

What the Bible Says About the Age of the Earth

Dear Reader, I respectfully submit that the notion of an old earth contradicts Scripture -- *no matter what one believes about evolution*. These are a handful of the specific verses which concern me. I invite your comments & questions. Sincerely, Alicia Hoesch Martin TruthPlusLove@gmail.com (Update 2.26.17)

The Bible Teaches

Before sin entered the world, creation was "very good." Genesis 1:31.

Thorns, thistles, & legless snakes are the result of human sin. Genesis 3:18.

All creation suffers and groans because of human sin (i.e., "things physically changed" after man sinned). Physical pain is the result of sin. Romans 8:20-22 ("subjected to"), Genesis 3:14,17, Revelation 21:4

Physical pain is the result of sin, and animals are aware of their pain. Romans 8:20-22, Proverbs 12:10, Joel 1:18

Man was created during a period of time called by Jesus "the beginning of the Creation." Mark 10:6, Matthew 19:4.

Before sin, Adam and Eve did not have knowledge of good *and* evil because there were no expressions of evil on the earth (see the Hebrew word translated "knowledge," which means, "knowledge gained through the physical senses"). When they ate the fruit, they were asking to be exposed to *evidence-based knowledge of evil*, and they got what they asked for -- thus, the sin-curse was made manifest. Genesis 2:17, 3:14-19

Adam and Eve were created with adult intelligence, in full possession of a conscience. They fully understood *the difference* between obedience (good) and disobedience (evil), and their conscience testified against them before they sinned. For this reason, a just God had the right and responsibility to punish them for disobedience. Genesis 1:26-29, 2:15-25

Old-Earth Worldviews Teach

Before sin entered the world, there were millions of years of death, suffering, disease and predation. (Fossils testify to this.)

Thorns, thistles & legless snakes existed prior to sin (because the fossil record pre-dates sin).

All creation has always suffered and groaned; sin caused *no noticeable change* in the non-human creation.

Physical pain is not the result of sin: it existed for hundreds of millions of years before Adam & Eve ever lived. God created the animals to suffer apart from man's sin -- and He declared it to *be* "very good" (Genesis 1:31).

Man was created billions of years after "the beginning" -- actually, at "the end" of time as we know it, since 99.9% of earth's history had passed before man existed.

Nothing changed, physically, in the creation as a result of Adam and Eve's sin. Evil (including death, pain, disease, thorns, thistles, etc.) had been expressed for hundreds of millions of years prior to sin. Adam and Eve were surrounded by evil prior to their disobedience (and the fossil record testified to its long-standing existence), but they were too foolish and undiscerning to recognize it for what it was.

Adam and Eve were "innocent" in the sense that babies are innocent -- surrounded by evil, but unaware of it. Their act of disobedience made them *suddenly able to discern* the evil that had surrounded them all along. They became *conscious of* evil, and it logically follows that this was when their conscience was born. Even though they had not understood the difference between good (obedience) and evil (disobedience), God still punished them for doing evil.

The Bible Teaches

Human nakedness was a part of God's very good creation; it is not an evil thing. When Adam and Eve sinned, they felt shame because of their nakedness -- the shame being a testimony to fallen man of his sinful state. Genesis 2:25, 3:7

One who loves death hates wisdom. Proverbs 8:36.

Physical death (of people and of animals) is the result of sin (therefore causes uncleanness), and is an enemy. I Corinthians 15:21, 26 (the whole chapter), Genesis 3:19, Revelation 21:4, Hebrews 2:14, Romans 5:6-12, Ezekiel 18:4, Acts 2:24 (Lev 11:39, 47; 17:11, 14; Nu 6:6, 8; Ez 44:31; Hag 2:12-13)

"The power of death" was a possession of Satan which Jesus' crucifixion purchased for us. Hebrews 2:14, Revelation 1:18 Note that the defined context in these verses includes physical death.

It is because sin resides in the flesh that the flesh must die (Romans 7:14-25). Jesus physically died b/c of our sin, and His physical resurrection is proof that those sins were forgiven. This is why "it was not possible for physical death to hold Jesus" (Acts 2:24).

God made a distinct connection between animal death and man's sin in Gen 3:21 and within the sacrificial system. Jesus is called "The Lamb of God" (John 1:29), Who died as the result of man's sin.

Sin demands physical death. There is no forgiveness without the shedding of blood & the physical death of an innocent sacrifice. Leviticus 17:11, Hebrews 9:22, Genesis 3:19. Applies to the sacrificial system, including the crucifixion; Rom 7:14-25

Old-Earth Worldviews Teach

Tendency to conclude that nakedness is one of the expressions of evil that Adam and Eve became aware of after they sinned.

God calls death (of animals and, arguably, of people) "very good" (Genesis 1:31), but wisdom is one of His attributes (Revelation 7:12).

Physical death existed prior to sin (because the fossil record pre-dates sin) and is called by God "very good" (Genesis 1:31).

Sin caused spiritual death only; physical death preceded sin, is unrelated to it, and was declared by God to be "very good" (Genesis 1:31). There is no logical reason Jesus had to endure physical torture and death.

No sin resided in Jesus' flesh, but physical death had a hold on him b/c physical death is unrelated to sin. Thus, his physical death was not demanded when He bore our sin, and His physical resurrection was not a necessary proof of forgiveness. It's just a coincidence that all the sacrificial animals stayed dead (since they only covered sin), but that Jesus was resurrected (indicating complete forgiveness).

There's no connection between animal death and man's sin. Little lambs had been dying for millions of years before sin entered the world, and God called it "very good" (Genesis 1:31).

Physical death and bloodshed existed before sin, so it was useless suffering (or just a coincidence) when animals were killed to cover men's sin. There is no meaningful connection between forgiveness and the shedding of blood.

The Bible Teaches

God cares about animals, and the fact that they suffer; He speaks of their suffering and death in a negative context. Proverbs 12:10, Jeremiah 14:1-6, Joel 1:18-20; 2:21-22, Habakkuk 2:17, Matthew 10:29, Romans 8:22, Psalm 36:6

Today's predators ate vegetables before sin -- Genesis 1:30 says, "and it was so." (The Hebrew unequivocally demands this vegetarian diet prior to sin. -J. Stambaugh, "Creation's original diet and the changes at the Fall," TJ (now Journal of Creation) 5(2), 130-138, 1991.)

Animal predation is associated with sin and, in a rightly-restored earth, it will be eliminated. Isaiah 11:6-9; 35:9

Predation is bad. When strong animals prey upon weak animals, it is a picture of evil. Analogies involving animal predation are used to describe sinful people, and Satan himself. Psalm 10:9; 17:11-12; 22:11-13, 16; 59:2-4, 6-7, 14-15; 74:19; Proverbs 7:21-27; Ecclesiastes 9:12; Lamentations 4:19; Ezekiel 22:25, 27-28; 34:5, 8-10, 22; Nahum 2:12-13; Matthew 7:15; John 10:11-13; I Peter 5:8.

God is the Helper and Defender of the helpless, the weak, and the innocent. He condemns those who prey upon them. God's children are to seek God's protection against those who seek to prey upon them. Psalm 10 :2, 9, 12, 14, 17-18; 17:1, 6, 11-12; 22:11-13, 16, 23-24; 27:2; 53:4; 58:6; 59:2-4, 6-7, 14-16; 74:19; 91:2-3; 124:2-3, 6; Isaiah 10:1-2; Jeremiah 30:16 (KJV & RSV); Ezekiel 22:25, 27-28, 30-31; 34:5, 8-10, 22; Amos 8:4 (KJV); John 10:11-13; Colossians 2:8 (RSV)

Not only does animal death carry a "not good" stench, but this stench is associated, by analogy, with sin. Ecclesiastes 10:1

Old-Earth Worldviews Teach

God doesn't care about animal suffering, since predation and survival of the fittest was occurring at the end of Genesis 1 when God declared *everything* "very good" (Genesis 1:31).

Animals tore each other apart, the strong preyed upon the weak for millions of years prior to sin (thus, Genesis 1:30 should read "and it was *not* so"), and God called it "very good" (Genesis 1:31).

Predation has nothing to do with sin; it existed before sin (because the fossil record pre-dates sin).

Predation of animals (including the suffering and pain it inflicts) is "very good" -- God declared it to be so in Genesis 1:31. A double-standard exists in order that predation among humans might be condemned, even when a particular scripture draws an analogy between sinful behavior and animal predation. Predation results in the shedding of innocent blood (innocent because it is totally unrelated to sin), and God calls this "very good" in Genesis 1:31

God calls predatory behavior "very good" (Genesis 1:31). Logically, this demands that there are two sides to His character: an evil side, that endorses predation, and a good side, that condemns it.

The stench associated with animal carcasses was a part of the creation God pronounced "very good" in Genesis 1:31

The Bible Teaches

At the end of the creation week, before man sinned, *everything* was "very good" (Genesis 1:31).

Rebellion against God is always spoken of in a negative context -- it is *not* a good thing in God's eyes. I Samuel 15:23, Jeremiah 29:32, Proverbs 17:11, Nehemiah 9:16-17, Joshua 22:22

God strongly condemns those who call evil good. Isaiah 5:20

There is an important distinction between saying something *is* good (i.e., defining it as a good thing) and being able to redeem a bad thing for good (notice: the thing is defined as bad). What a person defines as good is a reflection of his character and nature. Rom 8:28 does not say everything is good (quite the contrary), but that God can redeem (use) even bad things for good.

God was pleased, & richly blessed Solomon, b/c he asked to be able to discern -- draw a distinct line between -- good and evil. I Kings 3:9-11

The world experienced a judgmental *global* flood, the hydrodynamics of which would have left its mark in the form of catastrophically-buried animal and plant remains (thus forming most of the fossil record). Genesis 6-9 (esp. 6:13, 17; 7:19-23; 9:11); Isaiah 54:9; Matthew 24:37-39; Luke 17:26-27

There will come a day when the historicity of Noah's flood will be denied, and the earth-shaping forces of the Flood will be replaced by "slow and gradual processes." II Peter 3:3-6.

Old-Earth Worldviews Teach

At the end of the creation week, before man sinned, creation was suffering, diseased, and dying. God called this "very good" (Genesis 1:31). Logically, this demands that there are two sides to His character: an evil side (that likes suffering, disease, and death), and a good side (that dislikes it).

Some attempt to claim that Satan rebelled prior to the end of the creation. This demands that God referred to rebellion against Himself as "very good" (Genesis 1:31). Logically, this demands that there are two sides to God's character: an evil side (that endorses rebellion), and a good side (that condemns it).

God's original creation included evil things (death, suffering, thorns, predation, sickness, etc.), but He declared it "all" to be "very good" in Genesis 1:31

God calls evil things good, and thus blurs the distinction between good & evil in Genesis 1:31

It was either a local flood (which means God lied in Genesis 6:13, 17 and 7:19-23 & He broke His Genesis 9:11 promise) or, by some miracle, it left no record on the earth (which is scientifically ridiculous). The fossil record is a result of processes (or a judgment) that the Bible never describes.

The historicity of Noah's Flood is made obsolete by the insistence that slow and gradual processes shaped the surface of the earth over billions of years.

The Bible Teaches

The *global* nature of the Flood of Noah was a picture of baptism (which, Biblically, demanded *total immersion*), and what baptism represents: the fact that Jesus' death atoned for *all* our sins, and the Christian is making a *total* commitment to Christ. I Peter 3:21

The *global* nature of the Flood of Noah made the ark the *exclusive* place of safety in the midst of God's judgement. This reality points to the truth that God will judge the whole world for sin, and that Jesus is the exclusive place of salvation. People will become willingly ignorant of these truths. II Peter 3:5-7

Satan was a murderer "from the beginning" -- implying that very little time elapsed before he began murdering. John 8:44

The earth existed before the sun. Genesis 1:1, 14.

Birds existed before reptiles. Genesis 1:20, 24.

Fruit trees existed before reptiles. Genesis 1:20, 24.

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Since Noah's Flood was local (or else there is no evidence that it happened), there is no relevant connection between the Flood and baptism; Peter's picture is inaccurate.

There is no evidence that God judged the whole of Adam's *world* for sin (because Adam's sin did not impact non-human creation). It is reasonable to believe that the Flood was local, so there were many places of safety. Or, there is no evidence of a "supposed" judgement by water, making an exclusive place of safety "supposed," at best

Option 1: 99.9% of earth history had elapsed before man existed and Satan began murdering, so he was actually a murderer "from the end." Option 2: Satan fell before the conclusion of creation, which demands that: a) when God called *everything* "very good" in Genesis 1:31, it included Satan's act of rebellion; b) that which Satan was murdering from the beginning were animals -- but this can not be, since God declared animal death to be "very good" and therefore animals are not "murder-able."

The sun existed before the earth (the Big Bang demands this, even if one does not ascribe to biologic evolution)

Reptiles existed before birds (the long-age interpretation of the fossil record demands this, even if one does not ascribe to biologic evolution)

Reptiles existed before fruit trees (the long-age interpretation of the fossil record demands this, even if one does not ascribe to biologic evolution)

The Bible Teaches

"In six days, God created the heavens, the earth [Gen 1:1] and everything in them [Gen 1:2-31]" - Exodus 20:11. The context in Exodus is that of literal, 24-hour days, and includes the entirety of the seventh day. It prevents one from shoe-horning billions of years in between any of the verses of Genesis 1 by placing "bookends," if you will, at Genesis 1:1 and 1:31, and then defining the amount of time in the middle. In Genesis, God went out of his way to define the days as 24 hours a piece, and as having taken place in a certain order: First, Genesis 1:14 defines a literal 24-hour day, as well as a year (both astronomically), and there is no contextual justification for saying that God changed the meaning of the words back and forth within the chapter. Secondly, in Genesis 1, God defined each day as a *single* light-dark cycle by using the phrase "evening and morning." Thirdly, the pattern of "first day...second day...third day" etc. explicitly demands consecutive 24 hour periods of time, and establishes the historical order of the events.*

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God created over billions of years, and Genesis 1 does not have to be read as a chronological, historical account of creation. The time can be added in between Genesis 1:1 and 1:2; and/or in between the days; and/or the seventh day may not be ended yet. No matter which view one ascribes to, billions of years have gone by before the end of Genesis chapter 1.

*Biblically, putting a number before "day" demands a 24-hour period of time; Hosea 6:2 does not negate this b/c it is a prophesy of Jesus' death & resurrection.

Conclusion: There is nothing in science which demands an old universe (more than about 6,000 years), and there is nothing in the Bible which allows it. (See Thousands Not Billions, by Dr. Don DeYoung, and Starlight & Time, by Dr. Russell Humphreys, for the science).