

A high-resolution image of Earth from space, showing the continents of Africa and Europe. The Earth is illuminated from the right, creating a bright blue glow along its horizon. The background is a dark, star-filled space.

Genesis: 1-11

Introduction
Part Three

Review:

- VII. The Discovery of Ancient Creation and Flood Accounts.
- VIII. What Kind of Literature is Genesis 1-11?
- IX. What was the Author's Purpose?

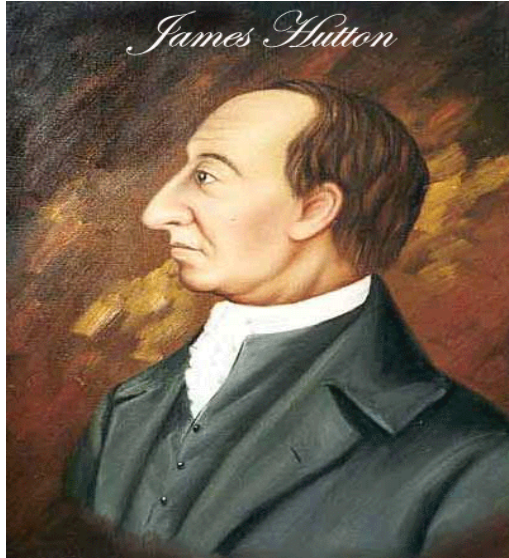
X. The Problem of Interpretation of Gen. 1-11: What Ideas in the 19th Century Changed Everything?



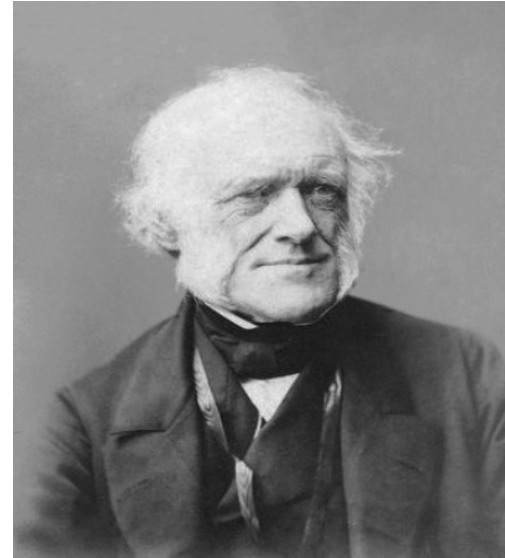
A. Uniformitarian Geology

1. Two geologists: James Hutton and Charles Lyell pioneers in the new field of geology formulated the principles of uniformitarianism.

James Hutton 1726-1797



Charles Lyell 1797-1875



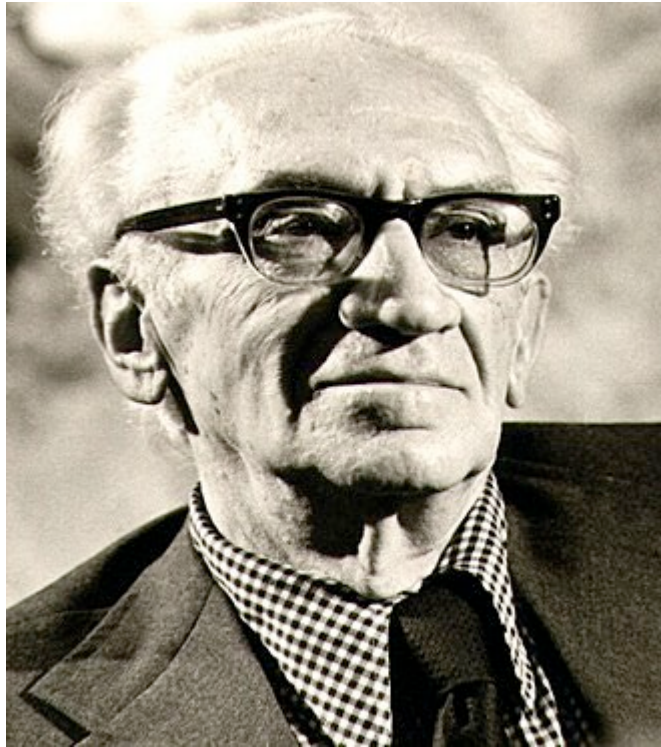
2. The principles of geological uniformitarianism were first proposed in the book: *Principles of Geology*, by Charles Lyell, disciple of Hutton.
3. The Principle: *What happens today is what has happened for millions of years. All geological phenomena (formations) have occurred by forces in nature that have been happening for millions (even billions) of years. It was an explicit rejection of any thing supernatural or catastrophic.*



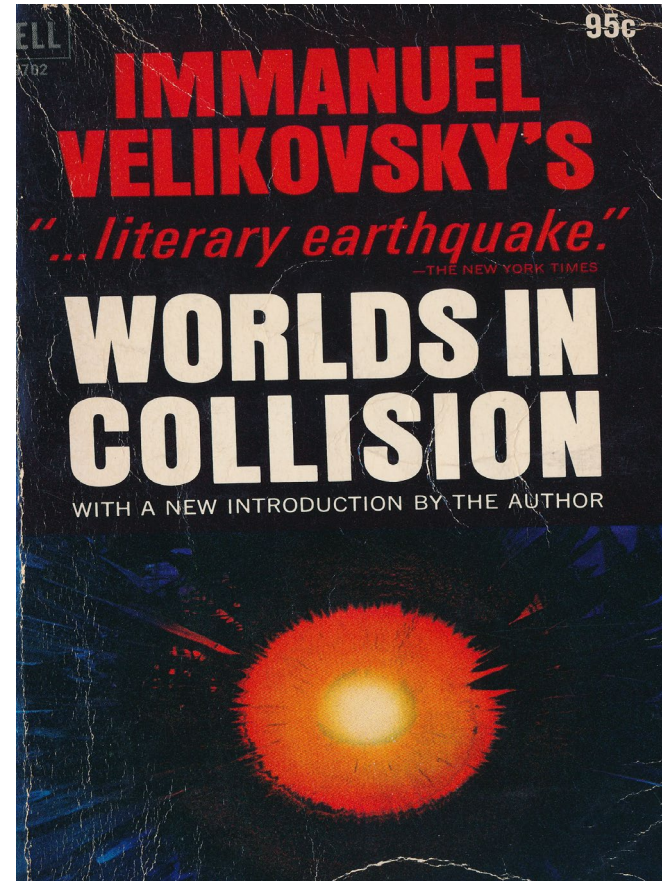
3. This principle became the rock, the foundation of science, that the earth is billions of years old.
4. It was an inspiration to Darwin who took a copy of Lyell's book with him to Galapagos.
5. The Apostle Peter warned us about uniformitarianism in II Pet. 3:4-6. *They will say, Where is this coming he promised? Ever since our father's died, everything goes on as it has since the beginning of creation. But they deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed.*

6. **Uniformitarianism** never had a serious challenge, though it was confronted by Immanuel Velikovsky.

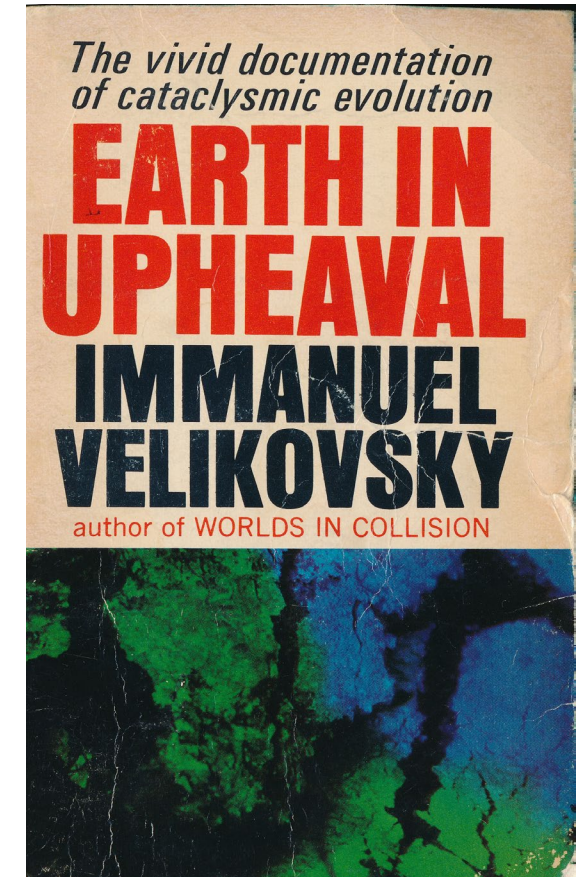
1950



1895-1975



1955



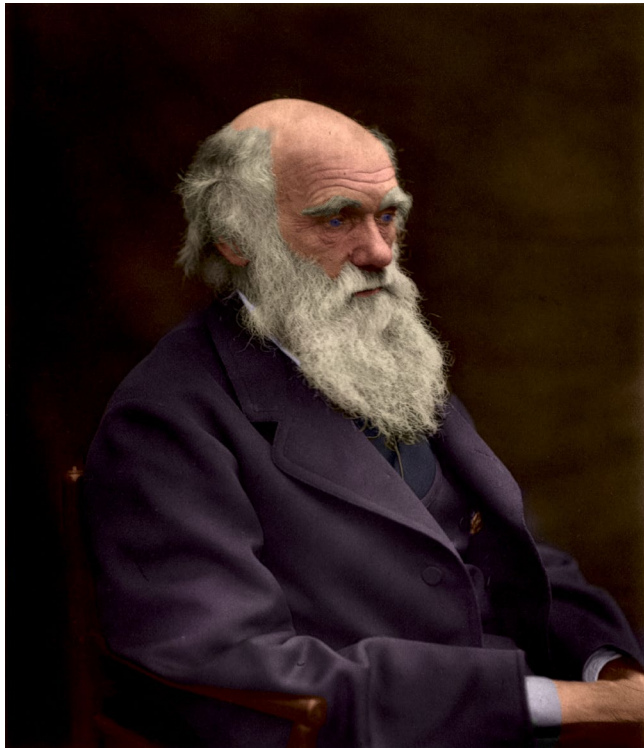
6. Velikovsky's ideas were and are considered pseudo-science, and his only followers are considered on the level of cultists. Note however, this quote:

7. Currently, Uniformitarians still reign, though a few are
Now admitting
some catastrophism.

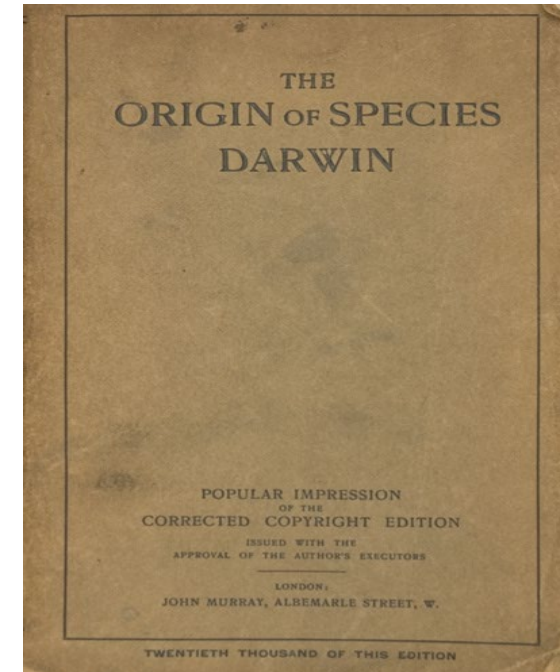
In *Earth in Upheaval* the author brings together a multitude of remarkable facts—such as palms found in northern Greenland, corals in Alaska and Spitsbergen, the unfossilized bones of hippopotami in England and France, and the remains of polar bears and arctic foxes crushed together in one mass with ostriches and crocodiles. Further data verify that at the very time that Dr. Velikovsky claimed as the date of the recent global catastrophe only 3,500 years ago the level of the world's oceans dropped sharply, climate was violently altered, and ancient civilizations were plunged into destruction.

B. **Macro Evolution:** Life began by chance as a one-celled organism, then evolved over millions of years to complex living organisms. This process is known as the amoeba to man view!


1. Charles Darwin gets the credit for the theory of Evolution, but various evolutionary ideas preceded him.



1809-1882



1859

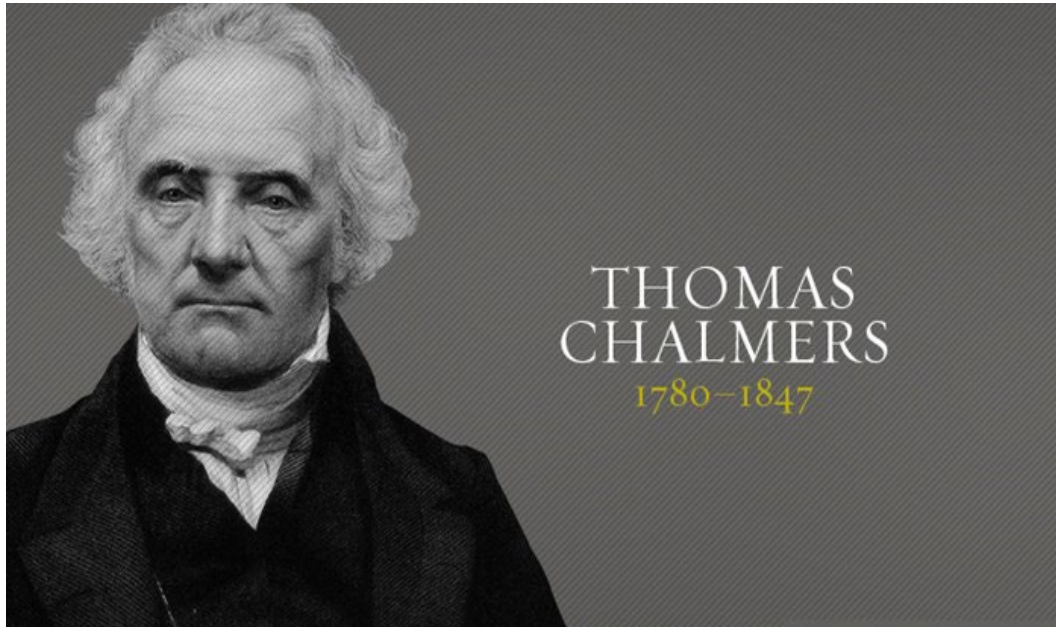
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2. With Darwin's book, evolution and the principle of uniformitarianism an old earth soon became **settled science**.
 3. By the late 19th Century many Bible Scholars and theologians were shaken by these new beliefs. The veracity of Scripture was at stake.

XI. Attempts to Harmonize Science with Genesis One

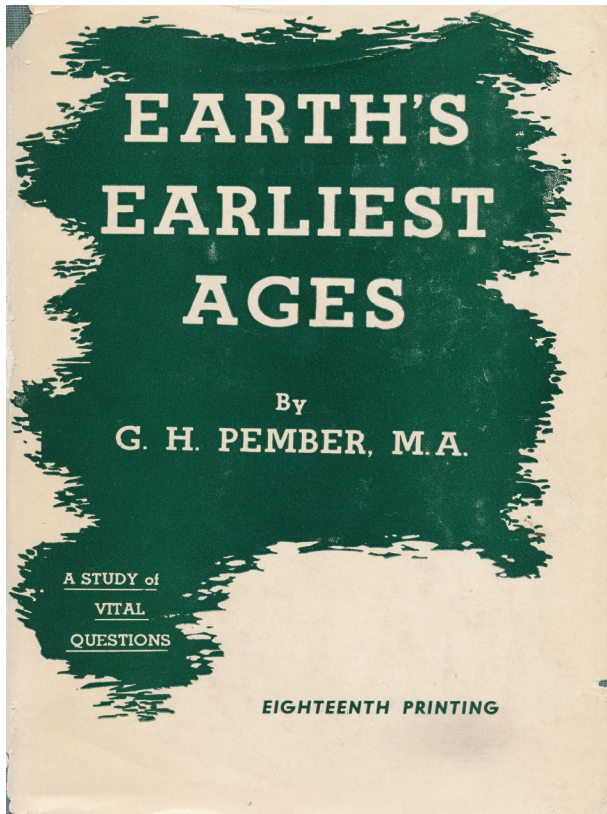


A. The Gap Theory

1. Thomas Chalmers came to the rescue. He is the first to formulate a response to the long geological ages proposed by Hutton and Lyell. It became known as the **The Gap Theory**.

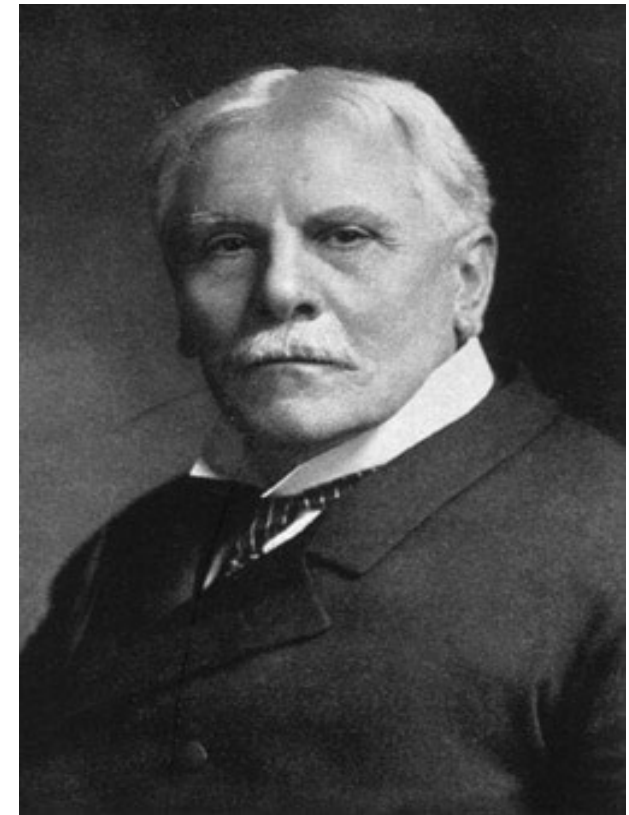


2. C.I. Scofield made it popular in the U.S. through the publication of a very unique Bible. He was undoubtedly influenced by the book: *Earth's Earliest Ages*, by G.H. Pember, published in 1876.



C.I. Scofield

1843-1921



3. What is **The Gap Theory**? It was also called The Reconstruction Theory.

a. As far as we can tell, at least in modern times, and post Darwinian evolution, **The Gap Theory**, is the first major attempt to harmonize evolution and the long geological ages with the Creation account in Genesis. It became immensely popular, and for a few decades it was a satisfying answer.

b. It's major elements:

(1) It gets its name from the attempt to put the long ages of earth's geological history between vs. 1 and 2.

(2) Its adherents taught that a great cataclysm occurred between vs. 1 and 2 which they interpreted as the fall of Lucifer and his angels, leading God to judge the earth. It left the earth in darkness and covered with water.

(3) To establish their interpretation they cited three main passages in the OT:

(a) Jer. 4:23-26:

tovu wa bohu



²³ *I looked at the earth, and it was formless and empty; and at the heavens, and their light was gone.*

²⁴ *I looked at the mountains, and they were quaking; all the hills were swaying.*

²⁵ *I looked, and there were no people; every bird in the sky had flown away.*

²⁶ *I looked, and the fruitful land was a desert; all its towns lay in ruins before the LORD, before his fierce anger.*

Scofield, p.776.

(b) Isa. 14:12-17

- 12** *How you have fallen from heaven, morning star, son of the dawn!
You have been cast down to the earth, you who once laid low the
nations!*
- 13** *You said in your heart, “I will ascend to the heavens; I will raise my
throne above the stars of God; I will sit enthroned on the mount of
assembly, on the utmost heights of Mount Zaphon.*
- 14** *I will ascend above the tops of the clouds; I will make myself like
the Most High.”*
- 15** *But you are brought down to the realm of the dead, to the depths of
the pit.*
- 16** *Those who see you stare at you, they ponder your fate: “Is this the
man who shook the earth and made kingdoms tremble,*
- 17** *the man who made the world a wilderness, who overthrew its cities
and would not let his captives go home?” Scofield, p.726*

(b)Ezek. 28:12-15

12 *“Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign LORD says: “ ‘You were the seal of perfection, full of wisdom and perfect in beauty.*

13 *You were in Eden, the garden of God; every precious stone adorned you: carnelian, chrysolite and emerald, topaz, onyx and jasper, lapis lazuli, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared.*

14 *You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.*

15 *You were blameless in your ways from the day you were created till wickedness was found in you. Scofield. p. 871.*

(4). Summary: When Lucifer fell he wreaked havoc on the earth, so God had to destroy, and then re-create. Vs. 2 describes the state of the earth after Satan's fall. Vs 1 describes the original creative act. The long geological ages (millions of years) fall between 1 and 2. This includes dinosaurs, extinct forms, and pre-adamic humans.

(4). Critique:

(a) It reads something into the text that is not there.

(b) It mis-translates vs. 2. ***But (or, and), the earth became without form and void...*** And, vs. 28, where KJV translates: *replenish, better, to fill.*

(c) Death, disease, calamity, and evil already existed before Adam.

(d) But, Rom. 5:12, and, II Cor. 15:21, says specifically that death came by one man, i.e., Adam.

(e) It teaches that there were two global floods: Luciferian, and Noah's.

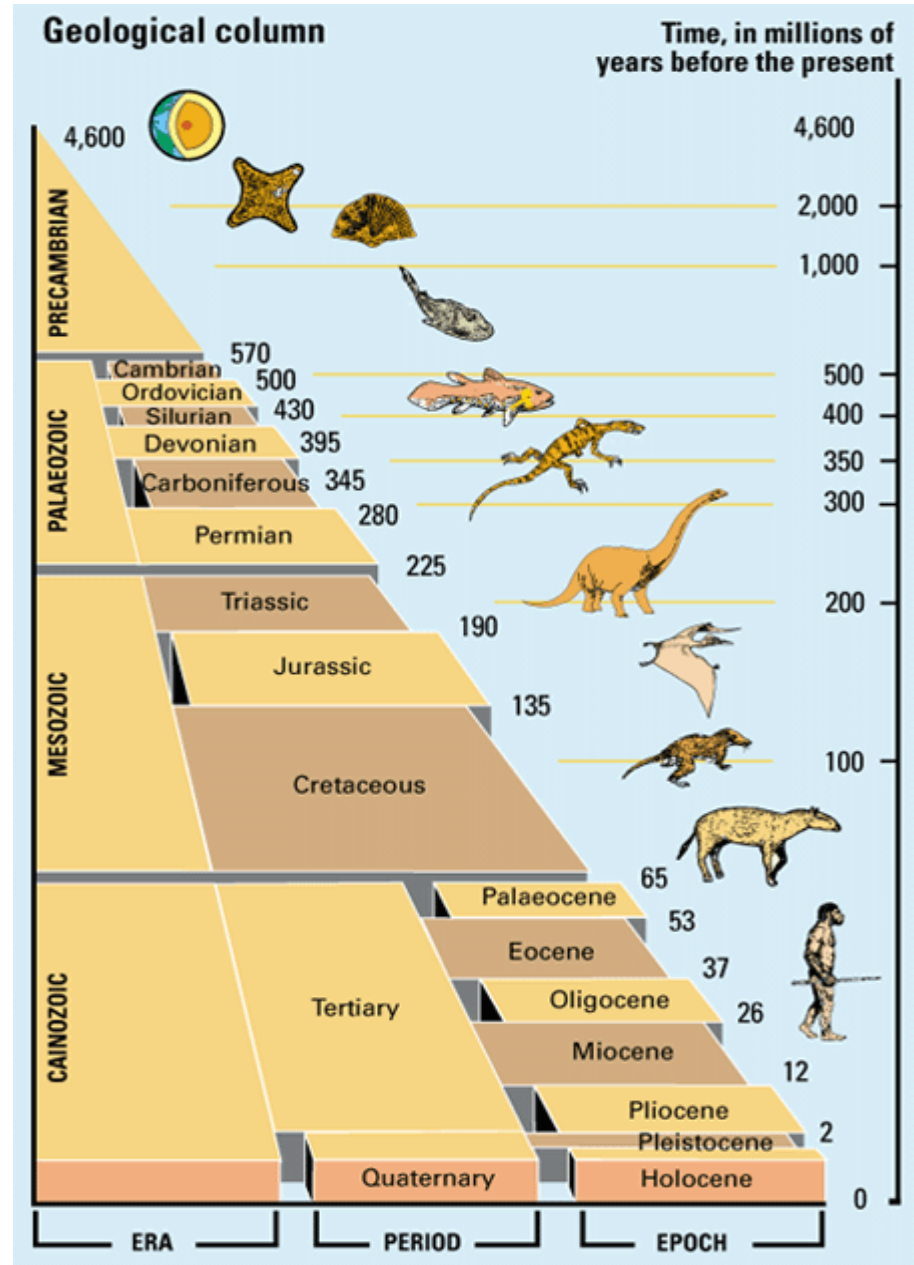
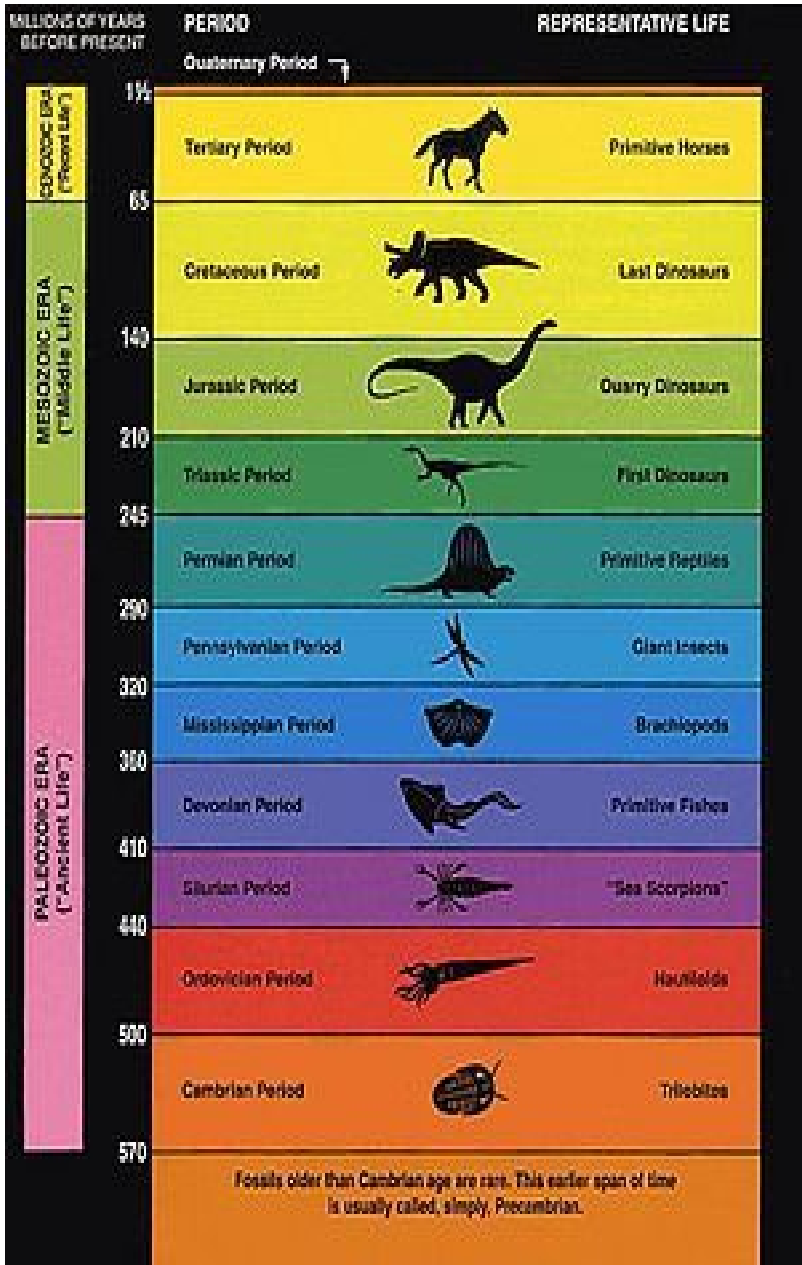
(f) *tohu wa bohu* does not necessarily mean chaos, it may also mean simply a stage or state. *Darkness* does not necessarily mean *evil*.

- (g) The sense of vss. 1 and 2 is: In the beginning God created heaven and earth (space and matter), and the matter so created, was at this stage unformed and uninhabited. (The earth-globe was covered with water—getting ready for action.
- (h) Question: Why would God judge the earth for the sin of an angel?

B. *Day* -Age Theories

Many Forms:

1. Probably the earliest form of this theory was to make the creative days of Genesis 1 **concordant** to the epochs of Geology.



The problem with this view is that it never satisfied geologists. They could never make it harmonize with the 6 days.

(II Pet. 3:8)

2. Days in Genesis One refer to ages or eons, and are not literal, but figurative. This view is still popular with some, mostly scientists.
 - a. An early advocate of the view was George Faber in the early 19th Century.
 - b. It is argued that the Hebrew word for day, *yom*, does not have to mean a 24 hour day.

c. This little Hebrew word *yom*, יום' is the source of all the trouble? THE PROBLEM: The interpretation of the *days* of Genesis One became a serious problem when the scientific establishment inaugurated the view that the earth was billions of years old. Think about it! If we put all scientific knowledge aside, using only the normal rules of interpretation, how would you interpret the *days* of Genesis One? It is interesting that the liberal commentators who reject the Bible as inspired, and therefore have nothing to lose, are almost unanimous that the *days* of Genesis One are normal days.

d. Now the Hebrew word for *day* (yom) can be used of a long period of time, i.e. an era. *Day of the Lord*. However, for the following reasons it seems compelling to interpret *day* in Genesis One as a normal 24 hour day, one rotation of the earth.

- (1) There is no indication in the text or context, that metaphorical or symbolical language is being used.
- (2) The Hebrew word *yom* occurs more than 2200 times in the OT and 95% of the time it refers to a literal, solar day.
- (3) When the word is accompanied by a numeral (200 times in OT) it always means a literal day, i.e., 5th day.
- (4) When the plural form (*yamim*) is used it always refers to literal days. It occurs 700 times in the OT.

*For in six days^s the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh. For in six days^s the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. **Ex. 20:11.***

This verse alone should end all argument!

Ex. 31:17: *It is a sign forever between Me and the Israelites, for in six days^s the Lord made the heavens and the earth, but on the seventh day He rested and was refreshed.*

(5) In the OT when the word *day* is used in a numbered series, it always has reference to a normal day. See Num. 29.

- (6) The qualifying phrase *evening and morning* almost assuredly limits the days of Gen. 1 to solar days. With this language the author seems to be going the extra mile to qualify what he means. The author is talking about the normal interchange of light and darkness.
- (7) If the days are long periods of time then logic insists that the nights be long periods as well.
- (8) If a day is long period of time in Gen. 1 it makes the celebration of Sabbath an absurdity. It does not say God is resting on the 7th day. He rested, past tense!
- (9) Since the word *days* in Genesis 1:14 is linked with the word *years*, it is quite obvious that our well-known units of time are being referred to. If not, the term *years* would be meaningless.

(10) There is a good Hebrew term meaning a period of time that Moses could have used if this were his intent (*olam*).

(11) Even if *days* are translated as long periods of time, they are in hopeless conflict with the geological time column and the evolutionary scheme.

NOTE: The objection is often raised that if we interpret the *days* as literal days then we have a serious problem in that we have light before the sun was created on the 4th day. This was certainly not a problem for the original readers who believed that the ultimate source of light was other than the heavenly bodies. See Isa. 60: 19-20 and Ps. 104:2. One should not second-guess what is believed possible for God to do in the early hours of creation. Despite what many of us are taught in the schools there are serious problems with the theories that the planets in our solar system came from the sun. For a discussion of these see: *The Early Earth* by John Whitcomb, pp.57-74. One must also remember that when seeking the meaning of the Genesis account one must try to ascertain when Genesis was written, to whom it was written and why. Moses wrote the book just before the Children of Israel were about to enter into the promised land. The book was written to teach the people the truth about origins because the people already inhabiting the land were steeped in the pagan myths about creation. One of the most popular of these myths was that we all descended from the sun. Hence the sun was an all-important deity to the Canaanites. What better way for God to shatter this myth than to reveal to His people that the earth was created before the sun!

3. Progressive Creation

The Days of Gen. 1 are creative bursts where God

4. The Literary Framework View