

Young Earth -- It's Not the Issue

by Ken Ham

Ken Ham emphasizes the importance of viewing the Bible as a historical document that informs our understanding of science and morality.

Duration: 1:17:58

Scripture: Exodus 20:11, Matthew 6:33, John 1:1, Acts 17:11

Topics: "Creation"

Description

In this sermon, the speaker discusses the importance of understanding biblical history and its impact on our worldview. He highlights key events such as the creation in six days, the consequences of sin, the global flood of Noah's day, and the Tower of Babel. The speaker emphasizes that only God knows everything and challenges the idea of humans arrogantly interpreting God's word. He also warns against the humanist agenda of undermining Christianity by attacking its historical authority.

Transcript

This particular session is called Young Earth, It's Not the Issue, and I wanted to set the scene for the rest of what we're doing here today, because as you know from your program, and I'll just have a quick look at the program here, we have Dr. Jonathan Sarfley talking on rocks, fossils and the age of the earth. We have Dr. Russell Humphreys who's talking on radioisotopes and the young world. We also have a session by Dr. John Baumgartner on catastrophic plate tectonics, and then tomorrow we have various sessions dealing with the age of the earth as well.

Obviously, as you look through our program, you see that the age of the earth is a major issue. We're dealing with it on the basis of astronomy, biology, geology and so on. And I wanted to share with you why I believe that is such a crucial issue this morning, and why we need to deal with that in detail, and sort of set the scene for a lot of the fairly heavy scientific lectures that you're about to hear and be challenged with.

I want to start off with a verse, a scripture from John. That makes sense when you're talking about Genesis. John chapter 3 and verse 12.

Jesus said that, this, if I've told you earthly things and you believe not, how shall you believe if I tell you of heavenly things? I want to apply that in a particular way here this morning. Let me ask you a question. Does the Bible touch on geology, yes or no? Yes, it does, doesn't it? It talks about a global flood.

That would sure affect geology, wouldn't it? Does the Bible touch on biology? Ah, sure does. God made distinct kinds of animals and plants. Adam named animals, says taxonomy, for instance.

Yes, the Bible touches on biology. Does the Bible touch on astronomy? Yeah, the sun, moon and stars, and of course, you know, the long day of Joshua, and so on. There's all sorts of aspects of astronomy.

So, here's my question to you. Where the Bible touches on biology, geology and astronomy, can we trust what it says? Because if you can't trust what the Bible says in biology, geology and astronomy, how can you trust its message of morality and salvation, which is dependent upon the geology, biology and astronomy being true? So, you think about it. Jesus Christ, the Son of God, became a man, a descendant of a man called Noah, who was on a boat with biology on board the boat, with geology going on outside the boat, who's a descendant of a man called Adam, who was made from dust, who was told to name animals, who was told about fruit on a tree, and so on, who was to return to dust because he rebelled against God, who was given the sun, moon and stars for signs and for seasons.

Where's the Bible ever separate the geology, biology, astronomy, anthropology, etc., from the morality and salvation? It doesn't, does it? It all goes together. Because, you see, what we've got to understand is that the Bible is not just a book of religion, and that is what I fear has happened in a lot of our churches today, and that is that many people look on the Bible as a book of religion. It's a book about salvation, but it's much more than that.

The Bible is a book of history, isn't it? Real history that begins in the book of Genesis. That's why I'm so amazed as I travel around the world and I find these Christian leaders or pastors, you know, Dr. John Wickham, talk about the fact the majority of theologians to compromise when it comes to the book of Genesis, and I have them tell me things like, oh well, it's obvious that Genesis is, you know, 1 to 11 anyway, is not real history, and they don't really teach Genesis as real history. In fact, some of them said to me, Genesis is just a metaphor.

Have you heard that before, that Genesis is just a metaphor? It amazes me. Have you ever seen those genealogies in the Bible? You know, those passages you like to read before you go to sleep, so-and-so begat so-and-so begat so-and-so. Great bedtime reading, by the way.

But why are they there? You know why they're there? To show that Jesus Christ became a descendant of the first man, Adam. He became one of us. I mean, when you read those genealogies in the New Testament, you see them in Chronicles, for instance, and back there to Genesis.

What do you notice? You know, this person goes back to this person, to this real person, to this real person. They go all the way back, this real person to this real person, to this real person, all the way back to a metaphor. Have you noticed that as you read through the Bible? Have you ever wondered what a descendant of a metaphor really looks like? Look at your neighbor.

There you are, a descendant of a metaphor. Is that what Paul says in Romans 5? By one metaphor, sin into the world and death by sin. Doesn't make any sense, does it? No, when you read through those genealogies, you notice this person goes back to this person, to this person, right back to a real man, Adam, in history, of whom we're all descendants.

I mean, if Adam wasn't a real man in history of whom we are all descendants, then who are we? Why are we sinners? I had a girl come to me not long ago, and she said, my sister, you know, believes in Abraham

and so on, but she says she doesn't believe in a literal Adam. And I said, well, you know, where did she come from? Ask her where she came from. Ask her who she's a descendant of.

Ask her why she's a sinner. I mean, why did Jesus die on a cross? Ask her why Jesus is called the last Adam. See, they don't have answers to those questions, unless Genesis 1 to 11 is real history and have no foundation for understanding the gospel.

See, that's why I call the Bible the history book of the universe, because that's what it is, and that's what I teach children. This is something I think that is missing from our churches today. We teach the Bible as a book of stories.

We teach the Bible as a book of religion, a book about salvation, but we've lost the fact that the Bible is a book of history, real history, history that includes geology, biology, astronomy, anthropology, history that you can trust. Now, it's true that the Bible is not exhaustive science textbook on geology, biology, astronomy, and so on. I had one student once at university who said to me, but the Bible is not a science textbook, and I said, you're right about that, and I am sure glad about that, because science textbooks change every year.

The Bible is a science textbook. It'll be changing every year, but where the Bible touches on science, can we trust it? Absolutely. You're going to see that and have that confirmed over and over again during this particular conference, where the Bible touches on geology, biology, astronomy, and see, the Bible doesn't give us, you know, all those equations in chemistry and those equations in regard to relativity that Dr. Russ Humphreys is going to talk to you about, and you know, the Bible doesn't give you all those equations and all the detailed information in geology or the ice ages, as Mike Ord is going to be talking to you about also.

The Bible doesn't give you all of those details, but you know what it does give you? It gives you the big picture in geology, the big picture in astronomy, the big picture in biology and anthropology that enables you to have on those glasses that we talked about and that Dr. Wickham talked about, so that you can then have the right approach to the world and to science and so on, and this is the history that the Bible reveals to us. In fact, this is the basis of our Creation Museum that we're going to be constructing and not far from here. A walk through biblical history through creation in six days and perfect creation, marred by sin, death as a consequence, the flood of Noah's day, you know, and when you accept those events, then you start to say, well, if there really was a global flood, what would you expect to find? Well, you know, billions of dead things buried in rock layers laid down by water all over the earth, and what do you find? Billions of dead things buried in rock layers laid down by water all over the earth.

Wow, what a coincidence, and so, and you go through and confusion, the Tower of Babel, huh, that's interesting, different languages, so therefore you'd expect maybe to find some evidence in today's world that all people go back to, you know, one group of people that go back to one man and one woman out of it. It's interesting how we see all sorts of intriguing correlations there. Flood legends around the world, very similar to the Genesis account, indicating they've been handed down and changed, but the real record in the Bible and some of the interesting studies in genetics, even in the secular world, where they're saying we all go back to one woman.

They don't believe, of course, it was the biblical Eve, but nonetheless, here we have this history, and see, here's the point, all these things here, Jesus Christ steps in history, becomes a man, dies in a cross, raised from the dead, we're at this point in history here, aren't we, waiting for the consummation, the new

heavens and new earth, because the older you are, the more you want this, as you know, and see, all these events have already occurred. You know the thrilling thing about being a Christian and one who trusts the Bible, you know, I often feel sorry for those who don't believe in God's Word and who are evolutionists and so on. They don't have someone who was there who knows what happened, who told them, we do.

Isn't that exciting? We know someone who's always been there, who knows everything, who told us what happened. We've got the key to understand what this world is all about, and see, in that regard, we should realize as a Christian that the Bible is actually foundational to all of our thinking. We don't take ideas to the Bible.

We start with the Bible, a revelation from God. We know the events of history that have occurred to give us the big picture in geology, the big picture in biology, the big picture in astronomy, the big picture in anthropology, the big picture of history, to go out there and therefore have the right framework into which to put the science and so on to understand what this universe is all about. That's why it's so exciting being a Christian.

You're going to see that happen over the next few days. See, that's why I said to you last night, when people asked me the question, how do you fit dinosaurs into the Bible, what did I say the answer was? You don't, that's right, because you don't try to take man's interpretation of the evidence and fit it into the Bible. See, we've been trained in an education system where, oh, we look at the evidence and listen to what man is saying, and somehow you take that and you fit it into the Bible.

No, what man is doing is interpreting the evidence on a whole different basis, and then you try to fit that to the Bible, some book of religion or morality, but not a real book of history, and Christians say, well, we don't know what to do with dinosaurs, we don't know what to do with the Grand Canyon, we don't know how to understand, you know, light from the furthest star, we don't know what to do with the ice age. You know why? Because you're taking man's interpretation of the evidence and trying to fit it to the Bible. But when you use the Bible as foundation of all your thinking and take that big picture of history out to the evidence, and you look at real science in the present, as you're going to see from the work of Dr. Humphreys and Dr. Baumgartner and Dr. Gitt and others over the next few days, wow, you say, what confirmation that that is the right foundation.

Of course, we know it is anyway. But, you see, you know where I believe this problem shows up? It shows up in our churches and Sunday schools, because, you see, if we're honest, and some of you heard me say this before, I believe a lot of our Sunday school material, a lot of our Bible study material, I believe a lot of it is missing the mark. In fact, I think some of it's almost a waste of time.

Why? You know what we tend to do? Take our Sunday school literature. By and large, what does Sunday school literature do? Teach Bible stories, Bible stories, Bible stories, Jonah and the great fish, feeding of the five thousand, Paul's missionary journeys, Jesus on the cross, Adam and Eve, Noah on the ark, and you say, don't you believe all those things? Absolutely. What's wrong with that? You know what's wrong with it? It's the way it's taught, because, you see, what happens is you teach these stories in Sunday school.

But let me ask you this question. If you were to talk to Mrs Brown, you know, maybe she's been teaching Sunday school for 140 years, and you say, Mrs Brown, you've been teaching Sunday school for a long time. Yeah.

Oh, yes. Tell me, in Sunday school, do you teach geology, biology, astronomy, anthropology? What do you think Mrs Brown's answer is going to be? No. No, no, you don't teach that in Sunday school.

Oh, why not? Oh, Sunday school, you teach about Jesus. Oh, I see. So, where do you learn about geology, biology, astronomy? Oh, that's what you learn at school.

Oh, I understand. The kids learn the Bible stories in church, but they learn real history in school, and the real history they learn is the history that contradicts what the Bible says, so eventually the Bible stories aren't true either. Is that right, Mrs Brown? Do you see the problem? You know, in this ministry, I've been in this ministry for 30 years.

Well, it started in a sort of embryonic sense 30 years ago in Australia for me, but what I've noticed is this. As I've traveled around, whether I'm on Christian radio talk shows, and I get on some almost every week, people have asked the same questions from the secular and Christian world by and large, by the way, but the same sorts of questions over and over and over again. I can often get on a talk show, and the host will say, what questions do you think will be asked today? Oh, let me tell you, because you know why? When you're out there in the world, people call up and they ask questions.

So, where did the Bible come from, and who put the Bible together, and where did Cain get his wife, and how did Noah get all the animals on the ark, and who was Cain's wife anyway, and what about carbon dating, and who did Cain marry, and what do you do with the dinosaurs, and who was Cain's wife anyway, and what about the races of people, and what about the days of creation, and what about the gap theory, and who did Cain marry? By the way, does anyone know the most asked question I've ever been asked? It's embarrassing, I talk more about Cain's wife than my own wife, but you see, but do you know why people ask that question? That was in the movie Contact. You know, Carl Sagan wrote the book Contact, the movie based on that particular book, and you have this person asking their Sunday school teacher questions, like where did Cain get his wife? The Sunday school teacher can't give the answers. See, Christians don't have answers.

They can't defend their history. It was asked at the Scopes trial of William Jennings Bryan by the ACLU lawyer Clarence Durrell. Where did Cain get his wife? He couldn't answer the question.

Do you know why he was asked the question? Defend your history. You believe you go back to one man and one woman? Defend your history. Where did God come from? How do you know there's a God? How do you know the Bible's true? See, they're the questions that the world is asking.

You know what we do in our churches? We teach Bible stories. You know what we've lost? We've lost the connection of the Bible to the real world. And see, I believe that this happened back in the 1700s, 1800s.

In fact, one of our new speakers, Dr. Terry Mortensen, who's done a PhD in the history of science, has a lot of information on this, and we're going to be publishing a book by him dealing with all of this. But I believe what happened was back in the 1700s, 1800s, the idea of millions of years started to be popularized. And this idea of millions of years started to be popularized.

The church retreated, wasn't sure what to do with the millions of years. What do you do with a Bible here that says six days and a global flood? And yet now they're saying that all these layers of rock with fossils basically came over millions of years. And so the church disconnected the Bible from the real world.

So the Bible becomes a book of religion, a book about salvation, a book of morality, something that deals with up here in your head. But the real world is what they're teaching out there in the schools, public schools and the universities and the media and so on. So we don't have to deal with that now.

You can accept that. That's fine. But as long as we believe these Bible stories here, and you know what happens? The next generation comes through and they go to those schools and they go to those universities and they read the books and so on.

They watch the television programs. They're saying, wait a minute, if this is the real history of the world, billions of years, ape men, man evolved, there never was a global flood. But the Bible says there was a global flood and the Bible says six days and the Bible says God took dust and made Adam.

Oh, I better go back to my church and my parents. Well, let me ask you a question. You know, they say Noah couldn't fit all the animals in the ark.

They say there never was a global flood. They say that that man evolved from apes. And they're saying the world's billions of years old.

And they're saying that the Bible is not true and you can't trust the Bible and so on. Tell me, what are the answers? Tell me the answers. And where did Cain get his wife if we go back to one man and one woman? What are the answers? And what does the church say? Don't worry about that.

Just believe these stories. Just believe the message of Jesus died on the cross, raised from the dead. That's the most important thing.

Don't worry about that. But wait a minute, this history tells me I can't trust the Bible. Don't worry about that.

Just believe the message of salvation. And you know what many people are saying? That I can't trust that book at all. So, why should I believe any of it? It's interesting that Bruce Willis from the Die How many of you have heard of Bruce Willis? You watch those programs? Anyway, Bruce Willis was interviewed for a newspaper and was in a Cincinnati Enquirer and he said this, organized religion used to hang the whole thing on one hook.

If you don't do these things, if you don't act morally, you're going to burn in hell. Unfortunately, what we know about science, anyone who thinks at all probably doesn't believe in fire and brimstone anymore. So, organized religion has lost that voice to hold up their moral hand.

Do you realize what he's saying? What he's saying is this, you Christians are out there, you're holding up the Bible and you're saying abortion's wrong, homosexual behavior is wrong, you're going to believe in Christian morality. He says, how can you do that when we know science has proved you can't trust that book? You know what the Christians do? Oh, don't worry about science and so on. You can believe everything that they're saying, that's all right, or you can believe most of it and it doesn't really matter anyway.

Look, the most important thing is you trust in Jesus and do what he said and abortion's wrong and homosexual behavior is wrong. Wait a minute, the history in that book is not true. You're going to hear some incredible lectures over the next few days.

You're going to hear real scientists get up and tell you that real science confirms exactly what the Bible is saying. The evidence, the real evidence is overwhelming. You see, the church has disconnected the Bible from the real world.

You know, I personally believe that you see this showing up in statements of faith that churches have. You know what we usually have in our church statements of faith? The Bible is the supreme authority in all matters of faith and practice. Well, I agree with that, but you know what I believe the problem is? The Bible is not just the supreme authority in all matters of faith and practice, it is the supreme authority in all matters of faith and practice and everything it touches upon.

It is the supreme authority when it touches upon geology. It is the supreme authority when it touches upon biology. It is the supreme authority when it touches upon astronomy, but that's what we've lost from our church because we disconnected the Bible from the real world and I believe that disconnect in our modern world occurred in an enormous way in the 1700s and 1800s because God's people, instead of standing upon God's word, accepted man's fallible word and reinterpreted the scriptures and lost biblical authority and disconnected the Bible from reality.

You know, Proverbs 30 verses 5 and 6, we read this, every word of God is pure add thou not unto his words and I believe this disconnect has occurred because God's people have done exactly what Adam did back in the Garden of Eden, added to the word of God, reinterpreted the word of God on the basis of outside ideas and that's why, as I want to show you, the whole issue of the six days of creation is so very, very important because I believe, and what I want to share with you in the remaining time I have here, is that the issue of the six days of creation is the issue that really shows us the reality of what has happened in our culture, why we've lost biblical authority, what the real issue is concerning millions of years creation, evolution, it's the six-day issue that is that watershed issue, it really is. Let me share with you why. In Genesis 1-1 we read this, in the beginning God created the heaven and the earth.

Now, if I'd preach that in church after church across the world, I would hope the majority of people would say in our churches, of course we believe God created, but if I read around church after church across America or other places in the world, Australia or England and said, but God created in six literal days just a few thousand years ago, would the majority agree with me? I can tell you from my experience and Dr. Wickham would agree with me, the answer would be absolutely not. The majority of churches, majority of Christian leaders, majority of theologians, majority of seminary professors, majority of Christian colleges will not stand on six literal days. Why not? See, I've often wondered about this, because do you realize that the Hebrew word for day, the word yom, in the singular or plural form is used over 2,000 times in the Old Testament.

You know what's fascinating? The only place I find people questioning what it means is Genesis 1. Have you ever heard people, you know, question what the word day means in Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth? See, I had a pastor once come to me and he said, but the word day can mean something other than ordinary day and I said, well that's true, it can actually, it can have a number of different meanings, but its main meaning is day. And he said, yes, but it can mean something other than ordinary day. I said, that's true, but it can also mean day.

He said, but it can mean something other than ordinary day. I said, look pastor, tell me, can the word day ever mean day? If day does mean day, when does day mean day? And if day doesn't mean day, what does day mean anyway? Just like a man who called me up on Christian radio just a couple of months ago

and he said, I believe a lot of what you're saying, but don't give me that stuff about six days, I don't think the days of creation are ordinary days in Genesis 1. I said, oh, I said, tell me, when does the word day mean an ordinary day? And he goes, huh? I said, well, you must know because you said it doesn't mean an ordinary day in Genesis 1. Tell me, when does the word day mean an ordinary day? He didn't have a clue what I was talking about. Why is it that Genesis chapter 1 is the only place we argue about the word day? I mean, have you ever been to a Bible study where for two hours they discuss how long did Joshua take to march around Jericho? I mean, was it a million years? Was it, I mean, a hundred thousand years? I mean, how do we interpret that word? What do you think he really did? You ever been to a Bible study like that? Why is it that it's only Genesis chapter 1 you see people arguing about the word day? I mean, there are places it can mean time, like in the day of the Lord or Genesis 2.4, in the day that the Lord created.

You know, the places where it means time or daylight portion of a day and so on. But why is it Genesis 1 is the only place you see people arguing what the word day really means? You know why? Because as I said, back in the 1700s, 1800s, the idea of millions of years started to be popularized and the scientists were handing the millions of years to the theologians and the theologians said, ah, somehow we've got to fit the millions of years into the Bible. Therein lies the problem.

Somehow we've got to fit this into the Bible. Now, I'm not going to deal with those dating methods because we have some tremendous experts here this weekend who are going to deal with that. I just want to say this, all dating methods devised by man are fallible.

They are all based on assumptions. We don't know everything. We haven't always been there.

You know what? That's why I love the book of Job. You know what? Job is a very humbling book because when you think about it, what was the answer to death and suffering? I'll tell you what it was. Job 38 and verse 4. Job, were you there when I made the earth? And then the rest of Job 38, 39, 40, 41, 42.

Job, do you know this? Do you know that? What about this? What about that? Finally, what happened? To paraphrase it, Job fell down in dust and ashes and said, Lord, I give up. I don't know anything. And you know what always hits me? We weren't there.

We don't know everything. Only God knows everything. Only God's always been there.

How dare we arrogant humans, on the basis of not knowing anything compared to what God knows, tell God what he means? It's about time we started letting God tell us what he said. Now, here's what I want to challenge us with. If you take the Bible and nothing else, would you ever get the idea of millions of years? Tell me, would you ever get it from here? It's not there.

But if you take the Bible and add man's fallible dating methods based on fallible assumptions, and you get millions of years, and by the way, you're going to find the majority of dating methods actually contradict what the secular world believes, but Dr. Humphreys will share that with you. But if you take those fallible dating methods and give them millions of years, then you've got death before sin. What do you see arising in history? Ideas like theistic evolution, God-used evolution, gap theory, there's a gap between Genesis 1, 1, and 1, 2 of millions of years, progressive creation of Hugh Ross that God created over millions of years, and so on, other compromised positions.

But you know what's interesting? I mean, I move around churches all the time, and some people say, oh, we believe in the gap theory here. Oh, we believe in theistic evolution. Oh, we're progressive creationists here.

And they say, what are you? I said, whatever the Bible says. Because all these positions have one thing in common. You know what it is? They all tried to fit the millions of years into the Bible.

They all have that in common. Add thou not to the Word of God. See, you know why those genealogies are in the Bible? They're to show that history that connects all the way through, right, from Adam right down to the present.

When you think about it, if you're trying to fit millions of years into the Bible, where would you fit it? I mean, you can't fit it in those genealogies because you can't make those baguettes say millions of years. So, you can't millions of years into the baguettes. So, my question is, where is the only place you can really fit millions of years into the Bible, if you were trying to fit millions of years into the Bible? Do you realize it has to be before Adam? Has to be before Adam.

You can't fit it in from Adam to the present. That would destroy the genealogies. That is the basic reason, motivation, ultimately, as to why people will not accept six literal days, or why they believe in the gap theory, or why they believe in progressive creation, or why they believe in day age.

Ultimately, the motivation, and you can see it over and over again. You can have people tell me, well, really it was from a study of the scriptures. But as you talk to them, as soon as you get them to admit that they believe in the millions or billions of years, that's their motivation.

They had to fit that into the Bible. That's why they reinterpret the six days. See, let's have a think about that.

Because, as I said, in history arose all these positions because they're reinterpreting the six days because of millions of years. So, all these positions, day age, theistic evolution, progressive creation, etc. But what I want to do is this.

I want us to examine the text of scripture. Let's try to get rid of outside influences and just work from the text. God communicates to us in language.

Let us use the language and the literature in context and let that speak to us. First of all, let's understand this. Any word can have two or more meanings dependent upon context.

Isn't that correct? For instance, back in my father's day, it took 10 days to drive across the Australian outback during the day. There's the word day with three different meanings. Context is important, isn't it? Remember the Australian talking to the Texan once.

No, it was the Texan talking to the Australian, I should say. And the Texan said to the Australian, you know it takes me three days to drive across my property in my car? And the Australian said, yeah, I had a car like that once too, mate. So, see, context is important.

Back in my father's day doesn't mean an ordinary day. That really means what? Back in my father's time, right? In the day that the Lord created, in the time that he created. It took 10 days, ordinary days, 24 hour days, during the day, the daylight portion of a day.

Now, the Hebrew word for day, the word yom, can have two or more meanings dependent upon context. You look up a good Hebrew dictionary, a lexicon like Brown, Driver, Briggs, it'll list a number of different meanings and the context as to what determines what it means and so on. By the way, you know the thing that's absolutely radical and surprising? The main meaning of the word day happens to be day.

I thought you'd be surprised at that. But if you look at it carefully, here's what you find. See, we're going to eliminate Genesis 1. Eliminate Genesis 1 for the moment.

Outside of Genesis 1, whenever day is used with a number 410 times, it always means an ordinary day, no exception. Now, Hugh Ross, of course, brings up Hosea 6.2 where it's talking about things in prophetic sense. But there, the word day is used as a figure of speech, just like you would, you know, when they say, and the Bible says, Jesus said, I am the door or, you know, we are the sheep.

Well, you've got to have a literal door to know what it means. You've got to have a literal sheep to know what it means. In Hosea 6.2, it's got to be a literal day to understand the figure of speech that's being used there.

So, of course, it's an ordinary day. Every time day is used with a number, it means an ordinary day. Whenever the phrase evening and morning is used without the word day 38 times, outside of Genesis 1, means an ordinary day.

Whenever evening or morning are used individually with the word day 23 times each, always means an ordinary day. Whenever night is used with the word day 52 times, always means an ordinary day. Now, let's read Genesis 1 to see if we get any hint from the language and context as to what day might mean in Genesis 1. Night, evening, morning, number, day, evening, morning, number, day, evening, morning, number, day.

I'm getting a very strong hint here about something. Evening, number, you get the idea? See, I believe the Hebrew writer is saying this. Night is an ordinary day.

Evening, in case you didn't get it, is an ordinary day. Morning, in case you're a little thick, it's an ordinary day. Number, in case you're really intellectually challenged, it is an ordinary day.

I mean, how else could he write it means an ordinary, that's the best way you could write it means an ordinary day. But it's overemphasized. To be honest, I wonder why God took so long.

I mean, don't you agree God could create in six seconds? Six minutes? No time at all? Boy, for an infinite creator, he sure strung it out, didn't he? Six days? Do you know why he did that? It's where our week comes from. See, our day comes from, you know, the rotation of the earth in its axis and the month between the earth and the relationship with the moon and the year of the earth and the revolution around the sun. Where's the seven day week come from? Comes from Genesis 1, which of course is quoted there in Exodus 20 verse 11, in six days the Lord made the heavens and the earth.

He rested on the seventh, so six plus one equals seven. The seven day week has its basis in the creation week. That's why God took six days.

By the way, in six days the Lord created. Do you know the Bible says that God actually spoke those words to Moses and he wrote them as well? And by the way, in Psalm 33 it says, how did God create? He spoke. He commanded.

Incidentally, who was the word? Jesus Christ. In the beginning was the word and the word was with God and the word was God. Colossians 1, all things were created by and for Jesus Christ.

Let me ask you a question. Who do you believe really spoke those words? The second person in the Trinity, the Lord Jesus Christ. Did Jesus believe in six days? Absolutely.

See, a lot of people say, but Jesus never said he created in six days. That's because they think Jesus is only in the New Testament. You know, I find a lot of Christians think that.

Six plus one equals seven. If God created in six million years and rested for a million years, it would be a fascinating week. But then I get people who call up and they say, I hear this one all the time, but wait a minute, in 2 Peter 3 it says, a day is like a thousand years.

You heard that one before? Yeah. I always say, yeah, read the rest of the verse. A thousand years are like a day.

That just cancels that one right out, doesn't it? What are you going to use? The first part of the verse or the second part? You know what really gets me? You can't use a phrase from the New Testament to determine the meaning of a Hebrew word in Genesis. That is absurd nonsense. A Hebrew word depends upon the Hebrew language, not some phrase from the New Testament.

People don't think. And you know what else is interesting? They only apply this to Genesis 1. Have you noticed that? It's only Genesis 1. Whenever it's the days of creation. I mean, do you ever hear people saying, when you're reading the story of Jonah, oh, wait a minute, days like a thousand years, maybe Jonah, you know, he was in the wild 3,000 years, you know.

People are so inconsistent. And incidentally, 6,000 years isn't going to help you when people want to somehow explain the supposed millions. They just can't believe the amount of compromise out there.

Why is it that people will do anything not to believe in the six days? You know, I have some people say to me, what about the sun? The sun wasn't made till day four. How can you have day and night without the sun? By the way, I'm going to quote a lot of famous people here in a moment. When I do that, I always have to be careful and give some little caveats here and explain something.

When I quote someone, I'm not attacking them personally. I'm not saying therefore everything they do is wrong or terrible, or you shouldn't listen to what they say or anything like that. I'm not saying any of that.

But here's what I will say. I believe all of us need to be like the Bereans. Because you know, when the Jews were preached to, it's interesting, in that passage in Acts 17, when Paul preached to the Jews, he doesn't say anything about them checking the Scriptures to see if Paul was right.

But the Bereans, ah, they were commended because they searched the Scriptures to see if these things be so. I believe today there's too much of a trust in experts instead of a trust in the Word of God. And we are not checking what the experts say against the Word of God.

You know why? We are so used to listening to all these supposed experts out there and taking their ideas and adding it to the Bible. Why would we ever check what a Christian supposed expert says and check it against the Bible? You see, because most Christians don't approach the Bible with what we call the right hermeneutic. They don't approach it with the right interpretive principle.

We are so used to listening to the words of fallible men and reinterpreting the Bible anyway, so when a Christian comes along and says something, well I guess that's okay. Because we've lost our whole basis in the Scriptures. You know, we've all got feet of clay.

Whether it's me, Dr. Whitcomb, Dr. Bryant Wood, Russ Humphreys, John Baumgartner, we've all got feet of clay. But if we make public statements to influence the public, then I believe we have a right to check those statements against Scripture and to tell the public if those statements are right or wrong. And so when I quote these famous people, it's not a personal attack, but I sure am calling them to account on the basis of Scripture.

And I believe more people need to do that. Dr. James Dobson certainly doesn't believe in six literal days. He makes no apology about that.

You can call his ministry, they'll give you a printout of what he believes. Certainly doesn't believe in six literal days. One of the things he says is this, but the sun wasn't created until the fourth day, so is the first day really a day? I don't know.

Hey, by the way, he took Genesis literally to say it wasn't created until the fourth day. Just a little aside there. Now I hear, see to me this sums up a major problem in the church.

You know what the problem is? Here's the problem. Oh, but the sun wasn't made till day four. How can you have day and night without the sun? Excuse me, what does the language say? What do you mean? What do the words say? I mean, God revealed here this history through words.

We've got the words, we've got this Hebrew language it was written in. We can go and look up what a word means in context. So what does the word mean? But the sun wasn't made to, no, no, no, I'm not worried about that.

What does the word say? You see, we're so used to taking man's ideas and imposing problems on the Bible. We have lost the fact that you've got to start with the biblical text to let it speak to you. It's like a lady once who said to me, I'm not like you creationists.

I don't limit God to six days. I allow him billions of years. I said, lady, I don't limit God to six days.

I limit myself to letting God tell me what he did. I don't tell God what he did. It's about time you stop telling God what he did.

She got the point, but now here is my point. If the word day for the first three days is the same as the next three days and in context, yom with evening, morning, number, et cetera, means an ordinary day, regardless of any problem I might think there is with the sun, it's an ordinary day. Now God's not going to tell us something that's contradictory or illogical.

So if we want to, then we can say, what about the sun on day four? Well, what about it? Don't you need the sun for day and night? No, you need light. Oh, well, do you have light on day one? Let there be light. What a great revelation.

And then people say, well, where'd it come from? Guess what? I don't know. Why didn't God tell us? You ever thought about how much he hasn't told us? What did Job say? I know nothing compared to what God knows. But if you have light and darkness, maybe a temporary source for light, some people say maybe

from God himself.

Well, he separated the light from the darkness. I think this is the created light, the electromagnetic spectrum. But if the word day means an ordinary day, you've got light and darkness.

God made the sun to be his tool from day four and wants to rule the day that already existed. And by the way, don't be like the pagans. God said to the Israelites, don't worship the sun.

The sun didn't give birth to life. No, I made the earth and I made the sun. The sun is my tool.

See, it's made on day four. You know what's interesting? The real reason Dr. Dobson doesn't believe in six literal days, the real motivation, if we're really honest, do you support the Big Bang? He says, yes. When you believe the Big Bang, you believe billions of years.

You believe billions of years, you can't have six days. But you know what else is interesting? Concerning the Big Bang, he says this, for those who say such a notion of the Big Bang contradicts scripture, I hope they'll point out the specific verses that concern them because I haven't seen them. Oh, okay.

Are there any verses in the Bible that contradict the Big Bang? Now, let me see. Dr. Dobson, you said the sun wasn't created until the fourth day. Yes, you took Genesis literally to say that.

By the way, the Big Bang has a sun coming before the earth. Your own statement here contradicts the Big Bang. See, I don't think these people have thought through the issues.

They've just been influenced by the world. Now, let me show you a few other quotes here real quickly. Here's a man who believes in billions of years.

He wrote a book for Harvest House publishers, Don Stone, and he said this, Christians are often inclined to take the young earth position simply because it appears to be the plainest reading of the Bible. Marvelous, that, isn't it? Dr. Paddle-Pudden from Wheaton College is a progressive creationist like Hugh Ross, believes in billions of years, local flood, and the days are long periods of time, and so on. I debated him once on Moody Radio.

He says this, it is apparent the most straightforward understanding of Genesis is that God created heaven and earth in six solar days. If he doesn't believe that, why not? Look what I left out. Without regard to all of the hermeneutical considerations suggested by science, and what he means by that is Big Bang, by the way, billions of years, which is different to what I would call an operational science, and so on.

That's really history belief about the past, but you see what he's saying? Yep, if you just take the Bible on its own, it says six days, but it can't be six days, why not? Hey, look at all this stuff out here, for all billions of years. The late Dr. James Montgomery Boyce, he was a great Bible teacher. I heard him on radio.

Do you know the sad thing? In Genesis 1 to 11, like so many of these great guys, they lost. In his commentary on Genesis, he talks about the people who believe in six days, and he says here, the exegetical basis of the creationists is strong. Do you know what that means? Oh yeah, you know, the exegesis of Genesis, you know, looking at the words in context, yeah, that's a good argument, but why doesn't he believe in six literal days? He says, data from various disciplines points to a very old earth and old universe.

I don't understand these guys. Yeah, the arguments from the words of scripture, yep, that's pretty strong, six days, but you see, what are you going to do with the billions of years? See, it can't be six days. Gleason Archer, hey, he has a book called Encyclopedia of Bible Difficulties.

It is a great book to help you defend the Christian faith, provided you read from Genesis 11 onwards. Genesis 1 to 11, I don't understand these guys. What is wrong with them? He says, if you take a superficial reading of Genesis 1, the impression would seem to be six 24-hour days.

He knows these guys are all saying the same thing. Why doesn't he believe that? Well, you know, you've got all this modern scientific research that indicates billions of years, and he also says, how could Adam name all those animals on day six? He couldn't have named all the animals on day six. Do you know what I would say to Gleason Archer? Excuse me, you're imposing, that's like, how could they be day and night when you've got the sun on day four? That's the same sort of argument.

It's not a matter of us imposing a problem on the Bible. Let's look at the text. If the text, if the word says an ordinary day, regardless of our problem with Adam naming animals, what is it? It's an ordinary day.

Now let's deal with Adam naming the animals. That's how we should operate. By the way, the text can actually read that Adam named all kinds of animals, and he didn't name the creeping things, and he didn't have to name all the different species, just the kinds, and Adam was probably more intelligent than us.

We suffered from 6,000 years of sin and the curse. He had a perfect language to start with. He didn't have to learn the words.

He already had perfect grammar to start with. Think about it. You know, Hugh Ross says things like, well, how could the Bible be right in saying, you know, death came after sin and so on, when Adam never experienced death, he wouldn't know what death was.

See, my answer to that is, how would he even know what tree meant? How would he know what don't eat the fruit meant? How would he know what anything meant if he didn't already have a language? You know, people have a problem. Well, how could God do that? We make computers talk, and we think God couldn't program a language into Adam? Man, what's wrong with people? Some of you may have heard of Charles Hodge, B.B. Warfield of Princeton fame. You know, they were great men of God.

They defended the Christian faith. By the way, have a look at Princeton today. Is it Christian? What happened in its history? I suggest these sorts of things happened.

Hodge and Warfield compromised Genesis 1 to 11 with millions of years, and Warfield even with all sorts of aspects of evolution. You see, Hodge said this, talking about Genesis and the days of creation. It is, of course, admitted that if you take this account, the account of Genesis by itself, it's most natural to understand the word day in its ordinary sense.

Have you heard that before? But, oh, here it comes, here it comes. But, if that sense brings a mosaic account of a conflict with facts and another sense avoids a conflict, it's obligatory to adopt the other. You wonder why Princeton is where it is today.

In fact, Hodge went on to say this, the church has been forced more than once to alter her interpretation of the Bible to accommodate the discoveries of science, but this has been done without doing any violence to the scriptures or in any degree impairing their authority. Hey, friends, let me ask you a question. Is

America today more Christian or less Christian than what it was generations ago? Less Christian.

Hey, here it is. A nation has the greatest number of Christian radio stations on earth, the greatest number of Christian bookstores, I would say, on earth, probably the greatest Christian influence on earth, one of the largest number of churches per head of population on earth, greatest number of Christian books on earth, probably sent the greatest number of missionaries out around the world. I mean, here is a nation that today, greatest number of Christian TV stations pervaded by Christianity.

You have the greatest Christian influence in the world in a nation that is becoming more pagan every day. Something is dreadfully wrong. What is it? You know what it is? I want to share with you as we go on here.

I believe it's what Hodge did, what Warfield did, what these other guys did. Now, I'm not attacking them personally, but I will say this. When you tell the world you don't have to believe Genesis is written because of outside influences, you have unlocked the door that says you don't have to take the words as written.

The next generation usually push that door open even further. You see, I have people say to me, it doesn't affect my faith if I don't believe in six days and believe in Genesis as long as I trust in the Lord and so on. You know, that might be true.

Maybe in one sense it doesn't affect your faith, and just because you believe in millions of years doesn't mean you can't be born again, and I will admit that. That's true, but you know what? What have you just said to the world in the next generation? Stand back and look at the big picture. You know what the big picture is? You have told them man can be in dominion over the Scripture, not that the Scripture should be taken as written.

You unlock a door to lose authority. You realize what we've lost in this nation? Biblical authority. Why? Because that door was unlocked and pushed open, and what's happened at Princeton is happening to colleges today.

Personally, I believe colleges like Calvin and Witten are the Princetons of the future, and many other colleges across this nation, because they've unlocked that door. It's already been pushed open a long way. It's being pushed open further and further.

Some of you might have heard of Norm Geisler, who certainly doesn't believe in six weeks. Well, I'm not sure what he believes, but he and his Encyclopedia of Christian Apologetics, published by Baker. He said, if of course the days of Genesis are long periods of time, then there is no conflict between modern science and the age of the earth, but even if the days of Genesis are 24-hour times, there are still ways to reconcile long time periods with Genesis 1 and 2. What's he saying? No matter what, we've got to fit the long time periods in somehow.

And then he says this, the problem is deepened. What problem? Here's the problem, this incredible problem. Here's a phenomenal problem, folks.

The problem is deepened by the fact there actually is prima facie evidence to indicate the days of Genesis 1 are indeed 24-hour periods. It's a problem. It seems the Bible says 24-hour days.

What a problem. Why is it a problem? It's a problem because it conflicts with the millions of years. Davis Young from Calvin College wrote a book called The Biblical Flood to tell the world the Noah's Flood was only a local flood, not global.

By the way, you know what he says in that book and admits? If you take the text as written, it seems to indicate global flood. He says, the contemporary church would benefit immensely from a rediscovery of the compelling writing of Smith, Hitchcock, and Miller. The specific exegesis of Genesis espoused by these individuals may be open to criticism, but it is to their credit that they view the growing body of extra-biblical evidence devastatingly opposed to traditional ideas of the deluge not as a threat to faith, but as an occasion for reaching a better understanding of Genesis.

You know what he's admitting? Yeah, the exegesis of Scripture, looking at the words, yeah, you could be critical of what happens here, but the great thing is they're taking all this outside material that we have and reinterpreting the Bible. In fact, here's what Davis Young said we need to return to. Hitchcock concluded that even though newer interpretations of the biblical narrative did not seem to be the most natural meaning, because you know what he admits the most natural meaning is? Global flood.

So, here's the point. If you believe in billions of years, you can't believe in a global flood consistently. Why? Because if all those layers of fossils came from, were laid out over millions of years, a global flood would rip them up and redeposit them.

So, you've got to somehow get rid of the global flood. See, this is tied to that whole issue of the age of the earth too. But he goes on and says, but if geological facts unequivocally require such an interpretation to harmonize the Bible with nature, science must be allowed to modify our exegesis of Scripture.

The Princeton of tomorrow in England, a conservative organization in the Christian world, Scripture Union, supplies Sunday school material to churches over there. In 1998, had a session on Genesis and here's just a little statement from there. The study of paleontology has rendered it virtually impossible for a serious scientist to make a case for a six day creation 6,000 years ago as Christians would have once believed without question.

You know why they once believed it without question? Because the Bible said it. But you notice it's not the study of the Bible or proper exegesis of Scripture. It says the study of paleontology, which is man's fallible interpretation of the fossil record into the past when he wasn't there and doesn't know everything.

Who's the authority here? Man. Some of you might have heard of Meredith Klein from Westminster Seminary in Escondido. You know, he's published a thesis on what's called the framework hypothesis.

I don't want to go into that in detail. It is so complicated. In fact, I've got this thesis of 130 odd pages, all this technical Hebrew and so on.

And basically what he's saying is the days of creation are ordinary days because the words say that. You've got to admit that. But somehow they're ordinary days in literature, but not ordinary days in history.

And I mean, it's an incredibly complicated deal called a framework hypothesis. You read through this technical jargon. But you know what I do? I look for the motivation because to me ultimately, look, why is he doing all this? Once I find the motivation, I don't need to read the 130 pages, I don't think, unless you really want to, you know, critique it all carefully.

But here's the motivation. In this article, I've advocated interpretation of biblical cosmogony according to which scripture is open to the current scientific view of a very old universe and in that respect does not discount the theory of the evolutionary origin of man. Right there you have his motivation.

What's the motivation? Somehow we've got to fit the millions of years into the Bible. Some of you might have heard of the expositors Bible. Anyone heard the expositors Bible used by a lot of the older generation pastors that are out there in some of the older pastors in churches today? Here's what they learned.

If anyone is in search of accurate information regarding the age of the earth or its relation to the sun, moon and stars or regarding the order in which plants and animals have appeared upon it, he's referred to recent textbooks in astronomy, geology and paleontology. No one for a moment dreams of referring a serious student of these subjects to the Bible as a source of information. Then they went on and said this in that book, that the compiler of the book of Genesis did not aim at scientific accuracy and speaking of physical details is obvious.

Whose word is this ultimately? Excuse me, is this man's word or God's word? It's God's word isn't it? Now I have many more quotes that I can give you. I don't have time for them. I mean there are many more.

You know it's interesting even at the Scopes trial in 1925, same sort of thing. Clarence Darrow was very clever, he managed to get William Jennings Bryan to go on the witness stand and for the world's press to see here's a man standing for Christianity. Mr. Bryan, how old is the earth? Well he doesn't know.

Could you come anywhere near it? I wouldn't attempt to come. I could possibly come as near as the scientists do. By the way, do you see something right here? We've got to look to the scientists, not to the Bible.

And then Darrow goes on, but does the statement the morning, the evening, or the first day, the morning, the evening, the second day mean anything to you? I don't think it necessarily means the 24 hours. You don't? See Darrow knew that it did. So he's emphasizing this point.

Now wait a minute, you don't think that? No, I think it was just as easy for the kind of God we believe in to make the earth in six days, or six years, or six million years, or six hundred million years. It's not important whether we believe one or the other. I hear that so often today.

Don't you hear the same sort of statements today? Do you know what I believe Bryan, even though he's a great man of God in heaven today, head and shoulders above me as a great iroder and so on, a man of sort of the scriptures. But do you know what I believe he unwittingly said here? I don't think it matters what God says. That's really what he's saying.

It's because it's not a matter of what God could have done. It's a matter of what God said he did. That's what we've gotten away from.

Darrow, then when the Bible says God called the permanent heaven, the evening and morning were the second day. Boy, he really emphasizes that, doesn't he? Evening and morning, look, ordinary days. Darrow knew that.

I don't think it necessarily means a 24-hour day. Why do you think Bryan just wouldn't say it was a 24-hour day? Darrow, evening and morning, here he is again. Before that time, you call them periods and so on.

So, it might have been a long time, there might have been, the creation might have been going on for a long time and here it is, Bryan, it might have continued for millions of years. He didn't get that from the Bible. Do you know what the world's press saw? The world's press saw the man representing Christianity

saying, we don't have to take the Bible as written and we can trust the scientists right there.

Darrow won the battle and Christians lost. And I believe it was a turning point in Christendom. You see, here's the point.

If the word day in context means an ordinary day but can't mean an ordinary day because of millions of years, you have just said that the Bible is fallible, haven't you? Because if God couldn't get it right in writing it in the right way there in Genesis, why should you believe that God got it right elsewhere? And when you've told the world that the Bible is really fallible and doesn't mean what it says and you can trust outside influences to reinterpret the Bible, you have just lost biblical authority. See, friend, the real issue here is how we approach Scripture and it's an issue of a method of understanding Scripture. The theological term exegesis means reading out of.

Here's a dictionary definition. Critical explanation or interpretation of a text or portion of a text especially of the Bible. That's from one of these Webster dictionaries.

In other words, we're looking at the text, magnifying glass looking at the text. The word yom in context, letting it speak to us, means an ordinary day. That's exegesis.

That's what we should be doing. However, what much of the church is doing today is what's called eisegesis, reading into not out of. Here's the definition of eisegesis according to the dictionary.

An interpretation especially of Scripture that expresses the interpreter's own ideas, bias or the like, rather than the meaning of the text. When you take the millions of years, then you're not looking at the words in context. Instead, you're looking at the word and reinterpreting it on the basis of the outside ideas that you're taking to the text.

Most of the church today is guilty of eisegesis instead of exegesis. You know, it's also interesting that I get a lot of comments like this. Someone sent me a personal communication.

I want to let you know that in a recent Bible study, I attended my church, a well-respected Sunday school teacher, ordained Southern Baptist minister and so on, a former missionary, gave a startling comment in my class. One of my fellow students was talking about how great your ministry was. The teacher said we should take these resources with a grain of salt.

We don't need to be so dogmatic about a literal six-day creation, even though he claimed to believe the six-day creation is written. He said we should concern ourselves with the more important truths of the Bible, such as salvation, virgin birth. You've heard that before, haven't you? You know, Genesis is a side issue.

The six days are a side issue. The most important thing is that you believe in the message of Christ and so on. What's my answer to that? You know what my answer to that is? Why do we believe that Jesus Christ rose from the dead? Did you see it happen? Is it because of the evidence? Well, there's overwhelming circumstantial evidence, but ultimately, is that proof? Tell me, why do we know Jesus rose from the dead, ultimately? Oh, because of the words of scripture.

Why do we believe in a virgin birth? Because the words of scripture. By the way, if you use so-called science today to understand the resurrection and the virgin birth, you wouldn't believe either of them because science has never shown a man rose from the dead and science has never shown a virgin birth

in humans, so maybe we should reinterpret those. You think we should? Here's what I'm saying.

The issue is much bigger. The issue is one of biblical authority. Do you know why I believe in the six days? Because of the words of scripture.

Do you know why I believe in the resurrection? Because of the words of scripture. But if you say over here, you can use outside influences to interpret these words, ultimately that'll happen over here, won't it? And that's what's happening. You know, again, exegesis.

God called the light day, darkness and he called night, evening, morning, the first day. Exegesis, we're highlighting the word. What does the word mean? Eisegesis, we're crossing out the word, we throw away our highlighter, we use a pen instead of a highlighter.

And by the way, where in scripture does God ever give man dominion over God's word? And I want to illustrate this in another way to you which I think is very important. You see, really the issue involves two keys. This key is called exegesis and by exegesis, reading out of the scripture and using what we call the grammatical historical interpretation method.

In other words, taking the words in context historically according to the grammar, the literature. This key, eisegesis, using man's ideas to read into the scripture. Now, I want to use the word yom and say, really, we've got two doors to go through.

If we use the exegesis key on this door, when we unlock that door using the grammatical historical method, exegesis, taking the words as written, then the Hebrew word yom means an ordinary day. We're making the Bible the authority. So, we have a literal Genesis and, of course, a literal virgin birth and a literal resurrection because the same hermeneutical method, exegesis, we use for the virgin birth and resurrection we're using there in Genesis and, you know, we believe the scriptures and so on.

But you see, if you use that other key, eisegesis, and unlock the word yom, then what in actual fact is happening is we're making man the authority, not God's word. So, we question parts of Genesis. So, if you apply that hermeneutic consistently, eventually, why not question the virgin birth? Why not question the resurrection? Eventually, it'll lead to unbelief.

And friends, what I'm saying to you today is this. Stand back and look at the greatest Christian nation on earth or the greatest Christian influence in the world. It's becoming more pagan every day, less Christian every day, more anti-Christian every day.

What is the problem? This is the problem. We've lost biblical authority because the church has said the most important thing is to believe the Bible stories about Jesus on the cross and so on. We don't have to believe the history in Genesis.

That's not important. And even if it was six days, it doesn't matter anyway. And what they've told the world is we don't care what God's word says.

Because ultimately, when you say six days doesn't matter, you're shaking your fist at God and saying, I don't care what you said here. I believe what you said here, but I'm not going to believe it here or say it's important here. I thought the Bible said all scripture was inspired by God.

And then you find statements like this for the Atlanta Journal. A growing number of liberal Christians and scholars do not believe Jesus rose bodily from the grave. For them, the resurrection is symbolic.

Jesus' teachings live on despite the brutal death and so on. Why? They're reinterpreting it on the basis of what the church has said. You don't have to take it over here as written.

Why take it over here as written? We lose biblical authority. The culture is becoming like Princeton for the same reason. You know, that's why I like what Martin Luther said.

I've often said whoever should study holy scripture should be sure to see to it that he stays with the simple words as long as he can and by no means to pass from them unless an article of faith compels him to understand them differently. For of this we must be certain no simpler speech has been heard on earth than what God has spoken. And this is my favorite quote from Luther because in his day some of the some of the church leaders said maybe God took only one day to create.

Yet to convince him was longer. When Moses writes that God created heaven and earth and whatever is in them in six days then let this period continue to have been six days and do not venture to devise any comment according to which six days were one day. Then I really like this next statement of his but if you cannot understand how this could have been done in six days and grant the Holy Spirit the honor of being more learned than you are.

Don't you like that? And then he goes on and says this. He says for you to deal with scripture in such a way that you bear in mind that God himself says what he's written but since God is speaking it is not fitting for you wantingly to turn his word in the direction you wish to go. It was the problem in Luther's day, the problem in Adam's day, it's a problem in our day.

You know what it is? We want to turn the scripture in the way we want it to go. We have listened to the fallible ideas of a fallible man. We've reinterpreted the scripture.

We've told the world it doesn't matter what God's word said. We can trust the scientists before we trust the word of God. We lose biblical authority.

Look at how the nation is going and the church is out there saying don't worry about Genesis. Six days doesn't matter. We can believe in millions of years.

Most important thing is to trust in Jesus. What about the word of God from which you get the message of Jesus Christ? That's what we've lost. When you take God's perfect word and man's fallible opinion, when people try to make them agree, which one usually gets modified? It's usually the word of God.

Yep, it says six days but it can't. Why? Millions of years. There's one last thing here that I want to deal with in regard to that.

You see, if you believe in the millions of years, do you realize you have no option but to accept diseases like cancer before sin? It's true. If you believe in millions of years. Thorns before sin.

See, if you take Genesis the way Jesus did, you know how Jesus took Genesis in Matthew 19 when asked about divorce and concerned marriage. Haven't you read? I got a feeling that Jesus was quoting something important here. Haven't you read? What about the words of scripture? What do the words of scripture say? Haven't you read? He which made them at the beginning made them male and female and

said for this cause shall men of his father and mother cleave unto his wife twain will be one flesh.

This is what the word says. Not someone's opinion. Haven't you read? What happened when Satan tempted? It is written.

It is written. Even when Satan tried to quote out of context. As it is written.

See, what Jesus was saying, as you understand the doctrine of marriage, it depends upon the history in Genesis being true. In fact, ultimately every single biblical doctrine of theology is based in the history in Genesis. If the history is not true, neither is the doctrine.

Death, Genesis 1-11. Sin, Genesis 1-11. Why did Jesus die on a cross? Genesis 1-11.

Why is he called the last Adam? Genesis 1-11. Why do we wear clothes? Genesis 1-11. Marriage, Genesis 1-11.

Why does men have dominion? Genesis 1-11. Why is there a curse? Genesis 1-11. Is Genesis 1-11 important? Oh, but Genesis is not important.

Just trust in Jesus. Who's Jesus? The last Adam. What's that mean? He died on the cross.

Why? Why death? Where did that come from? He died for your sin. What is that? Oh, don't worry about Genesis. It's not important.

By the way, if you take Genesis the way Jesus did in Genesis 1-29-30, Adam and Eve were told to eat fruit. The animals were told to eat plants. They were all vegetarian to start with.

There wasn't any death, bloodshed, disease or suffering of animals or man. In fact, it wasn't until Genesis 9 that God said we could eat meat. For man to eat meat after the flood, which means you can now eat hot dogs, which are dead everything.

But every time you eat a hot dog, just quote Genesis 9-3. It makes you feel better. By the way, Hugh Ross says, wait a minute, plants died.

You can't say there was no death before sin. Plants died, excuse me. Plants don't have that nefesh or life spirit.

Read Genesis 1. Plants were given for food. Animals have a nefesh. Man, but not plants.

Plants were given for food. If you take Genesis to Revelation consistently interpreting scripture with scripture, I believe you can come to another conclusion and death, bloodshed, disease and suffering is a consequence of sin. But you see, as soon as you believe in millions of years, you have no option.

See, the millions of years first, it didn't come from radiometric dating methods and so on. It came from the idea that those fossil layers were laid down over millions of years. Those layers are full of dead things.

They're dinosaur bones with evidence of cancer. You're going to say at the end of the sixth day of creation, God said everything was very good and the world's full of cancer. If you believe in millions of years, you've got pain, death, killing, disease, thorns, struggles, suffering, extinction before Adam's sin and so everything is very good, you've got a problem.

By the way, the Bible makes it clear that the first death was in the garden when God killed an animal and clothed Adam and Eve. A picture of salvation, the first death and bloodshed. If you had death and bloodshed millions of years before sin, why did God kill an animal, shed blood because of sin? It just destroyed the whole basis of the atonement.

It was a picture of what was to come in Jesus Christ. But you see, this is very, very important because people like Hugh Ross say to us, ah, these so-called young earth creationists and by the way, I hope you now understand. See, I don't like the term young earth creationists in a sense.

People say, aren't you a young earth creationist? Yeah, but I don't like the term. You know why? Because people think, oh, the issue is young earth versus old earth. No, it's not.

The issue is God's authoritative word versus the opinions of man. That's young earth versus old earth. It's like when people say to me, oh, you're one of these fundamentalist young earth creationists.

I say, actually, I'm a revelationist, no death before Adam redemptionist, which means I'm a fundamentalist young earth creationist. But the point is, I don't get young earth first and go to the Bible. The Bible makes it clear you can't believe in millions of years.

Therefore, there's something wrong with those dating methods, which is what Russ Humphreys and others will show you. But Hugh Ross says, oh, these young earth creationists put a stumbling block in people's way because you see, if we let the world believe in millions of years and the Big Bang and so on, that helps lead them to Christ because they know the world's billions of years old. Remember what Paul says in Romans 8, the whole of creation groans in pain.

See, the late Dr. Carl Sagan said this, if I can find it. The late Dr. Carl Sagan said, if God is omnipotent and omniscient, why didn't he start the universe out in the first place to come out the way that he wants? Why is he constantly repairing and complaining? No, there's one thing the Bible makes clear. The biblical God is a sloppy manufacturer.

He's not good at design. He's not good at execution. He'd be out of business if there was any competition.

Do you realize what Carl Sagan is saying? Where's your loving all powerful God? I see all this mess out there and all these mistakes and all these mutations and all this death and suffering. And I see a horrible world. Where's this Christian God a lot? Where is this God a lot? You know, I have a real problem with people who say, oh, the best thing to do with a non-Christian is to take them outside and say, look at this wonderful creation.

Can't you see there's a God? I had a pastor recently. No, that's actually a talk show host on Christian radio. He said, oh, I take my neighbors outside and say, look at all the wonderful creation.

Can't you see that there's a God? And I said, I have a problem with that. He said, why? I said, because it wasn't long ago a little boy had his arm ripped off by a shark in Florida. There's silence on the phone because you realize this is not a beautiful world.

And see, think of the problem. Christians are out there saying to non-Christians, can't you see there's a God in this beautiful world? I got news for you. This is a pretty horrible world.

There are people dying right now. There are people suffering, people being killed, people in agony right now all around the world. Where's our God of love? See, what we're looking at, we're looking at the world that's gone on for millions of years.

See, if you believe in millions of years, the death and suffering and all we see today, God's responsible for that. But if we're looking at a foreign world because men rebelled, we're looking at the effects of our sin and our God of love. Despite the fact we told God we didn't want him, he stepped into history to rescue us, to die for us.

There's our God of love. But unless you understand the history in Genesis, you won't get it right. You see, really the battle about young earth, old earth, creation, evolution is the battle of two histories of death.

The Bible's history, a perfect world, man rebelled. We told God we didn't want God. We have a taste of life without God.

It's horrible. One day there's going to be no death again when death is thrown in the lake of fire. But you see, if you believe in millions of years, there's always been death and bloodshed.

So, God's responsible for this mess and what's going to happen on into the future? You see, that's the real conflict. It's a conflict between two histories of death. If the Bible's history is right, you cannot have millions of years of death and bloodshed and disease and suffering before sin.

And so, you know the sad thing? The sad thing is that so many Christians in today's world can't handle death or suffering of a loved one because why does God do this? Why does God allow this? God's not responsible. It's our sin. But if you believe in millions of years, what's your answer? See, I'm reminded of when I was over in the British Museum where they have all these statues they've ripped off from around the world and there was this adults looking at this broken Greek statue.

Wonderful, marvelous, inspiring, beautiful. Little boy nearby said, what are you talking about? Oh, it's broken to me. Do you realize we live in a broken creation? A broken creation marred by sin.

People then say, but if there's no death, bloodshed, disease or suffering of animals till after sin, where did all the fossil layers come from then? Hey, if there was a global flood, you'd expect to find billions of dead things buried in rock layers laid down by water all over the earth. You're going to hear a lot more about this this weekend. I don't believe all the layers came from the flood.

I think most of them did. But I tell you what, the fossil record is a warning that God has judged sin and judged death and that he's going to judge again. Let me bring all this to a close then.

Here's what I'm saying. If you believe in six days, then God is the authority. Why do I say that? Because if you believe in six days, you're taking God's word as written.

But if you believe in millions of years, man is the authority. Why am I saying that? Because if you believe in millions of years, you didn't get it from the Bible. You're using man's fallible methods to reinterpret the Bible.

And where does this lead to? How does this work itself out? Well, it's like this. If you believe in six days, God's word's authoritative, then you can authoritatively preach. We have a basis for right and wrong and for marriage, one man for one woman and for the rightful place for sex within marriage and for standards

of clothing and meaning in life because we have a worldview, because we have a history that's true.

And we know what the words say because we can take them as written so we can build a Christian worldview. But if you say millions of years, you said man is the authority. If man is the authority, we can reinterpret the geology of the Bible.

We can reinterpret the biology of the Bible. You can reinterpret the history of the Bible. Why should we not reinterpret the morality? It's only a logical consequence.

It's a logical extrapolation. And even in the church, we see people reinterpreting marriage and reinterpreting topics like abortion, the meaning of life and so on and right and wrong. We see young people in our churches who have no concept of the holiness of God, no concept of what sin is, no concept of really right and wrong, no concept of a Christian worldview.

Why? Because we've told them you can reinterpret the geology, you can reinterpret the biology, you can reinterpret the anthropology, you can reinterpret the astronomy. You don't have to trust the Bible's history there. And ultimately, they said, well, why can't we reinterpret the rest of the Bible? And what do we see happening? We see the collapse of Christianity in this culture.

We see increasing humanist philosophy. We've lost our foundation. We've changed foundation from six days to millions of years, which means from God's word to man's word, which means from exegesis to eisegesis.

You get the idea? And then I sum it up with these two castle diagrams. Millions of years, man is the authority. Out of that comes whatever you want to believe, because ultimately you could justify anything if man's the authority.

Six days, God's word is the authority, Christian worldview. The humanists are clever. How do you get rid of Christianity? Don't aim for the resurrection, don't aim for the virgin birth, not directly.

No, aim for the history, destroy the history. Aim for the authority, get people to question the authority, question the history, because ultimately when that happens, ultimately the virgin birth and resurrection will go anyway, and what do the Christians do? Let's help destroy our own authority. And then they're out there saying, wow, there's something wrong in the culture.

Abortion, homosexual behavior, laws, what are we going to do? What are we going to do? We need to be out there preaching the authoritative word of God and see people who are one to the Lord Jesus Christ, who build their thinking on the Bible. But the trouble is when you go out there to preach this today, you know what they say? That science has proved you can't trust that book. You know what the church says? Oh, but you can believe the world's science, just trust in Jesus.

You know what the world says? If the history's not true, neither is the rest of the book. And that's why Answers in Genesis provides those materials. That's why we provide the website.

That's why we have these speakers here for these sessions, so that we can equip you to go out there and say, but I've got answers, and look at all this evidence, look at this science here, look at this confirmation of Scripture. The Bible is the word of God, it's what it claims to be. And as more and more people recognize the Bible's history is true, more people will listen to the message of Jesus Christ, the message of salvation.

And we've seen many people who've been one to the Lord. Friends, the issue is not young earth versus old earth. The issue is God's authoritative word versus man's fallible opinions.

And personally, I believe this, that the church today, unless it repents of its compromise, we're not going to see a change in this nation. Remember what God said to Saul when he brought all those sacrifices? Saul, you can bring all the sacrifices you want, but you didn't obey my word. And to obey my word is better than sacrifice.

You can bring all your tithes and offerings, and send all the missionaries you want, and have all the Christian TV stations and radio stations you want. You can have worship for an hour every morning, Sunday morning in church, and have all this great music. But if you don't believe my word, I'm not going to bless this nation.

Something is dreadfully wrong. God is not blessing this nation. This nation's under judgment.

Why? Because of what the world has done? I suggest to you, because God's people have compromised God's word. And you know, to leave you with this thought, Psalm 118 verse 8, it is better to trust in the Lord than to put confidence in man. That's what the church is doing today, they're putting confidence in man.

And Isaiah 66 verse 2, but to this man will I look, even to him that is poor and of a contrite spirit, like Job, who fell on his knees in dust and ashes, and trembled at his word. Until we're prepared to come to that point of falling on our knees in dust and ashes, and trembling at the word of God, instead of putting our confidence in the word of man, we're going to have problems with the six days. We're going to have problems with the flood.

We're going to have problems with these issues. And we need these great theologians in today's world, and Christian scientists and others, to get on their knees before a holy God, like Job, in dust and ashes, and say, Lord, I don't know anything. I repent, and I want you to tell me from your word what to believe.

That's what we need to happen in the church, in the Christian colleges, and in the seminaries. I praise the Lord for the scientists we have here this weekend that do that. And you're going to hear from some of them shortly.

Well, that's a light session for you.

Audio: <https://sermonindex1.b-cdn.net/13/SID13781.mp3>

Source: <https://sermonindex.net/speakers/ken-ham/young-earth-its-not-the-issue/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net