

Irreconcilable records of history and muddled methodology

40 Questions About Creation and Evolution

Kenneth D. Keathley and Mark F. Rooker

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Authored by two professors at Southeastern Baptist Theological Seminary, with “one leaning to young-earth creationism (Rooker) and the other to old-earth creationism (Keathley)” (p. 23), this book is a new addition to Kregel’s ‘40 Questions’ series. Having previously addressed many of Ken Keathley’s objections to biblical (‘young-earth’) creationism,¹ in this review I will briefly touch on additional arguments with a focus on the foundational errors in their approach to the Genesis record.² Although Professor Rooker is ‘young-earth leaning’, one would not get that impression from the overall tenor of the book.³ Keathley’s old-earthism dominates, and though the authors repeatedly admit that the face-value reading of Genesis lends itself to six-day creation and a global Flood, such an exegesis is made to reside in perpetual conflict with the empirical evidence.

Some notable contributions

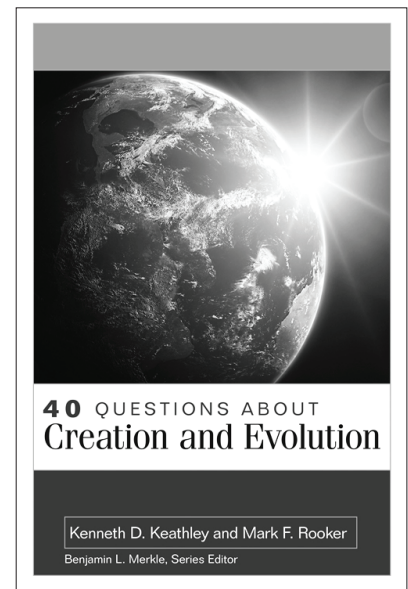
It is worth mentioning that, despite its overarching concessions to old-earthism, the book is not without merit. There are portions where young-earth creationists would wholeheartedly

agree, and some of the authors’ observations are insightful. Providing substantial summaries of various old-earth positions, including valuable criticisms of common old-earth arguments, the book is most suitable as a reference. Though ‘young-earth creationism’ is not cast in a very good light, the authors do, in fact, echo many of the sentiments put forth by YECs against the more popular old-earth ideas. Concerning the gap theory, for example, they write:

“Genesis 1:2 has nothing to do with ‘chaos’ and simply means ‘emptiness’ and refers to the earth which is an empty space, i.e., ‘an unproductive and uninhabited place. ... Western Bible commentaries written before the eighteenth century, before the belief in an old age for the earth became popular, knew nothing of any gap between Genesis 1:1 and Genesis 1:2. ... Exodus 20:11 affirms that everything in heaven and earth and in the sea was made in six days” (p. 117).

The authors point out that Exodus 20:11 likewise opposes the day-age view. They note that “if each day represented billions of years, then the question would be raised as to what took place in the evening (dark). How could animals have survived billions of years in darkness before the light of the next day?” (p. 125).

Responding to Framework advocates, the authors affirm that “the creation account of Genesis 1:1–2:2 gives every indication of being a typical Hebrew narrative” (p. 131), and, “Exodus 20:11 and 31:17 indicate that the creation days are normal twenty-four hour days” (p. 133). “If Moses was trying to emphasize and



focus on chronology and sequence in the creation account, it is difficult to imagine a clearer presentation than what we find in Genesis 1:1–2:3” (p. 134).

The discussion of ‘work’ in relation to the Fall and the Sabbath is insightful and relevant (chapters 9 and 10). They also point out that God’s ‘resting’ is His ceasing to create; this in opposition to the idea of an ongoing seventh day. Also, they point out that this first occurrence of the number seven found in the work week “sets the pattern for the significance of the number seven throughout the remainder of Scripture” (p. 95).

Commendably, Keathley and Rooker take the time to explain the importance of affirming a historical Adam and Eve and a literal Fall. They write:

“We believe the historicity of Adam and Eve is so important that the matter should serve as a litmus test when evaluating the attempts to integrate a proper understanding of Genesis 1–3 with the latest findings of science. It must be realized that any position which denies that a real fall was experienced by a real couple will have adverse effects on

The timeframe in years from Adam's creation to Abraham's birth, based on event-to-event timeframe 'links' as recorded in Genesis					
Timeframe "Links"	Bookend Events	Womb Time	Stated Years	Partial Year	Total Years
1. Genesis 5:3	Adam is created/ Adam begets Seth	n/a	130	≤ 1	≤ 131
2. Genesis 5:6	Seth is begotten/ Seth begets Enosh	≤ 1	105	≤ 1	≤ 107
3. Genesis 5:9	Enosh is begotten/ Enosh begets Cainan	≤ 1	90	≤ 1	≤ 92
4. Genesis 5:12	Cainan is begotten/ C. begets Mahalaleel	≤ 1	70	≤ 1	≤ 72
5. Genesis 5:15	Mahal. is begotten/ M.begets Jared	≤ 1	65	≤ 1	≤ 67
6. Genesis 5:18	Jared is begotten/ Jared begets Enoch	≤ 1	162	≤ 1	≤ 164
7. Genesis 5:21	Enoch is begotten/ E.begets Methusaleh	≤ 1	65	≤ 1	≤ 67
8. Genesis 5:25	Methusaleh is begotten/ Methusaleh begets Lamech	≤ 1	187	≤ 1	≤ 189
9. Genesis 5:28–29	Lamech is begotten/ Lamech begets Noah	≤ 1	182	≤ 1	≤ 184
10. Genesis 7:6	Noah is begotten/ Flood hits	≤ 1	600	≤ 1	≤ 602
11. Genesis 11:10	Flood hits/ Arphaxad is begotten	n/a	2	≤ 1	≤ 3
12. Genesis 11:12	Arphaxad is begotten/ A.begets Shalah	≤ 1	35	≤ 1	≤ 37
13. Genesis 11:14	Shalah is begotten/ Shalah begets Eber	≤ 1	30	≤ 1	≤ 32
14. Genesis 11:16	Eber is begotten/ Eber begets Peleg	≤ 1	34	≤ 1	≤ 36
15. Genesis 11:18	Peleg is begotten/ Peleg begets Reu	≤ 1	30	≤ 1	≤ 32
16. Genesis 11:20	Reu is begotten/ Reu begets Serug	≤ 1	32	≤ 1	≤ 34
17. Genesis 11:22	Serug is begotten/ Serug begets Nahor	≤ 1	30	≤ 1	≤ 32
18. Genesis 11:24	Nahor is begotten/ Nahor begets Terah	≤ 1	29	≤ 1	≤ 31
19. Genesis 11:26	Terah is begotten/ Abraham is born	≤ 1 + ≤ 1 ³⁸	70	≤ 1	≤ 73
			Total ≥ 1,985		Total ≤ 1,985

Figure 1. Adam-to-Abraham Timeframe Data (Institute for Creation Research). Excerpted from: Johnson, J.J.S., How young is the earth? Applying simple math to data in Genesis, *Acts & Facts* 37(10):4, 2008.

other significant biblical doctrines” (p. 237).

To all of this we say, ‘Amen’. At this point one might wonder how the old-earth paradigm still triumphs in light of the above. Unfortunately, despite the authors’ admission that a straightforward exegesis of Genesis points to a literal six-day creation (p. 134) and global Flood (p. 310), they still appear to uphold deep time. No solution is offered to reconcile the two conflicting histories. It is unclear how extrabiblical deep time is to be embedded into a history constrained by a chronology of biblical events. What is clear, however, is that in many places conventional naturalistic interpretations of scientific evidence go unchallenged, and a quasiempiricism is substituted for biblical presuppositionalism. The authors’ *exegetically-young yet geologically-old* model remains elusive.⁴

The Fall, animal death, and theistic evolution

Chapter 25 contains a helpful discussion of the Fall and the events surrounding it. Here, the authors affirm the importance of the Fall both historically and theologically. The following chapter, however, addresses animal death and places its origin antecedent to the Fall. One must bear in mind that such a discussion is itself relevant only because of a prior acceptance of geological eons interposed on the biblical narrative.⁵ Keathley and Rooker appear to find no difficulty accepting animal death as intrinsic to God’s creation, and believe that while “the no-death position argued by YEC proponents seems to have biblical warrant, ... that does not mean it is exegetically or theologically necessary” (p. 261).

There are too many problematic statements in this chapter to address them all.⁶ To summarize, YECs would object to the authors’ assertion (in chapter three) that “the Bible tells us that we are related to the animals, but

we are not merely animals” (p. 39).⁷ Nowhere in the book do the authors make a definitive case for theistic evolution, yet neither do they exclude it as a possibility. The contention that “we are related to the animals”, and their arguments for pre-Fall animal death certainly seem to be born of a view sympathetic toward theistic evolution.^{8,9}

As usual with old-earth compromisers, they overlook the huge problem that old-earth dating methods entail *human* death long before the Fall, and by sinful means such as cannibalism. Creationists have long pointed out this problem, while old-earthers either overlook it or pretend that indisputable *Homo sapiens* fossils are not really human.¹⁰

Adding to the confusion are statements like the following: “One has to admit that evolutionary creationists present an impressive cumulative case” (p. 362) and “Beyond reasonable doubt genetic evidence primarily, and fossil evidence secondarily, establishes the reality of biological evolution (*that* evolution happened)” (p. 374). But because of earlier discussions in the book concerning ‘micro’ versus ‘macro’ evolution (pp. 313–314), one cannot be entirely certain how the word ‘evolution’ is being used here. This also demonstrates their unfamiliarity with informed creationist scientists, since these generally advise against the ‘micro’ and ‘macro’ distinction. This is because the issue is not *size* of change but its *direction*—whether it increases information or decreases it or is neutral.

The extent of the Flood

After concluding chapter 29 acknowledging the global extent of the Flood (“God is starting over again with humanity”... “the flood episode ... enveloped the whole earth” (p. 284)), and admitting that “the flood account at face value [describes]

a worldwide catastrophe” (p. 290), the authors nevertheless go on to present their case for a *local* flood. Their subsequent arguments are too numerous to address here, some of which have already been shown as deriving from a failure to understand laws of nature in terms of God’s providence, and the difference between the conceptual geologic column and the actual rock record.¹

Subsequent to delivering a series of arguments against a global Flood and blasting YECs for arguing their position dogmatically (which is apparently “misguided and detrimental to the health of the church and the cause of Christ” (p. 308)),¹¹ their conclusion is that “Global flood and local flood adherents do agree on one important point: Noah’s flood happened—it is a historical fact” (p. 310).

As will be shown, it is the authors’ epistemological method that is most disconcerting. This is the crack in the foundation that has allowed the local flood waters in to erode the perspicuity and authority of Scripture. Put plainly, “a Christian epistemology ... is based on [the] principle that knowledge is revealed, propositional, and non-contradictory.”¹² Keathley and Rooker, however, have not only gone beyond what is written (1 Cor. 4:6) but have put far too much stock in the wisdom of fallen man by alluding to *empiricism* (“old-earth creationists ... concede that they allow the findings of science to influence the way they approach the creation account in Genesis” (p. 21)). Thus, their assertions are both *compromised* (by wrongly interpreting general revelation, as it is inherently non-propositional) and *contradictory*: “The conclusion must be that, though a cursory reading of Scripture would seem to indicate a recent creation, the preponderance of empirical evidence seems to indicate otherwise” (p. 224).

“So after examining the biblical and geological evidences, what can be

concluded? Biblically ... a natural reading seems to give more weight to the global model. Geologically, the evidence argues for the local flood interpretation” (p. 310).

Of course, the secular geology to which they surrender doesn’t even allow any real local flood.

Gaps in the genealogies

It is curious that the authors give so much attention to supposed genealogical gaps. As any old-earth proponent could attest, the presence of gaps in the genealogical record could not accommodate the vast ages required by the standard geological timescale. Regardless, it has been shown that even if *gaps in name lists* do exist they would not permit any significant extension of the chronology, since they provide “*event-to-event* timeframes”¹³ (figure 1), especially between the births of the named patriarchs.

It appears that Keathley and Rooker may be holding the door open for the passage of time on more than one occasion, perhaps hoping to account for the seemingly immutable geologic timescale. The authors also have concerns that not all of the recorded events on Day 6 could have happened in a twenty-four hour period. This obstacle, coupled with additional time wedged into the genealogies, may help to make room for deep time. Whether this is actually the reason the authors have for asserting ‘telescoping’ and truncated genealogies is unclear since they also admit that, despite the presence of gaps, “not an enormous amount of time has passed since the beginning of creation” (p. 176).

The authors take many opportunities, such as the above examples, to cast doubt on the YEC position. Old-earth advocates, theistic evolutionists, and ID proponents are cast in a better light than those who simply take the Genesis text at face value.¹¹

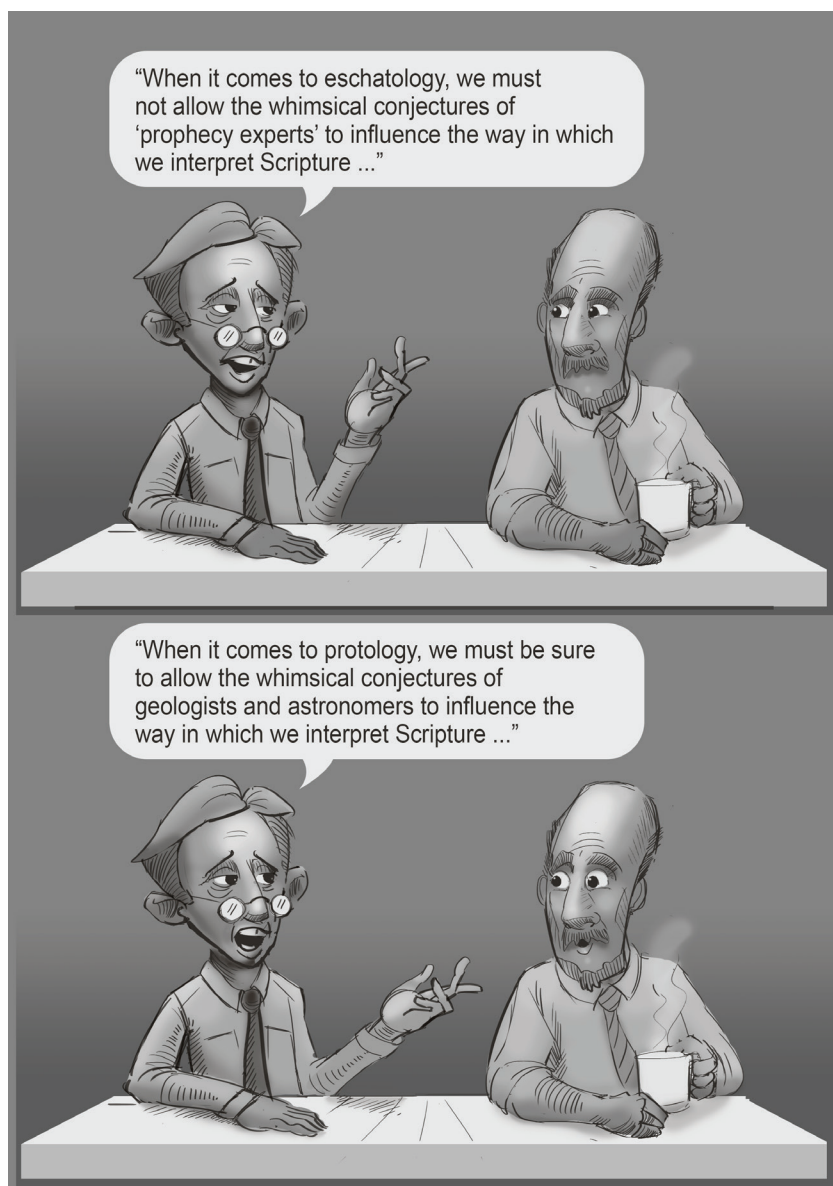


Figure 2. The inconsistency with which Christians employ the Reformation principle of *sola scriptura* often goes unnoticed. This is particularly apparent when it comes to discussions on the subjects of protology and eschatology.³²

Functionally mature creation

Keathley and Rooker particularly take issue with any so-called appearance of age in creation. First, they argue that such a notion is ‘extra-biblical’ because one “cannot point to a single passage of Scripture that actually states that God created the world with an appearance of age” (p. 220). It is baffling why the authors exhibit concern over the extra-biblical

concept of a ‘mature creation’ while the extrabiblical (and antibiblical) concepts of deep time and restricted flooding pose no such difficulty for them. Certainly, a functionally mature creation is a necessary consequence of creation *ex nihilo*.¹⁴

A related concern is their treatment of natural laws devoid of a consistent, biblical worldview. This is evident in their handling of radiometric dating as well. When the laws of nature become

primary (and not regarded as simply a component of God’s providence^{15,16}) it is easy to draw conclusions that do not correspond to reality. The true history of the universe is understood by simply accepting the propositions of Scripture; propositions which provide no support for billions of years or localized flooding.

Fideism or presuppositionalism?

A careful reading of chapter one reveals that the epistemological method employed by the authors is not one in which Scripture is given its proper place as the fountainhead of all knowledge. Their admitted reliance upon empiricism (pp. 21–22) paves the way for concessions to ‘scientific evidence’ throughout the rest of the book.

According to Keathley and Rooker, YECs are not the presuppositionalists they often claim to be but rather fideists for accepting the plain teaching of Scripture without considering evidence from nature.¹⁷ Such an assertion requires that one redefine both of those terms. Typically, fideism has been understood as faith *without* reason, ‘a bare irrational faith’.¹⁸ Adler described fideism as a “commitment to a body of religious dogmas And if certain religious dogmas appear to be absurd or unreasonable in the light of secular knowledge, the fideist redoubles his commitment to them, not merely in spite of their being absurd, but precisely because they are absurd.”^{19,20}

Presuppositionalism, on the other hand, involves accepting the Protestant axiom that “the Bible and the Bible alone is the Word of God, and it has a systematic monopoly on truth.”²¹ Therefore, if biblical presuppositionalism is the epistemological starting point, scientific evidence and sense experience must not be permitted to play a role in the evaluation or interpretation of Scripture, much less could they have the authority to call into question the Bible’s plain record of history.²² Yet the authors admit

that “old-earth creationists [of whom Keathley is one] ... concede that they allow the finding of science to influence the way they approach the creation account in Genesis. Philosophically, they follow more closely in the tradition known as *empiricism* [emphasis in original]” (p. 21).²³

Keathley and Rooker believe that a presuppositionalist must re-evaluate his axioms in light of empirical evidence (pp. 20–21)²⁴ and in turn reduce YECs to fideists for their unwillingness to do so.²⁵ Clearly the principle of *sola scriptura* is not being employed by any such old-earth empiricist (figure 2).

It is important to note that, according to Keathley and Rooker, “Christian theists start with the presupposition of supernaturalism ... , the view that reality is greater than nature. God transcends the universe and is its Creator” (p. 18). But this is an entirely inadequate axiom for the Christian. ‘Supernaturalism’ as such does not identify the Creator and does not ascribe to Him (or Her, for that matter) an authoritative, written revelation that God verbally inspired (i.e. God ensured that the human authors, using their own styles, wrote the words that God wanted to be written without error). Such a presupposition of supernaturalism could just as easily be embraced by Muslims—there is nothing distinctively biblical about it. A Christian should begin “by presupposing Scripture as the absolute authority for all human reasoning and knowledge”²⁶ (table 1).

Had the authors advanced presuppositionalism they would have eliminated their own justification for believing in an old earth. But since ‘supernaturalism’ could not logically preclude an interaction with empiricism, and having denounced the biblical creationists’ approach as fideism, the Bible loses its position of absolute authority concerning the doctrine of creation and the Flood. Why then should it retain its authority when it comes to the great historical

Table 1. By embracing an ambiguous supernaturalism and appealing to empiricism, Keathley and Rooker have departed from the historic Protestant approach to hermeneutics and apologetics.³³

Philosophical Naturalism	Positivist. Presupposes that the physical world is all that exists. “Supernatural excluded from scientific explanation by definition”. ³⁴
Fideism	Faith without reason. “Faith and reason are in separate, nonoverlapping circles God bypasses the intellect”. ³⁵
Presuppositionalism	<i>Sola Scriptura</i> . The Bible alone is the Word of God. “... There is no authority higher than God’s Word (<i>Hebrews</i> 6:13; <i>John</i> 8:14). [It] must be our axiomatic starting point.” ^{36,37}
Supernaturalistic Empiricism (Keathley and Rooker)	There is a Creator God. Other presuppositions must be retooled or adjusted in accordance with empirical evidence (p. 18).

event which occurred at Calvary? Or, what would empiricism have to say about the Resurrection?

Concluding remarks

In an age where ecumenism, irrationalism, dialectical tension and faltering between two opinions have become the hallmarks of academia,^{27,28} Keathley and Rooker’s approach will likely be warmly received. Now, one can simply admit that the plain reading of Scripture supports a young earth and global Flood while simultaneously embracing deep time.²⁹ Since the rise of neo-orthodoxy, blatant contradictions have often been termed ‘paradoxes’, thus prompting no further investigation or criticism.³⁰

Keathley and Rooker³¹ advocate a ‘mediating position’ favourably quoting the following statement by Bruce Waltke: “To be sure the six days in the Genesis creation account are our twenty-four-hour days, but they are metaphorical representations of a reality beyond human comprehension and imitation” (p. 164). I suppose the vast geological eons can fit themselves comfortably into the metaphorical representation beyond human comprehension. Unfortunately, such preposterousness often passes for profundity. And, since all compromise positions have been shown to fail by doing injustice to the biblical text, affirming two contradictory histo-

ries simultaneously may be the most satisfying ‘solution’ for those impressed with empiricism but unwilling to renounce inerrancy openly.

In the authors’ defence, and as Keathley reminded me in his email, the book is intended to be an overview of various creationist positions. It is not a commentary on the book of Genesis and the authors never promised a systematic defence of their position(s). As providing a summary of various perspectives and the common objections raised against them the book is of considerable value. However, the reader must be content to accept the dichotomy between a fairly honest exegesis on one hand and a capitulation to the wisdom of fallen man on the other. Most significantly, the authors’ epistemological method is not one which should be followed by the Christian who claims to stand on the authority of the Bible.

Acknowledgments

I wish to thank the editor and anonymous reviewers for many helpful comments, corrections, and suggestions. I am also indebted to them for information pertaining to Rooker’s ‘young-earth’ position as it is stated elsewhere, and clarification regarding the ‘functionally mature creation’ argument.

References

1. Sabato, N., A theologian's disappointing departure from biblical creation, *J. Creation* 28(3): 120–127, 2014.
2. The authors make a concerted effort to distinguish between 'the doctrine of creation' with its 'unchangeable tenets', and 'creationism' (p. 17), which is castigated for its uncompromising stance on a 'young' earth. Once again, no comprehensive position can be ascertained from the authors' decidedly non-committal approach to answering many of their own questions.
3. But it is consistent with his other writings, e.g. refuting Bruce Waltke's compromising views, Rooker, M.F., Genesis 1:1–3: Creation or re-creation? Part I, *Bibliotheca Sacra* 149:316–323, 1992; Part II, 149:411–427, 1992; www.academia.edu/1369844/The_Genesis_Flood.
4. A lack of exegetical substrate for Keathley's old-earth position was deemed problematic for his 22-page paper (see ref. 1). How much more so for a 400-page book devoted to the doctrine of creation?
5. Obviously, if there were no vast eons of prehistory leading up to the creation of Adam and Eve, there would be no place for animal death before the Fall. With animals created on Days 5 and 6 and the Fall occurring on, say, Day 10, as James Ussher held (*The Annals of the World* (1658), Master Books, Green Forest, AR, p. 18, 2003), pre-Fall animal death is irrelevant as the fossil record could not be interpreted as predating our first parents.
6. In terms of 'theological necessity', certainly the anthropological significance of the Fall is of greater importance, but belief in pre-Fall animal death is still no trivial matter. See Sarfati, J.D., *The Genesis Account*, pp. 379, 387, 396–398, CPB, 2015. See also Lightner, J.K., Are insects alive? *Creation Matters* 20(1):4–5, 2015.
7. Sarfati, ref. 6, pp. 249–252.
8. Pre-Fall animal death proponent Ronald Osborn similarly speaks of "our brothers and sisters in the animal kingdom". Osborn, R.E., *Death Before the Fall: Biblical Literalism and the Problem of Animal Suffering*, IVP Academic, p. 175, 2014, as cited in Kao, G.Y., Responding theologically to animal ferocity and suffering, *Syndicate* 1(3):102, 2014. Pre-Fall animal death is consistent with Osborn's "evolutionary understanding of the creation that sees animal predation and suffering in terms of principles of freedom and indeterminacy rather than notions of a post-fall 'curse' that supernaturally transforms placid vegetarians into ferocious predators." Osborn, R.E., A response, *Syndicate* 1(3):111, 2014.
9. See also refutation of Osborn, Cosner, L., No straight answers on animal death before the Fall, *J. Creation* 29(2):43–46, 2015.
10. Lubenow, M., Pre-Adamites, sin, death and the human fossils, *J. Creation* 12(2):222–232, 1998; creation.com/pre-adamites.
11. Ironically, after blasting YECs for their unwillingness to allow science to impinge on their hermeneutical method, Keathley and Rooker praise theistic evolutionists Deborah and Loren Haarsma, boasting that "their candor and commitment to Scripture is refreshing" (p. 385).
12. Cooke, R., *Sola Scriptura and the Rebellion in the Modern Church*, Truth International Ministries, Max Meadows, VA, p. 22, 2006.
13. Johnson, J.J.S., Genesis data add up to a young earth; in: *Creation Basics & Beyond*, ICR, Dallas, TX, p. 52, 2013.
14. Bergman, J., The case for the mature creation hypothesis, *CRSQ* 48(2):174–75, 2011.
15. Reed, J.K. and Williams, E.L., Battlegrounds of natural history: naturalism, *CRSQ* 48(2):165, 2011.
16. "The term *natural law* does not reflect God's sovereign government of the universe. Only laws of God exist for us. It is meaningless to speak of God violating natural law when all of natural law is under his governance to begin with. The laws of nature are simply the expression of God's will. The laws of nature are not rules that prescribe how God must act; God is not subject to his own creation. In God's providence, he preserves and governs all things by the word of his power. Therefore, we can only speak of a miracle as being above and beyond natural law but never a violation of natural law. ... The world is not an independent mechanism of natural law." Nelson, P.S., *Presuppositionalism: A Biblical Approach to Apologetics*, FirstLove Publications, Dublin, CA, p. 244, 2014.
17. Merely admitting that one has presuppositions does not make one a presuppositionalist in the apologetic sense (particularly as defined by Clark). This is obvious, since it is well known that many naturalists admit to their own presupposition that the physical world is all that exists.
18. Downing, W.R., *A Catechism on Biblical Doctrine*, FirstLove Publications, Dublin, CA, p. 29, 2008.
19. Adler, M.J., *The Difference of Man and the Difference it Makes*, Holt, Rinehart and Winston, NY, p. 285, 1967.
20. From the full context of his work, it seems likely that Adler himself may not have understood (or been aware of) the distinction between fideism and biblical presuppositionalism, but his definition of the former clearly reveals how biblical presuppositionalism (properly defined) could hardly be construed as 'believing because it is absurd'. Note also, this oft-quoted phrase from Tertullian was actually following Aristotle's teaching on rhetoric, as James Moffat points out: "Aristotle's point is that, with regard to incredible events which are supposed and asserted to have taken place, you may argue that they would never have been believed at all, unless they had actually occurred; such statements must be true or almost true." Moffat, J., Aristotle and Tertullian, *J. Theological Studies* 17:170–171, 1916.
21. Crampton, W.G., *By Scripture Alone: The Sufficiency of Scripture*, The Trinity Foundation, Unicoi, TN, p. 147, 2002.
22. Kulikovskiy, A.S., *Creation, Fall, Restoration: A Biblical Theology of Creation*, Christian Focus Publications Ltd., Fearn, Scotland, p. 50, 2009.
23. "This doctrine of man as the image of God should be sufficient to convince Christian apologues to reject empiricism. The theory that all knowledge arises out of sensation ... implies we were born with a blank mind." Clark, G.H., *In Defense of Theology*, The Trinity Foundation, Unicoi, TN, p. 54, 1984. Obviously, such a view cannot coexist with presuppositionalism and its implications, including a proper view of the Fall's effects on man's mind.
24. Not only does such a view destroy the meaning of presuppositionalism, but this approach also ignores the noetic effects of sin. "Presuppositional Apologetics assumes the inability of man to rightly interpret any fact because of the depravity of his mind. ... In evidentialism, a capitulation is made to adopt the worldly philosophy of secular empiricism and the ultimacy of man's reasoning." Nelson, ref. 16, pp. 190–191.
25. It is ironic that the one charging YECs with fideism is found favourably quoting the father of existentialism, Kierkegaard, "The King and the Maiden", an illustration of what happened at the Incarnation, is posted on Keathley's website: theologyforthechurch.com/?p=845, 23 December 2014.
26. Nelson, ref. 16, p. 107.
27. "The dialectical ['theologians'] of neo-orthodoxy ... taught that two opposing thoughts could be held in the mind at the same time. They called this feat 'dialectical tension'. So this great term 'dialectical tension' not only gave rise to all kinds of contradictory statements being made but, even worse, it destroyed the perspicuity of Scripture, the basis of true systematic theology." Cooke, ref. 12, p. 23.
28. "Who embraces the middle? Obviously, it is those who reject extremes. It is those who are sensible, respectable, whose judgment is sound. It is those who think carefully and critically. In short, the middle is a very comfortable place for scholars; it matches the scholarly disposition." Lloyd, V., *The rhetoric of the middle*, *Syndicate* 1(3):58, 2014.
29. For instance: "The fundamental tenet of the day-age theory is that the creation of the universe took place over long periods of time. While this point may be conceded due to the abundance of scientific evidence, Carl F.H. Henry made the important observation that neither Christians nor secularists believed in the vast antiquity of the universe before the nineteenth century" [emphasis added] (p. 123).
30. "In [the] 'theology of paradox', God can even teach us through false statements. Contradiction is even asserted by Brunner to be the hallmark of truth." Crampton, W.G., *The Scripturalism of Gordon H. Clark*, The Trinity Foundation, Unicoi, TN, p. 24, 1999.
31. I am perfectly willing to be corrected as to what their position(s) actually are, but I am constrained to use the information which the authors have made available, which includes a personal email exchange with Keathley [dated 3/8/2015]. Again, if Rooker does indeed lean towards young-earth (p. 23), he does not (in this book) call into question, for instance, the legitimacy of the standard geologic timescale.
32. Batten, D., End-times and early-times, *Creation* 27(4):43, 2005.
33. Despite the existence of various apologetic approaches which fit the description of 'presuppositionalism', I think it is safe to say that no presuppositionalist would object to the primary axiom I have provided here. Evidentialism has intentionally been left out of the table for the sake of simplicity, and because it was not directly addressed by the authors anyway but obfuscated with empiricism and presuppositionalism.
34. Reed and Williams, ref. 15, p. 148.
35. Morley, B.K., *Mapping Apologetics*, IVP Academic, Downers Grove, IL, pp. 13, 16, 2015.
36. Crampton, ref. 21, p. 84.
37. See also Reymond, R.L., *The Justification of Knowledge*, Presbyterian and Reformed Publishing Co., Phillipsburg, NJ, pp. 13–15, 1979.
38. "Gestation time is included for both Terah and Abraham, since the timeframe being measured is from Adam's creation to Abraham's birth."