

Genesis 051

It's a Young Earth After All

Genesis 11:14-26

September 19, 2021

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Well, good morning everybody. Locate, if you could, 1 Kings 6:1. The title of our message this morning is as follows: "It's a Young Earth After All." I went to Disneyland recently, went on one of the rides, "It's a Small World After All," and I said, "Well, why can't I hijack that and call my sermon 'It's a Young Earth After All'?"

GENESIS STRUCTURE



- I. Beginning of the Human race (Gen. 1–11)
- II. Beginning of the Hebrew race (Gen. 12–50)



I think this will be my last opportunity as we progress through the Book of Genesis to really aggressively teach what I think the Bible reveals concerning the age of the earth. Next week everything will change in the Book of Genesis, as I will explain to you. So we are actually completing today, Lord willing (and every time I say this, it never works out, but it is the intention of my heart to complete), Genesis 1-11. So we are not going to be reviewing these four parts anymore: Creation, the world that God intended, Genesis 1-2; the Fall, what went wrong, and yet hope in the midst of that Fall because we know a Messiah is coming, Genesis 3; and then we moved into the Flood, Genesis 6-9.

GENESIS STRUCTURE



- I. Genesis 1-11 (four events)
 - A. Creation (1-2)
 - B. Fall (3-5)
 - C. Flood (6-9)
 - D. National dispersion (10-11)



The Flood biblically, was a time when Satan pulled out all the stops and tried to stop the birth of the coming Messiah. He was basically trying to stop this verse here, Genesis 3:15. There was a bizarre genetic experiment that ran awry there, and God put an end to it through the global deluge, Genesis 6-9.

Genesis 10–11 Questions & Answers



- Origin of the nations?
- Dispersal of the nations?
- Corruption of the nations?
- What happened in the days of Peleg? (Gen. 10:25)
- Nimrod's empire in Shinar? (Gen. 10:10)
- How did Nimrod get to Assyria? (Gen. 10:11-12)

As we moved into Genesis 10-11, we saw essentially that there were eight people in the Ark, and the world was repopulated through Noah's three sons and their respective wives: the Table of Nations. Yet that story leaves us with a lot of questions: Where did these nations come from? Why are they in a state of corruption to the point where God has to raise up a new nation, the nation of Israel (which he begins to do in Genesis 12)?

Outline



- Table of nations (Gen 10)
- Tower of Babel (Gen 11:1-9)
- Genealogy from Shem to Terah (Gen 11:10-32)



Well, the reason the nations are corrupted is because of something that is called the Tower of Babel, Genesis 11:1-9—man's first attempt at global government. The first United Nations meeting, as I like to call it. God was not very happy with it, and He confounded the language so that the builders could not cooperate with each other. So that is where the nations came from. All of the nations that exist other than Israel, which does not exist yet in our study of the chronology, owe their origin to the corruption of the

Tower of Babel. That is why God has to start anew to continue the Messianic line spoken of in Genesis 3:15, ultimately leading to Jesus Christ.

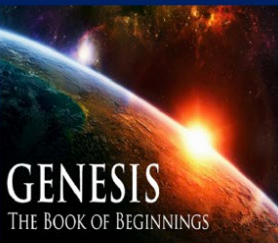
God's Messianic Purposes Beginning in Genesis



- *Proto-evangelium* from Adam & Eve (3:15)
- Seth (4:25)
- Noah (Gen 5:29)
- **Shem (9:26)**
- Abraham (12:3)
- Isaac (21:12)
- Jacob (25:23)
- Judah (49:10)

So we find ourselves in Genesis 11:10-26, where there is a genealogy. It starts with a man named Shem, one of Noah's sons. Why Shem? Because the Lord sovereignly picked Shem, Genesis 9:26, to continue the lineage leading to Jesus. This particular genealogy traces Shem to Abraham.

Genesis 11:10-26 Outline



- I. Shem (11:10-11)
- II. Arphachshad (11:12-13)
- III. Shelah (11:14-15)
- IV. Eber (11:16-17)
- V. Peleg (11:18-19)
- VI. Reu (11:20-21)
- VII. Serug (11:22-23)
- VIII. Nahor (11:24-25)
- IX. Terah (11:26)

It starts with Shem, as we have studied, and goes all the way to Terah. Who is Terah? Terah is the father of a man named Abram. Abram is about to become a big deal with a capital "B" and several exclamation points after it, because Abram is going to become Abraham, who is going to be the recipient of divine promises and a special covenant called the Abrahamic Covenant, because it is God's intention to bring the Messiah into the world through this new nation, the nation of Israel, begun through Abram.

So we had worked our way through that entire genealogy last time, and what I wanted to do last time was conclude with three observations.

Three Concluding Observations

(Gen 11:10-26)



- A. Age of patriarch at birth of seed-son demonstrate no genealogical gaps
- B. Antediluvian and Patriarchal overlap
- C. Shorter patriarchal ages indicate changed world conditions

The first observation that we made (and we got into this first one last time) was that there are no missing generations in that genealogy of Genesis 11, any more than there are missing generations in an earlier genealogy that we studied, from Adam to Noah, Genesis 5. We went into some detail explaining how modern-day evangelicals run over to New Testament genealogies, where clearly there are gaps in them and say, "Well, if there are gaps in the Matthew 1 genealogy, there must be gaps in Genesis 5 and Genesis 11 genealogies.

The evangelical church has been pressured since about 1892, through the work of W. H. Green of Princeton Seminary, to stretch out those genealogies so that we can have enough time in the genealogies to accommodate what modern-day science, so-called, is saying about the age of the earth. So this is one of the tactics that they used—some of the biggest names in evangelicalism, like the late Norm Geisler, whom I had a lot of respect for on practically every issue other than this one. This is what Geisler does. I gave you that quote last time.

Jesus Genealogy According to Matthew		
1. Abraham	15. Solomon	29. Shealtiel
2. Isaac	16. Rehoboam	30. Zerubbabel
3. Jacob	17. Abijah	31. Abiud
4. Judah	18. Asa	32. Eliakim
5. Perez	19. Jehosaphat	33. Azor
6. Hezron	20. Jehoram	34. Zadok
7. Ram	21. Uzziah	35. Achim
8. Amminadab	22. Jotham	36. Eliud
9. Nahshon	23. Ahaz	37. Eleazar
10. Salmon	24. Hezekiah.	38. Matthan
11. Boaz	25. Manasseh	39. Jacob
12. Obed	26. Amon	40. Joseph
13. Jesse	27. Josiah	41. Jesus
14. David	28. Jeconiah	

What we tried to do last time was simply to explain how the Matthew 1 genealogy is very, very different from the Genesis 11 genealogy. The primary difference is the fact that the Matthew 1 genealogy grabs, selectively, three groups of fourteen. Why

fourteen? It has to do with something called gematria, where letters of ancient alphabets had numbers associated with them. So you could take virtually anybody's name in an ancient alphabet and spell it out either in Hebrew or Greek, and attach the right numbers to the right letters. Everybody's name could be reduced to a specific number.

That, by the way, is the meaning of "666" in Revelation 13:18. That is a description of how the world, in the time of the Antichrist, will know exactly who the Antichrist is. You

will be able to take his name in that time period, spell it out in Greek, add up the digits, and after attaching the right number to the right letter, it will yield the total 666. This is why taking the mark of the beast in that time period is so severe, because everybody knows exactly what they are doing: they are rejecting Jesus Christ. The world at that time will know who the Antichrist is.

TABLE OF ALPHABETIC NOTATION OF NUMERALS					
	Hebrew	Greek		Hebrew	Greek
1	א	α	50	נ	ν
2	ב	β	60	ס	ξ
3	ג	γ	70	ז	ο
4	ד	δ	80	ח	π
5	ה	ε	90	ט	φ
6	ו	ς	100	ק	ρ
7	ז	ζ	200	ל	σ
8	ח	η	300	מ	τ
9	ט	θ	400	נ	υ
10	י	ι	500	ס	φ
20	כ	κ	600	ע	χ
30	ל	λ	700	פ	ψ
40	מ	μ	800	צ	ω

Geoffrey Bromiley, ed., *The International Bible Standard Encyclopedia*, 3:556.

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This principle of gematria also applies to Hebrew, because David's name, spelled out in Hebrew using our gematria chart, yields the total fourteen. That is why Matthew

selectively picks three groups of fourteen. He is not giving a comprehensive genealogy like we have in Genesis 5 and Genesis 11. He is highlighting the number fourteen because he is using that as a literary tool to tell his Jewish audience (Matthew was our first gospel, written to Hebrew Christians) that Jesus is the heir to David's throne. "So you early Jews who are now believers have believed in the right Jesus."

Genealogical Gaps?



- Matthew 1:1-17?
 - ◆ Matt. 1:8-9 vs. 1 Chr. 3:10-12
 - ◆ Matthew sums up larger portion of history
 - ◆ The genealogies of Gen. 5; 11 give the age of father at the time the son is born
 - ◆ Matt. 1:17 (3 groups of 14)
 - ◆ *Gematria* (sum of Hebrew letters in David's name adds up to 14)

The early Jews in Christianity who got saved were very confused about this. The reason they were confused was that they thought that first Christ would come and His Kingdom

would come next. King and Kingdom in the Jewish mind are like horse and carriage. That is what their Old Testament, or Hebrew Bible, told them. Since the Kingdom did not come because the Kingdom was in a state of postponement as God was doing another work through the Church Age, the early Jewish Christians started to think that maybe we believed in the wrong guy.

So Matthew writes to assure them—"You have not believed in the wrong guy. Look at His genealogical identity, right down to the number fourteen that I have selected." So there is massive skipping in Matthew 1, but that is not true in Genesis 5 or Genesis 11. Genesis 5 and Genesis 11, first of all, are summarizing smaller parts of history. And secondly, they are giving mind-numbing detail that you do not find in Matthew 1 or in any other genealogy. They are giving you the age of the father at the time the son was born. We went through all of those numbers last time. Matthew 1 is not doing that.

So you cannot do what Norm Geisler and others are trying to do, saying, "Well, there are gaps in Matthew 1, so there have to be gaps in Genesis 5 and Genesis 11." I would encourage you to listen to last week's sermon, because we tried to go into that in some detail. But if you have agreed with our presentation—and it has taken us about fifty-one sermons (talk about a long genealogy) to get here—if you have agreed with what we have said, then we are now in a position to offer a date for the age of the earth and the age of Adam.

What have we taught? Well, we have taught that there is no missing age between Genesis 1:1 and 1:2; there was no world before this world; and the Creation days, as we have taught them, Genesis 1, are six literal twenty-four-hour days. Then we have taught that the genealogies in Genesis 5 and Genesis 11 contain no missing names. So if you have agreed with those three propositions, then you can do something in the Bible that you can do with no other holy book—alleged holy book—out there, whether it is the Quran or any other world religion's holy book. You can do something in the Bible that you cannot do in any other alleged source of truth: you can actually figure out when everything started.

Most pastors are scared to death of this subject because they know that if they start talking aggressively on what the Bible actually says about this matter they are going to be labeled "nonintellectual" and "nonscientific," because we all know that we went from the goo to you by way of the zoo over billions of years—that is taught as a scientific fact. So the temptation of people in ministry is to get the Bible to fit that pagan narrative. The truth of the matter, though, is that the Bible will not be put in man's box. It will say things that go outside of worldly thinking.

At that point, as a Christian, you have a crisis, because everybody is teaching you something else. But here comes the Bible teaching you something different, and you have to make a choice which one you are going to believe. For me, that crisis happened probably around the age of twenty-one or twenty-two (I was saved at age sixteen), when I was confronted with this subject that I am going to share with you here. I was trained and taught through the public school system as an evolutionist, and I started to see very fast that the Bible says one thing and everything my teachers had told me was something very different.

My temptation—and this is the temptation that evangelicals move into—was to massage the Bible to make it fit with my existing worldview. What I discovered is God has absolutely no interest in putting a fresh coat of paint over my existing pagan worldview. What God will do if you let Him—and whether you let Him or not is your call in the walk of sanctification—is take a wrecking ball to your entire worldview. But He will rebuild it into something better if you let Him.



Age of the Earth?



- 971-931 BC = Solomonic reign
- 966 = Solomon rebuilds temple (1 Kgs 6:1b)
- - 480 years for the Exodus' date (1 Kgs 6:1a)
- = 1446 BC for Exodus' date
- - 430 years for Jacob's migration to Egypt (Exod 12:40)
- = 1876 BC for Jacob's migration to Egypt (Gen 46)
- Genealogies of Gen 5; 11
- = 4000 BC for the earth's age

So with all that being said, does the Bible actually say something about the age of the earth? I am not here, folks, to give my personal perspectives on life. My calling is to be a Bible teacher, and so "What saith the Scriptures on this?" Well, here are a few steps we need to take. The first concerns the reign of Solomon, the third king of the United Kingdom. It is pretty well established in archeology based on the empires that 1 Kings speaks of, that Solomon reigned from 971-931 B.C.

Now, I know you know this, but with B.C., as you go back in time, the number gets bigger. It is the opposite with A.D.: as you go forward in time, the number gets bigger. So I think sometimes the confusion on this is just understanding something that basic. I know you guys are very erudite and educated, and I do not want to bore you with stuff you already know.

Now, 971-931 B.C. is when Solomon reigned. Even liberals and people who do not accept anything in the Bible agree with that. Then you come to 1 Kings 6:1 and we now have a date for when Solomon started to build the temple—that was his big job. David, Solomon's father, could not build the temple because he had blood on his hands. So the task went to Solomon, who was a man of peace and not of war. In fact, in that name, "Solomon," you might see the Hebrew word "shalom," which means "peace." Solomon's name was derived from that concept of peace, and Solomon was in that position by God's providence to rebuild the temple. That was his task, among other things.

So you come to 1 Kings 6:1. Now, this is a verse that most of us just read right over it. We are on our one-year Bible reading program and we just rush right over this. We do not have the foggiest idea of what it says. It is just a bunch of strange names and

numbers. Yet, this verse is a key piece of chronological data, without which we could not provide the dates that I am offering today. So what does 1 Kings 6:1 say? It says,

"Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD" (1 Kings 6:1).

When did Solomon begin his task of building the temple? Well, 1 Kings 6:1 tells you that he began to build the temple in the fourth year of his reign. So therefore, if his reign lasted from 971-931 B.C., give or take, we can date the beginning of the building of the temple in 966 B.C. You might want to just take that number and write it down somewhere. Solomon started to build the temple in the fourth year of his reign, 966 B.C. But 1 Kings 6:1 also says something else. It says, in the exact same verse,

"Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt,..." (1 Kings 6:1).

What does that mean—"after the sons of Israel came out of the land of Egypt" (1 Kings 6:1)? That is the Exodus. This verse tells you exactly when the Exodus happened. It happened 480 years before Solomon started to build the temple in 966 B.C. Now, you did not know that Bible study involved math, did you? But if you start in 966 B.C. and you go backward 480 years, what date do you come to for the Exodus? 1446 B.C. Thus saith the Lord, "The Exodus happened in 1446. B.C." Now, the Bible does not say it quite like that, but that is what I am saying.

You say, "Well, what exactly was the Exodus?" The Exodus was the time period when the Lord delivered the nation of Israel from Egypt. Israel had been in bondage in Egypt for centuries, for over four hundred years. That is a long time to be a captive. That is a long time to be a slave. It is roughly, give or take, twice the length of the duration of the United States of America. Think of America times two, give or take. That is how long the nation of Israel had been under Egyptian servitude: for over four hundred years.

God, through the Ten Plagues—you know the story from the Book of Exodus—particularly plague number ten, the death of the firstborn all over Egypt, broke the will of stubborn Pharaoh. Pharaoh said, "I have had enough. I am going to let God's people go." And the Israelites came out of Egypt. They crossed through the Red Sea miraculously. You know the story of how God closed the Red Sea on the pursuing Egyptians. Then in Exodus 15, the Israelites have a big worship celebration.

So when did all that stuff happen? That happened in 1446. B.C. because of the information we have in 1 Kings 6:1. So you are starting to develop some dates here. Solomon built the temple, 966 B.C. The Exodus happened in 1446 B.C. The greatest redemptive event in history other than the cross of Jesus Christ was the Exodus. Other than the cross of Jesus Christ, His death, burial, resurrection, and ascension, for our sins—other than that event, which is the zenith of Christianity, there is no greater event than the Exodus itself.

The Bible pinpoints 1446 B.C. as the time of that event. Now follow me over to Exodus 12:40. Take a look at that. It is another verse...you are reading it in your one-year Bible program, and you just skip right over it. We do not fully absorb the import of the verse. But that verse tells you exactly how long Israel had been in Egyptian bondage at the time of the Exodus. What does it say? This is as the Exodus is occurring.

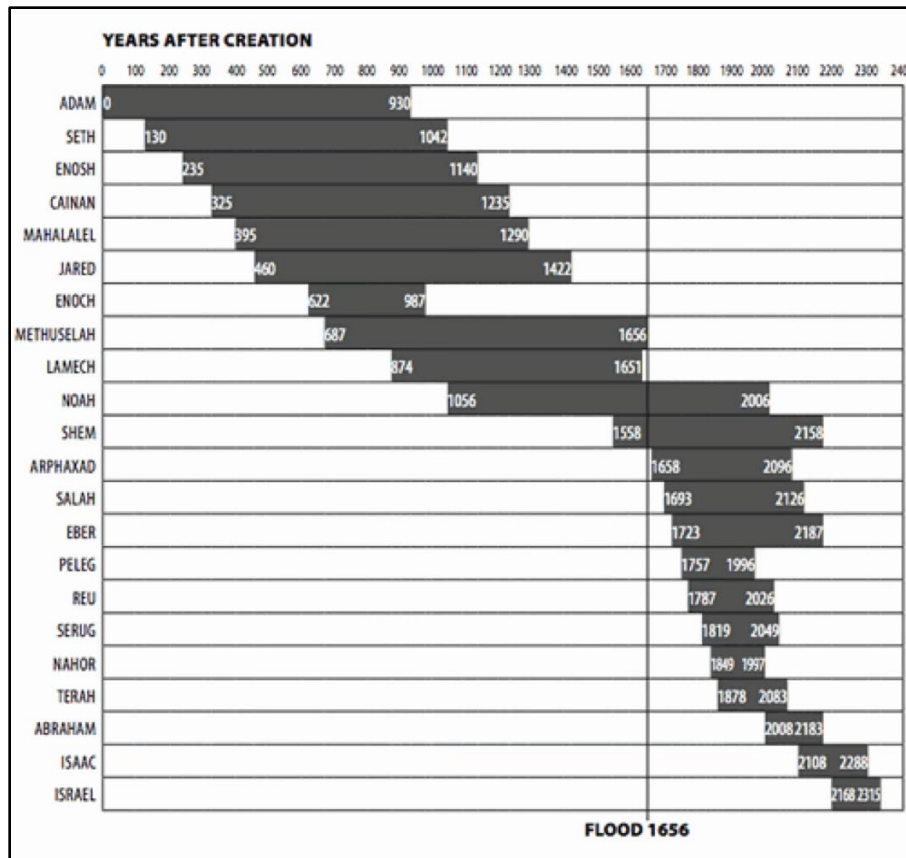
"Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. And at the end of the four hundred and thirty years, to the very day [Isn't it interesting how God works in complete numbers?], all the hosts of the LORD went out from the land of Egypt" (Exodus 12:40-41).

So what these Jews are saying as the Exodus is occurring is, "We have been here 430 years." When did the Exodus happen? 1446 B.C.

So what is this revealing? It is revealing the exact date that a man named Jacob left Canaan to sojourn in Egypt to receive grain in the midst of famine, because he had heard that God had worked providentially and now Joseph, his son, was in a position of authority. Finally, based on that information, Jacob and his family left Canaan for Egypt. We know that that happened in Genesis 46. So now we have a date for Genesis 46. Genesis 46 happened 430 years earlier than the Exodus. What is the date of the Exodus? 1446 B.C. Well, let's go 430 years backward and we come to the date of 1876 B.C. The events of Genesis 46 happened in 1876 B.C.

No other religion on the face of the earth is going to give you this concrete numerical information concerning the past. Now, once you get to that date of 1876 B.C., then you just pay attention to the genealogies, because that now takes us into the characters in the Book of Genesis. As we have argued from Genesis 5 and Genesis 11, there are no missing names. And as you get into Abraham, Isaac, and Jacob, the information, again, is very, very specific, telling you the age of the patriarch at the time the son was born.

You just pay attention to the math and you keep backing up and you keep backing up and you keep backing up and you come to this thing called the Flood. That happened in 1656 B.C. Keep backing up, keep backing up, keep backing up, and now we come to 4000 B.C. for the creation of Adam. Adam, as I would like to joke around and put it this way, received his belly button from God in the Garden of Eden in 4000 B.C.



Now, this calculation I am giving you is based on a no-compromise interpretation of these numbers. I am not sitting here at this point saying, "Oh no, what are they going to think about me in the faculty lounge?"—"Oh, no, what are the Darwinists going to think?"—"Oh, no, what is Carl Sagan going to think?" I frankly do not have enough intelligence to understand what those people say half the time anyway, so I do not really care what they think at this point. I am a Bible teacher. What I care about is what God says.

So having said all that, what we believe is that Adam existed in 4000 B.C. Adam's creation occurred at the very beginning of Creation because he was created on day six. Adam—listen to me very carefully—was not created after most of the Earth's history had transpired. As long as creation has been around, so has man, from the first man, Adam himself. As long as there was creation, there was humanity, absent five days.

Now, what I just said is diametrically, radically, 180 degrees the opposite of what you are hearing on "Mysteries of the Bible," "A&E," and "The History Channel," because what they want you to believe is that most of Earth's history had already elapsed before Adam climbed out of the primordial soup. That thinking is so dominant and to the point where you cannot challenge it that it seeps into evangelical interpretation.

Dr. Hugh Ross of the "Reasons to Believe" ministry, has compromised on the matter by trying to make the Bible fit his preexisting humanistic presupposition. Now, when I quote Dr. Hugh Ross negatively, and I quote the late Dr. Norman Geisler negatively, am I

saying that they are not brothers in Christ? No, I am not saying that. Am I saying that they are not going to spend eternity with us in heaven? No, I am not saying that. Am I saying that they are not justified before God by way of faith? I am not saying that.

What I am saying is that on this point, their interpretation of the Bible is biblically unfaithful. We will let God deal with their motives and reasons. Hugh Ross says, the opposite of what I just said. He writes this in his book "The Fingerprint of God":

"If the time since the creation of the universe were scaled down to a single year, the whole of human history would be less than one minute."¹

That is not what we just read. We just read that as long as Adam has been in existence, creation itself has been in existence. The Bible does not present this scenario where things came into existence a long, long time ago and man is just recent on the stage. In fact, to believe that is to believe in the evolutionary model.

As much as Hugh Ross denies being an evolutionist, he has been persuaded by evolutionary assumptions and presuppositions. There are things that he was taught in his scientific training which, to a certain extent, handicap him, in my opinion, because he is inflexible on certain truths concerning beginnings, and he is trying to make the Bible fit his secular presuppositions. That is why he comes up with a biblical interpretation like this.

The truth of the matter is that Christian, you have a choice here: you can believe God, or you can believe Hugh Ross. There is no higher authority that I can quote other than Jesus Christ, the incarnate Son of God. Maybe we ought to consult Jesus a time or two to see what He thinks about this issue. Over in Matthew 19:3-6, it says,

"Some Pharisees came to Jesus, testing Him and asking, 'Is it lawful for a man to divorce his wife for any reason at all?' And He answered and said, 'Have you not read that He who created them from the beginning...'"
(Matthew 19:3-4).

By the way, here Jesus quotes Genesis 1 and 2. It is interesting that when Jesus is confronted with the issue of divorce and remarriage He does not quote the popular scholars of the day. He does not quote Dr. Phil. He goes right back to the original model of God.

"... 'Have you not read that He who created them from the beginning...'"
(Matthew 19:4).

Jesus thinks, if I am understanding His words rightly, that Adam and Eve existed from the beginning. He, I think, is clearer in Mark 10:6.

A literal understanding of Genesis makes Jesus absolutely right, because the heavens and earth came into existence on day one and Adam came into existence on day six. There is a microscopic time in between day one and day six, compared to the 6,000-

¹ Ross, H.N., *The Fingerprint of God* (1991), p. 178.

year-old date of our world and universe. As long as creation existed, Adam was there. Jesus does not say that Adam showed up an age of a billion years later. Evolutionists say that. Dr. Hugh Ross, incorporating evolutionary thought, says that. But that is not what Jesus says.

When you go to Mark 10:6, this is where Jesus is even clearer. He says,

"But from the beginning of creation ["apo de archēs ktiseōs"], God MADE THEM MALE AND FEMALE" (Mark 10:6).

Adam and Eve existed from the very beginning of creation. Now, you will notice that I have the Greek underlined and in parenthesis. That is the Greek translation of "from the beginning." Now it is just a matter of tracing that through that same language or similar language elsewhere to figure out what it says. Jesus, on another subject in Mark 13:19 says,

"For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will" (Mark 13:19).

Now, there is the nearly identical Greek phrase. When the Lord elsewhere says, "from the beginning of creation," He is talking about a point that backs up to original creation. When the Tribulation comes, it will be a time of unparalleled distress, the likes of which the world has never experienced from the beginning of creation. When that identical or similarly sounding Greek phrase shows up in Mark 10:6, Jesus is saying the exact same thing: Adam and Eve existed from the very beginning.

When you go over to 2 Peter 3:4, here is virtually the same expression, as Peter is giving a warning of the false teachers of the last days:

"and saying, 'Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation'" (2 Peter 3:4).

The false teachers are going to make a statement going back to the beginning of creation. Jesus, by using that identical expression, is saying, "Adam and Eve existed from the beginning of creation."

When you go over to Luke 11:50-51, you read the same type of thing concerning Abel:

""so that the blood of all of the prophets, shed since the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation"" (Luke 11:50-51).

Christ's point is that this business of the martyrdom of the prophets, which His generation was about to do to Him and to John the Baptist, this type of abuse of the

prophets is something that happened beginning with Abel from the beginning of creation. So when did Abel come into existence? Just like Adam, very, very early.

Jonathan Sarfati, in his commentary on the Book of Genesis, says of Luke 11:50-51,

"I.e. prophets have been slain for almost as long as the world has existed. Since Seth was a replacement for Abel and was born when Adam was 130 (Genesis 4:25, 5:3), this makes sense because Abel's death would have occurred only 3% of the way into that timeline."²

Jonathan Sarfati, taking the Bible literally, is essentially saying that three percent of human history had elapsed before Abel showed up. Adam was created earlier, and a very small percentage of human history had elapsed before Adam showed up. Hugh Ross is saying the exact opposite. Evolutionists are saying the exact opposite. They want you to believe that there is this long expanse of time.

This is why Carl Sagan, in all the videos I watched through the public school system growing up, kept talking about billions and billions and billions and billions of years. The model evolutionists want you to believe is that most of history had transpired before Adam climbed out of the primordial soup. That is not what Jesus said.

"Yeah, but pastor, that is what Norm Geisler says, and he is evangelicalism's staunchest defender. That is what Hugh Ross says, and he is one of evangelicalism's staunchest defenders." My reaction to it is that I appreciate Doctor Geisler, and I appreciate Doctor Ross, but at the end of the day, I happen to have a higher opinion of Jesus Christ, because man can be fallible in his interpretations of the Bible, particularly if man has an agenda to make the Bible fit into a preexisting framework. Jesus had no such agenda as God in human flesh.

Romans 1:20 uses an identical or a very similar Greek expression. It says,

"For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (Romans 1:20).

When did God start to reveal Himself to man in creation? It did not start a billion years after Eden. It started right away, because God knows that there are certain people who will never go to church, and they will never read the Bible, but they are accountable to Him because God gave them a Bible—it is called creation itself. It is impossible to explain the design in our universe and our world without the hand of God. Every single day the atheist wakes up and his mind works overtime to explain it, to explain away the impossible.

So if men are working overtime to suppress what is obvious, God must have already disclosed Himself to the atheist. That is why every human being is accountable to God

² Jonathan D. Sarfati, *The Genesis Account: A Theological, Historical, and Scientific Commentary on Genesis 1–11* (Powder Springs, GA: Creation Book Publishers, 2015), 339.

to search for truth. That theology lesson, if I can put it that way—that worldview lesson—is a truth that pagans who never go to church, never go to Sunday school, and never read their Bible, see every single day. And that theology lesson has been going on since the beginning.

So if that theology has been going on since the beginning, and Jesus says that Adam and Eve existed from the beginning, that means a very small, small, small percentage of human history elapsed before Adam ever showed up.

Notice what Jonathan Sarfati says:

"This makes sense only if Jesus affirmed that Genesis was intended to be interpreted straightforwardly. I.e. where the earth was created about 4,000 years before He spoke those words, and Adam and Eve were created on Day 6, which, on the scale of 4,000 years, is almost indistinguishable from the beginning ([Sarfati, the scientist says that Adam showed up in human history after only] 0.0004%...[of human history had elapsed, because he was created on Day 6]). This contrasts..."³

That is what we are doing here—developing a contrast—because I want you to enter a time of crisis. The goal of a preacher is to comfort the afflicted and afflict the comfortable. I am trying to create in you a crisis concerning whom you are going to believe here. You gotta believe somebody. You gotta get your worldview from somewhere.

"This contrasts with the usual evolutionary view...So either Jesus is right or the idea of long ages is right—they can't both be right."⁴

Sarfati, with his 0.0004% calculation, is saying the exact opposite of what Hugh Ross is saying, as I read earlier:

"If the time since the creation of the universe were scaled down to a single year, the whole of human history would be less than one minute."⁵

Compare that to what Jonathan Sarfati is saying—"No, Hugh, that is not what your Bible says. That is not what Jesus says. Man came on the scene after only 0.0004% of time or history had elapsed."

"Well, who cares? Why would you bore us to death with this on a Sunday morning, which is now a Sunday afternoon?" The issue in theology is this: it is dominoes in a row. Whatever you are doing with Genesis 1-11 is going to impact other areas of the Bible. It is going to affect how you view what Jesus said. "Oh, I believe that there was a great age between Adam and Creation." Well, that is now affecting your New Testament interpretation of the words of Christ. That is why it is a big deal.

³ Ibid. 338.

⁴ Ibid.

⁵ Ross, H.N., *The Fingerprint of God* (1991), p. 178.

Theology is a seamless tapestry. Whatever you do in one area is going to have a negative or positive effect on another area, just as knocking over a domino will lead to the destruction or the collapsing of the other dominoes. Why is the evangelical church, as I speak, drifting into leftism, progressivism, and liberalism? The answer is very simple: the evangelical church, a long time ago, made a decision to get in bed with Charles Darwin. Most of the problems that we see today in the church as a whole relate to authority of Scripture issues.

Once you jump into bed with Charles Darwin, oh my goodness, you had better pay attention to the rest of your worldview. Psalm 11:3 says,

*"If the foundations are destroyed,
What can the righteous do?" (Psalm 11:3).*

No garden of Eden—no sin of man terminated by constant death. There is no need for a Savior. And this is what Satan has been doing over and over and over again in the mind of the Bible-believing Christian—sadly, in the minds of shepherds and pastoral leaders whom he works overtime on. If he can negatively affect a shepherd, he can negatively affect the whole flock. This is happening systematically, and this explains the drift of the church into a current state of apostasy.

"So, Pastor, what are you trying to say?" I am trying to say that it is a young earth after all. That is what I am trying to say. When you talk about the age of the earth, you talk about it in terms of thousands, not billions. I think the age of the earth is probably around 6,000 years. "Well, what kind of scientific ignoramus are you?"

I am a scientific ignoramus, but we have on our faculty a man named Dr. Charles Clough, who graduated from the Massachusetts Institute of Technology. He is a government meteorologist, a pastor in the Lubbock area for a while, a graduate of Dallas Seminary, number one in Hebrew in his 1968 class, who happens to hold to a 6,000-year-old date for this world and this universe.

So if you think I am a dum-dum, you could probably make a good argument. But it gets harder when you run into a man named Dr. Charles Clough who takes the exact same view, and he says that the scientific evidence does not even support the idea that we have been here for billions and billions of years. God created with the appearance of age. Can things be young, but look old? Look in the mirror and you will see evidence of it.

Creation with the Appearance of Age?



- Adam and Eve (Gen 1–2)
- Water to wine (John 2:1-12)
- Feeding of the multitudes (Matt 14:13-21; 15:29-39)
- Mount St. Helens
- Fall, flood

How about Adam? We know that Adam was created on day six. How old was he? How old did he look? I would guess he looked probably twenty-five to thirty years of age. That is my guess. He was sexually mature because God said to be fruitful and multiply. He was inherently a linguistic person. He knew languages because he talked to Eve. Eve talked to Adam. Adam talked to God. God talked back to Adam. It seems as though Adam knew language.

How old did Adam actually look? In other words, if you were to walk into the Garden of Eden on day six and look at Adam and cover your eyes, because he did not have his clothes on yet—if you were to look at Adam, how old exactly did he look? He probably looked twenty-five to thirty years of age, and yet he had been created on that day. He was less than twenty-four hours old.

Jesus, in his very first miracle, turned water to wine at Cana of Galilee. I do not mean to offend my Baptist friends out there, but this was not grape juice, because the steward tasted it and said, "This is the good stuff. You have saved the good stuff for the end." Now, you all know the commercial: "We will serve no wine before its time." At the Cana wedding, the people were consuming wine that Jesus had produced, and it looked old. It tasted old. It tasted as though it had gone through the full process that wine has to go through. Yet it was not old. It had been created that second.

When Jesus fed the multitudes with a few loaves and a few fish, and he multiplied the loaves, how old did the loaves taste? They had not gone through the process that is needed to create bread, and yet they tasted old, being young. See, when you actually begin to track this through the Word of God, you find that this appearance of age even though a thing or person is young is not a crazy idea at all. In fact, if you reject that idea in Genesis 1, you have to reject it in John 2 and Matthew 14 and 15, etc.

In 1980, Mount Saint Helens blows up. Dr. Steven Austin, whom I think now is with Answers in Genesis, starts to collect debris and strata and fossilization from this event, which had happened instantaneously. He takes that debris and that strata, and he sends it into the laboratory without telling the people in the laboratory how this debris and fossilization were created.

The people in the laboratory through their carbon 14 dating, etc., say, "Well, this was obviously created over a million years." And Dr. Steven Austin has to hold back his laughter because this was not created over thousands or millions of years. This was something that came into existence probably, I would think, within less than a twenty-four-hour time period.

The fact of the matter is that the world that we are living in right now has been corrupted. Did you know that? Paul tells us in Romans 8:20 that the whole creation groans, right down to your body.

"...we ourselves groan within ourselves,..." (Romans 8:23).

Does that describe anybody trying to wake up this morning? This is why I am very glad I am not a Mormon and I can consume coffee at will. Why do I need coffee? Because my body is wearing down.

"...even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body" (Romans 8:23).

In other words, if you do not approach our world through the lens of God's Word, you cannot interpret it correctly because the world that we are living in has been altered three times. The first time it was altered was through the Fall. The Fall did not just separate us and alienate us from God. It had a physical effect on the world, right down to making a living. The ground itself, Genesis 3 tells us, has been cursed.

Then the world was altered a second time through the Flood. You think Mount Saint Helens was bad? Think about something like that in a global sense, but through the Flood's waters. Then God says, "We are going to alter the world a third time through the Tower of Babel and the confounding of the language."

You see, this is what puts the secular world at such a disadvantage. This is why they keep coming up with the wrong interpretations of the natural world, because they do not understand what God says: this world has been corrupted not once, not twice, but three times. This world, created with the appearance of age originally, has been corrupted three times. So if you are studying rocks and trees, it does not matter how many PhDs you have after your name. Without the right assumptions, you cannot get this right. I am simply trying to give you a reason that the world that we are living in is far younger than what is typically taught.

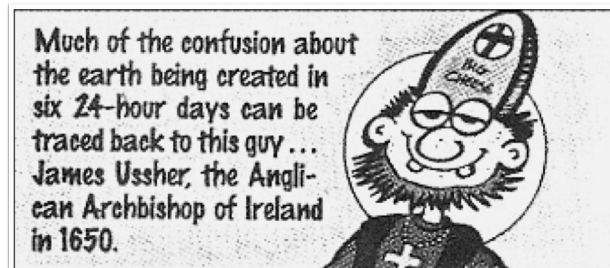
By the way, when did human writing first appear? Here is a scholar, Richard Overy. He says,

"No date appears before the start of human civilizations about 5,500 years ago and the beginning of written pictorial history."⁶

⁶ Richard Overy, "The 50 Key Dates of World History" (Oct. 19, 2007).

We cannot even find human writing that goes beyond a 6,000-year-old date for the age of the universe and Adam and our world.

The man who initially came up with this calculation that I have been trying to teach here is a man named Bishop Ussher. The truth of the matter is that if you were to go home today and Google Bishop Ussher, do you know what you would find? Ridicule. Nobody has a good word to say about this man. This calculation, as we have talked about, starting from 1 Kings 6:1, working our way back to the beginning of Adam and Creation—Bishop Ussher is responsible for that calculation, assuming that there were no gaps in the genealogies, which Bishop Ussher contended for and argued for.



If you look up this man online, he is considered an absolute buffoon. In fact, here is a picture of him in Hugh Ross's—an evangelical's—book, with a dunce cap on his head. This is evangelicals. Forget the secular world. This is evangelicals heaping ridicule on a man of God who lived prior to the Darwinian age and was not under all this pressure to make the

Bible fit Darwin. He just ran the calculation and he is portrayed as a complete fool.

There he is again in one of Hugh Ross's books.

The poor guy cannot even count. There is a dunce cap on his head.

I want to tell you something about Bishop Ussher, but before I do that, I want to explain why Bishop Ussher is hated. Why is this man demonized? Why is this man hated? Why has history been so rewritten that nobody says anything positive about Bishop Ussher? The reason is that he took away from the Darwinist one of their articles of faith. That article of faith is what? Time.

The holy trinity in Darwinism is randomness plus matter plus time. If you do not have deep time, Darwinism cannot work. Ask a Darwinist, "Have you ever seen a hurricane go through a junkyard and accidentally assemble a 747 airline jet?" And they would say, "No, but if the hurricane went through there for a billion years, eventually it would work out." They have to have time for the whole thing to work. And here comes Bishop Ussher, writing in the pre-Darwin age, and he takes away time. There are not billions of years. There are not trillions of years. There are not gazillions of years. There are 6,000 years.

Hugh Ross, Norm Geisler, who bought into a lot of old earth presuppositions, therefore treat Bishop Ussher as if he were an absolute buffoon. It is not too different from how America's Founding Fathers are being treated now, as the socialists and the humanists



and the Marxists are trying to move America away from her limited government model and into Marxism.

What do you do with men like Benjamin Franklin, George Washington, and Thomas Jefferson, who believed in limited government? Well, you make them out to be crazies, fanatics, right-wingers, racists. Anything bad they ever said you put under a microscope. Anything good they said you just suppress. That is the kind of battle that is going on with Bishop Ussher.

But the truth of the matter is—and I am getting this from "The Evangelical Dictionary of Theology"—that Bishop Ussher (A.D. 1581-1656) was recognized in his generation as one of the most preeminent theologians. Did you know that you will never read this online? In fact, I would venture to say that this presentation that I am giving right here might be the only time in your entire life that you hear someone behind a pulpit say something nice about Bishop Ussher.

"The Evangelical Dictionary of Theology" says that Archbishop James Ussher (A.D. 1581-1656) was also a distinguished theologian, "recognized as one of the greatest scholars of his time."⁷ He was one of only six theologians allowed to address the Parliament and the King. "The Evangelical Dictionary of Theology" states, "He was much sought after by his contemporaries for his knowledge and beauty of character, and his personal impact was probably even greater than his scholarly legacy."⁸

You really have to dig and hunt to find citations like this, because Bishop Ussher is demonized, since he took away from the Darwinists something they need, which is time. He took away from the compromising evangelical who is more infatuated with Darwinism than he is with Jesus Christ something they need, which is time. The reality of the situation, folks, is that it is a young earth after all.

Three Concluding Observations

(Gen 11:10-26)



- A. Age of patriarch at birth of seed-son demonstrate no genealogical gaps
- B. **Antediluvian and Patriarchal overlap**
- C. Shorter patriarchal ages indicate changed world conditions

⁷ Van Bebbler and Taylor, *Creation and Time*, p. 102, quoting *The Evangelical Dictionary of Theology*.

⁸ Ibid.

My goodness, look at this—I was going to get through three bullet points. So we are not actually ending our study in Genesis 1-11 today. We are going to pick it up with bullet point subletter "B." See, here I have been talking about literal interpretation of the Bible. I guess that means I have to interpret the clock literally. Then, subletter "C," I am going to show you exactly why people in those ancient genealogies lived so long. Why was Adam living for 930 years? Have you met somebody that has been alive for 930 years today?

So what happened to the age of man? How did it get curtailed? And then as we wrap that up, then we will be changing gears, because once you get to Genesis 11:27 the whole story changes. I said that the story changed in Genesis 12. I lied. It does not. I just put that up there for purposes of simplicity. It really changes in Genesis 11:27. That is where the whole focus of God moves away from the four events of Creation to a man, and through that man is going to come the Messiah.

Why do we need that Messiah? Because Jesus loves you that much. God orchestrated history against great spiritual warfare in such a way that the gospel of Christ, 6,000 years later, could be openly proclaimed and taught, which is what I am doing here. This Jesus thing is not some late invention of God. It is not an afterthought. This is how God has strategically worked in history, counter to Satan's attack, to get Jesus born so that He could die, rise again, and ascend to heaven—so that the church could preach the gospel, which is the death, burial, and resurrection and ascension of Jesus Christ, not just for humanity generically, but for you as a person.

When Jesus died on the cross, I am convinced that He was not just thinking about the planet. He was thinking about you, because the Bible says that the very hairs on our heads are numbered. Some of you all have a little less numbering than others, but it relates to the love of a holy God for you as a person. Down through the corridors of time, He knew that you would hear this message on this day because of what He has orchestrated in human history. He knew that you would have the opportunity of a lifetime to believe in the One He has sent.

Jesus, on the cross, said, "*It is finished!*" (*John 19:30*), meaning that He has done everything that is necessary to bridge the gap between sinful man and a holy God. Our basic problem is that we are steeped in sin and God is perfect and holy, and God cannot accept us any more than my wife can accept me when I take out the trash and traipse a bunch of mud into her brand new carpeting at home. My wife will not put up with that. And if my wife will not put up with it, how is God supposed to put up with our sin? So He arranges things in such a way that our sin debt is taken care of.

Then He says, "Trust in what I have done for you, not in what you have done for yourself." That is the gospel. So as this is being proclaimed, an opportunity is given to people—whether they are here in the building or listening online or listening via archive after the fact, the opportunity is the same. As long as this church is in existence, Sunday after Sunday we will say this: today is "*THE DAY OF SALVATION*"— (*2 Corinthians 6:2*). Believe today.

"Believe" is another way of saying "trust"—relying upon what God has done for you. It is something you can do now, even as I am speaking. You do not have to join a church, walk an aisle, fill out a card, or become a ministry leader to be saved. You just have to believe in the One that the Father has sent.