

What is Wrong with Progressive Creationism

By Andrew M. Woods, Th.M., J.D.,
Ph.D.

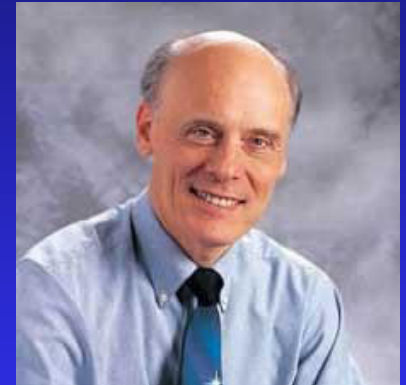
Attempts at Accommodation

- Gap Theory (Thomas Chalmers 1780-1847)
- Theistic Evolution (Pierre Teilhard Chardin 1881-1955)
- Literary Framework Hypothesis (Arie Nordtz 1924)
- Genealogy stretching (William Henry Green 1890)
- Day Age Theory (George Stanley Faber 1820)

SOURCE: Jonathan Sarfati, *Refuting Compromise* (Green Forest, AR: I

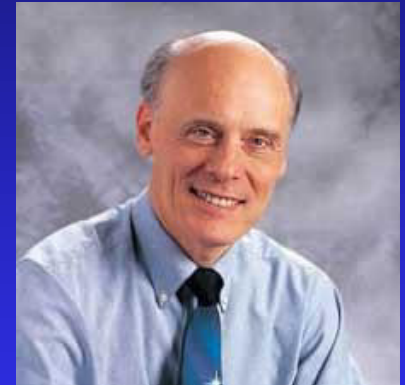
Progressive Creationism

- Nature is a 67th book of the Bible
- Day Age Theory
- Local Flood
- Death Before Adam's Sin
- Luminaries in Existence Prior to Day Four of Creation

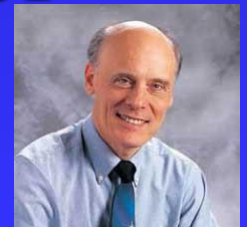


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“So, God’s revelation is not limited exclusively to the Bible’s words. The facts of nature may be likened to a sixty-seventh book of the Bible. Just as we rightfully expect interpretations of Isaiah to be consistent to with those of Mark, so too we can expect interpretations of the facts of nature to be consistent with the message of Genesis ...”

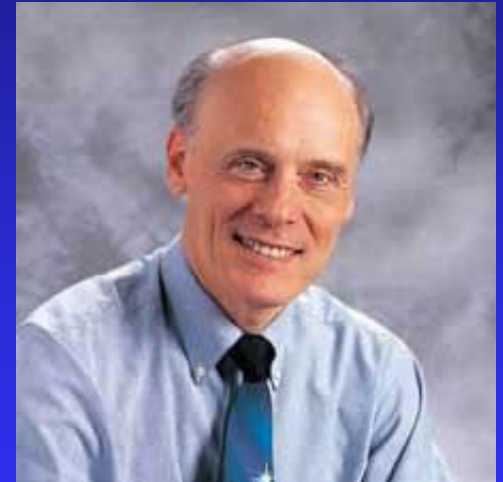


Hugh Ross, *Creation and Time* (Colorado Springs, CO: Navpress, 1994), 57.

The “Voice” of Nature

Hugh Ross, *Creation and Time* (Colorado Springs, CO: Navpress, 1994), 57.

- Job 10:8-14; 12:7; 24:14-15; 35:10-12; 37:5-7; 38-41
- Psalm 8; 19:1-6; 50:6; 85:11; 97:6; 98:2-3; 104; 139
- Proverbs 8:22-31
- Ecclesiastes 3:11
- Habakkuk 3:3
- Acts 14:17; 17:23-31
- Romans 1:18-25; 2:14-15; 10:16-18
- Colossians 1:23



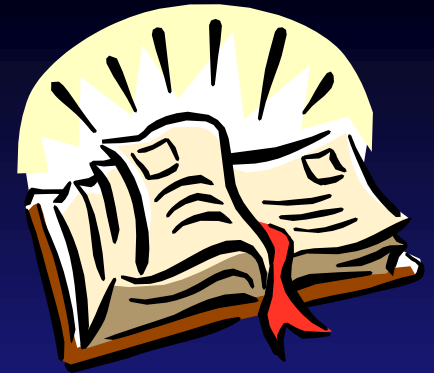
Uncertainty of Natural World Interpretations

- Interpretations of the natural world are not necessarily scientific facts
- Misuse of General Revelation Concept
- Not *Sola Scriptura*
- Interpretations of the natural world are limited

General vs. Special Revelation

	<u>General</u>	<u>Special</u>
<u>Examples</u>	Nature, conscience (Rom 1–2)	Incarnation, Scripture, miracles
<u>Availability</u>	All	Some
<u>Accomplishment</u>	Accountability (Rom 1)	Salvation (Acts 4:12; 2 Tim 3:15)
<u>Form</u>	Non-written	Written
<u>Quality</u>	Natural	Supernatural, miraculous

Romans 1:20



“For *since the creation of the world*
God’s invisible qualities-his eternal
power and divine nature-have been
clearly seen, being understood from
what has been made, so that men are
without excuse.” (NASB, Emphasis
mine)

Uncertainty of Natural World Interpretations

- Interpretations of the natural world are not necessarily scientific facts
- Misuse of General Revelation Concept
- Not *Sola Scriptura*
- Interpretations of the natural world are limited

“Nature, though it does reveal some things about God, is limited and can be misread by mankind. The human mind, though often brilliant in what it can achieve, suffers limitations and darkening.”



Charles Ryrie, *Basic Theology* (Chicago: Moody, 1999), 27.

Certainty of Biblical Interpretation

- Holy Spirit's Enabling
 - ◆(John 16:12-13; 1 Cor 2:10)
- Written
- Limited
- Perspicuity



Source: Mark Van Bebber and Paul S. Taylor, *Creation and Time: A Report on the Progressive Creationist Book* by Hugh Ross (Gilbert, AZ: Eden Communications, 1994), 30-36.

The reformers had “total confidence in what is called the perspicuity of Scripture...the clarity of Scripture. They maintained that the Bible is basically clear and lucid. It is simple enough for any literate person to understand its basic message...

What kind of God would reveal his love and redemption in terms so technical and concepts so profound that only an elite corps of professional scholars could understand them?...”



R.C. Sproul, *Knowing Scripture* (Downers Grove, IL: InterVarsity Press, 1977), 15-17.

“Biblical Christianity is not so esoteric a religion. Its content is not concealed in vague symbols that require some sort of special ‘insight’ to grasp. There is no special prowess or pneumatic gift that is necessary to understand the basic message of Scripture...The Bible speaks of God in meaningful patterns of speech. Some of those patterns may be more difficult than others, but they are not meant to be nonsense statements that only a guru can fathom.”



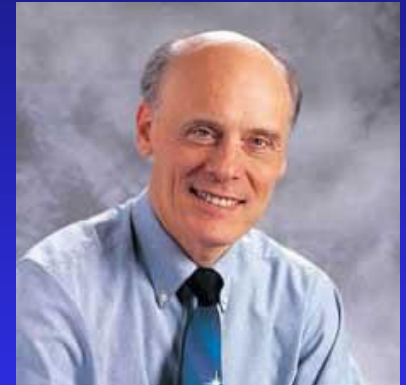
R.C. Sproul, *Knowing Scripture* (Downers Grove, IL: InterVarsity Press, 1977), 15-17.

“Since the entrance of sin into the world, man can gather true knowledge about God from his general revelation only if he studies it in light of Scripture, in which the elements of God’s original self-revelation, which were obscured and perverted by the blight of sin, are republished, corrected, and interpreted...Some are inclined to speak of God’s revelation as a second source; but this is hardly correct in view of the fact that nature can come into consideration here only as interpreted in the light of Scripture.”

Louis Berkhof, introductory volume to *Systematic Theology* (Grand Rapids, Eerdmans, 1946), 60, 96.

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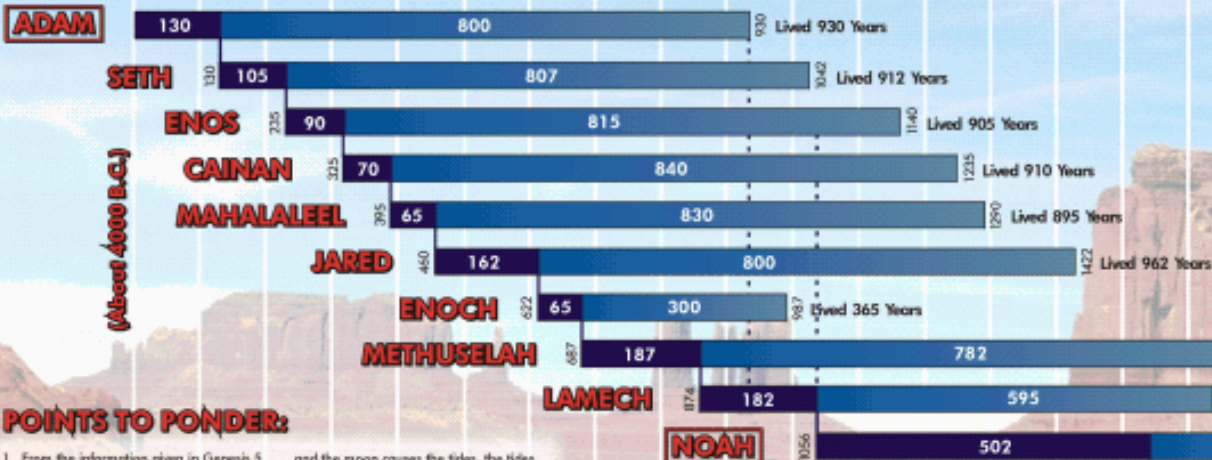


Age of the Earth?



- 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

Years After Creation 0 100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000 2100 2200 2300 2400

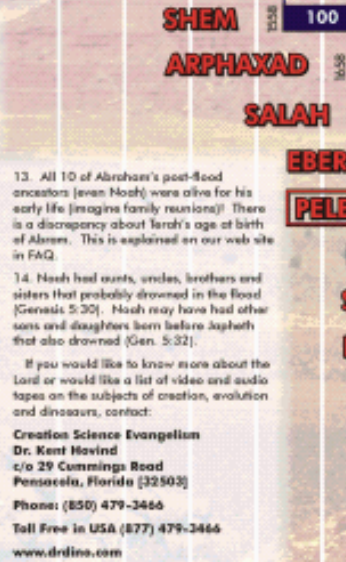


POINTS TO PONDER:

- From the information given in Genesis 5 and 11, it is easy to construct a chart like this. Genealogies are also found in Luke 3 and 1 Chronicles 1. However the spelling varies in a few instances and three people are excluded in some lists for good reason. Some have unwisely used this fact to justify adding millions of years to scripture.
- Jesus said in Matthew 19: 6 and Mark 10: 6 that the creation of Adam and Eve was "the beginning" (see 1 Cor 15:45 and Romans 5:12-14). By further comparing Genesis 20:11, Acts 13:20-21, 1 Kings 2:11, 11:42 and other dates given in the Bible and known history, it becomes obvious that the Bible teaches that Adam was created about 6,000 years ago, not "billions of years ago" as the textbooks and even some Christians now teach.
- There are scores of scientific ways to show that the earth and universe are not "billions of years old." For example:
 - The sun is losing 5 million tons per second. At this rate, several billion years ago, the sun's gravity would have been much stronger, pulling the Earth into it.
 - The earth's spin is slowing down about 1/1000 of a second per day. Because of this fact we have a "leap second" where a second is added to the clock every 10 months. Billions of years ago, the earth would have been spinning so fast that life on earth would have been impossible.
 - The distance to the moon is increasing with each revolution. Since the moon obviously used to be closer to the earth,

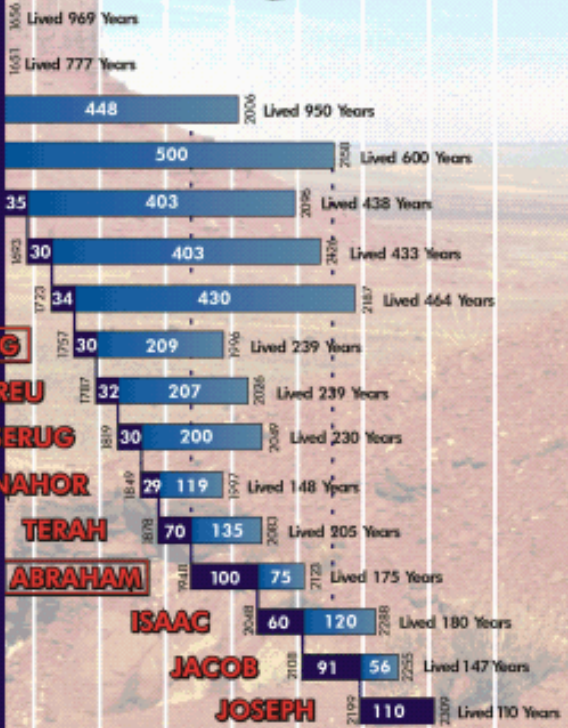
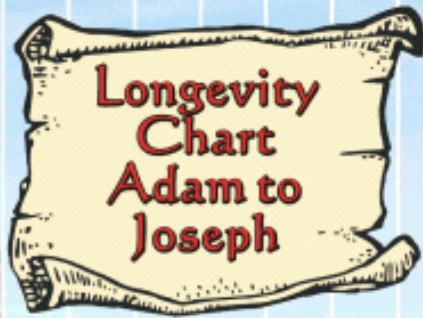
- and the moon causes the tides, the tides would have been great enough to drown everything on earth billions of years ago.
- The thin layer of dust on the moon, the small amount of sediment in the oceans, the rate of heat loss of Earth, Jupiter, and other bodies in space, the erosion rate of the mountains, the weakening magnetic field, the small (though increasing) amount of salt in the ocean, the small human population (compared to the growth rate), the rate cave formations develop and a host of other facts from all branches of science show that the earth is not billions of years old. (See videotape #1 for more information on this subject.)
- Genesis 1:6-7 and 1 Peter 3 tells of a canopy of "water above the firmament." Many scientists believe this canopy of water (or possibly ice) provided greater air pressure and a shield from the sun's harmful rays. These factors could explain the great age and size of man and animals before the flood. After the flood, the canopy was gone and the life span dropped off rapidly in the next few generations. (See Gen. 4:7-9 and other video tapes # 1, 2 & 4 for more on this.)
- The tower of Babel incident probably took place during the days of Peleg when "the earth was divided" (see Gen. 10:25). The languages, nationalities and possibly the races were created at the tower of Babel. Over the next few decades people migrated to all parts of the world before the earth was "divided." (Order video tape #6 for more information on this.)

- 1 Peter 3:8: "One day with the Lord is as a thousand [not billion] years, and a thousand years as one day." Bishop Usher calculated the creation to be 4004 B.C. (Our calendar is off by about four years since Christ was born around 4 B.C.) Could it be that God is working on a 7500 year calendar for the earth, and that the 7th day (1000 years) is what is referred to in Gen. 20:2-7 and Isaiah 11:6-16; 65:17-25? I wouldn't be dogmatic about it, but it would be smart to be ready for 1 Thes. 4:16-18! (See also: Matt. 24:37-38; Luke 17: 26-27; Heb. 11:7; 1 Peter 3:20, 1 Peter 2:5)
- Methuselah's name apparently means "when he dies it shall cease." Could it be that God told Enoch to name him that? The flood started when Methuselah died. Enoch did not know when his son would die. Maybe Enoch stayed so close to the Lord that God just took him to heaven without dying? (See Gen. 5:21-24.)
- Adam knew Methuselah for 243 years.
- Shem knew Abraham, Isaac and Jacob.
- The first 2157 years of history are covered by these men whose lives overlap (Adam, Methuselah and Shem).
- How much could you learn in 950 years? The wisdom and inventions of the post-flood era were probably much greater than we can imagine. (See video #7.)
- Noah had 6 living ancestors that could have known Adam personally.



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THE FLOOD 1656





“Back in my father’s day, it took ten days to drive across the Australian outback during the day.”

Ken Ham et al, *Answers in Genesis*, rev ed. (Green Forest, AR: Master Books, 1990), 37-emphasis mine.

Ordinary and Consecutive Days?

- Numerical ordinal modifier used 359 times outside of Genesis 1-2
- “Evening and morning” used 38 times outside of Genesis 1-2
- Exodus 20:8-11
- Adam’s age (5:5)



10 Ways of Communicating Ages in Gen 1

- yāmîm- with “evening and morning” = many days of evening and morning
- dōr- generation, period
- `ad-ancient, forever
- qedem-of old, ancient time
- netsach-always, everlasting, forever
- tamîd-continually, forever
- `orek- with yom = length of days
- zemān-season, time
- `et- time
- mô `ēd- time, season

Jonathan Sarfati, *Refuting Compromise* (Green Forest, AR: Master Books),
327-28.

Ordinary and Consecutive Days?

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“From a superficial reading of Genesis 1, the impression would seem to be that the entire creative process took place in six twenty-four-hour days. This seems to run counter to modern scientific research, which indicates that planet earth was created several billion years ago.”

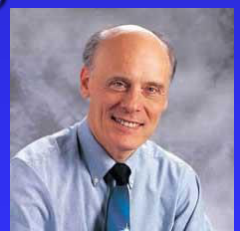
Gleason Archer, *Survey of Old Testament Introduction* (Chicago, IL: Moody Press, 1994), 196-97-emphasis mine.

- God created the livestock, beasts of the earth, and everything that creeps on the earth
- God created Adam
- God planted the garden
- God talked to Adam
- God brought certain animals to Adam
- Adam named the animals
- God created Eve



Mark Van Bebber and Paul S. Taylor, *Creation and Time: A Report on the Progressive Creationist Book by Hugh Ross* (Gilbert, AZ: Eden Communications, 1994), 82

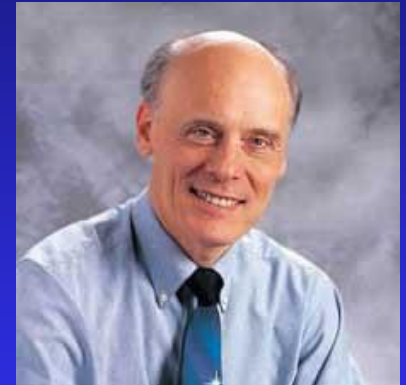
“Observe skilled sculptors, painters, or poets, artisans of any kind, and see that they always spend much more time on their masterpieces than they do on their ordinary tasks. Observe the painstaking yet joyful labor poured into each masterpiece of their design. Observe how often the artist stops to appreciate and evaluate the work in progress.”



Hugh Ross, *Creation and Time* (Colorado Springs, CO: Navpress, 1994), 142.

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They rose greatly on the earth, and all the high mountains under the entire heaven were covered...Every living thing that moved on the earth perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. Everything on dry land that had the breath of life in its nostrils died. Every living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and those with him in the ark.”

“... ‘all the high mountains under all the heavens.’ One of these expressions alone would almost necessitate the impression that the author intends to convey the idea of the absolute universality of the Flood... Yet since ‘all’ is known to be used in a relative sense, the writer removes all ambiguity by adding the phrase ‘under all the heavens.’ A double ‘all’ (*kol*) cannot allow for so relative a sense. It almost constitutes a Hebrew superlative. So we believe that the text disposes of the question of the universality of the flood. By way of objection to this interpretation, those who believe in a limited flood... urge the fact that *kol* is used in a relative sense, as is clearly the case in passages such as Genesis 41:57; Exodus 9:25, 10:15; Deuteronomy 2:25; and 1 Kings 10:24. However, we still insist that this fact could overthrow a single *kol*, never a double *kol*, as our verse has it.”



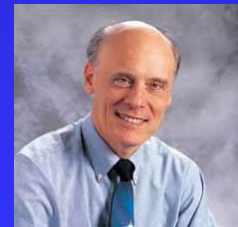
H.C. Leupold, *Exposition of Genesis* (Grand Rapids: Baker, 1942),
vol. 1, p. 301-302.

Exodus 9:24

“It was the worst storm in all the land of Egypt since it had become a nation.” (NASB, Emphasis mine)



“First, when God pours out judgment, He gives ample warning ahead of time. He sends a spokesperson, a prophet, and gives that prophet a kind of platform from which to be heard. For the antediluvians, Noah was that prophet and the scaffolding around the ark was his platform.”



Hugh Ross, *The Genesis Question* (Navpress, Colorado Springs, CO 1998), 164-65.

<u>Writer</u>	<u>Local Flood</u>	<u>Global Flood</u>
Philo		X
Josephus		X
Justin Martyr		X
Theophilus of Antioch		X
Tertullian		X
Gregory of Nazianus		X
John Chrysostom		X
Augustine of Hippo		X

SOURCE: Jonathan Sarfati, *Refuting Compromise* (Green Forest, AR: Master Books), 244.

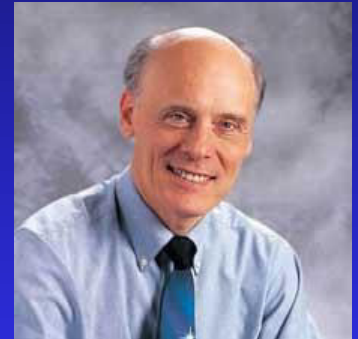


*“And the flood was forty days, etc.
Moses conspicuously insists on
this fact, in order to show that the
whole world was immersed in the
waters.”*

John Calvin, *Genesis*, 1554 (Edinburgh, UK: Banner of Truth, 1984), p. 272, emphasis mine.

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Sin-Death Texts

- Genesis 2:17
- Romans 5:12
- Romans 8:19-21
- 1 Corinthians 15:21-22



Genesis 3:19



“By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.” (NASB, Emphasis mine)

“Unfortunately, young earth creationists are resisting...with all of their strength, fearful that the old earth view opens the door to evolution. In the process, they are placing in the way of educated unbelievers a stumbling block that keeps people from accepting Jesus Christ as their Lord and Savior.”

Alexander Metherell, *Presbyterian Layman* (Sept./Oct. 1994); cited in Jobe Martin, *The Evolution of a Creationist* (Rockwall, TX: Biblical Discipleship Publishers, 1994), 223.

Hebrew Descriptions of Life

- Nephesh-Soul
- Ruah-Spirit
- Basar-Flesh
- Chay-Life
- Lev 17:11-14-“The life of a creature is in the blood.”



Mark Van Bebber and Paul S. Taylor, *Creation and Time: A Report on the Progressive Creationist Book by Hugh Ross* (Gilbert, AZ: Eden Communications, 1994), 45.

Genesis 2:17

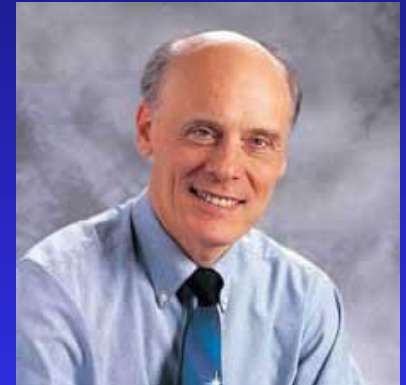


“...for *in the day* you eat of it you shall surely die.” (NKJV, emphasis mine)

“...for *when* you eat from it you will surely die.” (NET, emphasis mine)

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Genesis 1:26-27



- 26-Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27-God created man in His own image, in the image of God He created him; male and female He created them.
- *Asah* (Gen 1:26) and *bara* (Gen 1:27)

Exodus 20:11



“For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day...”
(NASB, Emphasis mine).

Revelation 21:23

“The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the lamb is its lamp.” (NASB)



Deuteronomy 4:19

“And when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshipping them and worshipping the things the Lord your God has apportioned to all the nations under heaven.” (NASB)



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