



Endnotes for *Wild West Evangelical Hermeneutics: Part Two; Jesus Christ and the Supreme Authority of Scripture*

Fall 2021 *Bible and Spade*

Notes

¹ Noel K. Weeks, “The Hermeneutical Problem of Genesis 1-11,” *Themelios* 4/1 (September 1978): 13, 16, <http://tgc-documents.s3.amazonaws.com/themelios/Themelios4.1.pdf>. Republished in *Bible and Spade* 33/4 (Fall 2020).

² International Council on Biblical Inerrancy, *The Chicago Statement on Biblical Inerrancy*, November 1978, <https://library.dts.edu/Pages/TL/Special/ICBI-1978-11-07.pdf> (emphasis added).

³ Some salient examples of such works on Scripture’s authority include B. B. Warfield, *The Inspiration and Authority of the Bible*, ed. Samuel G. Craig (Phillipsburg, NJ: P&R, 1948); John S. Feinberg, “Divine Commanding Light: The Authority of Scripture,” in *Light in a Dark Place: The Doctrine of Scripture*, Foundations of Evangelical Theology, ed. John S. Feinberg (Wheaton, IL: Crossway, 2018), 387–425; D. A. Carson, ed., *The Enduring Authority of the Christian Scriptures* (Grand Rapids: Eerdmans, 2016); John M. Frame, *The Doctrine of the Word of God*, Theology of Lordship 4 (Phillipsburg, NJ: P&R, 2010); Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend, from Dutch, vol. 1: *Prolegomena* (Grand Rapids: Baker Academic, 2003), 283–494; Richard B. Gaffin Jr., *God’s Word in Servant-Form: Abraham Kuyper and Herman Bavinck on the Doctrine of Scripture* (Jackson, MS: Reformed Academic, 2008); John Murray, “The Attestation of Scripture,” in *The Infallible Word: A Symposium by the Members of the Faculty of Westminster Theological Seminary*, ed. Ned B. Stonehouse and Paul Woolley, 2nd ed. (Phillipsburg, NJ: P&R, 1967), 1–54; Edward J. Young, “The Authority of the Old Testament,” in Stonehouse and Woolley, *Infallible Word*, 55–91; Ned B. Stonehouse, “The Authority of the New Testament,” in Stonehouse and Woolley, *Infallible Word*, 92–140; Edward J. Young, *Thy Word Is Truth: Some Thoughts on the Biblical Doctrine of Inspiration* (London: Banner of Truth, 1957); J. I. Packer, ‘Fundamentalism’ and the Word of God: *Some Evangelical Principles* (Grand Rapids: Eerdmans, 1958), 41–74; Nigel M. de S. Cameron, “The Logic of Biblical Authority,” in *The Challenge of Evangelical Theology: Essays in Approach and Method*, ed. Nigel M. de S. Cameron (Edinburgh: Rutherford House Books, 1987), 1–16; John D. Woodbridge, *Biblical Authority: A Critique of the Rogers/McKim Proposal* (Grand Rapids: Zondervan, 1982); Sigurd Grindheim, “Biblical Authority: What Is It Good For? Why the Apostles Insisted on a High View of Scripture,” *Journal of the Evangelical Theological Society* 59/4 (December 2016): 791–803; D. A. Carson and John D. Woodbridge, eds., *Hermeneutics, Authority, and Canon* (Eugene, OR: Wipf & Stock, 2005); Harvie M. Conn, ed., *Inerrancy and Hermeneutic: A Tradition, a Challenge, a Debate* (Grand Rapids: Baker Book House, 1988); D. A. Carson and John D. Woodbridge, eds., *Scripture and Truth* (Grand Rapids: Baker Book House, 1992); K. Scott Oliphint, “Because It Is the Word of God,” in *Did God Really Say? Affirming the Truthfulness and Trustworthiness of Scripture*, ed. David B. Garner (Phillipsburg, NJ: P&R, 2012), 1–22; John Owen, *The Divine Original: Authority, Self-Evidencing Light, and Power of the Scriptures*, Owen’s Collected Works 16 (Carlisle, PA: Banner of Truth, 1988) (for a summary of Owen’s views, see Barry H. Howson, “The Puritan Hermeneutics of John Owen: A Recommendation,” *Westminster Theological Journal* 63/2 [Fall 2001]: 351–76); William Whitaker, *A Disputation on Holy Scripture: Against the Papists, Especially Bellarmine and Stapleton*, ed. and trans. William Fitzgerald, from Latin (Cambridge, 1588; Cambridge, 1849) (citations refer to the 1849 edition); Richard A. Muller, *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520 to ca. 1725*, 2nd ed., vol. 2 of 4: *Holy Scripture: The Cognitive Foundation of Theology* (Grand Rapids: Baker Academic, 2003). Many additional sources can be found in the following anthology of 1300+ pages: Peter A. Lillback and Richard B. Gaffin Jr., eds., *Thy Word Is Still Truth: Essential Writings on the Doctrine of Scripture from the Reformation to Today* (Phillipsburg, NJ: P&R, 2013).

⁴ “By [“inerrant”] we mean that the Scriptures possess the quality of freedom from error. They are exempt from the liability to mistake, incapable of error. In all their teachings they are in perfect accord with the truth” (Young, *Thy Word Is Truth*, 113).

⁵ Young explains:

By the term infallible as applied to the Bible, we mean simply that the Scripture possesses an indefectible authority. As the Lord himself said “it cannot be broken” (John 10:35). It can never fail in its judgments and statements. All that it teaches is of unimpeachable, absolute authority, and cannot be contravened, contradicted, or gainsaid. Scripture is unfailing, incapable of proving false, erroneous, or mistaken. (113)

⁶ “The clarity of Scripture is that quality of Scripture which, arising from the fact that it is ultimately God’s effective communicative act, ensures the meaning of each biblical text, when viewed in the context of the canonical whole, is accessible to all who come to it in faith and dependent upon the Holy Spirit” (Mark D. Thompson, “The Generous Gift of a Gracious Father: Toward a Theological Account of the Clarity of Scripture,” in Carson, *Enduring Authority*, 618).

⁷ See part one, pp. 25–27.

⁸ Noel K. Weeks, *The Sufficiency of Scripture* (1988; repr., Carlisle, PA: Banner of Truth, 1998), 19 (citations refer to the 1998 edition). Some of my reflections in this section are derived from Weeks’s incisive arguments.

⁹ Sinclair B. Ferguson, *The Holy Spirit*, Contours of Christian Theology (Downers Grove, IL: InterVarsity, 1997), 72–78.

¹⁰ Warfield, *Inspiration and Authority*, 299–348.

¹¹ International Council on Biblical Inerrancy, *Chicago Statement*.

¹² We could press the matter even further here and insist that, in a robust biblical worldview, there is no such thing as “raw data.” The most basic bits of data are not, in the words of Cornelius Van Til, “brute facts.” K. Scott Oliphint explains: “Thus, for Van Til, *there are no brute facts, not because every fact carries our interpretation with it, but because every fact is a created fact*. As created, every fact carries with it God’s interpretation. God speaks the facts themselves into existence, and he speaks through all that he has created” (Cornelius Van Til, *The Defense of the Faith*, ed. K. Scott Oliphint, 4th ed. [Phillipsburg, NJ: P&R, 2008], 18 n. 78) (emphasis added).

¹³ Some human philosophies may also originate from demonic deception.

¹⁴ “How are men to be brought into contact with that wisdom? It is through the apostolic teaching. Once again Scripture, when it considers the matter, directs us to special revelation” (Weeks, *The Sufficiency of Scripture*, 20).

¹⁵ Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville: Westminster John Knox, 1996), s.vv. “norma normans,” “norma normans sed non normata.”

¹⁶ Don Collett, “Hermeneutics in Context: Comparative Method and Contemporary Evangelical Scholarship,” Trinity School for Ministry: An Evangelical Seminary in the Anglican Tradition, October 29, 2010, p. 5, http://www.tsm.edu/2010/10/29/hermeneutics_in_context_comparative_method_and_contemporary_evangelical_scholarship/.

¹⁷ Oliphint, “Because It Is the Word,” 7. In this context, Oliphint is referring to the Westminster Confession, but the principle he expresses can apply to any interaction between Scripture and human statements about or intersecting with Scripture.

¹⁸ Westminster Divines, “The Westminster Confession of Faith (1647),” Ligonier Ministries: The Teaching Fellowship of R.C. Sproul, May 12, 2021, <https://www.ligonier.org/learn/articles/westminster-confession-faith/>.

¹⁹ “Man shall not live by bread alone, but by every word that comes from the mouth of God” (Mt 4:4, citing Dt 8:3). For more on sufficiency, see Jeremiah Johnson, ed., *One Foundation: Essays on the Sufficiency of Scripture* (Valencia CA: Grace to You, 2019); Weeks, *The Sufficiency of Scripture*; J. Ligon Duncan III, “The Sufficient Word of God,” in *Solid Ground: The Inerrant Word of God in an Errant World*, ed. Gabriel N. E. Fluhrer (Phillipsburg, NJ: P&R, 2012), 19–38.

²⁰ For more on the principle of self-attesting authority, see Matthew Scott Wireman, “The Self-Attestation of Scripture as the Proper Ground for Systematic Theology” (PhD Dissertation, Southern Baptist Theological Seminary, 2012); Wayne A. Grudem, “Scripture’s Self-Attestation and the Problem of Formulating a Doctrine of Scripture,” in Carson and Woodbridge, *Scripture and Truth*, 15–59; Thompson, “Generous Gift,” 622 n. 29; John Murray, “The Attestation of Scripture”; Associates for Biblical Research, “The Doctrine of Scripture (Part One),” *Digging for Truth*, episode 77, January 5, 2020, video, 25:59, <https://www.youtube.com/watch?v=4pVGGOpuoK8>; Associates for Biblical Research, “The Doctrine of Scripture (Part Two),” *Digging for Truth*, episode 78, January 12, 2020, video, 25:59, <https://www.youtube.com/watch?v=eTSOPKsMHxU>.

²¹ In using the expression “from the foundation of the world,” Jesus is affirming that humans were created and lived when the world itself was created. The same expression is found in Matthew 13:35, 25:34; John 17:24; Ephesians 1:4; Hebrews 4:3, 9:26; 1 Peter 1:20; and Revelation 13:8 and 17:8. Paul indicates that the knowledge of God has been perceived through the created order by human beings “ever since the creation of the world.” The

phrase temporally places mankind at the beginning (Rom 1:20). See C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 1 of 2: *Introduction and Commentary on Romans I-VIII*, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments 32 (Edinburgh: T&T Clark, 1975; New York: T&T Clark, 2001), 114 (citation refers to the 2001 edition).

²² Wayne A. Grudem (*Systematic Theology: An Introduction to Biblical Doctrine* [Grand Rapids: Zondervan, 1994], 106) notes:

In a day when it is common for people to tell us how hard it is to interpret Scripture rightly, we would do well to remember that not once in the Gospels do we ever hear Jesus saying anything like this: “I see how your problem arose—the Scriptures are not very clear on that subject.” Instead, whether he is speaking to scholars or untrained common people, his responses always assume that the blame for misunderstanding any teaching of Scripture is not to be placed on the Scriptures themselves, but on those who misunderstand or fail to accept what is written. Again and again he answers questions with statements like, “Have you not read ...” (Matt. 12:3, 5; 19:14; 22:31), “Have you never read in the Scriptures ...” (Matt. 21:42), or even, “You are wrong because you know neither the Scriptures nor the power of God” (Matt. 22:29; cf. Matt. 9:13; 12:7; 15:3; 21:13; John 3:10; et al.).

²³ The apostle Peter similarly asserts that the Word of God is surer than his own personal witness to the transfigured Jesus (2 Pt 1:16–21).

²⁴ These allusions to Adam’s fall are more explicitly drawn out by the apostle Paul in Romans 5:12–21 and in 1 Corinthians 15:21–22 and 15:45–49.

²⁵ God’s divine activity in inculcating understanding of His truth in persons is also reflected in Job 33:16; Psalms 40:6; 119:18; Acts 16:14; 1 John 5:20; and Isaiah 50:5.

²⁶ Jesus promises to send the Holy Spirit to empower selected disciples to write the New Testament covenant documents: “But the Helper, the Holy Spirit, whom the Father will send in my name, *he will teach you all things and bring to your remembrance all that I have said to you*” (Jn 14:26). This same idea is also indicated in John 16:12–15:

I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, *he will guide you into all the truth*, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, *for he will take what is mine and declare it to you*. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

²⁷ I refer the reader to the following sources, which support my assertions and examine Jesus’s views of Scripture in much greater detail: Thompson, “Generous Gift,” 624–32; Craig L. Blomberg, “Reflections on Jesus’ View of the Old Testament,” in Carson, *Enduring Authority*, 669–701; John W. Wenham, “Christ’s View of Scripture,” in *Inerrancy*, ed. Norman L. Geisler (Grand Rapids: Zondervan, 1980), 3–38; John W. Wenham, *Christ and the Bible*, 3rd ed. (Eugene, OR: Wipf & Stock, 2009); Clark H. Pinnock, “The Inspiration of Scripture and the Authority of Jesus Christ,” in *God’s Inerrant Word: An International Symposium on the Trustworthiness of Scripture*, ed. John Warwick Montgomery (Newburgh, IN: Trinity, 1974), 201–18 (note: sadly, Pinnock eventually embraced open theism and rejected the views expressed in this contribution); Ned B. Stonehouse, “The Authority of the Old Testament and the Authority of Christ,” in Lillback and Gaffin, *Thy Word*, 1015–1033.

²⁸ See Dr. Scott Stripling discuss this phenomenon in Associates for Biblical Research, “Ritual Purity in the Days of Jesus,” *Digging for Truth*, episode 91, June 14, 2020, video, 26:01, <https://www.youtube.com/watch?v=cQ4H66oiT9g>.

²⁹ Note: I am NOT calling Christian ANE scholars “pharisees.” What I am saying is that my brethren are, in principle, making the same egregious error.

³⁰ Collett, “Hermeneutics in Context,” 17.

³¹ James W. Scott, “The Inspiration and Interpretation of God’s Word, with Special Reference to Peter Enns: Part I; Inspiration and Its Implications,” *Westminster Theological Journal* 71/1 (Spring 2009): 129–83; Scott, “The Inspiration and Interpretation of God’s Word, with Special Reference to Peter Enns: Part II; The Interpretation of Representative Passages,” *Westminster Theological Journal* 71/2 (Fall 2009): 247–79; Collett, “Hermeneutics in Context,” 29–31.

³² David B. Garner, “Did God Really Say?,” in Garner, *Affirming the Truthfulness*, 133–35.

³³ Mark Alan Bowald, “Rendering Mute the Word: Overcoming Deistic Tendencies in Modern Hermeneutics; Kevin Vanhoozer as a Test Case,” *Westminster Theological Journal* 69/2 (Fall 2007): 367.

³⁴ Vern Sheridan Poythress, “The Presence of God Qualifying Our Notions of Grammatical-Historical Interpretation: Genesis 3:15 as a Test Case,” *Journal of the Evangelical Theological Society* 50/1 (March 2007): 102. I highly recommend this easy-to-read yet incisive and penetrating article.

³⁵ My own brief critique of this problem is found in Henry B. Smith Jr., “Cosmic Death in Romans 8: Affirming a Recent Creation,” *Bible and Spade* 26/1 (Winter 2013): 8–14. The impossibility of integrating theistic evolution with biblical revelation and the gospel, for example, has been addressed in detail in J. P. Moreland et al., eds., *Theistic Evolution: A Scientific, Philosophical, and Theological Critique* (Wheaton, IL: Crossway, 2017). Also Hans Madueme, “The Theological Problem with Evolution,” *Zygon* 56/2 (May 2021): 481–99.

³⁶ A notable and refreshing departure from this condition available [in the ABR bookstore](#) is Gerald A. Klingbeil, ed., *The Genesis Creation Account and Its Reverberations in the Old Testament* (Berrien Springs, MI: Andrews University Press, 2015). Also Cornelis Van Dam, *In the Beginning: Listening to Genesis 1 and 2* (Grand Rapids: Reformation Heritage Books, 2020).

³⁷ We should also see in the miraculous events of Pentecost a sign of the future and permanent reversal of the universal confusion of languages at Babel (Gn 11:1–9; Acts 2:1–11).

³⁸ For critiques of some of the problematic methodologies and arguments employed by evangelical scholars, see Noel K. Weeks, “The Bible and the ‘Universal’ Ancient World: A Critique of John Walton,” *Westminster Theological Journal* 78/1 (Spring 2016): 1–28; Weeks, “Problems with the Comparative Method in Old Testament Studies,” *Journal of the Evangelical Theological Society* 62/2 (June 2019): 287–306; Weeks, “Cosmology in Historical Context,” *Westminster Theological Journal* 68/2 (Fall 2006): 283–93; Weeks, “The Ambiguity of Biblical ‘Background,’” *Westminster Theological Journal* 72/2 (Fall 2010): 219–36; Weeks, “Hermeneutical Problem”; Todd S. Beall, “Contemporary Hermeneutical Approaches to Genesis 1–11,” in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*, ed. Terry Mortenson and Thane H. Ury (Green Forest, AR: Master Books, 2008), 131–62; Beall, “Genesis 1–11: A Plea for Hermeneutical Consistency,” *Bible and Spade* 29/2 (Spring/Summer 2016): 68–75; Beall, “Evangelicalism, Inerrancy, and Current OT Scholarship,” *Bible and Spade* 28/1 (Winter 2015): 18–24; Beall, “The Hermeneutics of Adam: A Figurative Approach to Genesis 1 and the Historicity of Adam,” *Answers Research Journal* 11 (2018): 23–29; William VanDoodewaard, “The Lost Word, and the Lost World,” *Bible and Spade* 30/1 (Winter 2017): 21–24; William VanDoodewaard, *The Quest for the Historical Adam: Genesis, Hermeneutics, and Human Origins* (Grand Rapids: Reformation Heritage Books, 2015); Richard D. Lanser Jr., “The Influence of the Ancient Near East on the Book of Genesis,” *Bible and Spade* 23/4 (Fall 2010): 95–99; Angel M. Rodriguez, “Ancient Near Eastern Parallels to the Bible and the Question of Revelation and Inspiration,” *Journal of the Adventist Theological Society* 12/1 (2001): 43–64; Thomas Purifoy Jr., “The Gnostic World of John Walton,” *Bible and Spade* 33/3 (Summer 2020): 18–27; Klingbeil, *Genesis Creation Account*.

³⁹ Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids: Baker Academic, 2005). For a critique of Enns, see Scott, “Inspiration and Interpretation,” (pts. 1 and 2); G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton, IL: Crossway Books, 2008); Hans Madueme, “Some Reflections on Enns and *The Evolution of Adam: A Review Essay*,” review of *The Evolution of Adam: What the Bible Does and Doesn’t Say about Human Origins*, by Peter Enns, *Themelios* 37/2 (July 2012): 275–86. Many other critiques of Enns have been written.

⁴⁰ For a refutation of Enns on this characterization of Adam, see J. P. Versteeg, *Adam in the New Testament: Mere Teaching Model or First Historical Man?*, trans. Richard B. Gaffin Jr., from Dutch, 2nd ed. (Phillipsburg, NJ: P&R, 2012).

⁴¹ Paul H. Seely, “The Date of the Tower of Babel and Some Theological Implications,” *Westminster Theological Journal* 63/1 (Spring 2001): 15–38. Seely wrote several similar articles on Genesis 1–11. For a devastating critique of Seely’s methodology, his errors, and his distortions of the views of John Calvin, B. B. Warfield, and Charles Hodge, see Scott, “Inspiration and Interpretation” (pts. 1 and 2). Scott eventually concludes, “Indeed, we have seen Seely misrepresent his sources so often that one should hesitate to accept anything that he says about them without independent verification” (“Inspiration and Interpretation” [pt. 2], 253 n. 4). Weeks also critiques Seely in “Cosmology in Historical Context.”

⁴² “Inspiration and Interpretation” (pt. 2), 250 n. 8.

⁴³ For more on hermeneutical deism, see Bowald, “Rendering Mute the Word,” 367–81.

⁴⁴ For Kant’s impact on modern hermeneutics, see Royce Gordon Gruenler, *Meaning and Understanding: The Philosophical Framework for Biblical Interpretation*, Foundations of Contemporary Interpretation 2 (Grand Rapids: Zondervan, 1991), 21–109; Bowald, “Rendering Mute the Word,” 368–73. Nathaniel Gray Sutanto explains the influence of Kant on Barthian neo-orthodoxy and “theological hermeneutics” (“On the Theological Interpretation of Scripture: The Indirect Identity Thesis, Reformed Orthodoxy, and Trinitarian Considerations,” *Westminster Theological Journal* 77/2 [Fall 2015]: 337–53). Walton’s arguments have been extensively rebutted from both an

evidential and a theological perspective. See Purifoy, “Gnostic World”; Weeks, “‘Universal’ Ancient World”; Weeks, “Problems”; VanDoodewaard, “Lost Word”; Lanser, “The Influence”; Hans Madueme, “Adam and Eve: An Evangelical Impasse?—A Review Essay,” review of *Saving the Original Sinner: How Christians Have Used the Bible’s First Man to Oppress, Inspire, and Make Sense of the World*, by Karl W. Giberson, *The Quest for the Historical Adam: Genesis, Hermeneutics, and Human Origins*, by William VanDoodewaard, and *The Lost World of Adam and Eve: Genesis 2—3 and the Human Origins Debate*, by John H. Walton, *Christian Scholar’s Review* 45/2 (Winter 2016): 165–83.

⁴⁵ Another especially well-known example is N. T. Wright, who no doubt believes that “the scholar is the final arbiter of historical truth,” not Scripture. For more, see John M. Frame, “N. T. Wright and the Authority of Scripture,” in Garner, *Affirming the Truthfulness*, 125; 107–27; D. A. Carson, “Three More Books on the Bible: A Critical Review,” review of *Holy Scripture: A Dogmatic Sketch*, by John Webster, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament*, by Peter Enns, and *The Last Word: Beyond the Bible Wars to a New Understanding of the Authority of Scripture*, by N. T. Wright, in *Collected Writings on Scripture*, comp. Andrew David Naselli (Wheaton, IL: Crossway, 2010), 283–301. Wright’s methodology is ultimately undergirded by the illegitimate divorce between the authority of God and the authority of Scripture. Once this bifurcation is permitted, the mind of man does its inevitable work of biblical deconstruction.

⁴⁶ Outside of the possible exception of Philo of Alexandria with his pervasive allegorical exegesis, I am aware of no other writer from this early period who departed from the chronological interpretation of Gen 5/11 and the subsequent patriarchal narratives of Genesis.

⁴⁷ These sources are documented in articles for the [Genesis 5 and 11 Research Project](#). Extensive documentation will be found in my forthcoming book, *From Adam to Abraham*.

⁴⁸ For a historical sketch, see Jeremy Sexton, “Evangelicalism’s Search for Chronological Gaps in Genesis 5 and 11: A Historical, Hermeneutical, and Linguistic Critique,” *Journal of the Evangelical Theological Society* 61/1 (March 2018): 5–25.

⁴⁹ William Henry Green, “Primeval Chronology,” *Bibliotheca Sacra* 47/185 (April 1890): 285–303.

⁵⁰ Sexton, “Evangelicalism’s Search.”

⁵¹ Benjamin Shaw, “The Genealogies of Genesis 5 and 11 and Their Significance for Chronology” (PhD Dissertation, Bob Jones University, 2004), 133. See B. B. Warfield, “On the Antiquity and the Unity of the Human Race,” *Princeton Theological Review* 9/1 (January 1911): 1–25.

⁵² Examples in the conservative literature are legion. See, for example, the well-known Christian apologist William Lane Craig (“#660: The Genealogies of Genesis 1–11,” Reasonable Faith, December 15, 2019, <https://www.reasonablefaith.org/writings/question-answer/the-genealogies-of-genesis-1-11>).

⁵³ For detailed refutations of Green’s arguments and modern evangelical variations thereof, see Smith B. Goodenow, *Bible Chronology, Carefully Unfolded* (New York: Revell, 1896); C. G. Ozanne, *The First 7000 Years: A Study in Bible Chronology* (New York: Exposition, 1970), 207–21; Gerhard F. Hasel, “Genesis 5 and 11: Chronogenealogies in the Biblical History of Beginnings,” *Origins* 7/1 (1980): 23–37; Samuel R. Külling, *Are the Genealogies in Genesis 5 and 11 Historical and Complete, That Is, Without Gaps?* (Reihen, Switzerland: Immanuel-Verlag, 1996); J. Paul Tanner, “Old Testament Chronology and Its Implications for the Creation and Flood Accounts,” *Bibliotheca Sacra* 172/685 (January–March 2015): 24–44; Jeremy Sexton, “Who Was Born When Enosh Was 90? A Semantic Reevaluation of William Henry Green’s Chronological Gaps,” *Westminster Theological Journal* 77/2 (Fall 2015): 193–218; Jeremy Sexton and Henry B. Smith Jr., “Primeval Chronology Restored: Revisiting the Genealogies of Genesis 5 and 11,” *Bible and Spade* 29/2 (Spring/Summer 2016): 42–49; Bernard White, “Revisiting Genesis 5 and 11: A Closer Look at the Chronogenealogies,” *Andrews University Seminary Studies* 53/2 (Fall 2015): 253–77; White, “Adam to Joshua: Tracing a Paragenealogy,” *Andrews University Seminary Studies* 54/1 (Spring 2016): 3–29; White, “Schematized or Non-Schematized: The Genealogies of Genesis 5 and 11,” *Andrews University Seminary Studies* 54/2 (Fall 2016): 205–35; Sexton, “Evangelicalism’s Search”; Jeremy Sexton, “Andrew E. Steinmann’s Search for Chronological Gaps in Genesis 5 and 11: A Rejoinder,” *Journal of the Evangelical Theological Society* 61/1 (March 2018): 39–45.

⁵⁴ Gerhard Larsson, *The Secret System: A Study in the Chronology of the Old Testament* (Leiden: Brill, 1973); Jeremy Northcote, “The Schematic Development of Old Testament Chronography: Towards an Integrated Model,” *Journal for the Study of the Old Testament* 29/1 (September 2004): 3–36; Jeremy Northcote, “The Lifespans of the Patriarchs: Schematic Orderings in the Chrono-genealogy,” *Vetus Testamentum* 57/2 (2007): 243–57; Colin L. House, “The Successive, Corresponding Epochal Arrangement of the ‘Chronogenealogies’ of Genesis 5 and 11B in the Three Textual Traditions: LXXA, SP, and MT” (PhD Dissertation, Andrews University, 1988).

⁵⁵ Casper J. Labuschagne, *Numerical Secrets of the Bible: Introduction to Biblical Arithmology* (North Richland Hills, TX: Bibal, 2000; Eugene, OR: Wipf & Stock, 2016) (citation refers to the Wipf & Stock edition). Duane L.

Christensen appeals to Labuschagne to support a similar argument (“Did People Live to Be Hundreds of Years Old Before the Flood? NO,” in *The Genesis Debate: Persistent Questions About Creation and the Flood*, ed. Ronald Youngblood [Nashville: Thomas Nelson, 1986; Eugene, OR: Wipf & Stock, 1999] [citations refer to the Wipf & Stock edition]).

⁵⁶ Shaw explains this system:

The sexagesimal system is a system of mathematics based on the number 60, as the modern “decimal” system is based on the number 10. Thus, in the sexagesimal system numbers are counted in units of sixty rather than units of ten. For example, in the decimal system the number “111” represents 1 unit of 10^2 (one hundred) plus 1 unit of 10^1 (ten) plus 1 unit of 10^0 (one), for a total of one hundred eleven. In the sexagesimal system, the number “111” represents 1 unit of 60^2 (thirty-six hundred) plus one unit of 60^1 (sixty) plus 1 unit of 60^0 (one), for a total of three thousand six hundred sixty one [*sic*]. The sexagesimal system was widely used in Sumeria and later in Babylon (“Genealogies of Genesis 5 and 11,” 139–40 n. 14).

⁵⁷ R. K. Harrison, “Reinvestigating the Antediluvian Sumerian King List,” *Journal of the Evangelical Theological Society* 36/1 (March 1993): 3–8; R. K. Harrison, “From Adam to Noah: A Reconsideration of the Antediluvian Patriarchs’ Ages,” *Journal of the Evangelical Theological Society* 37/2 (June 1994): 161–68; Christensen, “NO,” 166–83; Dwight Wayne Young, “The Influence of Babylonian Algebra on Longevity Among the Antediluvians,” *Zeitschrift für die alttestamentliche Wissenschaft* 102/3 (1990): 321–35; Dwight Wayne Young, “The Sexagesimal Basis for the Total Years of the Antediluvian and Postdiluvian Epochs,” *Zeitschrift für die alttestamentliche Wissenschaft* 116/4 (October 2004): 502–27. See also Umberto Cassuto, *A Commentary on the Book of Genesis*, trans. Israel Abrahams, from Hebrew, *Part I: From Adam to Noah; A Commentary on Genesis I—VI* 8 (Skokie, IL: Varda Books, 2005). For critiques of Cassuto and this argument generally, see Shaw, “Genealogies of Genesis 5 and 11,” 134–74; Gerhard F. Hasel, “The Genealogies of Gen 5 and 11 and Their Alleged Babylonian Background,” *Andrews University Seminary Studies* 16/2 (1978): 361–74.

⁵⁸ Such arguments are made by David E. Graves, *Biblical Archaeology 1: An Introduction with Recent Discoveries That Support the Reliability of the Bible*, 2nd rev. ed. (New Brunswick, Canada: David E. Graves, 2014), 109–11; Carol A. Hill, “Making Sense of the Numbers of Genesis,” *Perspectives on Science and Christian Faith* 55/4 (December 2003); Kenton L. Sparks, “Genesis 1 - 11 as Ancient Historiography,” in *Genesis: History, Fiction, or Neither? Three Views on the Bible’s Earliest Chapters*, ed. Charles Halton, Counterpoints: Bible and Theology, ed. Stanley N. Gundry (Grand Rapids: Zondervan, 2015), 120. For decisive refutations, see White, “Schematized or Non-Schematized,” 218–22; Richard Peachey, “The British Monarchy: Contrived History? A *Reductio Ad Absurdum* Argument in Defense of Those ‘Incredible’ Age Numbers in Genesis 5 and 11,” Creation Science Association of British Columbia, January 16, 2017, <https://creationbc.org/index.php/the-british-monarchy-contrived-history/>; Walter Makous, “Biblical Longevities: Empirical Data or Fabricated Numbers?” *Perspectives on Science and Christian Faith* 63/2 (June 2011).

⁵⁹ Donald V. Etz, “The Numbers of Genesis V 3-31: A Suggested Conversion and Its Implications,” *Vetus Testamentum* 43/2 (April 1993): 177 (emphasis added).

⁶⁰ “Genealogies of Genesis 1–11.” Craig’s argument can be seen in a series of YouTube videos: William Lane Craig, *Defenders 3: Excursus on Creation of Life & Biological Diversity*, Reasonable Faith, last updated March 25, 2021, 32 videos, <https://www.youtube.com/playlist?list=PLIpO3BUiq2IFZ4vKB8Qk5Hs8Mohv-v1hr>. In Craig’s most recently published book (*In Quest of the Historical Adam: A Biblical and Scientific Exploration* [Grand Rapids: Eerdmans, 2021]), he relegates most of Genesis 1–11 to “mytho-history.”

⁶¹ A helpful summary and survey of these assertions is found in Michael A. Grisanti, “Recent Developments in Patriarchal Chronology: Key Issues and Overview of the Big Picture” (paper, 71st Annual Meeting of the Evangelical Theological Society, San Diego, CA, November 2019).

⁶² Steven Collins, “Tall El-Hammam Is Sodom: Billington’s Heshbon Identification Suffers from Numerous Fatal Flaws,” *Artifax* 27/3 (Summer 2012); Steven Collins, “Tall el-Hammam Is Still Sodom: Critical Data-Sets Cast Serious Doubt on E.H. Merrill’s Chronological Analysis,” *Biblical Research Bulletin* 13/1 (2013); Craig Olson, “A Proposal for a Symbolic Interpretation of Patriarchal Lifespans” (PhD Dissertation, Dallas Theological Seminary, 2017).

⁶³ House, “Epochal Arrangement,” 110.

⁶⁴ James Hoffmeier has adopted this interpretation of Moses’s life (see Mark D. Janzen, ed., *Five Views on the Exodus: Historicity, Chronology, and Theological Implications*, Counterpoints: Bible and Theology, ed. Stanley N. Gundry [Grand Rapids: Zondervan Academic, 2021]).

⁶⁵ “Hermeneutical Problem,” 19.

⁶⁶ Westminster Divines, “Westminster Confession.”

⁶⁷ Brian Flamme, “The Sufficiency of Scripture,” *Lutheran Reformation: Blog*, August 23, 2017, <https://lutheranreformation.org/theology/the-sufficiency-of-scripture/>.

⁶⁸ Grindheim, “Biblical Authority,” 803.

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