SIX THOUSAND YEARS

The Biblical Case for the Age of the Earth,
the Flood, and the Ark

with Answers to the Skeptics
and the Evidence by Field

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Set in Times. Figures drawn to the sources named in their captions.

To the reader with a pencil.

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Preface

This book makes one claim and spends every page paying for it: the earth is about six thousand years old, the Flood of Noah was real and global, and both facts stand on evidence a reader can check. It was written at a laboratory bench rather than a lectern, which shaped its method. A chemist is trained to distrust any number that arrives without its assumptions attached, and that training, applied evenly, is the whole book.

The method is pairing. Scripture states; measurement corroborates. Part One lays out the case in order: the chronology the text itself computes, the audit of the deep-time clocks, the hydrology of the world before rain, the Flood, the Ark, and the timeline from the first evening to the present day. Then comes the cross-examination of Part Two: the standard objections taken one at a time and dissected, two named critics answered as individuals, the line between evidence and interpretation drawn with worked examples, and, because rigor that only points outward is not rigor, a friendly letter from our own side taken apart for its errors. Part Three arranges everything by discipline, fourteen fields, each with its claim, its Scripture, its published data, and a plain statement of how solid that row currently is, with sources listed for the library. Part Four takes three remaining fronts at full strength: the counterattack on the known-age dating tests, the volcanic provinces labeled in millions, and the history of how fossils were read before paleontology existed. The capstone comes in Part Five, Scripture's authority argued the way mathematics argues, after Lennox. An appendix then condenses the twenty-five most critical claims into answers that fit on a facing page.

Two commitments govern every page. First, nothing is asserted without a name, a date, a chapter and verse, or a number the reader can recompute; the genealogies of Genesis 5 and 11 are short chapters, and a pencil checks them in an evening. Second, the open problems are labeled as open. The heat released by accelerated nuclear decay and the physics of distant starlight are unfinished theory, and this book says so in their own sections, because a case that hides its open items forfeits the right to be believed on its closed ones. The reader will decide whether the other side of this debate extends the same courtesy.

No reader is asked to trust the author. The reader is asked to add, to pull the papers, and to weigh the only written testimony of an eyewitness to the beginning. That is the full request of this book.

October 2026

PART ONE

Six Thousand Years

“For in six days the LORD made heaven and earth, the sea, and all that in them is.”

Exodus 20:11

The biblical case for the age of the earth, argued from the text and from the chemist's bench, with a full account of the Flood and the Ark.

A word about method before anything else. Chemistry is the science of what can be weighed, titrated, and repeated. No chemist has ever measured the age of a rock. What we measure is the present: a ratio of parent isotope to daughter isotope, a concentration of salt in seawater, the helium content of a zircon crystal sitting in the instrument today. Turning any of those measurements into an age requires a story about the past, and the story rests on assumptions no instrument can check. Was the starting ratio really zero? Did nothing leak in or out across all those supposed ages? Has the rate never changed?

There is exactly one document on earth that claims to be an eyewitness record of the beginning, handed down in an unbroken literary chain, treated as history by every author who later cites it. That document is Genesis. The case below takes it at its word, does the arithmetic it invites, and then walks through the physical evidence a chemist finds when he stops assuming deep time and starts asking what the measurements themselves permit.

What the text gives is roughly six thousand years. The measurements, read without the deep-time assumption, keep landing in the same neighborhood.

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1. The chronology written into the text

Six days means six days

Genesis 1 is not a poem. Hebrew poetry has a known shape, parallel lines and repeated couplets, the shape you see in Psalms. Genesis 1 is a numbered historical sequence, and the word it uses for day, *yom*, is pinned down three separate ways in the same breath. It carries a numeral (one day, a second day, a third). It is bounded by "the evening and the morning." And it is set against night: "God called the light Day, and the darkness he called Night" (Genesis 1:5). Everywhere else in the Old Testament that *yom* appears with a number or with evening-and-morning, it means an ordinary day. There are hundreds of such uses. Not one is figurative, and the candidate most urged against it, Hosea 6:2, is an idiomatic numerical ladder, two days and then the third day, whose rhetorical point depends on the days being ordinary days.

Then God himself closes the question, speaking audibly from Sinai and writing with his own finger:

> *"For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day." (Exodus 20:11)*

The six days are the stated basis of the human work week. A week of six undefined ages followed by an age of rest commands nothing. The commandment only works if the days are days.



Plate 1. A Genesis opening of the Leningrad Codex, the oldest complete Hebrew Bible, copied about AD 1008. The begetting ages this book adds were carried down, letter by counted letter, on pages like this one. Photograph: public domain.

The lawgiver's grammar

Ask what kind of writer Moses was, because the genre of a document is the first thing a reader settles before he reads a line of it. Moses is not introduced to us as a poet or a teller of parables. He is the lawgiver. He wrote statutes with penalties attached, a census counted tribe by tribe to the man (Numbers 1), boundary surveys, a tabernacle specified to the cubit and the clasp, and genealogies in which every link carries an age. That is the office. A man who writes "Reuben, Israel's eldest son... those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred" (Numbers 1:20-21) is not a man who, a few scrolls earlier, wrote "the evening and the morning were the first day" as a figure of speech. The precision is the same hand, and the same office. God himself describes how he spoke to this writer, and sets the manner against the manner he used with everyone else: "With him will I

speak mouth to mouth, even apparently, and not in dark speeches" (Numbers 12:8). When the Lord later wanted to say that the prophets spoke in pictures, he said so plainly: "I have multiplied visions, and used similitudes, by the ministry of the prophets" (Hosea 12:10). The similitudes belong to the prophets. The lawgiver got plain speech, and his readers were forbidden to improve on it: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deuteronomy 4:2).

The Hebrew bears this out at the level of the verb. Hebrew prose has a signature for "and then this happened": the waw-consecutive, a conjunction welded to a short-form verb, one clause handing the clock to the next. Genesis 1 runs on that engine from its first sentence after the heading. And God said, and God saw, and God divided, and God called: the chapter carries about fifty of these sequential forms in thirty-four verses, each one a step taken after the step before. Hebrew poetry does not move that way; it balances, it repeats, it sets line against line, which is why Psalm 104, the one Psalm that retells the creation, reads nothing like Genesis 1 and nobody mistakes the two. The difference can be counted. In 2005 the Hebraist Steven Boyd ran a statistical comparison of verb forms across ninety-seven narrative and poetic passages of the Hebrew Bible and placed Genesis 1:1 to 2:3 among the narratives with a probability he put past 0.9999 (Boyd, in *Radioisotopes and the Age of the Earth*, volume II, 2005). The text also files itself under its own genre heading. "These are the generations of the heavens and of the earth when they were created" (Genesis 2:4) is the first of eleven *tôledôt* headings that organize Genesis, and the same formula introduces the family records of Noah, Shem, Terah, Ishmael, Isaac, Esau and Jacob. The word means the account of what came of something, a family line, a record. Moses hung the creation week on the same hook he hung the genealogies, and nobody argues that the genealogies are poetry.

Then there is the refrain, and the refrain is a chronometer. "And the evening and the morning were the first day" is not a flourish; it is the ordinary Hebrew way of bounding one rotation of the earth, and it is repeated six times with a numeral attached, which is how a careful writer counts. Strip that formula of its plain duration in Genesis 1 and you have not reinterpreted a chapter. You have changed the meaning of a construction that the rest of Moses uses to date everything else, and the change does not stay where you put it. The Flood "was upon the earth forty days" (Genesis 7:17); Moses was "in the mount forty days and forty nights" (Exodus 24:18); the spies searched the land "forty days" (Numbers 13:25). If the days of the week may be ages because a reader finds ages more comfortable, the forty days may be too, and the four hundred and thirty years of the sojourning, and the begetting ages of Genesis 5 that this chapter is about to add. The lawgiver's numbers are a single currency. Debase it once and every sum in the book pays out in the same inflated coin.

Which way the arrow points

Behind every argument for stretching the week stands one unstated premise: that the laboratory's chronology is the fixed point and the text must be moved until it fits. Name the premise and it answers itself. A measurement is a reading taken under assumptions, and the three that every radiometric date carries, known starting conditions, a closed system, and a constant rate, are exactly the things no instrument can measure, which is why Part Two spends its pages on known-age rocks that returned the wrong answer. The text, by contrast, is a deposition from the one witness who was present. In any courtroom the deposition sets the frame and the forensic reading is weighed inside it. Nobody rewrites the witness to agree with a laboratory whose own calibration failed.

That is the method of this whole book, stated once in the open: Scripture states and measurement corroborates, never the reverse. It is also the method the text claims for itself. "In the beginning God created" is offered as the premise of everything that follows, not as a hypothesis awaiting confirmation from a later century, and the New Testament reads it that way without a flicker. Christ dates mankind "from the beginning of the creation" (Mark 10:6), not fourteen billion years after it, and he ties the whole credibility of his own words to Moses: "had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46-47). A reader who has decided in advance that Moses wrote figures where the laboratory requires them has not found a more learned way to hold the text. He has moved the standard from the Author to the age, and an age's consensus is the one thing in this debate with a documented half-life; Part Two prints the table.

The hinge on which the whole question turns was written on stone. "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Exodus 20:11). This is not Moses reporting; it is God speaking audibly from Sinai in the hearing of a nation, and the tables that carried it were "written with the finger of God" (Exodus 31:18), where the same verse appears again as the warrant for the sign of the covenant (Exodus 31:17). The commandment is a pattern: six of these, then one of those, because I did six of these and then one of those. A pattern only binds if the units match. Six undefined ages followed by an age of rest commands nothing to a man with a hoe. Make the days of creation figurative and the fourth commandment becomes the only law in the Decalogue whose stated reason is a metaphor, standing between "thou shalt have no other gods" and "honour thy father and thy mother," which are not.

Consider, last, what the deep-time reading asks us to believe about God. He had the power to speak the universe into being in an instant, and nothing in the text says otherwise; six days is therefore a choice, a pace set for the sake of the creature who would keep its rhythm. He also had the language. The writer he chose could count a tribe to the man and specify a boat to the cubit, and the God who spoke to that writer mouth to mouth could have said "in six ages" or "over a time without measure" in words Hebrew possesses and uses elsewhere. He said six days, evening and morning, numbered, and then said it again from a mountain in a thunderstorm. The claim that he meant something else is not a higher reading of the text. It is a lower estimate of the Speaker: able to make a world, unable to tell us how long it took without misleading every generation until the nineteenth century corrected him. The lawgiver's grammar, the refrain's arithmetic, and the commandment on the stone all point the same way, and the arrow of authority runs from the Word to the measurement. The sums that follow are added in that direction.

The arithmetic of Genesis 5: Creation to the Flood

Genesis 5 is a chain with no slack in it. Every link carries a number: Adam was 130 years old when he begat Seth, Seth was 105 when he begat Enos, and so on down the line. Even if a name were skipped somewhere, the arithmetic would hold, because each link is anchored to the father's age at the birth, not to the count of generations. The years, in *Anno Mundi* (AM), year of the world:

Patriarch	Age at son's birth	Son born (AM)
Adam	130	130
Seth	105	235

Enos	90	325
Cainan	70	395
Mahalaleel	65	460
Jared	162	622
Enoch	65	687
Methuselah	187	874
Lamech	182	1056 (Noah)

"Noah was six hundred years old when the flood of waters was upon the earth" (Genesis 7:6). So the Flood came in **1656 AM**.

The internal consistency here is the kind a forger never manages. Methuselah, born 687 AM, lived 969 years (Genesis 5:27). Add them: he died in 1656, the very year of the Flood. Lamech, born 874, lived 777 years and died in 1651, five years before. The two men nearest Noah both die just short of the judgment, and the text never points this out. It simply records the numbers and lets the reader do the sums. Padding invented to impress does not hide its best detail in arithmetic.

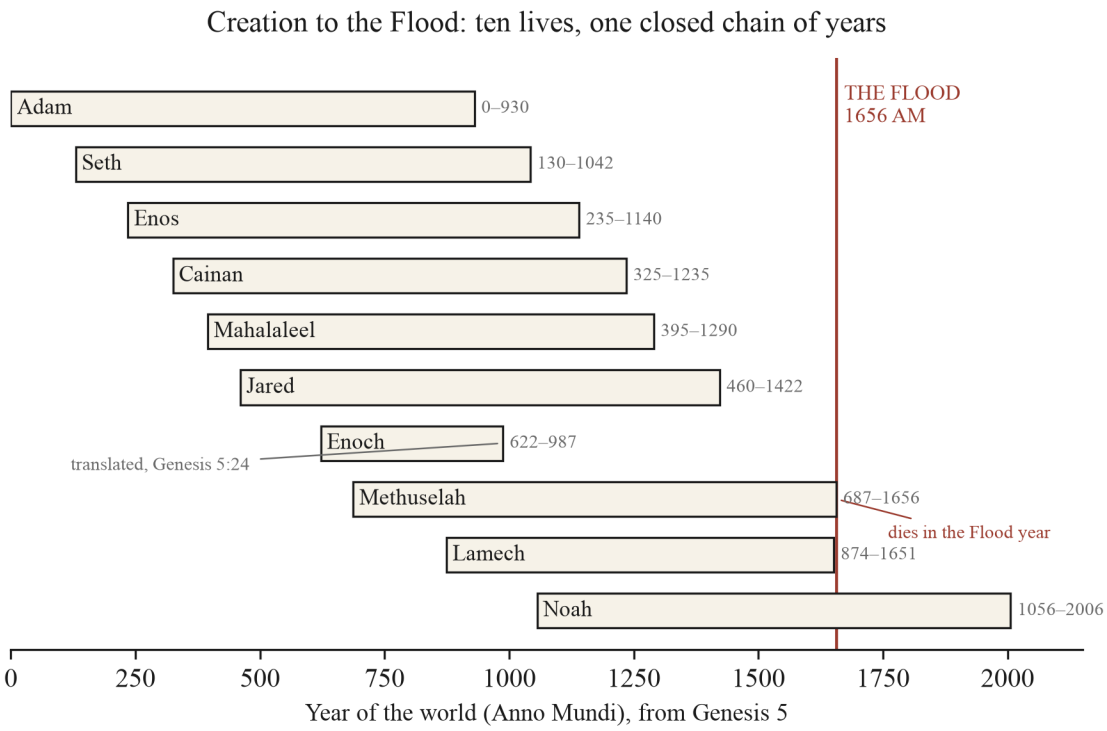


Figure 1. The patriarchs of Genesis 5 plotted from the begetting ages. Adam's life overlaps Lamech's by 56 years, Methuselah's ends in the Flood year itself, and the whole chain from Creation to the Flood spans 1,656 years of overlapping eyewitnesses.

Genesis 11: Flood to Abraham

The same structure resumes after the Flood. Shem begat Arphaxad two years after the Flood (Genesis 11:10), so 1658 AM. Then: Arphaxad 35, Salah 30, Eber 34, Peleg 30, Reu 32, Serug 30, Nahor 29,

landing Terah's birth at 1878 AM. Abram's birth takes one more step of care. Genesis 11:32 gives Terah 205 years at death in Haran; Genesis 12:4 has Abram departing Haran at 75; Stephen testifies the departure came after Terah died (Acts 7:4). So Abram was born when Terah was 130, in **2008 AM**. Genesis 11:26's "seventy years" dates the first of the three sons; Abram heads the list by prominence rather than birth order, exactly as Shem heads Genesis 5:32, and Stephen's datum fixes the actual year.

Note Peleg, "for in his days was the earth divided" (Genesis 10:25). The division at Babel sits a bare hundred years after the Flood. The text is dating its own events against its own genealogy, which is what a chronicle does and what a myth never bothers to do.

Abraham to Christ

From here the chain runs on anchors the text states outright. Abram received the promise at 75, so 2083 AM. Paul says the law came 430 years after the promise (Galatians 3:17), reading the "sojourning" of Exodus 12:40 as the covenant family's whole pilgrimage from the promise onward, as the Septuagint and Samaritan text spell out ("in Egypt and in Canaan") and as the internal genealogy requires, since Kohath, Amram, and Moses cannot be stretched across 430 years in Egypt alone. That puts the Exodus at **2513 AM**. Then the single most valuable chronological verse in the Old Testament:

> *"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel... he began to build the house of the LORD." (1 Kings 6:1)*

Solomon's fourth year is where the biblical ledger meets the secular one. The reigns of the kings of Judah and Israel, cross-checked against Assyrian eponym lists and the Babylonian records of Nebuchadnezzar, fix the fall of Jerusalem at 586 BC and bracket Solomon's fourth year inside a 45-year window, 1012 BC on Ussher's reading of the regnal data, 967/966 on Thiele's. Archbishop James Ussher, working through every link in 1650 with a precision modern critics rarely bother to read, put creation at **4004 BC**. John Lightfoot, Vice-Chancellor of Cambridge, reached nearly the same figure independently. The traditional Jewish reckoning, built from the same verses, gives 3761 BC. Chronologies following the Septuagint's higher begetting ages run longer, to roughly 5500 BC.

Spread those out and you get a band from roughly 5,800 to about 7,500 years before the present day. The disagreements among them span under eighteen centuries at the outside. Set that against the rival claim of 4,540,000,000 years and understand what the fight is actually about. The biblical witnesses differ from one another by a couple of millennia; the other side asks you to multiply the whole record by three quarters of a million.

The New Testament closes the loop

Jesus dated mankind to the beginning: "from the beginning of the creation God made them male and female" (Mark 10:6). Not billions of years in, at the far end of geologic time. The beginning. Luke runs the genealogy of Christ backward through seventy-six names to "Adam, which was the son of God" (Luke 3:38), seventy-seven counting the terminus the verse itself supplies, a list that is checkable arithmetic at one end and public Roman-era record at the other, with no seam between history and myth anywhere along it. One name, the second Cainan of Luke 3:36, is absent from the Masoretic and Samaritan texts of Genesis

The chronology is only chapter one.

The full book carries four more chapters of Part One, the cross-examination of the skeptics with Hugh Ross and James Tour answered by name, fourteen fields of evidence with their sources, the rocks and the record, Scripture's authority argued the way mathematics argues, twenty-five critical claims answered in brief, seventeen photographic plates, ten figures, a glossary, and a scripture index.

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Add the numbers yourself. A pencil is all the laboratory you need.