

In this lesson we continue our discussion of *The Bible and Origins*.

We are picking up where we left off in Ryrie's chapter.

Our previous notes cover these headers:

## **I. Some Necessary Presuppositions**

## **II. The God of Creation**

## **III. Creatio ex nihilo**

## **IV. The Time of Creation**

## **V. The Gap Concept**

We finished up the Gap Theory last time. Today we move to another way in which Christians have attempted to accommodate the long ages taught by secular scientists.

## **VI. Solar days or ages?**

### **A. Four views**

1. Literal solar-day view (six days literal 24 hour days)
2. Day-age view (days = long ages)
3. Solar days with long gaps between
4. Revelatory day view (days are metaphorical, have nothing to do with actual origins, this just has to do with what God taught Moses)

### **B. Arguments for solar days (24 hours)**

1. "The word 'day' when used with a numerical adjective in the Pentateuch always indicates a solar day."<sup>1</sup>

#### **a. Possible exceptions:**

- 1) 2 Chr 21.19
- 2) Hos 6.2

But these could be taken as literal days

#### **b. Word does have other meanings, but not with numerals**

2. Qualifying phrase "evening and morning" supports 24 hour periods
  - a. This phrase never used to mean anything else other than a literal day in OT

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<sup>1</sup> Ryrie, *Basic Theology*, p. 211.

b. Note Dan 8.26

3. Explicit statements in Ex 20.11 and 31.17

### C. Arguments for age-days

1. Word 'day' sometimes refers to longer periods of time

2. Sun not created till day 3, so previous days had to be indefinite periods of time

a. Were last four days literal?

b. Sun not necessary for solar days - time = measure of finite things

3. Seventh day of God's rest was longer than 24 hrs, so all others were also

a. Note: Heb 4 says God rested, not that he rests

b. And 2 Pt 3.8 doesn't say a day is a thousand years, but a day is *as* a thousand years

“To sum up: Exegetically, the burden of proof rests on those who want to understand the days of Genesis 1 as ages. Normal interpretation of that passage, the use of the word day with numbers, the accompanying phrase ‘evening and morning,’ and the two passages in Exodus constitute strong evidence from the biblical text itself that the days were solar days. If God wished to convey the idea of solar days, how could He have said it more clearly?”<sup>2</sup>

## VII. Appearance of history

A. “Any act of creation will of necessity carry with it the appearance of history.”<sup>3</sup>

B. The Lord's miracles had the ‘appearance of age’

C. Questions regarding appearance of age:

1. What about fossils? (from Flood, not creation)

2. Would God be ‘deceptive’ in creating with the appearance of age?  
No - impossible to create without it, shows forth God's glory, how could it be deceptive

<sup>2</sup> Ryrie, *Basic Theology*, p. 213.

<sup>3</sup> Ryrie, *Basic Theology*, p. 213.

## VIII. Some concluding observations

A. Creation is a fact, not just because of Genesis, but of ongoing revelation

1. Exod. 20:11; 31:17; 1 Chron. 1:1; Job 38:4-7; Matt. 19:4-5; 1 Cor. 11:7-8
2. Whole Bible untrustworthy if Genesis untrustworthy

B. Noah's worldwide flood is a fact

1. See 2 Pt 2.5, 3.6 as well as Genesis
2. See Mt 24.38-39; Lk 17.26-27
3. See Heb 11.7

Flood affects climate *drastically* and may affect concepts related to geological uniformitarianism.

Flood accounts for fossil record.

C. Attempts to argue for a long age for the earth are exegetically unsound and are therefore very unlikely (if not impossible).

## Conclusion:

“Ultimately we have to believe what God has revealed about Creation. No human being was present when it happened. But the revelation of it was given by God, who is true, to Moses, who was an educated and reliable writer. Though not all details are included in the record, many facts are, and they should be exegeted in the same way as other Scriptures are. Furthermore, the truths revealed in Genesis are attested to in other parts of the Bible and by our Lord.”<sup>4</sup>

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<sup>4</sup> Ryrie, *Basic Theology*, p. 215.

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