is not said that these [sun and moon] were created on the fourth day; they were created in the initial creative work of God referred to in Genesis 1:1."³² (For those wishing to delve further into this issue, see Whitefield's "The Fourth Creative 'Day' of Genesis: Answers to questions about the Sun, Moon, and Stars."³³)

One additional detail merits consideration. Genesis 1:14-15 tells us, "And God said, "Let there be [*hāyāh*] lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years" . . . And it was so." Verse 14 focuses on the *function* of the lights (for seasons, days and years) rather than their origin. The completed-action phrase, "And it was so," confirms the sun and moon had completed these functions for at least one cycle. This would have required much longer than 24 hours, and is an additional indication the creation *yōm* is a long time period.³⁴

[Part 2 of this article will appear in the July chapter newsletter.]

Jon Greene is retired and worked in the pharmaceutical field. He is a trained RTB apologist and is active in the Seattle Chapter.

ENDNOTES

1. "Westminster Theological Seminary and the Days of Creation," www.wts.edu/about/beliefs/statements/creation.html. Also see "Report of the Creation Study Committee," www.pcahistory.org/creation/report.html.
2. Ibid.
3. "Notable Christians Open to an Old Universe Old Earth Perspective," www.reasons.org/notable-christians-open-old-universe-old-earth-perspective.
4. Rodney Whitefield, *Reading Genesis One: Comparing Biblical Hebrew with English Translation* (2003). C. John Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* (2006). Hugh Ross, *The Genesis Question* (1998). G. Whitefield, *Genesis One and the Age of the Earth*, (2006); A free downloadable PDF file of this 35 page booklet, which provides a brief explanation of the Hebrew text of Genesis as it relates to the age of the earth, is available at www.creationingenesis.com.
5. David G. Hagopian, Editor, *The Genesis Debate: Three Views on the Days of Creation* (2001), 125.
6. The Hebrew word *'olam* is sometimes claimed to mean a long time period. However, Hebrew lexicons show that only in post-biblical writings did *'olam* refer to a long age or epoch. In biblical times, it meant "forever," "perpetual," "lasting," "always," or "the remote past." (See Hagopian, *The Genesis Debate*, 148.)
7. Gleason L Archer, *Encyclopedia of Biblical Difficulties*, (1982), 60-61. Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, (1999), 271. Rodney Whitefield, PhD, "The Hebrew Word 'Yom' Used with a Number in Genesis 1," www.creationingenesis.com/TheHebrewWordYOM.pdf.
8. Charles F. Pfeiffer and Everett F. Harrison, Editors, *The Wycliffe Bible Commentary* (1990), 3.
9. Gleason Archer, *Encyclopedia of Bible Difficulties*, 62.
10. Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary*, 55-57,77; Whitefield, *Reading Genesis One: Comparing Biblical Hebrew with English Translation*, 68; Archer, Harris, Waltke, *Theological Wordbook of the Old Testament*, 1:125.
11. Collins, 56,77. Collins served as chairman of the Old Testament Committee for the English Standard Version (ESV) and holds a PhD in Hebrew linguistics.)
12. Gleason L. Archer, "A Response to the Trustworthiness of Scripture in Areas Relating to Natural Science," *Hermeneutics, Inerrancy, and the Bible*, ed. Earl D. Radmacher and Robert D. Prues (Grand Rapids, MI: Academie Books (1986), 329, cited in Hugh Ross, *A Matter of Days*, NavPress (2004), 91.
13. R.A. Torrey, cited in Whitefield, *Reading Genesis One: Comparing Biblical Hebrew with English Translation*, 136.
14. J. Gresham Machen, quoted in "Westminster Theological Seminary and the Days of Creation," cited in www.wts.edu/news/creation.html.
15. Edward J. Young, quoted in "Westminster Theological Seminary and the Days of Creation."
16. James Montgomery Boice, *Genesis, Volume 1: An Expositional Commentary* (1998), 84.
17. Ibid, 78
18. Bruce K. Waltke, "The Literary Genre of Genesis, Chapter 1," *Crux*, volume 27, number 4 (1991), 2-10.
19. Gordon J. Wenham, *Word Bible Commentary*, Volume 1, Genesis 1-15 (Waco, Texas, Word Books,1987), 39.
20. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (1994), 273, 290-291; Francis A. Schaeffer, *Genesis in Space and Time* (1972), 122-123; Hugh Ross, *The Genesis Question*, second edition (2001), 108; *Ryrie Study Bible* (NASB) (1995), study note Genesis 5:3; Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* 204-206, 242; William Henry Green, "Primeval Chronology," *Bibliotheca Sacra* (April 1890), 285-303, accessed at www.reasons.org/ressources/apologetics/other_papers/primeval_chronology.shtml; James Montgomery Boice, *An Expositional Commentary: Genesis* (Volume 1) (1982, 1988), 88-89.

21. John Millam, "The Genesis Genealogies," www.reasons.org/resources/non-staff-papers/the-geness-genealogies. Also see Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary*, 204-206.
22. Ibid.
23. John Sailhamer, *Genesis Unbound: A Provocative New Look at the Creation Account* (Multnomah Books, 1996). (Note: Sailhamer is an Old Testament scholar and was President of the Evangelical Theological Society in 2000. He holds an MA in Semitic Languages and a PhD in Ancient Near East languages and literature.) He also holds a Master of Theology in Old Testament from Dallas Theological Seminary.)
24. Whitefield, 18-19.
25. Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* 21, 42, 51.
26. Harris, Archer, Waltke, *Theological Wordbook of the Old Testament*.
27. W.E. Vine, M.F. Unger, W. White, *Vine's Complete Expository Dictionary* (1996), 54-55.
28. Bruce Waltke, "The Creation Account in Genesis 1:1-3," *Bibliotheca Sacra* 32 (1975), cited in Collins, 54.
29. William Lane Craig, "Cosmos and Creator," www.arn.org/docs/odesign/od172/cosmos172.htm.
30. Biblical Hebrew verbs do not have tenses or express *when* an event occurs. Unlike English verbs, Hebrew verbs indicate complete finished action (perfect "tense") or incomplete unfinished action (imperfect "tense"). A completed action may have been completed in the near past (24 hours ago) or the distant past (eons ago).
31. Archer, *Encyclopedia of Bible Difficulties*, 61. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 300. Harris, Archer, Waltke, *Theological Wordbook of the Old Testament*.
32. Boice, *Genesis, Volume I: An Expository Commentary*, 75.
33. Rodney Whitefield, PhD, "The Fourth Creative 'Day' of Genesis: Answers to questions about the Sun, Moon, and Stars," www.creationingenesis.com/TheFourthCreativeDay.pdf.
34. Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary*, 57; Whitefield, *Reading Genesis One: Comparing Biblical Hebrew with English Translation*, 102-103.



Seattle Chapter Reasons To Believe

Who Are We?

The Seattle Chapter of Reasons To Believe is a local extension of the worldwide, interdenominational Reasons To Believe ministry. We exist to support our parent organization and foster local involvement in the ministry. We serve the Puget Sound and are composed of Christians of different ages and backgrounds.

It is our conviction the same God who created the universe inspired the Bible. Therefore, God's Word must agree with the facts of nature. We reject the notion that science and the Bible are at odds and provide a scientifically-sound and Biblically-faithful alternative to Darwinism and young-Earth creationism.

What Do We Do?

Our mission is to remove the doubts of skeptics and strengthen the faith of believers. We provide scientific, historical and philosophical evidence that supports the Christian worldview and helps remove barriers to a belief in God, the Bible and the Gospel of Jesus Christ. We carry out this mission by:

- Helping people access RTB and other scientifically and biblically sound resources.
- Bringing nationally-known speakers into the area to promote the scientific reliability of the Bible.
- Assembling a team of local apologists to address questions about science and the Bible.
- Building alliances with local churches, ministries and groups to maximize the exposure of RTB.
- Reaching out to unbelievers with gentleness and respect, to expose them to God's word.

We welcome your involvement and support. For more information, contact us at seattle@reasons.org. Tax-deductible donations can be sent to: Seattle RTB, PO Box 99683, Seattle, WA 98139-0683.

Questions? Get Answers.

If you're looking for scientific support for your faith or answers to questions about God, the Bible, and science, contact us at seattle@reasons.org. Or call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.