A Matter of Days: Resolving a Creation Controversy

By: Hugh Ross

Introduction: The Dawn of a New Day

• I founded the evangelistic organization Reasons to Believe, in part, because of my concern for those who cannot reconcile the young-earth concept with their scientific observations. I write this book to show how the record of nature affirms Scripture’s truthfulness and how the Bible affirms the trustworthiness of nature’s record. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 354-356). RTB Press. Kindle Edition.]

Chapter 1: Flash Point

• Given scientists’ tendency toward independence and nonconformity, the suggestion that millions of them would band together to carry out a plot to mislead the public seems unimaginable. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 383-384). RTB Press. Kindle Edition.]

• The controversy over the age of the universe and Earth is strictly an internecine debate among evangelical Christians, Jews, and Muslims. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 386-387). RTB Press. Kindle Edition.]

• I came to trust in Jesus as my Savior after a two-year personal study of the Bible that convinced me that Scripture is free of contradiction and error—doctrinally, historically, and scientifically. But as a young man, I couldn’t find a church or Christian group (within walking or bicycling distance from my Canadian university) that upheld biblical inerrancy. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 390-393). RTB Press. Kindle Edition.]


An example of this line of reasoning is articulated in the book Steve Allen on the Bible, Religion, and Morality: The fundamentalist argument against the scientific assertion of the great age of our planet—to the effect that God created the earth only about 6,000 years ago, including fossils embedded in rocks—is unworthy of serious discussion…. It is now recognized by every intelligent and informed person that the two [Genesis and science] cannot be reconciled…. Nor should we be guilty of the error of assuming that the problem relates only to Genesis. It touches the New Testament as well. [Steve Allen, Steve Allen on the Bible, Religion, and Morality (Amherst, NY: Prometheus Books, 1990), 19–20.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 445-449). RTB Press. Kindle Edition.]


• Atheist Michael Ruse goes even further: “There are degrees of being wrong. The Creationists are at the bottom of the scale. They pull every trick in the book to justify their position. Indeed, at times they verge right over into the downright dishonest…. Their arguments are rotten, through and through.” [Michael Ruse, Darwinism Defended: A Guide to the Evolution Controversies (Reading, MA: Addison-Wesley, 1982), 303, 321.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 456-458). RTB Press. Kindle Edition.]

• The Bible never states that the world is only several thousands of years old. It does not add up the years of the genealogies in Genesis 5 and 11 to infer a conclusion about humanity’s antiquity. In this respect the Bible appears to place little importance on the questions of the when of creation. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 461-463). RTB Press. Kindle Edition.]

• More than twenty lengthy creation-related passages within Scripture (see table 6) emphasize most strongly the who of creation. To a significant degree, they explain the how of creation. And to a much lesser degree, they discuss the when of creation. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 463-465). RTB Press. Kindle Edition.]
• Young-universe Christians claim that the Bible can only be interpreted as teaching that all creation took place in six consecutive 24-hour days about 10,000 (104) years ago. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 470-472). RTB Press. Kindle Edition.]


• In the 1980s, biochemist Harold Morowitz demonstrated that if all the chemical bonds in the simplest known independent life-form were broken, then under ideal naturalistic conditions it would take $10^{100,000,000,000}$ years for those atoms to reassemble into that life-form. [Robert Shapiro, *Origins: A Skeptic’s Guide to the Creation of Life on Earth* (New York: Summit Books, 1986), 128.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 486-488). RTB Press. Kindle Edition.]

• Science is an attempt to interpret the facts of nature. Christian theology is an attempt to interpret the words of the Bible. According to that theology, God created the universe and is responsible for the words of the Bible. Since the Bible repeatedly declares that God cannot lie, no contradiction can exist between the words of the Bible and the facts of nature. In the past, both the facts of nature and the Bible’s words have been misinterpreted and such misinterpretations have been identified and corrected. Therefore, any conflict between scientific findings and Christian theology must be attributed to human misunderstanding or misinterpretation. Such conflicts need not cast doubt on the integrity of the Christian faith or raise suspicion toward all science and scientists. Such conflicts indicate that further research is needed. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 497-503). RTB Press. Kindle Edition.]

Chapter 2: The Gathering Storm

• In 1642, just 31 years after completion of the King James translation of the Bible, Cambridge University Vice-Chancellor John Lightfoot published his...
voluminous calculation of the exact date for the creation of the universe: September 17, 3928 BC. He arrived at this conclusion by analyzing the genealogies in Genesis, Exodus, 1 and 2 Kings, and 1 and 2 Chronicles. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 522-524). RTB Press. Kindle Edition.]


- In a final round of academic sparring, Lightfoot adjusted Ussher’s date. He concluded that all creation took place the week of October 18–24, 4004 BC, with the creation of Adam occurring on October 23 at 9:00 AM, 45th meridian time. This extraordinarily precise conclusion provoked considerable mirth among both Bible scholars and critics, but its far-reaching effects are nothing to laugh about. [Edwin Tenney Brewster, *Creation: A History of Non-Evolutionary Theories* (Indianapolis: Bobbs-Merrill, 1927), 109, quoted in Bernard Ramm, *The Christian View of Science and Scripture* (Grand Rapids, MI: Eerdmans, 1954), 174.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 526-529). RTB Press. Kindle Edition.]

- Both Lightfoot and Ussher ignored Hebrew scholarship and assumed no generations were omitted from the biblical genealogies. They also assumed the Genesis 1 creation days to be six consecutive 24-hour periods. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 532-533). RTB Press. Kindle Edition.]

- Many young-earth creationists react to being labeled “Ussherites.” Though they agree with Ussher that the Genesis creation days are six consecutive 24-hour periods, some deny his assumption that no generations were omitted from the biblical genealogies. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 540-542). RTB Press. Kindle Edition.]
Young-earth creationists who believe there are gaps in the genealogies estimate that the universe was created anywhere from 10,000 to 50,000 years ago. From their perspective, the deviation from Ussher’s date is significant. But the difference between their dates and Ussher’s date and the range of dates affirmed by science is only about 0.0001 percent. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 542-545). RTB Press. Kindle Edition.]


**Chapter 3: The Clouds Burst**

James Orr wrote: You say there is the “six days” and the question whether those days are meant to be measured by the twenty-four hours of the sun’s revolution around the earth—I speak of these things popularly. It is difficult to see how they should be so measured when the sun that is to measure them is not introduced until the fourth day. Do not think that this larger reading of the days is a new speculation. You find Augustine in early times declaring that it is hard or altogether impossible to say of what fashion these days are, and Thomas Aquinas, in the middle ages, leaves the matter an open question. To my mind these narratives in Genesis stand out as a marvel, not for its discordance with science, but for its agreement with it. [James Orr, “The Early Narratives of Genesis,” in The Fundamentals: A Testimony to the Truth, ed. A. C. Dixon, Louis Meyer, and Reuben A. Torrey, vol. 6 (Chicago: Testimony Publishing, 1917), 94.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 644-650). RTB Press. Kindle Edition.]

Gary North, an influential “reconstructionist” theologian (see “Reconstruction and Presuppositionalism”) makes this statement: The Bible’s account of the chronology of creation points to an illusion…. The seeming age of the stars is an illusion…. Either the constancy of the speed of light is an illusion, or

- Both ICR and Answers in Genesis— now the most prominent and vocal advocates of a recently created universe and Earth— rely to some degree on this theory of apparent versus real age. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 738-739). RTB Press. Kindle Edition.]
- We could have been created just a few hours, or even moments ago, by a Creator who implanted scars, memories, family members, photographs, material possessions, liver spots, and hardening of the arteries to make us look and feel older than we really are. If God built into the universe a testimony of events that never took place, one can say that the Bible is a written testimony of events that never really happened. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 753-755). RTB Press. Kindle Edition.]
- If ages in the natural realm are indeed illusory, then no amount of scientific evidence means anything against young-earth interpretations of the Bible’s


- I have discussed faith issues with people who were convinced that becoming a Christian would require them to reject all knowledge except that found in Scripture. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 785-786). RTB Press. Kindle Edition.]

- God is the initiator of both the biblical revelation and the created revelation (natural world). God renders both the words of the Bible and the facts of nature true and consistent. God’s character and attributes are expressed specifically ( propositionally) in the Bible and generally (intelligibly) in nature, and neither negates or contradicts the other. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 787-789). RTB Press. Kindle Edition.]

- In 1992, the ICR published an article in its Back to Genesis magazine about the importance of belief in a young earth for determining a person’s role in the church and in ministry. The article’s author, John Morris, concludes: I still am uncertain about young-earth creationism being a requirement for church membership; perhaps it would be proper to give new members time to grow and mature under good teaching. But I do know one thing: [Young-earth] Creationism should be made a requirement for Christian leadership! No church should sanction a pastor, Sunday school teacher, deacon, elder, or Bible-study leader who knowledgeably and purposefully errs on this crucial doctrine. [John D. Morris, “Should a Church Take a Stand on Creation?,” Back to Genesis, no. 41 (May 1992): d.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 796-801). RTB Press. Kindle Edition.]
Chapter 4: Wisdom of the Ages

- As recently as 2001, Ligon Duncan and David Hall wrote, The day-age view [Genesis 1 creation days = six long time periods] first arose when jazz was on the rise in America…. Conversely, the 24-hour view [Genesis 1 creation days = six consecutive 24-hour periods] has been the consensus of the Church since the earliest hymns, chants, and doxologies, and long before Bach and Handel. If ever the Church agreed on anything, it has been on the days of creation. The paradigm shift occurred only recently when naturalistic and/or rationalistic paradigms were enthroned and Scripture was made subservient to them. [Duncan and Hall, “The 24-Hour View” and “The 24-Hour Reply,” 47, 52, 99.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 823-828). RTB Press. Kindle Edition.]

- Genesis 1: 1–31, which describes the six creation days (known as the Hexameron), receives more commentary from early church scholars than does any other text in the Bible. However, of the approximately 2,000 surviving pages of the commentary on the Hexameron, only about two pages address the duration of the creation days. Clearly, the early church fathers did not consider the length of these days a major doctrinal point. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 833-836). RTB Press. Kindle Edition.]

- The earliest scholars to record their thoughts about the Hexameron were Jewish—Philo (c. 13 BC–between AD 45 and 50) and Josephus (c. AD 37–c. 100). Philo expressed the notion that God created everything instantaneously and that the six days are figurative, a metaphor for order and completeness. “He [Moses] says that in six days the world was created, not that its Maker required a length of time for His work, for we must think of God as doing all things simultaneously, remembering that ‘all’ includes[—]with the commands which He issues[—]the thought behind them. Six days are mentioned because for the things coming into existence there was need of order.” [Philo Judaeus, “De Opificio Mundi” (On the Account of the World’s Creation Given by Moses), in Philo, trans. F. H. Colson and G. H. Whitaker (Cambridge, MA: Harvard University Press, 1949), 1: 13.] [Hugh

- Philo amplified his reasoning in a later work: It is quite foolish to think that the world was created in six days or in a space of time at all. Why? Because every period of time is a series of days and nights, and these can only be made such by the movement of the sun as it goes over and under the earth; but the sun is a part of heaven, so that time is confessedly more recent than the world. It would therefore be correct to say that the world was not made in time, but that time was formed by means of the world, for it was heaven’s movement that was the index of the nature of time. When, then, Moses says, “He finished His work on the sixth day,” we must understand him to be adducing not a quantity of days, but a perfect number, namely six. [Philo Judaeus, “Legum Allegoria” (Allegorical Interpretations of Genesis II, III, Book I, section 2), in Philo, 1: 146–49.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 845-850). RTB Press. Kindle Edition.]


- The earliest-known Christian writings on the meaning of the creation days date back to the second century. Justin Martyr (c. AD 100–165) and Irenaeus (c. AD 120–140 to 200–203) drew support from Psalm 90: 4 and 2 Peter 3:8 to suggest that at least one of the creation days could be an epoch of perhaps 1,000 years. [Justin Martyr, “Dialogue with Trypho, chapter 81,” in The Fathers of the Church, ed. Ludwig Schopp, vol. 6, Writings of Saint Justin Martyr (New York: Christian Heritage, 1948), 277–78; Irenaeus, “Against Heresies, Book V, Chapter XXIII, Section 2,” in The Ante-Nicene Fathers, ed. Alexander Roberts and James Donaldson, vol. 1, Apostolic Fathers, Justin Martyr, and Irenaeus (1885; repr., Grand Rapids, MI: Eerdmans,
Describing the events of the sixth creation day, Irenaeus stated, In the day they [Adam and Eve] did eat, in the same did they die, and became death’s debtors, since it was one day of the creation. For it is said, “There was made in the evening, and there was made in the morning one day.” Now in this same day that they did eat, in that also did they die.… On one and the same day on which they ate they also died (for it is one day of creation).… He (Adam) did not overstep the thousand years, but died within their limit… for since “a day of the Lord is as a thousand years,” he did not overstep the thousand years, but died within them. [Irenaeus, “Against Heresies,” 551–52.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 853-856). RTB Press. Kindle Edition.]

Hippolytus (c. AD 170–235) apparently wrote more extensively than others on the Genesis creation days, but most of his writings have been lost. What scholars have recovered gives no explicit indications of what he believed about the duration of the creation days or about dates for creation beyond his statements that humans have resided on Earth for only several thousand years. [Hippolytus, “The Refutation of All Heresies” and “The Extant Works and Fragments,” in The Ante-Nicene Fathers, eds. Alexander Roberts and James Donaldson, rev. by A. Cleveland Coxe, vol. 5, Fathers of the Third Century: Hippolytus, Cyprian, Caius, Novatian, Appendix (1886; repr., Peabody, MA: Hendrickson, 1999), 77, 91, 104, 118–19, 150–51, 163.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 863-866). RTB Press. Kindle Edition.]

Clement of Alexandria (c. AD 150 to 211–215) echoed Philo’s belief that the Hexameron were not 24-hour days. 9 He claimed that the creation days communicated the order and priority of created things but not time. As he understood it, creation could not take place in time since “time was born along with things which exist.” [Clement of Alexandria, The Ante-Nicene Fathers, 2: 513.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 866-869). RTB Press. Kindle Edition.]

Origen (c. AD 185–254) taught that in approaching certain difficulties in Scripture we should seek a spiritual meaning, not always a concrete one. In

- He claimed that time as we mark it did not exist until the fourth day. "The text said that “there was evening and there was morning,” it did not say: “the first day,” but said, “one day.” It is because there was not yet time before the world existed. But time begins to exist with the following days." [Origen, “The Homilies on Genesis: Homily I,” in The Fathers of the Church: A New Translation, trans. Ronald E. Heine and ed. dir. Hermigild Dressler, vol. 71, Origen: Homilies on Genesis and Exodus (Washington, D.C.: Catholic University of America Press, 1982), 48.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 871-873). RTB Press. Kindle Edition.]


- He [Celsus] knows nothing of the day of the Sabbath and rest of God, which follows the completion of the world’s creation, and which lasts during the duration of the world, and in which all those will keep festival with God who have done all their works in their six days, and who, because they have omitted none of their duties will ascend to the contemplation (of celestial things) and to the assembly of righteous and blessed beings. [Origen, The Ante-Nicene Fathers, 4: 601.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 878-881). RTB Press. Kindle Edition.]

- Writing later in the third century, Lactantius of North Africa, Victorinus of Pettau, and Methodius of Olympus all indicated in their writings that many


In the same book he added this comment: “Seven days by our reckoning after the model of the days of creation, make up a week. By the passage of such weeks time rolls on, and in these weeks one day is constituted by the course of the sun from its rising to its setting; but we must bear in mind that these days indeed recall the days of creation, but without in any way being really similar to them.” [Augustine, “Book Four: Reflections on the Days of Creation and God’s Rest,” in Ancient Christian Writers, 135.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 892-895). RTB Press. Kindle Edition.]

Augustine understood the evenings and mornings of the Genesis creation days in a figurative sense. He concluded that the evening of each creation day referred to the occasion when the angels gazed down on the created things after they contemplated the Creator, and that the morning referred to the occasion when they rose up from their knowledge of the created things to praise the Creator. [Augustine, “Book Four: Reflections on the Days of Creation and God’s Rest,” in Ancient Christian Writers, 136.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 895-898). RTB Press. Kindle Edition.]

In Confessions, Augustine noted that for the seventh day Genesis makes no mention of an evening and a morning. He deduced from this omission that God sanctified the seventh day, making it an epoch extending onward into eternity. [Augustine, “Book XIII, Section 51,” in The Fathers of the Church: A New Translation, trans. Vernon J. Bourke, vol. 21, Confessions (Washington, D.C.: Catholic University of America Press, 1953), 455.]
• Basil (c. AD 329–379), also a bishop of Caesarea, wrote at least nine homilies on the first chapter of Genesis. He hinted at the difficulty of discovering the date for the universe’s creation: “You may know the epoch when the formation of the world began, if, ascending into the past, you endeavour to discover the first day. You will thus find what was the first movement of time.” [Basil, “The Hexameron,” in A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, second series, eds. Philip Schaff and Henry Wace, vol. 8, Basil: Letters and Select Works, trans. Blomfield Jackson (1895, repr., Grand Rapids, MI: Eerdmans, 1955), 55.]


• As theoretical chemist and apologist John Millam noted in “Coming to Grips with the Early Church Fathers’ Perspective on Genesis,” neither the duration of the creation days nor the age of the earth “was ever listed as part of the ‘rule of faith’ (Latin regula fidei), which was a statement of key doctrine.” [John Millam, “Coming to Grips with the Early Church Fathers’ Perspective on Genesis, Part 5 (of 5),” Today’s New Reason to Believe (blog), posted October 6, 2011, http://www.reasons.org/articles/coming-to-grips-with-the-early-church-fathers-perspective-on-genesis-part-5-of-5.]
that it has existed for only a finite time. The second is what they termed “creation ex nihilo,” the belief that God created the universe out of nothing. By “nothing” they meant that the universe we detect did not come from any entity we can conceivably detect (Hebrews 11: 3). [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 938-941). RTB Press. Kindle Edition.]

**Chapter 5: The Creedal Climate**

- The Belgic Confession further affirms that the created realm supplies a true record of what God has done: We know him [God] by two means: First, by the creation, preservation, and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God: his eternal power and his divinity, as the apostle Paul says in Romans 1: 20. All these things are enough to convict men and to leave them without excuse. Second, he makes himself known to us more openly by his holy and divine Word. [See article 2, Ecumenical Creeds, 79.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 996-1001). RTB Press. Kindle Edition.]

**Chapter 6: Toward Better Interpretations**

- First, the Bible declares its message to be true: God is not a man, that he should lie. (Numbers 23: 19) The words of the Lord are flawless. (Psalm 12: 6) The law of the Lord is perfect…. The statutes of the Lord are trustworthy…. The precepts of the Lord are right. (Psalm 19: 7– 8) All [God’s] words are true. (Psalm 119: 160) Every word of God is flawless. (Proverbs 30: 5) The Scripture cannot be broken. (John 10: 35) It is impossible for God to lie. (Hebrews 6: 18) God is light; in him there is no darkness at all. (1 John 1: 5) [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 1073-1077). RTB Press. Kindle Edition.]

- The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world. (Psalm 19: 1– 4)

[16]
Romans 1: 18–20 shows how clearly God speaks through the record of nature: The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. 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. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1082-1085). RTB Press. Kindle Edition.]

Language differences increase the difficulty of comprehending the meaning of the creation “day.” The entire Old Testament, except for Aramaic portions of Daniel (2: 4b–7: 28) and Ezra (4: 8–6: 18), comes to us from ancient Hebrew. The New Testament is written in koiné Greek, the common dialect (as opposed to Attic or classical Greek) of the first century AD. The Hebrew and Greek languages of today differ in several ways from biblical Hebrew and Greek. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1091-1094). RTB Press. Kindle Edition.]


The biblical and scientific interpretive process, especially as applied to a given physical event or sequence of events, includes eight essential steps: Collect relevant texts and observations. Identify the frame(s) of reference for each. Determine the context and initial conditions for the event(s). Determine what takes place, when, and where, and the sequence of events within each text or observation. Note the final conditions. Form a tentative interpretation to explain both the how and the why of the event or sequence. Examine the tentative interpretation in light of additional relevant texts and observations, eliminate extraneous data, and add any previously overlooked important information. Revise the initial interpretation as necessary to achieve...

Chapter 7: Anchored in Scripture


- Ancient Hebrews most often marked 24-hour days with “evening to evening” (see for example Leviticus 23: 32). The “and there was evening, and there was morning” expression in Genesis 1 is unique. Therefore, the repeated word-for-word translation of the Hebrew text used in Genesis 1 for the six creation days—“and there was evening, and there was morning”—alerts the reader that these days may have been periods other than 24-hour days. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1339-1342). RTB Press. Kindle Edition.]

- The fossil record provides confirmation of an ongoing biblical seventh day, a day of cessation from cosmic creative activity. According to the fossils, more and more species of life came into existence during the millennia before humans. The number of new species more than balanced the number going extinct. Then came the human species. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1445-1447). RTB Press. Kindle Edition.]

- Biologists Paul and Anne Ehrlich report, “The production of a new animal species in nature has yet to be documented…. In the vast majority of cases, the rate of change is so slow that it has not even been possible to detect an increase in the amount of differentiation.” [Paul R. Ehrlich and Anne H. Ehrlich, *Extinction: The Causes and Consequences of the Disappearance of Species* (New York: Ballantine, 1981), 23.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1450-1452). RTB Press. Kindle Edition.]

- The brief span of a 3,000-year terrestrial history (in the historical context of the authors of Psalms, Proverbs, Ecclesiastes, Micah, Habakkuk, and 2 Peter)
seems a possible but unlikely metaphor for God’s eternality. That time span would have been no greater than recorded human history and only three times longer than Methuselah’s life span. The fact that the Bible does consider the antiquity of the mountains and the founding of the earth suitable metaphors for God’s eternality conveys the image of an ancient planet. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1470-1474). RTB Press. Kindle Edition.]

Chapter 8: Guided by Theology

- It takes time for light to travel along the space surface of the universe and enter an astronomer’s telescope. The universe is now sufficiently ancient that light from the cosmic creation event has had the necessary time to reach telescopes on Earth. Consequently, astronomers can “witness” God’s act of bringing the universe into existence. If God had placed humans on Earth any earlier than about 13.8 billion years after the cosmic creation event, then humanity would have been unable to observe one of the most potent scientific evidences for God as the Creator of all physical reality. The earlier we humans enter the cosmic scene (relative to the 13.8 billion years), the smaller the fraction of cosmic history available for observation. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1565-1570). RTB Press. Kindle Edition.]

- The converse is also true. The accelerating expansion of the universe due to the effect of dark energy will eventually cause the radiation from the cosmic creation event to move away from us at greater than the velocity of light. From that point onward astronomers will lose their capacity to witness the earliest moments of the universe’s creation. The later humans enter the cosmic scene (relative to the 13.8 billion years), the smaller the fraction of cosmic history we can study. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1570-1574). RTB Press. Kindle Edition.]
• The bottom line is that God created humans at the best possible time in the history of the universe for us to see His glory and righteousness revealed in the heavens. To word it another way, only at about 14 billion years after the cosmic creation event can humans observe all of cosmic history and witness the creation of the universe. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1574-1576). RTB Press. Kindle Edition.]


• However, even from a young-earth perspective on the creation week, this interpretation of Mark 10: 6 cannot be correct. Adam and Eve were not created until the sixth creation day, after the creation of the universe and the earth. Therefore, Adam and Eve could not have been present at the beginning of the universe. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1635-1637). RTB Press. Kindle Edition.]


• Two fallacies underlie this line of reasoning. One is that God’s speed in creating correlates with His power. It does not. Six days would be too long. For that matter, six nanoseconds would be too long. If time were the measure of His power, God would have created everything in an immeasurable instant. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1661-1663). RTB Press. Kindle Edition.]
The second fallacy lies in the assumption that an all-powerful God is under compulsion to exercise all His power all the time. He is not. A man capable of running a four-minute mile may choose—for any number of reasons—to walk a mile in 15 minutes. God also can choose whatever time frame He pleases. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1663-1665). RTB Press. Kindle Edition.]

The second fallacy lies in the assumption that an all-powerful God is under compulsion to exercise all His power all the time. He is not. A man capable of running a four-minute mile may choose—for any number of reasons—to walk a mile in 15 minutes. God also can choose whatever time frame He pleases. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1663-1665). RTB Press. Kindle Edition.]

**Chapter 9: Good God, Cruel World**


In this case, Adam and Eve’s rebellion against God in the Garden of Eden must be responsible for all the death and extinction experienced in nature. Such a view of Adam’s sin, however, seems to imply that God meted out sudden punishment on plants and animals who did nothing to deserve His wrath, or that He couldn’t or wouldn’t protect the rest of creation from man’s offense. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1690-1693). RTB Press. Kindle Edition.]

The absence of all plant and animal death before Adam’s sin, however, poses just as great a problem for three 24-hour creation days as it does for three long eras. Many species of life can’t survive even three hours without food, and the mere ingestion of food by animals requires the death of plants or at

- We especially tend to anthropomorphize the animals we raise as pets. But animal suffering of any kind cannot be equated with human suffering. The awareness and anticipation of future agony, physical or spiritual or both, greatly intensifies human pain. Animals, by contrast, neither anticipate nor worry about the future. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1766-1768). RTB Press. Kindle Edition.]

- To some, the suffering of plants seems perfectly acceptable within the scope of God’s love, while the suffering of animals does not. Some express little concern over the pain, suffering, and death of insects. But all physical life suffers and dies. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1775-1776). RTB Press. Kindle Edition.]

- Even if all Earth’s living biomass were continuously converted into biodeposits with 100 percent efficiency, young-earth models cannot explain the extent of the biodeposits. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1796-1797). RTB Press. Kindle Edition.]


- Blaming all death on Adam and Eve alone, however, overlooks the fact that they were not the first creatures to sin against God. According to Scripture, Satan was the first. His self-exaltation incurred spiritual death—eternal separation from God (Ezekiel 28: 14–18). The Bible does not specify the timing of Satan’s initial rebellion. Clearly, it occurred before God allowed him to enter into the Garden of Eden. Job 38: 7 tells us that angels existed
when God laid the foundations of the earth. It is possible that Satan sinned before this event. He may have sinned even before God created the universe. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1849-1853). RTB Press. Kindle Edition.]

- In Genesis 1, the creation is called “good” and “very good” but not “ultimate perfection.” Revelation 21 and 22 promise a vastly superior creation yet to come. This perfect creation follows God’s “wrapping up” of the present one. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1856-1858). RTB Press. Kindle Edition.]

- The second law of thermodynamics observes that heat flows from hot bodies to cold bodies. As a consequence of this heat flow, the universe becomes progressively more mixed or disordered over time. This increasing disorder or decay defines the principle termed entropy. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1919-1920). RTB Press. Kindle Edition.]

- The heart of the Christian gospel message is that true life can be achieved only through death. The Creator of the universe Himself had to die so that humans could receive eternal life. New life in Jesus Christ is possible only if we are willing to die to self, to put aside our right to lead our lives as we see fit, and give control of our life and destiny to the One who created us. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1944-1946). RTB Press. Kindle Edition.]

- Why, then, should any believer in God look upon death as something that is fundamentally bad in all contexts and counter to the will of God? Only through death can evil be conquered. Death for the Christian is in one sense a gift. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 1949-1951). RTB Press. Kindle Edition.]

**Chapter 10: Peace through Paradise**

- Consequently, they teach that the universe including Earth, the Sun, Moon, and stars, will exist into eternity. [Morris, Biblical Creationism, 210, 220; Henry M. Morris, “The Vital Importance of Believing in Recent Creation,” Back to Genesis, no. 138 (June 2000): c; Morris, “Finished Works of God”; Morris, “Coming Big Bang”; John C. Whitcomb, “The Bible and Astronomy,” in Design and Origins in Astronomy, ed. George Mulfinger Jr. [23]
Henry Morris, founder of the Institute for Creation Research (ICR), defended the idea of an eternally existing universe with three Bible passages:

1. He set them [the sun, moon, stars, highest heavens, and waters above the skies] in place for ever and ever; he gave a decree that will never pass away. (Psalm 148: 5–6)  
2. I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. (Ecclesiastes 3: 14)  
3. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12: 3, KJV)

Their response: “No we can’t! The heavens and the earth were ‘finished’” (italics in original). As proof, they cite Hebrews 4: 3: “[God’s] works were finished from the foundation of the world.” [Henry M. Morris, “Creation by Inflation and Quantum Fluctuation,” Back to Genesis, no. 129 (September 1999): b.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 1998-2000). RTB Press. Kindle Edition.]

A small sampling of verses cannot adequately support a doctrine of such significance as the future dwelling place for God’s chosen and redeemed people. Again, all relevant texts must be collected and their frames of reference identified. Using these criteria to compare interpretations reveals valuable insight. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2001-2003). RTB Press. Kindle Edition.]

Six Old Testament creation accounts (Genesis 1; Genesis 2; Job 38–41; Psalm 104; Proverbs 8; and Ecclesiastes 1–3, 8–12) consistently say that God’s creation of this universe is finished. However, these same accounts, along with others, make clear that natural processes established during the creation days continue. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2014-2016). RTB Press. Kindle Edition.]
Chapter 11: Young-Earth Darwinism?

- A Canadian university professor I know refers to evolution as “the E word,” a word so emotionally charged that its mere mention sparks lightning among Christians. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2129-2130). RTB Press. Kindle Edition.]
- In other words, a 14-billion-year-old universe is too young for any conceivable natural-process scenario to yield, on its own, even the simplest living organism. Yet biologists and chemists have spent years building naturalistic models based on these inadequate boundary conditions. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2141-2143). RTB Press. Kindle Edition.]
- The first chapter of Genesis (supported by other Bible passages) says God ceased to introduce new life-forms after the sixth creation day. (See Genesis 2: 2– 3; Psalm 95: 11; Hebrews 4: 1– 11.) [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2154-2155). RTB Press. Kindle Edition.]
- Even if all the animals aboard hibernated throughout the flood’s duration, the ark’s maximum carrying capacity by young-earth estimates would have been about 30,000 pairs of land animals. But the fossil record indicates the existence of at least 100,000,000 such species, of which more than 5,000,000— according to a recently completed quantification by biologists— live on Earth today. (Whitcomb and Morris, The Genesis Flood, 66– 69.) (Thomas Kammer, “G331: The Nature and Adequacy of the Fossil Record,” Department of Geology and Geography at West Virginia University, accessed February 28, 2012, http:// www.geo.wvu.edu/~kammer/ g231/ AdequacyFossilRecord.pdf; Gary K. Meffe, C. Ronald Carroll, and contributors, Principles of Conservation Biology, 2nd ed. (Sunderland, MA: Sinauer Associates, 1997), 90– 120.) (Camilo Mora et al., “How Many Species Are There on Earth and in the Ocean?,” PLOS Biology 9 (August 2011): DOI: 10.1371/ journal.pbio. 1001127; Meffe, Carroll, and contributors, Principles of Conservation Biology, 91– 93.) [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2166-2170). RTB Press. Kindle Edition.]
The problem grows worse. Shortly after the flood, young-earthers say, a large portion of the 30,000 pairs on board—most notably dinosaurs—went extinct. So, the remaining few thousand species that survived the flood and its aftermath must have evolved (“diversified”) by rapid and efficient natural processes into 7,000,000 or more species. [Whitcomb and Morris, The Genesis Flood, 66.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2171-2174). RTB Press. Kindle Edition.]


Georgia Purdom and Bodie Hodge of Answers in Genesis (AiG) write, “After the Flood, the animals were told to ‘be fruitful and multiply on the earth’ (Genesis 8:17). As they did this, natural selection, mutation, and other mechanisms allowed speciation within the kinds to occur.” [Bodie Hodge and Georgia Purdom, “Zonkeys, Ligers, and Wolphins, Oh My!,” Answers in Genesis, posted August 6, 2008, http://www.answersingenesis.org/articles/aid/v3/n1/zonkeys-igers-wholphins?vm=r.] [Hugh Ross, A

Chapter 12: Faith, Morality, and Long Creation Days


- BSA leaders agree: [Old-earth] theology denies the central teaching of Christianity… and rejects the connection that Scripture establishes between sin, death, and Christ’s atonement.... In [this] theology death is natural. Death was a reality for millions of years before man ever arrived to sin. This leaves Christ’s death on the cross as, at best, well-meaning, but beside the point. [Bible Science Association, “Pulse,” 12.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 2386-2389). RTB Press. Kindle Edition.]

Chapter 13: Big Bang: The Bible Said It First

- In truth, the cosmic “bang” is an immensely powerful yet carefully planned and controlled burst of creation— a sudden release of power from which the universe unfurled in an exquisitely controlled expansion. In an instant, time, space, matter, and energy, along with the physical laws governing them all, came into existence from a source beyond the cosmos. [Hugh Ross, A Matter

The first theoretical evidence for a cosmic creation event dates back to 1916 when Albert Einstein noted that his field equations of general relativity predicted an expanding universe. Recognizing that such expansion implies a beginning, Einstein altered his theory to conform to the common wisdom of his day; namely, belief in an eternal universe. [Albert Einstein, “Die


Many hot big bang theories exist, and emerging observations of the universe will determine which of the several dozen variants is correct. But all hot big bang models share these fundamental characteristics: 1. a transcendent cosmic beginning a finite time ago 2. cosmic expansion from that beginning 3. ongoing cosmic cooling from an extremely hot initial temperature [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 2572-2576). RTB Press. Kindle Edition.]

What’s more, the Bible alone among all the sacred writings of the world’s religions expounds these three big bang fundamentals. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 2579-2580). RTB Press. Kindle Edition.]


Chapter 16: The Reliability of Radiometric Dating

- Attempts to date the Shroud of Turin offer an example of these radiometric dating limitations. Researchers at specialized laboratories in the United States, England, and Switzerland assured the shroud’s protectors that if it were genuinely a 2,000-year-old article, a four-square-inch sample of fabric would suffice to establish that fact. The carbon-14 studies placed the shroud’s origin in the thirteenth century AD, making it only about 800 years old—just outside the 900-year lower boundary for accuracy in carbon-14 dating. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 3364-3368). RTB Press. Kindle Edition.]

- Those who wanted passionately to believe in the shroud’s authenticity as the burial cloth of Christ tried to seize this “inaccuracy” as a way to sustain their hope, but the three research teams have expressed certainty that, even considering the error margin, their carbon-14 measurement definitively rules out a first-century AD date, at least for that portion of the shroud. Each lab offered to provide a more precise and comprehensive date if they could test as much as a one-square-foot piece of the shroud and smaller pieces of other parts of the shroud. Their offers were declined.[P. E. Damon et al., “Radiocarbon Dating of the Shroud of Turin,” Nature 337 (February 16, 1989): 611–15.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 3368-3372). RTB Press. Kindle Edition.]


- After eight years of research the RATE group acknowledged that if radiometric decay rates are truly constant, then the universe and Earth must be billions of years old. [Larry Vardiman, Andrew Snelling, and Eugene F. Chaffin, eds., Radioisotopes and the Age of the Earth: A Young-Earth
Chapter 17: The Scientific Case for a Young Cosmos

- The solar neutrino output and the observed radical oscillations establish that the Sun is currently in an extremely stable state. Its light emission has remained exceptionally steady over the past 50,000 years and will continue to remain exceptionally steady for the next 50,000. Given the observed structure of the Sun, this circumstance (essential for global human civilization) is physically impossible unless the Sun is “middle-aged,” that is, unless it has experienced nuclear burning for the past 4.5 billion years. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 3702-3705). RTB Press. Kindle Edition.]


Planets as close to the Sun as Mercury and Venus are impacted dramatically by the Sun’s tidal torques over the course of a few billion years. Such forces slow down these planets’ rotation periods till they’re as slow as or even slower than their revolution rates. Thus, Mercury may appear to be, but actually is not, exhibiting angular momentum opposite to the rest of the planets. Any planet that rotates more slowly than it revolves merely seems to

- Among all the solar system’s planets, only Earth maintains a stable rotation axis tilt. This stability exists because Earth is unique—a small planet orbited by a single large moon. The rest of the solar system’s planets experience some gradual change in their axial tilt. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4017-4018). RTB Press. Kindle Edition.]

- Any planet that has its rotation axis tilted by more than 90° will appear to rotate backward even though it begins by rotating frontward. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4020-4021). RTB Press. Kindle Edition.]

- Since the direction of capture is random, captured bodies will manifest a 50 percent probability of revolving in the direction opposite to that of the planet’s rotation and to the revolution of the planet’s indigenous moons. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4024-4026). RTB Press. Kindle Edition.]

**Chapter 18: Physical Reality Breaks through the Fog**


- Ken Ham affirmed that “when sin defaced the image of God back in the Garden of Eden, it marred man’s ability to think.” [Kenneth Ham, “Don’t Be Afraid of ‘Giants,’” *Back to Genesis 6* (June 1989): b.] [Hugh Ross, *A Matter

- Science says: The universe is billions of years old, but only billions, not quadrillions of years old or a near-infinite age. Theological significance: Religious and philosophical systems depending on infinite or near-infinite age have no foundation in reality. (These include most New Age and Eastern religions as well as many atheistic, naturalistic philosophies.) [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 4158-4161). RTB Press. Kindle Edition.]

Chapter 19: Narrow Time Windows

- Even though our solar system contains eight planets and thousands of moons and asteroids, life can survive on only one of those bodies—planet Earth. (However, the remains of life inevitably will be found on several other solar system bodies as a result of the export of Earth life through meteoritic bombardment.) [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 4203-4206). RTB Press. Kindle Edition.]

- In order for a planet to support life, the rotation period must fit within a certain range. If the rotation period is too long, then temperature differences between day and night will be too great. But if the rotation period is too short, then atmospheric jet streams will manifest too little latitudinal variation and wind velocities will reach levels too high for advanced life. These findings indicate that if Earth were any younger than about 4 billion years, it would rotate too rapidly for advanced life to exist. If it were any older than about 6 billion years, it would rotate too slowly. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 4251-4255). RTB Press. Kindle Edition.]

- A naturalistic scenario for life’s origin lies beyond the realm of possibility because several billion years is hopelessly too brief (by many orders of magnitude) to explain life’s genesis, development, and existence by strictly natural processes. [Michael H. Hart, “Atmospheric Evolution, the Drake Equation, and DNA: Sparse Life in an Infinite Universe,” in Physical Cosmology and Philosophy, ed. John Leslie (New York: Macmillan, 1990), 263–64; Hubert P. Yockey, “An Application of Information Theory to the Central Dogma and the Sequence Hypothesis,” Journal of Theoretical
In summary, given the laws and constants of physics that God established from the beginning, nature testifies that God created primitive physical life at the earliest possible moment. Following that moment, God continued to create new life-forms of the just-right types, abundances, and diversities, and at the just-right times, to set the stage for the earliest possible entrance of humanity. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4279-4282). RTB Press. Kindle Edition.]

Chapter 20: The Significance of Man

- Some of the specific manifestations of the human spirit include: awareness of right and wrong, good and evil, and a moral code “written” or impressed with a conscience; awareness of mortality and concerns about life after death; yearning for purpose, hope, and destiny; a thirst to discover and the capacity to recognize truth and absolutes; and a propensity to worship and a desire to communicate with a higher Being. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4309-4313). RTB Press. Kindle Edition.]
- If the life spans recorded in the Genesis 5 and 11 genealogies are approximately proportional to the actual passage of time, then the dates for Abraham and Peleg would place the flood of Noah’s day roughly 30,000 to 50,000 years ago and the creation of Adam and Eve a few tens of thousands of years earlier. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4323-4325). RTB Press. Kindle Edition.]

• By measuring DNA differences across several generations in different families, geneticists can measure the rates at which mtDNA and Y-DNA mutations occur. Such measures yield dates of 42,000 to 60,000 years ago for the most recent common male ancestor (the biblical Noah) and, taking into account that ten to twenty percent of the human population possesses two types of mitochondrial DNA (heteroplasmy) and a little less than one percent possesses three types (triplasmy), about 50,000 to 70,000 years ago for the most recent common female ancestor (the biblical Eve). [Daniel Garrigan et al., “Inferring Human Population Sizes, Divergence Times and Rates of Gene Flow from Mitochondrial, X and Y Chromosome Resequencing Data,” Genetics 177 (December 2007): 2195– 207; Ornella
Chapter 21: A Clear “Day” Interpretation

- No author writing more than 3,400 years ago could have accurately described these events and their sequence, plus the initial conditions, without divine inspiration. If God guided the words of Moses to scientific and historical accuracy in this complex report of divine activity, we have reason to believe that we can trust God to communicate with perfection through all the other Bible writers as well. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4504-4507). RTB Press. Kindle Edition.]

- 1. God created, by fiat miracle, the entire physical universe (10 space-time dimensions, matter, energy, galaxies, stars, planets, etc.). Note: Earth is empty of and unfit for life. Earth’s atmosphere and interplanetary debris prevent the light of the Sun, Moon, and stars from reaching the surface of Earth’s ocean. The ocean covers the Earth’s whole surface. 2. God cleared away most interplanetary debris and partially transformed Earth’s atmosphere (making it translucent) so that light from the heavenly bodies could penetrate to the surface of Earth’s ocean. 3. God formed the troposphere with just-right conditions to establish an adequately abundant and stable water cycle. 4. God formed ocean basins and continental landmasses. 5. God produced plants on the continental landmasses. 6. God transformed the atmosphere from translucent to (occasionally) transparent. 7. God produced swarms of small sea animals. 8. God created, by fiat miracle, birds and sea mammals. 9. God created, by fiat miracle, land mammals capable of interacting with the (future) human race. Evidence for the role of the nonhuman bipedal primates comes from the late Pleistocene extinction rates for large-bodied mammals. The arrival of human beings in Australia, which has no history of prehuman bipedal primates, brought about the extinction of 94 percent of all mammal genera (with adults weighing more than 40 kilograms or 88 pounds). 11 For sub-Saharan Africa, which had at least eight distinct species of pre-human bipedal primates, the extinction rate for mammals was less than 5 percent. 12 10. God created, by fiat miracle, the human species (specifically Adam and Eve). [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Location 4518-4542). RTB Press. Kindle Edition.]
• One possible scenario is that in the time period prior to Adam and Eve’s creation God made a sequence of bipedal primate species, each more skillful at hunting than the one before. Birds and mammals would then have developed better behavioral defenses against the future onslaught of humanity. God may have had other reasons as well for creating bipedal primates—reasons scientists are as yet incapable of discerning. [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4546-4549). RTB Press. Kindle Edition.]

**Chapter 22: Councils Attempt to Bring Calm**

• The first serious attempt to reconcile the creation-day controversy was undertaken by the International Council on Biblical Inerrancy (ICBI). Founded in 1977 by a large group of conservative Christian scholars, the ICBI convened annually (or more often) over the course of 10 years. The council’s primary purpose was to define and defend the doctrine of biblical inerrancy as “an essential element for the authority of Scripture and a necessity for the health of the church.” [James Montgomery Boice, *Does Inerrancy Matter?* (Oakland, CA: International Council of Biblical Inerrancy, 1979), 2.] [Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 4590-4593). RTB Press. Kindle Edition.]

• The final affirmations and denials on Scripture and science published by the ICBI are as follows: We affirm that any preunderstandings which the interpreter brings to Scripture should be in harmony with scriptural teaching and subject to correction by it. We deny that Scripture should be required to fit alien preunderstandings, inconsistent with itself, such as naturalism, evolutionism, scientism, secular humanism, and relativism. We affirm that since God is the author of all truth, all truths, biblical and extra-biblical, are consistent and cohere, and that the Bible speaks truth when it touches on matters pertaining to nature, history, or anything else. We further affirm that in some cases extrabiblical data have value for clarifying what Scripture teaches, and for prompting correction of faulty interpretations. We deny that extrabiblical views ever disprove the teaching of Scripture or hold priority over it. We affirm the harmony of special with general revelation and therefore of biblical teaching with the facts of nature. We deny that any genuine scientific facts are inconsistent with the true meaning of any passage.
of Scripture. We affirm that Genesis 1–11 is factual, as is the rest of the book. We deny that the teachings of Genesis 1–11 are mythical and that scientific hypotheses about earth history or the origin of humanity may be invoked to overthrow what Scripture teaches about creation. [Earl D. Radmacher and Robert D. Preus, eds., Hermeneutics, Inerrancy, and the Bible: [papers from the ICBI Summit II] (Grand Rapids, MI: Academie Books, 1984), 901–3.] [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Location 4608-4620). RTB Press. Kindle Edition.]

- (The records of the ICBI are archived at Dallas Theological Seminary and both the ICBI’s full statements on biblical inerrancy [http://library.dts.edu/Pages/TL/Special/ICBI_1.pdf] and biblical hermeneutics [http://library.dts.edu/Pages/TL/Special/ICBI_2.pdf] are publicly available as PDFs at http://library.dts.edu/Pages/TL/Special/ICBI.shtml.) [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 4624-4627). RTB Press. Kindle Edition.]

- Following two years of deliberations, the PCA panel published a 92-page report. That report outlined four different views of the creation days deemed acceptable within the bounds of Christian orthodoxy: Calendar-day: creation days consist of six consecutive 24-hour periods that are historical and chronological. Day-age: creation days are six consecutive long ages that are historical, sequential, and chronological. Framework: the creation week is a metaphor to narrate God’s actions in creation with the days to be understood as topical rather than sequential and the durations as unspecified. Analogical-days: creation days are analogous to, but not necessarily identical to, human days; that is, broadly consecutive but of unspecified length. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 4636-4642). RTB Press. Kindle Edition.]

Chapter 23: Tranquility through Testing

- Models, by definition, are explanatory scenarios constructed from theory and observations and sufficiently detailed for testing. Effective models attempt to explain not only how a particular phenomenon arises and develops but also why. They are capable of predicting future discoveries and anticipating breakthroughs. [Hugh Ross, A Matter of Days: Resolving a Creation Controversy (Kindle Locations 4715-4718). RTB Press. Kindle Edition.]
الحمد لله الذي ينعمه تنم الصُّلُحات