An Investigation into Creation Claims
And the Implications
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There are more atoms in your eye than there are stars in our Universe. Creation is awesome, but unfortunately many have distorted how it came about.

Where did the Universe come from and how did we get here? How did all this come about? Have you wondered why it is that around the world that modern humans exhibit a sense there is something beyond them we call the spiritual world? Many religions have developed to try to satisfy these questions. They vary from an isolated tribal worship of spirit beings in plants and animals they see around them to current major religions. By far the best documented both archaeologically and written about is Christianity where there is much misunderstanding due to certain creation claims that have resulted in much damage to the credibility of Christianity. Many are not aware as to how much damage has been caused. Such claims have become a major motivating factor in the separation of church and state movement (See An Investigation into the Separation of Church and State on this site. Very surprising.) Even the consideration there might be a Creator has been removed from public schools and universities. Many young people have abandoned their faith and even become atheists as what they were told turned out to be untrue. You will see how the seed was planted based on ignorance and misunderstanding centuries earlier, and brought back to life through a “vision” a “prophetess” had in the middle of the 1800's.

Take the time to read this and carefully consider what is presented here. It would be a good idea to print this for future reference and mark portions that stand out to you. Be sure to look at the photos in the last few pages as they are an eye opener so that you can better understand why I am presenting this material. Numerous hours and much research went into this. People think nothing of reading a long novel. This is not a novel and consists of seventeen pages and an appendix for additional material. This paper is not an attack on Christianity, but rather clearing up some very damaging misunderstandings. I hope that you will discover facts you have never heard or read about before and that many will be surprising. Much more detail is given in the Appendix section beginning on page 17.

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For Starters

Several years ago an acquaintance who was very intelligent, went to the California Institute of Technology years before, and was well-read said to me about Christianity “I just can't see it”. He was being honest about it, and at the same time frustrated because he was up in his years and knew the end of his life was nearing. He had that awareness there was something beyond this life and he was searching. His problem was that findings in astronomy, geology, paleontology, and other areas such as genetics contradicted what he had heard from some well-meaning, but not well-informed Christians.

He figured that if the very beginning of the Bible was way off how could the rest of it be trusted. It must be fiction. His reaction is not isolated, but rather quite common. Many young people as they go into advanced education and/or go out into the world in careers such as geology and astronomy have a similar experience. They found out what they were told was not true. Some have become atheists as a result. Others mistakenly think they have to abandon their faith to accept the facts—wrong!
I will give one factual example here. (If you go to the Appendix section of this paper and read the portion Astronomical Findings, you will see why this is so deadly to any claims of creation being only a few thousand years old. Maybe in the early and middle 1800's this might seem possible, but with what we know today it is impossible.) The Hubble Space Telescope has given us very clear images of the universe we live in. We can see stars forming and exploding in our galaxy and even in other galaxies. In the nearby area we can see light actually traveling. It's called a light echo which lights up space dust as it travels over time. Where we have seen this is tens to thousands of light years away. But our galaxy is so vast we can't see much further than this for light echoes. However, this helps greatly as one tool to measure distance. So our galaxy turns out to be 120,000 light years in diameter. The nearest galaxy to ours is the Andromeda Galaxy which is 2.5 million light years away. The Hubble deep field images show galaxies 13 billion light years away. It takes 13 billion years for the light to reach us. So you can see something is very wrong with Recent Creationist's (Young Earth Creationist, YEC) claims. This set me off into an investigation of my own. Having a good background in the sciences and other areas would enable me to investigate the matter. What I found out was quite disturbing.

Note: I have added an Appendix section for additional material. Also, there is an Addendum that includes a key fact that for the ancients the Universe was composed of day and night portions.

In the Beginning

The first book of the Bible is Genesis. The first two chapters are where the problem develops. Unfortunately, for many it starts with what they were taught, for example, in Sunday School as a child. The parent, Sunday School teacher, or some other had learned it from others without question. Some have been taught to believe anything else cannot be tolerated. That is actually the way cults act. For those who were taught this way hang in there, keep an open mind and be honest. You are in for some real surprises that make sense. As an example, when nearly everyone reads Genesis Chapter One they overlook something very important. It is likely you will still miss it, because that is the way you have been influenced. Read this portion of verse two carefully: "...and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters." Did you catch it? The word "deep" indicates dimensionality, in other words space which could be empty, or containing something. If you were a literalist then it would be water. Both the words "deep" and "waters" show preexistence. According to Genesis then the waters were already there before the "days" of creation. In doing a search on sites that advocate a recent creation of the Universe there is noticeable silence.

When it comes to Creation the average person does not have a scientific background nor are aware of archeological findings. (In a shocking survey conducted by the National Science Foundation reported in 2014, it was found that over 25% of the US population were unaware the Earth revolves around the Sun!) The further you go back the less we knew in such areas as geology, paleontology, archeology, etc. The Greeks and Romans thought the stars were gods. It is only since mainly after the middle 1800's has there been an explosion of knowledge in these areas. In astronomy back in the 1800's we saw through telescopes fuzzy objects. Because we didn't know at the time what they were, we called them nebulae. As our telescopes developed we discovered exploding stars, at least a hundred billion galaxies each full of a hundred or so billions of stars, and that space is so vast it takes nearly 13 billion years for the earliest light to reach us. To be any smaller (6,000 to 10,000 years old) would violate all the physical laws including that of gravity and the speed of light so the universe we live in could not exist. Some have said that the tremendous age of the universe is
really just an appearance of great age, that all the stars and galaxies are just not really there or an illusion by God not realizing this would turn God into a deceiver!

In the study of creation using geology and paleontology (fossils) we find layers that give us a recorded sequence as to the development of the Earth and of life. It shows us that the Earth has been around for a very long time, about 4.5 billion years. This is backed up by radiometric dating and other proofs (see the Appendix for evidence as it would take up too much space here). Since dinosaurs are a popular subject there are no mammals except for a small rodent-like creature(s) found in strata below the K2 boundary (65 million years ago) where dinosaurs and earlier life forms are found. No dinosaurs are found above this boundary, but there is proliferation of mammal species after this layer. The layers give us a record of what went on in the past. Young Earth Creationists claim the layers are a result of the Noah Flood. But this is impossible as will be shown from both Scripture and other evidence. 

You will discover the physical record of Creation and archaeological finds are there for a reason as a guide to what Genesis 1 is really saying which has unfortunately been lost after many centuries.

Genetics allows us to trace the flow and development of various living organisms. It has revealed relationships we were not aware of. We can even track the origin and spread of various organisms including humans.

There is a major problem created by those who believe that each day in Genesis 1 is a literal 24 hour day whose contents for that day are actually created on that day is that they are continually having to change their explanations to counter or fit scientific discoveries. But in so doing their focus is in the wrong direction as Genesis 1 as presented to the ancient Israelites was nothing about the construction of what they saw about them, but, rather, they were informed as to who created their world including themselves and that was to be their focus. Presenting our current knowledge in astronomy, geology, paleontology, biology and other areas would have baffled the ancient Hebrews and even generations after them and resulted in total confusion with the real purpose being lost. Once we understand this Genesis 1 is neither in conflict or in agreement with discoveries in astronomy, geology, biology, etc. So the theme of Genesis 1 is that we are to look to God as the Creator of all we see no matter what day it is, and this theme will remain the same for those who read or hear this no matter what age or location they are living in.

So where does the problem come from? Archeology reveals the answer.

**Archeological Revelations**

Major finds in archaeology surfaced in the 1800's and beyond. The ancient Israelites responsible for the Old Testament portion of the Bible came originally from the Mesopotamian area. It is well documented Moses was responsible for the Book of Genesis. Although Moses was raised as a child and young adult in the royal court of the Egyptians and heavily exposed to their religion, surprisingly the Book of Genesis does not reflect this. You would expect otherwise as he was raised in the Egyptian royal court and was surely instructed in the religion of many gods and the ways of the Egyptians. Moses must have had awareness he was a Hebrew as it is mentioned his mother was with him in Egypt. At a later date Moses became angered by the mistreatment of his people who were slaves at the time and killed an Egyptian task master, and had to flee the area. Moses wound up in Midian in Mesopotamia where he learned about the Hebrew ways of his ancestors through the priest Jethro.
Ancient tablets and other finds that have been discovered help greatly now in our understanding of how Genesis was written. The Egyptian week in Moses' time was ten days and did not have a god for any of the days. (In other ancient cultures around the Earth they had other systems. In Africa likely extending from ancient times the days of a week varied from four or so days, the early Basques had a three-day week, the ancient Estrucians eight-day week, the Celts eight to nine-day week, the Latvia petroglyphs show a nine-day week, the Chinese and Egyptians had a ten-day week, and the Aztecs and Maya had a 13-day week.) The Mesopotamian week, however, was seven days, each day ended at sunset, and had a god for each day of the week (the name of the god for each day varied on location in Mesopotamia. In addition the god for each day had a different function(s) for the day. For example, there was a god for light, there was a god for vegetation. In the Mesopotamian culture the seventh day was considered a day of evil and people were not to work. The Mesopotamian culture had a seven-day cycle which was repeated over and over long before Moses put together the Book of Genesis. Moses instructed the Israelites they too were not to work on the seventh day, but for a different reason. (The Book of Genesis is written using a Mesopotamian setting as that is where the Hebrews came from and were to return. It does not describe other areas around the world. No one was aware at the time it was written there were Indian tribes in North and South America, Celtic tribes, Norsemen, Australians, Chinese, etc.) There is no mention in Scripture of Adam's or Moses' ancestors including Abraham being required to follow the seven-day cycle. It was not until the time of Moses and the Exodus did Moses write this down, and recorded the Ten Commandments and other feasts and rules the Israelites were to follow as they would be entering Canaan which is found in Mesopotamia.

What Time is It?

So now we know that the ancient Hebrews were originally from the Mesopotamian region and were to have the same 7 day week system as other peoples in the area they would eventually return to. Let's examine the first chapter of Genesis. Compared to other ancient writing and (even that of today!) the first chapter of Genesis is quite sophisticated and structured. There are words in it that are repeated every 7th time including certain structural patterns of 7, and the ancient Hebrew letters each had a special symbolic meaning including numerical value for each letter along with very interesting combinations. (Mesopotamian cultures around them also had meanings for various numbers and literary structures, but nowhere near the sophistication found in Genesis). For something so old this is quite surprising. Although some of this was seen by earlier theologians it took sophisticated computers to discover the extent. Yes, each day as presented in Genesis 1 is a 24 hour day but it is not as some have been taught which leads to the major misunderstanding so prevalent today. The problem is we do not think like the ancients. The purpose of this chapter was there is one God and He created all that they saw. It was not written as to how God did it. These people had no idea what light was, anything about atoms, that DNA is the blueprint for life, the Earth is a round planet in space among many planets, stars, and galaxies, that there is no 24-hour day on other planets or in space, that there are layers of Earth's history, and fossils. It would be impossible to explain these things to them at the time Genesis was written as they were nowhere ready for it. Moses wrote in a language and in a descriptive way the people of his time were familiar with. It took well over 3,000 years for we humans to be ready for anything else. This is important as both Christians and critics of the Bible need to understand that the purpose of Scripture is a revelation of God and not of Creation.

So the first three days of Genesis 1 consists of a realm for each day, and the second three days (4—6) consists of categories that filled each realm. It is not organized as we view things today.
Gathered together are certain groupings to consider for each day. When we look at the original ancient Hebrew words each of the 6 creation days in Genesis 1 has the formula at the end “day ___” as in “day one”, etc., and does not use verbs in the past tense or use the words “on the first day”, “on the second day”, which would be a chronological ordering. Translations such as the King James Version added the past tense verbs reflecting earlier ideas such as the timeline given by Ussher as it was also included in many Bibles. However, in an article that appeared in “Science & Christian Belief”, Volume 12, No. 2, “Jewish Understandings of Genesis 1 to 3”, the research author covers both early Jewish and early Christian fathers both of which had a high regard for Old Testament Scripture and concludes “Those who insist on 'literality' and derive scientific meanings from the narrative are departing from the mainstream tradition of both Jewish and Christian commentary, which has been established now for some 2000 years.” The aim was to have Genesis 1 as a polemic against the prevailing beliefs of the day and to dispense with their gods for each of those days.

It is quite interesting that the cycle of seven days is repeated each week as the ancient Hebrews are told to rest on each 7th day. As previously stated in both ancient Mesopotamian and Hebrew culture numbers or combination of numbers had a certain meaning. Each day of the first six days was to be a reminder that what they saw on that day was not a god nor made by gods but, rather, was created by God alone. All six days are to be attributed to God and on each seventh day they were to set aside for worship and thankfulness to God for all He has created. The 7th day was not a day of evil to be feared as the surrounding tribes and nations thought. To further substantiate the purpose Genesis 1 was written it is to be noted that the Israelites continually sought after other gods as they looked to the gods of those that surrounded them. This would be a continuing problem and the ground work had to be laid as a priority in Genesis 1. It was not about how things were created nor how long it took. The Book of Genesis was written in the language that the people of that time could understand and described things around them in the way they looked at them. Today we know the Universe is not divided into 24-hour day and night cycles (see Addendum), the sky is not a hard dome, nor the Earth is flat and has four corners, although such words and descriptions appear in Genesis. Genesis was not intended to be a scientific description as there was no science then. It was hard enough to get through to them that stars, trees, etc., were not gods, that all was created by God, and that was the focus at the beginning of this book. The ancients thought of time in cycles such as harvest time, not in terms of minutes or hours. That is why the cycle of 7 days was to be repeated over and over as a reminder to a stubborn people having come out of the Egypt of many gods and in the future unfortunately were to pay attention time after time to the gods of those that lived in the Mesopotamian region where they were to return.

In “Hebrew for Theologians: A textbook for the study of Biblical Hebrew in relation to Hebrew Thinking”, Jacques B. Doukhan quotes Gerhard von Rad “Hebrew thought does not construct the truth as a philosophical system; rather it is essentially the response to an event.” He further states that our thinking is not the same as ancient Israel's thinking of time. At www.freebiblecommentary.org can be found “Brief Definitions of Hebrew Verbal Forms Which Impact Exegesis” quotes from “A Short Account of the Hebrew Tenses”, by R.H. Kennett who states “The name 'tenses' as applied to Hebrew words is misleading. The so-called 'tenses' do not express the time but merely the state of action. ...It must always be borne in mind that it is impossible to translate a Hebrew verb into English without employing a limitation (viz. of time) which is entirely absent in the Hebrew. The ancient Hebrews never thought of an action as past, present, or future, but simply as perfect, i.e. complete, or imperfect, i.e. as in the course of development....The time of an action the Hebrews did not attempt to express by translators any verbal form.” J. Wash Watts in “A Survey of syntax in the Hebrew Old Testament” points out “The reason for the confusion is that early scholars were European and tried to interpret in light of their own native languages....European languages are TENSE (time) based
VERBS.” To show this a comparison of Young's Literal Translation of the Holy Bible compared to the King James Version of Joel 2:28-32, where Young's uses the words “do”, “have”, and “is”, whereas in the King James it uses “will”, “shall”, and “shall be”. As Young stated “King James were almost entirely unaquainted with two distinctive peculiarities of the Hebrew mode of thinking and speaking...1. That the Hebrews were in the habit of using the past tense to express the certainty of an action taking place, even though the action might not really be performed for some time. 2. That the Hebrews, in referring to events which might be either past or future, were accustomed to act on the principle of transferring themselves mentally to the period and place of the events themselves...” In addition, Young pointed out the Hebrew tenses were changed by the Septuagint Translators centuries earlier.

The following paragraph you may wish to read over and think about as the author makes some very good points and explains why the seven days are repeated over and over in the ancient Hebrew culture:

In “The Bible Idea of Time: How Archaic Hebrew Thought is Constructed Differently than Our Thought Today” by Kerry A. Shirts, he says “In the early stages of the Bible, history, time, and reality were not thought of as we think of them, as a linear progression through time and history as one event after another. This is a difficult concept to understand, but one which we must if we are to comprehend what the Bible means and says. One particular difficulty we have is in understanding the Bible ideas concerning the creation, and how and what time is involved with it. It is my firm belief that the entire discussion between science and religion has been largely incorrect on both sides, as neither appear to realize the need of understanding the Bible and ancient Hebrew thought processes on its own terms, rather than imposed onto the Bible from both scientists and religionists of our day.” He goes on “The Hebrew verb really has no tenses. The past is understood as that which is already here, 'before' man, whereas the future is understood as something coming after him and not yet experienced....The light as only 'called' day and the darkness is only 'called' night. God marks the time, and the luminaries are created later to hold the same function (Gen. 1:4, 14). This has nothing to do with how long it took.” “Isaiah 40-55 which uses the Hebrew word bara as often as Genesis does, declares that God's redemptive work, of which Exodus is a type, is to be understood in the light of creation. The end of the exile is guaranteed by the Creator. The act of creation is the determining factor of Israel's history which is yet to come. It is Creation and Exodus which distinguishes Israel's God from idols of other nations. Other scriptures of using this prophetic device for creation are at Isaiah 11:6-9; 35:5-10; Jeremiah 4:23-26.” “...this leads us to understand the Hebrews when the Sabbath actualizes the past event of Creation (Exodus 20:11). The past event of wandering in the wilderness is actualized in the feast of Tabernacles (Lev. 23:43). And likewise, the future event of God's salvation may be actualized in the Sabbath, the sabbatical year or even in the institution of the Jubilee (Ps. 92:4; Jeremiah 25:9-12; Isaiah 61:1; Dan. 9:2, 24-27)....This future event is so sure it is perceived as if it were already accomplished.” “In terms of the creative power of God who transforms the world and human life within it, that was the reason the Hebrew scriptures were written as they were written, and why life was lived with its ancient rhythms and eternal processes ever living out the New Creation and understanding of God.”

Something Unusual

Even though the ancient Hebrews thought differently concerning time, we find in what follows a very refined way of writing when Egyptians and other various cultures including South Americans were still using hieroglyphic forms of writing or no form of writing at all. I think you will find out some amazing things from what is presented below. However, we will only scratch the surface.
In our computer age many discoveries have been made. The sophisticated structure of DNA and the functions we are still unraveling. Little noticed is what has been discovered using computers in the structure of the Old Testament. To a minor extent it was noticed by a few in the past there were underlying structures at various levels, but it was not until recently with more advanced computers have we discovered the extent. This is found throughout the Old Testament even though several different writers over a period of about 1500 years were involved. Bear in mind also the books of the Old Testament were written in different styles that included historical narrative, genealogies, poetry, hymns, prayers, lament, proverbs, philosophy, drama, stories, parables, prophetic messages, laws, etc. So what would one look for as to claims that there is one common source for all of this? Is there an underlying signature? An Ultimate Author?

The numbers 3 and 7 have been associated with God and His activities. Although as mentioned in the past there have been some who have noticed patterns it was not until Ivan Panin, a Russian immigrant to the United states, beginning in the 1890's claimed to have discovered numerical patterns in the Hebrew of the Old Testament and in the Greek of the New Testament that interest in patterns gained momentum. Although Panin used Westcott and Hort for the New Testament unfortunately he also made selective use of alternative readings and even published his own version of the Greek New Testament text. Since various books by various authors have come out making all sorts of claims many of which are questionable or fabrications one should be careful. On the other side there are those that claim such patterns can be found anywhere, but this is not true either. The patterns elsewhere are far fewer and scattered meaning they are often by random chance. Yes, there are coincidences in writings outside the Bible, but not consistencies as we shall see.

For example, in both the Book of Genesis and the Book of Exodus starting with the first Hebrew “taw” using every fifth letter repeating throughout these books spells “torah” in Hebrew. The Torah is the first five books of the Old Testament which are considered the law books. Can you imagine an ancient writer using different words and sentences figuring this out ahead of time? Try it. Then add into this chiastic structure (we will look at this shortly) which involves using words in parallel with a center point, numerical combinations using letters of the Hebrew alphabet, and other sophisticated structures. How could you come up with any coherent writing? Yet, here it is. This also gives us a major clue in Genesis 1 as to why creation is presented in a six-day format.

The numbers 3 and 7 in scripture are associated with God. So here is a partial list of the use of sevens found in Genesis 1, verse 1, alone:

1. The number of Hebrew words total 7
2. The number of letters is 28 (7 x 4, four is often used for creation)
3. The first three Hebrew words “in the beginning God created” total 14 Hebrew letters which is 7 x 2. Note the use of three words as three often represents God.
4. The last four Hebrew words “the heavens and the earth” consist of 14 Hebrew letters which is 7 x 2. Note the use of four Hebrew words as four often represents creation.
5. The three key words used are God, heaven and earth which total 14 letters (7 x 2).

Unfortunately, some individuals have gotten carried away with this phenomenon coming up with combinations that could be by chance and even distortions opening the door to those who do not believe it possible. Confusion amongst the general public has resulted so the real discoveries are no longer newsworthy.
Such a phenomenon is quite sophisticated for an ancient document don't you think? It gets better. (There is far more found throughout the Old Testament, but there is not room enough in this paper. One person wrote over 43,000 hand written pages on the subject!)

In 1994 the peer reviewed academic scientific journal Statistical Science presented the findings of Doran Witztum, Eliyahu Rips and Yoav Rosenberg in the research article “Equidistant Letter Sequences in the Book of Genesis”. This created a dilemma and puzzle for many with several trying to refute it. Before publication the editor gave it to the journal's referees resulting in three successive peer reviews. It was reported they were baffled. Critics have come up with various theories, because they just can't believe that such a phenomenon could exist.

We now turn to the structure of the Old Testament. This area of discovery is on very solid ground. In 1999, a book was published by Baker Academic “The Literary Structure of the Old Testament” by David A. Dorsey. (Although similar structures are found in some extra biblical texts such as Sumero-Akkadian and Ugaritic they are nowhere near the sophistication and consistency of the Old Testament books.) The book is 330 pages so there is not nearly enough room to cover it all. Remember, the Old Testament was written over a period of 1,500 years by various individuals in various literary forms including historical narrative, geneologies, poetry, hymns, prayers, lament, proverbs, philosophy, drama, stories, parables, prophetic messages, laws, etc., yet the structures are there. So to find this level of sophistication and so extensive even to sub-levels is impressive.

According to Dorsey's research concerning Genesis 1:

“Several structuring patterns are discernible. The story is designed so that the description of the creative days grow progressively longer. The first two days are briefly recounted (with 31 and 38 words respectively). The next three days (days 3, 4, and 5) are approximately double that length (69, 69, and 57 words, respectively); and the account of the final creative day (day 6) is doubled again (149 words). This structuring technique conveys the impression of ever-increasing variety and profusion.”

Please go to the Appendix section, Dorsey Analysis, for more. I've got to show you more as there is just not enough room here.

Now for others:

Brad McCoy, PhD, has some excellent comments on the structure of Genesis in “Chiasmus: An Important Structural Device Found in Biblical Literature”, Chafer Theological Seminary Journal, Vol. 9, No. 2, Fall 2003. Chiasmus involves the use of bilateral symmetry about a central axis. It is a type of poetry used by the ancients in the Middle East as early as the third millenium and is found in certain Sumero-Akkadian and Ugaritic texts. It can involve parallel or inverted units, but most often inverted parallelism. Quoting from various sources: “The common usage of chiasmus in much of the literature of antiquity (at both a micro and a macro level) has often been overlooked by contemporary interpreters. This is due in part to the fact that 'the modern mind is not rehearsed in the user, appreciation, or even the recognition of chiasmus'...as linear, progressive and logical is a sophisticated refinement that characterizes modernity'. “The use of chiasmus in antiquity was encouraged by the fact that it provided 'a needed element of internal organization in ancient writings, which did not make
use of paragraphs, punctuation, capitalization and other synthetic devices to communicate the conclusion of one idea and the commencement of the next.” [Comment: Ancient Hebrew was a continuous line without breaks and was read from right to left.] “A second major factor which reinforced the use of chiastic organization of rhetorical material in the ancient mind is its inherent benefit as a mnemonic aid. 'Relatively unconcerned about a linear...flow of ideas, biblical communities relished sayings...that were memorable, and they appreciated repetition that we might consider redundant'.” “The ancients learned by rote.... Once had in mind the first half of...a chiastic structure, it was a relatively easy matter to recall the rest.” “A third major factor is the reality that ancient Greek thinkers 'were trained throughout their school years to read from the center outward....' Dr. McCoy goes on to state that “All of these factors are consistent with the inherent characteristic of the common medium of scrolls in the ancient world...When fully unrolled a scroll creates a symmetrical perception of the overall content and leads to a focus on the content in its center.” “...the fact that the structural arrangement ...be it written or oral, integrally contributes to its overall message.” “This dynamic is especially important in biblical literature, because its human authors not only specifically structured their material to enhance the impact of its message, but often intentionally utilized specific and sophisticated structural features in the organization of their texts to reinforce the impact and the implications of their messages, as well as to make them as memorable as possible.”

In “Literary Analysis of Genesis 1:1-2:3” by William D. Ramey found at www.InTheBeginning.org, he pointed out in a college course “Introduction to Logic and the Scientific Method” “the professor sarcastically used Genesis 1:1-2:3 to show the alleged illogical inconsistencies and discrepancies of the literary biblical creation account.” This attitude was prevalent in all his science courses, because we look through modern eyes and not the way ancients thought. In what follows you will find a high level of organization and a very significant level of sophistication for something so ancient. [It must be remembered that Moses' writings were considered sacred and as a result it was copied and transmitted very carefully by the Hebrew scribes. When this was translated into Greek, Latin or English the translators very likely were unaware of the intricacies and the complexity. The early church fathers made either no mention or very superficial comment on such a phenomenon. Although the author in this section does not comment about it I believe this is the work of God. There are too many cross correlations. Computers have really helped in uncovering these. How could any person wanting to make some points sit down and come up with letter and word combinations to this extent!]

Genesis 2:1-3 echoes Genesis 1:1

A. “He [God] created” (1:1b)
B. “God” (1:1b)
C. “heavens and earth” (1:1b)
X Forming and Filling of the Earth (1:2-31)
C’ “heavens and earth” (2:1)
B’ “God” (2:2)
A’ “He [God] had made” (2:3)

Note the conclusion is in reverse order and the center point. This is a chiastic pattern.
The following on The **“Sevens” of Genesis 1:1-2:3** is a full quote as it is too detailed to break down as much would be lost:

“The correspondence of the first paragraph, Genesis 1:2 with 2:1-3, is underscored by the number of Hebrew words in both being multiples of seven. Genesis 1:1 consists of seven (7x1) Hebrew words, Genesis 1:2 consists of fourteen (7x2) words, and Genesis 2:1-3 thirty-five (7x5) words. In addition, “God” is mentioned thirty-five (7x5) times, “earth” occurs twenty-one (7x3) times, and “heaven/firmament” also twenty-one times.

The number “seven” also dominates Genesis 1:1-2:3 in a startling way, not only in the number of words in a particular section, but also in the number of times a specific word or phrase recurs, which in all comprises the sevenfold patterning of the section:

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*Seven paragraphs:* The arrangement of Genesis 1:1-2:3 consists of an introduction and seven paragraphs. The introduction identifies the Creator and creation (Gen. 1:1-2); six paragraphs correspond to the six creation days (1:3-21). The seventh paragraph marks the climatic seventh day, the day of consecration (2:1-3).

*The announcement of the commandment:* “And God said”, while occurring ten times, is grouped into seven (7x1) groups (Gen. 1:3, 1:6; 1:9; 1:11; 1:14; 1:20; 1:24; 1:26, 28, 29).

*The order formula:* “Let there be...”, while occurring eight times, the formula is grouped into seven (Gen. 1:3, 1:6, 9; 1:11; 1:14; 1:20; 1:24; 1:26).

*The fulfillment formula:* “And it was so” occurs seven times (Gen. 1:3; 1:7; 1:9; 1:11; 1:15; 1:15; 1:24; 1:30).


*The approval formula:* “God saw it was good” occurs seven times (Gen. 1:4; 1:10; 1:12; 1:18; 1:21; 1:25; 1:31).

*The subsequent divine word:* God's naming or blessing occurs seven times (Gen. 1:5 [2]; 1:8; 1:10 [2]; 1:22; 1:28).

*Seven days affirmed:* There are seven days mentioned (Gen. 1:5; 1:8; 1:13; 1:19; 1:23; 1:31; 2:2).

Although there are ten announcements [10 or multiples of 10 such as 100 or 1000 often in Scripture means complete or completion] of the divine word (#1 above) and eight commands actually cited (#2 above), the formulae are grouped in sevens. The intentional sevenfold patterning of Genesis 1:1-2:3 is only maintained by our author skillfully and intentionally omitting some of these formulae: the fulfillment formula is omitted in Genesis 1:5 (Day 5), the description of the act in Genesis 1:9 (Day 3), and the approval formula in Genesis 1:6-8 (Day 2). Whereas in each case the Septuagint (LXX; the Greek translation of the Hebrew Scriptures by seventy men) mistakenly adds the appropriate formula, these additions obscure the original sevenfold pattern of this section.”

This ends the word for word quote. Now on to more of the Six Days of Creation with more surprises.
The Six Days of Creation as presented in Genesis One are arranged in two parallel groups of three with the regions placed in the first group and the corresponding inhabitants in the second group:

<table>
<thead>
<tr>
<th>Days of Forming</th>
<th>Days of Filling</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. “Let there be light” (1:3)</td>
<td>4. “Let there be lights” (1:14)</td>
</tr>
<tr>
<td>2. “Let there be an expanse in the midst</td>
<td>5. “Let the waters teem with swarms of living creatures,</td>
</tr>
<tr>
<td>of the waters from the waters” (1:6)</td>
<td>and let birds fly above the earth in the open expanse of</td>
</tr>
<tr>
<td></td>
<td>the heavens” (1:20)</td>
</tr>
<tr>
<td>3a. “Let dry ground appear” (1:9)</td>
<td>6a. “Let the earth bring forth living creatures” (1:24)</td>
</tr>
<tr>
<td></td>
<td>“Let us make man” (1:26)</td>
</tr>
<tr>
<td>3b. “Let the land produce vegetation” (1:11)</td>
<td>6b. “Behold, I have given you every plant yielding seed</td>
</tr>
<tr>
<td></td>
<td>that is on the surface of all the earth, and every tree</td>
</tr>
<tr>
<td></td>
<td>which has fruit yielding seed, it shall be food for you”</td>
</tr>
<tr>
<td></td>
<td>(1:29)</td>
</tr>
</tbody>
</table>

I have mentioned it before about the mystery noticed by all including the early rabbis and church fathers that plants are placed in day three before the Sun. The author of the article I am using in this section makes a good point that the days of filling are filled with things that move including the Sun. Plants don't move about. This is further supported in that Genesis opens with God moving over the waters, i.e. God in motion. The author also points out there is both horizontal and vertical relationships “which can hardly be accidental.” Also, concerning the days he points out in “The Book of Jeremiah, for example, is arranged in topical rather than chronological order, even though it is historical from beginning to end.”

Even within Genesis 1 there are more examples of additional structures. Day 4 is a good example:

A “to divide the day from the night” (1:14a)
B “for signs, for fixed times, for days and years” (1:14b)
C “to give light on the earth” (1:15)
D “to rule the day” (1:16a)
D’ “to rule the night” (1:16b)
C’ “to give light on the earth” (1:17)
B’ “to divide the day” (1:18a)
A’ “to divide the light from the darkness” (1:18b)

Also, “The fulfillment of the divine commands in Genesis 1:14-15 is recorded in reverse order in Genesis 1:17-18. The creation of the sun, moon, and stars is mentioned at the center of the literary pattern (Gen. 1:16).” “The threefold function of the heavenly bodies, 'to divide', 'to rule', and 'to give light', are thus each mentioned twice, so as to underline their real function.”

The Seventh Day stands apart from the framework of the first six days. “It functions as an epilogue in that the terms 'heavens and earth', 'God', and 'create' reappear in the reverse order to that of Genesis 1:1, and this inverted echo of the opening verse rounds off the section.” “Instead of creation there is finishing, ceasing, blessing, and sanctifying. ...There are thirty-five (7x5) words in the Hebrew
text of these verses, a multiple of seven. The three middle clauses (Gen. 2:2a; 2:2b; and 2:3a) in the Hebrew text have seven words each, and the adjective 'seventh' is within this clause!...In this way, both form and content emphasize the distinctiveness of the seventh day...Strikingly, Day 7 is the only day that does not have the repeated formula 'And there was evening and there was morning, day...'”

Genesis 1:1-2:25 contains yet another chiastic structure, but it is too big to include here.

Chiastic structure is found throughout the Old and New Testaments.

Concerning the vegetation on the third day followed by the Sun on the fourth day and the reverse arrangement in Genesis 2:5 the following observations can be made. The critics use this quite often to point out biblical inconsistencies. In the past several had suggested that Chapter One and Chapter Two are two distinct creation accounts. But creation stories in surrounding ancient cultures all include the formation of the Sun, Moon, stars, and seas, whereas in Genesis 2 they are absent. Genesis 2 is not another creation account and was never intended to be as can be seen through chiastic structure and other ways. Also, Jesus combined Genesis 1 and 2 when He said “He who made them from the beginning made them male and female [Gen. 1:26], and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh [Gen. 2:24].” (Matthew 19:4-5)

Genesis 2:5 is only dealing with a future ideal garden, agricultural plants for the garden, the need for moisture, and the origin of a people that will lead to Jesus Christ. The words used for the plants in Genesis 2:5 are different than the Hebrew word used in Genesis 1. Also the Hebrew used means cultivated ground. Genesis 1 uses ha-eretz which means earth, and in Genesis 2 it uses ha-adamah meaning the ground, the unique Garden of Eden location. (Keil, C. F. and Delitzsch, F., Commentary on the Old Testament: The Pentateuch, Vol. 1, Eerdmans, 1986, p.77-78). The change in God's name from Elohim (God) in Genesis 1 to Yahweh (Jehovah) in Genesis 2 is not showing two or more authors, but, rather, Yahweh is God's covenant name as He deals personally with His chosen people. In Genesis 28:13 the Lord speaks to Jacob saying “I am Yahweh, the Elohim of Abraham, the Elohim of Isaac.” Note that God used the name Yahweh when He spoke personally to Jacob.

Compounding and Willfully Confusing the Issue

I hope by now a ‘light' has gone on and you realize the issue of six literal days has taken many in the wrong direction resulting in much damage, and how much they have missed.

By the time of the Roman Empire in which the Jews lived and after it had long been forgotten what the seven days of Genesis meant. Greek ways of looking at the world and thinking had taken over. Greek was the spoken language of the Jews during this time period. The earliest Church Fathers definitely recognized there was a problem in Genesis 1. Some thought it was a literal one day 24 hours for each category of creation. Others came up with other ideas. A major theologian recognized by both Catholics and Protestants was Saint Augustine who lived during the 300's AD. He stated he did not
know what each day meant. They all recognized that no matter what idea they came up with nothing added up. **It is important to note that for this reason up until the 1600's (when Ussher's chronology was unfortunately introduced) the major church creeds and catechisms made no mention as to the time period for creation nor any sequence.** It was not until later that archaeological finds enabled us to return to the original meaning.

In the 1600's Bishop Ussher, not having a scientific background, thought he could come up with a biblical timeline for the contents of the Bible. He made a major error at the beginning as he assumed each day of Genesis 1 was only 24 hours long for each creative process. Had he known what we know today from both science and archaeology he would have never come up with this. In his world the Earth was the center of all we see with the sun, moon, and stars revolving around us and the Earth was still considered flat by many. The Latin Vulgate was still the dominate translation and influenced other translations as it had a misleading heading for Genesis 1 that had been added and is not found in the original Hebrew (See the next paragraph). He didn't realize that each day was a category for the ancient Hebrews to recognize, that the contents of that category was created by God, and they were to recognize it for that day. (The 7 days was used as a framework and memory aid). So Bishop Ussher came up with the creation of the Earth and the universe at 4,004 BC which is contrary to everything we have discovered since. Nowhere in the Bible does it state the age of the Earth. Rather, in Deuteronomy 33:15, an ancient book which is attributed to Moses who lived around 1400 BC, he wrote “...with the choicest gifts of the ancient mountains and the fruitfulness of the everlasting hills”, and in Habakkuk 3:6 (another Old Testament writer) “He stood and surveyed the earth; He looked and startled the nations. Yes, the perpetual mountains were shattered, the ancient hills collapsed. His ways are everlasting.” These verses show the Earth was already even back then considered very ancient.

Unfortunately, the Ussher chronology was included in the widely read King James Bible until fairly recent and in the also widely used Scofield Reference Bible. Because Ussher's chronology was included in so many bibles, the translators accommodated this chronology by adding verb tenses such as “was” that did not exist in the original ancient Hebrew. Biblical Hebrew did not have tenses related to time as we view it. So you cannot tell whether the verb action took place in the past, present, or future, or over a period of time. Ancient Biblical Hebrew verbs do not specify the duration or time ordering of actions. As late as the 1970's Bibles widely distributed in motels and hotels by the Gideons included Ussher's estimate of the age of the Earth. At the very beginning of Deuteronomy 4:2, the very same book mentioning ancient mountains and hills Moses wrote “Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you.” This shows what happens when something is included that is speculative, included in many Bibles as if it were fact, and as time goes by the general population begins to think it true.

In looking at various Bible versions concerning headings for Genesis 1 the widely used New King James Version starts out with the heading “The History of Creation” which is **an addition to accommodate a certain interpretation that is not found in the original Hebrew.** Upon examination of photos of early Bibles from especially the 1400's on several had headings were added to Genesis 1. Before the printing press the headings varied from art work to various hand written headings. With the beginning of the printing press the Geneva Bible, the Gutenberg Bible, the 1611 King James Bible, etc., have various headings used during the time when the Earth was considered by many to be the center about which the Sun, Moon, planets and stars revolved. The Latin Vulgate contains the heading “God createth Heaven and Earth, and all things therein, in six days”. So it is very easy to see how Ussher and others could think that Creation was completed in six literal days. Today the Revised and New Revised Standard Version in both Protestant and Catholic bibles have the heading “Six Days of Creation and the
Sabbath”. The New International Version probably has the most flexible heading, “The Beginning”. But again it must be remembered such headings were not in the original and how the consequences of such additions can mislead those who read them.

A major factor that added to the confusion started in the middle 1800's with a prophetess by the name of Ellen G. White who claimed she saw in visions the creation of the Earth and the Noah Flood. Never mind she also saw tall people on Jupiter and made other claims of prophesy and visions many of which proved to be quite false as has been well-documented (See Appendix). A disciple of hers, George McCready Price, took her message the Earth was very recent and passed out literature that reached those in various church denominations. He also wrote a book Flood Geology that contained numerous errors as he was not a geologist. This is extensively documented by Ronald Numbers in a large volume. In the 1960's a book came out authored by John C. Whitcomb and Henry M. Morris titled “The Genesis Flood and its Scientific Implications” which got widespread attention amongst fundamentalist and evangelical groups. According to those who investigated these two authors: 1) John C. Whitcomb, Jr., took courses in geology and paleontology for only a year which in no way made him an expert. He earned a Bachelor of Divinity degree at Grace Theological Seminary where he remained teaching Old Testament and Hebrew courses. He completed his PhD dissertation “The Genesis Flood” which relied heavily on George McCready Price's Flood Geology. Whitcomb could not find a single geologist, Christian or non-Christian, who would help him with his book he wanted to publish. He was dismissed later from Grace Theological Seminary and his church due to his theological ideas. And 2) Henry M. Morris who had a PhD in hydrological engineering (not geology) was a member of the Deluge Society which had as one of its founders George McCready Price. Because of Morris' ideas he had to leave both his church and teaching position. Both Whitcomb's and Morris' ideas can be traced back to George McCready Price (not a geologist, but a disciple of a “prophetess”).

So we see that between the Ussher declaration which was included in many King James bibles and the Scofield Bible, and the visions of a prophetess the idea that Creation is about 6,000 years or so old really took hold because of ignorance about findings in geology, archaeology, and astronomy, and that the how and why Genesis was written had long been forgotten. As a result we have God taken out of the schools and universities as the Bible is not considered trustworthy because at the very beginning it appears false. Think how different things would be now, if as the evidence in archeology, paleontology, geology, astronomy, etc., that God has left us which pointed to the real meaning of Genesis had been accepted directring research as a result into the complex structure of Genesis and their true meanings. Think of the excitement that could have happened from research on DNA which is based on a computer-like system that took the most sophisticated computer systems in the world working together to analyze (still in progress) that gives instructions for developing a human brain which is in itself exceedingly more complicated than the DNA instructions it came from would have resulted in a search for the Intelligence that designed it. There would be a very different attitude where God would be still in our schools and universities most of which prior to 1900 had been founded by those that recognized God. But that has been lost due to the pushers of a false interpretation of the beginning of the Bible.

Today there are those who willfully perpetuate the misunderstanding. II Peter 3:5 comments on this: “But they deliberately forget that long ago by God's word the heavens came into being and the earth was formed ...” (NIV). This was written 2,000 years ago. Unfortunately, there are many who have taught you can't belong to God unless you believe that the creation is very recent. Some of them have taught this so long they have become trapped in it. I don't think this pleases God. Just look at the results. Rather than looking to Genesis for spiritual guidance and looking at the physical evidence left
by God to help our understanding they “deliberately” ignore what has been presented to them. (They stubbornly continue which actually reflects on their insecurity). Just look at their concept of day or 24 hour day in Genesis they promote. So how can it be that it was not until the fourth day of Genesis were the time keepers, Sun and Moon, brought into existence, yet in verses 4-5 there was evening and morning—the first day? Since the Earth rotates it can be morning on one part of the Earth and sunset on the opposite side at the same time. What about the poles? At the peak of winter north of the Arctic Circle it is dark for more than a month while at the South Pole it is daylight for more than a month. When Genesis was written no one including Moses was aware the Earth is a sphere, that there is no hard dome that included the Sun of day and the Moon and stars of night above do not rotate around the land they lived in, and there are continents. More importantly outside the Earth there is no 24-hour day and night. There is no 24-hour day and night on the Sun nor the Moon, nor on the other planets. The Earth is a tiny, tiny object amongst many billions of stars in our galaxy which is amongst many billions of galaxies in our universe. There is no 24-hour day and night in space.

The bottom line is the Earth and the Universe were not created in six days six thousand years ago. That was not the intent of Genesis 1. God is outside of time. Genesis 1 was to point out there is only one God who created all we see, and we should consider that each day of the week as we look at various aspects of Creation. So now, hopefully, Genesis 1 is clearer for you as to purpose let's explore Biblical reliability.

Investigating the Claims for Biblical Reliability

Outside the misinterpretation and misunderstanding of portions of the Book of Genesis, both Genesis and the rest of the Bible have been used by archaeologists as a guide in locating long-forgotten ancient peoples and sites in the Middle East. No other ancient writings have shown themselves to be so reliable. Biblical archaeology is a huge subject that would take up a very large amount of space in this paper. Wikipedia is an encyclopedia on the internet where you can find a list of artifacts significant to the Bible and a list of figures identified in extra-biblical sources. In addition there is www.biblicalarchaeology.org including their Bible History Daily. At biblicalstudies.info there is the Top Ten Archaeological Discoveries of the Twentieth Century Relating to the Biblical World by Dr. Keith N. Schoville. Relating to the writings of Moses in 1979 there was the discovery in Jerusalem of two silver amulet scrolls dating back to the period of Israel before, about 600 BC, their fall and taken to Babylon (other forms such as writings on skins or parchment could not survive this long. The Dead Sea Scrolls are dated around 100 BC and a little later). The two silver scrolls are known as the Ketef Hinnom Scrolls. They were written in original ancient Hebrew, not the later versions. Amulet 1 contains a portion from Deuteronomy 7:9, and Amulet 2 from Numbers 6:24-26, both books that contain these verses were written by Moses and are part of the Pentateuch which are the sacred lawbooks that the Israelites took great care in preserving.

In the 1930's and the first half of the 40's there arose the very powerful Nazi movement which sought to destroy all Jews. Did the powers of evil know something was about to happen? In 1947 the Dead Sea Scrolls were discovered which gave validity to Biblical transmission reliability, and also gave validity to Israel's claim to its land. In 1948 the Nation of Israel came back into existence after nearly 2000 years and continues even though the nations that surround it seek its destruction. Near the end time Scripture states Israel would come back into existence.
There is internal consistency in both the Old and New Testaments of the Bible. Sometimes we do not see it because it can be spread out. I have shown there exists chiastic structure at various levels. Themes remain consistent even though various writers from various backgrounds writing in different styles over a long period of time were involved. Realizing this along with the evidence presented that many are misunderstanding what Genesis 1 and 2 are about, I hope your view of Creation and its origin is much clearer.

Appendix

Commentary

I made the statement at the beginning of this paper that several who grew up being taught that the Earth and Universe are only six or so thousand years old became disillusioned and even atheists as a result of seeing extensive evidence contradicting what they were taught. However, some who were atheists became Christians from the very same evidence because they were never taught the Earth and Universe were only six or so thousand years old! A case in point is Dr. Francis Collins who is a physician, geneticist, and was director of the Human Genome Project at the National Institute of Health. In college he assumed religion was just superstition. In graduate school he was openly atheist. In medical school he began to change having experiences with patients and reading C. S. Lewis’ “Mere Christianity”. He then became interested in genetics discovering “The elegance and complexity of the human genome is a source of wonder”. It is as he says a “digital code”. Yet he remains an evolutionist and accepts the discoveries made in other areas. How could this be? Discoveries are not a threat to him. For Dr. Collins he sees his science exploration as a form of worship. He views God as the greatest scientist. Dr. Collins points out a statement made by St. Augustine made over 1,600 years ago that holds true today:

“It is a disgraceful and dangerous thing for an [unbeliever] to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should take all means to prevent such an embarrassing situation in which people show up vast ignorance in a Christian and laugh it to scorn…. If they find a Christian mistaken in a field which they themselves know well, and hear him maintaining his foolish opinions about our books [Scriptures], how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life and the kingdom of heaven, when they think their pages are full of falsehoods on facts which they themselves have learned from experience and the light of reason?”

Young Earth Creationism (YEC) is completely contrary to all that has been found in geology, cosmology, and biology. Continually their claims in these areas are proven untrue and even fabrications. Some have claimed or did their own “scientific papers”, but often they are accepted within their own circle, but have not passed rigorous reviews by experts in various fields. It needs to be understood God has given us an actual record of His activities in creation. We should expect incredible complexity, much to discover and learn, and God's way of doing things far beyond our expectations. And that includes evolution as a mechanism for creating diversity, adaptation, and God's unfolding of events. Unfolding and revelation over time is a hallmark found in Scripture so it
should be of no surprise to find it in creation including living creatures also. Evolution (see starting with page 49 for much more) does not leave God out of the picture as Young Earth advocates claim and atheists like to agree by taking advantage of YEC claims. Creation testifies to the eternity of God. Overlooked by many are the words “bring forth” which is a command. The command is applied and directed to both the earth (land) and water that they are to bring forth. In Genesis 1:11 it is applied to the land to bring forth plants; in verse 20 it is applied to the waters to bring forth fish and the air birds; in verse 24 again to the land to bring forth animals. These are commands that imply over a period of time. God has established laws of nature and parameters that allow for the great diversity, adaptation, and change over a period of time to achieve His ultimate purposes. **“The Law of Change” is a reality.** It is continuous. There is no stopping it. **It is actually an ongoing and unfolding creative process.** Even vegetative processes mutate over time. No two trees are exactly alike. **It utilizes variability** that includes the combining of hereditary material from both male and female to come up with something new. No two mammals are exactly alike. Each has its own personality and certain unique characteristics. Mutations as shown through DNA analysis actually occur. An example is light colored mice exist on desert sands, but dark colored mice live on ancient lava flows in the same area which aids their survival. We can actually identify the specific gene location including the change. Variability is the key to survival and the creation of new creatures over time. It allows the bird to become a penguin so it can live in very cold climates. Up until the 1800’s it was predominantly thought we lived in a static universe. Through astronomy, geology, paleontology, biology, genetics, etc., we discovered things are always changing. Time is moving forward. **Nothing in this universe remains the same.** There was a time for dinosaurs, but the climate, type of plants at the time, and other factors would not be compatible with human existence today.

To further the idea there has to be a period of time rather than actual single days Genesis 2:4 says “These are the generations of the heavens and the earth when they were created, in the day the Lord God made the earth and the heavens,” Why would it use “generations” in the plural instead of singular? And it says the same identical Hebrew word “day” in the singular instead of the six days used in Genesis 1. In addition, Genesis 1:27 on day 6 it states “So God created man in his own image, in the image of God created he him; male and female created he them.” Yet in Genesis 2 which includes the creation of man in verse 15, God takes the man and puts him in the Garden of Eden where in verse 19 it says Adam named all kinds of animals and birds, but Adam was still alone. This indicates a period of time went by. Finally in verse 22 it states God made a woman for Adam. Genesis 1 is an overview, Genesis 2 focuses in on a particular area and the beginning of a people selected by God to culminate in Jesus. The genealogies given in Genesis and in the New Testament prove this. They do not cover other human groups found around the world. The fossil and archaeological evidence shows absolutely there were pre-human and human-like groups including other human cultures that existed prior to Adam. There was something special and different about Adam. (If Eve came from Adam's rib, from his flesh, why in Matthew 19:4-5 did Jesus say “He who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh”? ) God was introducing something new into His creation and that was a personal relationship that would be eternal even adopting them as His sons with all the privileges that would in the future come with that. Being God He had and has the very highest of expectations for this line of humans, but they have sure tried His patience.

The Bible is letting us know who God is, how we should live, and our relationship to Him and others. The Bible is not a book on geology, paleontology, astronomy, or biology. To prove this how would we know about atoms, that there are galaxies, bacteria and viruses, etc., if all we had was the
Bible. These are things for us to find out. It does contain historical information, but that has to do with God's relationship to us. The Bible does not cover the history of other human groups. It begins with the history and origin of a people starting with Adam and Eve in the Mesopotamian area that would culminate with Jesus Christ who would forgive and rescue those God has chosen to be with Him.

Over a hundred years ago the theologian Benjamin Warfield of Princeton University said “It is for us, therefore, as Christians to push investigation into the utmost, to be leaders in every science, to stand in the band of criticism, to be the first to catch in every field the voice of the Revealer of Truth who is also our Redeemer.” Many Universities were started by Christians who looked forward into discovering and learning in the world we live in. But it became the opposite as a result of efforts by some including that found in the next section of this appendix.

More on Ellen G. White and Her Followers

Dr. Mark Noll was a professor of history and theology at Wheaton College for many years. Here is what he said:

“Despite a widespread impression to the contrary, 'creationism' was not a traditional belief of nineteenth-century conservative Protestants or even of early-twentieth-century fundamentalists. During the century before the 1930's, most conservative Protestants believed that the 'days' of Genesis, chapter one, stood for long ages of geological development or that a lengthy gap existed between the initial creation of the world (Gen. 1:1) and a series of more recent creative acts (Gen. 1:2ff.) during which the fossils were deposited. Some conservative Protestants early in the century—like James Orr of Scotland and B.B. Warfield of Princeton Theological Seminary, both of whom wrote for the Fundamentals (1910-15)–even allowed for large-scale evolution from one or a few original life forms as a way of explaining God's way of creating plants, animals and even the human body. (Their position came close to official Roman Catholic teachings on the subject.) Popular opponents of evolution in the 1920's like William Jennings Bryan had no difficulty accepting an ancient earth. Bryan, with an acuity that his patronizers rarely perceive, saw clearly that the great problem with evolution was not the practice of science but the metaphysical naturalism and consequent social Darwinism that scientific evolution was often called upon to justify."

“Modern creationism arose, by contrast, from the efforts of earnest Seventh-day Adventists who wanted to show that the sacred writings of Adventist-founder Ellen G. White (who made much of a recently created earth and the Noachian deluge) could provide a framework for studying the history of the earth. Especially important for this purpose was the Adventist theorist, George McCready Price (1870-1961), who published a string of creationist works, most notably The New Geology (1923). That book argued that a 'simple' or 'literal' reading of early Genesis showed that God had created the world six to eight thousand years ago and had used the Flood to construct the planet's geological past. Price, an armchair geologist with little formal training and almost no field experience, demonstrated how a person with such a belief could reconstruct natural history in order to question traditional understandings of the geological column and apparent indications that the earth was ancient. Price's ideas were never taken seriously by practicing geologists....”

A Sampling of Prophesies and Claims by the Prophetess Ellen G. White

To anyone reading this who is a Seventh Day Adventist I'm sorry to bring this up, but you need to
know. We need to look to Scripture as it is the only writing claimed to be the word of God. (See II Timothy 3:16-17 and I Corinthians 4:6; Revelations 22:18-19). The list below shows what happens when we go outside this boundary. Ellen G. White is not the only one who has done this. Unfortunately, there are many others, and they too have led to many problems and distortions. An example would be the Millerism movement of the middle 1800's that led to the Great Disappointment from which several cults sprung up. Looking at many sites including Seventh Day Adventist, she prophesied the world would end in 1843, 1844, 1845, and 1851. It didn't. She prophesied that England would attack the US during the Civil War. She saw tall people living on Jupiter. Often her visions contained an angel(s) revealing certain things to her. People who observed her during a vision said they felt a presence and she did not breath and spoke in a different voice. I found a copy of a letter written by a physician who wanted to observe one of these episodes. It scared him so much he left.

From the [www.whiteestate.org](http://www.whiteestate.org) Questions and Answers about Ellen G. White: “Ellen White rejected the idea that 'the world has existed for tens of thousands of years.' She accepted the Biblical record that the creation days were seven literal 24-hour periods, believing that the world 'is now only about six thousand years old' (The Spirit of Prophesy, vol. 1, p. 87). While Ellen White stated that she was shown in vision that creation week consisted of seven literal days (ibid., p. 85), she did not claim to have received any special revelation regarding the specific age of the earth.”

As has been shown today's Recent Creationism or Recent Earth Creationism, also called Young Earth Creationism, can be traced back to this source as has been documented by various researchers.

### The Flood of Noah

The Flood of Noah's time was actually a local phenomenon and not a world-wide event as promoted by especially those that claim the Earth and creation is only a few thousand years old. The Flood is very important as the key to their claims. They need this to attempt to explain the mountains, shifting of continents, layers of the Earth, and fossils. But what they claim is impossible and not supported by overwhelming evidence. Again the Noah Flood as advocated today can be traced back to a vision that Ellen G. White had. Let's look at some of these claims:

There have been claims the stories of a flood are universal among various cultures of the world. But as found in the Interpreter's Dictionary of the Bible the “Flood stories are almost entirely lacking in Africa, occur only occasionally in Europe, and are absent in many parts of Asia. They are widespread in America, Australia, and the Islands of the Pacific”. In the US, and Australia and the islands of the Pacific they are subject along coastal regions to tsunamis, and in the US also there is evidence of periodic flooding from ice age meltdowns. Further, at the time of Noah civilizations in Egypt, in China, and elsewhere were already in existence without disruption. Psalms 104 is known as the Creation Psalm as it follows the same order as in Genesis 1. In verses 7-8 it refers to the dry land appearing and immediately following in verse 9 “You set a boundary they [the waters] cannot cross; never again will they cover the earth.” This verse eliminates the possibility of a universal Noachen flood. See also Job 8:11, Proverbs 8:29, and Jeremiah 5:22. The Flood of Noah had to be on a local level. Proof is in the actual Hebrew words used. The Hebrew word eretz is used in the Pentateuch whereas tebel, often used to mean the whole world is used in later Old Testament books.

For most of you reading this I know you likely have not looked at the hills and mountains carefully. You look at them as hills and mountains. Next time you are out and see areas where the
surface soil has been moved or eroded away you will see layers. In certain locations we can see periods where ancient seas existed, that dried out, and even became seas again. In other areas we see periods of coral reefs hundreds of feet thick followed by dry land covered with jungles or forests, in turn followed by volcanic activity, periods of glaciation, forests again and even deserts. (See Appendix next section Upper Midwest Geology). The higher the hills or mountains the steeper the incline of the layers often become. This is because of folding caused by the collision of land masses including continental drift, plate tectonics, etc. Even today we see the process continuing in the form of earthquakes. Recent Earth promoters claim the layers are the result of the Flood, but that would have required incredible movements of the earth during the forty days the flood took place. This is because the mountains, hills and valleys also show a large amount of layering some of which are miles thick containing numerous layers of hard rock. So during or after the flood layering there would have to be a great upheaval. (According to Genesis it took about a year for the area to dry out.) But nowhere in Genesis during or after the flood do we find any mention of great massive earthquakes which would have included such volcanic ruptures in the Earth that besides lava the sky would be darkened for many many years with ash and poisonous gases such as sulfur dioxide including sulfuric acid rains. Nowhere at this time in Genesis do we find unbreathable air and darkened skies. Rather, after the rain stopped after 40 days Noah would periodically look out of the Ark and saw peaceful receding water and a sunny blue sky.

Mount Ararat is a 17,000 foot tall inactive volcano with many layers of previous eruptions over a long period of time. It's latest eruption was well before the time of Noah. It could not have been after the time of Noah as the promoters of the Flood claim the Ark according to them came to rest at or near the top of the mountain. This is because they claim the whole Earth was under water at that time and they need a tall mountain to prove it. So it was already there with all its volcanic eruption layers. Matter of fact they are still looking for it at the top of that mountain! But if you read Genesis carefully it mentions at approximately what level the Ark came to rest when the Flood subsided. The dove returned with an olive branch. Olive trees only grow in low altitude warm dryer climates. In addition Noah was said to have planted a vineyard there. Again this requires a warm dryer climate found at relatively low levels. In the ancient Hebrew Ararat can be translated a mountain, hills, or the area called Ararat (lands of Ararat). So the Ark could have come to rest anywhere in the general area.

If all the water vapor in our atmosphere were to fall all at once, it would only cover the entire Earth's surface one inch thick. USGS has published a photo if all the water on Earth that includes oceans, lakes, streams, underground and atmospheric was gathered into a ball. The illustration (next page) shows the ball would only cover one third of the US from east to west.
If we took all the water from the oceans, lakes, streams, underground and in the atmosphere and made the Earth perfectly flat on the surface the water would be 8,938 feet thick. Still not enough to cover the mountains such as Everest which is more than three times taller, and Mount Ararat is about twice that tall. But this would require huge earthquakes to rearrange a perfectly flat Earth, nor does the Bible say that God gathered all the oceans and lakes of the world and put them in the Mesopotamian region either. There are parts of the ocean that are very deep with one area nearly 35,000 feet deep. So the Bible does not mention anything about great earthquakes or movements at the beginning of the flood nor following the flood giving the ocean trenches and topography we see today. From various digs we do know that the Mesopotamian area is occasionally subject to flooding some of which have been quite major.

The promoters of recent Earth claim all the animals we see today are from the survivors aboard the Ark. They show dinosaurs, elephants, cattle, etc., all climbing up the ramp getting on board the Ark in their illustrations. But there are over two million species living today with others being discovered each day throughout the Earth many of which are very specific to limited locations. This does not include the many more millions of species that have become extinct. It has been estimated that over
90% of all species have become extinct. The Ark may have been large, but not that large! Further, how could each individual species get there? Some have very specialized climate and food needs. How could the polar bear from the Arctic and the different species of penguins from Antarctica get there? Penguins eat fish, ant eaters eat ants and termites. How could Noah and his family possibly tend to all these species and specialized needs? What about all the numerous species of insects including spiders? To explain this the same people who claim God created each species as fixed and unchanging say after they left the Ark they rapidly proliferated into the species we see today. They do not realize that is macroevolution (which they reject) in just 4,000 years or so since the time of Noah! But we do not see that. Rather the changes are slow. Further, Genesis makes no mention of God recreating animals since the Flood.

As to all humans drowning in the Flood except for Noah and his family as claimed even Genesis presents them with a problem as it mentions a people called the Nephilim as existing both before and after the time of the Flood. During the time of the Flood of Noah other civilizations around the Earth such as the Egyptians and the Chinese existed and were untouched by that flood. (A brief mention about Nephilim: Some claim they were the result of spirit beings mating with human women as Genesis mentions “sons of God”. The New Testament defines sons of God as those humans chosen by God. Further, Jesus said about spirit beings they are neither male nor female. If such claims were true this would negate the miracle and uniqueness of the birth of Jesus. Nephilim were humans resulting from God's children mingling with other surrounding humans. Nephilim comes from the word “nephal” which means “to fall upon” or “overthrow” referring to a warlike nature. In Numbers 13:30-33 we see the Nephilim existing well after the Flood and the Israeli spies said to themselves “We are not able to go up against the people, for they are too strong for us.” So returning they gave out “a bad report” meaning they fabricated that the men there were of great size. Also it is mentioned that the sons of Anak, a Canaanite, are part of the Nephilim.)

As to claims that throughout the world various cultures have legends of flooding which proves the Noah Flood this can be easily explained that floods have occurred at various times elsewhere as people tend to live along waterways and oceans (subject to tsunamis). The difference is that the Noah Flood was unique in that God predicted it because He was disgusted with the descendents of Adam and Eve.

The bottom line is there was a very significant disastrous flood that occurred in the area that Noah lived in. Studies of the area show periodic flooding some of which have been quite major.

**Upper Midwest Geology**

The geology of the Great Lakes region creates a real problem for Recent Earth advocates. For anyone who has read geological reports or studies they are highly detailed and quite extensive as they are based on careful thorough analyses including numerous core borings. An example is the Geology of Michigan and the Great Lakes found at the Michigan Geological Repository for Research and Education, Western Michigan University, is a summary from various geological reports and studies. It is not for the “faint of heart” as it is very detailed in itself with numerous geological names and terms. Since I used to fossil hunt in the general area of the Great Lakes I will give an overview from various papers and reports. The deepest rocks show evidence of numerous volcanic eruptions forming volcanoes and mountains that wore down with time. After the volcanic episodes the general area sunk
and there were periods of ancient seas that as they evaporated formed thick salt deposits containing numerous layers. Under Detroit, Michigan, about 1,200 feet below today's surface there exists salt mines. In Illinois there is the Thorton Quarry which is about 400 hundred feet thick and was once a coral reef containing numerous fossils. Among them are Trilobites where you can see how they changed over time. The ancient seas filled in with gravels, sands, and silt which under pressure became a cap of rock. During this period and after swampy tropical-like conditions existed with ferns and other plants that with time became layers of coal. After this the area may have become desert-like. Following this was about six periods of glaciation leaving scrape marks on rocks and rock debris called morains that carved out canyons that became today the Great Lakes. The bottom line here is how can you have obvious evidence of volcanic eruptions followed by thick deposition of salt layers, formation of a 400 foot thick reef, capped by rock, followed by jungle becoming coal, capped by more rock, periods of glaciation, and the Great Lakes today? No flood could result in that. Isn't it about time for some honesty?

Early Jewish and Christian Understanding of Genesis 1
As has been pointed out Young Earth Creationism is recent and not how the earliest Jewish and Christian theologians viewed Genesis 1. Yes, there were many different opinions back then as the major rabbis and early Christian theologians realized to take Genesis 1 in a literal chronological order presented major problems. They didn't have the evidence one way or another back then before all the acheological and scientific discoveries were made, but those who had an expertise in ancient Hebrew recognized problems with a literal interpretation of Genesis 1. In the research article “Jewish Understandings of Genesis 1 to 3”, Science & Christian Belief, Vol 12, No. 2, examining early Jewish and Christian writings the author points out “Those who insist on 'literality' and derive scientific meanings from the narrative are departing from the mainstream tradition of both Jewish and Christian commentary, which has been well established for some 2000 years.” “...a purely 'literalistic' understanding was not deemed natural to the language.” In Jewish thinking “The concept of taking much of Genesis 1 to 3 (eg the days) literally was alien to their interpretive framework.” Following are important points from the article concerning early Jewish scholars who understood the Hebrew language well:
Philo (15-10 BC to 45-50 AD) had nothing but praise for Moses and high regard for the Torah, and felt the days of Genesis were symbolic, not literal, that it was not intended to give the order of events.

Rashi (Rabbi Solomon ben Isaac) wrote “The text does not intend to point the order of the [acts] of creation...the text does not by any means teach which things were created first and which later [it only] wants to teach us what was the condition of things at the time when heaven and earth were created, namely, that the earth was without form and a confused mass.” “Should you, however, insist that it does actually intend to point out that these (heaven and earth) were created first...you should be astonished at yourself, because as a matter of fact the waters were created before heaven and earth, for lo, it is written, (v.2) 'The Spirit of God hovering on the face of the waters,' and Scripture had not yet disclosed when the creation of waters took place....”

Maimonides (Moses ben Maimon) wrote concerning Genesis 1 to 3 “This remark is superfluous, if the Scriptural account of the Creation be taken literally; in reality, it cannot be taken literally....How great is the ignorance of those who do not see that...”

Gersonides (Levi ben Gershorn) viewed Genesis 1 as not giving an account of the order of creation, but rather a priority.
Now for the early Christian Fathers:

“Origen (c185-254), described in the Encyclopedia Britanica as 'the most important theologian and biblical scholar of the early Greek Church' learned Hebrew...and consulted rabbis on points of Hebrew language interpretation. Origen was quite incredulous that anyone should take the 'days' in Genesis 1 as literal and chronological—the text itself seemed to him to indicate that the writer had no such intention.”

Dr. Jack P. Lewis, professor of Bible at Harding University Graduate School of Religion, wrote a paper titled “The Days of Creation: An Historical Survey of Interpretation”. He points out “The literary pattern of six days followed by a seventh is attested in the ancient Middle East and in the Akkadian Enuma Elish (5:16-17) and Gilgamesh (11:142-146, 215-218) epics. It is also frequent in the Ugaritic epics.” “Primarily interested in declaring the power of God, the writer of Genesis would have known nothing of the millennia now assumed by geologists and paleontologists. Creation in six days with cessation on the seventh is noted in the law of Moses as the basis of the Sabbath (Exodus 20:11; 31:17; Deut 5:12). Otherwise no further notice is taken of the days of creation in the canonical books of the OT.” “In the NT John 5:16-18 and Heb 4:4 allude to the Sabbath rest, but otherwise the first week is unnoticed.” [Comment: These epics found in the various Mesopotamian cultures existed prior to and into the time of Moses which further supports the evidence that Genesis 1 is a polemic against the religions of those cultures the Israelites were to enter into after leaving Egypt. It is as if Moses was saying “Let's get one thing clear at the very beginning, yes, we are going to have a seven day week like other Mesopotamians instead of the ten day week we had in Egypt, but it is God who created what you see on each day and not their gods, and we will honor God for this each seventh day.”]

Dr. Lewis then covers early Jewish interpretation. Philo of Alexandria confronted the puzzles that other Jewish individuals had noticed. Philo used allegorical interpretation. He says the “beginning” is not to be taken as a chronological beginning, that there was not time before the world, that earlier interpreters had taken it as creation of the instantaneous whole, and stated “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 six days...It would be more 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...We must think of God as doing all things simultaneously.” Philo was of the opinion that mortal things are parallel with six and blessed, and heavenly things with seven. In contrast Josephus, first century, apparently took the six days literally.

Dr. Lewis then covers the Early Christian Interpreters. “Comments on the days of Genesis are sparse in Christian writings of the second century. A marked tendency to allegorize the days is obvious.” Origen viewed the Sabbath as signifying eternal life. “Scripture is not speaking here of any temporal beginning, but it says that the heaven and the earth and all things which were made were made in the 'beginning', that is in, 'in the Savior' [ who according to Origen is called the beginning in John 1:1]. Clement of Alexandria insisted the six days of creation were not to be understood as literal days. “And how could creation take place in time, seeing time was born along with things that exist.” Augustine considers six as a perfect number and thus God completed all His work in six days. And there are multiple meanings in Scripture. That time began with creation, that creation was not in time, but by the Son who is the “beginning”. He believed everything was created simultaneously, but only potentially, not in their proper substances such that there is progressive development of the universe.
About the six days he says “What kind of days these were it is extremely difficult or perhaps impossible for us to conceive....” The days are not to be taken as succeeding one another in time and he repeatedly states we should not think of them as solar days, time is not involved at all.

The Antioch school of interpreters took the literal interpretation. **It is important to note what influenced their interpretation as it was based on the Syriac manuscript The Cave of Treasures, an apocryphal book in Syriac (this is NOT Scripture !) attributed to Ephrem (303-273 AD) that contains a day-to-day survey of the seven days of creation.** Basil (329-379) rejected the allegorical method of interpretation. Syrian fathers such as Basil and Gregory of Nyssa were literalists. Venerable Bede in England (673-735) rejected the allegory of Augustine.

Instantaneous creation was supported by Hilary of Poitiers, Thomas Aquinas, and Martin Luther.

There were heretical movements also during the second century who made the days of creation for their own purposes.

Dr. Lewis then covers rabbinic interpretation: “Rather than reflecting one uniform opinion, rabbinic literature is the record of continuing differences of views in which the contentions of individual scholars are recorded. Judaism never demanded a uniform belief as to the manner of creation.”

“Coming to Grips with the Early Church Fathers' Perspective on Genesis” was a five-part series of articles at the internet site Reasons to Believe. Concerning the Jews just before the Christian era Alexandria, Egypt, contained one of the largest Jewish communities living outside of Israel, but spoke Greek. Alexandria at the time was the major center of Greek learning. So the Jews were caught between two worlds, their own culture and that of Hellenistic Greek. As a result allegorical interpretation became important in helping the Jews caught between two worlds. This allowed them to apply Scripture to non-Jewish audiences and enabled writers to comment on Greek ideas not covered in Scripture. Alexandria also became a major intellectual center for early Christianity that included an important catechetical school where Clement and Origen were headmasters. It was here where allegorical interpretation crossed over into Christianity. Origen codified it into interpretation. It is important to note it was through this that the early church was able to see the entire Old Testament being about Jesus Christ. Origen stated that when the literal seemed absurd the reader needed to look beyond using the allegorical interpretation. So because Genesis 1 caused so many problems the early church fathers used allegorical interpretation to one degree or another. The Protestant Reformation rejected this approach in favor of a plain reading, but still had to do some allegorical interpretation as even then and later the problems remain.

The author points out that Young Earth verses Old Earth often cite the same church fathers to support their positions. The author also researched early Jewish writings. He noticed that the claims by both sides were not well documented or researched. As to the early church fathers he noticed they were dependent on the Greek and Latin translations of the Old Testament rather than the original Hebrew Genesis was written in. None were fluent in Hebrew until Jerome and Theodore of Mopsuestia in the late fourth century. Only Origen and possibly Eusebius in the third century studied some Hebrew. “A deficient knowledge of Hebrew is probably the single most important factor leading to a young-earth misunderstanding of Genesis....The early church lacked a clear understanding of Hebrew and the
Jewish culture of the Old Testament.” “Reading the original writings in their entirety, however completely shatters overly simplistic understandings of the church fathers....Having read much of the original writings myself, I was surprised how differently the church fathers interpreted the Old Testament compared to how most people would understand it today....The key reason the church fathers often interpreted Scripture differently than we do is because they saw the Old Testament as being primarily Christological....The literal/historical meaning would correspondingly have been treated secondarily (not surprisingly since Jewish history would have had little meaning to non-Jewish Christians). All the church fathers interpreted in this fashion, albeit to different degrees.”

The author makes a very important point: “While the days of creation, the age of the earth, and the extent of Noah's flood were subjects of popular speculation in the early church, they were never treated as critical issues. First of all, not one of these topics was included in any of the early church creeds. In fact, no prominent church doctrinal statement or confessions of faith discussed any of these controversial issues prior to the twentieth century.” And I must add that because of the Young Earth Creationist's insistence that their interpretation can be the only one that the result is God has been taken out of our educational system as the Bible is now considered full of falsehoods.

The Ancient Hebrew of Genesis 1

It has been pointed out earlier the early church fathers did not know ancient Hebrew and depended on Greek and Latin translations. An article at Ancient-Hebrew.org points out “When we read Genesis chapter one we usually see only one story there, but there are actually many stories....Because we read the Hebrew Bible from Modern Western thinkers point of view and not from an Ancient Eastern thinkers such as the Hebrews who wrote it. The Hebrews style of writing is prolific with a poetry unfamiliar to most readers of the Bible. This poetry is nothing like the poetry we are used to reading today and therefore it is invisible to us.” It uses parallelism as the most common form where the writer tells the same thing in two or more different ways. In Genesis 1:1 it appears in our modern day translations as “In the beginning God created the heavens and the earth.” The Hebrew word is the verb “bara” which has been translated as “create” when in fact it actually means “fattening”. This can be backed up, for example, as the same word appears in I Samuel 2:29. The ancient Hebrew did not have a word for 'create”. So the first verse in Genesis is a condensed version of the whole creation story telling us that the heaven and earth are filled up by God. What then becomes even more surprising is that each day following is a repeat of the creation story paralleling Genesis 1:1. Genesis 1:2 is the second creation story where the earth was unfilled (formless) and empty, and there was darkness. Although the verse starts out with “and” in Hebrew this word is used in standard Hebrew poetry to link two statements into one so that verse one is the same as verse two.

Genesis 1:3-5 is the third creation story where light is introduced. “And God said, 'Let there be light', and there was light and God saw that the light was good and he separated the light from the darkness and God called the light 'day', and the darkness he called 'night' and there was evening, and there was morning, the first day.” Genesis 1:3-13 are the first three days of creation which are the days of separating: first day is light from darkness, second day is separating waters from above from waters below, and the third day separating land from water. Genesis 1:14-31 is the fifth creation story which is the second set of three days of creation: the fourth day the light is filled with the sun and darkness with the moon and stars, the fifth day the water is filled with fish and the sky is filled with birds, and the sixth day land is filled with animals and man. The sixth story is the whole of Genesis 1 to make the
days all combine together to form one complete story.

It is pointed out we today think in step logic, but the ancient Hebrews thought in block logic so that things are grouped together, not in chronological order.

Much has been debated about the days of Genesis. At Accuracy in Genesis (accuracyingenesis.com) some excellent insights come out. Genesis 1 is in poetic form. The use of “day”, and “evening” and “morning” are explored. Psalms 90:4 and II Peter 3:8 show that God's time is very different from man's:

“For a thousand years in thy sight are but yesterday when it is past, and as a watch in the night”.

“...that one day is with the Lord as a thousand years, and a thousand years as one day”.

Many have assumed it means one day is equal to a thousand years [which has led to many predictions that proved false and several cults], but this is not the case as it is compared to both yesterday and a three or so hour watch. Thus God exists outside our time and can enter and leave it as He wishes and even look at all our history simultaneously. Looking at the actual Hebrew word used for “day” is “yowm” which in Scripture has been used for both a literal day, or for a period of time, or figuratively. Genesis 2:4 is an example of a period of time. King James uses “day”, whereas many others use “at the time when”. “Yowm” appears in Genesis 4:3, 26:8, 38:1, and 39:11 where it is used it means “it came to pass”. In Genesis 26:8 it means and is translated “a long time”.

Evening (ereb) and morning (boqur) appear only in this order a limited number of times in Scripture: Genesis 1, Exodus 17:21, Leviticus 24:3, Psalms 55:17, and in Daniel 8:26. In Daniel the evening and the morning are associated with a vision covering a long period of time. Also this is found in Daniel 8:14.

Genesis 1:2 says that God was hovering over the waters. Yet nothing had been created as the first day had not taken place. This means the water was already there. Verse 6, day two, says God separated the water through a vault overhead, but never says where the water came from. Day three, verses 9-10, “And God said, 'Let the waters under the heavens be gathered together into one place, and let the dry land appear'; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.” You will note the word “gathered” and “gathering” along with “let the dry land appear”. These imply a period of time, not an actual 24 hour day. Also on this same third day verses 11-13 God says “Let the earth bring forth grass, the herb that yields seed, and the fruit tree...” So on this third day there would have been giant tsunamis of water moving to form great seas gouging the earth to get to various locations, the land drying out in well under 24 hours, and plants growing out of the ground.

Genesis 1:3-5 states that God separated light from darkness on the first day and there was evening and morning. But then in Genesis 14-18 we are told on the fourth day the sun, moon, and stars were created, and as verse 18 states they were created to separate light from darkness which was already done on the first day. Some have tried to explain this as Genesis 1 was written from an earthly
perspective. But that still does not explain the conflict. It just relocates it. Light is an instantaneous thing and light is always separated from darkness.

Day 6 includes the creation of animals followed by man. Yet in Chapter 2 we are told Adam was made before plants, but that conflicts with day 3 of the first chapter. Also chapter 2 says then the Lord planted a garden and made trees to grow. This implies a period of time. After God noticed the man was alone He then formed out of the ground every beast of the field and every bird of the air and brought them to Adam to see what he would name them. Again this conflicts with the sequence in day 6. Finally a woman was created for Adam as he was still lonely. Again that which is described in chapter 2 would be well beyond a 24 hour day.

The seventh day is not closed as both the words “evening” and “morning” are missing. It is known as the Sabbath. It is a day set apart from the other days. Note it is of indeterminent length, involving a very long time. Also, because “evening” and “morning” are missing this indicates eternity both forward and back. It is called the seventh day which indicates the other six days are not a literal 24-hours. Again this day like the others is a framework such that each day the Israelites were to observe something culminating in the seventh day to praise God for all He has created. This is to be repeated over and over by the Israelites, just as other rituals, feast days, holidays, etc., were to be done. Exodus 20 again refers to the six days of creation, but this most likely is a pattern as the Israelites were also told to keep an agricultural sabbath every seven years.

The bottom line: “Belief in the inerrancy of Scripture involves neither a literal nor a figurative rule of interpretation. What it does require is a belief in whatever the biblical author (human and divine) actually meant by the words he used”, Gleason L. Archer, Jr. Amen to that! The strict literalists have instead made a-mess. (They are in reality selective. A good example is Genesis 3:15 “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” Here they claim this is symbolizing in the future Jesus defeating Satan through the death on the cross and His resurrection.) Each day in Genesis 1 was through gathering together categories (groupings) each day to dismiss more deities for that day; day 6 includes even man who also is not a deity but at times thinks himself one. All was created by God.

Bruce K. Waltke, “Literary Genre of Genesis, Chapter One”, had an interesting observation:

“As so often happens in Scripture, historical events have been dischronologized and reconstructed for theological reasons. For example, the nations listed in Genesis 10 came into existence after the confusion of languages at Babylon recounted in Genesis 11, but the writer has dischronologized events in order to put the nations under Noah's blessing, not under the Babylon's curse. According to Genesis 35:16-18, Benjamin was born in Canaan, but less than 10 verses later it lists Benjamin among Jacob's sons born in Paddan-Aram, presumably to represent the youngest patriarch as taking part in the return of all Israel from the exile in Paddan-Aram. Biblical writers display a freedom in representing historical events for theological reasons.” From the “Literary Genre of Genesis, Chapter One”.

God has given us a lot of evidence, but it is not a literal six-day creation. We first have to look at what the author, was trying to tell us through what was written down. Objects were used the way people back then saw them. Through archaeology and copies of old manuscripts we can view the Universe through their eyes. Up until the 1500's the universe was not even a concept. The Earth was thought to be a flat disc (some Greeks realized it was a round sphere) surrounded by water.
They thought the Earth was the center about which a hard dome revolved that held the Sun, Moon and stars fixed on its surface. They didn't realize there were vast distances between the stars they were able to see, but some moved making them think they were gods. Above the dome was more water and every once in a while it would “leak” some water (rain). For the Hebrews somewhere above that was God. Moses was using a descriptive language and groupings in poetic form such that the people could understand. It was a very different world than we live in today. This led to some errors in translation of the earliest Bibles translated into English. For Tyndale in the 1500's he translated the Hebrew word “shemayim” meaning the visible dome as heavens that became incorporated into the King James version and some others, whereas today we would translate it as sky. The Hebrew “eretz” was translated as earth, but today we know it to means land. This has led to many misunderstandings because even today many think it means the Earth. The Hebrew word “raqia” Tyndale translated as dome that had the Sun, Moon and stars embedded in it. King James uses the word firmament meaning the same thing, a hard dome. Modern translators have changed this to “expanse”.

Archaeology has been used to help understand the Bible. Certain ancient customs and legal documents back then have greatly aided in our understanding of Scripture. Throughout the Bible cities and kings and people are mentioned. Continually archeology is verifying these. Jesus demonstrated miracles to prove he was the Messiah. He even had some go before the priests to prove the miracles. He arose from the dead and appeared to many including His disciples. So let us not ignore the evidence He has left us in creation. The stars, galaxies, and even the Earth are very old. Faith does not require us to ignore the facts presented to us. Salvation does not depend on fabrications created by some to justify their opinion. God has given us a theological book called the Bible and a creation book that gives us a record of what transpired as the Universe was created. But the process of creation has not stopped. Our universe is constantly changing. Telescopes show us new stars are forming and stars are dying both nearby and many light years away. On Earth seeds bring about new plants, animals and fish have young, and new humans are conceived. Creation is still unfolding. Here is food for thought: Could it be each day in Genesis 1 was a proclamation by God? You will note it says several times “God said”. And each proclamation was for and contained all that would ever be. Mind boggling. When you read Genesis 1 again note that first there is the proclamation and then it is followed up with the commentary that these things within that proclamation were fulfilled, but it doesn't give the period of time. For example it says “the earth brought forth” showing a period of time as in the case of vegetation. Obviously, then, the six days of Genesis in no way could be considered literal 24-hour days. The proclamations would be initially outside of time as each “day” could not come into being without the proclamation. In the New Testament it says several times Jesus is the Word of God and identifies Him as the Creator. But Genesis 1 as presented to the ancient Hebrews would not have been understood as proclamations nor the implications that go with them. It makes more sense that each day was presented to them with the contents they saw on that day was made by God and on the seventh day they were to fully recognize that. The cycle was to be repeated over and over as outside influences would continually pull them away into attributing various created things to other gods. It was not time yet to reveal to them who that Creator was except that He is called God. That would come many centuries later.
Dorsey Analysis

Here is more on the literary structure of Genesis. What is shown here is that even though words can be separated far apart they are still part of arrangements and sub-arrangements. How could anyone especially in an ancient setting come up with this especially considering the other chiastic forms which have been interweaved in Genesis discovered by other researchers as presented earlier in this paper. Then when you mix it with numerical combinations I'm sure there will be further discoveries as time goes by.

Humankind's first sin (Genesis 2:4-3:24)

a creation of man: his happy relationship with the earth and his home in the garden, where he has freely growing food and access to the tree of life (2:4-17)
b creation of woman: her happy relationship with man (2:18-25)
c serpent, in conversation with woman, tempts her (3:1-5)
d Center: the sin and God's uncovering of it (3:6-13)
c' punishment of serpent: its spoiled relationship with woman (3:14-15)
b' punishment of woman: her spoiled relationship with man (3:16)
a' punishment of man: his spoiled relationship with the earth and expulsion from his home in the garden; he will now have to toil to secure food and will no longer have access to the tree of life (3:17-24)

Cain's sin (Genesis 4:1-16)

a Cain's happy beginning: birth of Cain and Abel (4:1-2)
   Cain's job of working the soil (adama)
   (living with his family)
b Cain's resentment of God's rejection of his offering (4:3-5)
c God's kind response: sympathetically reasons with Cain (4:6-7)
d Center: Cain's sin and God's uncovering of it (4:8-10)
a' Cain's sad ending (4:11-12)
   he is now cursed “from the soil” (adama)
   banished from living with his family
b' Cain's resentment of God's punishment (4:13-14)
c' God's kind response provides for Cain's protection (4:15-16)

From creation to Noah (Genesis 1:1-6:8)

a God's creation of the world and humans (1:1-6:8)
b Adam and Eve the first couple; their sin and God's pronouncement of judgement regarding the length of their lives (2:4-3:24)
c birth of Adam's first sons; Cain's murder of Abel (4:1-16)
d Center: Cain's sinful descendents (4:17-24)
c' birth of Adam's son Seth (replacing Abel; 4:25), and genealogy from Adam to Noah (5:1-32)
b' marriage of sons of God and “daughters of men”; God's pronouncement of judgment regarding the length of their lives (?) (6:1-4)
a' God's decision to destroy the world and humans (6:5-8)
The flood (Genesis 6:9-9:19)

a genealogical note (6:9-10)
Noah's three sons enumerated
Noah's righteousness

b God sees that the earth is ruined (6:11-12)
all flesh has ruined its way

c God's instructions to Noah in light of his coming destruction of life on earth (6:13-23)
directions regarding food that they may eat
d they enter the ark at God's command (7:1-9)
  Noah takes “clean animals and [clean] birds”
e flood begins, ark is closed (7:10-16)
  after seven days
  forty days
f waters rise (7:17-20)
  series of clauses depicting prevailing waters
  mountains (heharim) are covered and ark is borne over them
g CLIMAX: all life on land dies; only Noah and those with him are spared (7:21-14)
f' waters recede (8:1-5)
e' flood ends, ark's window is opened (8:6-14)
  after seven days
  forty days
d' they exit the ark at God's command (8:15-22)
  Noah takes some “clean animals and clean birds” and offers them to God
c' God's instructions to Noah in light of his renewal of life on earth (9:1-7)
b' God promises to never again ruin the earth (9:8-17)
  God will never again ruin all flesh
  God will see the rainbow

a' Genealogical note (9:18-19)

Arrangement of the fourteen main units of Genesis 1-11  [2 x7 = 14]

section 1: Genesis 1:1-6:8
a creation story: first beginning, divine blessing (1:1-2:3)
b sin of Adam: nakedness, seeing/covering nakedness; curse (2:4-3:24)
c younger righteous son Abel murdered (no descendents) (4:1-16)
d descendents of sinful son Cain (4:17-26)
e descendents of chosen son Seth (5:1-32)
f divine judgment on unlawful(?) unions (6:1-4)
g brief introduction of Noah, through whom God will bless humankind (6:5-8)
section 2: Genesis 6:9-11:25
   a' **flood story:** reversal of creation; new beginning, divine blessing (6:9-9:19)
   b' **sin of Ham:** nakedness, seeing/covering nakedness; curse (9:20-29)
   c' **descendants of younger righteous son Japheth** (10:1-5)
   d' **descendants of sinful son Ham** (10:6-20)
   e' **descendants of chosen son Shem** (10:21-32)
   f' **divine judgment on human attempt to stay together** (11:1-9)
   g' **brief introduction of Abram,** through whom God will bless humankind (11:10-26)

There is much more in the book The Literary Structure of the Old Testament by David Dorsey. Combining this with what others have noticed as presented elsewhere in this paper really opens one's eyes to the exceptional Book of Genesis which is well documented as to its antiquity and the great care the Jews took to keep it that way.

**Astronomical Findings**

At the very start we need to recognize that there are physical laws established in our universe that from all evidence appear to be constant such as the speed of light. Without these we could not exist. They are so critical just with the slightest tweaking the Universe could not exist. The same people who take the recent Earth position say this proves God, but then turn around and claim the speed of light has drastically changed over time so that what appears to be several billion years ago is really only a few thousand years. This does not square with certain verses in the Bible such as Jeremiah 33:25 “This is what the LORD says: 'If I have not established my covenant with day and night and the fixed laws of heaven and earth...'." (NIV) (The word “ordinances” is used in other translations. “Ordinances” means laws.) Physicists through various tests and observations have revealed that for several physical laws that any variation greater than four parts per hundred quadrillion per year cannot exist in the fine structure constant in our universe. A paper titled “Constraints on Spatial Variations in the Fine Structure Constant from Planck” appeared June 5, 2013. The researchers noted the fine structure constant did not vary at all. Planck is a satellite studying the background noise left after the Big Bang. So the laws over time have remained the same. This shows the claim by Young Earth Creationists Morris and Whitcomb that the fall of man due to the sin of Adam in the Garden started the second law of thermodynamics is false.

At biologos.org is the article “What is the 'fine-tuning' of the universe, and how does it serve as a 'pointer to God'?” It is presented the beginning state and continuing state of the universe have extremely precise physical constants with a precision that points to a Creator. “The slightest variation from their actual values results in a early universe that never becomes capable of hosting life. For this reason, the universe seems finely-tuned for life.” “The fine-tuning of the universe is seen most clearly in the values of the constants of nature. There are many such constants, the best known of which specify the strength of the four forces of nature: the strong nuclear force, the weak nuclear force, the electromagnetic force, and gravity. If these forces took on even slightly different strengths, the consequences for life would be devastating. Two of these in particular, the strong and the
electromagnetic forces, are responsible for the unusually efficient production of carbon, the element upon which all known life is based. The forces cooperated in such a way as to create a coincidental match up of energy levels [called carbon resonance], which enables the production of carbon from the fusing of three helium atoms. ...the slightest change to either the strong or electromagnetic forces would alter the energy levels, resulting in greatly reduced production of carbon and an uninhabitable universe...” “There are many other finely-tuned constants of nature besides the strengths of these forces. Consider the ratio of masses for protons and electrons, as a final example. The mass of a proton is roughly 1836.1526 times the mass of the electron. Were this ratio changed by any significant degree, the stability of many common chemicals would be compromised. In the end, this would prevent the formation of such molecules as DNA, the building blocks of life.”

Found at petapixel.com is “A Mind-Bending Look At the Hubble Deep Field Photo of the Universe” is a short video of what the Hubble Space Telescope revealed. In one extremely small portion of space looking through inbetween nearer stars and galaxies were revealed 10,000 galaxies! In the photo and video you can see beyond the shadow of a doubt they are galaxies. These galaxies are over 13 billion light years away. It took over 13 billion light years for that light to reach us. We now know that there are over a hundred billion galaxies in our universe.

There are various techniques used to measure distances in the universe. Voyager 1 was launched in 1977, and is now outside the influence of our sun, but as yet has a way to go to reach the asteroid belt. It takes over 17 hours for a signal sent to reach Voyager 1, but our sun is but a speck in our galaxy which is so vast. To measure the distance to some of the closer stars we can use the position of the Earth as it orbits around the sun called parallax. By using trigonometry we can get up to 500 light-years away (it takes 500 years for light to travel). The next step is spectroscopic parallax which gets us up to 150,000 light-years away. Beyond that we use Cephid Variables. Obviously, the universe has been around far longer than six to ten thousand years. All of this is determined from the laws of the universe which are consistent and have not changed.

The following astronomical photos are from Astronomy Picture of the Day, courtesy of NASA and can be found at apod.nasa.gov
The Andromeda Galaxy is our closest galactic neighbor. It is 2.5 million light years away and consists of hundreds of billions of stars. It is similar to our galaxy, but is larger.
Spiral Galaxies in Collision

There is a lot of activity going on in the Universe. It is not stagnant.
The previous page shows photos of ongoing star formation and destruction:

**Pillars of Creation**

This is a classic photo taken by Hubble in the 1990's showing star formation proving creation is still taking place. The clouds are mostly of hydrogen dense enough that only the new forming stars can be seen forming at the tips.

**Butterfly Nebula**

This is a Hubble Space Telescope photo of an exploding star shedding its outer shell. Look at the shock waves! Everything in the path of those shock waves would be destroyed. While some stars are being destroyed new stars are forming (being created, i.e. Creation has not stopped nor has change) throughout the Universe.

![The Sombrero Galaxy](image)

**The Sombrero Galaxy**

The Sombrero Galaxy is 50 million light years away. It is shown on edge The brighter portion and the outer darker portion are stars. Think how many there are!
I have saved the best 'til last. The next photo is the Hubble Extreme Deep Field image that appeared on Astronomy Picture of the Day, October 14, 2012. This was taken by looking into a minute portion of our sky where there happened to be hardly any nearby stars and galaxies. In the following photo you can see these are definitely galaxies several of which gave out their light over 13 billion years ago. The specs are also galaxies. It took 13 billion years before that light finally reached us. Some of those galaxies may have become larger, merged or are gone by now. Earlier in this paper I stated this is deadly to Recent Creationism. Isn't it about time to admit that something is very wrong with how some have advocated Genesis 1. A little humility is in order. See the paragraph that follows this photo.

So what does this photo testify to? It testifies that our Creator has been around a very long time (actually eternally), that He is all powerful, unlimited, has wisdom far beyond ours, and His ways of doing things are not our ways.

Psalms 8:3-4a: “When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him,“ Our self-centerness and
ego takes no bounds. In the past some kings have thought themselves as gods. We in the past thought we were the center of the universe and all revolved around us. We finally had to admit we revolved around the sun. Except for the stars we could see there could not be much beyond and that we were still at the center of what we saw. Later we found out we were near the fringe in one of the arms in a galaxy. Then we found out there were other galaxies, which as time goes by, we discovered there are at least a hundred billion more galaxies. We found out that the universe is so vast it takes over 13 billion years for the light at its fringe to reach us. It is totally impossible to cram billions of galaxies into a span of 6,000 years let alone even millions of years. Today's Recent Earth Creationism (Young Earth Creationism) in their stubbornness, insecurity, and pride that they couldn't be wrong, have turned off so many to the Creator. It should have been the reverse and was in our universities and elsewhere until the middle 1800's when the prophetess and her followers along with mistakenly including Ussher's chronology in so many bibles took place. We are encouraged to find out about creation in Romans 1:20 “For since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made, so that they are without excuse.” Creation shows us God has been around for a very long time, the Big Bang tells us God is all powerful, and His omniscience is shown as stated by BioLogos “The ages of the universe and Earth depend on the values of the physical constants...direct measurements prove that the physical laws have not altered, even to the slightest degree, at any time in the past. Furthermore, as already noted, the Bible itself explicitly states the physical laws have never undergone a change.” (Jeremiah 33:25).

Evidence the Earth is Quite Old

Out of curiosity I did a search on the internet for evidence the Earth is very old. I entered “evidence for an old Earth”. I found that Young Earth Creationists (YEC) had saturated the search sites essentially crowding out what I was looking for. To the average person who looked at what came up and reading them they would not know what is provable fact. It would be very confusing. I did find some atheist sites mixed in. What I found only proves how badly Genesis 1 is being misread by both sides. Below is a list of sites that examine YEC claims:

The Talk Origins Archive  www.talkorigins.org  This site is getting somewhat dated.

Age of the Earth  www.wikipedia.org  Mainly focuses on radiometric proofs. At this location are links to various studies on the Grand Canyon including stratigraphy. Also are links to techniques used to determine age.

BioLogos at  biologos.org  is a Christian site that has an extensive collection of information on issues relating to science and faith. It has an article (amongst others) on “How are the ages of the Earth and the universe calculated?” BioLogos is an excellent site for setting the facts straight.

Geologists use highly detailed analysis including from cores, glaciologists also include cores in their studies, astronomers study the universe intensely—all of these areas prove the Earth and universe are very old. They do not have to twist their findings to fit a preconceived notion. The facts and evidence speak for themselves. No one should feel threatened by the findings, but rather use them as a guide as to what Genesis 1 and 2 are really saying. As has been shown both YEC and atheists are reading these two chapters wrong.
The Claim that there was No Death before the Fall

Recent Creationists claim that until Adam and Eve sinned there was no physical death in all of creation and that their action affected all of creation, the entire universe. Morris and Whitcomb in 1961 published an important book to Recent Earth Creationists *The Genesis Flood* where they presented the Earth as being very young and the Fall of Man started the second law of thermodynamics where the Universe deteriorates as a result. (In the previous section on astronomical findings it is shown why such claims are impossible. Space is so vast that when we look at any galaxy we are looking back in time long before mankind appeared on the Earth, yet we see explosions and collisions that were occurring even back then.) Concerning the Fall this comes from a misunderstanding of Scripture. A look at the Book of Job will show this (to be covered shortly). What is really in view is spiritual death.

Interestingly, in the Book of Genesis we do not have a record of the actual conversation God had with Adam and Eve in the Garden concerning staying away from the Tree of Knowledge of Good and Evil (except in verse 11 where God says “Have you eaten from the tree that I commanded you not to eat from?”). There is nothing in chapters one or two about the tree. The first we read about this is beginning with Genesis chapter 3 where Satan says to Eve “Did God really say, 'You must not eat from any tree in the garden'?” Immediately we have an untrustworthy statement by the master of deception. So we cannot go by anything he said. The response by Eve is expressed by the way she understood what God told she and Adam that they would die if they ate the fruit, and she added they must not touch it as well. So we don't know about the not touching as to whether she added that. God then banished them from the Garden of Eden, but they lived for some time and had several children. Both of them finally died.

Recent Earth Creationists claim besides no physical death for all living beings before the fall everything was perfect throughout the Earth. Then why was there a Garden of Eden in the first place? Also, when we compare its size to the rest of Earth's total land area it is an exceedingly small area. So where were Adam and Eve banished to? The wilderness. The Bible does not say it was suddenly created by God after the fall. It was already there. They certainly didn't want to go there. In Genesis 1:28 God gives the command to man to subdue the Earth. The Hebrew word is “kabas” which in every case means action that will face opposition. (So was Adam's and his descendants first task a redemptive mission and he and his offspring failed requiring in the NT the second Adam, Jesus, to complete the mission?) The presence of the wilderness fits quite well with what we have learned from geology and paleontology. There are layers upon layers of fossils beginning with simplest forms followed by more complex forms of fish plants and animals as time goes by. They all died. Fossils are proof of that. Evidence of any flooding in the Mesopotamian area is on top of all this fossilized rock and not mixed in it. Further, where could the recent Earth advocates draw the line? What about bacteria, plants, sea anemones, fish, gophers, etc.? Where in the Bible does it say that God recreated fish so they could eat other fish? Did the anteater with its specialized shape suddenly start eating ants? Did the polar bear give up eating plants for seals and fish (but come to think of it there would be no plants in the Arctic) (At one time the Arctic was much warmer due to Earth's climate cycles and continental drift, but that was long before any evidence of modern mammals and even man)? Did the bat start eating insects? Do you see how ridiculous such a claim is. They have to claim it to explain the fossils by saying they are a result of the Flood and Creation is only a few thousand years old. But in many areas of the world the layers containing fossils can be ten to twenty thousand feet thick. We see times of seas, times of
jungles, times of deserts in the layers. Where in the Bible did God tell Adam and Eve because they sinned now all plants and animals will have to experience death? It doesn't. Death is part of the cycle of life as ordained by God. It is part of the Laws of Nature He set up. It is not a bad thing. Maybe to us it is, but to God it is part of the system He set up. God set up a system of checks and balances that allows for change and variability, but at the same time gives direction to His intended outcomes. We see this in the immune system of His creatures including ourselves. We see it in DNA with genetic regulators. We see it in the laws of physics that governs the universe. If everything was without death or disease in the first place, why do we have an immune system? Even pain is a warning system. Adam and Eve had to know already what pain was before they sinned as God said to Eve after they disobeyed “I will greatly increase your pains in childbearing...” When God stated that the Creation was good or very good it means it was according to His plan. God did not declare the Creation perfect according to the way we would look at it. His ways and thoughts are not like ours.

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I came across an excellent article in Perspectives on Science and Christian Faith, March 2014, titled “Two Interlocking Stories: Job and Natural Evil and Modern Science and Randomness” by Richard F. Carlson and Jason N. Hine. [By “natural evil” we may misunderstand what is meant by this expression. Certain things we see happening in nature we may perceive as being evil when in fact it is not as we will see. What we perceive as “natural evil” is different from moral evil which is an offense against God. The points in this article go a long way in explaining why death, natural disasters, etc., happen. Often times atheists take advantage of this misconception claiming if God exists then He is evil and does bad things. Recent Earth Creationists also misunderstand as they claim the original Earth had to be perfect, according to our human viewpoint, so there couldn't have been death or other calamities before Adam and Eve sinned. As a result they have to go to elaborate explanations as to why the geological and fossil record show otherwise.] The authors of this article focus on God's response to Job. God gives examples from nature.

Some points need to be made before the article is described. Some may ask “Didn't Satan cause the calamities and personal physical affliction upon Job?” Yes. But, interestingly, when God enters the picture to answer Job He gives examples from only the created order and that He has full control of it. So the authors of this article are exploring why God answered Job the way He did.

In the Book of Job, Job is described as a very wealthy and blameless man who lost everything and was afflicted physically as well. He suffered grievously. The authors show that “Job's attitude progresses—at first he accepts his losses (2:8-3:26), but later he insists that he has been treated unfairly, a conclusion he reaches after receiving unhelpful and inappropriate counsel from four friends (4:1-27:23 and 32:1-37:24). Job then screams at God, demands a hearing, and asks for justice....God, as the Voice in the storm, opens his response to Job (38:1-3) by making a single criticism of Job: God says Job is ignorant and asks, 'Who is this that questions my wisdom with such ignorant words?'...In the speeches, God's intention is to make his design plan for the universe (38:4-7) clear to Job....God does this by referring to the created order alone—the properties of the physical world (38:8-38)....” In other words Job has made some faulty assumptions. “Job's understanding of the operation of nature is flawed, for he assumes that because God is just the operation of nature must likewise be just.” “God created everything with a purpose, but many of his purposes do not directly relate to humans. There is no evidence of anything unplanned in creation—no surprise for God—and no indication in the speeches that anything needs fixing.” [In other words God is viewing creation as good and working according to
His design and purposes just as we see the word “good” mentioned several times in Genesis 1.

“In Job 38:12-15, the Voice declares that creation is renewed by God as each new day is created. This signifies the continuation of the creation process ….” [Unfortunately, the philosophy the universe was static and unchanging as espoused by Plato and Epicurus was the prevailing view even among many scientists for many centuries and influenced the Christian Church into the 1800's and several groups even today. But even back in the late 300's AD, Saint Augustine was pointing out this viewpoint adopted by Christians was a great stumbling block preventing Christianity from being taken seriously by those who observed otherwise.] The authors state “We maintain that randomness plays a crucial role in carrying out God's creation strategy, but sometimes brings harm and suffering to parts of the created order...and is clearly an intentional part of creation.” “Randomness is required for humans and the rest of creation as we know it to exist.” In Job, God, as an illustration, shows that some animals hunt prey for food, that the natural order includes a food chain involving death and is part of the order of creation. The authors point out there is no hint of anything wrong in the universe, there is no hint of nature having fallen into sin, and God does not criticize creation. There is also a law of progression “...our world would not have developed in the way it has, had not the laws and physical parameters of the universe been anything other than what they actually are....There is a lawful randomness in nature.” This randomness is restricted by God's laws, but yet allows for variation and continuous change. Weather is a good example. Weather is always changing. Hills and mountains rise and erode. At the subatomic level everything appears to be random to us, but yet is under God's control. “Nature has been given freedom to explore possibilities.” [Remember in the first Chapter of Genesis God commanded the earth to “bring forth” and that is exactly what we see in the fossil record. Examples are new plants and new animals, new human babies (God in Genesis 2:7 and in I Corinthians 15:47 reminds us we are of the Earth earthy) are continually brought into existence to replace that which has died off through natural death. Each new plant and animal is different than the previous in some way although in some it can be very gradual. No two trees are exactly alike. The law of continuous change can be seen. This is because there is a progression to complete God's plans.] “This freedom is exhibited in the almost unfathomable diversity of life on our planet....God's attributes of wisdom and power, but not his justice, are exhibited in His creation.... Throughout scripture, we see creation references to God's wisdom (Job 38:4-6, and others) and power (Rom. 1:20a, Isa. 40, and others), but there are no creation references to his justice in the Bible. Job was mistaken when he thought that creation should reflect God's justice, and he felt betrayed by God as a result of his mistake.” Once again we do not think like God. His ways are not our ways.

Referring to Genesis 1:31a where “God looked over all he had made, and saw that it was very good” as the authors point out “very good' here implies that creation is well planned, organized, and functions properly, according to God's pleasure. 'Good' does not imply a standard of moral perfection here....” Matthew 5:45b “For He gives sunlight to both the evil and the good, and He sends rain on the just and unjust alike.”

The Book of Job goes a long way in explaining that we are subject to God's creative purposes. In Genesis we note there was a Garden of Eden located in a very small area of the total Earth's surface that is called wilderness in the Bible. That this wilderness was already created there well before Adam and Eve, and the Garden came later as a safe haven for them (the Bible states God later made a special garden and put the man in the Garden, Genesis 2:15). Adam and Eve sinned and became subject to the already created wilderness. All humans from this couple were therefore also subject to the wilderness as the Garden of Eden was removed. Once again Matthew 5:45b.
Where morality and justice enter let's look at some verses concerning the type of death Genesis 3 is referring to:

Genesis 3:17-19 shows the consequences of disobeying God, it is ultimate death for Adam and Eve, and their offspring. We find a curious statement in verse 22: “...He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” This indicates that Adam and Eve never did take from and eat of the Tree of Life otherwise this would not have become an issue. If they had, they would already be guaranteed eternal life. Interestingly, there is a lot of symbolism here, because verse 15 where God addresses the serpent “…And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel” is nearly universally accepted as having the symbolic meaning that from Eve will come the Messiah who will defeat Satan. So the Tree of Life is quite likely to be symbolic. In checking various translations, except for the NIV, they have after mention of the trees in the garden in verse 9 “the tree of life also” (This includes the Orthodox Jewish Bible). This “also” separates out the Tree of Life and the Tree of Knowledge of Good and Evil from other things in the Garden of Eden and you will note they were located in the center. In Daniel 4 the king of Babylon had a dream and Daniel interpreted the dream that the king was the tree in the dream. Jeremiah 17:7-8 “Blessed are those who trust in the LORD... They shall be like a tree...” Then there is Jeremiah 15:16 “Your words were found, and I ate them...” Several times in Scripture Jesus is referred to as the Word of God. John 6:33 “For the bread of God is he who comes down from heaven and gives life to the world”. John 6:51 is where Jesus says “I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.” Jesus died on a cross made from a tree. So putting this all together the meaning of the Tree of Life is the presence of God's Word and believing that, or “eating of the fruit” of the Tree of Knowledge of Good and Evil means believing in that message. There are many more Scriptural passages to support this. The point here is a literalist would not see this, nor would an atheist. The atheist would just think it a fanciful myth. The Bible uses many illustrations, symbolisms, and metaphors to make certain points. Jesus often spoke in ways even His own disciples initially had a hard time understanding. For example, when He said in John 2:19 “Destroy this temple, and I will raise it again in three days” His disciples thought of the literal Temple when in fact He was referring to Himself. By being literalists they missed the point altogether.

In my research here is what I found the Bible is claiming: Let's look at what “you will surely die” meant when addressed to Adam and Eve. The fact they were banished from the garden means they no longer had a full relationship with God.
Augustine's Commentary on the Book of Genesis

Augustine was a very important theologian who lived during the 300's AD. (Earlier I had covered Philo who lived from about 30 BC to 50 AD pointing out that if all of creation was in six days how do we explain the water of Genesis existed before that.) Augustine along with others before and during his time explores “Genesis One in Book One, The Work of the First Day”. He examines different ways of reading it and various explanations. Here are some of the observations he made concerning the first verses of Genesis 1:

“And how did God say, 'Let there be light'? Was this in time or in the eternity of His word? If this was in time, it was certainly subject to change.”

“Why, moreover, is it stated, 'In the beginning God created heaven and earth,' and not, 'In the beginning God said, 'Let there be light, and light was made'”? For in the case of light, the words are: God said: 'Let there be light,' and light was made. Are we to understand that by the expression, 'heaven and earth' all that God made is to be included and brought to mind first in a general way, and that then the manner of creation is to be worked out in detail, as for each object the words 'God said' occur? For whatever God made He made through His Word.”

“Now when God said, 'Let there be light,' and light was made, did He say this on a certain day or before the beginning of days? If He said it by the Word, who is coeternal with Himself, He certainly did not speak in time.” “Here is a matter that is difficult to understand. God's decree is not pronounced in time....”

“It is said that light was made and separated from the darkness, the names 'Day' and 'Night' being given to them, and Scripture declares, 'Evening was made and morning made, one day.' Hence it seems that this work of God was done in the space of a day, at the end of which evening came on, which is the beginning of night. Moreover, when the night was spent, a full day was completed, and the morning belonged to a second day, in which God performed another work. But there is matter to give us pause. With no division of syllables, God in His eternal Word said, 'Let there be light,' Why, then was the creation of light so delayed until a day passed and evening came?” “Hence it is that for the whole twenty-four hours of the sun's circuit there is always day in one place and night in another. Surely, then, we are not going to place God in a region where it will be evening for Him as the sun's light leaves that land for another.”

“Moreover, the sun was not yet created. If, therefore, it was spiritual light that was created on the first day, did it perish in order that night might follow?” “Why, then, was the sun made to rule the day and shine upon the earth if that other light was sufficient to make the day and was even called the Day?”

“But before the appearance of the sun, in what sort of cycle could three days and nights have passed in succession? Even if there existed the light which was first created, and even if we assume that it was corporeal light, it is difficult to discover any solution to propose for this problem...Similarly, not all light is called 'day'; there is light of the moon, of the stars, of lamps, of lightning, and all such objects that shine... But if the light first created enveloped the earth on all sides, whether it was motionless or traveling round, it could not be followed anywhere by night, because it did vacate any place to make room for night.”
“A further question, then, arises as to the time when God created these distinct forms and qualities of water and earth. No mention is made of this act in the six days...for, before any mention of the first days, Scripture says, 'In the beginning God created heaven and earth'...If, therefore, this is the case, why were these forms of earth and water, which are certainly corporeal forms, made before the beginning of days? Why do we not read, ‘God said; ‘Let there be earth,' and earth was made'; and 'God said: 'Let there be water,' and water was made’? ...Why is it not said, after this was done, that God said that it was good?’

"We must conclude, then, that this same matter is referred to in words carefully chosen by a spiritual man in a manner that is accommodated to unlearned readers and hearers...."

“Perhaps by this day all time is meant, and all scrolls of the ages are included in this word; and so it is not called 'the first day' but 'one day', as the Scripture says: 'And evening and morning made, one day'.

So you can see that even back then questions were being asked as a literal completed creation within six days made no sense.

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Concerning Evolution

Basil of Caesarea (329-379 AD) was an important early church father, theologian and bishop who supported the Nicene Creed and opposed heresies in the early church. Earlier in this paper I covered the thoughts of the early church fathers concerning the beginnings of Creation. I want to give you a quote from his writing “The Hexaemeron: Homily VIII-The Creation of Fowl and Water Animals”:

‘Let the waters', it is said, 'bring forth abundantly moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven.' Why do the waters give birth also to birds? Because there is, so to say, a family link between the creatures that fly and those that swim...their common derivation from the waters has made them of one family.”

When Christians think of evolution it creates a lot of discomfort for many. The problem is that many do not realize much of their viewpoint comes not from Scripture, but from the Greek philosophers Plato and Aristotle whose ideas were unfortunately incorporated into developing church theology in the first few centuries, through the Medieval Period, and diminishingly so today as discoveries are made. (There are other factors as we covered how the ancient Hebrews viewed their world and that Genesis 1 and 2 was composed in a descriptive way they could understand. However, Genesis 1 was not how God did the Creation as that was not the issue. The Book of Job shows that.) The Apostles, even though Jews, were in a Greek speaking world which was dominated by Greek philosophy and Greek ways of looking at things. Much of the New Testament is written in Greek and the Old Testament as commonly used then was already translated into the Greek Septuagint. So even though Scripture is not Greek philosophy-based it can be seen how the culture of that period could creep into the church.

Plato was the first to propose that the planets followed perfect circular orbits around the Earth. Ptolemy stated the Earth must be fixed and immovable and at the center of everything.
Geocentrism, the idea the Earth is the center upon which everything revolves and the universe was in a steady unchanging state came from Aristotle, not from Scripture. The church accepted these concepts and even searched for scriptural justification to make it appear as scriptural fact that everything started out “perfect” (their definition, not God's) and unchanging even into the 1600's. And you will remember earlier in this paper the Latin Vulgate had the heading “God Createth Heaven and Earth, and all things therein in six days” which was added and not found in the original Hebrew but fit well with the Greek notion of a static unchanging universe once it began. It became so much a part of church theology that anyone who proposed otherwise was persecuted or even put to death. Copernicus' books and writings were banned. Galileo in 1633 was tried by the Inquisition for suggesting the Earth revolved around the Sun. (Even the New King James Bible starts out with the heading for Genesis 1 “The History of Creation” giving the impression that nothing new has happened since even though we see new stars forming, and new human babies that include their new souls being created at the time coming into the world.) However, the Church cannot be blamed for all of this as scientists even into the 1800's and early 1900's, having their world view also influenced by ancient Greek thought, felt the Universe was static and unchanging.

A lot of Young Earth Creationists do not realize that an additional component affecting their interpretation of Genesis 1 comes from the Apocryphal Book Sirach 18:1 that is included in the Latin Vulgate and earlier Latin translations. YEC's do not recognize the Apocryphal books even though they were also included in the King James Version and certain other Bibles even into the 1800's, but yet they unknowingly did with this particular verse. It is through St. Augustine who is well respected by both Catholics and Protestants we find the concept of instantaneous creation. Augustine based it on Sirach 18:1 as found in the Vestus Latina (pre-Latin Vulgate versions) as he had little knowledge of Greek and depended on the Latin translations where the Greek word for together, meaning everything was created by God, erringly used the Latin word simul which means simultaneous. In the original Greek Sirach 18:1 should read “He that liveth for ever hath created all things in general”. Because he accepted the Apocryphal books this in turn affected his interpretation of Genesis 1. As a result Augustine was convinced everything was created simultaneously--likely on the first day. (And yet Augustine stated he did not know what was meant by days in Genesis). The writings of Augustine heavily influenced Calvin who quoted extensively from him and also influenced Luther.

Between the influence of Greek thought and the mistranslation of Sirach 18:1 these led to the idea that species suddenly were all made at the very beginning and thereafter did not change. But the word species is misunderstood. Extensive evidence discovered in the last two centuries shows when it comes to life forms we see continual change and increasing non-stop complexity (See also the next section Life from a Mustard Seed). There is no such thing as fixed unchanging species as “specie” is an artificial labeling used by today's scientists to identify and classify different organisms in their present state or fossils found at various layers in their state at that time. The system of classification of plants and animals into groups that include Domain, Kingdom, Phylum, Class, Order, Family, Genus, and finally Species is a very recent concept and artificial. This is very different from the way Moses grouped various life forms. Moses' system was creatures that live in water, life that lives on land, and animals that fly. (Later on he subdivided those that lived on land as clean and unclean animals.)

Then there was the concept of the now discredited Spontaneous Generation advocated by Aristotle, the idea prevalent for many centuries that several different organisms such as flies and even mice and other creatures came up from the ground and not from preexisting parents which to the church appeared to fit well with Genesis 1 where it states that the Earth was to bring forth animals and plants, and man was
made from clay. Augustine included Spontaneous Generation and expressed belief in it in his writings concerning Genesis 1. In the 1100's the church allowed the eating of the Barnacle Goose during Lent as it was considered actually a fish since it was thought the goose came through spontaneous generation from the Goose Barnacle. Spontaneous generation was finally put to rest in the 1860's.

Even though spontaneous generation was disproven it lingers today amongst certain scientists that life arose from a primitive organic soup and there was no intelligence involved. The problem is that no scientific theory or experiment can explain the presence of DNA. As scientists dig deeper into DNA it becomes more complicated. From allaboutscience.org “Although DNA code is remarkably complex, it's the information translation system connected to that code that really baffles science.” For years scientists thought portions of DNA were left over useless areas. Some even called those areas “Junk DNA”. Now we know those “useless” DNA portions contain critical regulatory genes.

Because our individual lifetime is so short, it is easy to see how species can appear to be fixed and unchanging.

I want to insert one thing here to help us understand just how the culture around us can influence our thinking and why it is so important to verify. For millenia the importance of something or somebody was often portrayed in art by size. We see this in the murals and statuary of ancient Egypt where royalty is made to appear much larger than those under them. It was not until the 1400's that some artists decided to take a mirror with a grid of string on it for proportions to look at objects backwards that they discovered their perceptions and presumptions did not match with reality! When they viewed objects directly without the gridded mirror certain things that were more important such as the entrance to a cathedral appeared much larger in their mind than they really were. This shows the importance of careful examination. That is the purpose of science.

Romans 1:20 tells us that God has an expectation we will look into His creation: “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 they are without excuse.” The word “eternal” indicates creation has been around for a very long time. “Power” is indicated by our discovery of the incredible energy involved in the Big Bang and God's sustaining ability in managing such a vast universe. “Divine nature” indicates a being very different from us outside our universe. In Exodus 3:14 when God appeared in the burning bush Moses asks God for His name. In those days names were often used to describe someone's nature or character. To name something gave them being. Moses did not give God a name, but asked for His name. So God answered “I AM WHO I AM” meaning I alone, self sustaining, self sufficient, eternal, transcendent, unchanging. “Being understood” means we are capable of looking into various aspects of creation and its complexity realizing there is an intelligence that brought them into existence. That comes from science. “Without excuse” means from what we have observed from the evidence we must honestly acknowledge it and its Creator. YEC's and atheists take note.

Not So Fast

We have all heard of what is called the Cambrian Explosion where there was what appeared to be a rapid introduction of many new species in a very short time, but are you aware that we now know it happened over a period of 30 to 35 million years, and there was also as discovered by further
exploration and sophisticated techniques it actually began about 30 million years earlier. Many transitional forms have been identified thus far. This then makes a total of 60 to 65 million years which is comparable to the period since the dinosaurs disappeared and what we see today. We now know today's birds come from dinosaurs as the basic structure and internal organs are very similar and several kinds of dinosaurs actually had feathers. They laid eggs and several had nests. In today's birds we can reactivate certain genes in the DNA of chickens and instead of a beak certain dinosaur features come out including teeth that have the shape of dinosaur teeth. By re-activating certain DNA genes for scales on chicken legs it has been shown feathers form instead of scales that are similar to that found in fossil dinosaurs. So just think of the vast changes found in today's proliferation of life including mammals since the time of dinosaurs. But this is over a period similar in time to the Precambrian-Cambrian of 65 million years which turns out to be not brief at all.

What Kind is It?

So since the DNA in today's birds shows they came from dinosaurs what does “after its kind” mean as found in Genesis 1:25? “Kind” as found in Genesis certainly does not mean the same thing as today's word “species”. There are lots of different species of trees, but they are trees (after their own kind), but trees are a type of plant which is also a kind of life. The Hebrew word translated as “kind” as found in Genesis is min. From Biblical scholar Dr. Richard Hess, Professor of Old Testament and Semitic Languages at Denver Seminary, concerning the use of the word “min” in Genesis: “The usage in Genesis 1:11 and 12 associates min with vegetation, especially those plants and trees that have seeds and bear fruit. These will form the basis for the food to be eaten by people, birds, and land animals in Genesis 1:29-30. There is no specification of min in terms of species or any more specific category than edible plants and fruit trees. The same seems to be true in Genesis 1:21, where min appears alongside large and small sea creatures and birds with wings. The second and third days of creation in Genesis 1 describe God's demarcation of three domains of the physical world: the sky, the seas, and the dry ground. On days five and six God fills these areas with life, with living creatures. For the sky and sea, the creatures are defined according to their general means of locomotion and not in any other way. Modern zoological classifications use criteria in addition to locomotion. Thus there are few clues that would connect min with any modern classification system. The appearance of our term in Genesis 1:24 and 25 brings us to the fifth day when God fills the dry land with life. Here God creates three categories: livestock, wild animals, and creatures that crawl along the ground. In v. 24 the general category of all living animals on the ground is described with min; whereas in v. 25 each of these three categories receives this term. Thus the term can be used of more general and more specific 'kinds' of animals within the same grouping.” “While particular species may be described in Leviticus and Deuteronomy, that is certainly not the case in Genesis, where the categories of living creatures are much broader.” “In Genesis 1 every reference to plants and animals is a singular used as a collective. So the singular 'bird' actually refers to all birds.” “Thus the phrase in which min appears in Genesis 1 emphasizes the great variety of kinds of plants and animals. It does not assert that each plant and animal reproduced exactly as what preceded it. It says nothing about that point. Instead, the biblical text emphasizes the diversity of life—plants and animals—with which God filled the sky, the sea, and the dry land he had created. Consistent with the basic message of Genesis 1, the emphasis rests upon God's creation of life in all its abundance and diversity.” Genesis includes a description of how Moses and the other Hebrews would see and understand creation in their time frame.

As to the claim there are no transitional forms this is not true. For example, we have the complete sequence for the horse and it is consistent with the geological layers. There are many others. Another
claim is we do not see the development of new species in our time period. This is not true either as
there are numerous 'ring species” which are found looping around a geographical region such as water
or desert that form a chain of interbreeding populations, but when they come together on the other side
they result in sterile hybrids or do not mate at all successfully. The salamander, Ensatina, found as a
ring around the Central Valley of California is an example.

From geochristian.com: “Augustine came down hard on Christians who said things that the 'scientists'
of his day knew were foolish. This applies to us today as well: how will the world believe the Bible
when it speaks about salvation if we also try to convince them that the Bible requires belief in
dinosaurs living with humans, all sedimentary rocks being deposited in Noah's Flood six thousand
years ago, or that all evidence of human prehistory can be compressed into less than a thousand years.
These are all things taught as dogma by some Evangelicals, but none of them are explicitly taught in
Scripture. And the world laughs, not only at us, but at the Creator.” This statement expresses the
reason I wrote this paper.

The bottom line is when we claim something from a preconceived notion we are often wrong. Let the
evidence speak for itself and serve as a guide and even correction as to how we view and understand
things. As to Genesis 1 our expectations as to how God should have done Creation turn out to be
incorrect because as He says “For my thoughts are not your thoughts, nor are your ways my ways,
says the Lord. For as the heavens are higher than the earth, so are my ways than your ways and my
thoughts than your thoughts.” Isaiah 55:8-9. Now that we know just how large the Universe is that
is a mighty big gap! All evidence so far points to God using what we call evolution as the mechanism
for creating the myriads of life forms and species both past and present we see on the Earth. The
process of evolution is confirmed by several disciplines in science such as paleontology, genetic
sequencing, anatomical development comparisons including over periods of time, etc. Evolution does
not rule out God. That is an erroneous preconceived notion used by both YEC's and atheists. God
set up the parameters for it to operate and it is progressing to fulfillment of His desired outcomes with
His continual involvement in the process.

Life from a Mustard Seed

In looking for God's pattern of doing things I chose the title for this section, Life from a Mustard Seed,
is like a mustard seed, which a man took and sowed in his field, which indeed is the least of the seeds;
but when it is grown it is greater than the herbs and becomes a tree....” The Greek word used for
mustard plant is sinapi which has the smallest seed a Palestinian farmer would have sown in his field
and yet it would become a shrub-like plant nearly 10 feet tall. In Genesis 1:1 the shortest Hebrew word
used in the verse has seven letters. (Earlier in this paper we covered the significance of the use of 7.)
(Further, the middle Hebrew word in this verse is two letters and is non-translatable, but contains the
first and last letters of the Hebrew alphabet which if converted into Greek are “alpha” and “omega”
which reminds us of Revelations where Jesus identifies Himself as the Alpha and Omega, equals the
Creator in Genesis 1:1!) Micah 5:2 “But as for you, Bethlehem Ephrathah, Too little to be among the
clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long
ago, From the days of eternity.” David was the least notable of his brothers but yet he killed Goliath
and became king of Israel. In John 6 we see the miracle of the loaves and fish being multiplied from
next to nothing into enough to feed 5000. There are other verses in the Bible where God chooses the
insignificant and made them quite significant. We now know we live on a planet in a very small portion of a galaxy amongst billions of galaxies (No wonder Satan is furious when he got kicked out of Heaven and confined here). The entire universe began at a single infinitesimally small point (the Hebrew word for beginning in Genesis 1:1 actually means “starting point”). Like the “mustard seed”, but even much smaller is DNA, but so much has come from it from viruses to whales which fits God's pattern of doing things. DNA is found in all living things including ourselves.

Another factor to consider is time. We forget that God is outside of time so for us what may seem like a very long time is likely not. Just think God could be working in all areas of Earth's history simultaneously. Getting back to how we experience time the geological evidence shows that a lot of preparation was necessary before we humans could enter the scene. It all started with the lowly bacteria and single celled algae-like organisms (likely cyanobacteria). Just to get oxygen into our atmosphere required tiny single celled organisms followed much later by plants. Knowing that bacteria are the earliest fossils found in the deepest layers which are about 3.6 billion years ago in the geological column, I decided to find out how deep down where change would be very slow, do we find living bacteria which would reveal ancient DNA as fossilized bacteria would contain little or no DNA. The further down in the Earth the more ancient the bacteria. In glaciers living bacteria are found that are in strata over 800,000 years old. Core borings into the Earth's crust brought some real surprises. In a deep trench off the Pacific Coast 1.6 miles below the ocean surface researchers drilled down through 853 feet of sediment before reaching Earth's crust, then several hundred meters (100 meters = 328 feet) into basalt rock and found living bacteria. “We found live bacteria in the earth's crust below the sea, regardless of how deep we drilled” (scienecnordic.com). As reported in Inter Press Service, 2013, concerning those scientists involved in the Deep Carbon Observatory project “Researchers estimate that these are extraordinarily long-living organisms, conceivably living for millions of years.” So we have bacteria found in ancient rock involved in complex biochemical processes regulated by complicated DNA that can live millions of years at a time creates quite a problem for theories that DNA arose from chance occurrences from a primordial chemical soup. I decided to check on the DNA of cyanobacteria which we know from fossilized mats of them found in rock at the earliest times of life. The entire genome of the thermophilic unicellular cyanobacterium, Thermosynechococcus elongatus BP-1, found in deep ocean thermal vents where ancient relics of early Earth are thought to be still living, has been worked out. The bacteria within its cell wall contains a circular chromosome consisting of 2,593,857 base pairs constituting 2475 protein-encoding genes and a set of RNA genes.

More recent research has discovered that DNA by itself cannot exist outside a cell without disintegrating as it becomes unstable. Nor can the cell continue to exist or replicate without DNA. One requires the other. This means they both came about simultaneously. Within the cell even in the simplest bacteria or any single cell are complex biochemical processes and interrelationships going on directed by DNA. There are certain required sequences (some can be long) that must be present to operate the different functions within cells. The instructions in turn are transmitted to other systems which then cause the operations to take place. Also there are different mechanisms that repair DNA. There is base excision repair where a defective portion is detected and replaced with the correct sequence. There is mismatch repair and other systems built into the DNA code to correct defects.

I can come to no other conclusion that an intelligence, God, brought about DNA so that life could be introduced on Earth. All life began with the “mustard seed” from which all the various life forms branched out like that on a tree, the tree of life.
When life seemed much simpler for some scientists they could come up with scenarios about how certain elements and carbon compounds could come together and by some rare chance life started. But not now. However, some scientists as with the YEC's are stuck in their explanations as they just can't admit what the evidence is showing them. To get life started required a mega leap of engineering! Engineering requires an intelligence. Once started the DNA could be altered and modified according to intended outcomes. There is a flow of life forms from that ancient DNA. Comparative DNA analysis shows the mutations along the way. And that includes us. Because we are able to extract the DNA from fossilized pre-modern human groups such as Neanderthal Man and Denisovians who lived 30,000 and more years before us we can see the flow of DNA changes. Neanderthals, like Denisovians are considered separate species as compared to modern humans (Homo sapiens). Genetic analysis shows Neanderthals share 99.7% similarity. The modern human genome has 3.2 billion base pairs so the percentage difference may not seem like much until you multiply it by .003 (0.3%) difference and you see there is a nine million six hundred thousand base pair difference. Modern humans share a 98.8% similarity with the chimpanzee.

To get life started required a major leap called DNA. Once started that “mustard seed” became all the branches of life through the process of mutation that occurred in the past through today. We are left with evidence of such a process through a combination of geology, paleontology, comparative anatomy, and genomics. Each of these areas confirm what is called evolution, the process, did occur, but it had to have a start called DNA and guided ever since for intended outcomes. Once again evolution is a descriptive word for a process used to summarize what has been observed in the created world. It in no way rules out God like some YEC's and atheists like to claim. Unfortunately, the concept there could be an intelligent being involved in creation has been almost ruled out as many equate it with the claims of Young Earth Creationists. As a result even the idea there might be an intelligent designer cannot even be considered in our schools, colleges, and universities. Even theistic evolutionists have been intimidated to accept speculative ideas that the beginning of life and certain unique systems can totally be explained by 100% natural processes.

For this segment I have read much about DNA in the past and also recent papers on the subject including ones on intelligent design verses purely materialistic (natural) explanations. Concerning the structure of DNA which is a spiral staircase-like structure containing four critical components two of which are found on each “rung” we only learned about this in the 1950's. In the 1990's into the early 2000's due to the extreme complexity it took the most sophisticated computers throughout the world working together to work out the genetic code for us humans, the Human Genome Project, and since for various living creatures from bacteria on up. Some trees actually have a far bigger code than we do! But the discoveries continue as we are uncovering ever increasing complexity in that there are regulator genes and beyond there is even more complexity in the transmission of DNA to RNA to proteins for various processes. It is extremely complex. From science.org, the American Association for the Advancement of Science, there is the article “DNA: The Ultimate Hard Drive” points out that in a single gram (1 gram is about 1/28 of an ounce) of DNA there is billions of gigabytes of information. It is significant they call it a code. Using the system of DNA researchers were able to store an entire textbook in one trillionth of a gram! They are studying DNA as it is “the storage medium with the highest known information density” far more than anyone could have devised on their own. The four nucleotides (guanine, adenine, thymine and cytosine) that are used in DNA act as symbols which when assembled in certain arrangements then become the code. So DNA is used as the medium, but it's not the message. Then, while reading the debates whether intelligent design is valid or not, there were these arguments whether DNA really contains a code or not claiming in order to have a code there would
need to be an abstract stage involved to prove an intelligence. Included in that argument is the claim that it is really not a computer-like code so DNA is really not a code, that there has to be a translation system to make certain things happen. Interestingly, RNA does that. But that doesn't settle it in the arguments which go on and on. There just can't be an intelligent designer because they don't want to acknowledge that. If God stood right in front of them, they would deny it is really Him. But wait. Didn't that happen about 2,000 years ago? There is a time coming that all will have to acknowledge God (Isaiah 45:23, Romans 14:11, Philippians 2:10-11).

While researching this section for bacteria I came across the structure of the flagellum found in some bacteria which helps them move about. The flagellum looks like a hair attached within the bacterial cell. It is powered by a chemical-molecular motor at the base with side molecular bearings for rotation and support. The structure of the eye and surrounding support including muscles is very elaborate and is found in ancient fish and very well developed even in dinosaurs. The eye is found in a variety of shapes, sizes, colors, and abilities as the purpose of the evolution process is to allow for the greatest variety and maximize adaptation. And because of this, perhaps what we view as more complex in some cases actually came earlier than some less complex forms. Some have speculated the eye came about from a light sensitive spot on some primitive organism. But consider in the eye whether they be dinosaurs, birds, or even ourselves the muscles involved and the neural system required to connect the retina to the brain. Also, DNA contains the information as to where embryonic cells are to migrate and locate, how they are to differentiate into various cell types such as retinal cells and the cornea, and all the chemical processes involved so they can do what is required. Add to this the human brain is far more complex than the DNA it develops from. From all this I feel there is a blind bigotry fostered by Young Earth Creationists claims that have a large part in there just can't be God involved. Unfortunately, when it comes to creation issues there appears to be a lot of spin just as we see in politics.

When the question is asked “What is the purpose of DNA?” the answer is to enable life and all its variability. DNA is not a random mush. It is exquisitely organized. Acknowledging there is purpose means there is a Source. Information, the code system as used in DNA, cannot exist without an intelligence involved.

Why are so many Scientists Convinced the Process of Evolution Exists?

Once again the process of what is called evolution does not show that there is no God nor that He is not involved. God typically starts out with what looks very small and insignificant that becomes quite important. From the atom came the Universe. And so it is with DNA. We weren't aware of its structure until the 1950's. From DNA came the myriad of life forms both in antiquity and what we see today. Through changes in the code it has allowed for development of limbs, eyes, brains, etc., new creatures such as beautiful birds and flowering plants. There is a continuous flow of change. DNA allows for adaptation to that change. Matter of fact DNA through such things as bacteria, algae, and plants have changed the atmosphere and surface of the Earth. The evidence for the process of evolution is quite substantial. It would take volumes to even cover a portion of it. Evidence ranges from geology, fossils, anatomical comparisons, etc.

Through the photos on pages 34-37 we can see absolute proof Creation is very ancient, over 13 billion years old where we can see its earliest beginnings to present. On pages 48 -49 we covered the subject
of “species” and its changes. In pages 19-22 the Flood of Noah was covered where it was shown the Flood had to be local and in no way could the Ark hold all the species we see in the fossil record and even those today several of which are still be discovered. Examples included how do you explain the polar bear and the penguin? YEC’s admit that macroevolution to account for all the current species would have to have taken place in just a few thousand years which they can't show nor does the Bible state that after the flood God created a whole new set of plants and animals.

Let's go to the molecular level as to why scientists are convinced that the process of evolution does exist:

All known organisms including humans use the same or extremely similar metabolic pathways and enzymes in energy processing. There are about 10 followed by 70 zeros informationally equivalent codes that could have been used, but we don't find that. Concerning the relationship between different organisms and the molecular relationship “…the standard phylogenetic tree is known to 38 decimal places, which is a much greater precision than that of even the most-determined physical constraints. For comparison, the charge of the electron is known to only seven decimal places, the Planck constant is known to only eight decimal places, the mass of the neutron, proton, and electron are all known to only nine decimal places, and the universal gravitational constant has been determined to only three decimal places.” (29 + Evidences for Macroevolution, Part 1, Douglas Theobald, PhD).

Anatomical/genetic relationships are quite extensive. We find lungs in whales and porpoises, but not gills. Whales have within their body rudimentary legs. The bottom line here for common descent is that no organism can have a vestigial organ or structure that was not previously functional in one of its ancestors. Mammals have nipples, but they are not found in amphibians, birds or reptiles. No mammals have vestigial feathers. Humans or primates do not have gizzards. Tail genes are present in the human genome. Humans and primates do not have the ability to synthesize vitamin C, but the gene is there and contains a missing portion in the sequence. Certain genes are defective in humans so we can't smell things as well as many other mammals.

Ubiquitous genes have no relationship to any particular species, but are found in all life as they perform the same biological function. What is interesting is that the genetic code sequence can come in many combinations and yet do the same thing. Cytochrome c is an essential and ubiquitous protein found in all life from bacteria on up. Cytochrome c can come from several different genetic sequences resulting in several amino acid sequence differences yet perform the same essential function. We can take human cytochrome c and it will work in the yeast cell even though it has a different sequence. Through comparing the sequences to make cytochrome c scientists can have further proof of the relationship of different species and trace their ancestry to earlier life forms. The yeast cell is distantly related to humans and is 51 amino acids different in sequence. Human and chimpanzee cytochrome c are identical in protein sequence and only differ by 10 amino acids from other mammals. Porpoise cytochrome c is more similar to our cytochrome c than to the shark. Bat cytochrome c is closer to human cytochrome c than to the hummingbird. These findings match with the tree of life. In the absence of common descent the chance of this happening is one out of 10 followed by 93 zeros! This is because there are over 10 followed by 46 zeros DNA sequences that can code for cytochrome c. So if there was no common ancestry each species would individually have a very different unique code. When other ubiquitous proteins are compared the results are highly similar.

The discovery of transposons and their role in adaptation and genetic change is becoming quite
important. Transposons have been called “jumping genes”. Transposons are able to move out of a certain genetic sequence and reinsert elsewhere. When they relocate in a gene they can cause a mutation. Transposons are primarily responsible for giving specific patterns useful in DNA “fingerprinting” as in criminal identification and paternity cases. Identical transposons found in the same chromosome location are strong evidence of common ancestry. They can even be used to track human origins and migrations. It can be shown that ruminants, hippos and whales are from a common ancestor. Pseudogenes have a faulty regulatory sequence or internal stop codones that can't be transcribed. They can actually be vestiges of an earlier ancestor where the active form was needed. They appear at specific locations on chromosomes. Like transposons there are numerous examples that aid in the relationship identification tracing back ancestral origins.

Endogenous retroviruses provide more evidence at a molecular level for universal common descent. They are evidence in the past for a viral infection as once a virus gets inside the cell it can insert its DNA into the chromosome at specific locations that will remain there in succeeding generations so that scientists can trace the line of development of different species by the infection of various viruses at various times.

There is a lot more that can be presented, but I believe this is enough to show that for some Christians they need to get out of the view of the world that existed prior to 1860. It can start at the Sunday School level with the realization that a lot of today's Young Earth Creationism started, as documented by several researchers as to its origin and spread into various denominations, with visions a “prophetess” had and not from Scripture. Such visions and claims are extra-scriptural and have no business being there. They have caused so much damage to the credibility of Christianity. So many young people when they go out into the world on their own discover such claims are not true resulting in much anguish, doubt, permanently damaged faith, and complete turning away into atheism. I often think of what a perfect time for the “adversary” to enter in with visions and messages with “Did not God say...” (just like in the Garden) as in the 1800's major discoveries in science and archaeology were happening which help clarify the Book of Genesis. The resulting damage is so pervasive even the possibility of a Creator will not even be considered in our schools, colleges, and universities because they associate any discussion with YEC such as dinosaurs and humans lived together. YEC claims have been instrumental in giving momentum to the Freedom from Religion movement as the Bible is viewed as fantasy. What a clever way to keep God away from those who have never been exposed to Christianity. Time to get rid of the “dinosaurs”.

Additional Information Worth Considering

From “The English Bible and the Days of Creation: When Tradition Conflicts with Text” by Harry Lee Poe, Professor of Faith and Culture at Union University, TN:

“...many assume that the Bible says that the universe was made in six consecutive solar days within one week. The problem with such an approach is that this idea cannot be found in the Hebrew text of Genesis. The Hebrew text does not have the definite article with the first five days of the week. Creation did not begin 'the first day' but 'one day'. It did not continue on 'the second day' but on a second day,' and soon until humans appear. In Genesis, the aspects of creation have six definite
beginning points, but creation occurs over an indeterminate period of time. The Hebrew, Greek, and Latin texts do not introduce the definite article before day six, yet most English translations since the time of Wycliffe have added the definite article to the first five days.” “In Genesis, creation has a necessary sequence from simplicity to complexity that we do not find in the other sacred texts of antiquity where 'creation myths' involve a refashioning of what already exists from previous epochs.” “The activity of God during the seven days of creation employs the imperfect verb indicating continuing action or action which does not stop.” “The King James Bible firmly entrenched a view of creation as having taken place within the span of seven chronologically successive, consecutive days within the calendar week.”

About the author of this paper

By profession I am a dentist. Before I decided to go into dentistry I was fascinated by science. My dad was heavily involved in the Apollo Moon Landing Project. I took all the science courses I could in high school and college. In graduate school I was completing a master's degree in embryology and planning to continue in that field getting a PhD. But I was getting tired of looking through a microscope and leaving each day with one eye blurry. A friend of mine came in carving chalk for the Dental Aptitude Test. So I became a dentist. During my time in high school, college and in graduate school followed by dental school I was surrounded by several who believed in Recent Earth Creationism (also called Young Earth Creationism or YEC), but no matter what I did to reconcile Genesis with facts nothing added up. Unlike many I could live in both worlds. For instance, I was very disappointed I could not attend the presentation by the Leakey's on the discovery of the fossilized Lucy skeleton. Besides science I studied Scripture as much as I could. God was holding onto me. One day a lightbulb went on. I was looking at Genesis the wrong way. Things then began to fit very well. What I have presented in this paper is my findings. I love research so I have stacks. This paper is a summary. If I can only get some eyes opened, perhaps the damage can be reversed. But, unfortunately, it may have gone too far. I hope not. It will be up to others who read this to spread it around. I only ask not to tamper with it.

Additional evidence for Biblical internal consistency can be found at this site in the paper The Trinity. There is much misunderstanding in this area. Common to this subject is the denial of who the Creator really is. Cults deny the divinity. You will see why.

Watch for future papers at this site. Just as I am fascinated with science I am also fascinated with theology. I am evidence oriented and verification is important to me. Our culture looks at so many things superficially. We watch TV or read somewhere a claim and accept it as fact. We assume way to easily especially if we do not understand something. A case in point is: is there a gospel in the stars? Many have fallen for this one. I decided to thoroughly check this out and have put this subject on this site.