

## A BIBLICAL APPROACH TO DATING THE EARTH: A CASE FOR THE USE OF GENESIS 5 AND 11 AS AN EXACT CHRONOLOGY

RICHARD NIESSEN\*

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*A method is proposed by which the Bible can be used to pinpoint the exact date of Creation. Arguments for gaps in the Genesis genealogies are refuted, and nine evidences for a tight chronology are proposed.*

### The Framework of Biblical Chronology

Genesis 1:1 declares that the heavens and the earth were created "in the beginning." "Beginning" is a word of time and it tells us that there *was* a beginning, a time that we could assign a date to if we had sufficient information. Since Gen. 1:1 does not contain a date, many have assumed that it cannot be determined from the Bible. But they have given up the quest too soon; just because that information is not contained in Gen. 1:1 does not mean it is not contained *elsewhere* in the Bible.

There are three questions that must be raised and answered in the process of developing a Biblical chronology for the age of man and the earth:

1. What is the relationship between "the beginning" (Gen. 1:1) and the rest of the creation week of Gen. 1:2-31? If there is a gap between the two, then the earth cannot be dated Biblically, as that gap could (and in practice *does*) extend to billions of years. If there is no gap between Gen. 1:1 and the rest of the chapter, then "the beginning" would be a part of the first day, and vice versa, and not some amorphous part of the dark and distant past. By the nature of the question, we are dealing with an either/or situation: either there *is* a gap or there *is not*; there is no third possibility. This involves a discussion of the validity of the so-called "gap theory," also called the "ruin-reconstruction theory." If it can be determined that there is no gap,<sup>1</sup> then we are able to proceed to the second phase of our investigation, namely:

2. What is the length of the days in the creation week of Genesis 1:1-31? There are three basic approaches:

A. **Non-day theories.** One form of this would be the "Framework Hypothesis," in which it is alleged that, like Hebrew poetry, the creation episode is artificially divided up into two sets of three "days" apiece: the first day is a literary parallel to the fourth day, the second to the fifth, and the third to the sixth. Two points of refutation will suffice here. First, there are not six days in the creation week, but seven. What is the parallel to the seventh day? Second, Hebrew poetry exhibits some definite literary patterns that do not appear in Genesis 1, which is a straight-forward and chronological historical narrative.<sup>2</sup>

The Revelation-Day theory assumes God's working through long evolutionary processes. He merely appeared to Moses (or to whoever compiled the JEPD documents<sup>3</sup>) on six successive days and revealed a little more about the creative (?) process each day. Of course one would never notice this devious interpretation from reading the Biblical text. Exodus 20:11 clearly refutes

this theory: "In *six days* the Lord *made* heaven and earth . . ." i.e., they were created, not revealed or written in six days.

B. **The Day-Age theory.** Each "day" is claimed to be an eon of time, of indeterminate length, and the sequence in Genesis 1 is alleged to correspond to the sequence of "historical geology" (a euphemism for evolutionary paleontology) presented in the so-called "geologic column." The day-age theory is held by theistic evolutionists (alias "progressive creationists") as an attempt to convert Genesis 1 into what is essentially an evolutionary scenario.<sup>4</sup>

C. **The 24 Hour Day theory.** In either the non-day or day-age theories, the evolutionary scenario is assumed to be generally correct. The date of the earth will be determined by radiometric and other uniformitarian techniques and the Bible generally ignored for any but the most recent historical data. However, if it can be established that there is no time gap between Gen. 1:1 and 1:2, and if the word "day" can be assumed to mean just what it does in ordinary usage, then the entire creation scenario from start to finish would have been completed in a period of about 6 × 24 or 144 hours.<sup>5</sup> Since Adam was created on the sixth day, the age of the earth is the B.C. date of Adam plus six days. Six days is a negligible period and therefore the age of the earth, the universe, and man can be considered to be essentially identical.

This leads to the final phase of our investigation, i.e., can the time be determined between Adam and the first O.T. character to whom we can assign a B.C. calendar date? This involves a discussion of:

3. The genealogies of Genesis 5 and 11. Gen. 5 contains a list of characters from Adam to Noah (10 generations) and Gen. 11 lists the characters from Noah's son Shem to Abram (10 generations). If the time from Adam to Noah and from Shem to Abraham can be determined from those genealogies, and the B.C. calendar date of Abraham determined, then the simple addition of the three figures will give us the date of the beginning. What are the issues at stake?

A. What is the date of Abraham? First, he can be placed at about 2000 B.C. archeologically. That is, the cities to which he travelled, the kings to whom he spoke, and other details pertaining to his life fit the time period of about 2000 B.C. Second, Abraham's date can be determined rather exactly by working from a number of chronological landmarks in the O.T. One starting point is Solomon's death at 931 B.C., which is a date so well verified that it faces no serious opposition. I Kings 6:1 tells us that Solomon built the Temple 480 years after the Exodus, placing the Exodus in 1446 B.C. Israel was in Egypt 430 years, taking us back to 1876 B.C. Jacob

\*Richard Niessen is Associate Professor of Bible and Apologetics at Christian Heritage College, El Cajon, California 92021.

was 130 at that date, so he was born in 2006 B.C. Isaac was 60 when Jacob was born, and Abraham was 100 at the birth of Isaac, taking us back to 2166 for the birth of Abraham.<sup>6</sup> For the sake of this introduction we will round this date off to 2000 B.C.

B. Are there gaps or missing persons from the genealogies? If there are, how many are there and how much of a difference, if any, does it make?

C. If there are no gaps in the genealogies, then the time between Abraham (2000 B.C.) and the Flood is

about 350 years (2350 B.C.) and the time between the Flood and Adam is about 1650 years, which gives us a rough date of 2000 B.C. (Abraham)+ 350 years (Gen. 11)+ 1650 years (Gen. 5)= 4000 B.C. for the date of Adam and the earth.

To summarize, the framework of Biblical chronology can be diagrammed as in Figure 1.

The development of the discussion could go either way: (1) Working from Abraham (2000 B.C.) back to the Creation (Gen. 1:1), or (2) Working from the Creation to Abraham, using an A.C. (After Creation) calendar referenced to the year 0 and then taking whatever A.C. date Abraham turns out to be and adding it to his known B.C. date. This is the way in which we will proceed.

**The Construction of the Genealogies of Genesis 5 and 11**

Gen. 5:3-5 is typical of the way in which the genealogies are presented:

“And Adam lived 130 years and begat . . . Seth. And the days of Adam after he had begotten Seth were 800 years and he begat sons and daughters. And all the days that Adam lived were 930 years and he died.”

There are three significant figures given in this formula:

A. The age of the father at the birth of this particular son.

B. The time the father lived after the birth of that particular son.

C. The total years of his life.

Figure C is a useful figure to show the increased longevity of people before the Flood, presumably because of different atmospheric conditions resulting from the pre-Flood canopy.

Figure B is the difference between figures C and A. It is of no computational significance, but was probably inserted as a hedge against anyone trying to allegorize the figures. It is difficult to allegorize such a tightly interlocking mathematical formula.

Figure A is the one most relevant to this phase of our study. It shows how old the father was when this par-

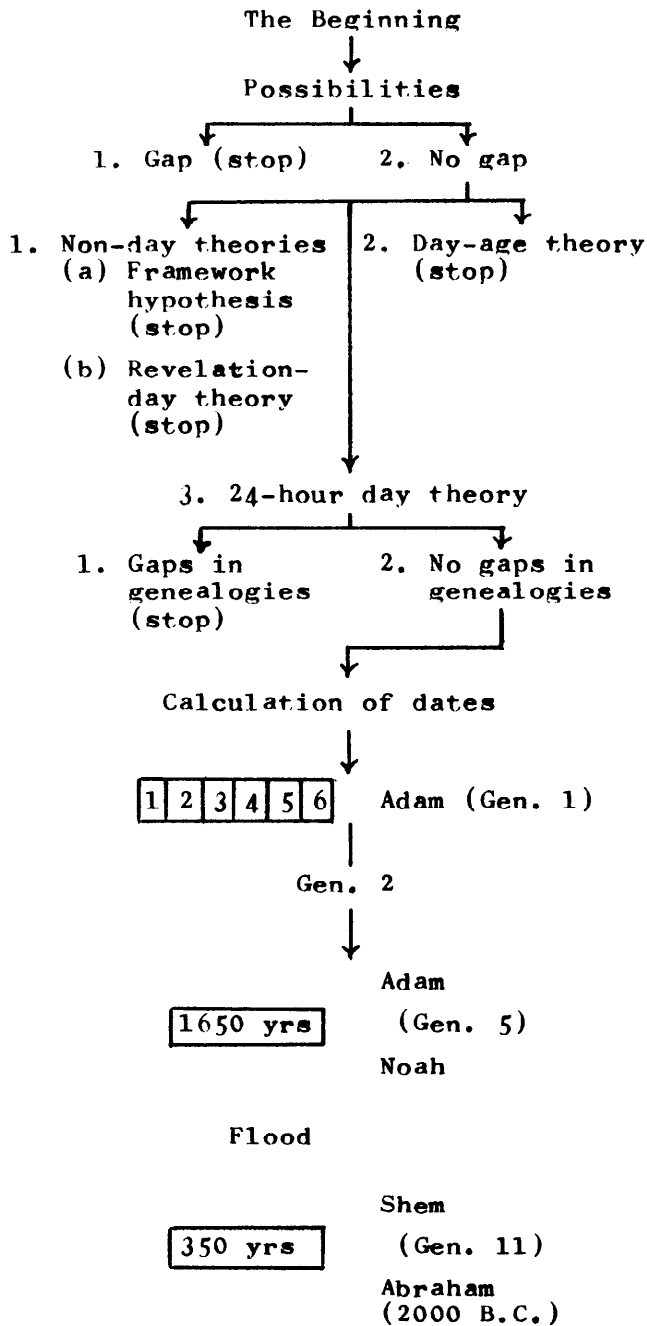


Figure 1. This is a sort of flow chart, showing the steps by which one may establish, first the possibility of a Biblical chronology, and then the chronology itself.

Table 1

Name	Year of Birth, A.C.*	Age at Birth of Designated Son
Adam	0†	130 <sup>7</sup>
Seth	130	105
Enos <sup>8</sup>	235	90
Cainan	325	70
Mahalaleel	395	65
Jared	460	162
Enoch	622	65
Methuselah	687	187
Lamech	874	182
Noah	1056	502

\* A.C. means after Creation.

† In Adam's case, of Creation.

Table 2

Year A.C.	Birth of	Interval
0	Adam*	130
130	Seth	105
235	Enos	90
325	Cainan	etc.

\*Again, in Adam's case, Creation.

ticular son was born. This is not necessarily the firstborn (although some may well be the firstborn) but the one designated by God to be a link in the human chain between Adam and Christ. We know that Adam and Eve had at least two children—Cain and Abel—prior to the birth of Seth (Gen. 4:1-2) and since there was a sizeable population for Cain to fear, they probably had numerous other sons and daughters prior to this time (Gen. 4:14-15).

Genesis 5 lists individuals and chronological details as shown in Table 1.

Therefore, a chronology working forward from the date of the Creation could be diagrammed something as shown in Table 2.

Noah was born in the year 1056 A.C., and was 600 years old when the Flood started, (Gen. 7:6, 11) therefore, the date of the onset of the Flood was 1656 A.C.

Genesis 11 continues the genealogy from Shem to Abraham, as shown in Table 3.

Genesis 11, like Gen. 5, gives figure A and figure B, but omits figure C, the age at death. Why? Because the pattern has been set in Gen. 5, and can be expected to follow suit unless specific instructions should be given to the contrary. This is related to the principle of first reference and is a very important hermeneutical concept. God is saying, in effect: "You can add A+B for yourself; why should I have to do it for you?"

The time between the Flood and the birth of Abraham adds up to 352 years. The exact mathematics, therefore, is as shown in Table 4.

The thing to be determined next is, are there gaps in these genealogies?

Table 3

Name	Year of Birth, A.C.	Age at Birth of Son
Shem	1558	100
Arphaxad	1658	35
Salah	1693	30
Eber	1723	34
Peleg	1757	30
Reu	1787	32
Serug	1819	30
Nahor	1849	29
Terah	1878	130
Abraham	2008 <sup>9</sup>	100

Table 4

Birth of Abraham	2166 B.C. <sup>10</sup>
+ years Abraham to Flood	352
= date of Flood	2518 B.C.
+ years Flood to Adam	1656
= Adam's date.	4174 B.C.

### Arguments for Gaps, with Refutations

1. There are archeological dates for civilizations much older than 2500 B.C.

Answer: These dates beyond 2000 B.C. are highly suspect because of their reliance upon:

A. Carbon<sup>14</sup> dating. The system is of questionable accuracy beyond 2000 B.C. because of the extremely rapid buildup of C<sup>14</sup> immediately following the collapse of the canopy. There are too many discrepancies in objects radiocarbon-dated prior to 1000 B.C. for the system to carry the kind of weight that has been given to it.

B. Layers of culture dug up from ancient sites. Dating civilizations by the shape of pottery and its patterns is very subjective.

C. Ancient records of doubtful accuracy. A cornerstone in dating ancient Egypt is the chronology of Manetho, an Egyptian historian (c. 285 B.C.). Not only are there discrepancies in his king lists, but it appears now that many of his 30 kings were co-regents i.e., they reigned at the same time in different parts of Egypt.

D. Uniformitarian presuppositions. Archeology is a field dominated by liberals working under evolutionary assumptions and denying, of course, the Flood.<sup>11</sup>

2. Geological indications of an ice-age require a date for the Flood considerably older than 2500 B.C.

Answer: When one allows questionable archeological or geological "data" to take priority over inspired (and therefore inerrant) Biblical data, it indicates that his allegiance is to the wrong sources. Facts are facts; but it is not the facts themselves that are the problem—it is the *interpretation* of those facts that causes the problems.

Creationists are not agreed over whether the post-Flood ice-age was of long duration, short, or non-existent. Many of the phenomena appealed to as proof for glacier action can better be explained by the rapidly moving waters of the Flood.<sup>12</sup>

3. The Hebrew usage of the terms "father" and "son" is broader than ours and can be used to span many generations. For example, in Matt. 1:1 Jesus is called the "son of" David even though 1000 years separate them, and the same with David and Abraham.

Answer: This argument overlooks the obvious: the terms "father" and "son" are also used to indicate direct father-son relationships.

4. The term "begat" (*yalad*) sometimes refers to ancestral relationships. In Matt. 1:8 we read that "Joram begat Uzziah" but 3 generations are omitted.

Answer: These exceptions are rare. Furthermore, the Hebrew is a very descriptive language to express various kinds of action. The voice in which the word "begat" appears in Gen. 5 and 11 is the *hiphil*. This is the form used to express a direct cause-and-effect rela-

tionship and means that the father and son are *directly* related, i.e., that one is the direct cause of the other. In other words, it talks of a normal father-son relationship.

5. Genesis 5 and 11 contain 10 names apiece. Matthew 1 contains three sections of 14 names apiece, and omits 3 names<sup>13</sup> from the second section, allegedly in order to balance out the pattern. Therefore Genesis also omits names from its list and it is an artificial rather than a natural framework.

Answer: First, the charge overlooks the possibility that the genealogies of Genesis 5 and 11 may have 10 names apiece simply because there are *in fact* 10 generations in each list. Because another list omits names does not *ipso facto* mean that they are omitted here.

Second, the omission of the names of Ahaziah, Joash, and Amaziah from the ancestry of Christ in Matthew 1:8 may have been for theological reasons. The sorry story of their lives is recorded in 2 Chronicles 22-25. Ahaziah "walked in the ways of the house of Ahab, for his mother was his counselor to do wickedly. Therefore he did evil in the sight of the Lord like the house of Ahab" (2 Chron. 22:3-4; 2 Kings 8:24-26). Joash did not remove the high places and allowed people to openly worship Baal (2 Kings 12:3). Amaziah likewise retained the high places (2 Kings 14:4), did not have a pure heart before God (2 Chron. 25:2), and worshipped the gods of the Edomites (2 Chron. 25:14-15). So it may be for theological reasons that these three were omitted from Matthew's list, and not because he was constructing his list to fit some sort of framework.

Another possibility is that Ahaziah, Joash, and Amaziah were bypassed by some legal quirk such as levirate marriage or some other genealogical peculiarity. The discussion could easily become bogged down here in technicalities (1 Tim. 1:4 is appropriate here); but because of the next point there is no need to belabor the matter.

Third, the genealogies of Genesis and Matthew are not *quite* parallel: Genesis has dates and Matthew does not, and that is an extremely significant difference.

For example, Adam lived 130 years and begat Seth (Gen. 5:3). In other words Seth was born 130 years after the creation (A.C.). We know from Gen. 4:1-2, 26 that Seth was not the firstborn of Adam. It does not matter chronologically when Cain and Abel were born nor how many other sons and daughters Adam and Eve had (5:4). The next major character is Enos, the son of Seth. Whether he was born first or last is irrelevant; he was born when Seth was 105, or on 235 A.C. Diagrammatically it is shown in Figure 2.

Now that the diagram is before us, it is easy to see that:

1. The position of the child in the family does not change the date.
2. The number of siblings in the family does not change the date.
3. The relationship between the people does not change the date.

Let us assume, for the moment, that Adam was really the grandfather of Seth, as claimed by "gappists." However many hypothetical generations there might be between Adam and Seth, Seth was born on year 130

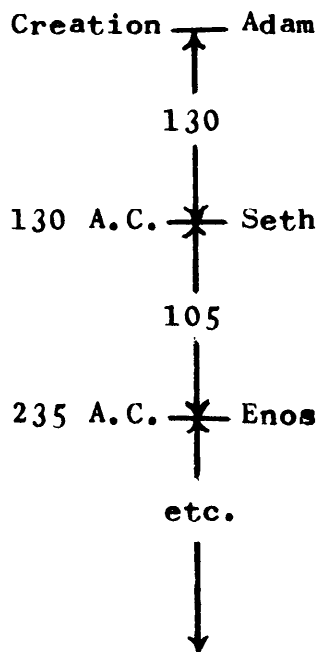


Figure 2. This illustrates the fact that such questions as whether a named descendant is firstborn are irrelevant in the establishment of a chronology.

A.C. (There comes a point after a few inserted generations, however, where the parents would be having children at absurdly low ages.) It is likewise in the time between Seth and Enos: regardless of the relationship between the two, Enos was born on year 235 A.C. And so it goes for the rest of the names recorded in Genesis 5 and 11.

6. The number of years are not totalled.

Answer: So what? God expects us to use the intelligence He gave us and add it up ourselves. We are nowhere told that Jesus' ministry was 3½ years, but by diligently comparing the 4 Gospels, it can be shown to be true. Revelation 13:18 reads, "Here is wisdom. Let him who has understanding count the number of the beast, for it is the number of a man, and his number is 666." Why didn't God tell us the name of the Antichrist? Because He expects us to keep alert, to know what is going on in the world, and to figure it out for ourselves. So it is here in the genealogies: we are given the raw data for making our calculations and God is not going to do for us what He expects us to do for ourselves. It would certainly have made things easier for us, but because the total is not there does not mean it cannot be determined.

Table 5

Number	Hebrew	LXX	Luke 3:35-36
12	Arphaxad	Arphaxad	Arphaxad
13	Salah	Cainan	Cainan
14	Eber	Salah	Salah
15	Peleg	Eber	Eber
16	etc.	etc.	etc.

7. The Septuagint (LXX)<sup>14</sup> of Genesis 11:12-13 and Luke 3:36 contains an extra name, Cainan, that does not appear in the Hebrew text of Gen. 11. The relevant sections of the genealogies compare as shown in Table 5. Therefore, we are told, the extra Cainan represents the tip of the iceberg, that many additional characters can probably be inserted into the genealogy, and that it is therefore "impossible to fix the date of the Flood"<sup>15</sup> and the Creation.

Answer: This is the most complex aspect of the whole genealogy question. The following need to be considered:

First, it involves the acceptance of an entirely different text for the O.T. The LXX does not merely contain an extra name that has been omitted from the Hebrew Masoretic Text—it contains an entirely different set of numbers associated with each name. Every single age at which the father begat his son has been raised from 50 to 150 years. The result is that the LXX of Gen. 5 contains 586 more years than the Hebrew from Creation to the Flood, and Gen. 11 contains an additional 880 years between the Flood and Abraham, so that the entire genealogy from Adam to Abraham contains 1466 more years than the Hebrew O.T.

Second, there is evidence of deliberate alteration of the Hebrew text in order to obtain the great ages reflected in the LXX. The Egyptian chronology of Manetho was published shortly before the LXX project, and it is entirely possible that the LXX translators (who were Jews residing in the palace of King Ptolemy Philadelphus II of Egypt during the project) were under pressure to make the Biblical ages of the Flood and Creation correspond a little more closely to the inflated ages of Manetho's king lists. The fact that every single age has been tampered with is evidence that it was deliberate and not the result of accidental copying errors.

Third, there is evidence that suggests the second Cainan was inserted as a "red flag" to indicate that the LXX translators were forced to produce the translation they did. For example, during the Vietnam war the Viet Cong released a propaganda film taken of one of the high ranking prisoners-of-war, Adm. Jeremiah Denton. During the film he issued the expected statements praising the Viet Cong but, unbeknownst to the enemy, he blinked his eyes in Morse Code, repeatedly spelling out the word "torture." It was thus revealed to the outside world that he was being tortured and forced to make statements praising his captors. Similarly, "code-words" were written by the Iranian hostages so that innocuous-appearing statements would be allowed to pass the censors, while allowing the truth about the barbarous conditions under which they were being held to be recognized by family members familiar with the "in house" language.<sup>16</sup>

The name "Cainan" in the Hebrew is an extension of the name "Cain." "Cain" in Hebrew has the idea of "acquisition"—the LXX translators' way of indicating that this particular name, in this particular place was "acquired," or superfluous. There is also a subtle play on words in the Greek. The LXX word would be spelled *Kainan*, which could be a pun on *kainos*, which has the

Table 6

Name	Birth of son	Years lived after	Total age
Arphaxad	135	400	535
Cainan	130	330	460
Salah	130	330	460
Reu	134	270	404

idea of "unknown, strange, unheard of", or *kenos*, which means "empty".<sup>17</sup>

A further indication that the extra Cainan of the LXX is superfluous is seen in the dates assigned to him and Salah, as shown in Table 6.

The probability of these two successive characters having identical statistics is extremely small. Because of the collapse of the canopy, lifespans were decreasing exponentially, which means that Salah's statistics should have been significantly lower than those of Cainan or, conversely, Cainan's should have been higher than Salah's.

Fourth, the problem of the inclusion of the second Cainan in Luke involves the complex field of textual (i.e., manuscript) criticism. Many manuscripts include the name, but there are many which omit it. The key one that omits it is Codex Beza (D), which is one of the 5 or 6 most important N.T. manuscripts. Furthermore, many of the early church Fathers also omit it in their commentaries on the subject. It is omitted by Josephus, Philo, John of Antioch, and Eusebius. Origen retains the name, but in his copy of the LXX he marked it with an obelisk as his way of indicating an unauthorized reading. Since the church Fathers must be given equal weight with manuscripts on individual readings, their omission of the name must be taken seriously.

I believe what happened was something like this: the original Luke did not have the second Cainan either because Luke used the Hebrew O.T. list or he used the LXX list but the Holy Spirit, during the inspiration process, told him to omit the name. The original Gospel of Luke was copied several times, and eventually someone noticed that a name seemed to be "missing" from Luke 3:36. He consulted the LXX, which was held in high regard by the early Christians since they spoke only Greek and no Hebrew, concluded that some scribe had accidentally "omitted" the name, and took it upon

Table 7

Genesis 10:22-24 Masoretic (Hebrew) Text, Samaritan Pentateuch	1 Chronicles 1:17 Masoretic Text, LXX
Shem	Shem
Arphaxad	Arphaxad
Salah	Salah
Eber	Eber

himself to “correct” the text. His manuscript was copied over and over and the spurious addition was multiplied.<sup>18</sup>

Fifth, there are several other Scripture passages that list the characters of Genesis 11 and the second Cainan is found in none of them. This is shown in Table 7. Notice how the LXX is inconsistent within itself as it omits the second Cainan in I Chron. 1:17.

The 5 Books of Moses were the only Scriptures accepted by the Samaritans. The Samaritan Pentateuch is not a reliable copy, and it seems to have been altered to suit the Samaritans’ peculiar religion; but it is still an ancient testimony of some value. We can see a possible reason why the LXX translators included an extra Cainan, but there is no conceivable theological reason why the Samaritans would have wanted to delete his name from their Bibles. The Samaritan Pentateuch therefore stands as an ancient testimony against the inclusion of the second Cainan. It is also omitted in all other ancient versions including the Targum, the Aramaic translation of the O.T.

Conclusion: Since the Septuagint gives evidence of deliberate and systematic tampering in Genesis 5 and 11, and since the best archeological findings consistently support the historical accuracy of the Hebrew text, it is my conclusion that the second Cainan in Genesis 11 is superfluous and that his name was accidentally added to later copies of Luke.

#### Additional Arguments for a Tight Chronology in Genesis 5 and 11, Positively Stated

8. The numbers. Some commentators have nothing more profound to say about these genealogies than that they show the inevitability of death, or that they are intended to show no more than the Messianic line. How shallow! Yes, they show these things also, but what are numbers for except to show dates? If Moses was interested only in listing the ancestry of Christ, he could have done that in 2-3 verses per chapter and spared us the tedium of having to plow through dozens of unnecessary numbers. According to 2 Tim. 3:16, all Scripture is profitable for *doctrine* i.e., teaching, and one of the doctrines taught in these chapters is chronology.

Furthermore, the tightly-interlocking nature of the numbers precludes their expansion, no matter how many extra “Cainans” are slipped in.

9. There are numerous cross checks on the genealogies to indicate that no names have been left out of the sequence:

a. Adam as the first man. Genesis 5:1-2 says that Adam was the first man that God created and hence is first in the genealogy. This is so clear from Genesis 2, 3, 4, I Cor. 15:45, I Tim. 2:13 and other places that it hardly needs elaboration.

b. Seth as an immediate descendant from Adam. Genesis 5:3-4 says that Adam lived 130 years and begat Seth. Could that be understood to mean that Adam was the great great grandfather of Seth, as “gap theory” people claim? No. Gen. 4:25 clearly states that Seth was born to Adam and Eve as a replacement for Abel, who was murdered by Cain (Gen. 4:1-8). Obviously this refers to direct parentage.

c. Enos as the immediate descendant of Seth. Genesis 5:6 says that Seth lived 105 years and begat Enos. Gen. 4:26 speaks of the birth of Enos to Seth in the same context and in the same way as the previous verse speaks of the birth of Seth from Adam. Therefore this also refers to direct parentage. So far there are no gaps between the first three people.

d. Enoch as the seventh from Adam. Jude 14 refers to Enoch<sup>19</sup> who was the seventh from Adam (inclusive reckoning). The first 7 names in Genesis 5 are: (1) Adam, (2) Seth, (3) Enos, (4) Cainan, (5) Mahalaleel, (6) Jared, (7) *Enoch* . . . .

e. The death of Methuselah coincides with the date of the Flood. By listing the ages of the fathers when they bore the son listed, and adding the dates, we arrive at date of 1656 A.C. for the Flood. Approaching the genealogy of Gen. 5 from a different direction, and plotting the A.C. year for the death of these men, we notice that nobody in Genesis 5 (except Noah’s family, of course) lives beyond 1656 A.C. One character lives to exactly 1656 A.C.—Methuselah. His main claim to fame is the fact that he lived to be 969 years old, but he is useful for more than an interesting Sunday School statistic. His name was prophetic and means in the Hebrew, “When he dies, judgment shall come.” So rather than being killed *by* the Flood, he appears to have been a harbinger *of* it, i.e., his death was to be a last testimony to a wicked world that judgment would come. If these were open-ended genealogies, carelessly constructed, we would expect someone anachronistically to “survive” the Flood without being on the Ark. Indeed, one of the copies of the LXX (the Vatican, Codex B) has Methuselah surviving the Flood by 14 years. Augustine was so committed to the LXX that he claimed that God raptured Methuselah to heaven for the year of the Flood and then lowered him down again! Many scholars today have a similarly misguided allegiance to the LXX.

f. Shem, Ham and Japheth as immediate descendants of Noah. That these three were the immediate children of Noah is clear from Genesis 5:32; 6:10; 6:18; 9:8; 9:18-27; 10:1-32, and 11:10. Gen. 6:18 says that only Noah’s immediate family would board the Ark, while I Peter 3:20 and 2 Peter 2:5 confirm the fact that only 8 people were saved through the Flood.

g. Abram as the immediate descendant of Terah. This can be seen by the numerous terms-of-family relationship given to Terah, Abram, Nahor, Haran, Lot, Sarai, and Milcah in Genesis 11:26-12:5 and again later in Genesis 24:15, 24, and 47.

h. The relationship of all the above is confirmed by genealogies in I Chronicles 1 and Luke 3.

On the basis of all the above cross-checks, what further need have we of witnesses that there are neither missing characters nor gaps in the genealogies of Genesis 5 and 11?<sup>20</sup>

#### Conclusion

Since there is no gap between Genesis 1:1 and 1:2<sup>21</sup>, “the beginning” is a part of the first day and vice versa. Since the days are normal 24 hour days, the time between the creation of the earth and the creation of

Adam is 6 literal days. Since there are no gaps in the genealogies of Genesis 5 (Adam to Noah) or Genesis 11 (Shem to Abram), we have a continuous line of datable history from the Creation to Patriarchal times or, conversely, from O.T. times back to the Creation.

Scholars will vary slightly on the exact date for the birth of Abraham due to the complexity of reconstructing certain events relative to the Exodus, i.e., whether they were concurrent with or consecutive to it. Remember, however, that the dates for the Flood and the Creation will vary *as a fixed unit* from Abraham, and that we are dealing with a variation of less than 1% out of 6000 years. On the basis of the Masoretic (Hebrew) Text of the O.T., the three key dates in question are: Abraham, 2166 B.C.; the Flood, 2518 B.C.; Adam, 4174 B.C.; the Creation, 4174 B.C. plus six days!

### References

- <sup>1</sup>Fields, Weston W., 1976. Unformed and unfilled. Presbyterian and Reformed, Nutley, N.J. This is the most scholarly and complete refutation of the gap theory currently available. See also Whitcomb, John C., 1972. *The Early Earth*. Baker Book House, Grand Rapids. Pp. 115-131.
- <sup>2</sup>Kaiser, Walter, 1970. The literary form of Genesis 1-11. (In) *New perspectives on the Old Testament*, ed. J. Barton Payne. Word, Waco, Texas. Pp. 48-65.
- <sup>3</sup>I say this tongue in cheek, of course. My point here is that those who hold to evolutionary forms of origins frequently hold to evolutionary forms of literary criticism as well. Here is a case in which error begets additional error.
- <sup>4</sup>Niessen, Richard, 1980. Theistic evolution and the day-age theory. *Acts and Facts* 9(3); Impact Section. Institute for Creation Research, San Diego.
- <sup>5</sup>Since the Earth's rotation is slowing down by about one (1) second per year, the length of the day at Creation would have been less, not more, than now. If the deceleration is constant, the difference for a 6,000-year-old Earth would be about 1.6 hours, which is negligible for the present discussion. However, any old-Earth model could encounter a serious problem here.
- <sup>6</sup>Merrill, Eugene H., 1980. Fixed dates in patriarchal chronology. *Bibliotheca Sacra* 137 (July-September):241-251.
- <sup>7</sup>This is reckoned from the date of his creation, i.e., the number is the total number of calendar years for which he had been on the Earth up to the time concerned. Therefore the date of the Fall is irrelevant; nor does it matter how old Adam *appeared* to be at the time of his creation. So Creation with apparent age is not a point at issue here.
- <sup>8</sup>The spellings used here for these names are those from the A.V.

Variations will be found in other versions, because of differences in transliterating from Hebrew to English. For instance, Enos in the A.V. is Enosh in the N.A.S.V.; Cainan in the A.V. is Kenan in the N.A.S.V., etc.

- <sup>9</sup>There are differences of opinion on this date, because the text can be taken in different ways. "And Terah lived seventy years and begat Abram, Nahor, and Haran" (Gen. 11:26.) Gen. 11:32 & 12:4 and Acts 7:4 seem to indicate that Terah was 130 when Abram was born. The reason Abram is listed first may be, not because he was the oldest, but because he was the one of historical and theological importance. See also Reference 6, p. 242.
- <sup>10</sup>Reference 6, pp. 242 & 248.
- <sup>11</sup>Watson, David C.C., 1976. *The great brain robbery*. Moody Press, Chicago. Pp. 80 & 81.
- <sup>12</sup>Rehwinkel, Alfred, 1951. *The Flood*. Concordia Publishing House, St. Louis. Pp. 298-341.
- <sup>13</sup>Ahaziah, Joash, and Amaziah. (Mt. 1:8; cf. 1 Chron. 3:11-12.)
- <sup>14</sup>A translation of the O.T. from Hebrew to Greek about 285 B.C. Abbreviated LXX after the seventy translators who, according to tradition and the pseudepigraphical Letter of Aristeas, worked on the project.
- <sup>15</sup>Whitcomb, John C., and Henry M. Morris, 1963. *The Genesis Flood*. The Presbyterian and Reformed Publishing Co., Philadelphia. P. 475.
- <sup>16</sup>Certainly in modern times Creationist authors have had to include evolutionary terms in which they do not believe, e.g., the uniformitarian names for geological strata, in order to have their work published in the uniformitarian journals.
- <sup>17</sup>Arndt, W.F., and F.W. Gingrich, 1957. *A Greek-English lexicon of the New Testament and other early Christian literature*. University of Chicago Press. Pp. 395- & 428.
- <sup>28</sup>The doctrine of inspiration is usually considered to apply only to the original (autographed) manuscripts, which are no longer available. So the possibility of human errors, and even deliberate alterations, in the copying, must be considered. It is not denied, of course, that God may exercise some providential care over the transmission of Scripture.
- <sup>19</sup>This is Enoch, son of Jared, who was raptured in Gen. 5:24, not Enoch, son of Cain, in Gen., 4:17. The latter would have been only the third from Adam.
- <sup>20</sup>Several scholarly theses have been written on the subject, including: Clark, H. David, 1967. *The genealogies of Genesis five and eleven*. Th.D. Dissertation, Dallas Theological Seminary; Fetter, C. Robert, 1956. *A critical investigation of "The second Cainan"* in Luke 3:36. B.D. Thesis, Grace Theological Seminary; and Mills, Montague Stephen, 1978. *A comparison of the Genesis and Lukan genealogies: the case for Cainan*. Th.M. Thesis, Dallas Theological Seminary.
- Mills believed that the second Cainan in Gen. 11 of the LXX was a real person; but he argued for only an extremely limited expansion of the genealogies. This work may serve as a counter to those who want to use Cainan as an excuse for inserting thousands of years.
- <sup>21</sup>Niessen, Richard, 1982. Is the gap theory a Biblical option? *Bible-Science Newsletter* 20(6):

### QUOTABLE QUOTE

It is a perversion of language to assign any law, as the efficient, operative, cause of anything. A law presupposes an agent; for it is only the mode, according to which an agent proceeds: it implies a power; for it is the order, according to which that power acts. Without this agent, without this power, which are both distinct from itself, the *law* does nothing; is nothing.

Wm. Paley, in his *Natural Theology*, Chapter I, item VII.

### QUOTABLE QUOTE

"... my friend Heraclitus, who had a ... suit ... first showed the judges that his cause was just, and then at the finish cried, 'I will not entreat you; nor do I care what sentence you pass. It is you who are on your trial, not I!'—And so he ended the case".

Epictetus. This is included in *The Golden Sayings of Epictetus*, Macmillan and Co., Ltd., London, 1935.

Might this quotation not be aptly applied to many of the Creation lawsuits?