

God's Creative Wonders
(A Study on Creation)
Genesis chapter 1:31- 2:7

Pastor Kelly Sensenig

In 1833 Charles Darwin went to the South Sea Islands looking for the so-called "missing link." As he studied the cannibals who lived there, he concluded that no creatures anywhere were more primitive, and he was convinced that nothing on earth could possibly lift them to a higher level. He thought he had indeed found a lower stratum of humanity that would fit his theory of evolution.

Thirty-four years later he returned to the same islands. To his amazement he discovered churches, schools, and homes occupied by some of those former cannibals. In fact, many of them wore clothes and frequently gathered to sing hymns. The reason was soon learned: Missionary John G. Paton had been there proclaiming the truths of salvation! Darwin was so moved by their transformation that he made a generous contribution to the London Missionary Society. Darwin's "missing link" thus remained missing. And it's still missing today!

The saddest words ever written to me came from an evolutionist:
"It would be nice to believe in something (something other than chance and evolution), as from where I stand, things look pretty grim."

I must agree with him. Things do look pretty grim or sad when you reject the light of reason and creationism. How much better to believe in an eternal God who created everything, the only true God that exists out of time and space, as we know it, and the God who sent His Son Jesus Christ into the world to reveal Himself to mankind and save man from hell? Outside of God and His plan of salvation through Jesus Christ (Acts 4:12; John 6:47), things are pretty grim and hopeless.

In this study we are going to discover that God is the Creator of the universe and everything that is in it. Genesis chapter one gives the overview and chronological order of creation whereas chapter 2 gives details surrounding the creation of the first man, the Garden of Eden, and man's activities, along with the creation of the first woman.

Psalm 119:160 declares:
“Thy word is true from the beginning.”

This means that from the very start (the Book of Genesis) God’s Word declares itself as being accurate and true. The record of the Genesis creation is not a fable of myth but is an accurate recording of the origins of the universe.



“It is written” (Matt. 4:4)



EVOLUTION - It is
REWRITTEN
and
REWRITTEN
and
REWRITTEN
and.....

Looking back to Old Testament Scripture, Jesus declared, “It is written” (Matt. 4:4) and affirms the authority and trustworthiness of Scripture. This means that when approaching Genesis and the origins of life, we must believe the record that God has given to us. The Bible is true from the beginning and in the beginning God created the universe and everything that is in it. Nothing was left to chance, naturalism, or

evolution. The Bible declares, “It is written” but evolution says, “It’s rewritten and rewritten, and rewritten.” It keeps changing its theories, findings, and conclusions regarding the origins of life.

How did everything get started? How did life begin? The origin of life is a vexing problem for those who insist that life arose through purely natural processes. The naturalistic origin of life is also known as chemical evolution. By chance the right chemicals came together and resulted in life. However, no one has the answer to where these correct chemicals or right ingredients originated. They only conclude that life began somewhere and somehow by spontaneous generation (the production of living organisms by nonliving matter).



Evolutionists generally agree that life began on Earth more than 3 billion years ago, evolving from the most basic of microbes (microorganisms of bacteria) resulting into a dazzling array of complexity over time. But where

did these microbes come? How did we get from point a to point b? Where did the basic components of life originate from so they could begin the alleged cycle of evolution that allegedly occurred over billions of years?



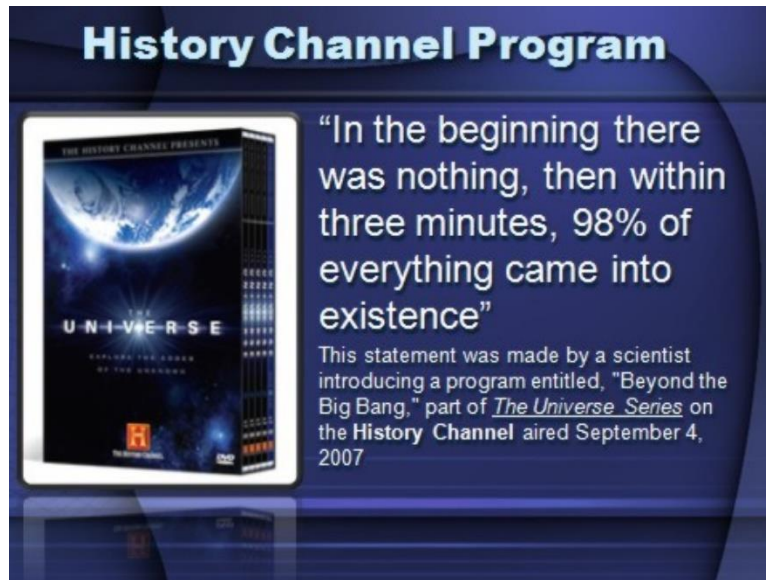
One general theory as to the origins of life on earth is the Big Bang theory which is the point in time when everything got started. This theory states that the sun came before the earth and that the sun's energy on the earth eventually gave rise to life. The key idea is that the universe is

expanding and this suggests that something happened in the past to bring it into existence and cause it to expand. Most place this explosive moment at approximately 13.8 billion years ago and this is considered to be the age of the universe.

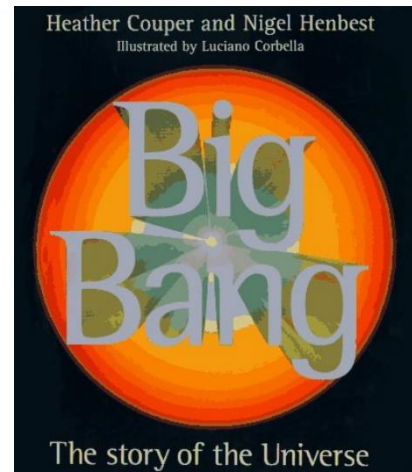
According to the Big Bang Theory, all matter and all space was originally part of a very small point called the Singularity. Of course, the theory says nothing about where the matter or singularity came from. Some assume that everything could come into existence by a random quantum event. Brad Lemly said this: "To the average person it might seem obvious that nothing can happen in nothing. But to a quantum physicist, nothing is, in fact, something. This means that things can materialize out of the vacuum, although they tend to vanish back into it quickly ..." (Brad Lemley, "Guth's Grand Guess," *Discover* volumes 23 and 38 (April 2002).

If I might be so bold as to translate this into English, he seems to be saying that "things appear from nothing and then disappear back into nothing. And nobody has ever seen any of that happen!" This is quack science – not proven science! This theory does not appear as a scientific argument but more like a doctrine of religious faith that states: "**In the beginning, there was nothing. And that nothing exploded into something.**"

The history channel supports these types of weird and unscientific theories on a regular basis. The "Big Bang" theory was being promoted by a scientist introducing a program back in September of 2007. He remarked: "**In the beginning there was nothing, then within three minutes, 98% of everything came into existence.**" And the evolutionists think the Creationists are crazy! You can't make up this kind of stuff!



The astronomer Heather Couper put it this way, in a children's book called "The Big Bang." She said, "Our Universe probably came into existence not only from nothing, but from nowhere" (Heather Couper & Nigel Henbest, Big Bang (DK Publishing, 1997). I checked on Amazon and I can buy a copy of this book for \$0.01. It's not even worth this!



According to this theory, after the initial explosion and expansion, the universe cooled sufficiently to allow the formation of subatomic particles, including protons, neutrons, and electrons. The majority of atoms that were produced by the Big Bang were said to be hydrogen, along with helium and traces of lithium. Giant clouds of these primordial elements eventually formed stars and galaxies which in return brought the necessary elements on earth to begin life. Thus, extraterrestrial mechanisms occurred to bring life on earth. In fact, some suggest that "alien life" of some kind and form existed which eventually resulted in life springing forth on earth.

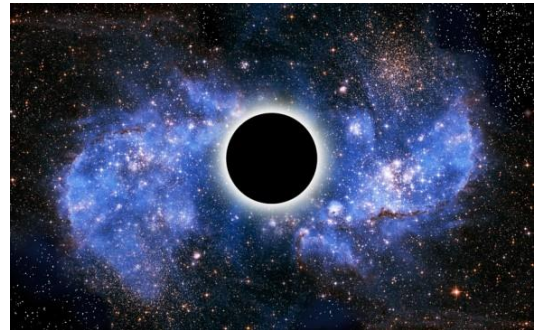
Other scientific studies suggest that even before the big bang occurred there was only a single particle or dot from which everything evolved. One evolutionary writer explains it like this: "It is difficult enough to imagine a time, roughly 13.7 billion years ago, when the entire universe existed as a singularity. According to the big bang theory, one of the main contenders

... trying to explain how the universe came to be, all the matter in the cosmos -
- all of space itself -- existed in a form smaller than a subatomic particle.”



Did the universe and everything in it (including yourself) emerge from a single particle of matter (a dot) that was very small (one of the present theories being promoted today). Or did everything originate from a Creator who was infinitely intelligent and powerful? What is the basis for your faith?

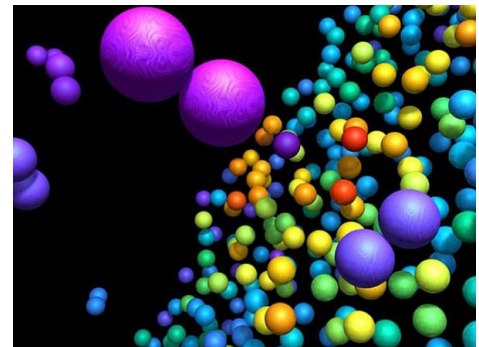
A group of physicists also suggest that the birth of the universe and eventually life on earth could have happened after a four-dimensional star collapsed into a black hole and ejected debris. The evolutionary writer adds these words: “Before getting into their findings, let’s just preface this by saying nobody knows anything for sure.”



Another hypothesis is that life exists on earth as a result of meteoroids and asteroids landing on the earth which possessed components of life in them. In other words, life began in space and eventually made its way to earth. They note that a meteorite in Australia was found to contain over 90 different amino acids, including 19 of the 20 deemed

essential to life. I recently heard on the evening news that some scientists now believe that life began on Mars. Of course, the question is never answered where these outer space building blocks of life came from and how they can create life from nonliving material.

Most evolutionists agree that life arose on earth from inorganic matter through natural processes. In other words, life can originate from nonlife. The claim is made that amino acids (the building blocks of life) can form through natural chemical reactions unrelated to any previous life. However, no one has ever

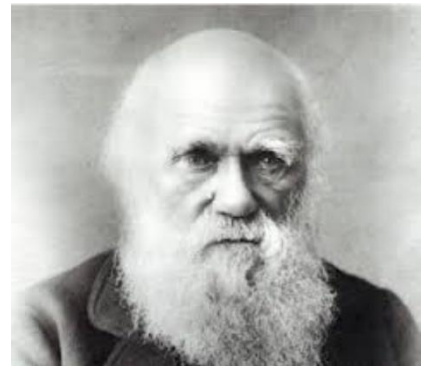


answered what caused the chemical reactions to occur or where they came from? Ultimately they are forced to come back to “life” as the beginning of life.



According to conventional thinking among origin-of-life theorists, life arose through unguided chemical reactions on the early Earth some 3 to 4 billion years ago. Most theorists believe that there were many steps involved in the origin of life, but the very first step would have involved the production of a primordial soup (a water-based sea of simple organic molecules) out of which life arose. We came from soup! Soup to cells is the concept behind this naturalistic process.

In a letter to Joseph Dalton Hooker on 11 February 1871, Charles Darwin proposed a *natural process* for the origin of life. He suggested that the original spark of life may have begun in a "warm little pond, with all sorts of ammonia and phosphoric salts, lights, heat, electricity, etc. A protein compound was then chemically formed ready to undergo still more complex changes." And so on and so on, until life, as we know it, began as a single cell. From soup to cells!



Creation was all a direct work of God - “God said” (vs. 3) and “God saw” (vs. 4), “God called” (vs.4) and “God divided” (vs. 7). There is no evolution found in God’s creation!

You might ask, “Doesn't that bring you into conflict with science? I say again that true science and true Bible never conflict. This is because God not only wrote the Bible but also the book of nature. God created nature, and nature is in a sense, His book. It tells the story of who God is. Psalm 19:2 says that “Day unto day uttereth speech, and night unto night showeth knowledge.”

You see, all of this shows the glory of God. God made it all and therefore nature itself is God’s book that gives us knowledge of Him as the Creator and great God. There is no conflict between true science and true Bible. We

don't check out our Bible by the science. We check out the science by our Bible. Let God be true and let every man be a liar!

Once again, evolution is a theory. Anybody who tells you that evolution is a fact is lying to you. He may want to believe that it is fact but it has never been proven as a fact. It is a theory. It is a theory.

I heard of a woman who called her husband *theory* rather than *dearie*, because he didn't work. He was a bum. Well, evolution is a theory and I reject it totally. I reject it for three reasons. I reject it first of all for a logical reason (something can't come from nothing and every effect must have a cause). I reject it secondly, for a theological reason. The Bible emphatically declares that God directly by divine fiat created everything – not evolution. Third, I reject it for a moral reason. Man was created on a much higher plain than the animal kingdom. He was created with morals and a conscience so that He might glorify the Creator. I reject that monkey mythology.

Of course, not all evolutionists today agree with Darwin in every detail. But, here's what Darwin said in *The Origin of the Species*, on page 523: "Analogy would lead me to the belief that all animals and plants, all of them now, are descended from someone prototype. All organisms start from a common origin and from such low and intermediate forms, both animals and plants may have been developed. All the organic things which have ever lived on the earth may be descended from some one primordial form."

In other words, at the beginning was a little blob of life. A little amoeba-like substance, a little bit of scum, and out of this, it all came. The evolutionist believes that somehow, by spontaneous generation of something, a one-celled life substance began. The one-cell life substance that began somewhere in some primitive soup, finally, became a worm, an unsegmented worm. This unsegmented worm finally became a fish, and that fish finally, after it wiggled around for eons, became an amphibian, and that amphibian finally crawled out, and became a bird, and after a while that bird became a mammal, and after a while, that mammal became a man.

And they want you to actually believe this hocus pocus stuff! I can reassure you that it takes more faith to believe the monkey story than it does the Word of God.

Someone mocked the evolutionary theory and said:

“Once I was a tadpole, beginning to begin, then I was a frog with my tail tucked in, then I was a monkey in a banyan tree, and now I am a professor with a P.H.D.”

Now, you have every right to believe this but in believing it you become an absolute fool! “Professing themselves to be wise they became as fools” (Rom. 1:22).



Another theory regarding the origin of life on earth is the “clay theory.” One article reveals: Cornell University scientists might have unraveled the mystery around formation of life on earth. Their research suggests that clay supported the synthesis of biochemicals. “We propose that in early geological history clay hydrogel provided a confinement function for biomolecules and biochemical reactions.” In other words, it’s postulated that man evolved from clay as a result of chance molecules coming together. Again, nobody has been able to explain how inorganic molecules suddenly got together to form complex life.

Some also reason that thermal vents on the ocean floor could have provided the right conditions for the process of life to begin and it is possible that life as we know it today originated from the sea. These vents are like geysers on the ocean floor.



Francis Crick and James Watson proposed that life actually began when spaceships deposited bacteria on earth. In other words, some form of primordial life was shipped to the earth billions of years ago in spaceships by ‘more evolved’ and advanced alien beings and this resulted in life starting on earth. So we can also believe that

alien intrusion and little green men were the cause or origin of life on earth. The beginning of life is theorized to have begun from a single dot, in outer space, previous forms of space matter, from clay, in a soupy substance of chemicals, under the sea, and from aliens.

Romans 1:22 declares:

“Professing themselves to be wise, they became fools.”

The problem with all these theories is the lack of a viable mechanism for producing high levels of complex and specified information. Cosmogony (the study of the origin of the universe) is an area where science and theology meet. Creation was a supernatural event that took place outside of the natural realm. Evolution has no explanation for high complexities of life and it never will until it abandons all of these anti-God theories and comes back to the reality that life can only come from life and the original source of life is God Himself.

To believe in spontaneous generation (life comes from nonliving substance) would be a miracle and not science since life can only beget or produce life. The law of biogenesis is that life only comes from life. Evolutionists accept spontaneous generation by faith since there is no scientific evidence to actually *prove* this happened and since no one was there to *observe* it taking place 4 or 5 billion years ago. The presuppositional faith and religion of evolutionism defies a Miracle Maker (God) in the mix of spontaneous generation, but in doing so the evolutionist shoots himself in the foot, since it would take a miracle to produce life from nonlife. As a result, it takes more faith (howbeit unreasonable faith) to believe in evolutionary dogma (spontaneous generation occurring without a miracle) than to believe in the Biblical teaching of Creation (life miraculously coming into existence by the word of the Creator).

Creationism accepts the existence of the Creator (Col. 1:16; Rev. 10:6) and that He alone created everything including man, who possesses morals, a conscience, and advanced reasoning which reflects his Creator (James 3:9). Both evolution and creationism are faith-based belief systems (not scientifically proven facts) but the only rational and reasonable faith is this: “In the beginning God created the heaven and the earth” (Gen. 1:1) and that by divine fiat He “created all things” (Rev. 4:11) without the evolutionary process of billions of years. The Bible says that “Through faith (in God’s Word – not scientific evidence) we understand that the worlds were framed by the

word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3).

Jesus said, “It is written” (Matt. 4:4). Scripture tells us where all living things began if we will believe the Genesis account of creation. Romans 3:4 declares: “Let God be true, and every man a liar.” This is how we must approach this study. So what is the truth found in the Genesis creation account? The Bible teaches that God created everything in six literal days. This can be seen in God’s foundational and finished creation.



Foundational Creation Day 1	Finished Creation Days 2-6
<p>“In the beginning” “without form and void” “darkness upon the face of the deep”</p> <p>Creation of all universe of space, time, light, day and darkness cycle begins</p>	<p>“And God said....” Creation of: land masses, atmospheric expanse and stellar division, water division, Vegetation/trees, luminaries, animals, man</p>

When speaking of foundational creation (Day 1) we are referring to how God originally created everything and initially brought the world and universe into existence. When referencing the finished creation (days 2-6) we will discover how God shaped and filled both the heavens and the earth with magnificent wonders.

I. Foundational Creation (Day One)

I. Foundational Creation (Day 1)
Creation of the raw materials of universe
space/time/matter /light
Genesis 1:1-5

On Christmas Eve, somewhere above the forbidding landscape of the moon, the voices of Frank Borman, James Lovell, and William Anders carried to earth dwellers the story of creation as found in Genesis 1:1–10. “In the beginning, God created the heaven and the earth,” were Anders words in Apollo 8’s unannounced litany broadcast as the astronauts’ TV camera flashed back a remarkable picture of the deeply-shadowed lunar landscape. Borman closed

the lunar telecast with these words: “Good night, good luck, a Merry Christmas, and God bless all of you upon the good earth.” This “beginning” refers to the beginning of time (not the beginning of God - Rev. 1:8; 4:8; Heb. 13:8). Jesus as the eternal God already existed when time began (John 1:1). Before creation there was no measurement of time. But in the beginning *time emerged from eternity* and as we will see *matter emerged out of nothing*.

**There are
three creation
facts related to day one.**

**A. The COMMENCEMENT –
“In the beginning” (1a)**

There are five points of reflection on the beginning.

**1. Faith and creation
(Hebrews 11:3, 6)**

Hebrews 11:3

“Through faith (in God’s revelation or truth - not science) we understand that the worlds (ages of time and all that fills them) were framed by the word of God, so that things which are seen (everything in the visible universe) were not made of things which do appear” (previous substance).

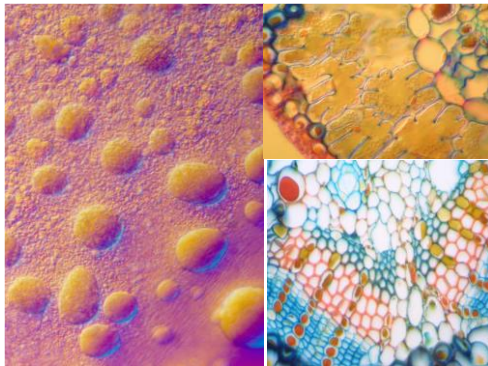
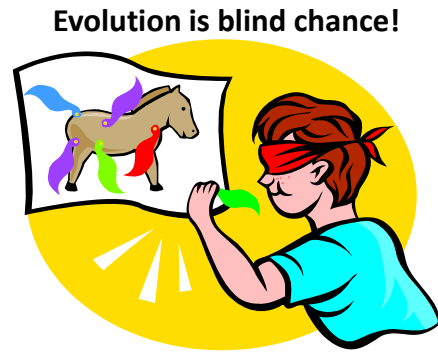
The word translated worlds (aiōn) refers to “the vast eons of time and all that fills them” (Kent, p. 218). Though the word has mainly a temporal idea, it involves the physical world that is united with time. God is the framer of time and space as we know it (all universe of space which includes the universe). His word was the creative fiat; He spoke, and it came into being!

Everything came into existence without the previous existence of anything. This denounces the whole theory of evolution which says everything came from some form of previous material and substance and that through natural selection everything evolved over time (billions of years). The Bible clearly reveals that God created everything in the universe without previous material and without billions of years of evolutionary process.

Hebrews 11:6

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Belief in God and creationism is faith-based. Although evolutionists want to wholeheartedly embrace natural selection (things evolving from previous material) their theory contradicts itself, since evolutionists must believe that the universe came into existence by blind chance, that everything sprang from nothing, and nothing is responsible for everything (intricate design, morals, order, information, and intelligence). Evolution boils down to a matter of faith - blind faith. This is because life is built upon information; it cannot begin without information.



In fact, in just one of the trillions of cells that make up the human body, the amount of DNA and genetic information in its genes would fill at least 1,000 books of 500 pages of typewritten information. Many scientists believe this is hugely underestimated. For a single protein to form by chance is 10^{191} and a single cell happening by chance is $10^{40,000}$. In other words, it isn't happening!

Can information arise from no information? Can something come from nothing? Can life come from nonlife? Can matter evolve from no matter? Once again, it takes more faith to believe in the theory of evolution than the Biblical fact of Creation.

Richard Dawkins said:
 "...by evoking a supernatural Designer is to explain precisely nothing, for it leaves unexplained the origin of the Designer. You have to say something like, "**God was always there,**" and if you allow yourself that kind of **lazy way out,** you might as well just say, "**DNA was always there,**" or "**Life was always there.**" And be done with it."

God is the source of all creation since God is not bound by limitations of time, space, matter or anything else. God is outside time; in fact, He created time (Gen. 1:1). God is the only uncaused cause of everything ("he that cometh to God must believe that he is" - Heb. 11:6).

Believing in an eternal Creator is not a "lazy way out" regarding the

origins of life, as Dawkins suggests; it's the only way out! Furthermore, it's the only rational way out. This is because science has never proven that life can come from nonliving substance. Dawkins tries to reason that spontaneous generation (life originating from something dead) is the only way out (the only way to explain the origin of life). Dawkins is correct on one matter; acknowledging God as the Creator of everything may be a lazy or easy way out in explaining the origin of life and the universe. This is because the truth about God as our Creator is revealed *outwardly* in natural creation (Ps. 19:1) and *inwardly* to a human conscience that has not turned a blind eye to God's intuitive revelation (Rev. 1:18-20). I concede, it may be a "lazy way out" for this logical reason but to conclude that life originated from primordial soup billions of years ago is a "loony way out!"

The faulty reasoning of Dawkins originates from his blind faith and hardened conscience that will not acknowledge God as the eternal Creator and that He exists outside of time (Rev. 1:8). Most evolutionists will admit that we don't know everything about the universe. If this is true, it's also possible that God can exist outside the universe of space and time, as we know it, and this is exactly what the Bible declares.

Psalm 90:2

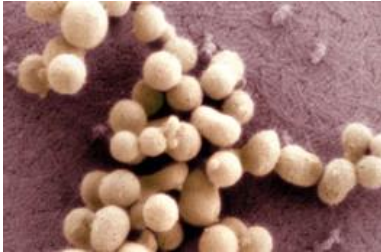
"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Dawkins and evolutionists are adamant that DNA, matter, and life itself cannot be eternal since this defies the basic teaching of evolutionism which begins life by chance and without God. However, the intricate design and complexity of these things eventually leads the evolutionist back to the creationist's main point which is this: The only plausible explanation is that an eternal Designer (God), Who lives outside of time and space, as we know it, created everything (DNA, matter, and life itself) out of nothing ("ex-nihilo" – a Latin phrase meaning "out of nothing" - Heb. 11:3). Only a living and intelligent God could create something out of nothing. Without intelligence and design all would be lost. Life could never begin.

Evolutionists make a lot of noise about man being able to create synthetic cells and they use this as proof that God does not have to be the originator of all life – chance and evolution is the only reasonable and scientific option. However, these experiments only prove one primary axiom - nothing can

form by chance! This is true even in the laboratory and when it comes to man creating synthetic cells! Everything needs a creator.

The First Man Made Cell



Here is a 2010, May article:

Heralding a potential new era in biology, scientists for the first time have created a synthetic cell, completely controlled by man-made genetic instructions, researchers at the private J. Craig Venter Institute announced Thursday. "We call it the first synthetic cell," said genomics pioneer Craig Venter, who

oversaw the project. "These are very much real cells." Created at a cost of \$40 million, this experimental one-cell organism, which can reproduce, opens the way to the manipulation of life on a previously unattainable scale, several researchers and ethics experts said. Scientists have been altering DNA piecemeal for a generation, producing a menagerie of genetically engineered plants and animals. "But the ability to craft an entire organism offers a new power over life," they said.

Creating synthetic cells is like taking ready-made products, such as a roasted chicken, from the grocery store, and combining it with a sauce made from scratch. The meal gives the impression that someone worked all day in the kitchen to prepare it, even though this is false. In a similar way, scientists are taking some of the building blocks of life, originally created by God and now manipulated by man, and they are assembling them, making the outlandish claim they are creating life.

They also believe the creation of synthetic cells will support the idea that chance, time, and natural laws can bring life from non-life. The impression they give is that it's easy to create life from non-life, but again this is false. How can one use synthetic cell creation by another intelligent, thinking, and capable human being and then turn around and claim that intelligence was not needed to create life, but only chance, time, and natural laws? Synthetic cells are NOT an example of creating life. It's simply a form of genetic engineering. It's using the components that God has already built into "life" to promote man's goals.

There are two major problems that these scientists are facing in creating synthetic life and using it to support the idea that life can come from non-life

through chance, time, and natural laws. First, information (such as that found in a genetic system) requires an intelligent source. Where did the information come from? In evolutionary worldview, there is no source for the information. They must account for its existence within their worldview, which they cannot. Second, they are creating a synthetic cell using parts they designed, such as fatty acids, proteins, and nucleotides.

By doing so, they have disregarded the idea that chance, time, and natural laws are sufficient to bring into existence the starting products for life. No such problem exists for those using a biblical worldview. The complex information for life was supplied by the intelligent Creator, God, as part of His original creation.

It's important to remember that scientists are not *creating* life; they are merely *synthesizing* a genome (a set of chromosomes with all its genes) based on the Creator's original design for life. Furthermore, their experiment could never prove evolution. This is because losing genetic information is much easier than obtaining new information. Mutations are usually harmful not helpful, and yet, Darwinian processes are implied by the classic Jurassic Park principle ("life finds a way"). Of course, scientific principles are not based off sci-fi movies! Life does NOT find a way without a Creator! In fact, all the mind-boggling mechanisms related to life were originally designed by the Designer back in Genesis.

Of course, we accept the creation of life and the entire universe on the basis of faith in God's Word. Romans 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." Science deals with that which can be observed and reproduced by experimentation. Neither evolution nor creation can be produced in a laboratory or Petri dish. Both creation and evolution are really built upon a faith based premise. They are the result of belief, a matter of faith; they are not the result of true scientific observation and reproduction.

Neither evolution nor Christianity is scientific (they can't be proven through observable and repeatable scientific data). They are matters of faith – reasonable or rational faith (creationism) or blind faith (evolution). The evolutionist believes in something (that information can arise from disorder by chance) which is not only blind faith but goes against the basic premise and theory of science itself.

Ken Ham states that “there is no conflict between observable science and the Bible - only between man’s historical science (man’s beliefs about the past) and the Bible.” For instance, the big bang is not operational science (testable, observable, or repeatable) but historically-based science (assumptions about the unrecoverable past). Many today wrongly equate the teaching of millions of years and evolution with science. However, these teachings are *not* science in the empirical (repeatable, testable) sense. Scientists have only the present to work with. To connect the present to the past involves interpretations based on unprovable assumptions.

One thing we should ask an evolutionist when discussing the origins of life and of biological evolution is this: “Were you there? This implies that scientific knowledge derived from unwitnessed events is not true science. Science requires direct observation rather than mere inference. Of course, Christians were not at creation either. But the point of the question is that both evolution and Creation are issues that revolve around faith – they are not true science. The “Were you there?” argument invalidates evolution as a science since biological evolution cannot be observed, tested, proven, or repeated. However, the argument does not invalidate Christianity, since it NEVER claimed to be scientific, and since it follows certain laws of reason (cause and effect – every effect must have a cause, every design must have a designer, something cannot come from nothing). The Bible is the history book of the universe and it provides factual information since God was there to witness His creation.

No animal has ever been *observed* changing into any fundamentally different kind of animal. No one has ever *observed* life spontaneously arising from nonliving matter (chemical evolution). Matter cannot create itself out of nothing. There is no empirical evidence for evolution. If an evolutionist has a set of disconnected observations, and they come up with a possible explanation, they have an organized set of related ideas, but an unproven theory. A theory that hasn't been confirmed is a hypothesis.

The huge gaps in the fossil records prove evolution is only a theory. There is no evidence that any plant or animal can change into some other kind or creature. There is no scientific evidence (only science fiction speculation) for changes between kinds of animals. The evolutionary conclusion that evolution is “simple and logical” surprises me. Is it logical that something came from nothing (without a Creator) and that all life forms are traced back to slime? This is neither logical nor can it be scientifically proven.



An evolutionary friend of mine, whom I have been witnessing to for many years, once wrote to me: "I know you mean 'primordial slime' to mean something insignificant, but it is far from that. It may have taken many millions of years just to evolve to this slime state, and many more millions of years to evolve into anything more special." Yes, the ardent evolutionist must even be protective

and sentimental about slime since he really believes he came from slime!

One again, there is no slime or science in the evolutionary process. Although the British museum in London suggests they have accurate links that prove evolution is scientifically true (wings growing out of the back of a man!) they are only deceiving themselves regarding the "science" of evolution.

Evolutionists like to talk about mutations causing evolution over long periods of time and viruses advancing instead of dying off, and nonfunctioning body parts on humans as proof that evolution has happened in the past. However, evolution is simply circumstantial evidence mixed with interpretations and interpretation itself is not science. Facts are science.

Where are the thousands of series of fossils (complex biological designs) which prove that a slow process of evolution created one species after the other? There simply is no gradual organic chain that has ever been scientifically proven. There are no unquestionable fossils that show a transition between any of the major life forms. And the ones that are pointed out by the atheistic community do not attribute for all of the "in-between" links between the alleged links which they already possess. Where are the verifiable links to the links? Where are all the transitional fossils? Where is the indisputable evidence or "smoking gun" that provides the link between man and apes or fish and plants?

Richard Dawkins in an interview believed evolution has been observed but then he added, "It's just that it hasn't been observed while it's happening." How scientific is this? It's not scientific at all. We might similarly conclude, "It can be observed that New York City evolved by an evolutionary process of chance but we just didn't observe it while it was happening." This is blind faith and today the blind are leading the blind in their evolutionary, unscientific madness.

Jesus said in Luke 6:39:

“Can the blind lead the blind? shall they not both fall into the ditch?”

The evolutionary atheists have fallen into the ditch together with their blinded theories that everything has evolved by chance. The observations and measurements of evolutionists are NOT scientifically objective; they are subjective and based upon a preconceived belief system. Furthermore, the notion that the universe is billions of years old and that life and morals emerged from inanimate matter (primordial slime), which then formed pre-existing life-forms through a series of slow changes and genetic mutations that took 20 billion years (or longer) is based on naturalistic presuppositions - not scientific facts!

Someone shared this amusing account of creation. God created the dog and said, "Sit all day by the door of your house and bark at anyone who comes in or walks past. For this, I will give you a life span of twenty years." The dog said, "That's a long time to be barking. How about only ten years and I'll give you back the other ten?" And God saw it was good.

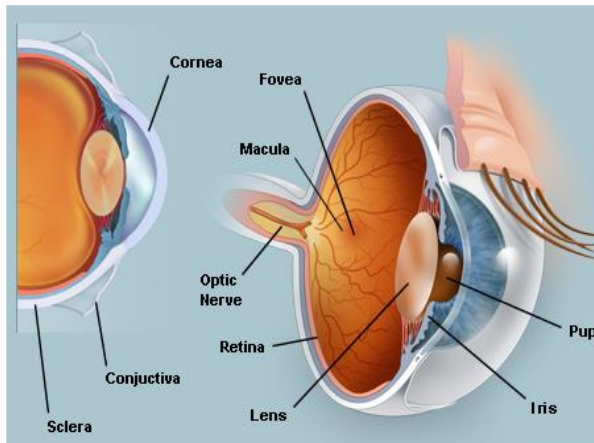
Next, God created the monkey and said, "Entertain people, do tricks, and make them laugh. For this, I'll give you a twenty-year life span." The monkey said, "Monkey tricks for twenty years? That's a pretty long time to perform. How about I give you back ten like the dog did?" And God, again saw it was good.

Next, God created the cow and said, "You must go into the field with the farmer all day long and suffer under the sun, have calves and give milk to support the farmer's family. For this, I will give you a life span of sixty years." The cow said, "That's kind of a tough life you want me to live for sixty years. How about twenty and I'll give back the other forty?" And God agreed it was good.

Finally, God created humans and said, "Eat, sleep, play, marry and enjoy your life. For this, I'll give you twenty years." But the human said, "Only twenty years? Could you possibly give me my twenty, then add on the forty the cow gave back, the ten the monkey gave back, and the ten the dog gave back; that makes eighty?"

"Okay," said God, "You asked for it." So this is why for our first twenty years, we eat, sleep, play and enjoy ourselves. For the next forty years, we slave

in the sun to support our family. For the next ten years, we do monkey tricks to entertain the grandchildren. And for the last ten years, we sit on the front porch and bark at everyone.



Evolutionists theorize that mutations (a random change in the nucleotides of a DNA molecule) took place in microscopic increments over a period of millions and even billions of years. However, take the human eye for an example, which comes with automatic aiming, focusing and adjustment, and has 130 million receptor cells, 124 million of which are rod-shaped and differentiate between light and

darkness, and six million of which are cone-shaped and can identify up to eight million variations of color.

Are we to seriously believe that this staggering sophisticated organ came into being through a step-by-step, accidental, purposeless, trial-and-error process that took millions of years of positive mutational change, which statistically cannot happen, since approximately 1 good mutation occurs to every 1,000 harmful mutations? This kind of reasoning is good for the fairy tale books but not the science book!

Imagine all the right mutations (and none of the destructive ones) happening at the same time by pure chance. This is physically impossible. To illustrate just how hopeless it is, imagine this: on the ground are all the materials needed to build a house (nails, boards, shingles, windows, etc.). We tie a hammer to the wagging tail of a dog and let him wander about the work site for as long as we please, even millions of years. The swinging hammer on the dog is as likely to build a house as mutation-natural selection is to make a single new working part in an animal, let alone a new creature!

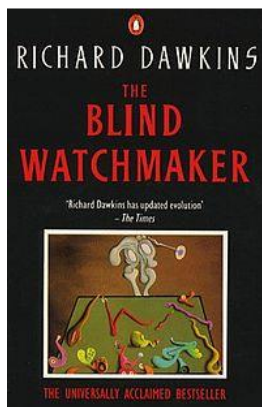
The philosophy of “mutations to men” or “particles-to-people” is grounded in faith; howbeit, and unreasonable faith. Everybody has a presuppositional faith and builds their worldview around this.

To put it simpler; everyone has faith in something! The evolutionist begins with billions of years and builds his philosophy around this premise of faith. The Christians builds his worldview around faith in God as the Creator.

However, it takes much greater faith to believe that the universe began by chance (from a big bang or from one small particle or dot of matter) and that everything we see today evolved through a natural process.

Ken Ham again states: “Creationists and evolutionists, Christians and non-Christians, all have the same evidence—the same facts. Think about it: we all have the same earth, the same fossil layers, the same animals and plants, the same stars—the facts are all the same. The difference is in the way we all interpret the facts. And why do we interpret facts differently? Because we start with different presuppositions; these are things that are assumed to be true without being able to prove them. These then become the basis for other conclusions. All reasoning is based on presuppositions (also called axioms). This becomes especially relevant when dealing with past events.”

Make Your Decision: Either everything came about through an all-powerful Creator and Designer or everything in the complex universe sprung by accident from nothingness and emerged by change into the marvel we now see before us. Particles-to-people is the evolutionary religion.



Richard Dawkins relegates design and the universe to what he calls “the watchmaker ... of the blind forces of physics.” Basically, Dawkins is insisting that the blind chance of natural selection and mutations working together provided the mechanism for the evolutionary process. This is just a sophisticated way of saying that blind chance and evolution is the designer! How rational and logic is this reasoning? The

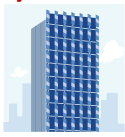
logic of creation is built into the universe (Rom. 1:20) which tells the never ending story that the universe is not haphazard or arbitrary.

From the complexity of a single cell to the eye of a human being calls for a Creator or Designer and intelligent Being called God – not what Dawkins calls a blind watchmaker! The Christian faith is more logical (Heb. 11:1-2) and can be viewed as a “reasonable” or rational faith that rests upon certain apologetic facts (1 Pet 3:15). The absurdity of “naturalism” (everything evolved by nature and chance) goes largely unchallenged today. Common sense and logic dictates that chance did not spontaneously generate everything in the universe.

Every watch has a watchmaker.



Every building has a builder.



Every structure has an architect.



Every plan has a designer (Rom. 1:20)

- Every watch has a watchmaker.
- Every building has a builder.
- Every structure has an architect.
- Every plan has a designer (Rom. 1:20).

Harvard professor George Wald said: "The evolutionist says, 'Given enough time, that which is impossible becomes virtually certain.'"

This is sheer doubletalk and illustrates the *blind faith* (not a reasonable faith) of evolutionists. Utter irrationality becomes the only "rational" choice.

"The fool hath said in his heart, There is no God" (Psalm 14:1). The wise man says: "There is a God" (Psalm 19:1).

Psalm 19:1

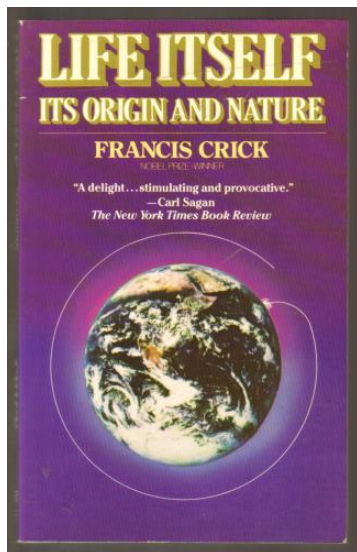
"The heavens declare (telling, relating, celebrating, and making known) the glory of God (His splendor and magnificence of the Creator); and the firmament (atmospheric and stellar heavens) sheweth his handywork (design)"

A wise man builds his house upon the rock of creation. A fool builds his house upon the sand (Matt. 7:26-27). Evolutionists reason that God creating everything is a cheap and easy answer to a complex issue. However, a Swiss watch is not put together by chance and the creation of the Swiss watch is not a cheap explanation or far-fetched idea to believe that a skilled craftsman put it together.

Why does the atheistic evolutionist reject the rationale of Creator God? It's because of moral accountability. If there is a Creator, then we are accountable to Him morally and are under judgment and sin without Christ as our Savior (John 3:36). Romans 1:20-23 gives the Biblical reason why people reject God as the Creator and Moral Lawgiver: "For the invisible things of him (God's eternal being and existence) from the creation of the world are clearly seen (made visible to the human eyes), being understood by the things that are made (creation and design), even his eternal power and Godhead (that there is one true and all-powerful God who created

everything); so that they are without excuse (they can't say I don't know God exists): Because that, when they knew God (intuitively – written on the tables of their heart at birth), they glorified him not as God, neither were thankful; but became vain in their imaginations (foolish evolutionary dogma), and their foolish heart was darkened (they were blinded in their ignorance). Professing themselves to be wise (in their rejection of God), they became fools (a simpleton, one who lacks sense, silly, stupid), And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things (worshipping the creature and not the Creator = evolution).”

Bill Nye was asked if he feared God. His answer: “Not nearly as much as I am scared of the Japanese Giant Hornet, which is bigger than your thumb, can fly at 25mph and has the added advantage of actually existing. This answer shows how atheists put God out of their minds so they don't have to face Him in judgment. Howbeit, someday they will experience God's judgment (Heb. 9:27).



Man will go to great lengths to creation and a Creator because he deliberately chooses to put God out of his mind or thinking. For instance, to overcome the huge hurdles of evolution of life from non-living chemicals on earth, Francis Crick proposed, in a book called “Life Itself,” that some form of primordial life was shipped to the earth billions of years ago in spaceships by supposedly ‘more evolved’ (advanced) alien beings. In doing this, Crick tried to solve the problem of the source of intelligence without God. Instead of God, we can now believe in tiny green men delivering slime to this world so it could eventually evolve into human beings. Brilliant!

Of course, Crick only succeeded in pushing the problem into outer space where nothing can be tested in any scientific way. Once again, we come back to a starting point. If these alleged aliens were not created by a greater intelligence than themselves, then how did they evolve from non-living chemicals in the first place, so they could end up delivering the primordial slime to earth? Crick later acknowledged the mounting problems



and futility of his ideas when he was reported as saying, ‘Every time I write a paper on the origin of life, I swear I will never write another one, because there is too much speculation running after too few facts ...’

Even Crick himself was quoted as saying, “An *honest* man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a *miracle*, so many are the conditions which would have had to have been satisfied to get it going.” Crick reasoned that life could not have evolved from non-living chemicals under any conceivable earth conditions. But the idea of a creator was unacceptable, since it would go against his atheistic faith. He affirmed this when he said, “People like myself get along perfectly well with no religious views.” However, after saying this Crick goes on to explain the origin of DNA and life on earth from his religious perspective. This is because atheism is also religion in the sense that it tries to answer the ‘big questions’, such as ‘Where did we come from?’ and ‘What is our destiny?’ Atheism is a religion of faith that attempts to start life without life (without a Creator). But the existence of DNA demands a Creator.

The second point on the beginning poses another question.

2. Allegorical or literal?

(“In the beginning”)

2. Allegorical or literal?

Many evangelicals are beginning to view the creation account as symbolic, poetic, allegorical and even mythical (a story that only contains important teaching like Aesop's Fables). They do this in order to discredit the six-day literal account of creation and accommodate the billions of years supported by evolutionary dogma. In doing this the professing evangelicals are actually joining the attack against Biblical creationism. They

are corrupting the meaning of God’s truth (2 Cor. 2:17) and handling the Word of God deceitfully (2 Cor. 4:2).

If one portion of Scripture describes creation in a poetic or figurative fashion then they transfer the same meaning to the historical narrative of Genesis. This is a serious flaw of hermeneutics which is called “the fallacy of illegitimate transfer” (assigning the same meaning of one text of Scripture to

another without considering the context it is written). One must always remember to start with the narrative portions of God's Word and they will tell us how to interpret the poetic imagery (Ps. 104:5-9). The historical narratives shed light on the poetic passages such as the narrative of the children of Israel crossing the Red Sea (Exodus 14) which is then described in a poetic song (Exodus 15). Evangelicals must stop reinterpreting the text of the creation account (eisegesis) and start believing it for what it says (exegesis). We are not called to undermine the supernatural work of God. Furthermore, just because God explains creation in a poetic and figurative fashion does not mean that creation in six literal days should be taken figuratively. Many times the poetic language in Scripture is used as a rich and meaningful way to describe something literal or some event that literally occurred such as the direct work of God in creation.

Whenever the New Testament refers to creation (John 1:3; Acts 4:24; 14:15; 2 Cor. 4:6; 11:3; Col. 1:16; Heb. 1:2, 10; Rev. 4:11; 10:6; 14:7) it ALWAYS refers to a *past, completed* event or an *immediate* work of God - not a still-occurring process of evolution. God's creation is NEVER viewed figuratively in the New Testament record. It is always viewed as immediate event and not an "eons-long" process (Isa. 65:17).

Jesus was a young-earth creationist!

He taught in Mark 10:6:

"But from the beginning of the creation God made them male and female."

This is the clearest statement showing that Jesus was a young-earth creationist. He taught that Adam and Eve were made at the "beginning of creation" – not billions of years after the beginning, as would be the case if the universe were really billions of years old.

If the model for interpreting Genesis creation is to be understood from a figurative or symbolic perspective, then why didn't the New Testament writers, including Jesus, employ this figurative, literary style (Mark 10:6; Rom. 5:12, 1 Cor. 11:8-9; 15:22; 1 Tim. 2:13-14; James 3:9; Rev. 5:11). Once again, both Jesus and all the writers viewed creation as a completed event (not an ongoing process of billions of years). Therefore, to impose old-earth theories on the Biblical creation account and obscure the obvious historical and literal sense of this passage by implying it is allegory, poetic expressions, legend, or myth is a travesty and mockery of the Word of God. We must

accept the revealed Word of God instead of the theories of modern science. Sola Scriptura!

Note: The model for the New Creation is the original creation (Rev. 21:1, 5). Does anyone truly believe that it will take God billions of years to create the new heavens and new earth? The same way God will create the new heavens and new earth is the same way He created the original heavens and earth – by divine fiat (instantly and immediately). Stop being a Bible doubter and start being a Bible believer.

Question: Could God have used the Big Bang (cataclysmic explosion), theistic evolution (God-guided naturalistic means), or progressive creationism over billions of years to bring about His creation? This is like asking, “Can God make a rock too big for Him to lift?” The answer to both questions is “no” simply because these things do not reflect the nature of God.

**There are six dangers of accepting evolution
in the creation account.**

- **Danger NO. 1... Misrepresentation of the nature of God**
- **Danger NO. 2... God becomes a secondary cause of all things**
- **Danger NO. 3... Denial of central Biblical teachings on creation**
- **Danger NO. 4... Losing the way to finding God through Christ**
- **Danger NO. 5... The Biblical basis of redemption is mythologized**
- **Danger NO. 6... Missing man’s purpose**

There are six dangers of accepting evolution in the creation account.

Danger NO. 1... Misrepresentation of the nature of God.

The Bible reveals God as the absolutely perfect (Matthew 5:48), holy (Isaiah 6:3), and omnipotent (Jeremiah 32:17) God. Therefore, when this God creates something, His work is described as “very good” (Genesis 1:31) and “perfect” (Deuteronomy 32:4). Evolutionism gives a false representation of who God is and the very nature of God. A direct, complete, and mature

creation gives God greater glory and manifests His power in a far more magnificent way than any evolutionary process that is incomplete, partial, and immature (Rev. 4:11; Ps. 33:6).

Danger NO. 2... God becomes a secondary cause of all things.

The Bible states that God is the Prime Cause of all things. "But to us there is but one God, the Father, of whom are all things... and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Corinthians 8:6). Introducing evolution in the creation account means that God is only one part of many causes in a long chain and actually makes God to be part of the evolutionary process and tree instead of the Creator of everything.

Danger NO. 3... Denial of central Biblical teachings on creation.

The entire Bible bears witness that we are dealing with a source of truth authored by God (2 Timothy 3:16) and in the New Testament Jesus referred to facts of the creation (Matthew 19:4-5). Nowhere in the Bible are there any indications that the creation account should be understood in any other way than as a factual report. Evolution undermines this basic way of reading the Bible, as explained by Jesus, the prophets and the apostles. If events reported in the Bible are reduced to mythical imagery then the truth of God's word and meaning is lost.

The Bible carries the seal of truth, and all its pronouncements are authoritative. Evolutionists brush all this aside. Richard Dawkins says, "Nearly all peoples have developed their own creation myth, and the Genesis story is just the one that happened to have been adopted by one particular tribe of Middle Eastern herders. It has no more special status than the belief of a particular West African tribe that the world was created from the excrement of ants" (Richard Dawkins, *The Blind Watchmaker*, Penguin Books, London, 1986, p. 316).

Danger NO. 4... Losing the way to finding God through Christ.

The Bible describes man as being completely ensnared by sin after Adam's fall (Romans 7:18-19) and the only way to have a relationship with God is through Jesus Christ (John 14:6). However, most forms of evolution do not acknowledge sin in the Biblical sense, since they reject Adam as bringing sin into the world (Rom. 5:12). Furthermore, if sin is seen as only a harmless

evolutionary factor, then one has lost the reason for finding God through Jesus Christ.

Danger NO. 5... The Biblical basis of redemption is mythologized.

The Bible teaches that the first man's fall into sin was a real event and that this was the direct cause of sin in the world: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). Most forms of evolution do not acknowledge Adam as the first man, nor that he was created directly from "the dust of the ground" by God (Genesis 2:17). Any view which mythologizes Adam undermines the Biblical basis of Jesus' work of redemption. If Adam and sin was a myth then there is no reason for redemption. This too must be a myth.

Danger NO. 6... Missing man's purpose.

In the Bible we discover the true purpose for man's existence.

- Man is God's crowning purpose in creation (Genesis 1:27-28; Ps. 8:4-5).
- Man is the purpose of God's plan of salvation (John 3:16).
- Man is the purpose for the mission of God's Son (1 John 4:9).
- Man (when saved) becomes the purpose of God's inheritance (Titus 3:7).
- Man (when saved) makes Heaven to be his destination (1 Peter 1:4).

Evolution destroys the purpose for man's creation and his ultimate destiny which was planned out by God.

These findings lead us to our next point in our outline of the beginning.

("In the Beginning")

3. The foundational importance of Creation

Psalm 11:3 declares:

"If the foundations be destroyed, what can the righteous do?"

Every Scripture that teaches about sin and redemption through Jesus Christ assumes the literal truth of the first three chapters of

Genesis (Rom. 3:23; 5:12; 1 Cor. 15:3). Rejecting these central truths (atheistic and theistic evolution), diminishing them in any way (theistic evolution), or casting doubt on them (progressive creationism) by rejecting the direct and miraculous nature of God's creation destroys the very foundation that Christianity is built upon.

- If God is not the all-powerful and miraculous Creator than how can we be sure He can be our Redeemer and Savior? If we can't trust God for the supernatural creation of the world can we trust Him for our supernatural birth and salvation (John 3:3)? A new, fresh and perfect creation reminds us how God creates new life in the believer ("all things are new" - 2 Cor. 5:17). The miracle of a new creation is a foreshadowing of the miracle of regeneration. The text of Genesis is God-breathed (2 Tim. 3:16). If we can't trust God's Word when it comes to the creation account, then why should we trust what Jesus said regarding salvation (John 14:6). Ken Ham writes: "Our ability to fully trust God's promise of salvation relies upon our ability to trust everything He says about history from beginning to end."
- If God cannot create in a direct fashion then can He save us instantly, in a direct fashion, and forever (Heb. 7:25)?
- If the creation account is figurative, then where does the figurative or allegorical stop and the true history begin? Is it after the Flood? After the Tower of Babel? And why there? Why not regard all the Biblical miracles as literary devices? Why could not the Virgin Birth or resurrection itself be dismissed as a mere allegory? I must reiterate, if Genesis 1-3 is allegory then where does "real" history start? Genesis 4? Genesis 6? Genesis 12? What is the exegetical justification for the change? Of course, there is none. We must accept all of God's Word as being true and understand the creation account in the straightforward way that God revealed it to us.
- If we cannot believe the opening chapters of Scripture, how can we be certain of anything else the Bible says?
- If the miraculous element of a six-day creation cannot be accepted then what about the miracles of the New Testament? What about the

resurrection of Christ? Did Jesus walk on water? Creation is a supernatural work of God. He's the God of miracles.

- To accept millions and billions of years of animal death before the creation and Fall of man contradicts and destroys the Bible's teaching on death and the full redemptive work of Christ. If Adam was not a real historical figure then how did sin come into the world and is there any need for the Gospel message and a Savior? The existence of Adam and Eve is foundational to the Gospel (it gives a reason for the Gospel). *Those who reject a literal Adam and Fall essentially make Christ's death and resurrection completely unnecessary.* When we deny the existence of Adam and Eve, then how do we explain the origin of sin and death in the world and man's need for the Gospel?



Typically, critics of the Bible will focus their attacks on the first eleven chapters of Genesis (in particular the creation account). The question is, why? The first eleven chapters of Genesis set the stage for the rest of the Biblical history and doctrine. You really can't understand the unfolding narrative of Scripture without Genesis 1–11. There is so much foundational

material in these first eleven chapters that becomes foundational to the rest of the statements in the Bible such as the explanation of creation, Adam and the fall, sin, the certainty of judgment, the necessity of a Savior, and the introduction of the Gospel. The natural consequence of ignoring the foundation of Genesis 1-11 is to also ignore the foundational doctrines that stem from this chapter and render the rest of the Bible as irrelevant.

The conventional wisdom today is that it doesn't make a difference whether or not evolution is true. The doctrine of creation is seen as a kind of disconnect with the rest of the Christian message and spreading the Gospel. However, to deny what God said in Genesis leads to theological confusion and even disaster to the rest of the Bible.

This is because much of Christian theology is based on the historical accuracy of the Genesis account. The concept of marriage comes right out of the creation account (Genesis 2:24) and is referred to by Jesus in all three Gospels. Our Lord Himself acknowledges that man was created male and female "from the beginning of creation" (Matthew 19:4). These references

rely on the historical accuracy of the Genesis creation account for them to make any sense. Most importantly, our most cherished doctrine of salvation is dependent on the doctrine of creation and the existence of a literal person named Adam.

One writer who claims to be a Christian writes:

“Genetic evidence shows that humans descended from a group of several thousand individuals who lived about 150,000 years ago. This conflicts with the traditional view that all humans descended from a single pair who lived about 10,000 years ago. While Genesis 2-3 speaks of the pair Adam and Eve, Genesis 4 refers to a larger population of humans interacting with Cain. One option is to view Adam and Eve as a historical pair living among many 10,000 years ago, chosen to represent the rest of humanity before God. Another option is to view Genesis 2-4 as an allegory in which Adam and Eve symbolize the large group of ancestors who lived 150,000 years ago. Yet another option is to view Genesis 2-4 as an “everyman” story, a parable of each person’s individual rejection of God.”

This man discredits what the Bible teaches and replaces it with man’s ideas and alleged scientific dogma. Instead of looking for options in the Genesis record concerning the historicity and literalness of Adam, the author should look at God’s truth and believe it.

Romans 5:12

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

This teaches that Adam sinned and his sin was transmitted to the human race which is the cause of both spiritual and physical death upon mankind. Why are we born spiritually dead and why do we die physically? It’s because every person has their origin and tie back to Adam. We were in Adam’s loins and sin was transmitted to everyone for this very reason. This tells us that Adam was a historical figure and denying this leads to theological confusion regarding man, sin, and salvation.

1 Corinthians 15:22

“For as in Adam all die, even so in Christ shall all be made alive.”

If we die because of our physical tie to Adam, then we will be made alive physically in the resurrection. This again teaches that the human race is linked to the historical figure of Adam.

Twice in the Pauline epistles (Romans 5 and 1 Corinthians 15), Paul links our salvation in Christ with our identification in Adam (the historical figure from which we came). The Bible teaches that the entire human race is in a fallen state by virtue of being “in Adam” through natural birth. In similar manner, we are saved by virtue of being “in Christ” through spiritual birth (2 Cor. 5:17). The “in Adam” and “in Christ” distinction is crucial to a proper understanding of Christian salvation and this distinction makes no sense if there was no literal Adam from whom all humanity descended.

Even if some of the supporters of theistic evolution are sincere Christ-followers, this theory promotes a position that ends up watering down the Gospel. If Adam was not a historic figure, then why does the apostle Paul call Jesus Christ the Last Adam, whose work on the Cross deals with the sin and death that Adam brought into this world (Romans 5:11–19)? If there really never was a Curse, how can the cosmos (world) be awaiting restored peace and perfection (Romans 8:19–22; Revelation 21:1–7)?”

- Can a person be saved without believing in the creation account? Yes, I believe they can. This is because creation is not the Gospel. A person can be saved without necessarily believing in the historical account of Adam and Eve. Of course, they might be ignorant about creation but they can never be saved by being ignorant about the Gospel (Rom. 1:16; 10:14). However, without this historical event there is no real basis to man’s lost estate and need for salvation. To put it another way, if all people have not actually died (experienced spiritual and eventual physical death) in the first Adam (Rom. 5:12), then it would not actually be necessary for Christ to make us alive in the last Adam? This is the ultimate theological repercussion of rejecting a literal creation account whether people realize this or not when they come to faith in Christ.

Although a literal creation account is not a salvation issue; it is a Gospel issue. First, it demonstrates the believability of the Gospel (Christ’s death and miraculous resurrection). Second, it gives the foundation to the Gospel message – that Christ died for sinners who died in Adam (Rom. 5:12).

I believe that the Spirit of God will eventually and ultimately lead every believer into accepting the literal account of creation, especially in relationship to God directly creating Adam and Eve in God's image (John 14:26).

- If the Genesis account of Adam and Eve's Fall and sin is not accurate, then are the coats of skin and blood sacrifice only a figurative expression? If so, this undermines the wonderful Old Testament picture of salvation through blood atonement which is a prefigure of Christ and His salvation work (Heb. 9:22). There are many theological implications connected to a literal account of Genesis - the reason for man's lost estate (sin entered the world), the reason for the Gospel, the reason to believe in all the miracles of God, including the resurrection.
- If Genesis is not true then we might as well assume that God does not exist at all!
- If Genesis and the creation of man is not true then we can't know anything about man's purpose on earth and future destiny. What one believes regarding his origins has a drastic impact on he lives.

In concluding this section, we must reaffirm that our authority is the Word of God (1 Thess. 2:13; 2 Tim. 2:15) and not the secular an unscientific conclusions of man ("science falsely so called" - 1 Tim. 6:20).

("In the Beginning")

4. The theories of creation

The Bible teaches several key things in the Book of Genesis which is ignored by those who teach evolution and varying compromising theories on creation which conclude that God used evolution in some form or measure to bring about the universe and man.

- The universe was created in six literal days
- The Earth is only thousands of years old
- Animals were not originally carnivores
- The Earth was created *before* the stars

- The plants were created before the sun
- Man was created in the beginning (not as the last tiny link in an enormous timeline of Earth history)
- The Flood was global, not merely local.

The early 19th century (early 1800's) witnessed a dramatic shift in the Church's understanding and approach to the early chapters of Genesis. The teaching of naturalism, uniformitarianism and Darwinism captivated the minds of many in the 1800s. It's a fact since the early 1800s many Christians have accepted the idea that the Earth is billions of years old. But prior to this time, the majority of Christians believed the Bible taught that God created the world around six thousand years ago. However, over the process of time certain views crept into the church to try and accommodate the evolutionary thinking that the earth was billions of years old.

There are basically two competing views regarding creation.

A. Old Earth Creation (OEC) - mixture of evolution and God

Old Earth Creation (OEC)

**A MIXTURE
of evolution
and God**



In the old earth theories the days of the Genesis are seen as long eons of time (billions of years) in order to bring about and complete God's goal in creation. In all of these views God is often a bystander of the evolutionary process. God basically put the right mechanisms in order to create life but left the earth and entire universe to run on its own through the evolutionary process.

Job 38:4 asks this question:

“Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.”

By the conclusions of some Christians, who embrace certain facets of evolution, the ridiculous dating of rocks and fossils, and other aspects of unproven science, you would think that they were at creation and know more about it than God does!

A website called biologos.org gives us reasons why Christians should consider evolutionary creation. It declares: "Evolution is a means by which God providentially achieves his purposes in creation." This sounds like doubletalk. God creates through evolution. This is like saying that our wife baked a cherry pie without putting all the ingredients together and turning on the stove!

On the website homepage it states: "BioLogos is committed to the authority of the Bible as the inspired word of God, and believes it is compatible with new scientific discoveries." How can anyone really be committed to the authority of the Bible when they reject the clear revelation of Scripture! Those embracing the welding together of falsified science and creation are shooting themselves in their own foot.

The website goes on to say: "The term BioLogos comes from the Greek words *bios* (life) and *logos* (word), referring to the opening of the Gospel of John. "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made." Again, these people shoot themselves in the foot. If everything was made by God, then it did not evolve by God. How can something be made through evolution? It is absolute madness to conclude this and the entire theory undermines the meaning of the word "create."

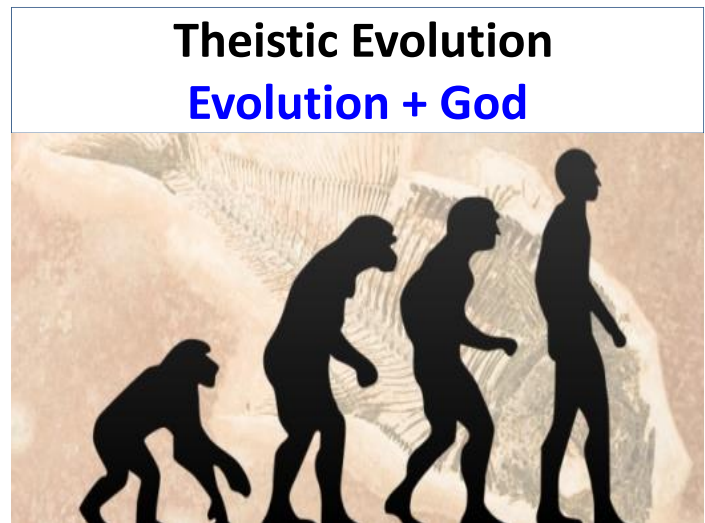
It also states on its website:

"BioLogos invites the church and the world to see the harmony between science and biblical faith as we present an evolutionary understanding of God's creation."

Natural selection as described by Charles Darwin is not contrary to theism (God creating). ... We marvel at its beauty and are in awe that we have the privilege of experiencing it. These are oxymoron statements. How can true Biblical faith embrace evolutionism? Evolution and creationism are completely different faith systems that can never be harmonized. The Bible is clear on this (2 Cor. 6:14-17). We are not to be in agreement with infidels who have put God out of their minds and whose foolish hearts have been darkened by Satan (Rom. 1:21).

1. Theistic evolution

Theistic evolution is one of three major origin-of-life worldviews that at least acknowledged God somehow being involved with the origin of life. The other two are atheistic evolution (also commonly known as Darwinian evolution and naturalistic evolution) which we have already discussed and special creation (everything being directly created by God) which we will discuss in much more detail.



Of course, atheistic evolution says that there is no God and that life can and did emerge naturally from preexisting, non-living building blocks under the influence of natural laws. Theistic evolution says that God used evolution, even the evolution of man, as the means of bringing life into existence (God-guided naturalism). Although theistic evolutionists suggest some kind of higher power involvement (like God) started the evolutionary process, this theory should be called “Deistic evolution” since it really is a rehash of classic deism. God exists but He can’t be known and He was not directly involved in the creation account or the events of earth. Basically this view says that God created the universe and everything in it through “a hands off approach.” He used evolution either supernaturally or superintended the process of evolution (naturalism). In other words, evolution is true but instead of being guided by blind chance, it was actually guided by the hand of God. In one sense, theistic evolution says that evolution is God’s miracle – not the direct creation of God.

Christians usually reject this view because it attacks the idea that Adam was made in the image of God and that he evolved from apelike creatures. Most Christians put on the theological brakes when it comes to accepting and promoting an evolutionary process that involves mankind.

The *atheistic* formula for Evolution:
Evolution = matter + evolutionary factors (chance, mutations, death, very long time periods).

In the *theistic* (deistic) evolutionary view God is added: Evolution = matter + evolutionary factors (chance, mutations, death, very long time periods **+ God**).

Theistic evolution concludes there is a God but He was not directly involved in the origin of life. He may have created the building blocks, He may have created the natural laws, but at some point early on He stepped back and let His creation take over. Sadly, those who claim to be presenting the Christian message embrace theistic evolution in some form such as

Francis Collins, Peter Enns, Tremper Longman, N. T. Wright, Howard J. Van Til, Bruce K. Waltke, and BioLogos.

In the theistic evolutionary system God is not the omnipotent Lord and Creator of everything. God is simply integrated into the evolutionary philosophy. God uses evolution to accomplish His purpose. God is superintending the evolutionary process but He leaves the entire process to blind chance and billions of years. In one sense, God wound up the clock of the universe and let it move on its own without creating everything directly and completely in the beginning.

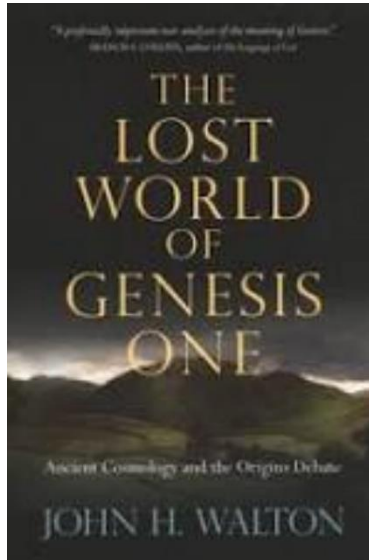
Creation Viewed as a Globe!



Some avid supporters of theistic evolution claim that the Genesis creation account should be viewed like a dome that presents an allegorical picture of evil verses good. The theory goes something like this: Using a mythological creation motif known in the ancient world (a deeper understanding of creation), God creates by *separating* the waters.

The waters are symbolic of the evil cosmic forces that are pitted against God's involvement in creation (allowing theistic evolution to occur) in the creation process. But the dome (representing God's hand in creation) is pictured as preventing these evil forces from overwhelming the earth and returning it to its formless pre-creation state. In other words, the account of

creation is really an allegorical picture of God's providential hand in guiding the process in which the universe, earth, and all of creation came about (theistic evolution) and this is placed in the context of ancient mythological and scientific ideas about the cosmos. Of course, such theories like this are not only weird and fanciful but will continue to surface when people reject God creating everything in six literal days.



This is similar to what has been called the “Cosmic Temple View” of creation. This view claims that Genesis 1-2 is not about material creation, but God giving function to pre-existing things, cosmic space is prepared as His temple within which He will rule. This view relies heavily on comparison to Ancient Near East literature – not the Bible. John Walton is a proponent of this view. According to John Walton (professor of Old Testament at Wheaton College in Illinois) and his book entitled “The Lost World of Genesis One,” (which is written to promote the secular tables and time periods of evolutionary scientists) claims that we must understand what Genesis chapter one would have meant to anyone (Israelite or non-Israelite) in the ancient world.

In other words, we must think in ancient Near Eastern terms. What a surprise! Walton suggests that this thinking (or his way of thinking) has been lost for thousands of years and now a few academic people like Walton have unearthed this new wave and way of thinking so they can tell us what the writer of Genesis chapter 1 really meant!

Walton observed that one thing we probably don't pick up on is that when God is said to “rest” the writer is making a reference to the temple which is something that he claims the original readers would have immediately understood. Of course, the fact that nobody ever has previously picked up on Walton's temple idea and concept is because of his quack academic fallacies! Walton makes the strange assertion that in ancient times the temple and the cosmos were blended into one. In other words, we must think about the creation narrative in a different way other than referring to material origins. Instead, we should view the creation narrative as an allegorical picture of God resting and ruling over His people in His cosmic temple which He was building and continues to build today. Of course, Walton allegorizes

the Genesis passage to support the alleged theory that the earth is millions of years old.

Walton summarizes his thoughts in Genesis chapter one:

“In summary, we have suggested that the seven days are not given as the period of time over which the material cosmos came into existence, but the period of time devoted to the inauguration of the functions of the cosmic temple, and perhaps also its annual reenactment. It is not the material phase of temple construction that represents the creation of the temple; it is the inauguration of the functions and the entrance of the presence of God to take up his rest that creates the temple. Genesis 1 focuses on the creation of the (cosmic) temple, not the material phase of preparation.”

This is nothing more than compromising, Christian academics! It is attempting to place allegorical and academic nonsense over the clear written facts of God’s Word! Make no mistake about these academic quacks today whose academics undermine the truth of God’s infallible Book.

Ken Ham correctly concludes: “When people compare John Walton’s teaching with the plain reading of Scripture, they will find he is undermining Biblical authority and using a form of academia to give an elitist view of how one is supposed to approach God’s Word. ... I believe it is a form of academic pride, largely from academic peer pressure, because these people ultimately “loved the praise of men more than the praise of God” (John 12:43).

2. Progressive creationism

One of the most unfortunate trends in modern Christianity is that of reinterpreting Genesis to accommodate evolutionary theories. Many well-known Bible teachers and apologists have caved to the evolutionary myth and have come to believe that adhering to a literal interpretation of Genesis is somehow detrimental to the credibility of Christians. This theory asserts that each of the days of creation were extremely long periods of time (billions of years – the day-age theory) and that God progressively

Progressive Creationism
God Created in Progressive Stages
(Day Age Theory)

Rejects BIOLOGICAL
Evolution of Man



Accepts
GEOLOGICAL
evolution

created plants, animals, and the heavenly bodies to accommodate the evolutionary findings of modern scientists. The creative stages are designed to represent man's alleged scientific studies and dates regarding astronomy, animals, and plants. Eventually or progressively, given enough time, God got around to mankind or humans. The Bible says that God created plants on the third day but the sun on the fourth. Since this is true, how did photosynthesis occur, if the days are viewed as long ages of time? Here is a good question: "If it really took billions of years for God to make everything as we see it today, why did He tell us that it took only six days?"

This theory concludes that God created animals in progressive stages over many millions of years *without following biological evolution*. God created certain animals millions of years ago (like the dinosaurs) and they died out. Then God created more animals that died out. In other words, God created animals and plants in progressive stages instead of through evolutionary means. However, the creative stages are designed to represent man's alleged scientific studies and dates regarding astronomy, animals, and plants. Eventually or progressively, given enough time, God got around to mankind or humans.

This theory suggests that God CREATED new forms of life gradually over a period of millions and billions of years. In other words, gradual changes in plants and animals occurred through creation (not evolution). God created some plants that lasted for long periods of time and then He created other forms (and so on and so on). Progressive creationists accept the geological column of modern science and the progressive appearance of plants and animals throughout long ages of time. They claim God created everything starting with simple, single-celled organisms and then progressed to complex multicellular organisms that we see in our present day. They do not however accept the scientific consensus that these kinds evolved from each other, and believe that kinds are genetically limited, so that one cannot change into another.

Progressive creationism holds that species do not gradually appear by the steady transformation of its ancestors but appear all at once and fully formed. The view rejects macroevolution (evolution among the different species) because they believe it to be biologically untenable and not supported by the fossil record. They also reject evolution from a common ancestor. This view creates an unwarranted hermeneutical shift between all other creation and man's creation. To interpret all other creation in progressive stages over

millions and billions and years and then make the claim that man was created directly by God is a *biased interpretive shift* which defies all reason and basic rules of interpretation (2 Tim. 2:15).

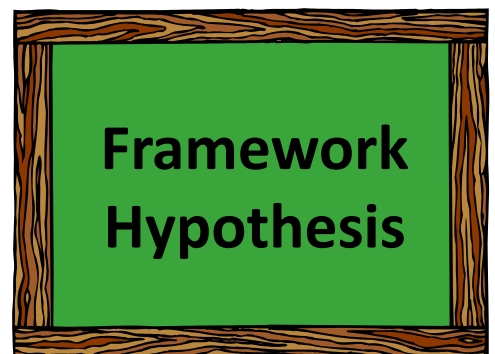
In summary, this view rejects biological evolution (animals and man evolving from previous life forms), but then strangely accepts astronomical and geological columns and dates regarding the universe and earth, which are promoted by evolutionary scientists. In other words, God actually created the “Big Bang” or something else to begin the universe and then through creative stages brought everything into existence. Many contemporary evangelicals and theologians embrace this view (John Ankerberg; Wayne Grudem, Norman Geisler, Hugh Ross, Francis Shaeffer). Some previous theologians such as Charles Hodge and Bernard Ram also embraced this concept and teaching of an old earth and billions of years.

There is general agreement among of the Progressive Creationists on some major issues.

- The “Big Bang” is interpreted as God's creative way of producing stars and galaxies through billions-of-years.
- The Earth and universe are billions of years old.
- The days of Creation were overlapping periods of millions and billions of years.
- Death and bloodshed have existed from the very beginning of Creation and were not the result of Adam's sin. Man was created after the vast majority of earth's history of life and death had already taken place.
- The flood of Noah was local, not global and it had little effect on the Earth's geology which represents billions of years of history.

3. Framework Hypothesis

This view is currently one of the most popular views of Genesis 1 being taught in many seminaries. This view was apparently first set forth by liberal German theologians in the nineteenth century and was later adopted and propagated by some leading evangelicals, most notably the late Dr. Meredith G. Kline, an Old Testament scholar who taught at Westminster theological seminary.



The Framework Hypothesis is essentially an attempt to explain Genesis 1 as being something other than a historical narrative. In short, the creation “week” should be viewed within the boundaries or framework of a figurative and theological structure but not as a literal event. Proponents of this view attempted to identify figurative language or semi-poetic devices in the text and make the claim that Genesis 1 simply reveals that God created everything and made man in His own image, but it gives us no true information or order about how or when He did this. This leaves the door open for millions and billions of years to be included in God’s creation.

The framework hypothesis starts with the view that the “days” of creation in Genesis one are symbolic expressions that have nothing to do with time. The advocates of this view claim the Biblical account is nothing more than a metaphorical framework that should overlay our scientific understanding of creation. The language and details of Genesis one are unimportant, they say; the only truth this passage aims to teach us is that the hand of divine Providence guided the evolutionary process. The Genesis creation account is thus reduced to a literary device - an extended metaphor that is not to be accepted at face value. Once again, science wins out over Scripture or what the Bible is literally teaching.

In the words of E. J. Young:

“If the ‘framework’ hypothesis were applied to the narratives of the Virgin Birth or the Resurrection or Romans 5:12 ff., it could as effectively serve to minimize the importance of the content of those passages as it now does the content of the first chapter of Genesis.”

Young points out the fallacy of the framework hypothesis: “The question must be raised, ‘If a nonchronological view of the days be admitted, what is the purpose of mentioning six days?’ For, once we reject the chronological sequence which Genesis gives, we are brought to the point where we can really say very little about the content of Genesis one. It is impossible to hold that there are two trios of days, each paralleling the other. Day four ...speaks of God’s placing the light-bearers in the firmament. The firmament, however, had been made on the second day. If the fourth and the first days are two aspects of the same thing, then the second day also (which speaks of the firmament) must precede days one and four. If this procedure be allowed, with its wholesale disregard of grammar, why may we not be consistent and equate all four of these days with the first verse of Genesis? There is no defense against such a procedure, once we abandon the clear language of

the text. In all seriousness it must be asked, “Can we believe that the first chapter of Genesis intends to teach that day two preceded days one and four? To ask that question is to answer it.”

The framework hypothesis is the direct result of making modern scientific theory a hermeneutical guideline by which to interpret Scripture. The basic presupposition behind the framework hypothesis is the notion that science speaks with more authority about origins and the age of the earth than Scripture does. Those who embrace such a view have in effect made science an authority over Scripture (Rom. 4:3). They are permitting scientific hypotheses or mere human opinions that have no divine authority whatsoever, to become the hermeneutical rule by which Scripture is interpreted.

This view holds that the wording of Creation is theologically important in spite of its historical and chronological inaccuracies. Of course, this is doubletalk. If something is not true, then how can this view be taken seriously and have any theological significance? I don't follow a hypothesis; I believe in God's promise. He created everything in a literal and consecutive fashion. Jesus trusted Genesis, why can't you? Christians should believe Genesis is literally true because Jesus did (Matthew 19:4-6; 24:37-39; Mark 10:6). God is not a God of deception. What He says He means. Believe it.

4. Time-Relative Creationism

This is the belief that the universe could be both young *and* old, depending on your perspective. This theory concludes that since time is not a constant, according to Einstein's Theory of Relativity, that time at the beginning of creation could have moved much more slowly than it does today. Therefore, the events would have transpired much more slowly, allowing for billions of years to elapse. In short, we can't gauge, measure, or predict the sequence of time at creation, much less be dogmatic about, the physics present at the creation event. Therefore, we should accept the science of today and gauge the earth as billions of years old.


Time-Relative Creation



Robert Ingersoll, after delivering one of his addresses, pulled his watch from his pocket and said, "According to the Bible, God has struck men to death for blasphemy. I will blaspheme Him and give Him five minutes to strike me dead and damn my soul." There was a period of perfect silence while one minute went by; two minutes passed, and people began to get nervous; three minutes, and a woman fainted; four minutes, and Ingersoll curled his lip. At five minutes, he snapped shut his watch, put it in his pocket, and said: "You see, there is no God, or He would have taken me at my word." The story was told later to Joseph Parker, who said, "And did the American gentleman think he could exhaust the patience of God in five minutes?" Once again, "The fool hath said in his heart there is no God."

5. Ruin and reconstruction View (Gap theory of 1804 – the earth is billions of years old)

Ruin and construction reminds me of my childhood when I would fall of the bike and then have to get up and start piecing myself together. Many people have asked me about this older



ReBuild

view that has been embraced by many evangelicals. I want to take some time to develop this view. We sometimes say, "It's logical" but we should ask, "Is it Scriptural?" (Rom. 4:3). This is how we should approach this next view on creation. Gap creationism (also known as ruin-restoration creationism, or restoration creationism) is a form of old Earth creationism that declares the six-day creation, as described in the Book of Genesis, involved literal 24-hour days, but that there was a large gap of time between two distinct creations in the first and the second verses of Genesis.

This gap explains many, if not all the scientific observations, including the age of the Earth which is said to be billions of years old. It claims that an EARLIER creation, complete with dinosaurs and pre-Adamic hominoids lived and died before the "Genesis days of creation" or really RECREATION where God started a new earth with people and animals.

Before we begin a study of the gap theory, we can summarize that there is no valid exegetical support for extra time between Genesis 1:1 and 1:2 or Biblical indication of a previous creation, and because Scripture teaches that all creation happened within the six consecutive days of Genesis 1:1-31

(Exod. 20:11). The primary exegetical arguments for the gap theory are that the words “without form and “void” in Genesis 1:2 elsewhere describe places that have suffered God’s judgment (Isa. 34:11; Jer. 4:23), and since darkness can also be a sign of divine judgment (Zeph. 1:5; Joel 2:21; Isa. 13:9). It’s therefore teaches that a huge gap of time existed between Genesis 1:1 and 1:2, consisting of millions and perhaps billions of years, which eventually ended in judgment, leaving the earth and universe “without form and void.” However, the expression “without form” occurs 19x and sometimes simply means empty without any implication of judgment (Deut. 32:10; Job 12:24; 26:7; Psa. 107:40) and “void” only occurs two other times - too few to draw lexical conclusions. The other verses used to support the gap theory (Isa. 34:11; Jer. 4:23; Isa. 45:18) are referenced to compare and illustrate the formless nature of God’s initial phase of creation to both historic and prophetic judgments to come.

Are you ready for a story? Get out some popcorn and a drink! The basic tenets and story of the Gap Theory go something like this.

Genesis 1:1

Billions of years ago God created the heaven and earth in a state of perfection (Genesis 1:1) which was known as “the first creation.” God created everything in one day (the first day of creation). Everything was complete and perfect.

The Gap

God placed Satan (then known as "Lucifer," an angel of God) and the other angelic beings upon the earth. It was during this same time that God also created a pre-Adamic race of men, animals, dinosaurs and many other species of life upon the earth. During this time both God and the people declared Lucifer to be ruler of this planet. All was well.

Eventually Lucifer became filled with pride regarding his beauty and wisdom and desired the Throne of God. As a result, he attempted to ascend to Heaven (Isaiah 14). Satan sways one-third of the angels to revolt with him. Thus, there was a war in the heavens (Revelation 12) and Satan and his demons were cast back to earth and raised havoc on the earth and lead a race of people against God. Most postulate that Satan’s rebellion on earth with this alleged pre-Adamic race existed for a billion years (providing the allotted time for the Ice Age, the alleged billions of years needed for the

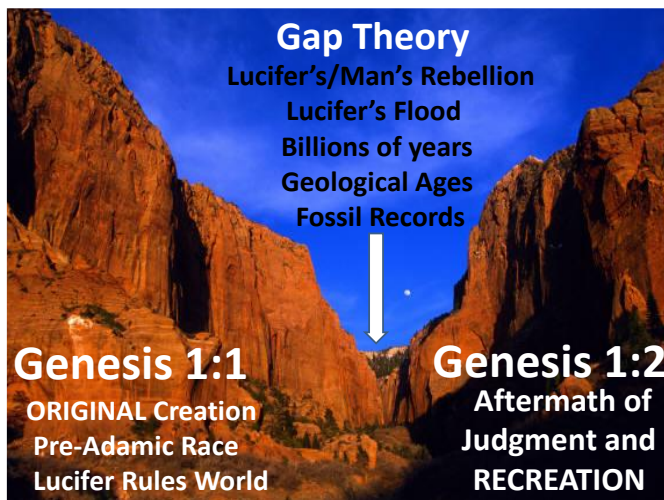
astronomical and geological ages to occur, and validate the fossil records of modern scientists).

Genesis 1:2

The earth was eventually judged after billions of years. Here's why. After a long period of undetermined time (likely billions of years) God sent forth a "Lucifer Flood" (or some other cataclysmic destruction) designed to punish Satan, the angels, and earth dwellers (II Peter 3:5,6 and "the deep" of Genesis 1:2 is said to be evidence for a mythical Lucifer Flood). The earth was judged by this global flood or some other catastrophe of epic proportions and became an empty graveyard with no light. Only darkness covered the earth and it BECAME desolate – "without form and void" (Genesis 1:2; and Jeremiah 4:23). All life was destroyed upon the earth (Jeremiah 4:23-29). The previous catastrophic flood may have been accompanied by other dramatic phenomenon that devastated the earth, such as erupting volcanoes, asteroids falling on the planet, etc. (Gen 1:3 onward). In fact, even the entire universe was affected when looking at other planets such as Mars (they are still an empty wasteland)

Genesis 1:3

After the global judgment, God immediately began to REMAKE life on the earth and REPLINISH it. But what seems to be a new creation is really only a reappearance of what was previously created except the animals and man. The story goes like this: the sun, moon, and stars are only REAPPEARING in the sky after the dust and debris from the previous world cataclysm begins to clear. So, there you have it, the Gap Theory, but not one shred of evidence to support it!



There are variations of this view and it's no wonder, this theory is not found in Scripture. But this view generally suggests that between Genesis 1:1 and 1:2 there is a huge gap of time (perhaps billions of years which is where dinosaurs and other extinct creatures existed). Of course, the gap would be a time reference that accommodates the alleged findings of evolutionary scientists.

Gap theorists actually oppose evolution but believe in an ancient origin of the universe which is supported by evolutionary scientists and inaccurate dating methods for the earth and universe. Good and godly men over the years have espoused this view like C. I. Scofield who promoted this theory in his famous Scofield Reference Bible. J. Vernon McGee also promoted this view in his famous commentary series (Thru the Bible). Dake's Annotated Reference Bible states this: "When men finally agree on the age of the earth, then place the many years (over the historical 6,000) between Genesis 1:1 and 1:2, there will be no conflict between the Book of Genesis and science." Other well-known men who loves the Bible such as, Harry Rimmer, A. W. Pink, Donald Grey Barnhouse, and Clarence Larkin espoused this view.

We must remember that the Bible is inspired (2 Tim. 3:16) and not the notes of any man! I love Dr. Scofield's Bible and notes. I was born and raised on them! Someone wrote: "My faith is built on nothing less than Scofield's notes and Scripture Press."

Take this into consideration before passing too much judgment on the men who espoused this view in their day. These men were contemporaries of the day when all of this new scientific data was being poured into the public and claiming to be gospel scientific truth. These godly men truly believed the Bible but were attempting to accommodate the new claims of science, which everyone thought were true, with the creation account. It would not be until later until these alleged scientific claims were denounced by much of the Christian community.

Today these geological theories have been weighed and found wanting not only by some of the colleagues in the scientific world but also by Christian men like Henry Morris, John Whitcomb, and more recently Ken Ham and many others who have come back to the roots of the Bible.

I'm not excusing Dr. Scofield for these notes on the Gap Theory but we must understand the era of time and how they were trying to accommodate what was being scientifically taught for the first time regarding the geological ages. The initial response to these supposed scientific facts led to some Christians rearranging the Genesis record on creation in order to fit into the geological ages of billions of years.

The gap theory imagines billions of years of suffering and death occurring before the creation of animals and Adam. In this gap of time the alleged

geological ages occurred which assign millions and even billions of years to the fossil record and rock layers in the earth's crust. The Bible explains all of these things in the “catastrophism” related to Noah’s Flood within a period of 6,000-10,000 years. However, the whole concept of the geological ages is based on the evolutionary assumption that things have continued the same in the past as in the present (uniformitarianism). For this reason, there is no room in the geological age system for the cataclysm interrupting the processes that gap theorists need. This is why no geologist would accept the gap theory.

Scotfield tried to accommodate the alleged scientific discoveries in his day in his notes. I’ve added some clarification statement to his notes to his quotes. “The first creative act (Gen. 1:1 - a previous earth age resulting in rebellion) refers to the dateless past (billions of years in a gap between Gen. 1:1 and 1:2 (billions of years in a gap between Gen. 1:1 and 1:2, when Satan ruled the world, a world that was eventually judged), and gives scope for all the geologic ages” (supports the earth as being millions of years old according to pseudo-science).

Later Scotfield adds that we can “Relegate fossils (formed in the gap) to the primitive creation (the first creation - Gen. 1:1 - and billions of years – the gap), and no conflict of science with the Genesis cosmogony (story of origins) remains.” Gap theorists link fossil findings to a previous earth age, where people lived in rebellion with Satan (during a gap of time that existed for billions of years). Eventually the earth was judged (likely by a flood) creating fossils and bones that support the alleged dating of modern science.

A final note in the Scotfield Bible says:

“Jer. 4:23-27; Isa 24:1; Isa 45:18 clearly indicate that the earth had undergone a cataclysmic change as the result of divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting imitations which connect it with a previous testing and fall of angels.”

A devastating water main break in Castro County, California caused a massive sinkhole to open up in the street, pulling in a fire truck. The break occurred at around 7 p.m., dispatchers told the site. Water flowed into houses, causing damage. The gap caused by the sinkhole was big enough to partially swallow the 40,000-pound emergency vehicle. A sink hole illustrates the gap theory. Everything on earth at one point fell into a hole and

disappeared and then eventually reappeared! I'm not sure, but I don't think God works this way!

The opening mysteriously appeared in northern Siberia, a place already named by locals as "the end of the world." A mysterious gigantic sinkhole has appeared in Russia - and nobody knows where it came from or how deep it is. It opened up in the peninsula of Yamal. At 80 meters wide, the sinkhole is believed to be the biggest ever spotted in the



country and could be one of the deepest ever recorded in the world. Speculation of what has caused the phenomenon include rumors of a crashed UFO, a meteorite hitting the earth, global warming or a sinkhole caused by collapsing rock. Experts are confident that there is a scientific explanation for the crater, which is large enough to fit several Mi-8 helicopters into it. This giant sink hole is one way to illustrate the Gap Theory which believes there was a gap of billions of years between Genesis 1:1 and 1:2. Everything that previously was on earth vanished into a giant hole only to reappear again in a new form.

The Gap theory assumes there were billions of years between Genesis 1:1 and 1:2 where billions of people lived for billions of years and were eventually judged by God. However, there is absolutely no mention in Scripture of this previous creation. Isn't it difficult to imagine that the entire creation of the universe is passed over in only one verse of the Bible and the bulk of the record deals with a re-creation? Even according to many who espouse the Gap Theory, there is no clear word from God concerning the original creation. There are no Biblical verses can be honestly cited to back up the Gap Theory.

Genesis is NOT a cryptic or secretive account that is only understood by those who are the initiated or those who postulate certain things to have occurred between Genesis 1:1 and 1:2. Genesis 1 is written as a straightforward account of God's creation -- not some cryptic (secret) record. If God had meant to inform us of a gap between the first two verses, He could have clearly done that. There is nothing in the Genesis creation account that requires, or even hints at, a gap. Something has to be read into the account

that is not obviously there. The Gap Theory is full of unsubstantiated assumptions.

The ruin and reconstruction view is not as popular today as it once was and it should be rejected for several Biblical reasons.

1. Misunderstanding of Bible texts

Note: All of the verses used to support an alleged judgment of a previous earth that became “form and without void” are not conveying what gappists want then to convey. The phrase “without form and void” is describing God’s initial phase of creation – not a catastrophe of God’s creation. The writers use this initial phase of God’s creative work (unformed creation - a broken down state of matter, molecules, and darkness that needed to be energized) to illustrate God’s judgment upon His people.

The initial phase of God’s creative work (“form and without void” = shapeless, dark, barren, and unfruitful wasteland) was used as a symbol of judgment in Jeremiah 4:23-26, Isa. 24:1, and Isaiah 45:18 but it does not mean that there was a literal judgment on creation. None of these verses that use the phrase “without form and void” speak of a creation judgment (a judgment on God’s original creation) but a created condition that illustrates God’s judgment upon His people.

a. Jeremiah 4:23-26

The verses used to support this cataclysmic destruction, such as Jeremiah 4:23-26, do NOT teach a historic catastrophic judgment in Genesis. Jeremiah pictured God’s coming judgment upon Judah and the land as a cosmic catastrophe. Using the creation of the earth as an illustration (Gen. 1), Jeremiah indicated that no aspect of life would remain untouched in the land. God would through the invading armies of Babylon make Judah “without form and void” (Jer. 4:23), which is the same phrase used to describe God’s initial work in Creation (Gen. 1:2).

Gappists conclude that since the scene in Jeremiah’s day envisions judgment that Genesis 1:2 also speaks of God’s judgment and was being used to connote judgment of the earth because of a previous rebellion. But this is NOT the case at all. Jeremiah is using the creation account as an

illustration to prove a point about Judah's judgment. Jeremiah was referring to the initial state of God's creation (not a judgment of God's creation).

Initially (Genesis 1-2), God created the earth "without form and void" which means it was nothing more than a broken down state of matter, molecules, and darkness that needed to be energized. It was what we might call unformed creation. Jeremiah uses God's initial creation as an appropriate ILLUSTRATION to convey the results of God's judgment upon His people for their sins. However, the illustration of "form and without void" (Jer. 4:23) does NOT teach that the earth was judged prior to the Flood. He is NOT teaching or conveying that God's creation was judged but that God's foundational creation can be used as an illustration of judgment upon His people.

God created the heavens and the earth in its initial stage (without form or in an unformed state or broken down matter, molecules, misty darkness). Jeremiah now says that God's judgment upon His people would be similar to this. It would result in his people being broken down, spread out, disorganized, and possess no appearance that they are really God's chosen people. Therefore, initial creation (not a lost creation) is one way to picture God's judgment upon His people. When we begin with the Biblical narrative of creation the poetic language regarding creation (as in Jeremiah) will not cause us to reinterpret the consecutive events of the creation days (Ex. 20:11).

b. Isaiah 24:1

Isaiah 24:1 depicts the judgment upon Jerusalem and ultimately God's judgment over all the earth and cities during the coming Tribulation Period. Isaiah uses the initial phase of God's creation (a wasteland of formless, emptiness and darkness) to illustrate and describe this coming judgment. Again, this does not mean that God's brought a literal judgment upon His creation but that His initial creation (a broken down state of matter, molecules, and darkness = unformed creation) can be used to represent judgment upon His people and the entire earth. The picture of God's initial phase of creation is being used to illustrate the coming judgment upon the earth. However, Isaiah is NOT teaching that the creation itself was judged.

c. Isaiah. 45:18

Isaiah 45:18 says: “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.” Gappers use this verse to conclude that God did not initially make the earth in vain (a formless state) but formed it immediately to be inhabited by life and people. The claim is then made that a catastrophic judgment of unprecedented proportions had to occur in order to meet the conditions of Genesis 1:2 which states the earth “was without form and void” (a formless wasteland of desolation).

This conclusion is missing Isaiah’s point. In the context, Isaiah is speaking about Israel, God’s people, and His grace in restoring them in answer to His covenant program with the Jews (Isa. 45:17). God did not choose His people in order to destroy them but that He should be their God and they should be His people forever (“world without end” – Isa. 45:17). God has a future for His national people.

Isaiah is relating the truth about God’s creation to Israel’s future destiny. God is teaching that He did not create the world in order for it to be empty; He created it so His own people (the Jews) might inhabit the earth for eternity in fulfillment of His covenant program to them. There is nothing in this text which indicates the earth was judged.

Yes, God did create the earth “without form and void” (Gen. 1:2) but this was creation in its early or initial stages. Isaiah is simply teaching that God did not create the earth to remain in the “without form and void” state but ultimately created the earth, as seen in His final creation, to be inhabited by man and ultimately and forever by the children of Israel (“world without end”).

As we’ve seen, the repeated phrase (“without form and void”) is found only in a few places and each time God was using the Genesis creation account to illustrate something or teach a practical lesson and promise (Isaiah 34:11; 45:18; Jer. 4:23). Actually, this phrase does not describe chaos, but rather emptiness (wasteland and barrenness). A better translation would be that God did not create the earth to be “unformed and unfilled” since His sole purpose was for habitation.

2. Manner of God’s creative work

On our local news station children can draw or create pictures and send them into the weather center so they can be seen over TV. They can also win a free news 8 umbrella. When these children draw these pictures they are creating them originally and uniquely. This is the manner in which God created.

How did God create? In what manner did God create? The Bible teaches that God called into existence and created everything which had no previous existence (“so that things which are seen were not made of things which do appear” - Hebrews 11:3). The implication is that NOTHING existed before God began creating everything. Nothing means nothing!

This means there could be no previous earth age of billions of people, animals, Satan and angels. There is no mention or room for a first creation, a gap, and then a second creation in the explanation of God’s creation account. This defies the sense of Hebrews 11:3 and God creating from nothing that existed before. The only recreation that the Bible speaks of is the new heavens and earth (Revelation 21).

3. Misuse of words

Remember silly putty? I don’t know if they still make this stuff but this was really neat putty. You could put it on pictures and it would take the picture on to the putty and you could stretch it and do anything with it. Well, changing, distorting, and stretching the meaning of words in the Biblical texts is another error that is committed by the gap theorists. All of them create this mythical gap of time by stretching the meaning of words and misusing them in the context in which they appear.

a. “and”

The conjunction “and” (vs. 2) is viewed by gap theorists as a word that speaks of the “result” of God’s judgment taking place on earth. God created everything (vs. 1) “and” (indicating result) judgment came. However, Genesis 1:2 creates a direct flow of thought from Genesis 1:1 and indicates no gap of time.

Verse one is an independent clause describing the “beginning” or first day of creation, when God created the universe of space (foundational creation). Verse two is a series of circumstantial clauses describing the condition of the

earth before God completed His creation (finished creation). Hebrew grammar itself will not allow for a chronological gap between verses one and two.

Verse two describes the *condition* of God's created earth - not a *catastrophe* of the earth. In fact, by the end of God's six days of creation, the earth would no longer be "without form" and "void." It was with form and filled!

b. "was"

Gap theorists convey that the verb "was" (should be translated "became") and this indicates a change of being and is looking back to an already created earth. However, the verb "was" (verse 2) is the regular Hebrew verb of state of being, not the word "became" which is normally used to denote a change of being. In 98 percent of its occurrences, it is properly translated "was" and not "became" (to indicate a change of being). The gap theorists try to force the word to mean "became" to indicate the earth became something other than what God created it to be.

"In Genesis 1:2a the verb ("was") is perfect. It indicates a fixed and completed state (not a changed state). In other words, original matter was in a state of chaos when created: it came into being that way" (Hebrew scholar W. C. Watts, *A Survey of Old Testament Preaching*, p.16).

The verb "was" is the correct interpretation in this creation context. The first three examples in Genesis have it rendered "was", "be" and "shall be" ... but NOT "become" or "had become." You may review them below.

Genesis 1:2

"And the earth WAS [hayah = fixed state of being = the way God made it] without form, and void; and darkness as upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Genesis 1:3

"And God said, Let there BE [hayah – fixed state of being – the way God did it] light: and there was light."

Genesis 1:29

"And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it SHALL BE [hayah – fixed state of being – the way God gave it] for meat."

These verbs and verses do not indicate a change of being but a fixed state of being as a result of God creating.

c. “without form and void”

Gappists teach by this expression that this is the result of God judging the previous earth and creation (first creation). As already mentioned above, the expression “without form and void” (vs. 2) does NOT reference a judgment that occurred on the earth (catastrophe of the first creation) but the actual manner in which God initially created the earth (condition of His original creation). The earth was created by God without shape and content. This can be understood as God’s foundational creation but in the next five days He would add shape and content to the earth. The gap theorists want to hurry up God’s creation instead of allowing Him to finish what He started!

d. “darkness”

The “darkness” (Gen. 1:4-5, 18) mentioned in the creative account does not signify sin and judgment. The gap theory holds that God originally created the world in light and only later plunged it into darkness. Darkness resulted from God’s judgment of Satan and his angels. This is pure conjecture. The Bible clearly says that God said everything He created - including darkness was good (Gen. 1:31). God created the evening full of darkness for man’s good. It was looked upon as a positive blessing. Psalm 104:19-24 makes it quite clear that physical darkness itself is not inherently evil or the result of divine judgment. The making of darkness is a revelation of God’s wisdom and riches. God created darkness (Isa. 45:7) for man’s good. God does not create evil.

4. Missing the flow of the text

You have heard the expression, “Go with the flow?” Well, the gappists are not willing to go with the flow regarding the text of Scriptures and what it is actually teaching. Those who hold to the gap theory have a strained and forced exegesis for the flow of the six solar days of God’s creative work in Genesis. Instead of a normal flow of consecutive days they interrupt the 24 hour cycle of the days by introducing billions of years between day one and day two departing from a normal 24 hours. This is an oddity but they need to stretch the 24 hour cycle into billions of years because they actually believe God created the earth billions of years before Genesis 1:3-18. So, instead of

believing in one creation they actually teach that there are two creations (the animals and man were created a second time). However, according to their theory not everything was created a second time; some things like the plants and luminaries (planets and stars) were only reappearing from the first creation.

This theory denies what the Bible actually teaches. The Bible teaches that in six natural (24 cycle) days God created the earth. In the summaries of God's creative work there is no mention of a gap of time (Genesis 2:1-3; Exodus 20:11).

Exodus 20:11 teach a continuous flow:

“For in six days (literal days) the Lord made heaven and earth (Genesis 1:1), the sea, and all that in them is (Genesis 1:2-31), and rested the seventh day: wherefore the Lord blessed the sabbath day (indicating a normal weekly cycle established for mankind), and hallowed it.”

Exodus 20:11 covers both Genesis 1:1 and 1:2 without inserting a gap of time. In six days God made "heaven and earth" (Genesis 1:1), and "the sea, and all that in them is" (Genesis 1:2 onward). There is no room for a gap of billions of years because this statement in Exodus covers both Genesis 1:1 and the verses after it (Gen. 1:2 and forward), placing them all within the framework of six, consecutive, solar days!

Since the “heavens” were created in Genesis 1:1, it is necessary to conclude that Genesis 1:1 is part of the six natural days of God's creation (Day One of creation). Thus, there could be no gap between the verses. The clarity and flow of the days expressed in Exodus 20:10-11 is utterly devastating to the gap theory since it portrays the seven days as one consecutive week which would work in connection with Israel's cycle under the Mosaic Law.

God was telling people that the pattern He set at creation, of six days work, which is followed by a day of rest was to be the pattern for mankind's working pattern for a literal day week. In case you have not noticed, we don't work billions of years between Sunday and Monday! We would be awfully tired by the time Monday morning rolls around!

There is no time for a gap. God declares this to be so by the clear revelation of His Word! The idea that the geological ages took place between Genesis 1:1 and 1:2 is refuted by the clear revelation of God's Commandment, in

which God finally states, "In six days the Lord made heaven and earth, the sea, and all that in them is" (Exodus 20:11).

Don't play around with the Ten Commandments! They mean what they say.

5. Meaning of creation changes

The gap theorists want us to somehow believe that everything was created in Genesis 1:1 and then everything was lost between verses one and two in a time period of billions of years. However, they must conclude that mostly everything was lost since they teach that the luminaries and lights were only reappearing in Genesis 1:3 after the catastrophic judgment and the plants germinated and were now reappearing after the previous judgment of the earth.

a. Reappearing instead of creation

The claim is made that Genesis 1:3 and verses 14-18 do not refer to the actual creative act of God. Scofield again remarks in his notes: "Neither here (verse 3) nor in verses 14-18 is an original *creative* act implied. A different word is used. The sense is, made to *appear*; made *visible*." ****In saying the gap theorist is changing the meaning of the word "creation" to the word "reappearing."

The Scofield Bible also claims that the life-germ seeds did not perish in the catastrophic judgment which overthrew the world and claims that the restoration of land actually caused a prior plant kingdom to only germinate once again and be restored from its original creation state. Scofield remarks: "It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would "bring forth" as described." This is an extremely bizarre and forced exegesis of the creation account. Things that were previously created were now said to be only reappearing.

Of course, these theorists make some exceptions to the "reappearing rule" and believe that animals needed to be recreated along with Adam (man) but the rest of God's creation was only reappearing after the effects of the judgment. The claim is made that seeds would remain for plants to germinate and the sun, moon, and stars created billions of years prior to this (the

geological ages) were only reappearing after the smoke of the previous judgment lifts from the atmosphere.

In other words, God was NOT actually creating the light, stars, sun or the moon after Genesis 1:1. What really happened was this; God merely removed all the clouds of dust and debris still remaining from the great previous judgment. Now the sun, moon and stars could once again reappear on the earth from the previous creation which took place eons ago.

The problem with such a fanciful interpretation as this is rather obvious. You must take it all the way. If the sun, moon and stars were only reappearing, then the animals such as birds, lions and whales within the sea should also follow the same pattern and only reappear. This of course is almost too silly to even comment upon. The entire idea that the heavenly bodies (sun, moon and stars) were already in existence on the first day, but only “appeared” on the fourth day (by a removal of clouds) is erroneous.

If Moses wanted to use the verb “to appear” for the sun, moon and stars he could have easily used it as he did in Genesis 1:9 (“And let the dry land appear”) when the previously created land was formed under the earth and then appeared as a result of the dividing of the waters.

As stated above, gap theorists see a difference between the words “created” (referring to the animals - Gen. 1:1, 21, 27) and “made” (referring to the luminaries - Gen. 1:16) in order to create a distinction between what was actually created and what only reappeared after the alleged judgment of a previous creation. However, these verbs are used interchangeably, along with other synonyms, to illustrate God’s creative hand. The words “bring forth”, “created”, “made”, “brought forth abundantly” (swarm) and “formed” are all used interchangeably throughout God’s creative acts. They are ways to express God’s creation and are not to be strained as meaning something else like recreation.

Scofield tries to make a case for the reappearing of the planets and sun by saying: “Neither here (referring to verse 3) nor in verses 14-18 (referring to the planets) is an original *creative* act implied. A different word is used. The sense is, made to *appear*; made *visible*. The sun and moon were *created* “in the beginning.” The “light” of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.

In Genesis 1:31 God seems to give a summary statement of everything that He had “made” throughout the six days of creation. God uses the term “made” and applies it to “every thing that he had made” (heavens, earth, light, land and continents, plants, trees, stars and all planets, animals, and man – the crown of His creation). The term “made” references God’s creation of everything in the universe. Genesis 2:3 also uses the words “created” and “made” interchangeably when explaining all of God’s creative wonders. To assume the distinction between “create” and “made” is to assume too much which the Bible never addresses.

b. Replenish instead of creation

Gappers also make something out of the word “replenish.” “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (Gen 1:28). The idea promoted by gap theorists is that Adam and Eve were told to refill and remultiply life on earth because it was destroyed by a previous flood (Lucifer’s Flood). Of course, this is mere conjecture – not Bible. The concept of the word “replenish” means to “fill” the earth and does not suggest that they were repopulating the earth but initially populating the earth with people.

Only after the Biblical Genesis Flood were they repopulating the earth (Gen. 9:1).

Have you every figured your money for the week and then discover that you miscalculated something? You discovered that you didn’t have enough money for the week. Of course, this is every week!

6. Miscalculating the fall of Satan and man

a. Satan’s fall

The gappists want us to believe that Satan fall into pride and sin in a previous earth age sometime after God’s first creation. The Bible does not specifically tell us when Lucifer and the other angelic order were created. It does teach that the angels had not yet sinned but were present at the time of the earth’s foundations (Job 38:4-7) which is a reference to Day Three and Genesis 1:9-10. This would mean that some time prior to the third day of creation (Gen.

1:9-10), a multitude of angels had been created and they were now rejoicing in God's creation. The point is this; Satan and the angelic realm were NOT created billions of years before Adam in some unknown time period that is not revealed in the Bible. They were created within the timeframe of the original six days of creation mentioned in Genesis chapter one. This means Satan could not lead a rebellion of billions of people against God prior to the creation account recorded in Genesis 1:3-31.

The angels were not *sinning* at the time of creation but *singing* (Job 38:4-7). This means they could not have been involved in a previous earth age leading a rebellion against God. In Genesis 1:31, God said all His creation (including the angelic world) was good. This means Satan could not have fallen before this time. Since all of God's creation was good at this point, Satan's sin and fall must have occurred sometime AFTER Adam's creation and not BEFORE Adam's creation as the gap theory postulates. The angels, as well as the rest of creation, were seemingly still in a state of perfection at the end of the sixth day. Everything was perfect everywhere. This means that angelic rebellion did not occur until AFTER the creation of everything in Genesis 1:31. To assume that it occurred billions of years before is to reject the clear Biblical revelation.

Satan obviously fell after Genesis 1:31 (when the creation days were finished - Gen. 2:1) and before Genesis 3:1 in an undetermined time frame between Adam's creation and the fall. We simply can't be sure how long a time frame this involved.

We must remember that God had originally given the earth to Adam and Eve to rule. Genesis 1:26 states: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Genesis 1:27-28: "So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Psalm 8:4-6: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet"

Scripture clearly reveals that Adam was originally given dominion over the earth – not Satan. There is not one scrap of Scriptural evidence to prove that God made Satan in charge of the earth in some kind of preexisting earth age. To conclude that Satan had dominion over the earth before Adam existed defies the clear teaching and revelation of the Bible. How did Satan get the control of man's kingdoms as shown in Luke 4:5-6 and other verses (John 16:11)? The Bible clearly reveals when Satan took control of the earth. It was in the Garden of Eden when he usurped the role of man as leader and controller of the earth. This was the time period of Satan's fall and sin.

b. Man's fall

The Bible teaches that Satan's deception and man's rejection of God's will, resulting in man's fall, occurred in the Garden of Eden. This resulted in the Genesis curse being inflicted upon mankind and nature (Genesis 3:14). In other words, the Bible clearly reveals that sin and judgment upon the earth is the direct result of the Edenic curse which came AFTER Adam's fall.

The curse and judgment over the earth was NOT the result of Satan's fall in some prior earth age. Sin, death, and destruction began in the Garden of Eden – not billions of years before when Satan fell and allegedly led another race of people astray. The fact that the Bible states sin and judgment began in the Garden of Eden makes the alleged gap and death of millions of people and animals between Genesis 1:1 and Genesis 1:2 a total impossibility.

7. Making sin and death occur before the Genesis Fall

The only revelation we have in the New Testament is that sin came into the human race through Adam (Rom. 5:12) – not through Satan's fall. The Bible states that man's rebellious actions led to death and the corruption of the universe. The simple teaching is that Adam and Eve were created at the beginning and not some pre-Adamic race or group of people (Genesis 2:4-7, 24, 27; Matthew 19:4, 5; Mark 10:6).

Adam is called the first man (I Cor. 15:45) which excludes billions of people existing before him. To say he was the first man after a prior race of billions of men would be severe eisegesis (reading into the Scriptures something that is not there).

Lastly, to believe there was death before Adam's sin destroys the basis of the Christian message that Jesus died for Adam's race and all of humanity (1 John 2:2) to free mankind from the penalty of sin. The Gap Theory assumes that billions of people in a previous earth age, either had no souls or were part of some kind of weird experiment, where people lived on earth BEFORE grace and the Gospel was presented to the earth.

If there was a previous race of pre-Adamic people who sinned and were judged by God (before the second race of people came into existence through Adam), then what happened to these people? How could they be saved if atonement was not yet presented to mankind? The fact is they would all go to hell without every knowing about God's grace and mercy unless another Gospel plan was given prior to the first one and another Savior came prior to the first one. Of course, all of this is pure conjecture and refutes God's purpose to bring salvation to all mankind through Christ's death (Romans 3:25-26). Romans 3:25-26 declares that there was only one group of people that existed and lived on the earth before the cross (not two different groups of people) and Jesus died for these people to complete their salvation and justify them before God.

One of the theological blunders of the Gap Theory is that it puts death, disease, and suffering BEFORE the Fall of Adam which is contrary to Scripture (Rom. 5:12). The Bible clearly reveals that sin, death, destruction, and suffering occurred because of Adam's sin and fall (Genesis 3) – not because of Satan's sin and fall. It was not until man deliberately rejected God's commandment that sin first appeared on earth.

The gap theories misunderstanding regarding the starting point of sin destroys the basis of the Christian message of salvation for the human race that God created. A human race that existed prior to Eden would not and could not have part in God's plan of salvation and grace since this was only instituted after man sinned in the Garden of Eden (Gen. 3:21).

In his book, "Earth's Earliest Ages," gap theorist, George H. Pember, suggested that the fossil record was "clear and compelling evidence of death, disease, ferocity, and even sin" all of which had occurred before Adam and Eve existed. He wrote: "For, as the fossil remains clearly show not only were disease and death "inseparable companions of sin" then prevalent among the living creatures of the earth, but even ferocity and slaughter." ... Since, then, the fossil remains are those of creatures anterior to Adam, and

yet show evident token of disease, death, and mutual destruction, they must have belonged to another world, and have a sin-stained history of their own" (*Earth's Earliest Ages*, George H. Pember; 1876, p. 35).

It's very clear that the Bible NEVER speaks of a pre-Adamic race of people, or billions of people that were created and lived in another earth-age before Adam, who missed out on God's redemptive plan.

Jesus spoke of the "beginning" ("from the beginning it was not so" - Matt. 19:8) as the only beginning and not a second beginning after a first beginning. To assume that sin, death, and destruction occurred prior to the Biblical "beginning" of all things is unscriptural and promotes error. "What saith the scripture?" (Rom. 4:3). We should believe in the Biblical beginning of all things.

8. Minimizing the Genesis Flood

This speculative catastrophe of Satan's Flood (a judgment upon Satan and his followers before Genesis 1:2) will often result in gappists minimizing the Genesis Flood to only a localized flood. This is because a universal flood had already occurred after Satan rebelled and before Genesis 1:2. You can't have two worldwide floods occurring since the second flood would wipe out the alleged geological fossil records that claim to be millions and billions of years old.

Of course, denying a global flood after man's sinful degradation has spread throughout the earth denies the purpose for Genesis Flood (Gen. 6:17; 7:19-24) which was to judge the entire earth which was in some measure affected by sin. Gappists remove the evidence of God's judgment over the earth (2 Peter 3:2-14) by supporting only a local flood – not a global or worldwide flood.

I remember, as a little boy, watching a thunderstorm pass through. I was at my grandmother's house and a black pocket book washed down the gutter. I saw it with my own eyes. Water can wash away anything. Why do most gap theorists reject the GLOBAL Flood of Genesis 7? The reason is obvious. If a worldwide flood occurs AFTER the geological ages (after millions and billions of years when fossils were formed during this alleged gap of time), then this global flood would logically wash away and wipe out all the geological fossil records of billions of years that allegedly support modern science.

The Bible does NOT speak of a mythical Lucifer's Flood but the Biblical Flood recorded in Genesis 7 (1 Pet. 3:20; 2 Pet. 3:6). Amazingly, the gappists REJECT the Global Genesis Flood so fossils that are allegedly billions of years old fit into the Book of Genesis. However, the same gappists ACCEPT this mythical, global, Lucifer Flood that allegedly occurred billions of years before the creation of man and resulted in fossils that are millions and billions of years old. Of course, neither true science nor the Bible is on the side of those who embrace the Gap Theory.

9. Masking God's creation

My wife makes a wonderful apple crisp. I tell everyone that it's very good! When I say good, I mean good! When it comes to creation the gappist cannot really say it was very good! In Genesis 1:31 it declares that everything God created was good. However, the gap theorists must actually mask or cover-up the true meaning of this term and actually redefine the "very good" of Genesis 1:31. Out of necessity, they must generally theorize that the term "good" means "better" but "not perfect" since there was sin, death, suffering, and destruction billions of years before this alleged second recreation and reappearing from an original judgment. The Gap Theory builds our present world on the ruins of a former one.

Even if they gappists don't do this in their writings, the reasons are rather obvious why they must redefine the word "good" to only "better." First, a fallen pre-Adamic race, marred by sin between Genesis 1:1 and 1:2, would not be good. Second, God's statement of a "very good" world would contradict the Gap Theory premise of Satan's fall along with his angels. According to their view, the world would have already become the domain of a fallen and wicked being who is described as the god of this world (II Cor. 4:4). However, the Bible clearly reveals that everything God was created was "good" (Gen. 1:31) which actually contradicts and exposes the error of the Gap Theory. Not everything was good if Satan was running ramped over the earth and billions of people and animals had already died. It could only be relatively good.

Certainly God would never call a satanically controlled and satanically judged world that which is very good! It would be strange for God to declare the sedimentary rocks under the feet of Adam and Eve to be good if they were filled with the fossilized remains of billions of years of suffering and

death in a prior earth. God would never call a fossilized grave yard of a dead pre-Adamic race to be good.

In summary, although there are Christians who accept the Gap Theory there are some very serious problems with this point of view which should make it difficult, or truly impossible, to accept. I must repeat: "We are to measure science by the Bible; not the Bible by science." This will keep us from adopting and adapting the claims of



of "science falsely so called" (1 Tim. 6:20) to the inspired Word of God (2 Tim. 3:16) and committing the error of eisegesis which means to read into Bible texts (and in this case between Bible texts!) something that is imaginary and not present). Don't fall into the gap or hole for in doing so, you will fall into error. Close the Gap and stay Biblical.

A mother reveals this story: I was the new teacher for the toddler-age Sunday school class, which included my 14-month-old daughter. During a lesson on creation, I'd ask questions like, "Who made the trees?" or "Who made the sun?" and the children would respond, "God did." I was pleased the children learned quickly that God made everything.

However, she then shared how teaching lessons at home was more of a challenge. I had tried hard to teach my daughter to pick up her toys, and she wasn't learning very quickly. One day I walked into the living room to find toys scattered everywhere. In exasperation I asked, "Who made this mess?" My daughter looked at me with a proud smile and said, "God did!"

Well, we have been studying how God is the Creator of all things in the universe. The Genesis record is very clear about this. If we will just believe what God said and the way he said it, we will keep ourselves from accepting unbelieving and skeptical views of our God and His creative purpose and power.

A. Old Earth Creation (OEC) - mixture of evolution and God

B. Young Earth Creation (YEC) – direct creation by God

This is the truth that is present in Scripture which will be discussed at greater length in our next point and in the remainder of this study. It's the belief that the universe and all that is in it was created by God between six and ten-thousand years ago. There is only way to understand the creation account and that is to take the days, genealogies, and events that are recorded in Genesis literally.

When we do, we will arrive at the Biblical conclusion that the earth is only around 6,000 years old and that the Genesis Flood supports the findings in the fossil records. In short, we live on a young earth – not an old earth that is billions of years old.

Science is on the side of “young earthers” because they embrace what is called “catastrophism” (global Flood Theology). In Genesis 7:17-24 the word “earth” is mentioned seven times indicating that the Flood recorded in Genesis was global. Catastrophism teaches that there was a world-wide biblical catastrophe which was the Genesis Flood and this global calamity sufficiently explains the fossil records and the geographic and geological phenomenon which otherwise might point to an old earth. In the Biblical view, Adam and Eve, the Garden of Eden, snake talking, and the world-wide flood are all literal events which cannot be denied without huckstering the Bible, disbelieving in God’s record of creation, and limiting God’s power and plan of the ages.

(A final point on the beginning)

5. The age of the earth

How old is the earth? Does the age of the Earth really matter for Bible-believing Christians? This is an issue which has many Christians confused. Some Christians feel that a "battle line" has been drawn over a moot or trivial point. The claim is made that this is not a salvation issue and should not be considered of importance. We would agree that the age of the earth is not a salvation issue but it is a significant issue

Young Earth Creation (YEC)

Age of earth (6,000 – 10,000 years)

CATASTROPHISM (Flood Theology)

- Explains fossil record
- Geography and geology of land masses



(“In the beginning”)

**5. The age of the
earth**

that has doctrinal importance. If the earth is billions of years old then there are significant doctrinal issues to be raised such as the rejection of a literal creation account that singles God out as the all-powerful, miraculous, and Creator.

Also, if the universe and earth is millions or billions of years old then suffering and death occurred billions of years before Adam. However, the Bible reveals that Adam is the cause of suffering, death, and the need for salvation through Christ (Rom. 3:23; 5:12). The millions/billions of years scenario puts a question mark on the entire foundation of sin and man's need for salvation. Although many Christians miss the connection at first glance, this creation issue is inseparably linked to the Gospel (1 Cor. 15:3) and the inerrancy of Scripture.

Why is there a need for the Gospel if the earth, sin, and death existed billions of years before Adam evolved or was created? And if Adam did NOT plunge the human race into sin then where did sin come why is there a need for the liberating message of the Gospel? Furthermore, if the Bible is not correct on the age of the earth and the creation account then how can we trust the rest of the Bible? How can we trust the Gospel account? Where do we draw the line in the sand? It begins in Genesis chapter 1. If we start right, we will finish right.



Age of the Earth

Adam to Abraham = 2,000 years

Abraham to Christ = 2,000 years

Christ to today = 2,000

2,000 + 2,000 + 2,000 = 6,000 years

How old is the earth? The genealogies recorded in Scripture indicate that Abraham lived about 2,000 years after Adam was created and Abraham lived about 2,000 year before Christ (both secular and Christian historians place Abraham about 2,000 BC). The simple math can be easily calculated (2,000 + 2,000 + 2,000 = 6,000). This would mean the earth is about 6,000 years old.

Even if one leaves some room for some "gaps" in the genealogical record the earth could not be projected to be more than 10,000 years old.

Dr. Jason Lisle said:

"The Bible implicitly teaches us about the age of the universe. In other words, it gives us sufficient information so that we can compute approximately how

long ago God created the universe. The Bible teaches that the entire universe was created in six earth-rotation days (Exodus 20:11). Furthermore, the Bible provides the age differences between parents and descendants when listing certain genealogies. From these kinds of biblical references, we know that the elapsed time between Adam and the birth of Christ was roughly 4,000 years. From other historical records, we know that Christ was born roughly 2,000 years ago. Since Adam was created on the sixth day of the creation week, we can conclude that the earth, the entire universe, and everything in it were created approximately 6,000 years ago.”

Hugh Ross (a progressive creationist) believes on the basis of the fossil record that the creation of Adam may have occurred as much as fifty thousand years ago. However, Genesis contains a detailed genealogy that traces the development of the human race from Adam to Abraham and beyond. The genealogical records found in Genesis include a chronology with the exact ages of individuals and when their offspring were born. It presents to us a flowing chronology of people from one generation to the next. This means that the alleged dating of fossil records is erroneous and the declaration of the age of the universe is true based upon the Biblical genealogies.

When examining the Biblical chronologies, the shortest period of time that can be computed from the genealogical lists in Genesis would place creation at about 4000BC. This is what James Ussher discovered when calculating the age of the earth and others, even old earthers, will admit that if you view the genealogical records without giant gaps, then one would come up with 4,000 years since the time of Christ.

Genealogical Gaps (Genesis 5 & 11)



**OPEN
VIEW**

**CLOSED
VIEW**



There are basically two approaches to the genealogical records of Genesis chapters 5 and 11. One is the CLOSED view which teaches there are no significant gaps but a continuous biological record from one generation to the next. The other view is the OPEN view which suggests there are large openings or gaps in the genealogical records which allows the earth to be hundreds of thousands if not millions of

years old. The closed view is the correct view regarding the age of the earth.

Of course, some Biblical genealogies omit some generations in order to convey or teach a basic lesson. The most obvious example of this is in Matthew 1.1 where it says Jesus was the son of David who was the son of Abraham. This genealogy is not intended to give an exact chronology as others but it is designed to show Jesus' connection with Abraham and David and the rightful heir to David's throne. The genealogy was not intended to be exhaustive.

In the Old Testament, Genesis 5 and 11 contain two genealogies. It may be hard to believe, but Genesis 5 and 11 are actually two of the more controversial chapters in the Bible, even in Christian circles.

Since many Christians and Christian leaders have accepted the secular dates for the origin of man and the universe, they must work out ways that such dates can somehow be incorporated into the Bible's historical account and genealogies. In other words, they must convince people that the Bible's genealogical records do not present an unbroken line of chronology. If an unbroken line exists, then we should be able to calculate that the earth, man, and the universe are millions and billions of years old.

Many "old earthers" claim that the word "begat" (in the Hebrew way of thinking) does not always mean a literal father/son relationship and therefore there are skips in the biographical information in Genesis 5 and 11. However, the evidence strongly supports the view that there are no gaps in these chapters. For instance, we know for certain that the following are literal father/son relationships: Adam/Seth, Seth/Enosh, Lamech/Noah, Noah/Shem, Eber/Peleg, and Terah/Abram. Nothing in these chapters indicates that "X begat Y" means something other than a literal father/son relationship. Let's believe the Bible!

Nowhere in the Old Testament is the Hebrew word for begat (yalad) used in any other way than to mean a single-generation (father/son or mother/daughter) relationship. The Hebrew word "ben" (son) can in certain contexts mean son or grandson (as in Genesis 46:18, 22, and 25) but the Hebrew word "yalad" (begat) never skips generations.

In the New Testament the word "begat" is sometime used differently than in the Old Testament.

Pierce and Ham, writing of the gap in Matthew, conclude:

“The Greek word for *begat* is *gennaō*, which shows flexibility not found in the Hebrew word and does allow for the possibility that a generation or more may be skipped. The only way we would know that a generation has been skipped is by checking the Hebrew passages. However, it is linguistically deceptive to use the Greek word for *begat* to define the Hebrew word for *begat*. Also, Matthew 1 is intentionally incomplete when reading *Matthew 1:1* and *Matthew 1:17*, merely giving 14 generations between key figures of Abraham, David, and Jesus.”

Matthew 1:8 states that Joram was the father of Uzziah, yet 1 Chronicles 3:11–14 reveals that Joram was actually the great-grandfather of Uzziah (Azariah). Few, if any, would dispute this point. As suggested above, Matthew obviously sought to organize this genealogy into groups of 14: from Abraham to David, David to Babylonian captivity, and from Babylonian captivity to Christ (Matt. 1:17). This is allowable for the Jew because it was a perfectly acceptable practice to call one’s grandfather “father” or grandson, “son.”

The problem with this argument is that just because some gaps exist in some of the New Testament genealogies does not mean that they must occur in the Genesis genealogies. This is illogical. This is like saying that because worms were found in the corn in the state of Pennsylvania that there will also be worms in the corn in the state of New Jersey. One does not presuppose the other. This is a rather silly argument. It makes no logical sense.

In short, proper hermeneutics will not allow one to conclude that both the Old and New Testament always uses the word “begat” in the same way. In short, we can trust these genealogies because they are a part of the infallible, inerrant Word of God!

In Luke 3:36, the name Cainan is listed, which is not listed in the Old Testament chronologies mentioned by Moses in Genesis 11:12. Some suggest by this that this proves beyond a shadow of a doubt that the genealogical records were not intended to teach a perfect biographical history. However, it proves nothing of the sort.

Dr. Geisler made a bold claim against the “no gaps” (or closed view of the genealogical records in Genesis 5 and 11) when he stated, “we know this is false.” His primary evidence is the mention of Cainan in Luke 3:36. But Dr. Geisler’s statement reveals his bias. He states that “all the historical and

scientific evidence argues for a date beyond 4000 B.C.” For Geisler, the genealogies MUST be open (allowing for millions of years) because of his extra-biblical information and thinking, not because the text itself teaches this! The Bible is correct about the information and insertion of Cainan. This name is not a copyist error as many claim.

One author makes a valuable contribution to Cainan’s addition:

“It is perfectly understandable why the genealogy of Luke includes a name that never appeared in any Jewish genealogy, including Genesis, Chronicles and Josephus. Previous Jewish genealogies focused on biological sonship. However, the genealogy of Luke clearly focuses on sonship by adoption. Luke 3:23 says that Jesus was “the son of Joseph” despite Joseph having no biological connection to Jesus. Jesus was the adopted son of Joseph. Luke 3:23 also says that Joseph “was *the son* of Heli” (literally “was of Heli”) despite Joseph being the biological son of Jacob (Matthew 1:16). Heli was actually the father of Mary, Joseph’s wife. Thus, Joseph was the adopted son (son in law) of Heli. If this pattern continues in the genealogy, it would not be surprising to find an adopted son who had previously been omitted from biological genealogies. Thus, we can reasonably accept that Cainan was the adopted son of Arphaxad, and that Cainan raised Sala, who was the biological son of Arphaxad. The Masoretic text is not in error because its genealogies in Genesis and Chronicles focus on biological sonship.”

Here’s the point; the additional name does not destroy the “closed” view of the biological and geological records in Genesis 5 and 11. What would this accomplish for those Christians that are trying to teach the earth is millions of years old? What would they gain from the insertion of one name in the genealogical record?

Dr. Jason Lisle argues that inserting “Cainan into the equation it will only add another 30–40 years to the age of the earth. This does not get the old-earth much closer to the tens of thousands of years required to match the alleged “facts” of history and science. Nor does it get them even close to the billions of years they need for the most-accepted age of the earth.”

(See Chart on Next Page)

Patriarch	Year of Birth	Age at Birth of Next Patriarch	Year of Death (BC)
Adam	1	130	930
Seth	130	105	1042
Enos	235	90	1140
Cainan	325	70	1235
Mahalaleel	395	65	1290
Zared	460	162	1422
Enoch	622	65	987
Methuselah	687	187	1656
Lamech	874	182	1651
Noah	1056	500	2006

The open view argument (there are gaps that result in the earth being 150,000 to millions of years are apparent in the geological records) fails to provide any evidence to demonstrate gaps in the Genesis 5 genealogy where the ages are much greater. This would certainly help their case, but the Bible rules out the possibility or any gaps in listing the chronologies.

There is simply no reason to think there are any “gaps” or large openings in this genealogical record or that the years are anything other than normal years.

John MacArthur gives us this helpful note:

“Archbishop James Ussher did a careful analysis of the genealogies in the seventeenth century and concluded that the date for Adam’s creation was 4004 b.c. Some scholars have suggested that there may be gaps in the genealogy, in which a generation or two is skipped and the name of a grandson or great–grandson is substituted for the name of a son. Such gaps can be demonstrated in some biblical genealogies. (In Matthew 1:8, for instance, Matthew skips three generations from Joram to Uzziah, apparently to maintain a symmetry in the genealogy.) No such gaps can be proven in the detailed genealogies of Genesis 5 and 11. But even allowing for some possible gaps, it’s inconceivable that the date for Adam’s creation could be much more than ten thousand years ago.”

Henry Morris has concluded:

“At the outside, it would seem impossible to insert gaps totaling more than about five thousand years in these chapters without rendering the record irrelevant and absurd. Consequently, the Bible will not support a date for the creation of man earlier than about 10,000 b.c.”

Our faith is in the Bible - not in the pseudo-science of dating methods (radiometric dating, carbon 14 dating, etc). I don't want to be redundant but we need to again remember that we measure science by the Bible; not the Bible by science. Scripture, not science, is the ultimate test of all truth - NOT "science falsely called" (1 Tim. 6:20). Our starting point is the Bible - not the secular philosophies of mankind (Col. 2:8). If you start right, you will get the origins of the universe right. If you start wrong, then you will miss the miracle and wonder of God creating everything in the universe.

The Scriptures themselves verify that the secular dates given for the age of the universe, man's existence on the earth, and so on, are not correct, since they are based on the fallible assumptions of fallible humans. Nothing in observational science contradicts the time-line of history as recorded in the Bible.

Ken Ham concludes:

"The debate about the age of the earth is ultimately a question of whose word we are going to trust: the all-knowing truthful Creator who has given us His inerrant book (the Bible) or finite, sinful creatures who give us their books that contain errors and therefore are frequently revised?"

**The second creation
fact related to
Day One.
B. The CREATOR GOD
"God created" (1b)**

2. The Creator – "God" (1b)

a. The eternal existent God

The word "God" in the Hebrew language means Elohim (formed from El=strength or the strong one) which speaks of the power and greatness of God. Who created God? The answer to this question is simple. Nobody created God.

He exists outside of time as we know and understand it today. God is the uncaused cause of everything in the universe. The Bible always assumes the existence of God but never tries to prove His existence since this truth is inwardly revealed within the CONSCIENCE of the entire human race (Romans 1:19) and outwardly revealed in CREATION (Romans 1:20). Everyone knows God exists if that person will respond to the light that he or she has been given. When defending the truth about creation and evangelizing the lost we must speak to the conscience of people since God has given a conscience to everyone. If it is not seared and totally insensitive

God can use His Word through the Spirit's ministry to win them to faith in Christ and the truth.

b. The all-powerful God

God is the Creator; He is not the evolution maker! Since He is the Almighty God (Isa. 9:6) He can create everything from nothing in a very short time (Heb. 11:3). In fact, God could have created everything in the universe in a nanosecond but He chose to create everything in six days and rest on the seventh day to set the earth on a weekly cycle of time.

As we've seen, some teach that God created the "Big bang" and then left the earth evolve in relationship to its geography and geology (Progressive Creationism) while others teach that God allowed everything to evolve including man (Theistic or Deistic Evolution). But this is NOT what the Bible teaches. God, who is all-powerful (Gen. 17:1; Rev. 4:8) is entirely capable of creating a fully, functioning, mature universe right from the very beginning. There is no proof whatsoever the universe evolved naturally; instead, it was created supernaturally!

The laws of nature were built in to the universe AFTER the supernatural creation occurred; they were not the BASIS of creation. God's Word was the basis of creation and to this very day and moment He is keeping the universe together by His word.

Hebrews 1:3 declares:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Originally God spoke to bring the worlds into being (Heb. 11:3). Today He speaks and His powerful word sustains life, holds matter together, and maintains the universe in proper order. It is by God that all things are held together in the universe (Col. 1:17). There is a simple explanation of a profound scientific problem. Scientists grapple to discover what holds molecules together. We learn here that Jesus Christ is the great Sustainer, and He does it by His powerful word.

Jesus Christ is the superglue of the universe. He is keeping the earth from exploding into oblivion. The laws of nature are rooted in the Word of God

which keeps the atomic structure of the earth from imploding and which keeps the earth and the entire universe in perfect symmetry and order.

Man denies God today by believing that everything naturally occurs without God. This is why people often use the phrase "Mother Nature" when describing weather events and how the universe works. Of course, this is a denial of Creator God and how He sustains our present universe.

A strict evolutionist must ultimately say, "Everything came from nothing." This certainly is not a brilliant deduction! Creation says, "Everything came from the Creator." This is Biblical and makes sense! How silly and absurd to put God out of one's mind and replace it with chance and time. Evolution believes in "chance" and "time" but chance and time cannot be the cause of everything. Even the flip of a coin (chance) cannot occur without a definite cause (someone flipping the coin). Every effect must have a cause. This is scientific! However, matter, time, and chance are the evolutionists unholy trinity which they determine is the origin of life. These three are designed to usurp God from being the ultimate Creator.

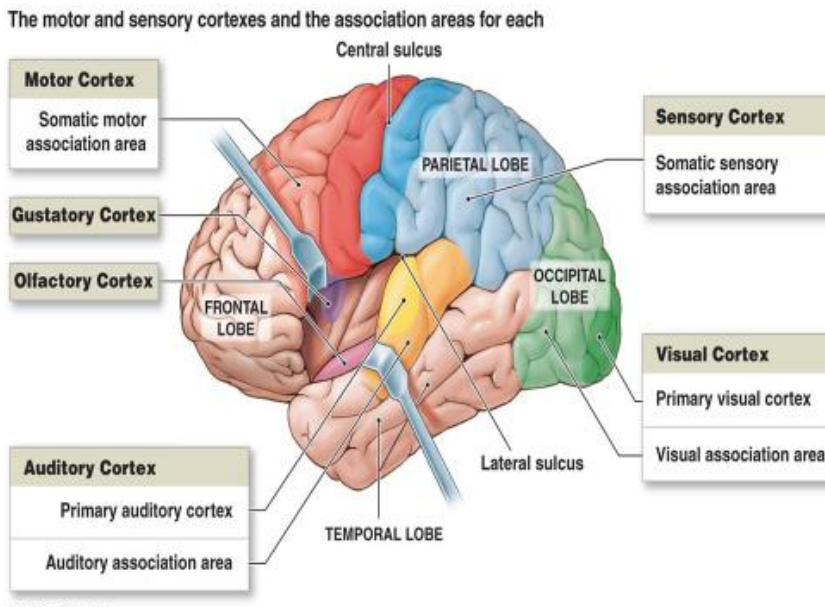
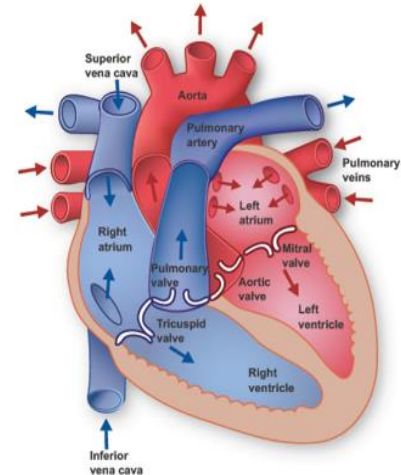
Yes, the evolutionary "god" is called "time." Given enough time, anything can happen. The evolutionist proposition to the origins of the universe goes like this: **Time + chance = life.**

In the last letter Charles Darwin is known to have written, three weeks before he died, he predicted that the time would come when scientists would postulate that all life on earth came originally from non-living matter through natural processes. This prediction has been fulfilled, for scientists now do postulate this and they are working to find an explanation of how it could have happened. This also is in accord with another prediction and boast of the scientists: "Give us time and we will explain everything."

A.K. Morrison, a brilliant scientist, tells us that conditions for life on earth demand so many billions of minute interrelated circumstances appearing simultaneously, in the same infinitesimal moment, that such a prospect (evolution of the earth) becomes beyond belief and beyond possibility.

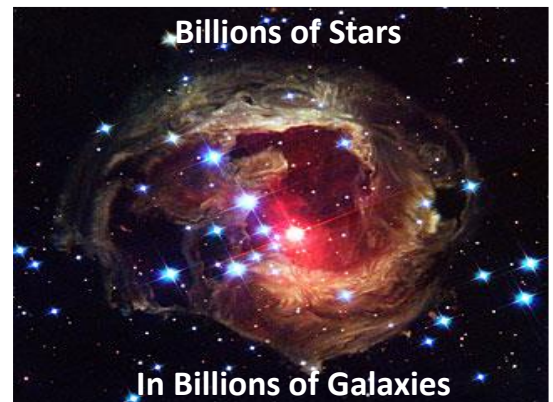
The evolutionist's god is time and chance; however, the Bible's proposition to the origins of the earth, universe, and life itself is this: God + creation = life. Millions of people still believe that man emerged out of primeval slime. The claim is made that man just evolved but let's reflect upon the organs of his heart and brain.

The heart beats 800 million times in a normal lifetime and pumps enough blood to fill a string of tank cars running from Boston to New York.



Inside a person's brain is a tiny cubic half-inch section of brain cells that contains all the memories of a lifetime! And the evolutionist wants to sell us the story that it all happened by chance and time? We must call the evolutionists bluff regarding man's alleged evolutionary development. How can anything like the heart and brain develop by sheer chance without a Designer?

The Bible says everything happened creatively – not by evolution and chance. Life screams supernatural. Billions of stars in billions of galaxies! Who within their rational thinking could view hundreds of pictures taken by the Hubble Telescope and deny that there is a Creator? Design screams there is a Creator.



Consider the largeness of the sun. The Sun's diameter is about 109 times that of the Earth. So, you'd have to line up 109 Earth's end-to-end to stretch across the face of the sun. However, if we can stretch the earth across the sun in three directions, up/down, in/out and left/right, and everywhere in between, we would need $100 \times 100 \times 100 = 1,000,000$ Earths to fit inside the sun!



Consider the vastness of our universe. The sun is 93 million miles from the earth but our next nearest star, Alpha Centauri (sentore), is 5 times larger than our sun. The moon is only 211,463 miles away, and you could walk to it in 27 years. To put this in perspective, a ray of light travels at 186 thousand miles per second, so a beam of light would reach the moon in only 1 1/2 seconds. If we could travel at that speed, it would take 2 minutes and 18 seconds to reach Venus, 4 1/2 minutes to reach Mercury, 1 hour and 11 seconds to reach Saturn, and so on. To reach Pluto, 2.7 billion miles from earth, would take nearly 4 hours.

Here is the point of all of this astronomical trivia. Having got this far, we would still be well inside our own solar system! The North Star is 400 trillion miles away but it is still nearby in relation to our known space. The star Betelgeuse (be-tl-jüs) is 880 quadrillion miles (880 followed by fifteen zeroes) from us. It has a diameter of 250 million miles, which is greater than that of the earth's orbit.



Where did it all come from? Who conceived it? Who made it? It cannot be an accident. Somebody had to create it, and the Bible tells us the Maker was the eternal and all-powerful God.

The Puzzling Thing About Puzzles



At this point of our study, I asked an assistant to help me prove a valid point. A young girl came forward so I could ask her some questions about a puzzle that I had. It was still in the box.

Questions:

- What is in this box?
 - Do you like to put puzzles together?
 - What are your favorite puzzles?
- How many pieces to this puzzle?
 - How long do you think it would take to put this puzzle together?
 - Would you like to do an experiment with me?
 - I know this sounds strange, but then again, I am a strange pastor. Right? I am strange?
 - Pour all the puzzle pieces on the stage right in front of you.
 - Oh boy, the cleaning ladies are not going to be happy with you!
 - Now sit down beside me here and let's just wait for a few minutes. Would you like a glass of lemonade? You don't? That's good I don't have anyway.
 - Let's just sit here for a little while.
 - Do you know how to whistle while we are waiting?
 - Do you want to know why I am waiting?
 - I'm waiting with you to see if all of these puzzle pieces will come together and form the picture that is on the box.
 - Do you think they will come together on their own and magically created the picture that is on the box?
 - Don't you think if given enough time all the puzzle pieces would eventually come together?
 - How about 2 days? 10 years? 1,000 years. How about 100 billion years?

- Are you trying to tell me that given enough time all of these puzzle pieces could NEVER come together on their own?
- What do puzzle pieces need in order to come together in order to make the picture that is on the box? (her answer: they need a person to put them together).
- Couldn't this person be viewed as a creator or designer since they are capable of putting all these intricate shapes and pieces together?
- Are you sure that all of these pieces could never come together on their own?
- We can also be sure that the earth and everything that is in the earth could not just happen or come together by chance. The complexities on earth and people could not evolve by chance over billions of years just like this puzzle could never in its own come together by chance.
- It's silly to think that this puzzle could come together on its own. Right?
- It's just as silly to believe that everything on the earth including human beings and animals could be pieced together over billions of years without a Creator who is God. Thank you for assisting me today.

Genesis 1:1

"In the beginning God created the heaven and the earth."

c. The unknown God (Intelligent Design Movement)

Acts 17:23

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

When Paul was preaching among the heathen people he chided them for their many gods and the altar they had erected just in case they missed some gods along the way!

Paul likens the true God to their unknown God which they had forgotten among all of their heathenism. In a similar way, the Intelligent Design

Intelligent Design Movement (ID)



They observe the design of tulips.

Conclusion: Evolution was not the designer but we don't know how the design came about.

Atheism in Disguise!



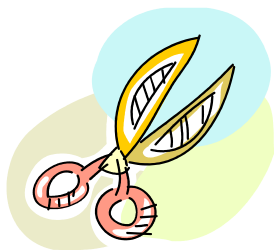
Movement has forgotten the true and living God (Acts 17:24) while acknowledging design in the universe.

Intelligent Design (ID) makes no specific theological claims. Instead, proponents of ID argue that certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection, and that the existence of this intelligent cause is a testable scientific hypothesis (every effect must have a cause).

ID theorists attempt to show that there is an intelligent cause that best explains certain phenomena such as the complex specified information in DNA. However, this same movement in its core belief and foundation stops short of acknowledging God as the Creator and Designer of everything that exists. They want to have design without a Designer or design without God. This is really no better than atheism which denies the existence of God. It severs the Creator from the creation.

Although there are Christians involved in this movement, who believe that God is the Creator, the position of the movement has never promoted that design actually originates from God. I submit therefore that the ID Movement is atheism in disguise! If there is no Designer then the design is meaningless. Every evolutionist will admit there is design in a leaf but will not admit that it came from God. In many ways there is no major difference between evolutionism and the ID Movement. Both deny the Creator and as Jesus said, "both fall into the ditch" (Luke 6:39).

Intelligent Design Movement



**Cuts God out of
the picture.**

DESIGN



**without a DESIGNER  is no better than
saying everything started by chance!**

This movement cuts God out of the picture and leaves design in an open vacuum that makes no rational sense. How intelligent is it to assume intelligent design in creation but then deny an intelligent Designer (God)? Once again, "The fool hath said in his heart, There is no God" (Psalm 14:1). We might add our own running commentary at this point: "The fool hath said in his heart there is no God *behind the design.*"

How rational is this movement? The truth is this; it's no more rational than saying everything started by chance!

The intelligent Design movement is:

1. A neutral position (1 Kings 18:21 – “How long halt ye between two opinions?”), and ...
2. A naive position.

This is because the movement fails to explain where design, death, and suffering came from. If one does not believe in the Genesis account of creation, the Fall, and the historical figure of Adam, then there is no viable and Biblical explanation for God, death, and salvation. Everything is left unanswerable and remains in a fog.

If God is not the recognized Creator and sole Designer of everything then how can He be the Redeemer? The one presupposes the other (Galatians 3:13). If we don't have faith that God is the true Creator then how can we have faith in His redemptive plan? Both creation and redemption are miraculous plans that originated from God. Therefore, we conclude with the words: “It took a miracle!”

“It took a miracle to put the stars in place;
It took a miracle to hang the world in space.
But when He saved my soul,
Cleansed and made me whole,
It took a miracle of love and grace!”

In remarking about the age of the earth, John MacArthur gives a worthy observation: “Absolutely nothing in the text of Genesis 1:1–2:3 speaks of evolution or long geological ages in the creation process. The text itself is in fact a straightforward refutation of all evolutionary principles. Theistic evolution, billion–year–old–earth theories, and “progressive creationism” are all refuted if we simply take the statements of Genesis at face value. Only by denying key expressions or interpreting them in a nonliteral sense can the Christian read any degree of evolution or “progressive creation” into the Genesis account.

“Consequently, it's a very difficult task for any commentator or exegete to impose old–earth theories on the biblical creation account. In order to

attempt it at all, they must begin by obscuring the obvious historical sense of the passage, and turning instead to literary devices such as allegory, myth, legend, or poetic expressions. And in doing so, they are attempting to make the Word of God bow the knee to godless naturalism and its everchanging theories. We ought rather to allow the unchanging, authoritative Word of God to inform our understanding, and let science bow the knee to Scripture.”

There are three creation facts related to Day One.

C. The CREATION

“created the heaven and the earth” (1c)

We are now going to walk through the creation days of Genesis chapter one. We might title this part of our study “A World in a Week.” It’s very clear that God took one week to create the universe. In fact, it only took six days and He rested on the seventh day to indicate His work was finished. We find here the story of the creation and the formation of the world in a week. **“A World in a Week.”**

We now come to the initial and foundational phase of God’s creative miracle and masterpiece.

A. The features of Day One

1. The foundation of space and time

We read that God “created the heaven and the earth” (this refers to all universe of space, time, and matter). This verse refers to the foundational steps of creation or the initial phase of God’s creation. The word “created” (bara) means to “to fashion anew” and suggests that God called into existence that which had no existence (Hebrews 11:3; Colossians 1:16-17). God created everything without any preexisting material (“ex nihilo” – a Latin word that means “out of nothing”). God did not need any tools to work with when He created the universe. His word was all that was necessary.

I. Foundational Creation (Day 1)

Creation of the raw materials of universe

space/time/matter /light

Genesis 1:1-5

The term “heaven” (heavens - plural) in Genesis 1:1 speaks of all universe of space and time - the concept of a space-time continuum. The spacious character and basic matter and mechanics of the universe were put in place

but the earth and the heavens were not yet formed and had not at this time taken on shape and substance. The reference to the “heavens and the earth” is referring to the entire universe of space, time, and matter – not the literal heavens and earth as we see them today (they would take shape and come into being later in God’s creative wonders).

God’s initial and foundational creation of “the earth and the heavens” has to do with a broken down state of matter, molecules which is essentially unformed creation. In other words, God did not initially create the global sphere of the earth and the first and the second heavens as we now know and observe them. God actually created their foundational substance (unformed matter and molecules) which would later be brought together and actually form the spherical shape of the earth and the heavens.

The expression “earth and heavens” do not in this instance refer to the completed earth and heavens as we now see them since they were said to be created “without form and void.” They are the foundational space, matter, and time that are associated with these two creative wonders.

God “created the heaven(s) and the earth.” Out of nothing, in an instant, the basic structure and building blocks of the universe with all its time, space, and matter was made by God’s decree. The physical universe of space, time, matter, and energy has not always existed but was supernaturally created by a transcendent personal Creator Who alone has existed from eternity.

God’s foundational creation is described in two ways.

I. It was unorganized

These first expressions describe the condition of the earth at the dawning of day one. This is very interesting and enlightening.

- a. It was shapeless and emptiness - “And the earth was without form (tohu – not tofu!), and void” (bohu – not boohoo! – 2a)

As previously studied, the Bible does not say the earth became or had become “without form and void” as gap theorists claim pointing to some kind of previous earth and its destruction. This is not a wrecked and rebuilt creation (the gap theory) but a *description* of God’s initial creation. The

subject (the earth) comes before the verbs (without form and void), as if to emphasize something remarkable about the earth.

It might be translated, “As to the earth, it was formless and void.” The plain meaning of the text is that the barrenness described in verse 2 is simply the original state of the universe in the twenty–four hours immediately following its initial creation. This is a very clear description of how the earth was initially created, or how the earth appeared in its original state, before God finished His creative work (like a potter wanting to finish the work he began).

Jeremiah 4:23 is reminiscent of this same creative timeframe:

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.”

Jeremiah is lamenting the doom of Israel (vs. 20). He borrows the very words and language from Genesis 1:2 and likens the initial phase of God’s creation to the condition of Judah’s devastating destruction and judgment of God. What was once a fruitful land had become a wilderness (v. 26). It was a wasted and devastated place without any inhabitants. It had lost its former beauty. It didn’t have any form. It had reverted to a state of barrenness that reminded Jeremiah of the state of the earth in the beginning, before God’s creative work had formed it into something beautiful.

The words “without form and void” as it relates back to the “heaven and the earth” speak of waste and desolation. They describe the earth as a place devoid of form or inhabitants—a lifeless, barren place. It suggests that the very shape of the earth was unfinished and it was empty. The raw material was all there, but it had not yet been given form. The features of earth as we know it were unseparated, unorganized, and uninhabited.

Once again, the term “earth” is not speaking of the earth as we know and see it today with all of its shape and contents. It refers to the basic elements of matter that were put in place which would be used to form its spherical shape and create land and vegetation. As we will see, this occurs when the Holy Spirit moves (Gen. 1:2) to form the land and waters together (and possibly shape the earth) and create vegetation on the third day (Gen. 1:6-8). Until then the earth would be a shapeless and empty mass.

**“Without form and void”
(Foundational Creation)**

- broken down matter
 - formless elements
- barren wasteland
 - shapeless mass
- unformed creation

The expression “and the earth was without form” (tohu) flows out of what was previously stated about the creation of the earth (the entire universe of space, time, and matter). First, this reference (“without form and void”) implies that in the *foundational* or *initial phase* of creation the entire universe had no specific, marked off boundaries and the earth at this point of time may have had no spherical

shape (the earth was unformed and unfinished). It was without form. The raw materials (molecules and atoms – the building materials of the universe and earth) had been created but God has not yet put any form to it. Second, it can and does also imply that the earth was created in a state of emptiness and bareness. So we discover that the earth was a shapeless and barren earth that was nothing more than formless elements that had not yet been energized to come together.

When the earth is said to be “void” it means that it had no inhabitants and was a lifeless and barren place. It was void in the sense that no life and no outstanding features, such as hills, valleys, were visible. In its initial creation there was nothing on the earth but blackness, a soupy-type sea of water, molecules, and matter.

In the initial or foundational creation, the earth was comparable to an unorganized mass of liquid soup, elements, and energy which needed to be directed to form the atmosphere, land masses, and vegetation. The matter was created but not yet energized and organized to take on a specific shape and put the earth into motion. However, by the end of God’s six days of creation, the earth would no longer be “without form” and “void.” It was anything but this. It was with form and filled!

Isaiah 45:18

“For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.”

John MacArthur describes the initial creation in this way:

“Out of nothing, in an instant, the universe—with all its space and matter—was made by God’s decree. It is impossible to tell what form the matter took, but notice that the stars and planets were not created until day four. The universe—at least its energy and mass—began to exist in some form, though the light-giving stars and planets had not yet taken shape. What shape everything was in is not spelled out in explicit detail.”

The old commentator Adam Clark correctly observed:

“The original term *tohu* and *bohu*, which we translate without form and void, are of uncertain etymology; but in this place, and wherever else they are used, they convey the idea of confusion and disorder ... God seems at first to have created the elementary principles of all things; and this formed the grand mass of matter, which in this state must be without arrangement, or any distinction of parts: a vast collection of indescribably confused materials, of nameless entities strangely mixed; and wonderfully well expressed by an ancient heathen poet:—

“Before the seas and this terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature, if a face;
Rather, a rude and indigested mass;
A lifeless lump, unfashion'd and unframed,
Of jarring seeds, and justly Chaos named.”

Adam Clark then concludes:

“The most ancient of the Greeks have spoken nearly in the same way of this crude, indigested state of the primitive chaotic mass. When this congeries of elementary principles was brought together, God was pleased to spend six days in assimilating, assorting, and arranging the materials, out of which he built up, not only the earth, but the whole of the solar system.”

On day one we have God forming the basic elements and underlying structure of the universe and then in the following days we see Him adding to it. A chart on the next page gives us an overview of the days of creation.

Day	Formed	Day	Filled
DAY 1	Heaven and the Earth, Without Form and Void, Darkness – this refers to the unformed and the foundational creation (Gen. 1:1-2). Light - Let there be light---day and night created (Gen 1:3-5).	DAY 4	Lights - God made two great lights--one to fill the day (sun), one to fill the night (moon) - Gen 1:14-19) Note: Day 1 there was "Light" and Day 4 "Lights."
DAY 2	Seas and Heavens - God separated the waters, thus forming the heaven above and the sea below (Gen 1:6-8).	DAY 5	Sea Life and Fowls of the Air - God filled the waters He formed with all sorts of sea life and filled the heaven He formed with all sorts of fowls of the air (Gen 1:20-23)
DAY 3	Land and Vegetation - God gathered all the waters of below together and thus formed the dry land. He then named the water "Seas" and the land "Earth." He also formed the vegetation (Gen 1:9-13).	DAY 6	Land Animals and Man - God filled the land He formed with all sorts of living land animals, and of course, with man (Gen 1:24-31).

b. It was blackness - “and darkness” (Gen. 1:2a)

The Bible goes on to say that there was “darkness over the face (surface) of the deep.” This refers to the initial phase of earth’s creation which was shrouded in darkness. God has not yet created light and therefore there was universal darkness. According to Scripture, the earth and entire universe of space, time, and matter all began in total darkness. Not only was the universe barren and utterly uninhabited; it was also engulfed in total, absolute darkness. Of course, this darkness is not associated with anything evil since everything that God had made was good (Gen. 1:31).

c. It was wateriness – “the deep” and “the waters” (Gen. 1:2b)

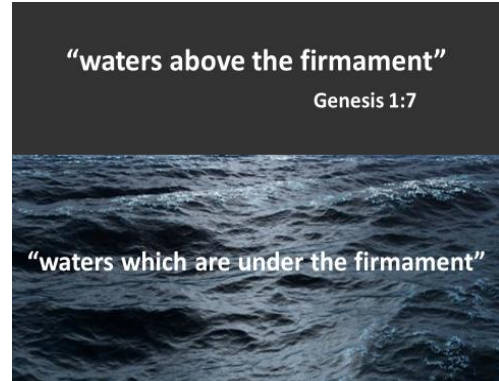


This refers the original watery state of the earth when it was still unformed and not fully developed. The word “deep” in Scripture is an expression used for the sea (Isaiah 51:10). It’s likely that this phrase in Genesis 1:2 is followed by a Hebrew parallelism: “The Spirit of God moved upon the face (surface) of the waters.” The first phrase (the deep) parallels to and is equal to the

second phrase (waters) and is a further description of the first phrase. This would suggest the earth consisted of a vast shoreless ocean. It was a vast ocean (the deep) or a global, primordial (first created or beginning) mass of water. At the same time, it was all engulfed in the blackness of a universal darkness.

The “deep” and “waters” (vv. 2, 3, 6-7) that were part of initial creation describe both an ocean of water (shoreless ocean) but also a thick mist (vapor), since on Day 2 God separated two types of waters (ocean and vapor), which were somehow combined together in this soupy and watery beginning of the earth. God divided these two waters by introducing a “firmament” (expanse – the sky – breathable atmosphere) between them (“Let there be a firmament in the midst (between) the waters” – Gen. 1:6).

This division of waters resulted in a vast ocean of water systems that appeared underneath the expanse (terrestrial waters – underground reservoirs, rivers, lakes, and seas) and another type of waters that appeared above or on the top of the expanse (atmospheric water – clouds, water vapor, and even some kind of water–vapor canopy that encircled the antediluvian world).



We will address this in more detail later. One thing is certain, the fact that God is separating the “waters” (Gen. 1:6) suggests that previously there had been a dense moisture enshrouding the primordial earth that consisted of an ocean and thick vapory mist. Right from the start we see that God’s work involves making divisions and distinctions. God has always been a God of variety.

We really can’t fathom what a formless, empty, dark, watery, misty earth, utterly devoid of light, might have been like? But it was a shapeless, soupy sea of water and unorganized raw materials that were not yet energized. It was again comparable to a liquid soup of elements, consisting predominantly of water, which was without form and void (not possessing any shape and earthlike structure as we know it today and it was totally empty of inhabitants and life). However, it did not remain in this condition very long. God had far greater plans for the earth.

Original Creation – Unorganized Soup



Have you ever as a child eaten Campbell's Chicken Alphabet Soup? Maybe you still eat this soup as a grownup. Anyway, this reminds me of what the original creation of the earth might have been like. It was an unorganized, soupy (watery ocean and vapory mist) and a primitive state of matter which did not possess any strict design and shape. It was as the Bible states completely "without form and void" (it possessed no

specific shape or boundaries and was barren and empty of anything habitable).

Something or Someone had to arrange the Alphabet Soup and begin to create structure, substance, and stunning beauty to the original primitive earth just like a child would take the alphabet letters in a can of Alphabet Soup and begin to arrange them in a specific word or pattern.



What or Who would bring this soupy sea of raw materials together and form the earth as we see it today with its shape, continents, land masses, and beauty? It would be the Holy Spirit. Only the Spirit of God could take something primitive, primordial, and make something beautiful out of it. This is our next point. But before going on to this next point we must remember that this is exactly what God has done with our own personal lives when we became a Christian. He made something beautiful out of our lives (2 Cor. 5:17).

"Something beautiful
Something good
All my confusion, He understood
All I had to offer Him was brokenness and strife
But He made something beautiful of my life."

Almost a century ago, an old man was travelling on a train in France. A much younger man, sitting across from him in the same compartment, watched as the old man reached into his travelling case, took out a Bible, and began to read. After a while, the younger man decided to strike up a conversation.

The young man asked, "What are you reading?" The old man replied, "I am reading the sixth chapter of Mark in the New Testament."

The younger man asked, "What does it say?" "It is the story of the miracle of the loaves and fishes. The Gospel writer is telling about a vast crowd that had followed Jesus because of the signs he was performing for the sick. Jesus then preached to the crowd until it was dark, and they were hungry. With only five barley loaves and a couple of fried fish, Jesus fed the entire crowd of five thousand people. When the people had finished eating, the leftovers filled twelve baskets."

The younger man asked, a bit scornfully, "Do you really believe that?" The reply came back, "Yes, I do." The younger man answered, "I can see that you have been brainwashed by ancient superstitions. That could never happen to me. You see, I am a scientist. Everything that happens in this world can ultimately be accounted for. What you are saying is sheer fantasy, give me facts -- provable facts. As a man of science, I have no faith in miracles, but I cannot expect you to understand that."

At this point, the train began to slow down. The young man said, "Here is where I get off, Mister -- I'm sorry, I did not get your name." The old man handed him his calling card bearing the name of Louis Pasteur, one of the greatest scientists our world has ever known.

History reveals that some of the greatest scientists were believers who understood that miracles, such as the miracle of creation, can override their knowledge of science.

Even Albert Einstein said: "I cannot believe that God plays dice with the Cosmos." God is a God of exactness and order and there was a logical sequence to His creation work.

Again, we might title this part of our study "**A World in a Week.**" It's very clear that God took one week to create the universe. In fact, it only took six days and He rested on the seventh day to indicate His work was finished. We find here the story of the creation and the formation of the world in a week. "A World in a Week."

II. It was energized

The Bible goes on to say, “And the Spirit of God moved upon the face of the waters” (Genesis 1:2c). The word "moved" was used of a mother hen brooding over her young chicks. It means to vibrate in a rapid back and forth motion or to flutter. This movement energized the earth, setting into motion the nuclear, gravitational, and electromagnetic forces which would result in bringing the earth to its creative design.

The Bible reveals that it was the energizing movement of the Holy Spirit that brought about the creation of the earth and universe. The Holy Spirit is seen moving upon the waters ready to create according to God’s command.

Dr. Henry Morris reveals:

“The word ‘Spirit’ is the Hebrew *ruach*, which is also the word for “wind” and “breath.” The context determines which is the correct meaning in any given instance. In Genesis 1:2, there is no doubt that the creative activity requires not a wind but the person of God Himself. Since the universe was everywhere in need of activation, that person of the Godhead who is both omnipresent and energizing is appropriately mentioned as working in the creation at this point.”

The word “moved” speaks of the work of the Holy Spirit in superintending over the creative account. The word implies movement and suggests that the Holy Spirit *transmitted the energy* from the Creator to the creation and set all of creation in motion (working the material order of the universe). In essence, the Spirit of God is seen to be that Person of the Trinity providing the energy to God’s creative work and wonders.

“And the Spirit of God moved upon the face of the waters”

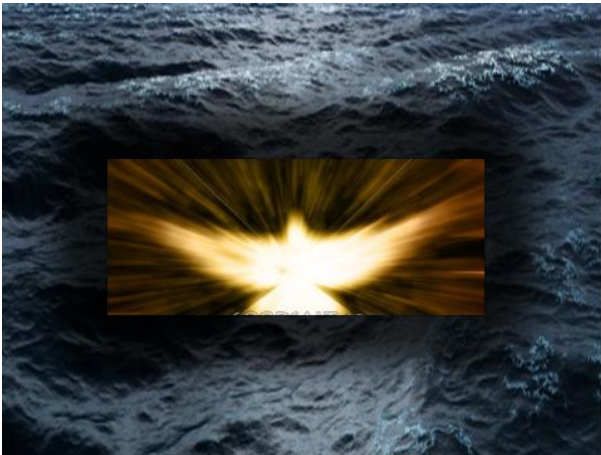


Evolution did not move to bring about creation - the Holy Spirit did! God didn't create a mechanism for evolution and leave the universe develop from a natural process. The Holy Spirit’s work in creation was to energize the matter that God had put in place and bring about substance in God’s creative handiwork by adding form to the earth and filling the void of initial creation. The energy input of creation was the work of the Spirit

which brought the matter and molecules into one cohesive structure (likely the spherical shape of the earth and then the rest of God's creative works).

Energy cannot create itself, it must have energy. This was supplied by the third person of the Godhead - the Holy Spirit. The Holy Spirit was the Energizer in creation. He is the person within the Godhead that is about to create everything that God commands. Eventually He would activate the gravitational forces and bring the earth and water particles of matter and molecules together to form a great sphere moving through space - the globular shape of the earth (Gen. 1:6-7). He would eventually create the force of gravity and draw all the particles of matter and molecules together into a mass of definite form.

The Spirit moved in the darkness of the deep in order to bring this formless earth together. Thus, the Spirit of God would eventually bring form to that which was initially an unstructured and formless creation of matter and molecules. This is the true sense and understanding of Genesis 1:2.



The Spirit of God is seen moving and brooding over the waters ready to create by energizing what God had put in place. Verse 2 is exciting to think about. The Holy Spirit moved upon "the face (surface) of the deep" (this great, global, ocean that was a watery suspension of matter and molecules). Again, this indicates that He was the moving and acting Agent in creation who was about to bring about every creative act that the Lord commands.

The activity of creation that is described in the following verses also suggests that the Spirit was the key factor and *Prime Mover* in God's creative work, energizing the process to bring about the Lord's creative wonders.

Job 26:13 declares:

"By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."

Psalm 104:30

“Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.”

The fact of the Holy Spirit’s work in creation underscores God’s direct activity in all aspects of creation. God didn’t create a mechanism for evolution and then leave the universe to develop or mature on its own. He was directly and personally involved in every aspect of creation. He was involved in every bit of it from the tiniest subatomic particle to the grandest galaxy. All of it shows His handiwork. It is the work of His fingers.

Psalm 8:3

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.”

Where does energy come from? Science has no explanation for it is part of God’s creation and the ministry of the Holy Spirit brooding upon the waters (Gen. 1:2).

There is another “moving” (brooding) of the Spirit of God mentioned in the Bible. “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21). The authors of Scripture were “born along” by the movement of the Holy Spirit so that the very words which they recorded were the inspired words of God.

As the Holy Spirit energized the universe, He also energizes the Christian to be more like Jesus Christ. Paul stated in Philippians 2:13 that it is God that “worketh” in you. This word "worketh" means to energize and achieve His desired result. May we each day of our lives yield to the Holy Spirit’s control and let Him energize our lives and accomplish His will in our hearts. Let's spend more time in prayer, in studying God's Word, and telling others about Jesus Christ. Let the Spirit of God move in our hearts and lives once again!

“Spirit of the living God, fall afresh on me;
Spirit of the living God, fall afresh on me.
Melt me, mold me, fill me, use me.
Spirit of the living God, fall afresh on me.”

My wife and I were recently on our 30th anniversary trip. We had a wonderful time viewing God’s creative wonders! We were driving along in Yellowstone

Park at 7:00 in morning and we saw a buffalo standing right in the middle of the road. It was wonderful to see God's creative hand in raising up the mountains and creating wildlife. One place we visited was called "Garden of the Gods." I suppose the Indians believed that many different gods created what they saw and walked through but I begged to differ from them and tried to change the reading of the sign. I placed my hand over the "s" in the word gods and changed it to God!

As someone said:

"God has left his fingerprints all over creation."

If we will be open our eyes and follow the God-given conscience about creation and the Creator, we will see the wonder of His power and person@

2. The foundation of light (Gen. 1:3)

Genesis 1:3

"And God said, Let there be light: and there was light."

Creation was all a direct work of God - "God said" (vs. 3) and "God saw" (vs. 4), "God called" (vs.4) and "God divided" (vs. 7). There is no evolution found in God's creation!

"Let there be light"



- a. Light created - "And God said, Let there be light: and there was light" (3)

The Bible says, "And God said." Here we discover that God speaks and brings into existence His creation by the word of His own sovereign decree and power.

Psalm 33:6

"By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth."

What kind of light was this? It was likely a disembodied light of temporary brilliance not originating from the sun since the sun was to be created later (vv. 14-18). It was a glowing light designed to illuminate God's creation until permanent lights were set in place on day four. We don't know the source of

this light. It simply could have been a supernaturally created light that fulfilled God's creative purpose until the luminaries were created on Day 4. Others suggest it was God's radiating brilliance enlightening the earth as He would one day fulfill the heavenly city with light.

Revelation 21:23

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof."

I tend to agree with this analogy. It makes good sense. Just as God enlightens the eternal city (the New Jerusalem), so He brings light to His initial creation. He turned on the lights at one point by beaming His brilliance earthward.

1 Timothy 6:16 speaks of God's glorious brilliance: (turn)

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen."

The fact that God dwells in physical light portrays His absolute holiness and impeccability. It speaks of His person or who God is in His essence and being.



Revelation 4:3

"And he that sat was to look upon like a jasper and a sardine stone: and *there* was a rainbow round about the throne, in sight like unto an emerald."

Once again, we see how God portrays Himself as light on the throne. In this instance God is seen portraying Himself as jasper (diamond-like brilliance), sardius (deep ruby red) and as an emerald or green rainbow. Rainbows seem to surround the throne of God in relationship to God's judgments and portray the message of God's faithfulness to His Word. God in His eternal essence and being portrays Himself as light which points to His character.

“Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the ancient of days,
Almighty, victorious, thy great name we praise.”

One writer suggests:

“It should not be difficult for us to believe that One whose glory is described as pure light could command light to appear even before there were any stars or sun to embody that light.”

Note: The sun would be created later to rule the day (Gen. 1:14-18) and this reminds us that the sun did not give birth to the earth as evolutionists claim. The “big bang” theory suggests that the sun came before the earth and that the sun’s energy on the earth eventually gave rise to life.

Day one is then notable for one thing: light. Of all God’s creation, the light revealed before the sun and luminaries were created, and then the light that was displayed by the luminaries after their creation, clearly reveals and most closely expresses His radiant glory.

God displays Himself and lives in perpetual light representing His holiness. Therefore, all true spiritual light emanates from God. In reality, no matter how God turns, it’s impossible for Him to cast a shadow, nor is He ever in the shadows, because He is pure light. This is why God Himself is called “the Father of lights (the luminaries), with whom there is no variableness (variation) or shadow of turning” (James 1:17). God is always perfectly holy and it’s impossible for Him to cast any shadow. God is pure light and holiness in the most absolute sense. Since this is true we can say from both a physical and spiritual standpoint: “and in Him is no darkness at all” (1 John 1:5).

Like the sun, but more perfectly than the sun, God broadcasts light with no taint of any shadow. The Bible says that “light dwelleth with Him” (Daniel 2:22). Therefore, this created light on Day One represents His glory (the glory of His holiness) more nearly than any other aspect of creation. Like God Himself, light illuminates and makes known what can’t be seen. Without light, all creation would remain cold and dark. Therefore, it is fitting that light was created on day one to represent the eternal Creator and God.

2 Corinthians 4:6 gives us this wonderful reminder of creation:

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.”

Paul compared conversion to Creation as described in Genesis 1:3. Like the earth of Genesis 1:2, the lost sinner is formless and empty; but when he trusts Christ, he becomes a new creation (2 Cor. 5:17).

This reminder of the Genesis creation account not only disproves the evolutionary theories but also has a spiritual application to our hearts and lives today. Paul reveals there is a parallel of the natural creation to the spiritual creation. In creating the world God commanded light to shine out of darkness (Gen. 1:2–4). In a similar way, God brings light (spiritual illumination and revelation) to the hearts of the unsaved who are living in darkness (“hath shined in our hearts” - Luke 1:78–79; Acts 26:18). I praise God today for spiritual light and illumination. Without it we would all be going to hell. Beloved, where would we be without light? We would be hopeless and without the knowledge of salvation and eternal life. I’m glad God came to me one day and said, “Let there be light.” Light has made all the difference!

“Come to the light
“Tis shining for thee,
Sweetly the light hath dawned upon me
Once I was blind but now I can see
The Light of the world is Jesus.”

Ephesians 1:17-18

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”

Here is the point; only a God of spiritual light and illumination can open up our minds and hearts to His plan of salvation. In fact, individual regeneration is a work of God which is as supernatural and powerful as the creation of the cosmos (Gen. 1:3). This is something very beautiful. In the first creation God *commanded* the light to shine. But in the new creation, the Bible states that God Himself shines in our hearts (2 Cor. 4:6). How much more personal this is!

In the latter part of 2 Corinthians 4:6 (“to *give* the light of the knowledge of the glory of God in the face of Jesus Christ”) Paul was probably alluding to his own conversion experience on the Damascus road when he wrote this verse (Acts 9:3, 8–9; 22:6, 9, 11; 26:13; Gal. 1:15–16). It was then that the apostle saw God’s glory in the unveiled face of Jesus Christ! What a day it was and what a day it was when we came to faith in Jesus Christ. Through an inward revelation, we also saw the light of God’s glory, as reflected in Jesus Christ, the One who died for us to give us eternal life. For the very first time we saw our lost estate and the bright shining light of the Gospel and what Jesus had done for us. It was a day of all days!

William MacDonald makes this wonderful parallel to the creation account: “The events in the early part of Genesis 1 are a picture of what takes place in the new creation. God originally created man as an innocent being. But sin came in, and with it came gross darkness. As the gospel is preached, the Spirit of God moves on the heart of a person, just as He moved on the face of the deep after the original creation. Then God shines into the heart of this person, showing him that he is a guilty sinner and needs a Savior.

This is why we are Christians. It’s because the lights were turned on in our minds and hearts. God has revealed to us that we are sinners and need His salvation through Jesus Christ. The revelation came to our hearts when God said, “Let there be light” and for that reason we should now want to live for Him, serve Him, and be His disciple (follower) the rest of our days.

Romans 14:8 declares:

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.”

Light has made all the difference! We declare ourselves to be followers of Christ because of His light and loving embrace upon our lives.

b. Light praised - “And God saw the light, that it was good”

If the six days are viewed as a long evolutionary process of billions of years which had resulted in death, disease, and suffering, then God would never call it something that is “good.” But this is what God repeatedly concludes after creating (Gen. 1:4, 10, 12, 18, 21, 25, 31). If God’s creative work produces death, disease, and suffering over billions of years, then it would never be viewed as something good.

“It was good” becomes the repeated refrain that runs through the biblical creation account (Gen. 1:4, 10, 12, 19, 21, 25, 31). The term good, used here for the first of seven times in this chapter to evaluate God's creative work, can be used to express both high quality and moral excellence. Creation was good because God is good. This statement stresses the divine origin and perfection of all that was created. All that He created was good and He declared light to be good because it was a reflection of Himself in relationship to His absolute purity and holiness (Ps. 104:2; Dan. 2:22; 1 John 1:5).

Douglas F. Kelly sums this point up beautifully with a quotation from Novatian, a third-century theologian: “What could you possibly say then that would be worthy of Him? He is more sublime than all sublimity, higher than all heights, deeper than all depth, clearer than all light, brighter than all brilliance, more splendid than all splendour, stronger than all strength, mightier than all might, more beautiful than all beauty, truer than all truth, more enduring than all endurance, greater than all majesty, more powerful than all power, richer than all riches, wiser than all wisdom, kinder than all kindness, better than all goodness, juster than all justice, more merciful than all mercy. Every kind of virtue must of necessity be less than He who is the God and source of everything.”

Creation was good because God is good. All that He created was good. He declared light to be “good” because it was a reflection of Himself (His existence and nature). This reminds me that God is the standard and definition of all that is good and can only create that which is good.

If we will read in His Word we will discover that what He says is good and then if we follow His pattern of goodness our lives will be blessed richly. We will have God's hand of true blessing upon our life (Psalm 1:1-3). Yes, all of creation in its pristine state was a reflection of the goodness of God and therefore it was called “good.” This was especially true of the creation of light. Light is nothing less than sheer brilliance, unfathomable energy, and the very thing that was most needed for the formless void to begin marking it out as a place of habitation for mankind.

Perhaps nothing in all of physics is more fascinating or more mysterious than light. It's no wonder why God compares Himself to light. Light is the single most important source of energy and heat on earth. Without light, life on earth would be impossible. Virtually all the earthly mechanisms we depend upon for the transfer of energy are derived, ultimately, from light. Wind, the water

cycle, and ocean waves would all cease if the earth were to remain in utter darkness for very long. The earth would quickly turn cold and all life would cease. That's why light was the vital starting point in the process of creation and why God calls it "good."

Here are some statistics on light:

"Light is a form of energy. It is essentially electromagnetic radiation, including every frequency from long-wave radiation, radio waves, microwaves, and infrared waves at the high end, to ultraviolet, x-rays, and gamma radiation at the low end. In the middle is visible light, including the entire rainbow of colors. The different colors are simply varying wavelengths of light in the spectrum. White light—what we normally think of when we hear the word *light*—is not a pure color itself; it is a combination of all the colors in the visible spectrum.

"Yet, amazingly, light cannot be seen by the human eye except when it interacts with matter. A beam of light shining up into the sky at night would be invisible if there were not tiny particles in the air that reflect it. A flashlight turned on in outer space will send out a beam that is completely invisible, except where it strikes an object.

"Nothing known to us in the universe moves faster than the speed of light. Light in a vacuum travels 186,282 miles per second. But no matter how fast you are moving, the speed of light appears to be the same speed as if you were not moving at all. (In other words, moving toward a light source, even at a very high rate of speed, will not accelerate the speed at which the light appears to travel toward you, and moving away from light will not slow down its apparent motion. Nothing else in the universe has this property.)

"According to currently accepted theories of physics, if an object or person were able to travel into space at a velocity approaching light speed, time and distance would be foreshortened for them compared to what a stationary observer on earth would experience. So a traveler making a round-trip journey to a distant star at near light speed would return to find more time had passed on earth than in his spaceship. His watch and even his appearance would reflect this difference. If he had a twin brother, the traveler would be younger than his earthbound twin. The farther and faster he travels, the more pronounced this effect would be. If he traveled the distance of one light-year, the "year" required for him to travel so far is only a year from the perspective of a stationary observer. To the traveler himself, it would be as if

far less than a year had passed. So travel approaching the speed of light would play havoc with our perception of time.”

Light is amazing but more amazing than light is the God who created light and who lives in the realm of light. The amazing character of light is a constant reminder and reflection of God’s glorious light, holiness, and goodness.

c. Light divided - “and God divided the light from the darkness.”

The light and initial darkness over the earth was divided by God’s command. At this point in God’s creative work, the light established the rhythm of days and nights. The creation of light began the measurement of earth’s time by periods of day and night. Regular intervals of light would begin to be interspersed with intervals of darkness. Later this temporary light would be replaced with the light of the sun.

Henry Morris observes:

“Such a cyclical light-dark arrangement clearly means that the earth was now rotating on its axis and that there was a source of light on one side of the earth corresponding to the sun, even though the sun was not yet made (Genesis 1:16). It is equally clear that the length of such days could only have been that of a normal solar day.”

We have now seen that the Father created the initial elements that resulted in matter, molecules, space and time (vs. 1), the gravitational forces were then activated by the Spirit (vs. 3), when He brought form and motion to what was initially static and formless matter, and the electromagnetic forces were activated by the Word that God spoke when He called light into existence out of the darkness (vs. 4). This is the marvel of initial creation.

Speaking of the light and dark division, Douglas F. Kelly writes:

“The speaking into existence of the created light is the first of a series of three separations accomplished by the Creator which were essential to make the chaos into a cosmos. On Day One light separates day and night; on Day Two the “firmament” separates the upper waters from the earth, constituting an atmosphere or “breathing space”; on Day Three, the waters below the heavens are collected into seas, and thus separated from the dry land. These three separations show the mighty hand of God shaping and organizing the

dark, watery mass in the direction of a beautiful garden; a fit and lovely dwelling place for plants, animals and humankind.”

d. Light named - “And God called the light Day, and the darkness he called Night”

It’s interesting that society still calls the light “day” and the darkness “night” which looks back to God’s original creation and identification of His created light and darkness. God is seen to be the great Creator and the names we have today (day and night) still remind us of the marvel of His creation. The names that we find in Genesis are still used today throughout the earth. Without realizing it, man is following the order and arrangement of the Creator.



At this point of our study we need to ask an important question. **When were the angels created?** In Genesis one we are studying about God’s original and foundational creation on Day One and are about to begin Day Two of creation week. However, somewhere on the first day or beginning of the second day angels must have been created by God. Although Genesis does not mention the creation of angelic beings other Scriptures do. It is very probable that another act of creation took place on the first or second day of creation. It was the creation of angels.

Somewhere between Genesis 1:3 and Genesis 1:10 angels were apparently created by God. How do I know this? It’s because of where angels appear in other Scriptures in relation to the creative account. In Genesis we read about God dividing the atmospheric and ocean waters and creating land surfaces, where mountains would rise up out of the oceans. It’s very interesting that elsewhere the Bible records the angels as witnesses to this creative wonder. This means they were evidently created sometime before the land surfaces were created and emerged above the ocean waters.

Job 38:4-7 asks: “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together (a reference to the angels singing and praising God at creation – Rev. 12:3), and all the sons of God (another reference to the angelic order – Job 1:6) shouted for joy?”

This account of creation refers to Day Three and the time when God made the foundations of the land surfaces. They emerged out of the primordial ocean and became visible and had a solid foundation and cornerstone to rest upon. Creating the earth is depicted like constructing a building with a foundation, dimensions, using a measuring line, footings, and a cornerstone. When God put the earth into orbit, it was similar to placing parts of a building in place. I actually believe that it was on Day Two of creation that the earth’s shape was formed as we know it today and it was then the earth was placed on its axis and put into orbit.

In any event, a multitude of angels (identified as the morning stars and sons of God – Job 1:6; 2:1) were created prior to this day, since they were present when the “foundations of the earth” were laid. Again, this is a reference to the establishment of solid land surfaces on the earth (Gen. 1:6). Therefore, it seems very probable that the angels were already created and spectators of God’s work of creating the land masses on planet earth. Again, this means they were created at some point prior to the dividing of the waters and land masses. They were obviously created on Day One or early on Day Two so they could witness the creation of the land surfaces.

Psalms 104:2-9 relives the first and second day of God’s creation. Some have identified this as the Flood but the language fits the creation account. Scripture sometimes speaks in a poetic way to give us a vivid portrayal of God’s literal creative actions. “Who coverest *thyself* with light as *with* a garment (God’s radiating light or righteousness and holiness which gave initial light to the earth – Gen. 1:3): who stretchest out the heavens like a curtain (or tent – referring to God’s creation of the expanse above – the atmospheric heaven or sky when dividing the waters below and above – Gen. 1:6) ...

Psalm 102 goes on to say: “Who layeth the beams (support) of his chambers (God’s lofty dwelling place in the third Heaven) in the waters” (water vapor or canopy that was created above the expanse or sky is a poetic way to describe support for God’s third Heaven or dwelling place - Gen. 1:7): who maketh the clouds his chariot (creation of clouds): who walketh upon the wings of the wind (creation of air) ...



At the time of creation we also read about the angels: “Who maketh his angels spirits; his ministers a flaming fire (God’s creation of the angels): *Who* laid the foundations of the earth (God’s establishment of land masses and shaping of the earth as we know it today – Gen. 1:9), *that* it should not be removed for ever. Thou coveredst it (the initially formed land masses) with the deep (the oceans) as *with* a garment (the ocean appeared as a garment covering the newly formed land masses) ...

“the waters stood above the mountains (when initially created the land was covered by a vast shoreless ocean but this would soon change – 2 Peter 3:5 – “earth standing out of the water”). At thy rebuke they (the waters) fled; at the voice of thy thunder they hasted away (suggesting that the waters were initially formed in chaos and needed to be conquered and subdued by the land masses God would create – Gen. 1:2). They (the waters) go up by the mountains; they go down by the valleys unto the place which thou hast founded for them (land and rock boundaries were created that water could not overtake). Thou hast set a bound (boundary) that they may not pass over; that they turn not again to cover the earth.”

Psalm 104:2–9 reminds us that angels were made as spirit beings following the development of the stretched-out heavens, but prior to the laying of the solid foundations of the land (Gen. 1:9). They were already created by the time the earth was formed with distinct shape, land masses, and surfaces. Although angels are not mentioned in Genesis 1:3-9 they were evidently created at this time and were surely present as observers at the remaining acts of creation.

The marvel of God's creation is then seen on Day One. We have called it foundational creation to which God would build upon and bring about the universe as we know it today.

An atheist complained to a friend how Christians had their special holidays, such as Christmas, Easter and the like; the Jews celebrated their national holidays such as Passover, Yom Kippur. He said, "But we atheists have no recognized national holiday. It's unfair discrimination." To which his friend replied, "Why don't you celebrate April Fool's Day?" Psalm 14:1, "The fool has said in his heart, there is no God."

B. The ending of Day One

1. The conclusion of God's creation is seen.

"And the evening and the morning were the first day."

Consider:

A. The literal nature of the days

There are many evangelicals today who suggest that the "days" in Genesis follow the alleged fossil records dating billions of years. As a result, evangelicals create theories to accommodate this pseudo-science by claiming each creation day involves billions of years and that God allowed for evolution to occur to bring about His creation. This is an allegorical theory that is promoted about the days.

The "day-age theory" views the "days" of the creation account as long epochs of time (millions and billions of years) in order to accommodate the alleged geological findings of evolutionary science. However, the Hebrew word used for "day" (yom) in its vast majority of uses in the Old Testament always means a literal 24-hour day (24-hour cycle). Where it does not convey a literal 24 our day the context makes this very clear.

Let's counter this alleged theory with Scripture itself. The "day-age-theory" fails to support the Biblical data of the creation account. Folks, we must expose the lies of evolutionary myth with the absolute standard of God's truth. We must defend the truth today at all costs.

In the **359** Old Testament references when the word "**day**" is used with a specific number, it **ALWAYS** means an ordinary day. **Why would Genesis 1 be an exception?**

MacArthur states:

“Old–earth creationism diminishes the biblical emphasis on creation by divine fiat, setting up a scenario where God tinkers with creation over long epochs until the world is finally ready to be inhabited by humans made in His image.”

In the context of Genesis and creation the word “day” (yom) is used in four literal ways.

- a. It’s used to portray a literal light and dark cycle on earth (Gen. 1:5).

Light and darkness or day and night within Scripture are always used in connection with a literal 24-hour period of time – not billions of years.

**Yom = Hebrew Word for Day
(Used in 4 literal ways)**

- It’s used to portray a literal light/dark cycle (Gen. 1:5)
- It’s used to portray a literal “evening” and “morning” (Gen. 1:5; 8, 13, 19, 23, 31).
- It’s used to portray a literal cycle of the heavenly bodies (Gen. 1:14).
- It’s used to portray a literal calendar week (Ex. 20:11).

A normal reading and understanding of the Genesis record would lead a person to believe that the first day was a 24-hour day. Those who espouse theistic and progressive evolution must turn the “days” of the creation account into billions of years to accommodate the alleged findings of contemporary scientists who deny the historical record of Scripture regarding the earth’s age.

Since the Bible condemns the theory of billions of years then the dating that seeks to prove that the universe and earth are billions of years of old must be faulty and also condemned.

Now let’s think this matter of literal days through from both a rational and Biblical standpoint. The Bible records that God created and began the normal cycle of light and darkness on the earth in the original and foundational creation.

Genesis 1:4-5 records: “And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

What kind of division was this? Was this a light and dark (day and night) division that was designed to last billions of years? It's utterly preposterous and ridiculous to conclude that God was making a division between the light and darkness (night and day) to establish a pattern of billions of years per each day. Both common and Biblical sense will NOT allow for such an interpretation. A day's light and darkness cycle (day and night) always refer to a 24-hour cycle in Scripture and therefore the creation account portrays each day as a literal day of hours (not billions of years). To read billions of years into this creation account is nothing less than academia gone wild!

When the plain sense of Scripture makes common sense; seek no other sense! To turn seven days into seven billions years or some other kind of undetermined time reference to accommodate evolutionary science is undermining the clear teaching of God's truth and Word. The Bible warns about changing the meaning of God's eternal Word and huckstering the Bible to fit into one's preconceived ideas (2 Cor. 4:2).

- b. It's used to portray a literal "evening" and "morning" (Gen. 1:5; 8, 13, 19, 23, 31).

Morning and evening within Scripture are always used to describe a literal 24-hour period of time – not billions of years. The 61 times these two words ("evening and morning") are used in the Old Testament, either together or separately and with or without "yom" in the context, they always mean a literal evening or morning of a literal day. Once again, whenever the word "day" is modified with a number elsewhere in the Old Testament it indicates literal days.

Why would Genesis one be different? Only those who want to promote evolutionary dogma would commit eisegesis and read something else into the expression "evening and morning."

The formula may be rendered literally: "And there was evening, then morning—day one" - and so on. It is clear that, beginning with the first day and continuing thereafter, there was established a cyclical succession of days and nights - periods of light and periods of darkness. It is equally clear that the length of such days could only have been that of a normal solar day. This is the clear understanding of the day and night cycle.

Note: Moses was trying to guard in every way possible against any of his readers deriving the notion of nonliteral days from his record.

c. It is used to portray a literal cycle of the heavenly bodies.

The term “day (*yom*) is defined literally in Genesis 1:14 in relation to the heavenly bodies and the signs, seasons, days, and years that they mark off for the human race.

Genesis 1:14 declares:

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night (looking back to Gen. 1:4-5); and let them be for signs, and for seasons, and for days, and years.”

In other words, the luminaries were eventually created to continue the 24-hour cycle of the light and darkness divisions, as we know and understand today, which would become signs and seasons and mark out the days and years upon planet earth for mankind to follow.

This gives overwhelming evidence that we are to understand the word “day” as a literal 24-hour cycle and not refer to a day as millions or billions of years. God made the “day” to divide itself from the darkness and become a marker for seasons, days, and years.

The King James Version Study Bible gives this helpful note:

“Everywhere in the Pentateuch the word *day* when used (as here) with a definite article or numerical adjective means a solar day or a normally calibrated, 24-hour day. Thus, the biblical account of Creation clearly indicates that God created the world in six literal days (cf. Ex. 20:11).”

Perhaps in anticipation of future misunderstanding, God carefully defined His terms! The very first time He used the word “day” (Hebrew *yom*), He defined it as the “light,” to distinguish it from the “darkness” called “night” which clearly reveals a 24-hour cycle. Only a theistic or progressive evolutionist with an ax to grind could miss what God is teaching in the creation narrative. God made sure that the way He recorded His Word could not be misunderstood unless someone wants to undermine the clear teaching of His Word.

d. It's used to portray a literal calendar week.

Exodus 20:11 seals the meaning of the word day: "For in six days the Lord made heaven and earth (foundational creation), the sea, and all that in them is (finishing Creation), and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."



The Bible clearly reveals that the whole universe was created in six ordinary days. In relationship to Israel, God reiterates the literal character and nature of these days. The days were literal days even as Israel was to view them and rest on the seventh day (the Sabbath). This verse portrays the seven days as one consecutive week which would work in connection with Israel's cycle under the Mosaic Law. Israel was not commanded to work for billions of years and then rest for billions of more years after the first series of billions of years! For some reason I don't think this is the right interpretation!

The original days recorded in Genesis (the week of creation) would ultimately serve as a calendar that His people could follow in relationship to their Sabbath day (the sixth day of creation). Looking back to creation, Moses says that God's creation days would serve as a calendar that man could follow. This provides indisputable evidence that these days must be viewed in a literal sense (24 hour cycles). The Jews did not possess a cyclical calendar consisting of billions of years! Do you have a calendar that gives you the dates for seven billion years from now? I am trying to schedule Dr. Wendell Heller to come and speak in our Spring Bible Conference. I did not ask Him to consider looking at his spring calendar and see if he might have an opening 20 billion years from now!

Exodus 31:15-17

"Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."

Again we see how Israel's weekly cycle was based upon the week of creation. This means that the creation days were not eons of time or else Israel's week would have to be billions of years long! How absurd and silly to interpret the days of creation in this way in order to support a false and godless system which defies a direct creation from the hand of the Creator. And yet there are many evangelicals imbibing this type of nonsense for the sake of what? To support godless evolution!

In conclusion, the non-literal day theory in the Genesis account results from extrabiblical influences and sources outside the Bible, not from the words of the Bible.

Dr. Henry Morris observes:

"Therefore, the only proper way to interpret Genesis 1 is not to "interpret" it at all. That is, we accept the fact that it was meant to say exactly what it says. The "days" are literal days and the events described happened in just the way described. This incomparable first chapter of Scripture tells us what we could never learn any other way—the history of creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:11)."

In summary, a literal six-day approach to the Genesis creation account not only has the weight of Church history to support it (the Church has always believed in the literalness of the creation days).

First, it's the natural view one gets from simply reading the text. Second, whenever the Hebrew word for "day" (*Yom*) is accompanied by a numeric modifier (like four days) or the combination of "morning and evening" (as in Genesis 1), it always refers to a 24-hour day. We need to call the bluff on the "day age theory." Some suggest that each day is millions of years (not 24 hour days) while others believe that they refer to 24 hours but that there are billions of years between these days. Men like Gleason Archer, Walter Kaiser, Millard Erickson and Hugh Ross embrace these ideas. Second, the day-age theory has no exegetical support. Most important, the literal understanding of the "days" in the creation account has the strongest and only sensible exegetical support derived from the Biblical text. Third, the seven-day pattern set forth during creation week is the pattern from which we get our week (Exodus 20:8-11).

Augustine included an entire chapter in “The City of God” titled, “Of the Falseness of the History Which Allots Many Thousand Years to the World’s Past.” His criticism of those who believed the earth is ancient was straightforward: “They say what they think, not what they know. They are deceived, too, by those highly mendacious documents which profess to give the history of many thousand years, though, reckoning by the sacred writings, we find that not 6,000 years have yet passed.”

The Reformers taught the importance of the literal days of creation.

John Calvin wrote:

“Albeit the duration of the world, now deckling to its ultimate end, had not yet attained six thousand years ... God’s work was completed not in a moment but in six days.”

Martin Luther once said, regarding creation:

“But, if you cannot understand how this could have been done in six days, then grant the Holy Spirit the honor of being more learned than you are.”

Those who hold the “day age” theory (that each day in Genesis represents billions of years) suggest that God is also continuing to rest on the final or seventh day for billions of years. However, this hypothesis and huckstering of the Bible denies the factual statement that God “rested” (Gen. 2:2 – past tense) from His work of creation (not that He was resting and is still resting today). Are you ready to conclude that God has been resting for billions of years? This is a ridiculous conclusion. God rested from a six-day creation but He is NOT resting today – He is sustaining His creation (Heb. 1:3). All of these attempts to extend the days of creation are an attack upon the Bible and its clear meaning. If words mean something, then God created everything in six days.

A man was bothered with continual ringing in his ears, bulging eyes, and a flushed face. Over a period of three years he went to doctor after doctor. One took out his tonsils, one his appendix, another pulled all his teeth -- he even tried what was called “the goat gland treatment” in Switzerland -- all to no avail.

Finally, one doctor told him there was no hope -- he had six months to live. The poor fellow quit his job, sold all his belongings and decided to live it up in the time he had left. He went to his tailor and ordered several suits and

shirts. The tailor measured his neck and wrote down 16 1/2. The man corrected him: 15 1/2. The tailor measured again: 16 1/2. But the man insisted that he'd always worn a size 15 1/2. "Well, all right," said the tailor, "but don't come back here complaining to me if you have ringing ears, bulging eyes and a flushed face!"

Jesus clearly reveals that He believed in a literal creation account which did not include evolutionary progression and dating methods of the universe. In Matthew 19:4-5 Jesus was answering the religious leaders and said: "Have ye not read, that he which made *them* at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

The phrase "the beginning" was referring to the creation of Adam and Eve on the sixth day. This can only mean one thing. Jesus believed in a literal six day creation. Jesus was not referring to Adam and Eve progressively evolving over millions of years (theistic evolution) or being created after millions of years (progressive evolution) but being "made" on a specific 24 hour day in the very "beginning" of time (day six of creation week).

I was reading some blogs on these verses and Christians who are bent on reading evolutionary dogma into the creation account are quick to say that Jesus did not outright say there were six, literal, creation days. Of course, this kind of mentality is looking to escape the truth instead of face the truth.

The phrase "beginning" that Jesus uses is NOT the beginning of an evolutionary process of millions or billions of years but a specific time when everything was created (creation week and specifically day six of the creation week). To imply anything else by Jesus' statement and read billions of years into it is to reject the teaching and understanding that Jesus was giving regarding creation. Friend, if you don't believe Jesus, then you are left to believe the whimsical and far-fetched conclusions of pseudo-science.

Mark 10:6 is a parallel statement with one addition:

"But from the beginning of the creation God made them male and female."
The key once again is "from the beginning of the creation."

Here, Mark adds the word "creation" which gives further evidence that Jesus viewed the days of Genesis literally and not as long epochs of time. Whoever heard of anyone creating something over millions or billions of years? This

is an absurdity! It's clear that Jesus was referring to creation – not evolution! Jesus is referencing day six of creation week and is confirming that He believed in literal days which encompassed “the beginning” or the specific time (creation week) when everything was brought into existence.

To infer that Jesus was referring to the beginning of evolution and millions or billions of years makes His statement ludicrous and mocks Jesus and His credibility. Don't put words in Jesus' mouth and twist the meaning of what He was teaching. Jesus was speaking in a clear fashion. Only a theistic evolutionist or progressive creationist would attempt to reinterpret and misuse the words of Jesus.

- There was a specific “beginning” when everything was created. Whoever heard of a beginning that took millions and billions of years to complete? This is nonsense.
- There was a time when everything was “made.” Whoever heard of a time when everything evolved or was created over millions or billions of years? This too is the height of stupidity. Stop reading evolution and billions of years into Jesus' statements.

At the Ephrata street Fair, on parade night, a clown came by holding a fishing rod with the number 1 on the hook. He was asking everyone, “Did you see the 1 that I caught and the 1 that got away?” Of course, he was a clown and was supposed to be silly. That's well and good. But don't turn Jesus into a clown by making Him say something that He was not teaching. Jesus would never teach that everything began and was made after millions and billions of years. Jesus is not a clown!

In every instance where someone has *not* accepted the “days” of creation to be ordinary days, they have not allowed the words of Scripture to speak to them in context, as the language requires for communication. They have been influenced by ideas from *outside* of Scripture.

Ken Ham concludes:

“If the days of creation are really geologic ages of millions of years, then the gospel message is undermined at its foundation because it puts death, disease, thorns, and suffering *before* the Fall (*the Gospel cannot save all people of all time – my addition*). The effort to define “days” as “geologic

ages” results from an erroneous approach to Scripture—reinterpreting the Word of God on the basis of the fallible theories of sinful people.”

I’m amazed when Christians in open defiance misinterpret Genesis because of an evolutionary, liberal, atheistic dating/fossil system while at the same time some rank liberals turn around and interpret Genesis correctly.

Dr. James Barr (a Professor of Hebrew at Oxford University), who himself does not believe Genesis is true history, admits that the language of Genesis 1 teaches literal creation days. “So far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Gen. 1–11 intended to convey to their readers the ideas that (a) creation took place in a series of six days which were the same as the days of 24 hours we now experience (b) the figures contained in the Genesis genealogies provided by simple addition a chronology from the beginning of the world up to later stages in the biblical story (c) Noah’s Flood was understood to be worldwide and extinguish all human and animal life except for those in the ark.”

In like manner, nineteenth century liberal Professor Marcus Dods, New College, Edinburgh, said, “If, for example, the word “day” in these chapters does not mean a period of twenty-four hours, the interpretation of Scripture is hopeless.”

B. Objections to the literal days of creation

1. Genesis 2:4 destroys the literal days of creation.

Some have tried to do away with the literal 24 our days of creation by commenting on Genesis 2:4 which says, “These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.” They stress that the word “day” here does not mean an ordinary 24-hour day but an entire creation week. It’s definitely true that the word “day” is referring to the entire, six-day creative period. However, here the Hebrew word for “day” (yom) is not qualified by a number, the phrase “evening and morning,” or light or darkness. Therefore, it is not specifically referring to a 24-hour day or cycle. In this context, the verse really means “in the time God created” (referring to the Creation Week) or “when God created” and not to one specific day of creation. Again, the context will reveal how we are to interpret the word “day.”

2. 2 Peter 3:8 and other verses prove the days are not literal.

Old-earth creationists will give invalid arguments outside of Genesis to try and prove that a day can refer to long periods of time such as what Peter said in 2 Peter 3:8: “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” In the first place, this reference is totally unrelated to creation. Second, it is not declaring a day is one thousand years – it’s only “as a day.” Third, it’s viewing time from God’s perspective. According to an eternal and timeless God, one day appears to Him as a thousand years would from man’s perspective. Fourth, if one used this passage to claim that “day” in the Bible means a thousand years, then, to be consistent, one would have to say that Jonah was in the belly of the fish three thousand years, or that Jesus has not yet risen from the dead after two thousand years in the grave!

They also point how the word “day” is used elsewhere in Scripture to speak of long or indeterminate periods of time. For example, “the day of the Lord” (1 Thess. 5:2; 2 Pet. 3:10) is an expression used throughout Scripture to signify an eschatological era in which God pours out His wrath upon the earth. The problem with this view is that nothing in the Genesis passage itself suggests that the days were long epochs of time. It’s true that the word “day” is sometimes used figuratively in Scripture to speak of an indeterminate period of time (“the day of your gladness” - Numbers 10:10). But throughout Scripture, wherever the word is modified by a number (“He rose again the third day” - 1 Corinthians 15:4), the clear reference is to a normal solar day.

3. Since the seventh day is a continuing rest the other days were also longer periods of time.

Some have argued that Hebrews 4:3-4 implies that the seventh day is continuing today:

Hebrews 4:3-4

“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.”

It's clear that Hebrews 4:4 reiterates that God rested (a past tense rest) on the seventh day. It is NOT saying that God is still resting day and continuing the seventh day and extending it for millions of years, as some teach. It does not say God is still in the rest of the seventh day. This is a rather absurd conclusion. This passage is talking about a spiritual rest (not physical rest) that all believers can have when believing in Christ and this rest is compared with God's rest on the seventh day. This passage is not referring to some sort of continuation of the seventh day otherwise everyone would be "in" the creation rest but the Bible does not say or teach this. Hebrews does *not* say that the seventh day of Creation Week is continuing today but that our spiritual rest in Christ is compared to creation's rest.

4. Light existing without sun proves the days are not solar days.

Those who believe the days of creation were long ages make much of the fact that the sun was not created until the fourth day, and on this basis they argue that the days could not have been solar, twenty-four-hour days. Of course, this argument is ludicrous since we have already seen that God created His own light source at the commencement of creation (Gen. 1:3).

The sun is not needed for day and night. What is needed is another source of light and a rotating earth or God revealing and then withdrawing his glorious light until the sun was created and the earth began spinning on its axis. On the first day of creation God made light (Genesis 1:3) and the 24 hour cycles began. Also, the phrase "evening and morning" could also imply that a rotating earth was now put in place. Thus, if we have light from one direction, and a spinning earth, there can be day and night.

5. Genesis 2 gives a different creation account and order which shows that chapter one should not be accepted as six literal days.

Genesis 2 is not a *different* account of creation. It is a *more detailed* account of Day 6 of creation. Chapter 1 is an overview of the whole of creation while chapter 2 gives details surrounding the creation of the garden, the first man, and his activities on Day 6. There is no contradiction and different creation accounts between these chapters which supposedly discredits the literal nature of the creative days.

Several suggestions have been made to explain the differences in the creation accounts to justify non-literal days.

- a. The animals were created before (Gen. 1) and after (Gen. 2) Adam.

Some have imagined a conflict between chapter one and two in the way God created. Genesis 2:19 says that “Out of the ground the Lord God formed every beast of the field and every fowl of the air.” This seems to say that the land beasts and birds were created after Adam’s creation and between the creations of Adam and Eve. However, this simply is not the case. Moses was simply recapitulating or looking back to what God had already created prior to Adam and Eve’s creation.

Jewish scholars do not recognize any conflict with the creation account in chapter 1, where Adam and Eve were both created AFTER the beasts and birds (Genesis 1:23–25). There is no contradiction because in Hebrew the precise tense of a verb is determined by the context. It is clear from chapter 1 that the beasts and birds were created before Adam and Eve, so Jewish scholars would have understood the verb “formed” (Gen. 2:19) to mean and convey the thought of “had formed” or “having formed” in Genesis 2:19. If we translate verse 19, “Now the Lord God had formed out of the ground all the beasts of the field,” the apparent disagreement with Genesis 1 disappears completely. There was no need even to mention the animals until Genesis 2:19, since the account was concentrating on giving details of the later part of the sixth day and the time when man (Adam) would interact with the animals. This is why they are mentioned at this point of the creation account. The creation of the animals was given at this point because it was the time they would encounter man.

Henry Morris concludes:

“Furthermore, the word ‘formed’ as in the King James (Hebrew *yatsar*) can, in the context, legitimately be translated “had formed.” In any case, the obvious intent of the passage is to tell us that certain of the animals, already in existence, were now brought at this time to be inspected by Adam. There is no contradiction, either real or apparent, with the “official” order of creation in Genesis 1.”

- b. The plants and trees were created twice in chapters 1 and 2.

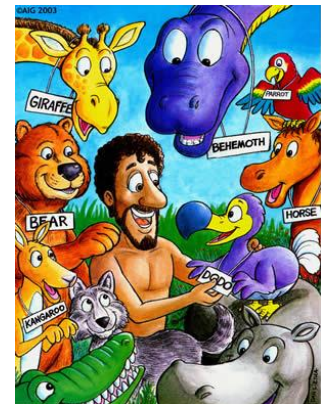
Some also try to discredit the literal creation account by finding a discrepancy regarding the creation of plants and trees. In Genesis 1:12 we see the creation of the plants and trees but in a later revelation in Genesis 2:5 it states that no trees existed on earth. Is this really a discrepancy? Only in the

unbelieving mind – not the Bible believing mind. We must once again understand that Genesis 1 gives us a general overview of creation while Genesis 2 is filling in the details and particulars of God’s creation. What was not covered in chapter one is detailed in chapter 2. There were plants and trees specifically created for Adam to take care of.

You will notice that the plants and herbs are described as “of the field” (Gen. 2:5) and the trees are of the garden (Gen. 2:9) which means they were specifically created for man to tend. These created plants and trees could be viewed as cultivated plants and trees - not just plants and trees in general (Genesis 1). Thus, there is special mention of them in this account in relationship to Adam who was created to be their caretaker. There is simply NO discrepancies in the creation account. In fact, in Matthew 19:3–6 Jesus Christ quotes from both Genesis 1:27 and Genesis 2:24 when referring to the same man and woman in teaching the doctrine of marriage. It’s clear that Jesus saw Genesis 1 and 2 as *complementary* accounts and not *contradictory* ones.

6. There was not enough time for Adam to name all the animals on day six proving that the days are not literal.

Of course, Adam did not have to name all of the animals but only those God brought to him (Gen. 2:19-20). Many fail to read their Bible and actually discover what it says. First, it should be noted that Adam was commanded to name “every beast of the field” (the garden area - Genesis 2:20), not every “beast of the earth” (Genesis 1:25). The phrase “beast of the field” is most likely a smaller number of the larger group of animals which is labeled “beast of the earth.” Second, Adam did not have to name “everything that creeps upon the earth” (Genesis 1:25) or any of the sea creatures. God never told him to do this. Third, the number of “kinds” (Gen. 1:24-25) would be much less than the number of species in today’s classification of animals. In other words, the term or expression “kinds” refer to a general family of species out of which a variety of different animals would eventually originate due to interbreeding.



For instance, a dog is always a dog even through there are many varieties of dogs today. Adam did not have to name a countless number of dogs because they did not exist in his day. There were no schnauzer-poodles

(schnoodles) but merely the “dog family.” Adam said, “You are a dog, you are a giraffe, and you are a bear.” This was not a complex classification of animals.

When critics say that Adam could not name the animals in less than one day, what they really mean is they do not understand how Adam could do it; therefore, according to their thinking, the creation account is not designed to teach literal days. However, we can clearly see that God brought the animals to Adam for the naming process to be completed (Gen. 2:19) and this was certainly another miracle.

Ken Ham concludes with these words, when contemplating all the disbelieving attitudes against a literal creation account: “Yes, it does matter what a Christian believes concerning the days of creation in Genesis 1. Most importantly, all schemes which insert eons of time into, or before, creation undermine the gospel by putting death, bloodshed, disease, thorns, and suffering before sin and the Fall (*making sin existing before the Fall and people living and dying without a Gospel promise of salvation - my addition*)

“If one allows science (which has wrongly become synonymous with evolution and materialism) to determine our understanding of Scripture, then this can lead to a slippery slope of unbelief through the rest of Scripture. For instance, science would proclaim that a person cannot be raised from the dead. Does this mean we should interpret the Resurrection of Christ to reflect this? Sadly, some do just this, saying that the Resurrection simply means that Jesus’ teachings live on in His followers. When people accept at face value what Genesis is teaching and accept the days as ordinary days, they will have no problem accepting and making sense out of the rest of the Bible.”

C. The theories that reject literal days

1. Naturalism

The day-age-evolutionary-theory that rejects the literal “days” in Genesis (reading millions and billions of years into the days) promotes what is called naturalism. Naturalism says the laws of nature are all that has ever existed and no miracles have occurred to produce what we see today. Of course, this is an atheistic outlook on the

The Theories that Reject Literal Days

- **NATURALISM**
- **UNIFORMIATARIANISM**

Biblical Truth Is:

(Genesis Flood)



CATASTROPHISM

earth's existence. We must once again understand that the way God *created* the universe (by divine fiat) is not the same way He *maintains* the universe today (by the laws of nature and the word of His power – Heb. 1:3). God originally created the universe without the operational laws of nature intact. In other words, God had to initially create and put these laws in place which in itself is a miracle. The original creation involved the creating of everything which included the physical laws of nature, the binding together of atoms and molecules, gravity, earth's rotation, and orbiting planets in the universe which is based upon observational science today.

These physical laws (the building blocks of the universe and the way the universe works) did not naturally occur but were created by the hand of Almighty God during the literal days of creation. Creation discredits naturalism as the answer to how the universe works. How could everything just naturally occur without the hand of a divine Creator? The obvious point is this; as God directly intervened in judgment in past history (The Genesis Flood), so He directly worked the miracle of creation without naturalism at the beginning of history (Creation).

2. Uniformitarianism

The day-age theory (the days of Genesis refer to billions of years) also promotes uniformitarianism which is the assumption that everything geologically which appears to be happening today has always been the same (fixed and constant – without any room for a major catastrophe like a worldwide Flood). There has always been a slow process of change in the forces of nature (“The present is key to the past”). According to this theory, there have always been slow changes over billions of years in relationship to the sedimentary rock formations which were formed through deposited sediments from water and the fossil records which took billions of years to be formed through a slow sedimentary process.

The term “uniformitarian” commonly refers to the idea that geological processes, such as erosion and sedimentation, have remained essentially the same throughout time. Once again, the present is the key to the past. This assumption implies that in the past sediments containing fossils formed at basically the same rate as they do today. This process is also used by most geologists and biologists to justify belief that the geologic column represents billions of years of earth history. This geologic column has become the showcase of evolution because the fossils are claimed to show

a change from simple to complex life-forms. However, if all, or most, of the sediments and fossils were produced quickly in one massive worldwide Genesis Flood, as is the case, then the main evidence that the earth is extremely old no longer exists, since the age of the earth is based on the assumption that everything was formed over a slow process with the building up of earth's sediments.

Scripture condemns the atheistic and humanistic teaching of uniformitarianism (everything has always been the same and has changed slowly).

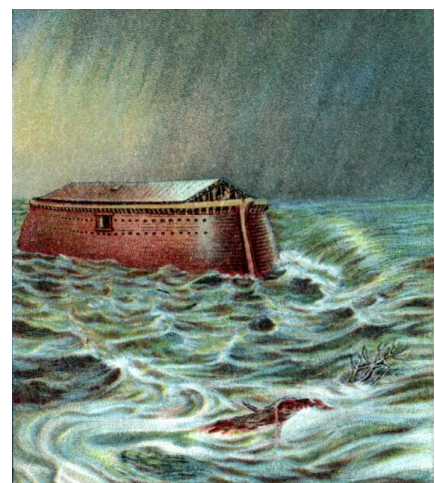
2 Peter 3:4

“And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.”

History reveals that God did intervene in earth's history and judged the earth with a cataclysmic Flood. The secular world rejects the idea of a supernatural creation of the universe and earth. The unbeliever also dismisses the catastrophic Biblical Flood of Genesis. The Bible says people willfully forget (“willingly are ignorant”) of this worldwide geological phenomenon which altered the naturally occurring laws related to geology. All things DO NOT continue on as they always were according to uniformitarianism.

The history of the earth has NOT been a continuing, uniform, and natural geological process. This is because there was a Genesis Flood that covered the earth and deposited in a brief period of time trillions of tons of sediment, carved out large areas of rock, created mountains, and quickly fossilized plants and animals all over the earth (even in peaks of the Himalayan mountains - 29,029 feet above sea level!). Only a catastrophic flood can accurately and sufficiently explain virtually all the geological features and fossils of the earth.

Noah's Flood washes away the theory that fossils were created over millions of years! So we move from those theories that reject the literal days of creation to the Biblical truth that destroys these theories – Catastrophism.



3. Catastrophism

Sediment and Rock Formations



Catastrophism concludes that dramatic geological changes have occurred in a sudden, violent, or unusual events. The Genesis Flood which covered the earth is responsible for the quick deposits of billions of tons of sediments, the formation of canyons (Grand Canyon), the large mountain structures we see today, and provided the amazing fossil records we are still discovering today.

Is there evidence of a global Genesis Flood?

Evidence #1: Fossils of Sea Creatures High Above Sea Level

On every continent we find fossils of sea creatures in rock layers that today are high above sea level. For example, most of the rock layers in the walls of the Grand Canyon contain marine fossils. This includes the Kaibab Limestone which at the top of the strata sequence and exposed at the rim of the canyon, which today is 7,000–8,000 feet above sea level!

Evidence #2: Rapid Burial of Plants and Animals

Countless billions of plant and animal fossils are found in extensive “graveyards” where they had to be buried rapidly on a massive scale. Often the fine details of the creatures are perfectly preserved. Hundreds of thousands of marine creatures were buried with amphibians, spiders, scorpions, millipedes, insects, and reptiles in a fossil graveyard at Montceau-les-Mines, France. At Florissant, Colorado, a wide variety of insects, freshwater mollusks, fish, birds, and several hundred plant species (including nuts and blossoms) are buried together. Bees and birds have to be buried rapidly in order to be so well preserved.

For example, billions of straight-shelled, chambered nautiloids are found fossilized with other marine creatures in a 7 feet thick layer within the Redwall Limestone of Grand Canyon. This fossil graveyard stretches for 180 miles across northern Arizona and into southern Nevada, covering an area of at least 10,500 square miles. It’s clear that fossil-bearing sediment layers were

deposited rapidly right across many or most of the continents at the same time. As a result of the cataclysmic global Flood most of the fossil-bearing layers would have accumulated in just over one year.

Evidence #3: Rapidly Deposited Sediment Layers Spread Across Vast Areas

On every continent are found layers of sedimentary rocks which cover vast areas. Many of these can be traced all the way across continents, and even between continents. Furthermore, geologists find evidence that the sediments were deposited rapidly. Consider again the sedimentary rock layers exposed in the walls of the Grand Canyon. This sequence of layers is not unique to that region of the United States. For more than 50 years geologists have recognized that these strata (sheet like masses of sedimentary rock) belong to a type of rock layer that can be traced across all of North America.

Evidence #4: Sediment Transported Long Distances

When the Flood waters swept over the continents and rapidly deposited sediment layers across vast areas, these sediments had to have been transported from distant sources. For example, the Coconino Sandstone, seen spectacularly in the walls of the Grand Canyon, has an average thickness of 315 feet, covers an area of at least 200,000 square miles, and thus contains at least 10,000 cubic miles of sand. Where did this sand come from and how do we know? The sand and other sediments in these layers were transported long distances from their original sources. This indicates a global Flood occurred which carried these sediments across the earth.

Evidence #5: Rapid Erosion

If the fossil-bearing layers took hundreds of millions of years to accumulate, then we would expect to find many examples of weathering and erosion after successive layers of sediment were deposited. The boundaries between many sedimentary strata should be broken with weathered surfaces. Shouldn't periods of weathering and erosion for millions of years follow each deposit of sediment? However, we know that many of these sedimentary strata were laid down in rapid succession because we don't find evidence of slow erosion between the strata.

Evidence #6: Massive Amounts of Strata Laid Down in Rapid Succession

The sedimentary units in the Grand Canyon are thought, by uniformitarian geologists, to have been deposited and deformed over the past 500 million years. If it really did take millions of years for these sedimentary sequences to be deposited, then individual sediment layers would not have been deposited rapidly, nor would the sequences have been laid down continuously. In contrast, if the Genesis Flood deposited all these strata in a little more than a year, then the individual layers would have been deposited in rapid succession.

It's sad but true that all those who embrace the alleged dating of scientific evolutionists (theistic evolutionists, progressive creationists, gap theorists) all argue for a local instead of a global flood or dismiss the teaching about the Flood altogether. Why is this? It's because a Genesis Flood of this proportion would in fact result in the fossils records we have today and be a logical result of our geological rock formations that we see on earth today.

The great sedimentary deposits of rock and fossils that we see today suggest that these were formed by rapid erosion (catastrophism – not naturalism). Natural and gradual sedimentation cannot explain how massive fossil beds (such as the Karoo formation fossil field in Africa - some 8 billion vertebrate) can be concentrated in one place. To catastrophically deposit such extensive sediment layers that we see today across the earth implies global flooding of the continents.

Drs. Whitcomb and Morris agree that “almost all of the sedimentary rocks of the earth...have been laid down by moving waters, it is legitimate to consider flooding as the primary cause. The bulk of mountains and continents are comprised of sedimentary mudstones of some type which were created by water.”

It is beyond dispute among geologists that on every continent we find fossils of sea creatures in rock layers which today are high above sea level. For example, we find marine fossils in most of the rock layers in the Grand Canyon. As previously mentioned, this includes the topmost layer in the sequence, the Kaibab Limestone

Mountain Marine Life



exposed at the rim of the canyon, which today is approximately 7,000–8,000 feet (2,130–2,440 m) above sea level. Though at the top of the sequence, this limestone must have been deposited beneath ocean waters that were loaded with lime sediment that swept over northern Arizona and beyond.

The fossilized sea creatures and plants found in rock layers thousands of feet ABOVE sea level are silent testimonies to the ocean waters that flooded over the continents, carrying billions of sea creatures that were ultimately buried in the sediments the ocean waters deposited. This is how billions of dead marine creatures were buried in rock layers and sediment all over the earth. We know that the cataclysmic Genesis Flood was an actual event in history because God tells us so in His record, the Bible. However, we can also see persuasive evidences that support what the Bible has so clearly taught all along.

If the Genesis Flood, as described in Genesis 7-8 really occurred what evidence would we expect to find? In Genesis 7 we read that all the hills and the mountains were covered by water, and all air-breathing life on the land was swept away and perished. Since this is true, wouldn't we expect to find rock layers all over the earth that are filled with billions of dead animals and plants that were rapidly buried and fossilized in sand, mud, and lime? Of course, this is exactly what we find. Again, it is beyond dispute among geologists that on every continent we find fossils of sea creatures in rock layers which today are high above sea level. For example, we find marine fossils in most of the rock layers in Grand Canyon.



Marine fossils are also found high in the Himalayas, the world's tallest mountain range, reaching up to 29,029 feet above sea level. Fossil ammonites (coiled marine cephalopods) like this one are found in limestone beds high in the Himalayas of Nepal. How did marine fossils get thousands of feet above sea level? All geologists agree that ocean waters must have buried these marine fossils in these limestone beds. So how did these marine limestone beds get high up in the Himalayas? There is only one possible explanation for this phenomenon—the ocean waters at some time in the past flooded over the continents. All the rock

layers in the Himalayas and other mountain ranges around the globe were deposited during the Flood and the elevated mountain ranges that we see today were pushed up as a result of the breaking up of the earth's crust (Gen. 7:11) and rapid erosion which took place during the Genesis Flood.

The Genesis Flood (CATASTROPHISM) produced three effects.

- **It created billions of fossils that we see today.**
- **It formed the geological formations that we witness on earth.**
- **It resulted in the Ice Age.**

The Genesis Flood (catastrophism) produced three effects.

- a. It created billions of fossils that we see today.

How is a fossil made? We must remember that for a living creature to become fossilized (instead of decay) it must be buried immediately under a

great weight of sediment. Apart from a catastrophic deluge (Genesis Flood) we would not have the kind of fossil records that we see today. As we will see, the fossils we have today were created when "all the fountains of the great deep were broken up" (Gen. 7:11), which was likely accompanied by volcanic activity and massive geological movements, and the shifting of the earth's tectonic plates. This caused great amounts of lava and water to come forth which would raise the sea level considerably covering the earth and depositing marine fossils all over the earth and on the highest mountains.

What about the fossilized Sea Shells near Himalayan Peaks? When archaeologists found the fossilized remains of ancient sea-creatures near the peaks of the Himalayas they were, understandably, puzzled. Intriguing questions were raised. Was there once an ocean or other large body of water at the top of this enormous mountain range? The scientists say this is unlikely. Had the entire planet, Himalayas and all, at some point in Earth's long history, been submerged underwater? The scientists say it's possible - but highly improbable. Of course, no theory could fully explain this apparent paradox until the theory of plate tectonics was put forth by evolutionary scientists.

Briefly, the theory goes like this: "As the Indo-Australian Plate, with India firmly embedded, approached the Eurasian continent 20 million years ago, its leading edge, comprised of oceanic crust, was first to be crumpled and uplifted. Slowly (over millions and millions of years), the Himalayas rose and

the leading oceanic crust of the Indian sub-continent, carrying the fossilized remains of its ancient ocean inhabitants, was thrust up by the crumpling crust in its wake. In their minds, plate tectonics explains how the majestic peaks of one of the world's great mountain ranges were once the deep sea-floors of an ancient drifting plate.”

Of course, this is pure conjecture. Bible believers and reasonable thinking people know there is only one possible explanation for the discovery of giant fossil beds all over the earth including the highest mountain ranges. The answer is found in the Genesis Flood when the ocean waters at some time in the historic past flooded over the continents.

John Morris gives us these helpful comments on fossils:

“First note that very few fossils are forming today and then only in the case of rapid burial by water. For instance, what happens to a fish when it dies? It decays and is eaten by scavengers. Yet many fish fossils are so exquisitely preserved that even the scales and organs are preserved. Obviously there was no time for decay and bacterial action. We can certainly say that something extraordinary happened to form the fossils.

“Furthermore, most fossils occur in huge fossil graveyards where things from different habitats are mixed together in a watery grave. Marine invertebrates are the predominant type of fossil, but these are found on the continents within catastrophically deposited rock units.”

Of the several different kinds of fossils listed below, each one requires rapid burial and circumstances which are seldom, if ever, at work today. The great Flood of Noah's day, which destroyed a world full of life, triggered a series of events that would explain most fossils.

- Mineralization: This happens by partial or entire replacement of an organism by minerals, usually one molecule at a time as the organism decays. Time is involved but not before burial. Petrification occurs when the replacing mineral is silica.
- Carbonization: Living things consist of high carbon content. When buried under extraordinary circumstances, only the carbon remains, forming thick coal bands as well as leaving thin carbon residues in the host rock. Rapid isolation and heating is required.

- Impressions: These common fossils occur when the entire organism is replaced by the same material as the host rock leaving only the form of an organism. The preserved detail indicates no time for decay.
- Ephemeral markings: Worm burrows, animal tracks, coprolites, and rain-drop impressions are extremely fragile and need rapid lithification to be preserved.
- Hard parts: Broken bones and shells are usually found. For instance, limbs ripped from dinosaurs, found in fossil graveyards, are the rule.
- Soft parts: Obviously flesh, feather, skin, scales, plant tissue, color, and even smell will only last for a very short time without rapid burial.

a. It formed the geological formations that we witness on earth.

How was the Grand Canyon and Himalayan Mountains formed? Was the magnificent rock feature of the Grand Canyon formed over millions and billions of years? Or was it formed by catastrophism? How were the giant mountains carved out? Was it by an eroding process that occurred over millions and in some cases billions of years? Or were they formed by catastrophism?

Since fossils must be formed quickly (or they will decay) and since they are found in the high mountains and rock beds, the only sensible answer is that the fossils, along with the geological rock features on earth today, were formed rapidly by the Genesis Flood.

This brings up another question. How did the mountains and sea level rise during the Genesis Flood causing billions of fossils to be formed and the rock features to be carved out that we visibly see today?

There had to be two mechanisms for the sea level to rise during the great deluge. First, water was added to the ocean. Second, the ocean floor itself rose. In the words of the old children's song: "The rain came down and the floods came up!" The rising of the sea level occurred not only because the rain God sent from the atmosphere but it occurred because of the breaking up of the subterranean water that existed underneath the earth's crust.

Genesis 7:11 once again reads:

“In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”

The rain came down and floods came up! But the floods that came up were greatly influenced by the subterranean water under the earth's crust. The Bible suggests there was a source of extra water in the Genesis Flood other than just the rainfall. In Genesis 7:11 we read that at the initiation of the Flood all the fountains of the great deep were broken up. What this means is that the earth's crust was split open all around the globe and water apparently burst forth from the fountains that were inside the global earth. The tectonic rupturing of the earth's surface opened the great waters that existed underneath the earth's surface. We read in Genesis 7:24–8:2 that these fountains were open for 150 days. It's no wonder the ocean volume increased so much that the ocean waters flooded over the continents and the mountains which initially were not as high as the mountains we observe today.



The catastrophic nature of the Flood is understood by the nonstop rain for at least 40 days, which would have produced massive erosion, mud slides, hurricanes, etc. Yes, the Bible states that the fountains of the great deep burst open (Gen. 7:11). This is a clear reference to the tectonic rupturing of the earth's surface in many places for 150 days.

The tectonic plates refer to the two sub-layers of the earth's crust (lithosphere) that move, float, and sometimes fracture. Their interaction causes earthquakes, erupting volcanoes, and the formation of mountains or oceanic trenches. Again, the breakup of these plates would result in volcanoes erupting, earthquakes, and tsunamis. Therefore, Noah's Flood would produce exactly the kind of geological record we see worldwide today. We see thousands of feet of sediments deposited by water and later hardened into rock containing billions of fossils. Since most of the fossils today are the result of the Genesis Flood they cannot represent a history of the earth that is millions of years old as evolutionists claim.



Think of it this way. If the ocean floor rose as a result of the rupturing of the tectonic plates, it would also push up the sea level. The Bible suggests a source of this rising sea floor. It was molten rock. The catastrophic breakup of the earth's crust, referred to in Genesis 7:11, would not only have released huge volumes of water from

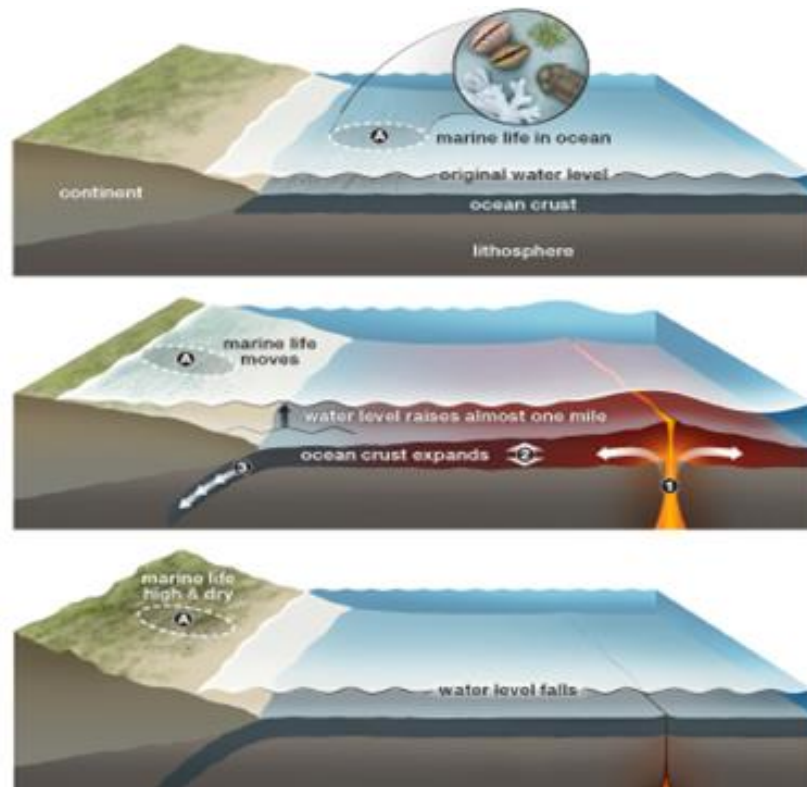
inside the earth, but also much molten rock. The ocean floors would have been replaced by hot lava moving up from the earth's core.

One author of "The Genesis Flood" explains it in this manner:

"Being less dense than the original ocean floors, these hot lavas would have had an expanded thickness, so the new ocean floors would have effectively risen, raising the sea level by more than 3,500 feet (1,067 m). Because today's mountains had not yet formed, and it is likely the pre-Flood hills and mountains were nowhere near as high as today's mountains, a sea level rise of over 3,500 feet would have been sufficient to inundate the pre-Flood continental land surfaces. Toward the end of the Flood, when the molten rock cooled and the ocean floors sank, the sea level would have fallen and the waters would have drained off the continents into new, deeper ocean basins."

This explains how the earth was covered with water and how mountains were eventually raised to their present-day height by the end of the Great Deluge or Flood. The rising of the ocean floors through the release of lava from its inner core and then the sinking of the ocean floors through the cooling of the lava and erosion of unprecedented proportions, carved out mountains of incredible height and many other unique rock features and formations that we see in the world today (canyons, gorges, craters, caverns, coal beds, etc.). The mountains that we view today rose to incredible heights as a result of the global Flood and the breaking up of the deep. In fact, the mountains, along with their giant fossil beds, are proof of a global watery catastrophe.

A picture obtained from "The answers in Genesis" website gives us a better understanding how this occurred.



So the pushing up of the sea floor by the breaking of the tectonic plates (Gen. 7:11), the flow of lava and the rising of the subterranean waters over the originally created mountains (Psalm 104:2-9), and the unprecedented erosion that occurred with the receding waters was responsible for carving out the giant mountains, deep ocean basins, and geological figures and features (and creating fossils) which we visibly see and discover today in our world. There is no other explanation but a supernatural Genesis Flood which produced the geological effects and formations that we see on earth today.

In the classic book, “The Genesis Flood,” Whitcomb and Morris were correct in their conclusion of what happened when “the fountains of the great deep were broken.” They remarked: “great tectonic movements and isostatic adjustments would have to take place, forming the deep ocean basins and troughs and elevating the continents.”

Frank Sherwin states:

“Secular geologists, who choose to ignore the implications of a Genesis Flood, say that slow continental plate movements lifted the mountains to such great heights. However, this reliance on slow speed causes big problems ...

“For example, erosion through observed processes of wind, water, and gravity slumping happens much faster today than any slow pace of mountain build-up, so how could mountains ever have reached their current dizzying heights? Instead, it appears that tremendous ‘great tectonic movements’ rapidly pushed up land that was catastrophically carved into today’s steep-sided mountains, perhaps by continental water runoff and heavy post-Flood rains. If mountain uplift was as slow as is often claimed, then ‘mountains’ would be eroded humps, if they existed at all.”

Without a global Flood of cataclysmic proportions, how can we explain the geological features such as carved out mountains, canyons, volcanoes, and the many rock formations and layers of today? Furthermore, how do we explain the existence of fossilized marine life in places where no water could ever reach? The only viable explanation for these things is a global deluge or flood. During the Genesis Flood rock layers were shaped rapidly and the earth’s topography was quickly changed (mountains would rise and valleys would sink).

Either the rock record is the evidence of millions of years, or it is largely the evidence of Noah’s Flood. It can’t be both. There is no neutral ground. The rock record we have today was produced by the breaking up of the tectonic plates and the Genesis Flood.

The Genesis Flood (catastrophism) produced three effects.

- a. It resulted in the Ice Age.

Did the Flood trigger the Ice Age? The answer is a resounding yes. There was a rapid Ice Age that was created following the historic Flood in Genesis. The timing of the Ice Age is quite significant, since evolutionary uniformitarians claim that each ice age over the past 800,000 years lasted about 100,000 years. But the aftermath of the Flood is the only plausible explanation and mechanism



that would trigger an Ice Age (a time of extensive glacial activity when more of the earth is covered with ice). There was a post-Flood Ice Age that likely

resulted from the warmer ocean waters due to the Flood (lava heating the oceans from the earth's crust) which would create snow in the colder regions (even like Canada and northern US) and keep snow and ice from melting.

Ken Ham comments:

“When attempting to account for ice ages, the uniformitarian scientists do not consider one key element—the Genesis Flood. What if there truly were a worldwide Flood? How would it have affected the climate? A worldwide Flood would have caused major changes in the earth's crust, as well as earth movements and tremendous volcanism. It would have also greatly disturbed the climate.

“A warm ocean would have had much higher evaporation than the present cool ocean surface. Most of this evaporation would have occurred at mid and high latitudes, close to the developing ice sheets, dropping the moisture on the cold continent. This is a recipe for powerful and continuous snowstorms that can be estimated using basic meteorology. Therefore, to cause an ice age, rare conditions are required—warm oceans for high precipitation, and cool summers for lack of melting the snow. Only then can it accumulate into an ice sheet.”

He later writes:

“An estimate of the time for the Ice Age can be worked out based on the available moisture for snow and the cooling time of the ocean (the primary mechanism) in a cool post-Flood climate ... I used budget equations for the cooling of the ocean and atmosphere, which are simply based on heat inputs minus heat outputs—the difference causing the change in temperatures. Since there is no way to be precise, I used minimums and maximums for the variables in the equations in order to bracket the time. The best estimate is about 500 years after the Flood to reach glacial maximum with an average ice and snow depth of about 2,300 feet (700 m) in the Northern Hemisphere and 4,000 feet (1,220 m) on Antarctica.”

Ham then concludes:

“Therefore, the total length of time for a post-Flood Ice Age is about 700 years. It was indeed a rapid Ice Age ... Once the conditions for the Ice Age ended, those ice sheets in unfavorable areas melted rapidly. Antarctica and Greenland, possessing a favorable latitude and altitude, would continue to grow during deglaciation and afterward.”

Naturalism and uniformitarian (everything slowly progresses without a supernatural Genesis Flood) provide no logical answers to the massive deposits of sedimentation, the formation of mountains and canyons, the

We have seen in this study that evolution with its naturalism and uniformitarian theories that reject God's supernatural work and hand provides us with implausible theories while Genesis gives us the only logical answer to the rock formations that we see in the world today, fossil records, the Ice Age, and the very origin of life, the earth, and universe.

This brings us to the close of Day One and the questions that are related to it. But before moving on in this study, let's ask one final question that is designed to reveal the inconsistency of the evolutionary doctrine of naturalism, which states that everything occurred by chance and without God's intervention.

Let's review at this point with an age-old question. It's a question that has stumped the human race which rejects creationism and replaces it with evolution. It's a question that philosophers have not been able to answer over the years. But as a Christian, we have the answer for God's Word gives us the answer.



Question: **Which came first, the chicken or the egg?** If we are honest with the revelation of Scripture, we must conclude that the chicken came first. God did NOT create an egg first; He made the chicken to bring forth the egg. In a similar way, God originally created everything, including Adam, with the appearance of age (full grown maturity). The main point is this; God did not create

a single cell and program it so it might evolve into a variety creatures as the evolutionary philosophy promotes.

Naturalism (everything evolved naturally, by chance, with no direct creative miracle) is like Christianity in one way; it is a religion built on a faith-based premise. As stated earlier, it takes more faith to believe in evolution (everything came into being through natural causes) than to believe in creation.



Did everything originate from a Big Bang (an unimaginable enormous explosion of matter)? Some evolutionists suggest that this is exactly what happened. An evolutionary scientist said to the Christian: “How can you believe that God created everything out of nothing?” The Christian said to the evolutionary scientist: “How can you believe that NOTHING created something out of nothing??!!!”

Christians should stop trying to accommodate or finding “middle ground” with unbelievers, atheists, and science which is untrue (Col. 2:8; 1 Tim. 6:20; 2 Cor. 6:17). There is no “neutral ground” with atheists and God deniers! The while idea that we must meet on neutral ground is absurd.

Some evangelicals suggest we must NOT use the Bible to discuss the origins of the universe since the Bible is really silent on this matter. This mocks the Bible and gives the evolutionist ground. The evolutionist demands that we (creationists) argue on their terms and leave the Bible out when discussing origins. But in doing this we reject a well-established recorded history of the origins of life found in the Bible in favor of guesswork and pseudo-science.

How is an argument that does not use the Bible the “most effective” argument for Christianity? Jesus said in Luke 11:20, “He that is not with me is against me” and in Mark 9:40 He taught, “For he that is not against us is on our part” (side). Whose side are you on? Many Christians try and straddle the evolutionary fence but in doing so they are accommodating unbelief, heretics, and unbiblical ideas. “Who is on the LORD’S side? (Ex. 32:26). When you take the side of creationism you will believe that God created everything in six literal days! In believing this, you will be on God’s side for this is exactly what the Bible teaches.

God created the earth in six literal days.

This can be seen in God’s foundational and finished creation.

**I. Foundational Creation
(Day 1)**

**Creation of the raw materials
of universe
space/time/matter/light**

Genesis 1:1-5

**II. Finishing Creation
(Days 2-6)**

- **Atmosphere** (Day 2)
- **Dry Land, Seas & Vegetation** (Day 3)
- **Luminaries** (Day 4)
- **Animals** (Day 5) • **Man** (Day 6)

Genesis 1:6-31

II. Finishing Creation (Days 2-6) – vv. 6-31

God now begins to add substance to His creation and finalizes His creative works through the Spirit’s energizing power. We began with “foundational creation” (1:1-5) on Day One and now move to what we might term “finishing creation” on Day Two and move forward through the rest of God’s creative week (Days three, four, five, and six).

A. Day Two (creation of the atmosphere) – vv. 6-8

God now is going to bring monumental changes from the formless void (vs. 2) to the foundational steps of creation (vv.1-5) to the earth’s finished look. This is what we are going to discover when studying Days 2-6 of creation. We begin with Day 2 of creation and discover how God as a creative artist was bringing shape and beauty out of His initial creation.

God’s Finishing Touches on Creation



Days 2-6

We have all watched an artist begin his painting. As the artist begins, the painting does not seem to make sense to the average viewer. There are colors, broad shapes, and scattered, unidentifiable images on the canvas. However, at one point, the artist begins to bring the main pieces of the painting together by adding features that we can discern and understand such as land, trees, rivers, and the sun. This is where we are at in God’s creative wonders. On day two, He is about to add beauty and substance to His initial creation.

God is moving from His foundational work in this creative painting of the earth and universe to His finishing touches by shaping the earth and bringing everything into existence that we now visibly see on planet earth and the entire universe. In other words, like an artist, on days 2-6 God begins to add the specific graphic details that pertain to the earth and entire universe. In doing this He completes a beautiful painting resulting in what we know as the earth, entire universe, and everything that is in it.

a. The features of Day Two

1. The division of the waters

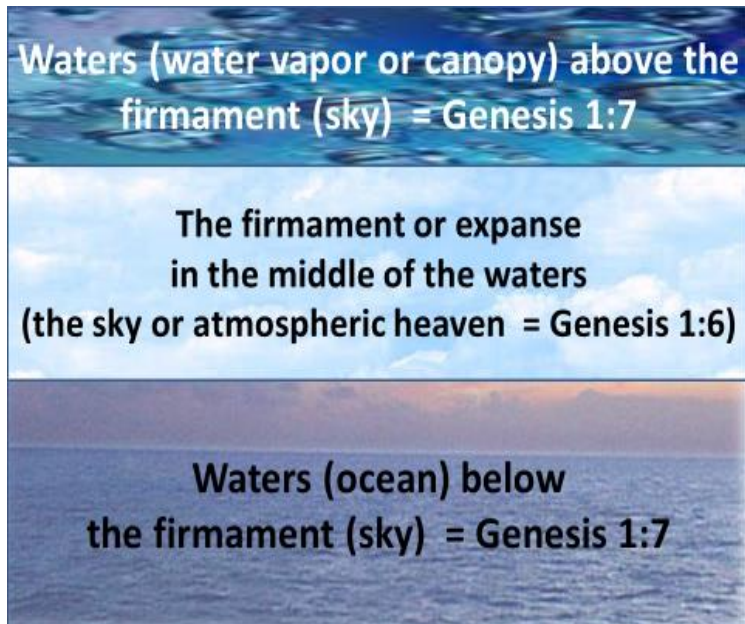
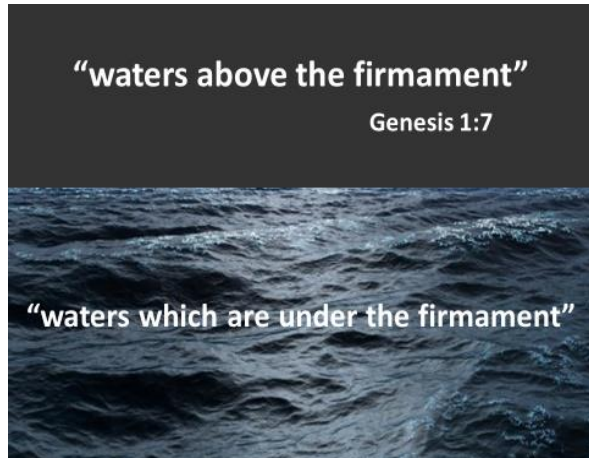
Genesis 1:6-7, “And God said, Let there be a firmament (an expanse – the atmosphere) in the midst (middle) of the waters (the ocean waters BELOW and waters ABOVE that consisted of vapor which were part of the original creation – Gen. 1:2), and let it divide the waters (below) from the waters (above – the vapory waters and mist above the oceans). And God made the firmament (the expanse = the sky), and divided the waters which were under the firmament (the original shoreless ocean) from the waters which were above the firmament (above the expanse would be the water vapor or vapor canopy): and it was so”

As the second day dawned, the earth was still covered with water and water vapor. There was no atmosphere or sky as we know it and it was nothing more than a spherical shape spinning without any finished creation that we visibly see today on earth.

Notice again that God accomplished His work simply by speaking the word – “**God said.**” Creation was by God’s Word and not evolutionary ages. This is described as a creative act, accomplished by a decree from God. It was not a natural process that occurred spontaneously through long natural processes.

The earth was initially created without dry land or breathable air but God was now going to add a “firmament” (Hebrew means something that is spread out) or an expanse of breathable space (the atmospheric heaven) and divide the two water masses (the oceans on the surface from the water vapor that floated above the earth’s surface). Water vapor is a dispersion, in the air, of molecules of water, as they are produced by evaporation.

Remember that initially the entire earth was created as a shoreless ocean of water but an earth that also consisted of a thick mist (water vapor). The “deep” and “waters” (vv. 2-3) that were part of initial creation describe both an ocean of water (shoreless ocean without any land masses) but also a thick mist (water vapor), since according to Day 2 God separated two types of waters (ocean and vapor), which were somehow combined together in a soupy and watery beginning on the earth. God divided these two waters by introducing a **“firmament”** (expanse – the sky – breathable atmosphere) between them (“Let there be a firmament in the midst (between) the waters” – Gen. 1:6).



This division of waters resulted in a vast ocean of water systems that appeared underneath the expanse or sky (terrestrial waters such as underground reservoirs, rivers, lakes, and seas) but another type of waters appeared above or on the top of the expanse (atmospheric water – clouds, water vapor, and perhaps some kind of water vapor canopy that encircled the antediluvian world (antediluvian means

“old or old fashioned - of or relating to the period before the flood described in the Bible”).

One thing is certain, the fact that God is separating the “waters” (Gen. 1:6) suggests that previously there had been a dense moisture enshrouding the primordial earth that consisted of an ocean and thick vapory mist. Right from the start we see that God’s work involves making divisions and distinctions.

Genesis 1:7 reiterates the process (“God made”) in order to show that what God ordered happened in a precise manner. What God says always comes to pass. The word “made” (vs. 7 - *asah*) is different from the word “created” (vs. 1 - *bara*). Some have suggested that the second word indicates God is no longer directly creating (opening the door for naturalism to occur) but these Hebrews words are synonyms (see Genesis 2:3) and both describe God’s acts of creation that result from His decree.

2. The direct creation of the atmosphere

Genesis 1:8

“And God called the firmament (expanse that divided the waters) Heaven (we call it the second heaven or atmosphere).”

Apparently there was no atmosphere on the earth in the beginning, but on the second day, God spoke it into existence. Therefore, God made a firmament of breathable gases between that water above and the water below creating what we know as the breathable atmosphere.



There are three particular “heavens” mentioned in Scripture: the atmospheric heaven (Jeremiah 4:25), the stellar or starry heaven (Isaiah 13:10), and the heaven of God’s throne (Hebrews 9:24). This reference is referring to the atmospheric heaven that we see today and where we breathe. But it’s also very likely that God also created the second heaven as well at this time (the stellar heavens).

In Genesis 1:14 God commands that there “be lights in in the firmament of the heaven” (which refers to the second heaven). This would suggest the “firmament” in Genesis 1:7 included the second heaven as well.

Psalms 104:2 speaks of the marvel of day two creation in picturesque terms: “Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain.”

The Psalmist praises God for the creation work of day two. Apparently both the first and second “heavens” (plural) were stretched into their place and

this is what we see today when we go outside and look up. We look up into the heavens that God created. The creative process was similar to stretching a curtain across the sky.

Zechariah 12:1 also substantiates the creation of the heavens and explains them as being stretched forth: “The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.”

Isaiah 45:12 records the same event and used the same imagery: “I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.”

The stretching out of the heavens refers to Day 2 of creation week when God created the expanse in the middle of the waters. Again, it was comparable to stretching a piece of cloth across the sky.

Isaiah 40:22

“It is he that sitteth upon the circle (circuit or circular horizon) of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.”

From His sovereign position in Heaven God watches over His created universe and we are seen to be as grasshoppers in His site. This speaks of the greatness of God who rules over the universe and the Creator God who has by divine fiat create all things (“that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in).”

And yet, as great as God is, He’s small enough to care for us and enter our lives!

“Our God is far greater than words can make known,
Exalted and holy, He reigns on His throne.
In infinite splendor He rules over all;
Yet He feeds the poor sparrows, and He knows when they fall.

He rides the wild heavens, He strides thro’ the seas;
The high mountains tremble to hear His decrees.
His voice with great thunderings sounds from above;
But to His own children He whispers His love.

His power is great and will ever endure,
His wisdom is peaceable, gentle, and pure.
But greater than all these glories I see,
Is the glorious promise that He cares for me.”

Proverbs 8:22-30 gives us a personification of wisdom (Prov. 8:12) and describes how God was infinitely wise in all of His creation. Wisdom is personified as an attribute of God and wisdom is seen in all of His creative works. The Bible reveals: “The LORD possessed me in the beginning of his way, before his works of old (creative works). I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths (no water), I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens (Day 2 - the creation of the first and second heavens – atmosphere and outer space – Gen. 1:6-7), I was there: when he set a compass upon the face of the depth ...

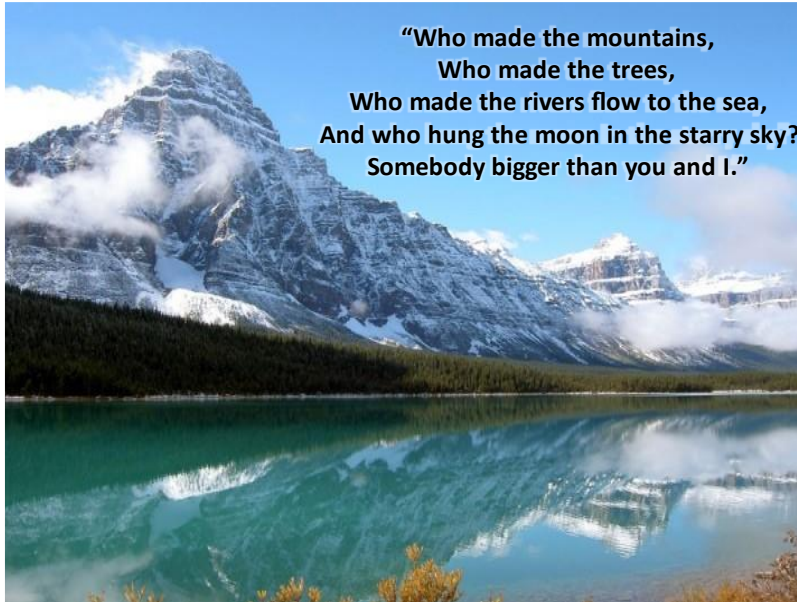
“When he established the clouds above (Day 2 – creation of the expanse above the earth – Gen. 1:7): when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment (Day 3 - assigning limits to the oceans - Gen. 1:9): when he appointed the foundations of the earth (Day 3 – creating land masses and continents – Gen. 1:9): Then I was by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

Days two and three of creation saw monumental changes as the formless void took on its finished look.

Psalm 33:6 also speaks of God’s creative act of the heavens:

“By the word of the Lord were the heavens made (first and second heaven); and all the host of them (sun, moon, all stars, galaxies) by the breath of his mouth.”

God spoke and the heavens were created. As we look up in the sky and into the stellar heaven above we can only say one thing, “What a wonderful world!” But we add these words: “What a wonderful God!”



“Who made the mountains,
Who made the trees,
Who made the rivers flow to the sea,
And who hung the moon in the starry sky?
Somebody bigger than you and I.”

Psalm 19:1–2 also mentions the heavens: “The heavens (both the atmospheric and stellar heaven with their beauty and wonders of creation - sunsets and stars) declare the glory of God (His character); and the firmament (expanse) sheweth his handywork” (His creative wonders). Day unto day uttereth speech (the silent symphony of praise to the

Creator), and night unto night sheweth knowledge (the knowledge of a Creator).

Yes, the heavens are telling a story to us every day that God exists as the Creator. Think about the immensity of the universe. If we traveled at the speed of light (186,000 miles a second or roughly six trillion miles a year) it would take us ten billion years to reach the farthest point we can see with a telescope. Although the stars may appear to be crowded in the firmament, the distances between them are so great that they have been likened to lonely lightships a million miles apart, floating in an empty sea. If creation is so great, how much greater is the Creator!

As we return to Genesis 1:7, one of the more difficult issues raised by this passage is the question of what “the waters which were above the firmament” refers to. Some creationists suggest that it is referring to the water vapor above the sky.

John Philipps comments in this way:

“In terms of sheer mechanical engineering, the work of the second day of creation is astounding. The amount of vapor continually suspended in the air above us is estimated at 54 trillion, 460 billion tons! Water is 773 times the weight of air, so that gives some idea of the power required to separate the waters from the waters. The annual precipitation, in the form of rain and snow, that falls upon the earth is the equivalent of 186,000 cubic miles—

enough to cover the entire earth to a depth of three feet. The supply of water above the earth is maintained by evaporation—the constant lifting of water from the earth into the atmosphere by the power of the sun. We take all of that for granted!”



Some creationists, including Henry Morris, believe that the waters above the firmament was a protective canopy that remained in place until the Flood of Noah’s time. Those who hold this view suggest that the waters above the firmament were a transparent vapor or a layer of water molecules at the outer edge of the atmosphere that kept the earth in a kind of a hothouse or greenhouse environment. In other words, it would serve as a global greenhouse, maintaining an essentially uniformly pleasant, warm temperature all over the earth.

In other words, the water canopy shielded people from the sun’s more harmful rays, regulated the climate at a perfect temperature, and provided other benefits that increased the longevity of life on earth. This might explain why prior to the Flood it was common for humans to live more than nine hundred years. (even 900 years!). At the Flood, according to this theory, the canopy broke and contributed to the great deluge or Genesis Flood that drowned the earth.

Other scientists including some who hold to the Biblical views of creation, believe the canopy theory poses more problems than it solves. Of course, this is a question for scientists, not exegetes of Scripture, to argue over, since Scripture does not teach that such a canopy actually existed. “The waters which were above the firmament” needn’t refer to a canopy of water; it might merely refer to the water vapor that continually floats above the earth’s surface.

All Genesis 1:6–7 says is that there was a division so that some of the water rose above the firmament and the rest stayed on the surface of the earth. This could describe a canopy of water surrounding the earth that is no longer there, or it could be a reference to water vapor like that which hovers above the firmament even today.

Personally, I'm inclined to think it describes a unique atmospheric condition that existed prior to the Flood, because Scripture says that before the Flood there was no rain (see Genesis 2:5).

Morris concludes:

“With nearly uniform temperatures, provided by a canopy such as this, great air-mass movements would be inhibited and windstorms would be unknown. With no global air circulation, the hydrologic cycle of the present world could not be implemented and there could be no rain, except directly over the bodies of water from which it might have evaporated.”

At the time of the Flood, the Bible reveals that the windows of heaven were opened which may reference this specially created canopy (see Genesis 7:11–12). This means the waters above contributed to the deluge that wiped out all life on earth except for the creatures Noah had taken on the ark.



Henry Morris gives this suggestion:

The “waters above the firmament” thus probably constituted a vast blanket of water vapor above the troposphere and possibly above the stratosphere as well, in the high-temperature region now known as the ionosphere, and extending far into space. They could not have been the clouds of water droplets which now float *in* the atmosphere, because the Scripture says they were “*above* the firmament.”

In his classic book “The Waters Above,” Joseph Dillow lists a number of accounts that have come to us via the science of anthropology which testify of ancient civilizations taking about a “watery heaven” (1981, pp. 113-134.). He contends that Noah and his children would have shared the events of the fateful flood year many times. Striking changes to the sky and declining ages could have made for serious discussions about the post-flood changes. After an analysis of numerous mythological accounts of the ancient earth, Kellogg (a teacher of the canopy theory) concludes that many of them tell of a visible

water heaven scintillating with light. (Kellogg, Howard, *The Coming Kingdom and the Re-Canopied Earth*, 1936, p. 23.)

Multiple ancient cultures have legends of a “Golden Age” where people lived to be 1,000 years old. One of the common themes in these ancient stories is that a watery heaven was the original abode of the gods. Then one day, the sun god came riding through this celestial abode as the conqueror of the heavens and giver of wind and rain.

In ancient Sumer, the oldest known civilization, there are accounts of a watery heaven that had been separated from the earth. The Karen people of Burma believe the great flood was caused by water descending from a “celestial vault.” Ancient Indian literature is full of references to a water heaven and of a new sun coming to prominence. The Babylonian histories provide a number of references to a celestial ocean. Ancient Egyptians regarded the heavens as an ocean like the sea on the earth.

The first century Jewish historian Josephus wrote of a vapor canopy: “After this, on the second day, He [God] placed the heavens over the whole world, and separated it from the other parts: and determined that it should stand by itself. He also placed a crystalline firmament around it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews.” (Flavius Josephus, *Antiquity of the Jews: Book 1*, 1960, p. 25.)

Although the waters above the firmament (this water canopy) precipitated in the Flood, they will apparently be restored in the millennial earth and in the new earth which God will create. In other words, a vapor canopy similar to the days of original creation may be restored in the Millennium. Psalm 148:4 and 6 may speak of this when it states how during the Millennial Kingdom there will be waters above the earth (“waters that be above the heavens”) which, like the stars, will be established “for ever and ever.” There will obviously be a re-canopied millennial earth that will last into eternity even in the new creation of the new heavens and earth.

b. The ending of Day Two

“And the evening and the morning were the second day” (vs. 8).

This is the only day of creation where God does NOT say “It was good” (Gen. 1:4, 10, 12, 18, 21, 25). Why is this? It’s because God wanted to imply that His work on the second day was still incomplete and in process until the creation of day three was finished. Not until land was created boundaries given to the oceans, and vegetation created, could the earth become habitable for man. Only on day three, when the earth which was once inhabitable became habitable for mankind, now possessing air, ground and vegetation, would God once again reiterate and say, “It was good” (Gen. 1:10).

Secular physicists trying to explain the origin of the earth on purely scientific principles face a dilemma. Scientists who hold to the big bang theory must explain how a universe full of matter appeared out of nowhere in an instant. An article in the “Los Angeles Times,” written by Gregg Easterbrook on March 14, 1999, says this: “The Big Bang is looking more supernatural all the time. About 20 years ago, the late Carl Sagan famously said that Big Bang science would eventually show that the universe was created without any creator. Since then, the picture has changed quite a bit, one reason why, in the years before his 1996 death, Sagan himself began to advocate science—and–religion studies.

The leading contemporary development in Big Bang thinking is a theory called “cosmic inflation,” which holds that the entire universe popped out of a point with no content and no dimensions, essentially expanding instantaneously to cosmological size. Now being taught at Stanford, the Massachusetts Institute of Technology and other top schools, this explanation of the beginning of the universe bears haunting similarity to the traditional theological notion of creation *ex nihilo*, “out of nothing.”

The article goes on to quote “one of the world’s foremost astronomers, Allan Sandage of the Observatories of the Carnegie Institution in Pasadena, Calif., [who] recently proposed that the Big Bang could only be understood as ‘a miracle,’ in which some higher force must have played a role.”

Ultimately, no theory about the origin of the universe is believable without an all–wise and all–powerful Creator. Adding multiple billions of years to the time frame doesn’t solve the problem; it only pushes it further back in time. You heard of the expression, “Kicking the can down the road.” Well, this is what Big Bang Theories do. They kick the can of creation down the road further.

In the end, only a miracle can account for the existence of the universe. It took a miracle!

B. Day Three (creation of land, seas, and plant life)

We continue to see God's finishing touches on His creative work

I. The features of Day Three

a. The division within earth - 9

“And God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear: and it was so” (9)

On Day three we see another division taking place. In fact, there are three main divisions in the creation account.

Divisions of Creation Account

- **Day 1 = God divides light from darkness**
- **Day 2 = God divides the water below from the water above**
- **Day 3 = God divides the land from the sea**

On day three the earth was still uninhabitable and not in its final form. Its entire surface is still covered with water but underneath the surface of this global ocean (under “the face of the deep” - vs. 2) was solid matter hidden. By God's miraculous power He spoke and the land masses arose and appeared out of the waters.

On Day 3 God divided the water from the solid mass by gathering the waters into one place. As a result of this division, the land masses (entire continents) appeared or came into existence on the surface of the earth and they were instantly dry and ready to sustain plan life. This was a staggering act of creation! The Bible says when this occurred that the land was instantly dry (“let the dry land appear” (vs. 9) and “God called the dry land Earth” (vs. 10). What God decreed happened for the Bible says, “And it was so” (vs. 9).

Of course, there are those who oppose this creative process. They suggest that it's impossible for land could appear “dry” within 24 hours. Many who deny a literal six-day creation claim that such rapid changes are impossible since they believe in the slow process of naturalism. They claim that the land

which was submerged under the sea in the morning and brought out of the waters would could not possibly be dry enough to support the planting of vegetation by the evening on Day 3. In fact, they conclude that the massive global tectonic changes that would be necessary to cause whole continents to appear from the sea would hardly seem feasible in the same twenty–four–hour period that plant life emerges.

This might seem to be a powerful and persuasive argument if we were talking about natural processes. But Scripture is describing the creative work of God, with whom all things are possible.

In Matthew 19:26 Jesus taught:

“With men this is impossible; but with God all things are possible.”

If we reject this miracle of creation which includes the land masses and continents emerging from the ocean floors then we might as well argue that the instantaneous multiplying of loaves and fishes was impossible, since it takes time for fish to be hatched, grow to maturity, and be caught, cooked, and prepared for eating. If the laws of nature set limits on the creative power of God, we might as well rule out miracles altogether. But the laws of nature place no limit on what God can do.

Genesis 18:14

“Is any thing too hard for the LORD?”

Jeremiah 32:27

“Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me?”

Our understanding of science should never govern whether we take God’s Word literally or not. This is because God is greater than science. He created the laws of nature and He can break them whenever He chooses to do so. The miracle of bringing the continents out of the waters (the deep or ocean depths) is a miracle of God. You can’t explain it any other way.

It is the clear testimony of Scripture that God made this division between the land and water happen instantaneously. Job 38 confirms the fact.

In Job 38 God is talking to Job. We discover from this chat with Job that God is not an evolutionist. God is reminding Job that the creature is in no position

to question the Creator. This is because no person was at the dawning of the universe and time as we know it.

Job 38:3-11

“Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? (were you there to witness Me creating the earth and putting the earth into orbit?) declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof (Day 3 – creation of land masses); When the morning stars sang together, and all the sons of God shouted for joy? (the praise of angels witnessing creation)

“Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed *place*, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? (Day 3 when God created land boundaries for the waters and kept them within their decreed boundaries)”

When it comes to creation, we must simply take God at His Word! Why? It’s because none of us were at creation but God was there and He gives us an accurate commentary on what took place. God is not an evolutionist! Are you? If so, why? Again, Scripture gives an accurate and repeated account of how the land continents emerged from the primordial ocean that was created on Day One of creation. There is no reason to explain this creation in natural terms. It was a creative miracle.

Psalm 33:7 speaks of this same creative miracle: “He gathereth the waters of the sea together as an heap (as portrayed in Gen. 1:9): he layeth up the depth in storehouses” (the creation of the land masses which divided the waters on earth was comparable to gathering the ocean waters into a place where they can be stored).



Psalm 104:5-9 describes in a poetic way the creation of the land surface rising out of the sea. The Psalmist begins

with Day 1 and the original creation: “*Who* laid the foundations of the earth (indicating the earth has boundaries), *that* it should not be removed for ever. Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains (original creation of the “deep” which covered the entire earth).

Moving on to Day 3: “At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.”

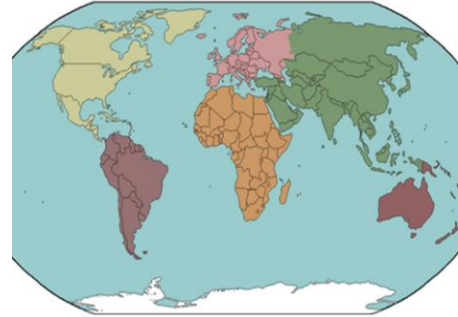
Proverbs 8:27-29 looks back to this miraculous creative day: “When he prepared the heavens (Day 2- the creation of the first and second heavens – atmosphere and outer space – Gen. 1:6-7), I *was* there: when he set a compass upon the face of the depth: When he established the clouds above (Day 2– creation of the expanse above the earth in Gen. 1:7): when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment (Day 3 - assigning limits to the oceans - Gen. 1:9): when he appointed the foundations of the earth (Day 3 – creating land masses and continents – Gen. 1:9): Then I was by him, *as one brought up with him*: and I was daily *his* delight, rejoicing always before him.”



In 2 Peter 3:5 we discover that Peter adds some interesting comments and observations about the time when God separated the waters below and formed dry ground: “For this they willingly are ignorant of, that by the word of God (God’s creative Word) the heavens were of old (original creation of universal space), and the earth standing out of the water and in the water” (the result of Day 3 and the separating of the water from the land).

Peter is teaching about God’s original or initial creation in 2 Peter 3:5 which destroys the theory of naturalism and the teaching of uniformitarianism. He declares that the earth (when God created the land masses – Gen. 1:9) was

seen standing OUT of the water (appearing, rising, and ascending from the vast, watery mass of ocean and mist). At the same time, it was also seen to be IN the water since the giant land masses were sticking out from the great ocean that once covered the entire planet.



Peter seems to take on the argument of a “never changing earth” (uniformitarianism) by reviewing some ancient history of both creation (vs. 5) and the catastrophe of the Flood (vs. 6). In essence, he is saying, “The earth was historically created by God (no naturalism here) and it was then destroyed by a worldwide Flood (again no naturalism). Through creation and the Flood we can refute the doctrine of uniformitarianism (that everything slowly evolved and there was really no significant changes that occurred).

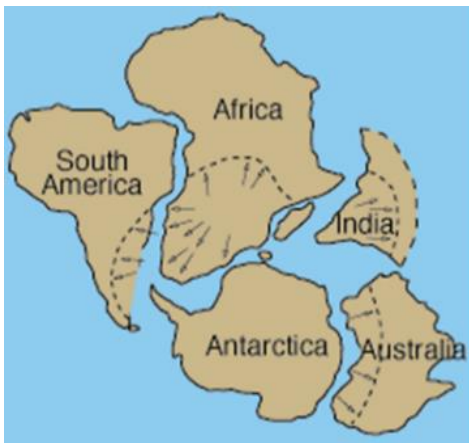
The creation of the land masses are specifically mentioned in 2 Peter 3:5: “by the word of God the heavens (the creation of all universe of space and time - Gen. 1:1) were of old (in Peter’s day it had been 4,000 years), and the earth standing out of the water (dry land or the continents rising and appearing out of the primordial ocean – Gen. 1:6-7) and in the water (“dia” is a preposition which can also mean “by means of water” and suggests that God used the water as a way to create the great land masses and continents). Or Peter might simply be saying that the land masses by God’s miraculous Word and work rose out of the oceans and were seen standing out of the water. What a marvel of creation! The continents arose out of the water from their resting place beneath the primordial ocean.

Isaiah 48:13 previously spoke of what Peter did:

“Mine hand also hath laid the foundation of the earth (Day 1), and my right hand hath spanned the heavens (Day 2): *when* I call unto them, they stand up together” (Day 3).

This is the language of Peter (“the earth standing out of the water and in the water”). So both Isaiah and Peter, among other Psalmists and Proverb writers speak of this momentous day of creation when the land mass or masses (continents) rose up from the “abyss” or watery ocean and appeared as mountains and dry land.

Psalm 136:6 speaks of God bringing the continents out of the original waters: “To him that stretched out the earth above the waters: for his mercy *endureth* for ever.” The words of this creative act may describe the formation of one massive continent since the water was “gathered together unto one place” (Genesis 1:9). Most geologists think today’s continents show evidence of having drifted apart from a single mass or supercontinent (continental drift) and this may have occurred during the Genesis Flood, when “all the mountains of the great deep were broken up” (Gen. 7:11) causing earthquakes and the shifting of the tectonic plates of the earth.



The “jigsaw” model of the continents of the earth seems to make a lot of sense. It is well known that the continent of South America seems to fit against the coast of Africa and other continents seem to show signs of having been merged together. The breaking up of the continents resulting in continental drift could have happened during the Flood. Secular geologists observe that it does appear that the continents were at one time “together” and not separate by the vast

ocean of today. The Genesis Flood could have produced this phenomenon. Also, similar fossils found all over the earth may point

However, the initial creation might have also involved multiple continents since God calls the gathering together of the “waters” (creating several bodies of water) and then identifies them as “Seas” (a plural term – Gen. 1:10). This could indicate several seas that are distinct but interconnected together and dividing several continents or land masses.

The land pushed up from the depths of the ocean. The rising of rocks, mountains, and land masses to the earth’s surface which were buried under the ocean or global sea was nothing short of a miracle. This great cataclysm was the result of the command of God!

b. The naming of the earth - 10

“And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good” (10)

Today we define the entire planet with both its land and seas as planet Earth. However, God terms the “dry land” that appears (a comprehensive term for everything from soil to mountains) as Earth which was said to be separate from the seas or oceans. It would be from this dry land or earth that Adam would be formed on Day six (Gen. 2:7). It’s interesting that God gave this name to the planet some 6,000 years ago and this is why we still call it “earth” to this day. Man is trying to get away from God but we still have terms that God assigned to His creation (Earth, Seas, woman, man). Of course, they are trying to get away from the “woman” and “man” gender today and from calling children “boys” and “girls.” We are living in a world of spiritual depravity as man continues on his downward trend of rejecting the Creator, His creation, and His established morals for society.

So far we have seen that God creates the firmament (a breathable atmosphere) separating the waters below and above the earth, assigns limits to the ocean, which covered the entire earth, allowing dry land to emerge. The formless void (vs. 2) was taking on its finished look. God was creating the cosmos from the original chaos or when the earth was “without form and void” (vs. 2).

This is why the close of verse 10 reveals: “God saw that it was good.” This statement was not made in at the end of Day Two because the earth was not yet habitable for man. But after the creation of the atmosphere and plant life (which would include food for man) God finishes Day 3 with the familiar and oft-repeated phrase – “it was good.” What we see today all around us comes from a good God who created everything for our good.

James 1:17

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

c. The vegetation of the earth - 11-13

1. The distinct creation of vegetation – 11a

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”



This represents one of the steps of creation that evolution simply cannot explain by any reasonable theory: the generation of life from that which is inanimate or that which possesses no life.

Author and biochemist Michael Behe has pointed out how evolution can deal only with “systems that are already working.” This means that something which does not already function simply cannot “evolve” or come into existence. It’s impossible for inanimate (nonliving) matter to produce biological systems of life by “evolution.” Before any evolution can occur, some type of living organism would first have to be produced directly and immediately.

Even in an evolutionary framework, the original biological system could not have been produced gradually. Evolution utterly fails as an explanation for how life came about. But here we see precisely how life began. God spoke! “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.” Vegetation of every kind appeared instantly at His Word or command.

The term “grass,” (Hebrew – deshe) is a general term for vegetation (intended to include all the ground-covering vegetation that is spread over the earth). The other two names which include “herb” (eseb) and “tree” (ets) speak of bushes, shrubs, all green plants, and wooden trees (fruit bearing trees). It is significant that these plants were made, not as seeds, but as full-grown plants whose seed was in themselves. When they were created they immediately had an “appearance of age.” The processes operating in Creation Week were not the processes of the present era, but involved “creating and making” full age vegetation. Adam was created as a full-grown man, the trees were created as full-grown trees, and the whole universe was made as a functioning entity, complete and fully developed, right from the beginning. This alone exposes the whole theory of the present-day evolutionary myth.

2. The duplication of vegetation – 11b

“And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind.”

“yielding seed” and “yielding fruit”



In other words, God made these plants and trees capable and ready for reproduction (“yielding seed” and “yielding fruit”). God created fully mature vegetation with seed already in it, ready to be dispersed and reproduce itself. One of the great wonders of creation is the way seed dispersal works. God designed an astonishing variety of ways for seeds to be carried from place to place. Some seeds are feathery and light or aerodynamically shaped and can be carried by wind. Others are carried by birds and animals by adhering to animal fur or by being eaten and later deposited in the creature’s droppings. There are hundreds of creative ways for seeds to be dispersed. This one aspect of creation (“yielding seed”) reveals that a marvelous creative mind planned and shaped everything we see today and how it continues to reproduce.

Once again, it’s important to see that God created plants, not merely seeds. He made them mature, already fully rooted and developed, already bearing fruit and seed, already multiplying. As we see consistently throughout the Genesis account, from the moment God creates something, it appears to be fully mature and developed, as if it has been there for some time. There was no evolution involved in the development of these plants. The same is true of the animals and man. God made everything mature and ready to reproduce after its kind.

3. The DNA of vegetation – 11c-12

Next, we discover how both herb (vegetation or plant life) and trees yield seed “after (according) to its kind.” This is repeated in verse 12 two more times (“after its kind”). The seed contained in the vegetation was preprogrammed with DNA and genetic information to assure that each would reproduce the same kind of plant species. This phrase is repeated a total of ten times in the first chapter of Genesis is seen in verses 10, 11, 12, 21 (2x), 24 (2x), and 25 (3x).

The Hebrew word for “after his kind” (miyn) is roughly equivalent to the English word species. The fact that plants and all living creatures reproduce according to their own kind (species) is a fundamental rule of genetics. Each organism has a unique DNA structure with genes and chromosomes that determine all its characteristics. Careful breeding can emphasize or minimize certain characteristics within genotypes, but no amount of cross–breeding, or in the case of plants cross-pollination, can cause a whole new or different form of life to arise from the species that has previously existed.

God sets genetic boundaries in His creation. Plants cannot become fish and fish do not become men. Dogs do not become cats. In fact, boundaries are set on which plant species may be cross-pollinated.

You cannot mix the “kinds” (species) and get another species.



There is no such thing as a Mushroom Oak Tree!

Attempting to crossbreed an oak tree with a fungus would not produce any offspring whatsoever, much less a whole new species.

Absolutely nothing in this section of Scripture or anywhere else in the Bible suggests that one living species (kind) evolved from another species (kind). The plain language of the text means that each “kind” (species) was directly created *ex nihilo* (Latin word

– “from nothing”) and this would reproduce in a similar manner to which it was created.

It is fair to say that this crucial phrase, “according to its kind,” (species) clearly refutes the very heart of the evolutionary idea. It debunks the notion that all life descended from a common source or ancestor and it sets a limitation on the degree of difference between any creature and its offspring. As a musician combines the notes of his instrument in a countless number of ways, to produce a large number of different harmonies, so nature allows the genes to have a certain amount of variation. However, the musician can only make those harmonies his instrument is capable of producing. In like manner, the number of variations produced in a given kind is restricted or limited by the number of genes that kind contains.

Trees produce similar trees. Animals produce similar animals. Plants produce similar plants. Of course, plant life cannot produce animal life. There is no known process by which a plant, or any combination of plants, lacking the higher faculties of intelligent life, could ever produce animal offspring. Plants reproduce according to their own kind. These are fundamental genetic principles of science and they contradict the whole basis of the evolutionary theory.

Of course, the offspring may have slightly different characteristics from either of their parents, but those characteristics will nonetheless be inherited from

the parents' genetic makeup. In fact, there is a tremendous amount of variation potential within each kind but Scripture and science confirms that there can be no crossing of the species line. This means that crossbreeding cannot produce new species but only provide variations among the different species or kinds. We will talk more about the "kinds" when God creates the animals.

When it comes to plants, we know that the "seed" is the part of the organism that makes reproduction possible. A seed is a miracle in itself. A pollinated seed contains a complete genetic map for the offspring of the plant so it can produce after its kind. Its characteristics as an adult plant are already programmed into the seed's genetic code from the moment the seed is pollinated and this is what determines that each organism will produce "according to its kind."

Henry Morris writes:

"It should also be mentioned that the formation of plants, even in such complex forms as fruit trees, occurred before the creation of any form of animal life. This, of course, is quite logical, but it does flatly contradict the accepted evolutionary system, which has marine animals, both invertebrates and vertebrates, evolving hundreds of millions of years before the evolution of fruit trees and other higher plants. Furthermore, many plants require pollination by insects, but insects were not made until the sixth day of creation, which argues against the possibility that the days of creation could have been long ages. The idea of theistic evolution is counter to the biblical record of creation in practically every passage."

What Genesis 1:11–12 describes is the origin of all plant and vegetable life. It accounts for the creation of all plant species. It also sets forth the means God designed to ensure the continuity and stability of what He had made.

There is nothing said in these verses that permits the belief that some new species arose through an evolutionary process. There is nothing here that demands a long era instead of a twenty–four–hour day. All of it is perfectly understandable if we simply take it at face value and believe the miracle of God's creative wonders.

The creation of vegetation and trees reproducing after their genetic makeup reveals to us the all–wise hand of an intelligent Creator. It shows how

intricate design and reproduction was built into the universe by the wisdom of God.

1 Timothy 1:17 declares: “Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.”

There is a wonderful and complex creation all around us today with carefully balanced gases in our atmosphere to the incredible means by which plants reproduce. All of this is clear evidence of intelligent design. Anyone who looks at creation without recognizing God’s intelligent design behind it is willfully blind.

II. The ending of Day Three

a. God’s creation was good – 12c

The Bible goes on to say, “and God saw that it was good” (12c). This statement once again reminds us that God’s creation was perfect and was made for man’s survival and enjoyment. It was good which means there were no flaws in it. Everything that God made was good.

b. God’s creation was complete - 13

Day three signs off with the standard formula: “And the evening and the morning were the third day” (13). As we have previously discussed, the terms “evening” (Hebrew *ereb*) and “morning” (Hebrew *boqer*) each occur more than one hundred times in the Old Testament and always have the literal meaning (the termination of the daily period of light and the termination of the daily period of darkness). In a similar way, the occurrence of “day” modified by a numeral (“third day”) is a construction occurring more than a hundred times in the Pentateuch and it always speaks of a literal 24 hour day.

Yes, the great God, the good God, and the only wise God created everything on Day 3 of Creation Week for His glory. We should worship Him for the beauty and goodness of His creation. As we finish Days 1-3 and move into Day 4 we can rejoice and worship the great Creator God.

“For the beauty of each hour,
Of the day and of the night,

Hill and vale, and tree and flower,
Sun and moon, and stars of light.
Lord of all, to Thee we raise,
This our hymn of grateful praise.”

C. Creation of the luminaries (Day four)

Psalm 8:3-4

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?”

John Philipps shares this:

“When Galileo Galilei first turned a telescope on the sky and announced to an astonished world that the earth was not the center of the universe an outraged pope ordered him to recant. But it was no use: the secret was out. There was far more to outer space than man had ever dreamed. There were empires out there - empires in bewildering number, of staggering dimensions, traveling at inconceivable speeds, reaching further and even further into unimaginable depths. It is all a tribute to the Lord's power—the work of His *finger*.”

As David gazed into an unfathomable large universe, he realized it was all a work of God's finger. As great as the universe is, God is infinitely greater and the human race is nothing in comparison to the universe. In view of the greatness of the galaxies, the heavens, and the universe - “What is man, that thou art mindful of him?”

The luminaries remind us how amazing it is that such a great Creator would lavish His grace and favor on the human race. After all, from the perspective of size, our whole Earth constitutes only a small speck in the vastness of all He created. And yet, God's creative purpose has always had the human race at its center. We alone of all His creatures are made in His image. We will see this on Day 6.

Genesis 1:14-18 records God's creation of the luminaries:

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to

give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.”

There are only four options for the origin of the universe. You only have four. Option number one, the universe is an illusion. It doesn't exist. That's option number one. Option number two, it is self-created. Option number three, is it self-existent and eternal. Option number four, it was created by someone who is self-existent. Sproul says there aren't any other options. Either it doesn't exist or it created itself, or it always existed or somebody created it.

I. The Creation of Day 4

1. The creation of the luminaries

Science and naturalism (everything occurs naturally without miracles) has always struggled to explain all the stars and planets that exist in the universe. How could so much have evolved out of nothing? How did the stars get scattered across such a vast expanse of space? Why is there such diversity among them? What set the stars ablaze in the night sky, and where did the planets come from?

Genesis 1 gives a simple answer: God spoke them into existence (“And God said” – vs. 14) and made them all (“And God made” – vs. 16). There is no other sane explanation to the galaxies and stars.

Scientists talk about collisions making all the stars or as a result of tiny quantum fluctuations in the aftermath

of the Big Bang. Dense regions within molecular clouds in space, sometimes referred to as "stellar nurseries" or "star-forming regions" collapse to form stars. The theories are out there but how can billions of galaxies with billions of stars form without the wisdom of a Creator?



The Bible gives us the answer to the formation of the stars. God said and God made! There is no process or any passage of time seen here in the Genesis account. That which God creates comes into being instantly by His Word alone. The theories that add multiple billions of years to the age of the earth do nothing to advance biblical understanding.

Someone said:

“Creation is not a process God initiated; it is something God completed.”

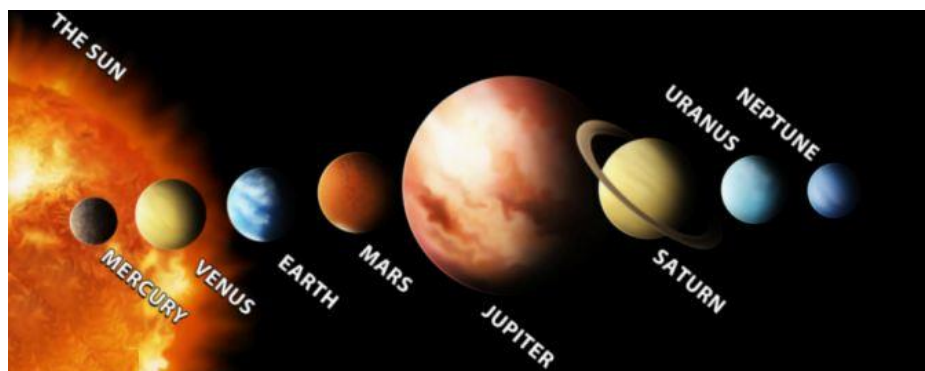
God literally spoke all of His creation, including the galaxies and stars, into existence!

Psalm 33:6 declares:

“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.”

We have an accurate record what happened. Everything in the universe including the countless galaxies and incalculable stars and planets were a direct creation by God. There were no processes or billions of years involved. God made them all – they did not evolve!

From our perspective, it appears that the stars are fixed in place. But they are not. They move vast distances at incredible speeds. However, since the distances are so great, from the viewpoint of earth the stars appear to be in the same place all the time. Mariners for thousands of years have been able to chart their course by the stars because they don't *appear* to be moving. But we know that they are moving.



Even the sun has an exact circuit that it follows (Psalm 19:6), and the entire solar system moves with it, in constant orbit around the center of our galaxy, the Milky Way. The Solar System is the Sun and all the objects that orbit

around it. The Sun is orbited by planets, asteroids, comets and other things. The Sun is a star (producing its own light). It contains 99.9 percent of the Solar System's mass. This means that it has the strongest gravity. The other objects are pulled into orbit around the Sun. There are eight planets in the Solar System. From closest to farthest from the Sun, they are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune.

The Milky Way is our home galaxy. It contains over 200 billion stars, including our Sun. Earth exists in the Milky Way galaxy. The Milky Way has a diameter of 100,000 light years and is a spiral galaxy. This galaxy belongs to the local group of three large galaxies and over 50 smaller galaxies. Astronomers using radio telescopes recently calculated that it would take the Earth about 226 million years to complete a full orbit of the galactic center (the rotational center of the Milky Way). This is exactly the path God designed the Earth to travel, and it all began in a moment, when He created all the stars and set them in motion with a single word! Our God is totally amazing and full of wisdom. If you want to get a sense of the greatness of God then go outside and look up!

2. The purpose of the luminaries

a. Separation of light and darkness on Earth

The Bible says that the luminaries in the second heaven (mainly the Sun and Moon) were designed to produce the day and night cycle on earth (“to divide the day from the night” – vs. 14). The Sun and Moon are set in place as permanent markers “to divide the day from the night.” What had previously been a supernatural light from God (Gen. 1:3) was now superseded or replaced by a universe full of light-bearing bodies with the Sun and Moon specifically producing the day and night cycle over the earth.

The alternation between day and night continued, but now two heavenly bodies provided the varying degrees of light in relationship to the Earth. In other words, light rays were being diffused on the earth as it rotated on its axis. Nothing changed when God replaced the previously light of His glory with the light produced by the luminaries (Sun and Moon). At this point God created light and darkness over the Earth in relationship to the orbital patterns of the earth and sun.

b. Regulation of the seasons on Earth

Before the invention of the clock and the compass (and iPhones), the activities of human life were closely linked to nature's cycles. In fact, navigators depended on the stars to direct them.

The Hebrew word for "signs" means "beacons" or "signals." It suggests that the heavenly bodies were set in place to serve as specific governing signs for those who dwell on earth. What were these signs? Some have suggested that this could refer to navigation signs. Of course, the stars have been used as navigation beacons from earliest times known to man. Sailors using nothing but the stars have plotted their courses on the open seas for thousands of years.

Others imagine that this means the stars were given for astrological signs or omens of important events to come. Some have mistakenly viewed these words as a basis for practicing astrology. However, astrology is an occult and pagan practice, and all such forms of fortunetelling through the stars is strictly forbidden in Scripture (Deuteronomy 18:10–12; Isaiah 7:12–14).

One popular view is that this is suggesting that the Gospel is revealed through the signs of the zodiac (the study of the planets and their influence on life) which allegedly give an account of the Gospel in the pictorial fashion of the stars. The zodiac is an imaginary beltlike zone in the sky extending for about eight degrees on either side of the apparent path of the sun and including the paths of the moon and the principal planets: it is divided into twelve equal parts, or signs, each named for a different constellation (groups of stars to which definite names have been given).

It is believed that the virgin mother, the serpent (Satan), and some of the other constellations are said to picture Christ in various stages of humility and triumph. E. W. Bullinger wrote an entire book titled "The Witness of the Stars" in 1893 outlining the Gospel through the signs of the zodiac. The view has been revived recently and has been promoted by D. James Kennedy and Chuck Missler. Some have even suggested that the zodiac is an extrabiblical witness to the Gospel through which people can be saved without hearing a preacher. Of course, this is contrary to Scripture ("how shall they believe in him of whom they have not heard? and how shall they hear without a preacher" - Romans 10:14).

The problem with this “Gospel in the Stars” view is that it is based on nothing but sheer imagination. There is no credible record of anyone who ever discovered the Gospel message in the stars let alone that they present the Gospel. I do not look the stars (general revelation) to find the Gospel; I must look to the Scriptures (specific and written revelation) to learn of the Gospel (“faith cometh by hearing and hearing by the word of God” - Rom. 10:17).

The context of Genesis 1 makes it crystal clear what kind of “signs” the stars were to be. The “signs” are linked with the “seasons” and “the days, and years” (“let them be for signs, and for seasons, and for days and years”). This is one complete package. One should not attempt to separate these. They were to be a marker “for signs and seasons, and for days and years” (v. 14). In other words, it’s is the earth’s movement in relation to the sun and moon that determines our days, seasons, and the calendar.

Psalm 104:19 declares:

“He appointed the moon for seasons: the sun knoweth his going down.”

The luminaries are given as “signs” (beacons) to visibly reveal our “seasons” and regulate our “days and nights” and all these expressions simply mean that the luminaries were created to regulate our lives. The luminaries set our calendars. They determine the length of a year. They divide the year into seasons. And they mark the passage of our days and nights. The signs of changing seasons and the days and nights operate in direct proportion to the earth’s axis and the orbital patterns within our solar system.

The “signs” found in the luminaries relate to such things as phases of the moon and the relative positions of stars that mark the passage of time from the vantage point of earth. The two words “signs” and “seasons” form a pair that may be understood as seasonal signs.

In truth, all of human life is governed and regulated by the movement of the heavenly bodies. The rotation of the earth on its axis is what determines a twenty–four–hour day. The moon’s orbits around the earth determine our months. And the earth’s revolutions around the sun determine our years. Our whole calendar (seasons and years) is determined by the stars and even our seasonal weather patterns are determined by the sun and moon.

John MacArthur observes:

“Because the earth is tilted on its axis, the sun’s rays strike different parts of the earth at different angles throughout the year. This produces the seasons that are so critical for the rejuvenation of life, the growing of crops, and the flourishing of the earth. It is all in perfect balance and works to bless humanity with a variety of climates and weather patterns. The perfection with which these all operate is one of the great proofs that they were designed by a wise and gracious Creator ...

“The length of our days and even our sleep patterns are set in perfect harmony with the amount of time it takes the earth to complete one full rotation. The precise tilt of the earth’s axis is vital in maintaining earth’s seasons. Imagine how different life would be if the earth suddenly began rotating at one-third its current speed. Days would be three times longer. We would be forced to stagger our sleep so that sometimes we would sleep during sunlight hours and remain awake during long hours of darkness. The variation in daytime and nighttime temperatures would be dramatically altered. Every rhythm of our lives would be overthrown.”

Think of this! The Earth is 25,000 miles in circumference, weighs 6,586 sextillion tons, hangs in empty space, spins at 1,000 miles an hour with perfect balance. At the same time that it’s spinning at 1,000 miles an hour, it is moving through space around the sun at 1,000 miles a minute in an orbit of 580 million miles. It does so at a perfect angle set to create the seasons, which provide all the crops which feed its inhabitants.

In summary, God created the sun, moon, and stars to precise specifications that regulate our lives in the sense that they determine the length of our days, months, and years; they determine the seasons in a year, and they mark every facet of our clocks and calendars. **Remember that the annual rotation of the earth around the sun helps us to determine the seasons. The stellar bodies determine when we eat, when we work, and when we sleep. The fact is this; all of this was set in motion perfectly on day four of creation.

The story is told of Charles Boyle, the fourth Earl of Orrery, a devoted Christian and brilliant thinker, who was fascinated with Kepler’s and Newton’s discoveries about planetary motion and the intricate design of the universe. Boyle hired a watchmaker to design a working mechanical model of the solar system that demonstrated the motion of the planets around the sun.

Boyle was showing the model to an atheistic scientist, who was very impressed with the clockwork model. The atheist said, “That’s a very impressive model. Who made it for you?”

Did Someone Build This Model?



“No one made it,” Boyle wryly replied. “It just happened.”

The point was clear. Man believes that man must build a model of the solar system in order to be reasonable and sensible but he then rejects the only sensible and rational notion that God created the solar system.

No one really believes such intricate design is the product of chance. It reflects the work of an intelligent mind, a Master Designer, who set things in their proper place and started them in motion. This Creator is none other than the eternal God. Scripture plainly says they are the product of the mind of God.

Some Astronomical Trivia: As mentioned above, the rotation of the earth on its axis is what determines a twenty–four–hour day. The moon’s orbit around the earth determine our months and the earth’s revolutions around the sun determine our years. But it’s interesting that there is nothing in the celestial bodies that determines a week. However, people on earth universally number the calendar by weeks. Where did this idea come from? It came from the creation week of Genesis 1. It was the period of time in which God created the universe, and ever since, it has governed how humanity marks time.

c. Illumination for the Earth

Genesis 1:15 goes on to say:

“And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.”

The repeated phrase “and it was so” means that the condition of the stars and planets was not something that occurred by any evolutionary process. God simply spoke and it happened. They were immediately and completely

created as we see them today. According to Psalm 8:3 they were “the work of thy fingers” (meaning God’s creative work).

We have already seen that the original light (Genesis 1:3) was either a supernaturally created light or a light that was reflected on to the earth by the radiance of God Himself. The original light might have been a pure display of God’s divine glory, much like the light that will shine in New Jerusalem, described in Revelation 21:23. However, on Day Four, God created the sun and moon to be permanent heavenly luminaries. The source and creator of the light was still God but from now on there would be light-bearing bodies that would perpetually shine their light on the earth.

The fact that both sun and moon are called “light-givers” (luminaries) does not suggest that they are of the same substance. One actually generates light (the Sun), whereas the other (the Moon) only reflects light; but both “give light” in relationship to their functioning with the Earth.

The moon is not a star (producing light on its own) but it does reflect light from Sun and therefore is a luminary in relation to the Earth. God plan was for the heavenly luminaries to bring light upon the face of the Earth.

Genesis 1:16

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.”

Two prominent gods that were worshipped in the Near East were the sun and the moon. They were actually the names of pagan Gods. Israel had originally come from Mesopotamia, where the celestial bodies were worshiped, and more recently from Egypt, where the sun was worshiped as a primary deity.

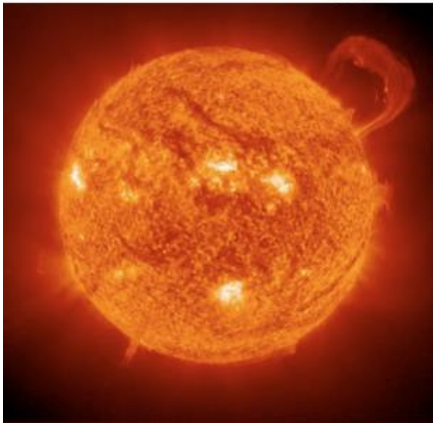
Perhaps this why Moses does not actually mention the Sun and Moon at this point. Moses makes the case that the Creator of the universe is on a different plane than the Sun or the Moon. They are only “greater” or “lesser” lights, creations of God, and therefore not to be worshiped. Israel was commanded not to imitate their pagan neighbors by worshiping the heavenly bodies (Ex. 20:1–6; Deut. 4:15–19; 17:2–7).

God was revealing to them that the very stars, moons, and planets which Israel’s neighbors had worshiped were the products of His creation. Later,

they became worshipers of the “host of heaven” (2 Kings 17:16), which led to their being taken captive out of the Promised Land.

Of course, from the standpoint of astronomy, the sun and the moon are obviously not “the two great lights” of the universe. However, Moses is writing from man’s viewpoint on the earth. Evidently the present arrangement of the universe operating according to natural law came into being at this time with the night and day cycle based upon the shining and movements of the luminaries.

The Greater Light



We know that the two great lights that we experience on earth are the Sun and the Moon. The Sun is referred to as “the greater light” (a self-producing star of brilliant light).

The Sun warms the earth at just the right temperature. God placed the sun at the perfect distance from the earth. The Sun is at an average distance of about 93,000,000 miles away from Earth. It is so far away that light from the Sun, traveling at a speed of 186,000 miles per second, takes about 8 minutes to reach us. Like all of the other planets in our Solar

System, Earth does not travel around the Sun in a perfect circle. Instead its orbit is elliptical, like a stretched circle, with the Sun just off the center of the orbit. This means that the distance between Earth and the Sun changes during a year. At its closest, the Sun is 91.4 million miles away from us. At its farthest, the Sun is 94.5 million miles away.

Consider the temperature swings we encounter, roughly -30 degrees to +120 degrees. If the Earth were any further away from the sun, we would all freeze. Any closer and we would burn up. Even a fractional variance in the Earth's position to the sun would make life on Earth impossible. The Earth remains this perfect distance from the sun while it rotates around the sun at a speed of nearly 67,000 mph. It is also rotating on its axis, allowing the entire surface of the Earth to be properly warmed and cooled every day.

Almost every segment of the light spectrum from the Sun is essential for sustaining life on earth. Most of the sun’s energy comes to us in the form of visible light which enables us to see clearly and enjoy life on earth to the

fullest. Infrared rays can be felt as heat. Ultraviolet rays are vital for photosynthesis which is the process by which plants use energy to produce sugar, carbohydrates, and other nutrients from carbon dioxide. In the process they release oxygen. This means earth's vegetation works like "lungs" for the planet, taking the carbon dioxide emitted by other living creatures and converting it back to nutrients and oxygen. All of this is made possible by the light emitted from the sun.

The Lesser Light



The Moon is referred to as "the lesser light" (reflecting the Sun and shining on earth during the night). The moon reflects the Sun's light on to us even when the Sun is on the other side of the earth. The amount of reflected light depends on the moon's surface area, so we are fortunate to have a moon that is very large. It is over a quarter of the Earth's diameter. An important feature is that the moon always keeps the same face towards the earth.

Another reason for the moon is to show the seasons. The moon orbits the earth roughly once a month causing regular phases in a 29½ day cycle. For this reason, calendars can be made and people could plant their crops at the best time of the year.

Our moon is the perfect size and distance from the Earth for its gravitational pull. The moon creates important ocean tides and movement so ocean waters do not stagnate, and yet our massive oceans are restrained from spilling over across the continents. The earth's gravity keeps the moon in orbit, and is so strong that it would need a steel cable 531 miles in diameter to provide an equivalent binding force without breaking. However, the moon exerts the same force on the earth. But the force is somewhat higher on the part of the earth nearest the moon, so any water there will bulge towards it and produce what we know as a high tide. The part of the earth furthest from the moon is attracted the least by the moon, so flows away from the moon, and produces another high tide on the opposite side of the earth. In between, the water level must drop and therefore produces the low tides. As the moon orbits the spinning earth, there is a cycle of two high tides and two low tides about every 25 hours.

Tides are vital to life on Earth. Tides cleanse the ocean's shorelines, and help keep the ocean currents circulating, preventing the ocean from stagnating. They benefit man by scouring out shipping channels and diluting sewage discharges. In some places, people exploit the enormous energy of the tides to generate electricity.

The moon is a good example of the heavens declaring God's glory (Psalm 19:1). It does what it's designed to do, and is vital for life on Earth. It is also a headache for evolutionists and naturalistic scientists!

Psalm 8:3

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained."

"he made the stars also"



Genesis 1:16 also states: "*he made* the stars also" or literally "the stars also" which were to act as light-bearers to the earth but in a much lesser way than the moon. It was John Wesley who said, "God created the heavens and the earth and didn't even half try." God "made the stars also."

Sir James Jeans tells us there are more stars in space than there are grains of sand on all the seashores of all the world. And yet God dismisses it all as of little account when the Bible states: "He made the stars also." God is more interested in people than He is in planets, more interested in souls than in stars.

Other stars or lights in the heavens are unfathomably large. Consider the fact that our own Sun is more than one million times larger than the Earth by volume. Yet some of the vast stars observed by astronomers are more than one million times larger and brighter than our sun. Each star in the heavens is different from all others. Like fingerprints and snowflakes, they reveal the vast diversity reflected in God's creative wisdom.

Science tries to explain how the stars were formed by their ever-changing theories. But the testimony of Scripture stands sure and unchanging: On the fourth day, "He made the stars also."

Psalm 147:4 adds:

“He telleth the number of the stars; he calleth them all by *their* names.”

God knows the number of the stars or how many stars exist in the universe. In fact, He even knows their names, which means He has named them all! Great is the Lord!

How many stars are there in the entire Universe? We know that there are spiral galaxies out there with more than a trillion stars, and giant elliptical galaxies with 100 trillion stars. And there are tiny dwarf galaxies with a fraction of our number of stars. Astronomers estimate that the Milky Way contains up to 400 billion stars of various sizes and brightness.



So how many galaxies are there? According to astronomers, there are probably more than 170 billion galaxies in the observable Universe, stretching out into a region of space 13.8 billion light-years away from us in all directions. If you multiply the number of stars in our own galaxy by the number of galaxies in the Universe, you approximately come up with a number which is called a septillion stars.

That's a 1 followed by twenty-four zeros!. In other words, it's an unfathomable and incalculable number of stars. Of course, there could be more than this, we don't know.

Those who reject a literal 24-hour cycle of creation comment that the light of stars billions of light years away could not reach the Earth instantly and serve as luminaries, as the Genesis record implies. This actually raises a fair question. If the universe is no more than ten thousand years old, as most young-earth creationists believe, then how can we see light that theoretically should have taken millions of years to reach us? This is a reasonable question, and the Bible has the answer to this question. It seems clear from Scripture that when God created the stars, because He created them to illuminate the earth and be signs of our seasons, He also supernaturally enabled the light to move or pass through those vast expanses of space immediately.

If God is capable of designing such an immense and intricate universe, He is certainly capable of getting the light across the vast reaches of space to finish His creative process. In short, God accelerated the light so that it would reach the Earth in an instant.

It therefore did not take a billion years for the light from a star which is a billion light-years distant from the earth to reach the earth after the star was created. As noted earlier, the universe was created “full-grown” from the beginning. God did not require millions of years to develop it into its intended usable form. The purpose of the heavenly bodies was to give light upon the earth and this is what they did, right from the beginning.

Genesis 1:17-18 finishes talking about the Sun, Moon, and all stars:
“And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness ...”

The purpose of the luminaries is clearly substantiated. God placed them “in the firmament of the heaven” (the second heaven – stellar heavens as we know it today). They were created to dispense light on earth. The Sun was to “rule” or govern the dispersion of light during the day whereas the Moon and stars would “rule” or govern the dispersion of light during the night.

Psalm 136:7-9

“To him that made great lights: for his mercy *endureth* for ever: The sun to rule by day: for his mercy *endureth* for ever: The moon and stars to rule by night: for his mercy *endureth* for ever.”



The luminaries would also “divide the light from the darkness” (Gen. 1:17). Of course, the work of the Sun was specifically created to “divide the light from the darkness” and create the night and day cycle (“divide the day from the night” - Gen. 1:14). However, all of the luminaries in some sense or way demonstrated a division between light and darkness and brought on Day 4 an amazing display of spectacular

lights that would poke holes into the darkness.

Psalm 148:3

“Praise ye him, sun and moon: praise him, all ye stars of light.”

II. The Closing of Day 4

Genesis 1:18 repeats the familiar verdict of God regarding His creation. “God saw that it was good.” Everything worked precisely the way He planned it. It was good. There was no defect in God’s creative program. There was no deficiency in what God made. There is no room for evolution, because everything that was created was already good, just as God made it to be! No one has ever *seen* a star or galaxy evolve, or change at all.

“And the evening and the morning were the fourth day” (Gen. 1:19). On this day, for the very first time, evening and morning were marked by light from the moon and light from the sun. The rhythm of morning and evening, by the setting and rising of the sun, continues to this day. It all began on Day 4. At this point, Creation week has passed the halfway point. God’s glory and splendor was already revealed in all that He had made and it will continue to be revealed on Days 5-6.

Psalm 8:1

“O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.”

When we gaze into the heavens and consider the galaxies, stars, and all the luminaries, our hearts ought to be moved to praise God for *the glory of His creation and His own glory* that is demonstrated by the heavens that He made.

C. S. Lewis wrote:

“If the solar system was brought about by an accidental collision, then the appearance of organic life on this planet was also an accident, and the whole evolution of Man was an accident too ... I see no reason for believing that one accident should be able to give me a correct account of all the other accidents.”

Creation was not an accident. It was and instantaneous and intricate work of Creator God. The only reasonable explanation for the stars and our solar

system is what we read in Scripture: “And God set them in the firmament of the heaven” (Genesis 1:17). The Bible reveals that this is actually an inborn understanding that is placed in every human heart about God and His creation.

Romans 1:19-20

“Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.”

If our heart is not deceived by evolutionary myth and dogma, we will acknowledge God’s creative hand when looking up into the heavens.

December 1996 brought the death of an evolutionist and astronomer named Carl Sagan, probably the most well-known astronomer in the world. His perception was that life just sort of happened and he ended up his life with absolute emptiness – absolute hopelessness. Near the end of his life he was interviewed by Ted Koppel on television. Koppel asked Sagan, realizing he was at the end of his life, that he had spent his life in science studying the universe as an astronomer, he said, “Do you, sir, have any words of wisdom for the people of the world?” To which Sagan replied, and I quote, “We live on a hunk of rock and metal that circles a humdrum star that is one of 400-plus-billion other stars that make up the Milky Way galaxy, which is one of billions of other galaxies which make up a universe, which may be one of a large number – perhaps an infinite number – of other universes. That is well worth pondering.” End quote.

This man thought about the creation around him but he never let God be a reality in his life. In the end, the most brilliant evolutionist only knows that the universe exists. He doesn’t know how, he doesn’t know why, and mostly he doesn’t know who the creator is. How sad! Everything in the universe points to God, the Creator. Even Albert Einstein said, “Of course there is a massive intelligence behind the universe. A man is a fool who doesn’t believe that,” and then went on to say, “But we could never know him.” Einstein was wrong. We can know God because God desire to know us!

In Isaiah 1:18 God says, “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though

they be red like crimson, they shall be as wool.” I’m thankful that we can know God. He has revealed Himself to us through His Son, Jesus Christ. We now begin Day 5 in our study of Creation Week. As we see God’s in His creative work, I hope we will get to know Him better and realize how great a God we serve.

There is now a created earth (land), sea, and the heavens which is a perfect eco-system for animals and man to inhabit. But is still an earth utterly devoid of true life (vegetation and plants are not considered a life form that is similar to animals and human). Everything to sustain animal and human life was now created and therefore we are ready for Day Five which results in the creation of animals.

D. Creation of Marine life and Birds (Day five)

Sea Cucumbers



Sea cucumbers are an amazing species. These are spineless, sluglike sea creatures with five rows of tube feet that run lengthwise, like the seams of a football. They have a mouth at one end that is surrounded by tentacles. The sea cucumber feeds by stationing itself where an ocean current brings it a steady supply of plankton, tiny shrimp, and other organic particles.

It spreads the tentacles to collect the food and then sticks the tentacles in its mouth, one at a time, sucking the food off. A peculiar variety of fish known as the pearlfish takes shelter during the day inside the sea cucumber, where it feeds on the internal organs of the sea cucumber. The sea cucumber is not harmed by this, because it can regenerate its own organs. At night, the pearlfish travels through the sea cucumber’s alimentary canal and emerges to supplement its diet with small crustaceans.

The sea cucumber has an amazing defense mechanism. When attacked, it will expel its own internal organs. The predator is usually satisfied with this feast, and the sea cucumber simply regenerates a new set of organs. Another defense mechanism is a gluelike substance the creature secretes. If this substance happens to get in your hair, you will not be able to get it off without shaving the hair. The secretion is so sticky that it can even be used to bind wounds.

Could all this be the product of evolutionary chance? Certainly not! It is more proof that an all-wise Creator designed each of these creatures in their unique ways.

Deep Sea Viper Fish!



Think of the amazing instinctive intelligence of whales and dolphins. The oceans are filled with an enormous variety of creatures, including starfish, jellyfish, electric eels, great white sharks, squid, octopus, shellfish, and crustaceans of all kinds. The Viper fish is a strange looking character. There are countless numbers of microorganisms, plankton, shrimp, and other tiny creatures. There are even some amazing fish that live at depths where life was once thought impossible. All of that was created instantly when God gave the word on Day Five.

God is now going to populate the seas and skies with living creatures.

I. The creation of fish and fowl

A. Fish (20a, 21b, 22a)

1. The creation of fish (20a, 21a)

Genesis 1:20

“And God said, Let the waters bring forth abundantly the moving creature that hath life”

Once again we see the decree of God (“And God said”). If evolution were really correct, we might expect to find God creating sea creatures from some preexisting life form such as plants or algae. But what Scripture says is that He spoke all of the sea creatures into existence immediately, out of nothing (exnihilo). The words “bring forth abundantly (shawrats) the moving (sherets) creature” is a unique literary device that is used to get our attention. It actually repeats the same point with little variation in the Hebrew words being used.

The Hebrew literally states: “Let the waters swarm with swarming things.” It’s a repetition. The repetition is for emphasis. Verse 11 gave the same literary device: “Let the earth bring forth grass” Actually, in the Hebrew it is, “Let the earth vegetate with vegetation.” So when God states: “Let the waters swarm with swarming things” He is emphasizing how the fish and sea life were created to move. The idea behind the word “swarm” means to wiggle. Swarm is the word chosen here because it has the idea of movement and I am reminded that the distinctiveness of living creatures is that they move.

A Tuna Tornado



Lion or Turkey Fish



Plants are not called living creatures because they aren't mobile. They don't move. However, living creatures move. So the word swarm pictures a large population of these living creatures in motion. They are moving and wiggling about and this is emphasized with another word in verse 21 (“moveth” which means “to glide swiftly or swarm”). This is exactly what fish and sea creatures do. They swarm or move about.



This reference to swarming fish evidently refers to all kinds of marine animals: invertebrates, vertebrates, reptiles. In an instant, the sea began to swarm with all these living creatures swimming everywhere.



Although God mentions the “seas” in verse 20 he mentioned “the waters” in verse 21 which suggests that all waters or the earth (both salt and fresh water) were filled with swarming fish at the same time.

God literally, in a moment, spoke into existence all the creatures that swim. Just instantaneously, at the same moment on the same day, they all came into existence. They were not somehow in a process of development as species evolved into other species through mutation.

The English words “creature” (vs. 20) is the single Hebrew word “nephesh.” This very familiar Hebrew word speaks of a living being or life. It’s used here for the very first time. Literally, *nephesh* means “that which breathes” and is referencing a living being or that which possesses life. The same Hebrew word is translated “soul” in

Genesis 1:20	“creature”	Moving creatures of the water.
Genesis 1:21	“living creature”	Creatures that swarm in the water (primarily fish).
Genesis 1:24	“living creature”	Creatures of the earth (land animals).
Genesis 1:30	‘life’	All creatures that possessed this ‘life’ were to eat plants which did not possess “nephesh” life
Genesis 2:7	‘living soul’	Adam after God breathed into him.
Genesis 2:19	“every living creature”	The creatures brought before Adam in order that they might be named.
Genesis 6:19	“every living thing”	The creatures that Noah was to bring on the ark.

relationship to man’s creation (Genesis 2:7). Most often, the word *nephesh* (“creature”) is combined with another in the form *nephesh chayyāh* (נֶפֶשׁ חַיָּה), from *chay* meaning “life” (Gen. 1:20). This is normally translated as a “living creature” when referring to animals (Genesis 1:21), and ‘living soul’ when referring to man (Genesis 2:7).

The Flood account is relevant because it was God's intent "to destroy all flesh, wherein is the breath of life ..." (Genesis 6:17) while preserving the specific representatives of all living land creatures upon the Ark (along with Noah and his family). The creatures that went on the Ark are described as "breath" *nephesh* and "life" *chayyāh* (although it is only dealing with the land-living, air-breathing ones, since the sea-living *nephesh* creatures were able to survive the Flood). Once again, the word "nephesh" conveys the meaning of a living or breathing creature that possesses a sense of consciousness. Both animals and humans both possess this life quality of consciousness.

Here are some important observations about the word "nephesh" (living creature).

- a. The life principle is never applied to plant life.

Why? It's because plants do not have a conscious life. Plants do not experience pain, suffering, or death in the same way that humans and animals do. The death of plants is not the death of a "living soul" or "living creature." In fact, this is why animals and man could eat plants prior to the Fall without death being recorded until Adam sinned (Gen. 1:30). In the Biblical sense, plants do not have real life (or consciousness) but both animals and men do have a sense of conscious life.

- b. Man has a life principle different than the animals.

This word "nephesh" is the normal word translated for "soul" throughout the Old Testament which can refer to man's deeper seat of emotions, will, intellect, and life consciousness which is much more complex to the animals.

This brings up the question: Do animals have a soul? If so, do they go to Heaven? All animals are said to be "nephesh" (possessing animated life) but they do NOT possess a "soul" (life) in the sense that man does – an eternal soul (life principle) that lives on forever, one that is morally accountable to God, and who has been endowed with a capacity to fellowship with the Creator, know Him, and live forever with Him. Man's "life principle" is more than just physical consciousness. His life principle from within contains spiritual qualities and a spiritual existence that will last forever.

A closely related word to “nephesh” is the word “ruwach” (translated spirit). It refers to wind or breath and also speaks of the life principle that exists within man and animal.

Ecclesiastes 3:21 reveals something about the death of animals:

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?”

The Bible declares the Phido goes back to the earth and ceases to exist. The animal life principle does not continue to live on after death but man does continue to live after physical death because his life principle also contains an eternal spiritual existence unlike the animal kingdom.

Ecclesiastes 12:7

“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

All living things are conscious, although animals are not self-conscious of who they are. Unlike man, they do not really know they are alive or dead. They simply live according to instinct and are not rational beings like men. The “life principle” in animals is different than mans “life principle.”

Man was created as a living being, a breathing creation of God which was much more complex than the animal life, since God “breathed” into Adam His very own life and likeness (Gen. 2:7). God never directly breathed His life into the animal creation. Man is a unique living being brought to life directly from God’s inbreathing. This makes man remarkably superior and different to the animal kingdom. This is because God’s very own spiritual life and image was transferred to man through this special inbreathing action.

As a result, man was given the capacity to know the Creator, possess a sense of right and wrong, and have a much higher or more complex sense of “nephesh” (life) than the animal kingdom. In every way, both physically, mentally, and spiritually, man possesses life in a way the animal kingdom does not. I’ve never seen a monkey singing in the church choir! I’ve never seen a chimp doing calculus. Man’s life principle is much more complex, advanced, and contains elements that animals do not possess, such as the spiritual capacity to know, love, and serve God. We will have more to say about his later.

Now let's get back to fish. I didn't say, "Let's go fishing" but get back to studying about fish and the sea creatures. You will notice that Genesis 1:21 explicitly says "God created" them. The Hebrew verb is *bara*, which always speaks of direct creation from the hand of God. This text rules out the possibility that these sea creatures evolved through the ages as a result of the long process of evolution which involved transitional species.



The Bible speaks of the direct and immediate creation of God of "every living creature" (vs. 21) in the water. The description would include plankton, fish, eels, whales, sea otters, as well as sea-going dinosaurs. God spoke them into existence at once, all on the same day, and at the same moment. This is the marvel of God's power in creation. Don't take the miracle, marvel, and

magnificence away from creation by reading into it your debunked evolutionary theories which make no scientific or Biblical sense.

The term "whales" literally speaks of a marine monster (sea serpent or sea monster). This is an interesting term. The translators of the King James Bible used the name "whale" (a large creature known to them that lived in the sea) because they could not conceive of a sea monsters or serpents living in the oceans. However, this is exactly what the Bible is teaching us at this point. Although whales were included in the phrase "and every living creature that moveth" (vs. 21) the mention of sea serpents is fascinating at this point of creation week.

Genesis 1:21

"And God created great whales ..."

Henry Morris comments on the name "whales" in this way:

"It is significant, however, that this same word is most frequently translated "dragon." Evidently the term includes all large sea-creatures, even the monsters of the past that are now extinct. The frequent references to dragons in the Bible, as well as in the early records and traditions of most of the nations of antiquity, certainly cannot be shrugged off as mere fairy tales. Most probably they represent memories of dinosaurs handed down by tribal ancestors who encountered them before they became extinct."

Why does Genesis mention sea serpents or monsters at this point? When the Bible mentions the creation of plants and trees it didn't mention any specific trees such as apple trees or oak trees. It didn't mention any particular kind of plant. Why does God specifically mention this sea serpent without naming any other sea creatures? He only in a broad fashion speaks of birds and swarms of living creatures that swim in the seas. Why bring up the great sea monsters? Why introduce them? Why mention them sea monsters since there are a lot of other things in the sea?

I find this very fascinating to contemplate. God must have mentioned these giant sea serpents because it was the pinnacle of His creation in relation to marine life. The Hebrew word used for "whale" is *tannin*. This word translates as "whale" several times in Scripture (Gen. 1:21, Job 7:12; Ezek. 32:2). It is sometimes translated as "serpent" (Ex. 7:9-10, 12) or "sea monsters" (Lam 4:3) but most of the time it is translated as "dragon" (Ps. 74:13; 91:13; Isa. 34:13; Jer. 9:11, etc.). The animal described in Genesis 1:21 was evidently a "great sea monster" or "dragon" (the old word for dinosaurs).

The Bible does mention about dragons. Of course, the word can mean a giant sea serpent as in Genesis 1:21, Isaiah 27:1, and Psalm 74:13-14. The Hebrew word *tannin* is defined by *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* as "serpent, dragon, sea-monster." It likely refers to certain reptiles, including giant marine creatures and serpentine (serpent) land animals. Although translated several different ways and differing in precise meanings based on context, the Hebrew word *tannin* can denote a dragon and therefore can potentially refer to a dinosaur, since all dinosaurs are dragons.

If you study the Old Testament you will find several Old Testament references to sea creatures that may correlate to the reference found in Genesis 1:21. There's a sea creature called Leviathan. You would not want him to bite your worm on your hook!

Job 41:1-2 asks this question to the fisherman:

"Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn?"

Job 41:7

"Canst thou fill his skin with barbed irons? or his head with fish spears?"

This is describing the sea creature (leviathan) as a fierce sea creature that was very difficult if not impossible to catch. Arrows, javelins, darts, slingshots, and swords are useless against leviathan. All fishing and hunting equipment cannot capture this ferocious, giant, sea creature.

Job 41:19-21 adds:

“Out of his mouth go burning lamps, *and* sparks of fire leap out. Out of his nostrils goeth smoke, as *out* of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth.

These verse goes on to describe leviathan as a fierce and fire-breathing creature. The question is this: Do the firebrands coming from its mouth and the smoke and flames from its nostrils (vv. 19–21) mean this is a dragon (reptilian dinosaur) that is breathing literal fire from its mouth?

Some suggest who actually believe in the creation of dinosaurs that a sea-going serpent called Leviathan could never breathe out fire. Therefore, these statements of fire coming out of its mouth and smoke out of its nose in Job 41:19-21 may be explained as having only an appearance of fire and smoke. God was actually identifying the animal’s breath and water being combined together, which when emitted from its mouth, appeared in the bright sunlight, as a stream of fire. This description accentuates this beast’s frightful nature. This language also has become the basis for the concept of a dragon. But can we take this fire and smoke literally? Yes, I believe we can. Whether this text is to be taken literally or figuratively does not change the whole idea of fire-breathing dinosaurs.

We can’t rule out the possibility that some dinosaurs could have possessed this unique capability. It is chemically possible for this to happen. There are animals today that have this capability. That is what the bombardier beetle does. This beetle has a canon near its back side where he can blast his enemies with chemicals that are 212 degrees Fahrenheit: the temperature of boiling water.

Bombardier Beetle



What this beetle has is two compartments where he stores two chemicals. If these two chemicals combine they explode. Now the beetle obviously doesn’t want these chemicals to explode inside of his body. So he has a third

chemical that is mixed in there called an inhibitor. This keeps the chemical reaction from taking place. When he is ready to fire, he has a fourth chemical that he sprays in at the last possible second. This fourth chemical neutralizes the third chemical and allows the first two chemicals to explode.

I believe there were come fire breathing dragons (dinosaurs). Some of the dinosaurs possessed strange compartments in their heads. Nobody knows for sure what these compartments were used for. But some of the dinosaurs had these big humps on their heads that were enlargements of their sinus passages. They are hollow and connected to the nasal passages of the dinosaur. Some call them the hollow-headed dinosaurs.

For instance, the Tyrannosaurs Rex had a head the size of a car. His brain was the size of a baseball. The rest of his head was full of these compartments connected to his sinuses. If he had these special chemicals stored in these hollow compartments, he could have been a fire breathing dragon.

So, were there fire breathing dragons or dinosaurs? Yes. It is chemically possible or anatomically possible (according to the anatomy of some of the dinosaurs). History seems to reveal that this was also the case since we have all of these legends about fire breathing dragons and since the Bible does suggest there was an animal called Leviathan that breathed out fire. So yes, I believe there were fire breathing dragons!

Job 41:31-32 goes on to say:

“He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; *one* would think the deep *to be* hoary. Canst thou fill his skin with barbed irons? or his head with fish spears?”

Swimming in the sea this giant creature stirs up the water so it looks as if the water is boiling. His agitating of the water is like a pot of ointment which means that it looks like foam that has been created when boiling ointment. These verses certainly indicate that leviathan lived in the sea. Psalm 104 also gives us another clear description of where Leviathan lived.

Psalm 104:24-26 records:

“O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *So is* this great and wide sea, wherein *are* things

creeping innumerable, both small and great beasts. There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.” If I were in a ship on the sea, I don’t think that I would want to see a leviathan playing nearby!

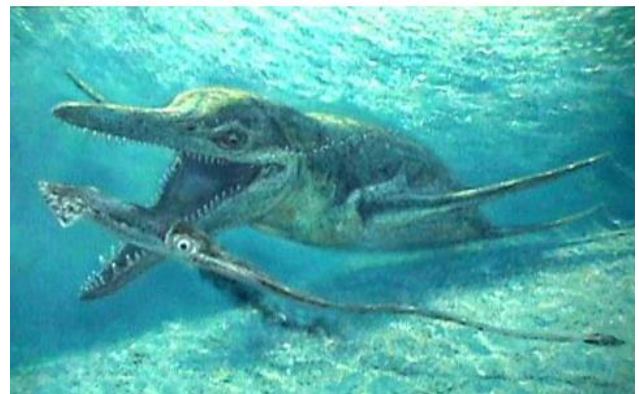
In Psalm 74:13-14 we also meet this giant sea monster or lizard: “Thou didst divide the sea by thy strength: thou brakest the heads of the dragons (Hebrew word - tannin) in the waters. Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.”

The Bible therefore paints a clear picture of Leviathan as a creature very much like a plesiosaur or other ancient marine reptile - *not* a whale.

Many want to identify this creature with a crocodile or whale but they ignore what the Bible actually says about this creature.

It could be that fossils, such as the one found in Dorset England, may accurately identify this ancient creature called “Leviathan.”

Pliosaur



The Times revealed this: “Skull of Huge Sea Monster that Could Have Eaten T. Rex Found in Dorset” This could be the skull of an ancient Leviathan. Fossil hunter Kevan Sheehan originally spotted the skull sticking out of a cliff face exposed by a rockslide. It took him four years of hard work to finally uncover well enough for extraction. He confirms: “What is fantastic about this new skull, not only is it absolutely enormous, but it is pretty much in 3-D and not much distorted.”

The eight-foot-long skull likely belonged to a pliosaur, an aquatic reptile reminiscent of the dinosaurs but with four fins, powerful necks, and sharp teeth. And if the creature’s body is proportional to the size of its skull, it will

be one of the largest pliosaur fossils ever found - perhaps some 54 feet long, having originally weighed between 7 and 13 tons. Paleontologists hope to examine the cliff further to see if the rest of the fossil is buried inside, but that project could take decades, warns Dorset earth science manager Richard Edmonds.

Of particular importance was the good preservation of the fossil. "Pliosaur skulls are very big, but not that robust, in general, and you tend to find them crushed flat—completely pancaked," explained plesiosaur expert Richard Forrest (Plesiosaurs were similar to pliosaurs). University of Portsmouth paleontologist David Martill described what fearsome predators pliosaurs may have been: "They had massive big muscles on their necks, and you would have imagined that they would bite into the animal and get a good grip, and then with these massive neck muscles they probably would have thrashed the animals around and torn chunks off. It would have been a bit of a blood bath."

Some have tried to describe this creature in Job 41 as a crocodile to downplay the giant nature of this sea creature, but crocodiles are not giant creatures found in the sea. The best understanding is that Job is describing some kind massive seagoing monster such as a Pliosuar. Plesiosaurs (Greek for "almost lizards") were large, long-necked, four-flippered marine reptiles. The mention of Leviathan could be that of a Kronosaurus which an extinct short-necked pliosaur is. It was among the largest pliosaurs and is named after the leader of the Greek Titans, Cronus.

In ancient mythology, such as in Egypt and Mesopotamia, there have always been these very bizarre and very highly-complex fabricated legends about sea monsters. The ancient pagans believed that the gods were sea monsters. So the ancients saw these giant, fierce sea monsters as the deities, the gods.

Isaiah 27:1 seems to suggest this. "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea."

We once again read about "a dragon" that is "in the sea" which is identified as Leviathan. Apparently this was a well-known sea monster according to its description. Isaiah picks up on the ancient myth about Leviathan (the twisting

monster of the sea) being a god or deity of the sea that was worshipped. He is not approving the worship of this monster of the sea but is using their pagan ideas and applying them to the end times.

This particular passage is a prophecy dealing with what is going to occur in the End Times. The ancient sea monster that was once worshipped by the Canaanites as a deity (instead of God) is going to reappear in the End times as Satan. Revelation 12:3 pictures Satan as a dragon who will seek worship of Himself through the Antichrist. But Jesus is going to defeat Satan and cast him in the Lake of Fire (Rev. 20:10).

This verse reveals that the sea god called Leviathan was a part of Canaanite culture. When the children of Israel came to the Land of Canaan, they came across this Canaanite poetry, Canaanite legends about the gods taking on the form of these great sea monsters. These sea monsters (representing false deities and gods) also became a picture of the principal of evil; they were personified in the great sea monster, the great dragon of the sea, or in today's words, the great dinosaur of the sea.

It's likely that these legends would have been in existence of the minds of the people at the time of Moses when he wrote Genesis. So, in a marvelous way, the spirit of God prompted Moses to record about these ancient creatures (Genesis 1:21) in the creation account to remind the people that they came from God. He created the sea monsters of the sea. They aren't gods or deities, they aren't symbols of evil as some have taught. They're creatures that God made on Day 5 of Creation Week. God created the great sea monsters along with every living creature that moves in the ocean waters.

Psalm 148:7

"Praise the LORD from the earth, ye dragons, and all deeps."

The term "dragons" would definitely include the dinosaurs and was the common name for these reptilian creatures before the word dinosaur surfaced in the early 1800's. We must believe what God's Word teaches on "dragons" or dinosaurs and we will deal with this in more detail next time.

Hank Hanegraaff wrote a book on the issue of creation which he calls "The Creation Answer Book." In the book he rejects a literal, 24 hour creation week

(he buys into geological and astronomical evolution). He is also unwilling to understand Genesis in its most natural form as an historical narrative.

In this more recent article, called “Leviathan, Dragons, and Dinosaurs, Oh My!” (*CRJ*, vol. 36, no. 2), Hanegraaff denies that the Bible’s accounts of the sea creature Leviathan (a pliosaur) and the large behemoth, which is an appropriate description of what could be a sauropod dinosaur, are literal. Working through Job chapters 38–41, Hanegraaff claims that of all the things God lists to Job, these two creatures are meant to be understood as metaphors. He writes the following: “In sum, Leviathan and Behemoth are not dinosaurs but personifications that illustrate a metaphysical reality. As such, the mythology of the dragon underscores the reality of the Devil.”

Of course, Hank Hanegraaff’s views on dinosaurs clearly contradict what God’s Word says. God made the sea monsters in Genesis 1:21 and dinosaurs on Day 6 which lived on earth with mankind. In other words, he doesn’t believe that dinosaurs, which are land animals, were made on the same day as Adam.

But it actually gets worse. Hanegraaff also denies there was a literal serpent in the Garden of Eden that audibly spoke to Eve. He claims the following: “Eve was not deceived by a talking snake. Rather, Moses used the symbol of a snake to communicate the wiles of the Evil One who deceived Eve through mind-to-mind communication . . .”

This is an absurd and unbelieving position that comes from someone who calls themselves a believer! Yes, he may be a believer in Jesus Christ but he is not a believer in Biblical creation. We must remember that every other creature that God mentions in Job 38–41 (lion, raven, donkey, wild ox, ostrich, horse, locust, hawk, or eagle) are literal animals that Job saw. Why would God suddenly mention two “personifications” (which means to give living traits to an inanimate object or idea) in the midst of literal objects?

There’s no denying that Leviathan was a real sea creature (now extinct) that people were familiar with. Hanegraaff wants Dinosaurs to exist some 60 millions of years before man to accommodate the evolutionary dating and he denies the Biblical fact that man lived alongside these great beasts such as sea monsters and dinosaurs, which were also made on Days Five and Six of creation along with man (Genesis 1:20-28). Man was said to have dominion over the dragons or dinosaurs. The Bible gives us a framework for

explaining dinosaurs in terms of thousands of years of history, including the time when they lived and what happened to them. Two key texts are Genesis 1:24–25 *and* Job 40:15–24. More on dinosaurs when we come to Day 6.

Genesis 1:21 once again states:

“And God created great whales, and every living creature that moveth, which the waters brought forth abundantly.”

Henry Morris reminds us:

“The first introduction of animal life was not a fragile blob of protoplasm that happened to come together in response to electrical discharges over a primeval ocean as evolutionists believe.”

God created all of these living creatures of the sea in an instant, fully formed, and swarming throughout the waters.

B. The reproduction of fish (21b, 22a)



A fish does not become a fowl!



The production of the fish and sea creatures is described in two ways.

1. Genetically – “after their kind”

This oft repeated phrase (“after their kind”) reappears many times in the Creation Week (Genesis 1:11, 12, 21, 24, 25). The word “kinds” speaks of the creatures species. This means that the sea creatures and fowl have their build-

in genetic codes (DNA) which only allow them to reproduce similar species. A fish does not become a fowl of vice versa. This destroys the whole premise of evolution which says animals can cross over the “kinds” (the species) and evolve from some previous life form that is genetically different than a previous animal species.

God created everything that lives in the water at the same time on the same day. He created everything that flies in the air at the same time on the same day, and He created them after their kind. There is no evolution of species from kind to kind to kind to kind. God created them after their kind. Again,

there can be variation within the species, but there's no moving outside the DNA, the information encoded in each species.

You cannot find evolution in Genesis 1 anywhere. It's not there. There's no way to exegete this chapter and come out with evolution. No way possible. You have to suppress the truth. Why would you want to do this? Why would you take on God's Word and blaspheme or dishonor God's marvelous and miraculous creation in order to honor a godless evolutionist or buy some scientific credibility? It makes no sense.

2. Abundantly – “Be fruitful, and multiply”

Genesis 1:22

“And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas ...”

God built into each species the capability of biological reproduction. This was part of the marvel of God's creative wonders. Each creature would intuitively know how to multiply and increase their populations and numbers in both the sea and on the earth.



One interesting creature is the sea horse. Sea horses are a “kind” of fish, but they are unlike any other. Their horselike heads are perpendicular to their bodies, giving them the appearance from which they derive their name. Despite their appearance they have no neck and cannot turn their heads. Their scales are fused into a bony armor plate that makes them unappetizing to predators. Their

jaws are fixed and they are toothless, so they eat by sucking in tiny shrimp from the sea water. They swim vertically in the water and can grip with their tails to hang onto kelp in order to avoid being carried away by currents.

Most amazingly, they reproduce by means of an unusual role-reversal. The female actually deposits her eggs in a womblike pouch in the male-and gestation therefore takes place in the male's body. When the eggs hatch, he goes through labor and gives birth to live sea horses. The male then nurtures the young the way females do in most species.

How can we account for these amazing features? The answer is God! There are no evidences of any transitional species between seahorses and other fish. This is because they did not evolve from other species; they were a unique part of God's original creation.

The Goosefish, also known as monkfish, may be among the most aesthetically challenged creatures around, but when the homely bottom-feeders lay their eggs, they create something beautiful: a gauzy, billowy veil that drifts in the ocean for days. On Monday afternoon (Sept. 23), a female monkfish at the New England Aquarium in Boston laid her third egg veil this year. The veil looks

Goosefish Lays One Million Eggs



something like a 60-foot-long (18 meters) sheet of delicate bubble wrap, covered in about a million pinhead-sized eggs waiting to be fertilized.

How can we account to the marvels of the Goosefish and its reproduction? Again, the answer is God! God built into all of His creation different reproductive processes so they can “Be fruitful, and multiply, and fill the waters in the seas ...” What a marvelous God we have. As we look all around us and see the marvels of His creation we agree with the hymn writer who said:

“This is my Father’s world, and to my listening ears
All nature sings, and round me rings the music of the spheres.
This is my Father’s world: I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.”

Most sea birds we know will eat smaller fish. But did you know that there are some fish that eat birds? This is an amazing fact. Nico Smit, a researcher at North-West University in Potchefstroom, South Africa, traveled to the

country's Mapungubwe National Park to study the habitat and migration of African tigerfish, which is a toothy little fish that must really scare barn swallows. And for good reason. During Smit's study, published this month in the *Journal of Fish Biology*, he and his colleagues witnessed these fish jumping out of the water and snagging barn swallows, up to 20 times per day. This is the first time that scientists have witnessed a freshwater fish preying upon a bird in mid-flight, according to Nature News.

African Tigerfish



2. Fowl (20b, 21c, 22b)

a. The marvel of God creating birds

Genesis 1:20 says that God created “fowl *that* may fly above the earth in the open firmament of heaven.” This is a marvelous act of God’s creative power. In fact, all of God’s creation is a marvel! In an instant, God created all the birds which would take flight into the heaven above that He had created. The sky would be filled with flying fowl and life that was purposely created to move about the firmament. Nothing is more majestic and marvelous in God’s creation

“fowl that may fly above the earth”



than seeing hundreds of birds flying through the air. In the Fall season we often see thousands upon thousands of blackbirds gathering together and flying south for the Winter. It is definitely a spectacular scene.

Flamingo



MacArthur comments on birds: “The variety of bird life is as remarkable and awe–inspiring as every other facet of creation. The fabulous assortment of colors and contrasts among birds is well known to even the most casual bird watcher. It reveals as clearly as any aspect of our world the Creator’s love of beauty and diversity. Stunning bright–pink flamingos,

radiantly colored parrots, thick-plumed peacocks, long-legged cranes, spectacular long-tailed pheasants, and fancy-plumed cockatoos are familiar to us all. Everything from eagles and hawks to hummingbirds and doves reveals an amazingly rich creative originality. The life that fills our skies is as full of marvels as the life that fills our seas.”

b. The magnificent variety of birds

Genesis 1:21 adds “and every winged fowl” which speaks of the variety of birds that were created by God on Day 5. This once again speaks of the immediate creation of every variety of flying creature. The great variety of bird life is a remarkable and awe-inspiring part of God’s creative wonders.

Pelican



Consider pelicans. They have always fascinated me. The wingspan of some pelicans can reach up to six and a half feet. They have a long bill with an expandable pouch underneath that can hold up to three times more food than the pelican’s stomach. They swallow their food whole. It can be rather amusing to watch a pelican swallow a large pouch full of food with

such a narrow neck. Incredibly, these massive birds dive for their food from heights of nearly sixty feet. Their pouch is designed to scoop through the water like a net, trapping food while letting sea water escape. Are these magnificent birds the product of chance, or do they reflect the wisdom of a Creator? The answer is obvious.

The albatross is another amazing bird. With a wingspan of nearly twelve feet, it is the largest of all nonextinct flying birds. An adult albatross can fly one thousand miles in a single day. They stay aloft most of the time, landing only on the water or on boats to rest. They manage these great feats of flight by gliding long distances with their massive wings fully extended. They use air currents to gain altitude, not flapping their wings for long periods of time. A young albatross might circle the earth up to seven times before ever touching solid earth.

Albatross



The only time an albatross will come onto land is when it breeds in the Antarctic region, and it may not breed for as long as three years, laying only one egg in a breeding season. An albatross can drink sea water, and it excretes the excess salt through its nasal passages. Some of them live up to eighty years. Could such amazing creatures and features evolve by a known natural process? Hardly. The albatross is a unique creature that could only have been designed by an all-wise Creator.

Red-cockaded woodpecker



The red-cockaded woodpecker has four strong toes that enable it to cling firmly to the sides of trees. It uses its long, sharp beak to chisel holes in long-leaf pine trees and builds its nests in holes it has chiseled out of living trees. A single bird might spend three years excavating a home. The woodpecker's primary predator is the rat snake. Rat snakes can climb trees, so as a protective measure, the woodpecker drills small holes above and below its nest-hole. Resin seeps from the small holes and oozes down the side of the

tree. When the rat snake comes in contact with the resin, its scales get gummy and the snake is unable to climb the tree. In order to keep the sap flowing, the woodpecker must maintain the resin holes on a daily basis.

A woodpecker can peck up to five hundred times per minute, striking the wood with a tremendous force at a rate of eight times per second. The bird's beak hits the wood at a speed of about thirteen miles per hour, which means the head impacts the tree with more force than you would feel if you ran headlong into a tree while running as fast as you could. Imagine doing that five hundred times in a minute! But the woodpecker's head is constructed with a built-in shock-absorbing system that cushions the brain. Of course, this wonderful creature could only be the product of intelligent design.

God created birds of all variety.

Bird migration is another amazing example of the Creator's infinite wisdom. Many birds migrate long distances each year with uncanny precision. Arctic terns hold the record for the longest migration. They travel from the North

Arctic Tern



Pole to the South Pole and back again each year. Most birds that migrate long distances fly mostly at night. They do this because one of the main ways they navigate is by the stars. Studies have shown that even birds raised entirely indoors can orient themselves properly the first time they see the stars. Tests done in planetariums show that birds know which direction to fly even in an artificial sky if the stars are properly placed. But when the star alignment in the planetarium is confused, the birds are confused as well.

How did birds acquire such abilities? Was it through an evolutionary process? No. They are inborn abilities designed into the birds by an intelligent Creator.

c. The manner in which God created birds

The Bible goes on to say that the birds which fly in the heaven above were created “after his kind” (Gen. 1:21). The Biblical text reveals once again that all of the birds were created together by the Lord’s command; not one species evolved from another. The oft repeated word “kinds” (Genesis 1:11, 12, 21, 24, 25) speaks of the species of this flying creature. This means that the fowl have their build-in genetic codes (DNA) which only allow them to reproduce similar species. They cannot cross over the genetics of their kind or species and evolve into another species. A bird cannot become a man and a plant cannot become a bird. This is God’s law. Man with all of his evolutionary myth has never disproved God. Although there is great variety among the “kinds” (in this case birds) a bird will always be a bird.

The fact that everything produces “after its kind” underscores the very truth evolution denies. Again, when living creatures reproduce, they can produce only creatures similar to themselves. This means that apes do not give birth to humans.

Many today in the political and academic world claims that this kind of reasoning is mere religious dogma. They fight to silence it from being taught in schools. However, this it is not merely religious dogma; it is what we learn from every scientific principle of genetics. Science has never observed, and never will observe, the evolution of one species into a new life form. That is a genetic impossibility.

d. The multiplication of birds

Genesis 1:22 goes on to say “and let fowl multiply in the earth.” The reproduction of birds is also fascinating. It’s interesting that in mammals and virtually all other animals, the male carries XY chromosomes, and females have XX chromosomes. Therefore, in most species, it is the male who determines the sex of the offspring. But in birds (as in moths and butterflies) the situation is reversed, so that female birds carry the XY chromosome and males have the XX configuration. As a result, the female determines the sex of the bird. God build into the birds a unique way to multiply or reproduce themselves.

All living organisms have three amazing properties. First, they are *self-sustaining*, which means they have the means by which they can sustain their own life. They are able to get nourishment, breathing their atmosphere (even fish in the water), and defending themselves from predators or other threats in their habitat. Second, they are *self-repairing*. If injured, they have means to heal and if fatigued, they can recoup strength by rest. Third, they are *self-reproducing*. They have built into them some means by which they can propagate and thereby produce more organisms of their own species. All three of those capabilities are inherent features of life itself. All of these facts fact point to an intelligent Designer.

Consider the impossibility of creating a machine that is self-sustaining, self-repairing, and self-reproducing. Such machines currently exist only in theory. Science has not been able to develop a truly self-sustaining, self-repairing, and self-replicating machine. The difficulty and complexity of creating something with all those capabilities is still out of reach for modern science. Yet remarkably, we know that every single living cell has all those capabilities. If this isn’t convincing proof of an intelligent Designer, what is?

God built into His creation means by which every species He created could procreate. This is true not only at the level of individual cells, but on a much broader scale, since every living species has the ability to reproduce. In fact, the means by which various species procreate are as diverse as the forms of life themselves!

A few more thoughts on genetics. The father of genetic studies was is Gregor Mendel who was a contemporary of Darwin. He lived during Darwin’s era when this study was developing but Darwin was completely unaware of nearly everything modern genetics teaches about reproduction within species.



Geneticist Dr. Lane P. Lester has written: “In the middle 1800s, some scientists believed that variations caused by the environment could be inherited. Charles Darwin accepted this fallacy, and it no doubt made it easier for him to believe that one creature could change into another. As a result, he explained the origin of the giraffe’s long neck in part through ‘the inherited effects of the

increased use of parts.’ In seasons of limited food supply, Darwin reasoned, giraffes would stretch their necks for the high leaves, supposedly resulting in longer necks being passed on to their offspring.”

Of course, the study of modern genetics has utterly disproved this theory. We know that the length of a giraffe’s neck is determined by its genetic code. There is no mechanism that would permit animals to grow longer necks in response to environmental changes. In a similar way, breeders have cut the tails off cocker spaniel puppies at birth for generations. However, this practice will *never* result in puppies being born without tails. The information that determines the length of a giraffe’s neck and a cocker spaniel’s tail is part of the animal’s genetic makeup, and a change in the genetic code would require some form of mutation, which according to naturalistic principles can occur only by sheer accident.

Sadly, this kind of reasoning (that chance mutations has occurred countless millions of times) is typical of what evolutionists accept. According to current evolutionary theory, the millions of species in the world today have adapted to their environment through a series of random, accidental genetic mutations. In fact, many believe today that our DNA is mutating. This is quack science – not true and reliable science.

Evolutionists believe that the giraffe’s long neck, like the sea cucumber’s ability to generate new organs, the pelican’s ability to dive for food from sixty feet in the air, the woodpecker’s shock-absorbing head, and the hermit crab’s practice of living in other animals’ cast-off shells, all are chance accidents. One could multiply these examples by countless millions when studying how other species are perfectly suited for their environments.

When studying the marvels of creation, we can once again see the huge leap of faith, or gullibility, which is required to believe in evolution.

II. The closing of Day 5

Genesis 1:23 says, “And the evening and the morning were the fifth day.” Another 24 hours had passed and we see the usual evening and the morning. As we have already discussed, these days are 24 hour days. In every instance in Genesis, when the Hebrew word for “day” (yom) is followed by a number, it always refers to a literal, 24 hour day period of time. Furthermore, whenever the word “day” is modified with a number elsewhere in the Old Testament it indicates literal days.

The “day-age theory” views the “days” of the creation account as long epochs of time (millions and billions of years) in order to accommodate the alleged geological findings of evolutionary science. This is imposing atheistic thinking and attaching the beliefs of heretics and God-deniers on the record of Scripture. We should practice separation from heretics when it comes to God’s Creation Week (2 Cor. 6:14-17). We are to separate from heretics and their findings which discredit the authenticity and record of Scripture. Many today are accommodating heresy and heretics (not true science) by infusing evolution into the Creation account.

III. The character of God

What does God say about Day 5 when He is finished creating all of the fish and fowl. The Bible says back in Genesis 1:21 “that it was good. Remember also that there couldn’t be any progress, any mutation, any natural selection (evolution occurring), since God said that He created everything as “good.” It was good. In essence, God’s own goodness is reflected in what He made. Today we can see His goodness when we observe how carefully and flawlessly He designed the fish and the fowl. He made all these marvelous creatures for His own good pleasure.

Revelation 4:11

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

Of course, God does not get the glory by inserting theistic evolution of progressive creationism (which accepts astronomical evolution) in the

Genesis record. In addition, we also know that God continually oversees every detail of His creation by His sovereign providence. Jesus said not even one sparrow falls to the ground apart from His Father's will (Matthew 10:29). Amazing! Yes, it is amazing because God is an amazing God!

We are to take scripture at face value? I don't know about you, but I start believing the Bible in Genesis chapter one. I don't have to wait until chapter three.

Donald Barnhouse once wrote:

"God gives man brains to smelt iron and make a hammer. God grows a tree and gives man the strength to cut it down and the brains to fashion a hammer handle from the wood. And when man has the hammer and the nails, God will put out his hand and let man drive nails through it, place him on a cross in the supreme demonstration that men are without excuse."

Man today has rejected the Creator and for that reason they killed Him. When we disbelieve in the Genesis creation, the way it's recorded in the Bible (a direct creation by God in 24 hour cycles) we really reject the Creator. It is a dishonor to God to believe anything other than what Genesis says. Does it honor God to believe He made everything in the manner in which Genesis says? Does it honor God to believe the creation account of Genesis? Does it give Him glory? Yes, it does! It is a proper representation of who God is and what He's done?

When believing the Genesis record of creation, it heightens God's power and glory and causes us to worship Him. To come to any other conclusion about the Genesis creation is an insult to God. To make matter self-creating, to make the complex diversity of this created universe the product of chance is to give chance more credit than God, and it's a chance that doesn't even exist. It's a nonexistent chance. We start worshipping God in Genesis one when we worship him as the divine Creator. The bottom line, the Bible ends with a warning that you better not tamper with scripture (Rev. 22:18). For a believer to assault the truth and veracity of scripture is an unimaginable thing. And yet, there are many so-called Christians who do this very thing.

There was an article out of the *Los Angeles Times* several years back. It says a Delta two rocket carried a NASA telescope off Cape Canaveral Thursday on a three year, \$204 million mission to try to discover the origin of the universe. Think of this; they spent \$204 million dollars of our money to

try to find out what's the first chapter of Genesis tells us. Man is amazingly deceived by Satan and naïve when it comes to embracing evolutionary myth.

II. Finishing Creation (Days 2-6)

- **Atmosphere** (Day 2)
- **Dry Land, Seas & Vegetation** (Day 3)
- **Luminaries** (Day 4)
- **Marine Life and Birds** (Day 5)
- **Land animals & Man** (Day 6)

Genesis 1:6-31

We now come to **Day 6** of Creation Week which is when God created land animals and man. One more day of creation remains before God would rest. Day six would be the most remarkable day of all. Once again we see how both animals and man himself was a direct creation of God.

I. The command is given - "And God said" (Gen. 1:24a)

The means of creation is the same as it has been on every previous day. All creation was the direct result of God's Word and power. "And God said" (vs. 24); "And God made" (vs. 25). These two expressions are Hebrew parallelism. In other words, they are equivalent expressions, explaining one another (referring to the same action) and give to us an unmistakable clarity of the Biblical record. God spoke and created everything. God's creative work was instantaneous. It accomplished by nothing more than His creative decree and power. He simply gave the command for things to appear "and it was so" (vs. 24). What He commanded was instantly made complete, fixed, and in place in the same essential manner that it has been ever since.

Satan is a liar and a deceiver. The Bible says he is the father of lies (John 8:44). Satan hates the truth of God and he dominates the world that he rules with two major lies. The first lie is this: God is not the Creator – man evolved by random chance. There is no purpose to it. There is no reason for it. Romans 1 says that civilization in general has exchanged the truth of God (His existence and creation) for the lie of Satan.

Romans 1:21-22

"Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

This basically reveals that man is worshipped alongside of the animals as a replacement of God. This is exactly what evolution does. It worships man and animals since they evolved from one another. In other words, the world lives under the deception and falsehood of Satan. Satan's lie of evolution encompasses all human thought governing all intellectual work today, all science, all philosophy, all sociology, all psychology, and everything else.

Satan has a second lie that has permeated our society and it this: The Bible is not the truth. It is not God's Word (Gen. 3:1). The Bible does not give us the truth about right and wrong, life and death, morality and immorality, and the origins of life and the universe. There is no authority beyond yourself and what you think. Life is random. The Bible is not the truth. Two great ideologies rule. No creator and no moral law. These two lies are so established in our society that people hate the Christian worldview, which opposes these despicable lies.

II. The creation is accomplished – 24b-30

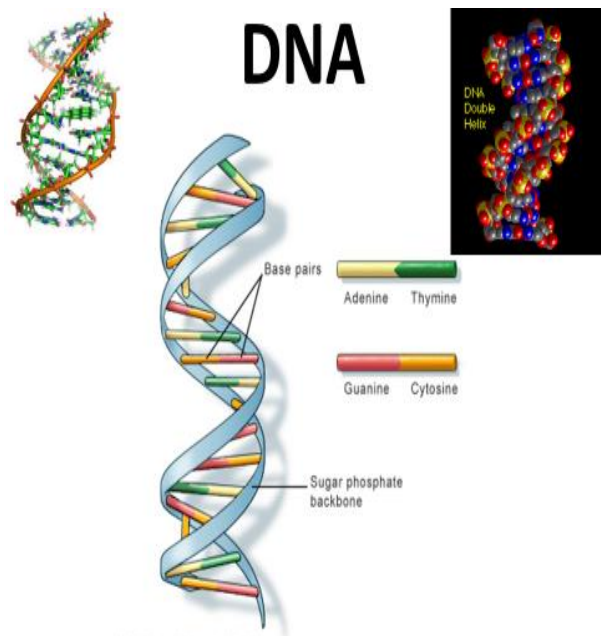
A. The creation of land animals – 24b-25

1. They were created according to basic genetic codes.

As the result of God's Word He created "the living creature" (nephesh - a living being or life). And once again we are reminded that God's creative ways excluded any act of evolution for all the animals were created "after his kind" which is an expression used three times in Genesis 1:24-25.

Everything produces "after its kind" (birds, bats, rats, and cats) because of the basic DNA built into the particular species. The more science discovers about genetics, the more of a problem it poses for the teaching of evolution. Consider some of the facts of genetics.

Genetic information is carried in DNA, a substance found in the nucleus of every living cell. A DNA molecule, the largest molecule known to science, consists of



two long strands twisted into a double helix (something spiral in form or a coil formed by winding) which is joined by hydrogen bonds. This coil reminds me of a slinky that I used to play with as a little boy. Anyway, this is what is inside of all your cells! God is utterly amazing and it can be seen that He is filled with wisdom in relation to the way He created DNA and cells. If you could unravel and stretch out the DNA in one human cell, it would be about seven feet long and only fifty trillionths of an inch wide.

The DNA consists of a string of units called nucleotides (the building blocks of DNA) and the nucleotides in the two strands are paired with each other along the length of the strand. The sequence of the nucleotides composes a complex code. This code contains all the information necessary for every human trait. The amount of detailed information that can be contained in so small a structure is remarkable. It is equal to several large libraries. Genes (a specific sequence of nucleotides) are short sections of the DNA strand. The number of genes in the human genome (jenom) is uncertain. Some scientists estimate that there may be as many as 120,000, and low-end estimates start at around 35,000. But each gene encompasses some 3,000 nucleotides.

The number and arrangement of nucleotides is unique for each living species. This means each living organism has been programmed differently, and the genetic program is what determines the appearance, composition, size, and function not only of the creature itself but also of every organ and even every individual cell that makes up the larger organism.

Where did this genetic information come from? It certainly didn't come out of nowhere. It should be obvious to all that it didn't just fall into place by accident or by random chance. An all-wise Creator designed DNA to work in the different kind of animals (1 Tim. 1:17).

What about mutations? We know that genes sometimes mutate. In other words, changes occur in the DNA structure that cause changes in the appearance of creatures. But could a series of random mutations explain how one species evolves into another? Certainly not. Mutations can alter or destroy existing information in an organism's genetic code, but they cannot add new information. *Mutations are actually genetic mistakes.* They can cause a form of what some have termed microevolution or small change. This occurs when the *characteristics* of a species are slightly altered. Different breeds of dogs and different families of horses are products of

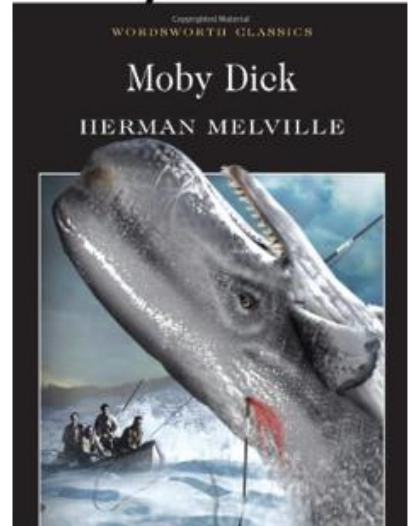
microevolution (variations or changes among the kinds). However, genetic mistakes cannot explain macroevolution, which is the theory that claims a whole new species is formed from a previous species.

It's interesting that Scientists have been experimenting with fruit flies for more than a century. Since 1910, when the first mutation was observed, they have logged nearly three thousand random mutations. According to Dr. Lester, "All of the mutations are harmful or harmless; none of them produce a more successful fruit fly."

Genetic information giving a species complex new abilities, such as wings to fly or gills to breathe underwater, are far too complex to be explained by random mutation. They had to be created by God. Are we to assume that it is legitimate (and scientific?) to conclude that such incredible amounts of information arose spontaneously out of thin air, or by pure chance? The complex coded information that is found in the genetic structure of every living being CANNOT arise by chance. It is not produced by nothing. It has a source, and that source must be an intelligent Designer. Colossians 2:3 says, "In whom are hid all the treasures of wisdom and knowledge." God programmed every living creature with unique DNA. Therefore, everything produces after its kind because of the amazing and miraculous DNA God has built into the species.

Random notes could never produce a Bach cantata. Random letters floating in an ocean of alphabet soup will never spell out a chapter from Moby Dick. When we hear the music, we know there was a composer. When we read coherent writing, we know there was an author. How much more does this principle apply to the detailed information contained in the DNA of every creature? Wow!

Bach Cantata & Moby Dick Novel



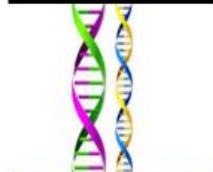


DNA is the material that carries the life code for the function of every organism. Let's reflect on some things about DNA. DNA exists in every single cell. You have 100 or so trillion cells. Every one of those cells has a little strip, an actual material, physical strip of DNA. It is a copy of coded information and it's coiled up.

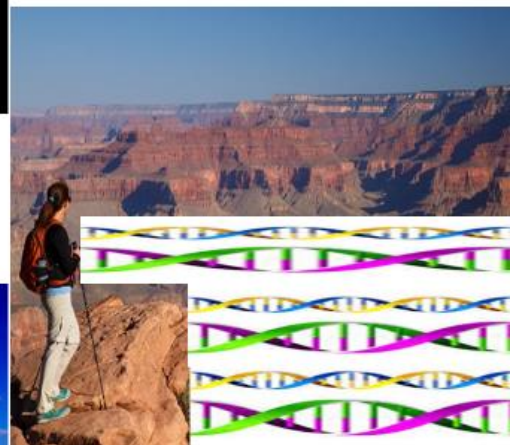
Think of it, your DNA is in a coil in every single cell in every living organism including you. We have 46 segments in this little coil. Twenty-three of those come from your father and 23 of those come from your mother to make the 46. The combination then of your father's and your mother's DNA determine what you look like and much of your personalities and abilities. However, this little coil determines exactly how every single cell in your body is to function throughout your entire life.

Our cells (100 trillion of them) operate off this little coil and the code on that coil. Well, it's time to get wild. If the 46 segments of DNA in one of your cells and every one of your cells has the same 46 little DNA components, let's just uncoil them. If we just took one little cell and got the little coiled DNA strip it would be 7 feet long. It would be really thin. In fact, it would be so thin I am told we couldn't see it under an electron microscope, but if it were stretched out, it would be 7 feet long. That's in every one of your 100 trillion cells!

Now think of this. If all the DNA in your body could be taken out of your body and stretched out and connected together, it would stretch from here to the moon one-half million times. Pretty incredible! If all this very densely coded information were placed in type written form, if it was just typed out what is actually inside of you (just for you alone), it would fill the Grand Canyon 50 times. That's how fearfully and wonderfully you are made (Psalm 139:14).

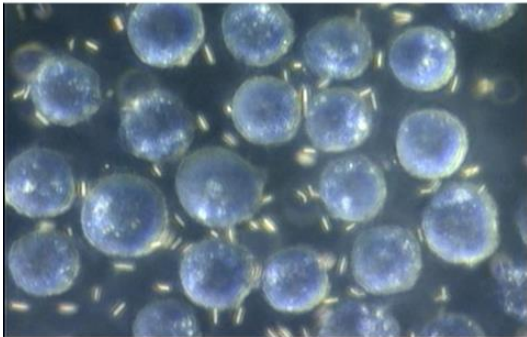


DNA in Body



It's interesting and sad that multitudes from the scientific community who have studied the DNA code and cells are amazed at the complex efficiency with which it regulates the development of every living thing, nevertheless, many flatly reject the claim that the DNA code offers any evidence of an intelligent Creator. Why? It's because belief in evolution is a spiritual, not a rational choice they have made. They are blindly devoted to chance because they do not want to be morally accountable to a personal and holy Creator.

Nanomotors in Cells



Scientists talk about the wheel of life. This is fascinating. The wheel of life is found in what is called the enzyme ATP synthase. The wheel in this enzyme rotates at about 100 revolutions per second. This miniature motor is 200,000 times smaller than a pinhead and it's revolving 100 revolutions per second. It's mindboggling but very cell in your body and every cell in every living thing has

thousands of these motors. In fact, every single cell in every living thing has thousands of these motors.

Someone estimated that your body has 10 quadrillion little motors. These little motors have to reproduce your entire body weight every day. In 1993, Professor Boyer provided the first detailed picture of how the motor works. He used x-rays and an electron microscope to take an atomic snapshot. And then some Japanese fellow came along in 1997 with a tiny fluorescent filament attached to the electron microscope so that the motor could be seen spinning under the microscope.

These extremely complex little spinning motors are brilliantly designed. Each motor is built from 31 separate proteins, and remember this is 200,000 times smaller than the head of a pin, and they have 31 protein components that are made from thousands of precisely-arranged amino acids. Am I losing you? It gets even more complex! These little machines are producing with every turn of the wheel at some 100 revolutions per second. They are producing the necessary energy cycle to keep you alive and keep you functioning. "It's incredible," says Dr. Walker, "to think of these motors of life spinning around in all the cells of our bodies and they are spinning in all the cells of everything that lives." Who designed these little

wheel motors? Who energized them? Psalm 139:14 says, “We are fearfully and wonderfully made.”

The study of the brain is truly an amazing, amazing study. Your brain has about 100,000 billion electrical connections. 100,000 billion of them, 10 to the 14th power. In fact, your brain has more electrical connections than all the electrical appliances on the face of the earth, yet your brain with its 100,000 billion electrical connections fits in a quart jar and operates for 70 years on 10 watts of power which is often fueled by cheeseburgers and French Fries! To be an evolutionist is the height of stupidity!

The human brain is far more complex than NASA’s space shuttle. The brain alone is made up of at least six million functioning parts. No one would imagine that the space shuttle evolved by chance from nothing. Why should we view the origin of life differently?



Any honest scientist must admit that all of life had to be designed by a very intelligent mind. The more science looks at life, the more complex it becomes. I’m convinced that the Scripture gives us the only reliable and true account of how life on earth. It was created by the intelligent Creator God. What some have called microevolution, some genetic mutation, and other processes may add something to the variety, by producing variant families and different breeds within species, but the fundamental differences between creatures were all programmed at creation by an all-wise Creator, who pronounced His work to be good.

2. They were created in basic categories.

Genesis 1:24

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.”

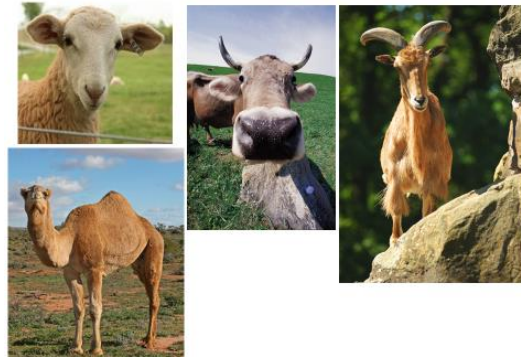
Once again we see how the Biblical account makes it unmistakably clear that these creatures did not evolve from lower life-forms, such as sea life or birds. All of them were created instantaneously without any evolutionary process.

And to underscore this marvelous act of creation, Scripture names three categories that God created.

a. Cattle

The Hebrew term behind the English word “cattle” refers to livestock and animals that are capable of being domesticated (it would include sheep, goats, oxen, camels). These types of animals were used for labor and the milk and food they would produce for mankind. They were created to be a blessing and helpful benefit to mankind.

Cattle – Domesticated Animals



Common cattle are remarkable creatures that reflect an all-wise Creator. Their digestive system is a great wonder of creative design. Cows have a stomach that is a complex organ divided into four chambers. When a cow eats grass or hay, the partially chewed fiber passes into the cow’s first stomach chamber. There it ferments for one to two days. The presence of helpful bacteria in the rumen causes the fermentation, beginning the process of breaking down cellulose and converting it into simple sugars. This first chamber of the cow’s stomach is huge—holding the equivalent of nearly fifty gallons.

But when a cow drinks water (typically twenty–five to fifty gallons per day), most of that fluid bypasses the first stomach and flows directly into the second chamber, where it is mixed with digestive enzymes and more fermentation bacteria. Meanwhile, the muscular movement of the stomach chamber rolls the fodder in chamber one into little balls, and the partially fermented balls are then passed into the second chamber, where they are infused with the enzyme–saturated liquid.

Later, the cow will regurgitate these soggy balls of fiber from the second stomach chamber and chew them more finely before swallowing again. This is what Scripture speaks of when it designates the cow as one of those animals that chews the cud (Leviticus 11:3). A typical cow spends about six hours per day eating and about eight hours per day chewing its cud.

Through the third stomach chamber excess liquid is reabsorbed into the cow's system and the thoroughly chewed cud is compacted while its chemical composition is broken down even more by the digestive process. The thoroughly refined food then passes from the third chamber into a fourth. This chamber works much like the stomachs of other mammals. It secretes strong acid and digestive enzymes, completing the digestive process. From there, nutrients pass into the cow's blood system, sustaining the cow and providing vital nutrients for milk production, from which humans receive milk and dairy products.

Camels are included in the group of animals classified by Scripture as "cattle." These sturdy creatures are also known chiefly for their usefulness to humanity. Although they were deemed unclean for food under the Mosaic economy (Leviticus 11:4), they are valuable working-beasts, which are bred and kept in captivity because of their usefulness to humanity.

They are known as "beasts of burden." Camels are impressive workers, able to carry large loads of a thousand pounds or more in the desert where water is scarce. They are able to do this because of their ability to absorb and retain large quantities of water. Camels only have three stomach chambers. The second chamber can hold vast quantities of water. This enables a camel to drink nearly thirty gallons of water in ten minutes. So much water would kill most animals, but it can be slowly absorbed into the camel's bloodstream because the camel's blood cells are capable of swelling to more than three times normal size. The camel can then go for days without another drink. Camels have been known to survive for more than two and a half weeks in hot desert climates without drinking any water.

The camel's internal water-recycling system is so efficient that they even absorb most of the water from their own dung. Therefore, camel droppings can be burned as fuel immediately when they are passed.

Where did the cattle and camel acquire such amazing adaptations and abilities? The answer is clear from Scripture. God made these wonderful animals, along with other creatures, which were capable of being domesticated and very useful to man. Their chief purpose seems to be to render service to humanity.

There are also sheep which are vigorous breeders and provide much that is valuable for human life. Their wool makes energy-efficient clothing for both

hot and cold weather. Sheep are also raised for their meat and milk. They have been an important part of civilization from the beginning of recorded history. In modern times they have played a crucial role in medical research. All of these domestic animals were created to benefit the human race.

b. Creeping thing(s)

Creeping Thing



This next term in the Hebrew language includes reptiles, insects, and perhaps even small mammals with short legs, such as squirrels and rodents.

Another amazing creature is the ant. Proverbs 6:6-8 says, “Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler, Provideth her meat in the summer, *and* gathereth her food in the harvest.” Solomon was right about the ants. Ants are some of the hardest workers in the animal kingdom. They are able to lift as much as fifty times their own weight.



Ants also have proportionally larger brains than almost any other animal.

They work cooperatively in colonies without any kind of supervisor. Their short lifetime (as brief as forty–five days in some species) is virtually nonstop work—building their nests, foraging for food, blazing trails, removing obstacles and otherwise maintaining those trails, and carrying food for the queen back to the nest. Ants are resilient. They can survive under water, in some cases for days. They can survive being frozen, and they can withstand high temperatures. They adapt quickly to changes in the environment or climate.

The wide variety of ant species is phenomenal. Nearly ten thousand different species of ants have been catalogued, and most entomologists believe there are thousands more species that have not yet been studied. The largest species of ants grow to more than an inch long; the smallest are less than a

tenth of a centimeter. Ants probably make up more than 10 percent of the earth's total biomass (meaning that ants account for more than a tenth of the world's living tissue by total volume). Experts believe that all the world's ants combined would outweigh all the humans in the world. Ants are amazing creatures which teach us lesson, according the proverbs. Of course, ants have all these amazing qualities built into them from Day 6 when God created them.

Basilisk Lizard



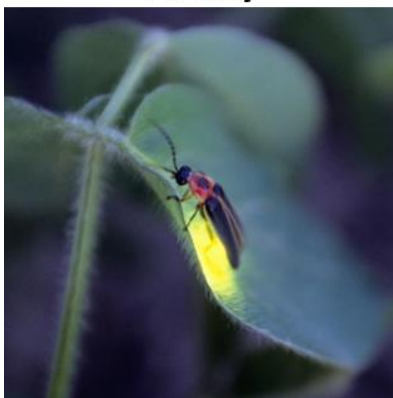
The basilisk is a lizard that can literally run on water. The toes of his hind feet have flaps that remain furled when he walks on land. But if chased by a predator, he will stand upright and run on his hind legs only, out onto a body of water. The toe-flaps unfurl and in effect his feet become large paddles. By running very fast, he is therefore able to run across the top of the water for a considerable distance. Did the

basilisk's amazing foot design evolve by accident? Scripture says he was designed this way by God. These remarkable features were given to this creature from an infinitely intelligent God.

Moths have two ears. Mites, little microscopic bugs, like to live in a moth's ear. But interestingly enough, mites occupy only one ear of a moth. If mites get in both ears, the moth can't fly, so scientists find mites only in one ear. This is an amazing fact related to creeping things!



Firefly



Of course, there is nothing more spectacular on a warm summer evening that to see fireflies light up the landscape. Fireflies or lightning bugs make light within their bodies. This process is called bioluminescence and is shared by many other organisms, mostly sea-living or marine organisms. Fireflies light up to attract a mate. To do this, the fireflies contain specialized cells in their abdomen that make light. The cells contain a chemical called

luciferin and make an enzyme called luciferase. To make light, the luciferin combines with oxygen to form an inactive molecule called oxyluciferin. This is a chemical reaction that occurs inside the body of this little creature. Amazingly, the Creator built into this little creature cells and genetics that are able to make a cool light.

c. Creatures that are larger

The third classification (“beast of the earth”) refers to larger creatures or all other land animals. All three categories of animals were created on the same day. The fact that the categories are named in a different order in Genesis 1:25 reiterates the point that they were all created on the same day. They did not evolve from one another.

Creatures that are Larger
(Beast of the Earth)



The threefold division is very simple and is somewhat different than modern classification systems. The three biblical categories are not meant to give a technical classification but a simple designating to all land-based creatures.

Today elephants are earth’s largest land species. The elephant’s trunk is one of the wonders of the animal kingdom. It’s strong enough to lift large logs yet sensitive enough to pick up a single peanut, the elephant’s trunk is the organ with which he drinks, breathes, and feeds himself. It also is his chief means of feeling objects in order to determine their size, texture, and temperature. The trunk of a typical elephant weighs three hundred pounds, holds up to four gallons of water, is about seven feet long, and comprises the elephant’s nose and upper lip. No other animal can grip things or pick up things with its nose. It’s hard to believe but evolutionists believe these remarkable features developed in the elephant by sheer accident. Of course, they didn’t. God made them this way.

Bears are fantastic creatures which are able to hibernate in some climates for up to seven months. But bear hibernation is different from the kind of hibernation observed in other species. When smaller animals (such as

squirrels and shrews) hibernate, their body temperature falls to near freezing and their heart rate slows to only one or two beats per minute. They go into a cold, dormant state from which it takes a considerable amount of time for them to be awakened. A bear's hibernation is more like a long and deep nighttime sleep. The bear's body temperature drops no more than ten degrees Fahrenheit. His heart rate slows but maintains a rhythm of at least twelve beats per minute.

The bear, if disturbed, can awaken very quickly from this state. Yet while he is asleep, he neither eats nor eliminates food. The bear burns stored fat for fuel. For reasons biologists cannot yet explain, the level of uric acid and other toxins in the bear's blood remains essentially the same as when he is not hibernating. Every beast of the earth shows evidence of special design from an awesome and intelligent God. God's vast creative wisdom may be clearly seen in all that He has made (Romans 1:20).

Since all animals were miraculously created on the same day (Day 6), including the "beast of the earth," this would also mean that dinosaurs were also created with all the other animals between six and seven thousand years ago.

We have already seen how God created giant "sea monsters" on Day 5 (Gen. 1:21) which would be part of the older meaning and description of a dinosaur (a dragon or reptilian lizard). However, we know that God created all the dinosaurs (termed as dragons in the Bible) which also dwelt and lived among mankind who was created on Day 6, along with all the animals.



Dinosaurs



Job 40 probably gives one description of a specific land dinosaur that was created with the other animals and would be considered one of God's pinnacle creations in the animal kingdom. Job 40:15-19 records: "Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength *is* in his loins (hips), and his force *is* in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together.

His bones *are* as strong pieces of brass; his bones (ribs) *are* like bars of iron. He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*” (no other creature can kill him but the Creator Himself).

In most instances we find that translations of the Bible list behemoth as being an elephant or hippopotamus in their footnotes. However, the Bible says that his creature lived on land and only ate grass “as an ox” (It was not a water ox or hippo). The beast described in this passage fits well with something similar to a sauropod dinosaur like *Brachiosaurus*.

Brachiosaurus



This dinosaur was first described by Elmer S. Riggs in 1903 from fossils found in the Grand River Canyon (now Colorado River) of western Colorado, in the United States. Riggs named the dinosaur *Brachiosaurus* declaring it "the largest known dinosaur." Brachiosaurus had a disproportionately long neck, small skull, and large overall size, all of which are typical for sauropods. However, the proportions of *Brachiosaurus* are unlike most sauropods - the forelimbs were longer than the hind limbs, which resulted in a steeply inclined trunk, and its tail was shorter in proportion to its neck than other sauropods.

Based on the plain interpretation of Scripture, we can conclude that humans shared the earth with dinosaurs and other ancient reptiles of the sea. This is because created the animals in conjunction with mankind and they lived on earth together up to the Flood. Man lived among these awesome creatures from the very beginning (“which I made with thee” - Job 40:15) and all of this occurred on Day 6 of Creation Week.

We have seen that many of these ancient reptilian animals (dinosaurs) were identified as dragons in the Bible (Job 30:29; Ps. 44:19; 148:7, Ps. 74:13). For evolutionists, legends of men slaying dragons must be mythical because their timeline has creatures like the dinosaurs dying out over 60 million years before humans existed. But dragon accounts aren't easy to dismiss as mere fantasy. They apparently have been passed down from the days when men lived with the dinosaurs.

Let's ask the same question we dealt with earlier. Were dragons real creatures or are they just legends and myths passed down to us? They apparently were real creatures which are now called dinosaurs. We do know that dragons are memorialized in legends, historical accounts, and artwork from around the world. There's an Aboriginal depiction of a water monster that resembles a plesiosaur (Job 41), an ancient historical account of serpents in Egypt with bat-like wings, the epic poem *Beowulf* with its account of a fiery flying serpent, and Native American etchings in stone what resembles dragons. Today dragons are depicted on flags, emblems, tapestries, maps, pottery, pictographs, and many more things today. Although there may have been some embellishment of their appearance the Bible identifies dragons as dinosaurs and we have much fossil evidence proving their existence.

Biblical creationists are not surprised by artifacts depicting dragons or the worldwide accounts of dragons living among men. This idea is consistent with the Bible. Genesis 1 tells us that on Day Five of Creation God created great sea creatures and flying creatures (see Gen. 1:20-21), so this would have included swimming pliosaurs and flying pterodactyls, which we would call dragons.

Once again, it's interesting that the word *dinosaur* wasn't even around until scientist Sir Richard Owen introduced it in the mid-1800s. Before then, large reptiles were called dragons. But today the term dinosaur has a narrower meaning and refers only to reptilian land animals whose hip structures raise them off the ground.

God made land animals, including dinosaurs and other land animals, on Day Six, the same day He created man. Within a 24-hour cycle both man and dinosaurs were created. Apparently dragons (dinosaurs) were real animals that were created by God and they eventually (after the Genesis curse) did in some ways terrorize people from both the waters, air, and land.

Isaiah 30:6 gives this terrifying description:

"The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*."

Pterodactyl



This description of a “fiery flying serpent” may be descriptive of pterodactyls which we know existed. Although this would likely be categorized under a bird classification we have come to know it as part of the dinosaur family.

But what about fire-breathing dinosaurs or dragons? You might respond, “Now Come On!” Did some of these ancient creatures really create fire? Of course, as already mentioned, many dragon legends, such as what we find outside the Bible were likely embellished, but the basic characteristics of dragons can be found in known dinosaurs. Some dragon descriptions fit well with certain dinosaurs. Fossil pterosaurs reveal dragon-like wings. As we mentioned previously, the Bible records of a dinosaur breathing out fire and smoke (Job 41:19-21). Again, when it comes to fire, we must remember that certain beetles shoot out burning chemicals, so is a fire-breathing dragon really that far-fetched?

What happened to the dragons or dinosaurs? We know that land and air dragons would have been taken on Noah’s Ark and probably existed for some time afterward, based on the descriptions we see in the Bible and legends and artifacts worldwide. However, they eventually died out except crocodiles and alligators which still exist today. Why did the vast majority of the dinosaurs perish from the earth?

We must understand that it was the Genesis curse which ultimately caused the extinction of most dinosaurs. Factors that were an indirect result of the curse such as environmental and habitat changes, food source problems, genetic mutations, and diseases all raised havoc upon the dinosaurs and eventually caused their demise.

Climate change and the **Ice Age** was one of the big issue in the days after the Genesis Flood. The heating and cooling of the ocean waters, due to global volcanic upheavals taking place underneath the oceans and the new cooler weather patterns over the planet, would trigger plenty of snow and eventually the

The Ice Age



formation of ice sheets in places like Greenland and Antarctica, which we see today and the glacier movement of ice would overspread a larger portion of the earth. The dinosaurs perished when earth's climate drastically changed after the Flood and their survival in the new type of climate was not conducive to their makeup.

We must remember that the Flood of Noah's day was the greatest catastrophe in earth's history and it involved much more than rain. The Bible declares that "all the fountains of the great deep were broken up" (Gen. 7:11), which was likely accompanied by volcanic activity and massive geological movements, as a result of the shifting of the earth's tectonic plates. The breaking up of the deep caused great amounts of lava and water to pour into the oceans on a worldwide scale. Underwater lava would heat up the oceans of the world.

The tectonic plates refer to the two sub-layers of the earth's crust (lithosphere) that move, float, and sometimes fracture. They are actually large plates that are floating on semifluid rock and are thus able to interact with each other. The interaction of these plates cause earthquakes, erupting volcanoes, and the formation of mountains and oceanic trenches. The rupturing or breakup of these plates would result in volcanoes erupting and underwater lava warming the oceans which in return would drastically change the earth's weather.

The Genesis Flood reshaped the surface of the earth, spawning massive volcanoes and earthquakes that would dwarf anything observed in modern times. Such a tremendous catastrophe would have radically altered the earth's climate and result in an Ice Age.

Two particular aspects of the Flood were instrumental in causing the Ice Age: (1) extensive volcanic activity during and after the Flood, and (2) the warm oceans following the Flood. As a result of the massive volcanic activity occurring, a shroud of volcanic dust and aerosols (very small particles) would have been cast into the stratosphere and trapped there for several years following the Flood. These particles would have reflected some of the sunlight back to space and caused cooler summers, mainly over large landmasses. Extensive volcanic activity would have also continued for a number of years after the Flood and gradually declined as the magma solidified and crustal movements lessened.

There is also abundant evidence of extraordinary volcanic activity during the Ice Age, which would have replenished the dust and aerosols in the stratosphere. Ice cores taken from Greenland and Antarctica also show abundant volcanic particles and acids in the sections associated with the Ice Age.

In layman's terms, an "ice age" is a time of extensive glacial activity that covers a relatively large area with ice. During the Ice Age, which ended a few thousand years ago, about 30% of the land surface of the earth was covered by ice. In North America an ice sheet covered almost all of Canada and the northern United States.

Scope of the Ice Age



Mountains Reflect and Ice Age



We can know the extent and area of the earth that was effected by the Ice Age because the glaciers left features on the landscape (the formation of rocks) which are similar to features we observe around glaciers today in other parts of the world.

Of course, an Ice Age also requires huge amounts of water in the atmosphere, which then falls as snow. Movements in the earth's crust (Gen. 7:11) would have released high-pressure outflows of deep, hot water reservoirs, while huge volcanoes and large underwater lava flows would have added heat to the oceans. The warm water would evaporate into the air and fall as snow in the colder regions. Warm water and cold continents are a recipe for powerful and continuous snowstorms.

For an ice age to develop, some winter snow must last throughout the summer and fall, accumulating each year. Therefore, developing an ice sheet or a glacier over mid and high latitude continental areas requires a combination of colder summers and more snow. In most of the areas where the ice built up, winters are already cold enough to sustain the snow and ice, but the summers would cause it to melt.

As snow continues to build up, it turns to ice by two mechanisms. One is by the partial summer melting of snow that moves downward and then refreezes, forming ice. The second mechanism occurs after the snow becomes deep enough, possibly up to 200 feet (60 m) deep, in a cold environment. The weight of the snow squeezes most of the air out of the snow at the bottom, basically turning it into ice. This is how the snow becomes ice on top of the Antarctic and Greenland ice sheets.

Once the volcanoes stopped erupting and the oceans cooled, the snow and formed ice sheets would stop growing and begin to melt. Of course, Greenland and Antarctica would have continued to grow because of their high latitude and altitude while others would begin to melt. Most Christian scientists agree that the Ice Age formed rather rapidly as a result of the catastrophic change in the weather that resulted from the Genesis Flood and lasted a maximum of only about 700 years (500 years to accumulate, 200 years to melt).

It's very likely that many of the dinosaurs could not exist in the new global climate that existed on planet earth in the years following the Flood. Instead of a consistent warmer climate, the earth was much colder and the dinosaurs and other animals could not adapt and exist to this type of non-tropical weather pattern.

Baby Woolly Mammoth



We read about mammoths being frozen rather quickly during the Ice Age. The bones, tusks, and especially carcasses of millions of woolly mammoths frozen in the tundra of Siberia have excited the imaginations of scientists for hundreds of years. They could still draw blood samples from some of these animals. Some carcasses and skeletons of these animals have been found in a general standing position.

Of course, there is the ever-persistent problem of how millions of these woolly mammoths and other mammals are forced into the rock-hard permafrost to remain frozen in time to this day. The answer to this question is a severe change in the earth's temperature and the beginning of an Ice Age on planet earth which lasted about

A Frozen Siberian Mammoth



700 years following the Genesis Flood and covered a much larger section of the earth than we observe today. We can conclude that the Ice Age was caused by special rare conditions which followed in the years following the Flood. It was during this time period when dinosaurs for the most part became extinct.

In summary, severe environmental changes, atmospheric changes, the Ice Age, a much wetter climate, and shortage of food may explain the distinction of the dinosaurs. But there is another explanation for their extinction. The hunting of these animals by man would certainly play a role in their distinction. Man also likely played a key role in the demise of dragons (dinosaurs), even as we read in the legends of dragon slayers.

One thing we need to remember today is this. A deadly dragon is still prowling about. One dragon is not extinct! We have a very real enemy who is called a dragon (Revelation 12:9). His trickery led the human race into sin, and he's still deceiving people today (1 John 5:19).

3. They were created because of God's goodness.

Genesis 1:25 repeats the familiar phrase that gives us God's own assessment of His creation: "and God saw that it was good." This is significant and once again rules out the possibility of deformities or mutations prior to Adam's fall into sin which contributed to evolution. It eliminates the whole possibility of natural selection and the survival of the fittest. There were no *unfit* animals. They were all good, as God had designed them. There was no imperfection. There was no inferiority. This means there could be no evolution. It was all good.

Scripture also teaches there was no such thing as death prior to Adam's fall. This means the dinosaurs did not exist and then die off some 60 million years before man. We know that there was no death until Adam sinned. Death is the result of sin and sin did not come into the picture until after man's fall (Romans 5:12). Therefore, dinosaurs **MUST** have existed along with man and become extinct after the Flood. These animals, and really all animals, were directly and ultimately affected because of the Genesis curse.

It's an established Biblical fact that the curse upon sin has affected all of creation in an adverse manner. The apostle Paul wrote in Romans 8:20-22,

“For the creature was made subject to vanity, not willingly, but by reason of him (God) who hath (through the Genesis Curse) subjected *the same* in hope, Because the creature itself also shall be delivered (set free) from the bondage of corruption (decay and death) into the glorious liberty of the children of God (the ultimate deliverance from sin in the Golden Age of the Millennium – when God’s children will be revealed in their glory). For we know that the whole creation groaneth and travaileth in pain (sighing, sobbing, and suffering as a woman having a child because of the Genesis curse that brought about killing, death, and difficulty in survival) together until now” (to this very day).

God judged the totality of His Creation along with people for their sin (Gen. 3:14, 17–19). The truth is that all of creation, not only mankind, was adversely affected by Adam’s sin. Sin also brought the introduction of death into the animal kingdom. Many wild animals die violent deaths. They are eaten by other animals. Disease afflicts birds and animals as well as fish and snakes. The results of man’s sin have rippled like shockwaves throughout all creation. The animals began to prey on one another for food and die.

Of course, this means that prior to Adam’s fall, none of the animals were carnivores. They did not hunt and kill one another for food. And Scripture affirms this in Genesis 1:30 which states: “And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.”

In addition, Scripture teaches that in the Millennial Kingdom, the whole animal kingdom will return once again to an herbivorous state. In Isaiah 11:6-8 the prophet looks ahead to the time when the animals will be released from their curse. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.”

In some respect, there will be a reversal of the Genesis curse upon the animal kingdom during the thousand years. It’s obvious that animals were originally designed with instincts and abilities that have served them well even under the curse of sin. However, in earth’s original, sinless state, they did not use those abilities and instincts for hunting other animals as food. It

was a perfect paradise in which there was no death since everything was created “good.” Therefore, there could be no evolution through death, the survival of the fittest, and the development of the species.

B. The creation of man – 26-30

There was an imaginary dialog between an evolutionary scientist and God. A scientist tells God that they no longer need Him because of all the things “science” can now do. God challenges him to a man-making contest, to which the scientist agrees. God says He wants the scientist to do just like He did when He created Adam starting with dirt. The scientist agrees to the contest and picks up some dirt, to which God replies, “No, no, no. You go get your own dirt!”

The creation of the human race was the central object of God’s creative purpose from the very beginning. Everything else was created for humanity and every step of creation up to this point had one main purpose which was to prepare a perfect environment for Adam to live in and enjoy life.

The creation of the human race is the main issue in Genesis 1. Everything looks forward to this event. In fact, Scripture devotes more space to describing Adam’s creation than to any other facet of God’s creation. Since this final act of creation is so crucial, all of Genesis chapter 2 is devoted to an expanded description of man’s creation. In other words, it’s filling in more details. Genesis 2 is not a different story or an alternate account; it is an expansion of the description of day six from Genesis 1.

Remember that the creation of Adam occurred on the same day all other land animals were created. All of this occurred in one twenty–four–hour period or one revolution of the earth.

I. The description of man’s creation - 26-27

Mans’ creation can be described in five ways.

a. It was direct – “God said” – 26a

The Bible once again teaches the direct creation of God. Again, we read that “God said” and then later “God created” (Gen. 1:27). The fact that God spoke and then created is the same formula used to introduce every previous act

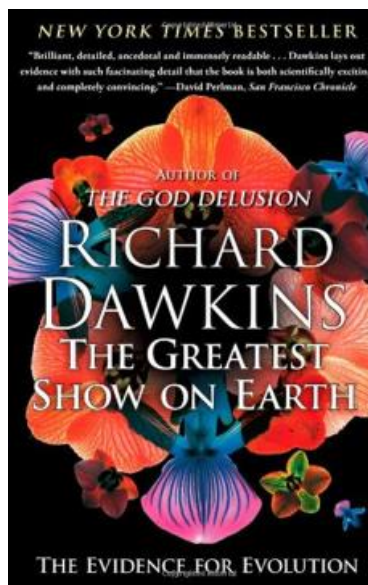
of creation (Gen. 1:3, 6, 9, 11, 14, 20, 24). However, as we will see in our outline, this creation was more personal and intimate than the others because man was created after the likeness of God.

Adam, as we see from the text, was a direct creation of God. His coming into existence was not the result of an evolutionary process, where Adam evolved from some already-existing form of animal life.

Genesis 2:7

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Genesis 2 also describes how the first woman (Eve) was made from the rib of her husband (Gen. 2:22). So the man and the woman were each created individually by the direct and immediate acts of God. There is NO evolution in the Genesis account.



Richard Dawkins, a leading evolutionist of today, wrote a book on evolution called “The Greatest Show on Earth.” He should rename it; “The Greatest Hoax on Earth.”

Dawkins is on record as saying:

“The fact that life evolved out of nearly nothing, some 10 billion years after the universe evolved out of literally nothing, is a fact so staggering that I would be mad to attempt words to do it justice” (“From tail to tale on the path of pilgrims in life”, *The Scotsman* (April 9, 2005).

At yet, at another place Dawkins concludes:

“It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane.”

Well, maybe we should remind Dawkins that the Bible reveals who the real fool is for it states, “The fool hath said in his heart there is not God” (Ps. 19:1). Evolutionary humanism bases man’s existence on chance and the unproven science of the transformation from one species into the next. A series of pictures will illustrate this.

A Single Cell Starts in Slime & Life Begins



Amazingly, life and morals originally emerged from inanimate matter (primordial slime) which resulted in other life-forms coming into existence through a series of slow changes and genetic mutations that took 20 billion years (or longer).

Below is the rest of the evaluation of this great hoax and myth.

Cells Continue to Form

Life Moves to Sea Life

It then Morphs into Reptile life...

Which Changes to Monkey's ...

And Finally Changes into Man!

Sounds logical!

Evolutionary scientists repeatedly point to the similarity between chimpanzee's DNA and man's DNA as the ultimate proof of evolution. But

they are once again wrong. Researchers claim that there is little genetic difference between us (only 4%). Actually, the reality is this; no matter what the percentage difference, whether 2%, 4%, or 10%, evolutionist would still claim that Darwin was right. But the use of percentages obscures the magnitude of the differences. For example, 1.23% of the differences are single base pair substitutions. This doesn't sound like much until you realize that it represents 35 million mutations! But that is only the beginning, because there are 40–45 million bases present in humans and missing from chimps, as well as about the same number present in chimps that is absent from man. These extra DNA nucleotides are called “insertions” or “deletions” because they are thought to have been added in or lost from the sequence.

Genesis 5:1-2 reaffirms God as the Creator – not an evolution maker: “This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”

The Bible says “God created man.” This means he did not evolve man from any previous life forms. You will note that this verse opens and closes with references to a single “day” in which God made humanity. Scripture repeatedly refers back to this one momentous day; it was day six of creation week, which was God's final, crowning creative act and achievement.

Deuteronomy 4:32

“For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?”

Again, Scripture looks back to man's creation in Day 6 as God's greatest creative wonder of all.

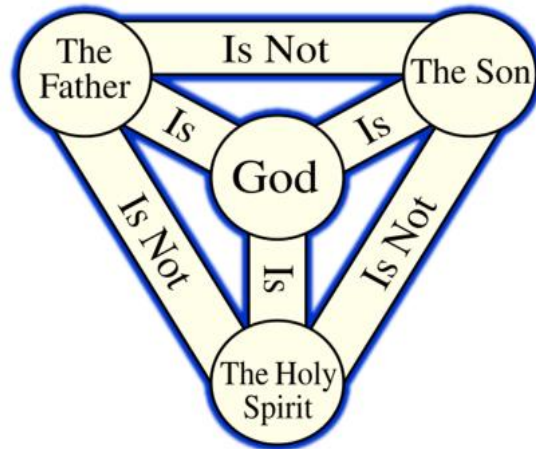
b. It was accomplished by deity – “Let us” – 26b

I believe the plural emphasis found in this verse is a clear and unmistakable reference to the Trinity (God exists in three persons). The Bible teaches the Trinitarian oneness of God. The plural emphasis of “Let us” cannot go unnoticed as in Genesis 11:7 and Psalm 2:3. The plural pronouns emphasize and highlight the Trinity. God is a trinity – three different persons that share

the same existence as the one, true, and living God. One God in three persons. This expression (“Let us”) involves “in germ” the doctrine of the Trinity.

This is the first time in the Bible where God introduces Himself with personal pronouns. Significantly, they are plural pronouns. The Bible does NOT say, “Let *Me*...” but “Let *Us* make man in Our image.” With this emphasis we are introduced to a plurality of relationships in the Godhead. It suggests that there was communion and conversation among the members of the Godhead and also perfect agreement among them, since they all agree to make man in “our likeness.”

Trinitarian Oneness of God



Of course, any Bible student realizes that the full clarification of the doctrine of the Trinity waits the teaching of the New Testament, where you get the full theology, the full clarification of this teaching. But certainly the Trinity is evident in the Old Testament.

In the New Testament we discover that Jesus Christ, the second member of the Trinity, created all things (John 1:1-3). This means that Jesus Christ was God Himself and shared the creation with the Father and the Spirit. All three Members of the Trinity were active in creation. At the baptism of Jesus, you have the Father, the Son, and the Holy Spirit all appearing at the same time (Matt. 3:16-17).

1 John 5:7

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

There are a number of Trinitarian references in the Old Testament. In Psalm 2 the Father is speaking to the Son (Psalm 2:7, “I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee”).

Psalm 45:6-7

“Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”

Here is a conversation taking place between God the Father and God the Son (the Messiah). This conversation is reiterated and substantiated in the New Testament (Heb. 1:7).

Psalm 110:1

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

Once again we see God the Father communicating with God the Son. There is a conversation taking place between the two members of the Godhead and this is also substantiated by the New Testament record (Heb. 1:13).

So God’s creative act of man involved deity – the deity of the Godhead (“Let us make man”). The plural emphasis points to the Trinitarian oneness of the Godhead. The Bible teaches that there is only one God (Deut. 6:4; 1 Cor. 8:4) but He manifests Himself in three distinct persons (1 John 5:7).

c. It involved a depiction of God – “image” and “likeness” 26c, 27a

How does mankind shadow or reflect God’s image?

Let’s outline this part of our study on the image of God. This is a very important part of God’s creative wonders in man.

A. The misconceptions about God’s image

When Shirley MacLaine stood on the sands of the beach and yelled out loud, “I am God,” she literally means just what she says! The New Agers have always tried to paint the picture that they are little gods running around on earth. But such an errant concept is not found in the Biblical statement that mankind has been created in the “image and likeness of God.” God’s Word does not indicate that He created men and women in His essence, but in His image (Genesis 1:26). There is a difference. Only God is omnipotent, omnipresent, and omniscient.

Genesis 1:26

“And God said, Let us make man in our image, after our likeness ...”

The “image” (*tsehlem*) of God does not refer to something different than the “likeness” (*demuwth*) of God. The Greek and Latin “church fathers” frequently suggested a distinction between the two words. They taught that *tselem* referred to the physical, and *demuth* to the ethical, part of the divine image (Feinberg, 1972, 129:237). Other theologians (like Irenaeus, A.D. 130-c. 200) taught that “image” denoted man’s unchangeable essence (his freedom and rationality), whereas “likeness” referred to the changing part of man (his relationship with God).

The Hebrew text makes it clear that there is no essential difference between the two concepts of these words “image” and “likeness.” Once again, this is called Hebrew parallelism where the same thing is said in a different way for emphasis. This is borne out by examining the usage of these words in this passage and in the two other passages in Genesis. In Genesis 1:26, both image and likeness are used; in Genesis 1:27 only image is used, while in Genesis 5:1 only the word likeness is used. In Genesis 5:3 the two words are used again but this time in a different or reverse order: “in his own likeness, after his image.” And again in Genesis 9:6 only the word image is used. If these words were intended to describe different aspects of the human being, they would not be used interchangeably or selected randomly. The two words together tell us that man is a representation of God or is like God in certain respects.

Charles Feinberg, writing on “The Image of God” in the respected religious journal *Bibliotheca Sacra*, was correct when he remarked: “A careful study of Genesis 1:26-27; 5:1,3; and 9:6 will show beyond question that it is impossible to avoid the conclusion that the two Hebrew terms are not referring to two different entities. In short, use reveals the words are used interchangeably” (1972, 129:237).

Keil and Delitzsch remarked in their commentary on Genesis that the two words are “merely combined to add intensity to the thought” (1996, 1:39). As Clark put it: “Man is not two images. To distinguish between image and likeness is fanciful exegesis” (1969, 12:216).

One other note before doing our study on the meaning of God’s image or likeness in man. The image of God was shared by both man and woman.

Genesis 1:27 declares:

“So God created man in his *own* image, in the image of God created he him; male and female created he them.”

The terms “man” and “him” (vs. 27) refers to mankind generically and not specifically to Adam alone. The male terms include the woman since the woman came from the man (Gen. 2:21-22) and since man was created to be a leader in the human race. The same pattern and teaching is found in Genesis 5:1–2.

Both sexes fall under the category of “man” stressing the significance of man in some sense over the woman. Again, this is one reason why the name “woman” includes the name “man.” It means that the woman came from the man and was never to be a leader and authority figure in society above the man (1 Tim. 2:13). Today our society and the feminist movement is continually trying to get rid of all male authority, which was originally established by God in the beginning. You can no longer tell someone to “man up” nor can you use the terms “man holes” or a “workman.”

Although man was created to be a leader of the woman both were created in the image of God. The pronoun “them” (Gen. 1:27) illustrates this generic significance of mankind (both man and woman) being created in God’s image. God’s Word clearly teaches that He created mankind, both male and female, in the image of God.

In addressing the customary practice of head coverings in Corinth, Paul wrote: “For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man” (1 Cor. 11:7). This passage does not deny that the woman was created in the image of God, as the man, but emphasizes that man was created in God’s likeness or image, in a unique way that the woman was not, which was to be a leader and ruler in society. Man was endowed with God’s ability to rule and lead and uniquely reflects God’s image and glory in this way. By comparison “the woman is the glory of the man” which means she reflects the God-given honor and dignity given to the man for his leadership position and role when wearing an artificial veil and demonstrating her submission).

A few more notes on the image of God. First, human sexuality is not the reflection of God in mankind, since God, as a spirit is sexless, even though he maintains the masculine description of the Father and a Son (Matt. 6:9;

John 3:16). God has definitely portrayed himself as masculine in gender to once again point to His authority over the human race.

Second, the image or likeness of God in mankind does not refer to his ability to take dominion over the earth as some have suggested (Gen. 1:26). This God-given privilege is a *result* of man being created in the image of God but not an *explanation* of what it means to be in the image of God. Man existed in the image and likeness of God before “dominion” was given to him.

Chafer accurately points out that “The authority is not the cause of the image or likeness, but the image and likeness is the ground of the authority (Chafer, 1943, 100:481, emp. added). James Hastings similar concludes that mankind was “already made in the image of God. The truth is that the image marks the distinction between man and the animals, and so qualifies him for dominion: the latter is the consequence, not the essence, of the Divine image” (1976, 1:48, emp. added). “Dominion,” Keil and Delitzsch noted, “is unquestionably ascribed to man simply as the consequence or effluence of his likeness to God” (1996, 1:39). William H. Baker commented: “It is the presence of the image of God in people that makes them able to exercise dominion over the earth. In short, although somewhat closely related to the image of God, exercising dominion over the world is not itself that image.

Note: Lions and other animals exercise a certain amount of dominion over their lands but they are not created in the image of God. The fact that God created man in His image makes man the crowning point of all His creation. The Bible reveals that the Creator of the universe has honored mankind by endowing him with certain qualities that are intrinsic to His nature.

B. The man’s resemblance of God’s image

“Three monkeys sat in a coconut tree
Discussing the things that are said to be—
Said one to another: “Now listen you two
There’s a certain rumor, but it can’t be true,

That man descended from our noble race—
Why, the very idea; it’s a disgrace!
“No monkey ever deserted his wife,
Starved her babies and ruined her life.

Nor did ever a mother-monkey
Leave her babies with others to bunk,
Or pass them on from one to another
'Till they scarcely knew who was their mother.

“And another thing you’ll never see
A monkey building a nest around a coconut tree,
And let the coconuts go to waste,
Forbidding all other monkeys to have a taste.

Why, if I build a fence around a coconut tree,
Starvation would cause me to distribute to you.
“Here’s another thing that a monkey won’t do:
Go out at night and get on a stew;

Or use a gun, a club, or a knife
To take another monkey’s life.
Yes, Man descended, the ornery cuss!
But Brother, he didn’t descend from us.”

We can be confident that man did not descend from the apes since only man was said to be created in the image of God. Man was created in the image and likeness of God – not the animal kingdom (Gen. 1:26). For this reason man was the crowning point of God’s creative wonders.

Psalm 8:4-5

“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made (at the time of creation when man was created in God’s image) him a little lower than the angels, and hast crowned him with glory and honour.”

This verse reveals the fact that man was created in God’s image and this is what gives him great dignity and honor among all the rest of God’s creation. Also, the fact that the Bible records man’s creation “in his own image” (likeness) means that God’s relationship with humanity is unique. This “image of God” describes some aspect of human nature that is not



Psalm 8:4-5

God Crowns
Man with
Glory and
Honor

shared by animals. The most important difference between the animal kingdom and man is that man is created in the image of God.

As someone once said:

“The image of God is the differences that make the difference.”

Creationists believe that God made Adam directly from the dust of the earth and in a unique way breathed into man a special type of life unlike the animal’s life. Therefore, man and the apes have never had an ancestor in common.

Genesis 2:7

“And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Man was formed from the “dust of the ground” which means that from a physical standpoint we are nothing but atoms and a few other chemicals. How is that for your self-esteem? From a physical standpoint, you are 99 percent nothing. This is because the atomic raw material from which were formed is about 99 percent nothing. Your body is formed out of the same atomic raw material as everything else in the created order. The smallest particles of which the earth was composed (the basic chemical elements: nitrogen, oxygen, calcium, etc.) were also the basic physical elements God used to create the human body. “The first man is of the earth, earthy” (1 Corinthians 15:47). We came from dust of the ground.

The Bible records that man received “the breath of life” and as a result became “a living soul” (a breathing, living, rational being). The term for “soul” is *nephesh* which means “that which breathes” and is referencing a living being or that which possesses physical life. The “breath of life” (Hebrew *ruach* referring to a puff of wind, also translated spirit – referring to animated life) is shared in common with animals (Genesis 7:21-22).

However, in the account of Genesis 2:7, we discover something unique and special about man’s creation and life. It was only to man that God directly gave life. Unlike all the other animals, man was given the breath of life directly from God. This makes his creation unique. Man was created as a “living soul” (a living being) in a way that the animal kingdom was not created.

The animals did NOT receive the direct breath of God. It's apparent that God directly passed something on to man from His own activating breath which the animals did not possess. What was this? It was His own image or likeness.

There is a huge difference between man and the animals. As a result of God's breath or wind, man was created in His own image. The animals were never said to receive God's direct breath or life and they were never said to be created in the image or likeness of God. Therefore, the life that man possesses from God is unique from the animal kingdom. Man as "a living soul" (a breathing and living being) is of much higher order than animal life, since it required God's direct energizing for its activation.



Genesis tells us that man was created in a special way, bearing the stamp of God upon him which the animals did not bear. The "image of God" is the very thing that makes humanity different from every other created animal. It is what defines the human being's unique identity. It is the whole reason God took such a personal interest in creating man. It explains why the Bible places so much stress on the fact of God's direct

interaction with Adam's creation. He fashioned and gave life to man in a special way—to bear the stamp of His own likeness. Man was made in the image of God. This sets him apart from every other creature in the physical universe.

C. The meaning of the image of God

What is the image of God? The Hebrew word for "image" comes from a root that speaks of carving. It is the same word used to speak of graven images (Exodus 20:4). It seems to convey the idea that man was carved into the shape of God. This means he reflects God in some way. However, since God

Image of God = Man Reflects God



Not a biological or physical likeness but a SPIRITUAL likeness (John 4:24).

Spiritual attributes related to the realm of soul and spirit.

Immaterial part of man's existence

is a “spirit” in his eternal essence or being (John 4:24), this cannot be referring to physical image or likeness but to something that is immaterial in its existence (God’s spiritual nature and likeness and is referencing the spiritual constitution of makeup of man. The concept that man is made in the image of God refers not to the physical, but to the immaterial part of man. It suggests that man was created as a spiritual being that reflects God’s internal nature and likeness in some specific ways. This was not true of anything else that was created in the universe.

The image of God is describing aspects of human nature or makeup that is not shared by animals. Again, this cannot speak of man’s appearance or biological makeup. We do have many biological features that are common to other animal. Since we share the same environment with the animals it is reasonable to expect that we would have many of the same biological and physiological characteristics in common with animals. Our internal organs work in similar ways; in many cases our skeletal structure has strong similarities; and even the way we look on the outside bears a clear similarity to some of the primates.

If “the image of God” were a reference to the way we are constructed physically (bearing a physical resemblance to God our Maker) then it would be accurate to suggest that even chimpanzees possess the likeness to God. Genesis distinguishes man from animals by His spiritual nature or image and not by any physiological structure. Since God is a spirit (Jn. 4:24) and the Old Testament stresses His invisibility (Ex. 20:1-4; Deut. 4:15-16), the resemblance and likeness of man to God no doubt relates to nonphysical aspects of humanity.

In their commentary on the Pentateuch, Keil and Delitzsch remarked: “There is more difficulty in deciding in what the likeness to God consisted. Certainly not in the bodily form, the upright position, or the commanding aspect of man, since God Himself has no bodily form, and the man’s body was formed from the dust of the ground” (1996, 1:39).

Man does not and cannot bear the image of God in his physical nature. Physical resemblance is not God’s intent when stressing His image or likeness in man. The image of God is not a reference to the material part of man. It isn’t talking about biology or physiology. It’s clear that this deals with man’s spiritual attributes or those incorporeal attributes that are on the inside of every human being within his soul and spirit.

It is our invisible, immaterial, or unseen nature (soul and spirit) that enables us to commune with God and makes us like Him mentally, morally, and socially. In other words, we share some of God's characteristics, although on a limited, finite scale.

The main impact of being an image bearer of God means that man is given some of God's divine attributes, thereby separating and making him different from the beasts. What are these special Godlike qualities which man is permitted to share?

In what ways is man like God? In what ways does man reflect God?

1. Self-consciousness (self-awareness)

We have a self-awareness that the animals do not possess. Man knows that he is a person, a living, rational being who possesses rational life. Animals exist but don't really know that they exist. This self-awareness of man leads him to reflect on who he is, why he is here, and where he is going. The fact that man thinks of these things proves he is different than the animal kingdom. He has a built-in awareness that he is alive

and exists for some specific purpose. Animals do not possess this self-awareness and have no idea about their existence on earth or meaning and purpose for their existence. Animals simply live by instinct and have no bearing or capability to understand about their physical existence.

How Does Man Reflect God?

- **Self-consciousness (self-awareness)**
- **Moral consciousness (ethical responsibility)**
- **God consciousness (personhood & relational fellowship)**
- **Superior consciousness (personhood & excellence)**
- **Eternal consciousness (unending existence)**

2. Moral consciousness (ethical responsibility)

Man has a moral consciousness of a built in code of moral ethics which is something animals do not have. In other words, man has a basic sense of right and wrong built into His constitutional being and a sense of ethical responsibility. In all cultures it's wrong to kill another person in cold blood, steal, and commit adultery with another man's wife (moral conscience). The animals do not possess this type of moral conscience (Romans 1:19; 2:12-

15). Each time a culture of people writes laws to protect the innocent, and each time we are repulsed by evil, or attracted to good behavior, we reflect God's own moral nature which we share.

Of course, the image and likeness of God in man is now tainted by sin and our "moral compass" is only a vestige or trace of man's original state of sinlessness and perfection before God. However, the fact that there is some moral and governmental laws established in society which protect children and innocent people from criminals and evildoers is a reflection of the image of God that still resides within man.

Moral Compass Within Man



The point is this; evolution can't result in morals and ethics; therefore, leading evolutionists today simply do not acknowledge that there is evil. Dawkins, a leading spokesman for evolution, must inevitably deny the existence of an ethical code in human beings for this assumes that there was a Lawgiver or Creator who placed morals within the constitution of man. One must get away from morals in order to consistently deny the Creator.

Modern atheists not only deny the existence of God, but also the existence of evil. Richard Dawkins, perhaps the leading twenty-first century spokesman for atheism says: "In a universe of blind physical forces and genetic replication, some people are going to get hurt, and other people are going to get lucky; and you won't find any rhyme or reason to it, nor any justice. The universe we observe has precisely the properties we should expect if there is at the bottom, no design, no purpose, no evil and no good. Nothing but blind pitiless indifference. DNA neither knows nor cares. DNA just is, and we dance to its music" (Richard Dawkins, *Out of Eden*, page 133).

Thank God there is something better than Dawkins conclusion of "blind pitiless indifference." Trying to deny the existence of evil does not eliminate it. It is like trying to convince a two-year-old about to get a shot that it is not going to hurt. The two-year-old knows better from experience, and trying to deny it will not make the pain go away. Most of us have had enough things happen in our lives that have convinced us, like the two-year-old, that evil is real.

So there is evil and evil means there must be morals. So where did moral come from? One evolutionist told me that morals evolved over time. How can this be? The rationale is this; if there is no Lawgiver, there never would be a standard that develops, since all standards imply a Lawgiver. There would never be a standard of morals or ethical codes if God did not exist and implant that code in the inner part of man's being. How do morals, a sense of right and wrong, evolve, if there is no standard that is given or handed down to indicate what is right and wrong? The Bible teaches that it is impossible to jump from atoms to ethics and from molecules to morality.

Where did conscience come from and why do we have an inbuilt sense of right and wrong? Why do we sometimes feel guilt and shame? It did not come from a pool of slime billions of years ago. It came from God who is the Creator of the human race. Laws come from a Lawgiver or else nobody would ever know what is right and wrong or have a conviction about what is right and wrong.

Think of it this way, the legal systems were developed in order to back up the ideas of justice for all, integrity, truthfulness, and honor. These are words that describe God's image being played out in man today. Again, animals don't have a moral conscience because they have no sense between right and wrong. This is why they kill and eat one another and live like animals!

The Bible reveals that Adam was created only a little lower than angels (Psalm 8:5), as a free spiritual being. Like the angels (who may have also been created in God's image), Adam was a responsible moral agent with a thinking mind and powers of choice and action, able to commune with God and respond to him. He could love and worship God, or if not, he could choose to reject His amazing love. Unlike the animal kingdom, man was given the abilities by God to make volitional choices based upon good and evil. Of course, the tragedy for the human race is that Adam and his wife, tempted by the serpent, did just this. They rebelled against God. Man, with such a golden start, used his own volition to turn against his Creator.

Even in man's unsaved state, man still reflects God's image and likeness to some extent, since he is capable of making choices that are morally good and profitable for him, as opposed to choices that will hurt him and make his life miserable (drug addiction, adultery, child molestation).

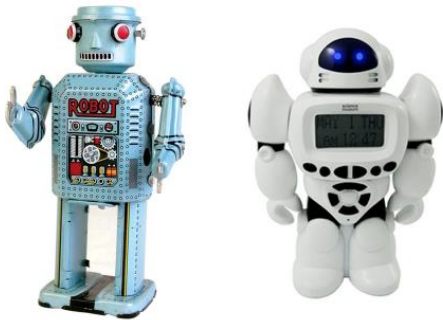
In fact, we also know that man can even respond to God and make a choice regarding His salvation and eternal destiny based upon God's initiative. Isaiah 1:18, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." God never approached any animal and asked the animal to reason with Him. Why is this? It's because only man was created with a volitional capacity to choose the right way as God works in relationship to his heart.

Freedom of Choice



God leaves a person free (autonomous) to choose the way of life or the way of death, the way of blessing or the way of banishment (Gen. 2:16-17; Joshua 24:15). Man was not created as a robot but given freedom of choice based upon God's image and likeness.

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Note: In the unsaved this choice is radically limited or altered in relation to moral and righteous living but in the regenerate child of God it's radically displayed in the life-changing spiritual choices that are made as a result of God's inner work in the hearts of His people (2 Cor. 3:18). The point is this; freedom of choice is part of the image and likeness of God within man. God made man as a volitional being, capable of making choices based upon ethical codes, conscience, and the Spirit's work in his heart.

3. God consciousness (personhood & relational fellowship)

A scientist placed a frog on his lab table one day to perform an experiment. First, he carefully measured its height, length, and weight. He trained it to respond to the word "Jump!" with an immediate leap. Carefully plotting a number of trials, he determined that the average leap in response to the stimulus was 14 centimeters. The scientist proceeded to amputate one of the frog's legs. On cue, with the shout "Jump!" the frog jumped 11 centimeters. The scientist carefully recorded the data in his lab book. Next

he amputated the second leg, shouted “Jump!” and the frog jumped 6 centimeters.

Upon amputating the third leg, and giving the command to jump, the frog jumped only 1 centimeter. All these data points were dutifully recorded and plotted. Finally, the scientist amputated the fourth leg and shouted “Jump!” but nothing happened. He shouted again. He raised the decibel level and shouted “Jump!” again; still no response. Subsequent shouts at higher decibel levels failed to stimulate the frog to jump. The scientist concluded his experiment and entered his final data points. What was his final conclusion? “Frogs without legs are deaf.”

And they think man is smarter than the animal kingdom! Of course, this is a silly illustration but we have discovered from Genesis that man (not the animals) was created in the image of God and for this reason he reflects God. He possesses certain spiritual qualities and aspects within His makeup or design that are different than the animal kingdom.

Next, we discover that people are unique from the animal kingdom because as a person they possess a God consciousness, and awareness that God not only exists but that He wants to fellowship with him or have a personal relationship with man. Personhood speaks of something that is unique to the human race and relates to that which is part of our human nature, what is involved in our spiritual makeup and design. God created each person (human) with an inner sense or awareness that there is a God who he is accountable to and One that wants our allegiance, communion and fellowship (Rom. 1:19-21). This is called a God-consciousness.

Above all else, man was created with an awareness of God Himself (God-consciousness), which means that man was created to have fellowship and communication with God. As a person, a member of the human race, God created us to have communion with Himself. Man was not to live in a spiritual vacuum like the animal kingdom but possess a unique capability to understand, interact, and fellowship with God.

This once again takes us back to Genesis 1:26 where God states: “Let us make man in our image, after our likeness.” This signified that God Himself is a God of relationship. The Trinity certainly brings this truth out. There is fellowship among the Trinity and God created man as a person to have fellowship with God. Man was created “relationally” to be like God, capable

of having intimate fellowship (Gen. 3:20). Animals cannot have fellowship with God because they were not created in God's image, with this built-in capacity to communicate with God and have a personal relationship with Him. Man was designed to worship God.

I've never seen any chimpanzee singing in the church choir or attending church to worship God. I've never seen an ape reading the King James Bible! This is something that is reserved for mankind who was created in the image of God and who has been given the capacity to know God and worship Him. Of course, this capacity to worship and know God becomes evident when the Spirit of God draws people back to God through His convicting and redemptive work (John 16:8). Nonetheless, this privilege to know and worship God is given to mankind – not the animals.



The fact that there was a discussion among the Godhead to create man in God's image and likeness (Gen. 1:26) means that man was created with the purpose of having and maintaining fellowship with God. The personal pronouns ("Let us") sets off man's creation as being something very important, special, and intimate to God. This reveals that God wanted to be linked to man in a way that He was not linked to the inanimate or animal creation. God did not choose to have fellowship with planets, stars, fish, fowl, or any animals; He can only have fellowship with man, since God decided to create man in His image or likeness (capable of rational fellowship and communion with Him). This original purpose of fellowshiping with man will be experienced throughout eternity as God's creative purpose comes to pass in the lives of His redeemed.

Revelation 21:1-3

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with

them, and they shall be his people, and God himself shall be with them, *and be their God.*”

Since God is a God of relationships, and He created the human race in His image, this also means that another part of our personhood (a unique part of man’s spiritual nature) is that man was created in a special “relational” way to have fellowship with other people. This occurs among humans by sharing deep love, compassion, sympathy, and possessing an amazing capacity to communicate through language. Man shares thoughts with fellowmen, communicating intricate ideas, has close friendships, a sense of brotherhood, and participates in experiences with others. Animals do not possess personhood and cannot fellowship and communicate in the same sense people can nor on the same level of the human race.

This is why when God created man He immediately said that it was not good for man to be alone (Gen. 2:18). The image of God is personhood and personhood (that which is part of man’s human nature) can function only in the context of relationships with other people. Man’s capacity for intimate personal relationships needed fulfillment.

All human relationships (marriage, friendship, Christian fellowship) demonstrate the fact that we are made in the likeness of God. Just as the three Persons of the trinity share perfect social communion with one another, so do we desire social interaction with others of our own kind (humans).

The marriage relationship is established as the first and most intimate of all relationships between humans. The two “become one flesh” (Gen. 2:24) uniting in a bond that is designed to supersede every other relationship, no matter how close (“a man shall leave his father and mother”). Man was created to reflect close fellowship with others, especially in marriage, which is a reflection of the image of God in man. Man has intimate communion and fellowship on a far superior level than the animal kingdom.

We often hear birds singing and chirping. Many birds communicate by sexual display before their mates. Dolphins are said to ‘talk’ and use a type of sonar. A sophisticated example of animal communication is the ‘waggle-dance’ of bees. A bee finding a succulent honey flower tells its fellows in the hive the whereabouts of

Waggle Dance of Bees



the flower by performing a ‘waggle-dance’. This imparts two items of information. First, there is the matter of direction. The sun is used as a fixed direction point and the dance made in relationship to it. Secondly the distance from the hive to the flower is shown by the number of waggles in the dance. This is amazing but also very limited relational skills. It is done by instinct and not intimacy.

Meet Sarah!



Another form of language has been ascribed to Sarah, a chimpanzee at the Massachusetts Institute of Technology. She uses plastic symbols to convey such messages as, “I want an apple.” Of course, this is as far as she can go. Despite large sums of research money, no animal will ever be able to communicate affection and fellowship on the same level as humans. Why is

this? It’s because man was specifically created to be like God by possessing the natural and God-given ability to fellowship with other people on a deep human level that conveys love, intimacy, and compassion with one another.

Animals don’t love other animals. They don’t possess emotions, compassion, love, or sympathy that reflects that of the Creator. Of course, we all know that you can’t fellowship with your dog like you can with you husband or wife. You can’t develop friendships with an animal like you can with a human. Did you ever go out on a date with a dog?

You can’t ask a monkey to go out and have dinner with you and expect him to hold an intelligent and emotional conversation with you. Why is this? It’s because animals were not created to communicate and fellowship on a deep emotional level. They were created simply to procreate and basically live by instincts as they interact with one another. Man is different. God created man in His own likeness so that he could enter into loving relationships with other fellow human beings which exist on a deep human level, but more importantly, so he could possess a personal relationship with Himself.

4. Superior consciousness (personhood & excellence)

Personhood (man’s human nature, spiritual makeup, and God-given abilities) also suggests that man’s creation was superior to that of the animal

world in that mankind was created possessing superior mental and emotional qualities which far exceed the animal kingdom.

Some suggest that man's intelligence and emotional makeup is different than the animal kingdom but it is only a matter of degree and therefore these things are not an accurate reflection of God's image in man, since animals also have intelligence and emotions. However, this is not an accurate conclusion. It's rather obvious that any living animal would need to possess some intelligence to exist or stay alive. However, the fact that animals have a certain amount of intelligence and even organs and skeletal structures that are sometimes similar to man's does not mean that they have evolved from man or that they reflect God's image. Man was directly created by God (Gen. 2:7) to reflect His intelligence and emotions in a way that animals do not by possessing a superior awareness of the complexities of life and a deep emotional make up that reflects the Creator.

Animals simply react and live by instinct but they do not possess a deep understanding about the complex things in life, nor do they possess an emotional level and likeness that reflects God. Man was specifically created to reflect God's intelligence and emotional traits while animals were not.

Think of the human mind. Of course, the human mind is composed of matter and it is an intricate part of God's creative wonders in mankind. You heard about the agnostic scientist who ran into a problem. He was asked by a creationist: "What is the human mind? He answered, "It doesn't matter!" He was then asked by the creationist: What is matter? His answer: Never Mind!"

Man was created with a complex mind, intellect, emotions, and volition (will). Man is unlike the animals in the complexity of his human makeup and design (personhood). He possesses a superior consciousness of intellect, emotions, and the ability to make choices based upon rational and moral thinking.

Man is vastly superior creature of intelligence. He is capable of complex reasoning. We can accumulate, remember, and evaluate masses of information on an immense variety of subjects, and then act rationally as a result. I have never seen a chimp doing physics, calculus, writing poetry, or translating languages. Man is also endlessly creative in composing music and making pictures and other objects.

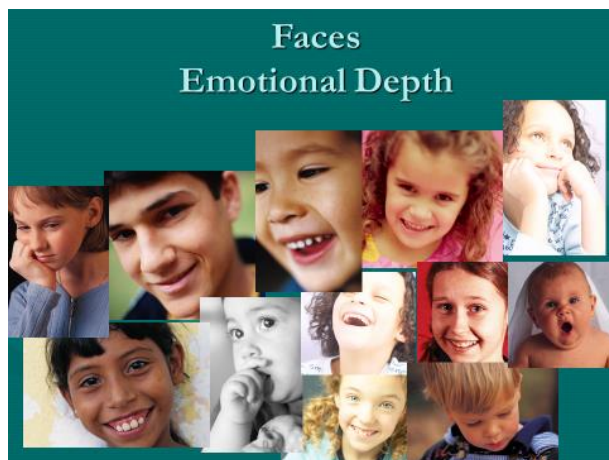
“Monkey See, Monkey Do”



One evolutionary article reveals this amazing finding. “Monkeys banging on typewriters might never reproduce the works of Shakespeare, but they may be closer to reading *Hamlet* than we thought. Scientists have trained baboons to distinguish English words from similar-looking nonsense words by recognizing common arrangements of letters. The findings indicate that visual

word recognition, the most basic step of reading, can be learned without any knowledge of spoken language.”

You have got to be kidding me! Monkeys can now read! How weird and far-fetched. One must wonder how far these quack scientists will go in trying to humanize apes. Whatever happened to the old saying, “Monkey see, monkey do?” Monkeys respond to repetitive actions but they do not have the God-given capabilities to read and perform actions of higher intelligence, which was only given to humans. Man is rationally superior to all the animals and reflects God’s image by possessing superior knowledge and wisdom which is part of the Creator’s likeness.



Man also has a complex emotional design unlike the animal kingdom. This part of man’s existence also reflects God’s likeness or image. The human face can have a quarter of million facial changes that are controlled by twenty-eight paper thin muscles. These facial changes are used to magnify his emotional depth in expressing one’s human experience. This is only unique to man.

I have never seen a bird crying or weeping at a funeral over the loss of its young. I have never seen a chimp laughing. Man is a complex emotional being that was created by God. Man has the ability to feel pain and joy unlike the animal kingdom. It’s only man who longs for meaning and purpose in life.

It's man who possesses aspirations and goals and which has a built in sense of dignity. Animals do not have any of these things.

**Body is the VEHICLE that
Reflects the Image of God**



It's interesting that God created our bodies to serve as a VEHICLE through which God's image can be seen. Our faces, with their naturally expressive eyes and a host of other meaningful expressions, are especially suited for relationships. So while the human body itself is NOT the seat nor the primary expression of the image of God in man, even the body is specially made, so that it can serve as a vehicle through which that image is manifest.

The God-given likeness found in the inner complexities and qualities of the human race (personhood) is what makes man different than the animal kingdom.

The "image of God" is what makes us distinct from the rest of creation. God's image is what makes us human and spiritual beings possessing certain spiritual qualities and traits of God within the spiritual or immaterial constitution of our "soul" (rational, emotional, volitional existence) and "spirit" (spiritual part of man's existence) which were created by God at the time of conception (Zech. 12:1). It's the part of our humanness that scientists will never find in our DNA. God's image is not programmed into our chromosomes. It is spiritual or part of our spiritual design and makeup.

The "image of God" explains man's spiritual urges to worship. It explains why man possesses a human conscience and a code of ethics (adultery is wrong, murdering other human beings is wrong, molesting children is wrong). The "image of God" establishes our moral accountability before God. It explains why man has deep interrelationships with others and explains why man seeks to live with some kind of purpose or meaning.

The attempts of mankind to openly commit and endorse sinful atrocities such as murdering babies in the womb (abortion), homosexuality, adultery, and escape God's true purpose for living is an attempt to hide the image of God and erase God's imprint upon his or her life.

5. Eternal consciousness (unending existence)

Man was created in God's image or likeness in that he was created with an eternal spirit and is an eternal being. This means that man will live on forever after death in the place of his choosing (Heaven or hell). Since God is eternal in His nature and design, He created mankind as an eternal being that will live on forever, long after his physical life ends on planet earth (Ecc. 12:7).



This is not true of the animal kingdom (Ecc. 3:21). The fact that man was created with an eternal spirit means that he lives on forever in either Heaven (Ps. 23:6; 2 Cor. 5:8) or hell (2 Thess. 1:9; Rev. 14:11; 20:11-15). However, we do not have any record of animals living forever in Heaven or animals being cast into the Lake of Fire at the Great White Throne Judgment. In one sense, man will bear God's image throughout eternity simply because he was created to be an eternal being. He will live on forever in the place of his choosing as an eternal being created in the image of God.

My son William used to have a hat that he would wear as a little boy. On the hat were three words: "Just Like Daddy." The hat was a reminder that our children are a reflection of how we live and what we teach them. As I remember him wearing that hat ("Just Like Daddy"), I'm also reminded of the creation of man who on day 6 was created in the image of God. Man was created to be like God or reflect God in various ways.

D. The maintaining of God's image

The Bible reveals that mankind still possesses God's image or likeness even in his fallen state. Man still maintains God's image and likeness even though it is marred and imperfect. For instance, Genesis 9:6 forbids all acts of murder based on the premise of God's image.

Genesis 9:6 reveals:

"Whoso sheddeth man's blood (unauthorized killing), by man shall his blood be shed (authorized killing): for in the image of God made he man."

Sin did not destroy the divine image stamped upon man by God. While it is true that after the Flood, God referred to the imagination of man's heart as being evil from his youth (Genesis 8:21), it also is true that just a few lines later, Moses recorded God as telling Noah that murder is wrong because man is a divine image bearer (9:6). This means that the image of God is retained in the worst of sinners.

It means the image of God was passed down to the human race through reproduction. It was given to Adam and Eve and passed down through the generations of mankind. In this case, since man was created in God's image, it's wrong to commit unauthorized killing or murder. The fact that animals are killed for food and God sanctioned this means they were not created in God's image. But man is different than the animals. He was created in God's image and therefore out of respect should not be hunted down and murdered unlawfully.

James 3:9 adds something to this:

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

In other words, we should not curse and wish evil another fellow human being since he was created in God's image and still reflects this image in certain ways. The image of God (the spiritual constitution or makeup of man) is something that should be respected. It's clear that the image of God is passed down through the human generations and is something that is special to mankind (humans) – not the animal kingdom.

Another text that speaks to the fact that man still bears God's image can be found in Acts 17:28-29 where Paul, preaching to the pagan Gentiles in Athens, quoted from their own poets and proclaimed that the whole human race is of the offspring of God. This means that everyone, even the pagans that Paul was talking to, is endowed with a certain likeness or image of God that is still stamped upon them.

Brown stated that "the things that make mankind in the image of God are still present in the worst sinner as well as in the best saint" (Brown, 1993, 138:50). In other words, kings and peasants, all sinners and saints, possess God's image; however, it is the reflection of this image that makes the difference between saints and sinners. The Bible teaches that no person can be properly related to God without being born again (John 3:3, 6), receiving

new life within the realm of his human spirit, which allows them to once again properly reflect the image of God, which was originally defaced because of sin.

When Adam made the choice to rebel against his Creator, the image of God within mankind was marred, and Adam passed this damaged likeness on to all his descendants (Romans 5:12). Today, mankind still bears the image of God but this image has been distorted (not destroyed) by sin. Mentally, morally, socially, spiritually, and even physically, we show the effects that sin has had on a society that is lost and without God's life and nature. Sin does not enable them to live according to God's image and reflect God's likeness as originally designed in Adam (Eph. 2:2).

Nevertheless, God has chosen to offer the hope of redemption to mankind, a redemption that is only available by God's grace through faith in Jesus Christ (Ephesians 2:8-9). Through Christ, we are made new creations (2 Corinthians 5:17). This means that we have been given a new life and position of freedom to live differently and reflect God's life and image in us. By faith in Christ, we once again become partakers of His divine nature (2 Peter 1:4) and can once again more accurately reflect God's image. Born again believers can reflect God's image in a way that unbelievers cannot. However, unsaved people have not totally lost the image of God.

Through the years, numerous scholars have suggested that the image of God spoken of in Genesis 1:26-27 only refers to some sort of "spiritual perfection" that was possessed when man was in his original state of innocence but then was lost at the time of the Genesis Fall. Both Martin Luther and John Calvin seemed to stress this point in their writings. However, we have discovered when comparing all the texts on this subject that the "image of God" spoken of in Genesis 1:26-27 cannot only be referring to a state of "spiritual perfection" which Adam and Eve possessed and then was lost within the human race. To be sure, the image of God in Adam and Eve in their state of innocence was a perfect mirror of God's image; however, the total image of God was not totally lost after the Fall.

Why would God create man with an image that required spiritual perfection, knowing beforehand that man was going to sin and thereby "lose" this image completely and forever? There would be no point in proclaiming Adam and Eve as image bearers if the divine likeness would quickly vanish away through sin. Think of this; if this phrase ("the image and likeness of God" –

Gen. 1:26) only referred to a one-time sinless condition, then this image would have been lost in the Fall and man no longer could be called God's image bearer. However, as we've seen, the Bible clearly reveals that man still retained the image of God after the Fall.

We must remember that the image of God in man has been damaged by sin but not destroyed by sin. Feinberg spoke of the image of God as the "inalienable part of man's constitution" and then says that the image is currently in a "marred, corrupted, and impaired state." Hoekema elaborated on the same point when he wrote: "In other words, there is also a sense in which human beings no longer properly bear the image of God, and therefore need to be renewed in that image. We could say that in this latter sense the image of God in man has been marred and corrupted by sin. We must still see fallen man as an image-bearer of God, but as one who by nature...images God in a distorted way."

In summary, although the image of God in man was distorted, it was not destroyed. The "image" of God within man was severely impaired but never totally shattered. This is why man still has the propensity to worship, a moral conscience to some degree, and he still possesses rational faculties and deep emotional commitments to fellow human beings (marriage and friendships).

G. Campbell Morgan, in his book, "The Crises of the Christ," said: "By the act of sin, the image and likeness of God in man was not destroyed but defaced, and in all the history contained in the Old Testament Scripture, is seen a degraded ideal" (1903, p. 26).

The image of God in man is *defaced* but not totally *erased*. Even in unbelievers there is still signs of God's image and likeness. Man still remain a rational being that God can approach (Isa. 1:18) and which has a yearning for purpose. However, the image of God (God's spiritual and moral likeness) is presently being formed in a more accurate and substantial way in every believer who allows God's Spirit to conform him to the image of God's Son by His Spirit (Rom. 8:28–29; 2 Cor. 3:18, Eph. 4:24; Col. 3:10).

Arthur Custance insists that Adam's "children thereafter bore not the image of God but his" (Adam's sinful likeness only). However, this is not the case. Seth, being made in the likeness of Adam, similarly possessed the "image of

God,” just as his father Adam had. Man’s sin did not cause the loss of Adam’s distinct humanity and personhood (the image of God).

Feinberg concludes this part of our discussion on the image of God in man: Nowhere does the Old Testament indicate that the divine image and likeness are lost.... When one contemplates Genesis 9:6; James 3:9; and 1 Corinthians 11:7, it can be seen that it is incorrect to say unqualifiedly that the image of God was lost through sin. There are references where man’s nature after the fall is still the “work and creature of God” (see Deut. 32:6; Isa. 45:11; 54:5; 64:8; Acts 17:25; Rev. 4:11; Job 10:8-12; Ps. 139:14-16). The insurmountable obstacle to the position that the image of God is entirely lost through the fall is the fact that even fallen man is man and is not short of his humanity.... That which relates to rationality, conscience, and self-consciousness cannot be less, for then man would cease to be man. In spite of the fall, man did not become a beast or a demon, but retained his humanity” (129:245).

E. The regaining of God’s image

Although man has retained a small likeness to God, the greater portion of God’s image was lost in the Genesis Fall, in relationship to righteousness, holiness, and godliness. As a result, man needs to be born again and allow the Spirit of God to work in his heart and life, so God’s image can once again be restored and manifest itself in the life of man.

1. The new birth and the image of God (a new position)

Ephesians 4:24

“And that ye put on the new man, which after God is created in righteousness and true holiness.”

This verse teaches that we are born again (“created in righteousness and holiness”). This is a transaction that occurs at the moment of our salvation. This speaks of our change of position that we receive at the new birth. At the very moment God’s life is communicated to us, we become a new person (“new man”), which now possesses a new nature, drives, and motivations that are godly and righteous (“created in righteousness and true holiness”).

In other words, we now have the full potential to live a different way of life since we have received God’s life and have become this new creation or

person in Christ (2 Cor. 5:17). In other words, this is what we are because God's life has been communicated to us (1 John 5:4). Since we have received God's life in the realm of our human spirit (John 3:3, 6) and have been changed into this new person, we can now reflect the image of the Creator in a way which we never could before. We can put our new position into daily practice and mirror God's image in a new and wonderful way in our daily lives.

Ephesians 2:10 is a similar verse that speaks of our position:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Once again, the "workmanship" and the fact that we are "created" speaks of the new birth and God making us into this new person. This transaction occurs at the moment of our salvation experience. It is what we are in Christ. We are delivered from our old unsaved position in Adam and are transferred "in Christ" which means we now share His life, nature, and complete spiritual resource (Eph. 1:3) to live triumphantly, victoriously, and in a transformed manner. As a result, we "walk" in "good works" and manifest God's life within and through our life. Our position (what we have) should manifest itself in our practice (how we live).

2 Corinthians 5:17 speaks of the same positional truth:

"Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new."

This is talking about our position – not our practice. It's what happens on the inside – not the outside. This is speaking of an instant position change (from what we used to be in Adam) but not an automatic practical change (from every area of our sinful life). The gradual change happens over many years; however, we are a "new creature" as a result of the new birth. This is an instantaneous change of what we used to be in Adam. Again, this means that at the moment of our salvation experience (when we were saved) that we received God's life and nature and were instantaneously changed into this new person and rescued from the old person that we used to be ("Knowing this, that our old man is crucified with him" - Rom. 6:6-7). When we become a new creation (this new person) the Bible says "old things are passed away; behold, all things are become new" (2 Cor. 5:17). This is speaking of a change from our old position under sin's power to a new position in Christ.

Our previous position of separation from God (in Adam) with its old values, priorities, beliefs, plans and desires is taken out of the way and “in Christ” (our new spiritual union with Him) we possess a new way of life that includes newfound joy, peace, inward satisfaction, new goals and priorities, holy desires, and a new philosophy for living, which flows forth from Christ’s life within. It is this new life that we must yield to and experience within our daily lives as Christians, so we might live victoriously and differently (Romans 6:12-14).

In summary, we are a new creation as a result of the transition from our old position to sin and slavery in Adam to our new position of freedom and transformation in Christ. This means we have the full potential to live for God and reveal His nature and life within us and before others. Therefore, reflecting the image of God in true righteousness and holiness is something we could not do before we received God’s life. We had to be born again before we could manifest the fruit of the Spirit and become Christlike in our living. Only when we are born again can we begin to reflect the original image and likeness that Adam possessed before the Genesis Fall. The image of God is faintly witnessed in unsaved people (James 3:9) but it is brought out into the light in God’s redeemed because they have received His own life and have been delivered from the old way of life.

2 Peter 1:3-4

“According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Every child of God has by virtue of his saving position has been given divine (Godlike) power and a divine nature. As a result, we have escaped the moral corruption in the world that invades our lives through lustful thoughts and actions. This is a matter of positional victory. It something that has been accomplished for us at the moment we believe in Christ. Since this is true we can now live differently by this divine power and nature and be transformed into the image and likeness of God in our daily Christian life. We can put our position into practice and now reflect our Creator’s likeness in a new and wonderful way.

2. The Spirit of God and the image of God (a new practice)

2 Corinthians 3:18

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.”

The Bible teaches that only Christians are being changed into Christ’s image as we allow the Spirit’s power and presence to transform our lives. In other words, we must apply this newfound position that we already possess in Christ. Since we have been born again and redeemed, we have the full potential to reflect God’s image and likeness, as we become more like Jesus Christ, through the Holy Spirit’s transforming work. This occurs throughout our entire lives and is described as being changed “in the same image from glory to glory.”

This means that we are progressively being transformed into the likeness of Jesus Christ, so we can reflect the image of God in our lives once again, as Adam did, before the Genesis Fall. Adam lost the perfect image of God, which was the privilege to reflect God’s image in true holiness and righteousness. The privilege to reflect and mirror this image can only return to us when we are born again, receive God’s life, and are progressively transformed into the image of God (Christlikeness) through the Spirit’s transforming power and work.

Someone said, “When we were saved God gave us a hug and a mirror.” The hug was free justification by faith in Christ (God hugs and says, “You are mine forever” – Rom. 3:24). But God also gives us a mirror, to look at ourselves, and see how we are gradually being conformed into the image of Jesus Christ (2 Pet. 3:18).

Man being created in the image of God reveals the very essence of the meaning and purpose of human life. Man was designed to reflect God and glorify God through his life.

John W. Peterson wrote of the perfect image of God that was lost and how we are regaining it through the Spirit’s work in transforming us into Christlikeness.

“In the image of God, we were made along ago.
With the purpose divine here His glory to show.
But we failed Him one day, and like sheep went astray.
Thinking not of the cost, we His likeness had lost.
But from eternity God had in mind,
The work of Calvary, the lost to find.
From His heaven so broad, Christ came down earth to trod,
So that men might live again in the image of God!”

Voltaire, the noted 18th century French philosopher, said that “it took centuries to build up Christianity, but I'll show how just one Frenchman can destroy it within 50 years.” Taking his pen, he dipped it into the ink of unbelief and wrote against God. Twenty years after his death, the Geneva Bible Society purchased his house for printing the Bible. And it later became the Paris headquarters for the British and Foreign Bible Society. The Bible is still a best-seller; an entire 6-volume set of Voltaire's works was once sold for 90¢.

Just before his death, the noted atheist swore: "I wish I had never been BORN!" An atheist has no purpose for living and no reason for his existence. Atheism accepts the devilish evolutionary myth.

Recently the left-winged liberals and radicals of our country tried to ask Governor Walker of Wisconsin if he believed in evolution. What they were trying to do was trap this conservative politician and make him to be out-of-sync with the mainstream of society if he did not believe in evolution. When referring to evolution, the reporters asked him, “Don't you believe in science?” These people are absolutely crazy! There is no science in evolution – it's absolute fiction. How scientific is evolution? Let's think through this again. Everything started without nothing existing before it started. This is what atheism believes.

Atheism

The belief that there was nothing and nothing happened to nothing and then nothing magically exploded for no reason, creating everything and then a bunch of everything magically rearranged itself for no reason what so ever into self-replicating bits which then turned into dinosaurs.

Makes perfect sense.

There is no cause-effect relationship with evolution. Life began by chance (through a blob and dot) and mutations brought us where we are today even though it's mathematically impossible to compute such a nonsensical chance. Evolution is folklore – not science. Science is provable data – not hypothetical situations filled with riddles and missing links.

Someone said:

“If you wish to make an apple pie truly from scratch, you must first invent the universe.”

This puts everything in perspective when it comes to the creation and evolution debate. Every effect must have a cause. Every apple pie must have an apple pie maker. Actually, there is no debate. If you need a grandma to make an apple pie from scratch then you need a true and living God to make the universe and everything in it (Col. 1:16).

Another description is now given of man's creation.

d. It included dominion – 26d, 28b - “dominion over”

Genesis 1:26 goes on to say: “and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Some of you fishermen get carried away with man having dominion over the sea and think this means you can go fishing every weekend over the summer! Man was made in God's image, so it was appropriate that God would delegate to man something of His own sovereign prerogative which was to rule.

Genesis 1:28 adds:

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

The word “subdue” was used of a military term that spoke of conquering. The word “dominion” means to rule the earth. Of course, in the beginning everything was “good” and nothing needed to be conquered or ruled. These

words are probably used to indicate man's authority over the animal kingdom and his right to rule the earth in a theocracy (a rulership that honors God).

Man was given the command and privilege to use God's creation but not abuse it. God established man as His steward over the created world and all things on the earth. This was evident in that Adam was given the privilege to be a caretaker of the garden that God has given to him (Gen 2:15) and to name the animals (Gen. 2:19).

Unfortunately, when Adam fell, he forfeited some of his God-given authority to rule. When he yielded to Satan, he forfeited the absolute dominion God had given him over the earth. It is interesting that Jesus repeatedly referred to Satan as the ruler of this world (John 12:31; 16:11; 2 Cor. 4:4). This was supposed to be man's role but because of Adam's willful sin he forfeited his God-given dominion to the devil.

The Bible does not teach that man has lost his total right or authority to rule the earth in a responsible way. However, he does not and cannot possess the full authority originally given to him by God. We know that man still retains a faint depiction of God's image today. Although it's not erased, it's greatly affected. The same is true regarding man's dominion and authority given to him by God. There are remnants of this authority seen in man today but the greater part is lost due to sin and Satan.

Psalm 8:4-8

“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.”

Of course, the problem is that man has failed in his stewardship. Instead of using the earth for good, ruling it under God, he has denied God and abused his stewardship. The modern environment crises on earth is due to man's greed, selfishness, and carelessness and the sinful crisis on the planet clearly reveals that man has not been fulfilling his God-given requirements. Why is this? It's because man has lost the greater part of this dominion and authority to rule the earth because of the Genesis Fall.

Man is seeking to possess responsibility and authority over the earth from the standpoint of controlling animals and the environment and trying to keep some sin in check within our society. However, this realm of authority has been greatly marred because of the Genesis Fall and because Satan usurped the authority that man had over the earth.

The writer of Hebrews reminds us that we do not see man enjoying the full benefits of His God-given dominion and possessing this same authority in an undisputed sway at the present time.

Hebrews 2:8 speaks of what happened and adds some additional teaching to Psalm 8: “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.”



“But now” (today after sin has entered the world) not everything is ruled by man in the way God originally designed it. This is true even in relation to the animal kingdom. Dogs bark at man, snakes bite him, birds and fish move away from him, and lions and tigers eat him!

It's also evident that man has lost his authority to rule the earth for God and His glory. We have terrorist organizations, Washington corruption, communism, and socialism throughout the earth today, and man redefining marriage and choosing their genders, which proves that man has lost his dominion and authority to rule the earth as a theocracy.

President Obama recently announced that he believes same-sex couples should be granted the right to marry, becoming the first U.S. president in history to fully embrace that level of civil rights for homosexuals. The Supreme Court turned away appeals from various states looking to prohibit gay marriage, effectively legalizing same-sex marriage in these states and many others. It's clear, the earth is not being rule for God and His glory.

Today we have abortion pills and doctors of death killing children in the womb. Twenty-one percent of all U.S. pregnancies end in abortion. More children have died in the wombs of mothers than all the people who have

died in the previous wars on planet earth. It's very apparent that man has lost his delegated authority to rule the earth for God.

The explanation for sin running rampant today is that when sin entered the world through Adam, man lost his unqualified sovereignty over the lower creation and to rule the earth for God. In other words, man actually lost the original and total dominion that God intended him to possess after Satan caused man to sin in the Garden of Eden. God originally wanted man to rule the earth in a theocracy (a rule that honors God). This was totally lost in the Genesis Fall. Because of sin all things are not under man's dominion today. In fact, they are actually under the domain and rulership of Satan, since the Evil One usurped the authority and dominion of the earth from man (2 Cor. 4:4). However, Jesus Christ will someday reestablish man's dominion over all the earth (Heb. 2:5-8) at His second coming when Jesus Christ will rule as God intended.

Jesus Christ will rule the earth in a theocracy where God's Word, will and ways are fully implemented (1 Corinthians 15:22-28). Someday "all things" will be placed "under his feet" (1 Cor. 15:27) and be "subdued unto him" (1 Cor. 15:28) and Jesus Christ will take back the lost dominion, usurp planet earth from Satan, bind him in the bottomless pit (Rev. 20:1-3), and turn the earth into God's original creative purpose, which is to rule the earth for God and His glory (Ps. 24:1; 89:11; Isa. 11:2; Zech. 14:9; Ps. 2:6-8). God owns planet earth even though the devil is presently ruling over it. God has the title deed to planet earth and owns it by creative rights and one day the Father is going to give it back to Jesus Christ (Rev. 5:1-12), so the earth can return to its original Edenic and theocratic rule.

It still amazes me that some Christians within the Church suggest that although unsaved man lost this authority, born again Christians have been given this full realm of authority once again and they are commissioned to take back the earth for God's glory, Christianize it, and bring in the promised earthly kingdom. They base this authority on Genesis 1:26 and 28. Of course, this is both a dream and absurdity simply because man has lost this realm of authority by sin and only Jesus Christ can get it back at His Second Coming.

There are those today who believe and teach that the world is getting better and that the church is going to someday Christianize the earth and take back the earth for God. Those who embrace this idea call it "Dominion Theology."

The belief that the Church will somehow regain this lost realm of dominion and authority through the transformation of society is the same thing as Postmillennialism (Jesus comes after the Millennium is established by the saint).

This theory is a debunked myth after all the world wars, terrorist actions, and the increasing violence and sin in this world. The Church does not bring in the Kingdom, it's the King (Jesus Christ) who is going to bring in the Kingdom or Millennium (Rev. 19:11-15) and return this earth to its rightful theocracy, the way God initially established it when He created man to have dominion over the earth.

e. It incorporated distinction – male and female

Genesis 1:27

“So God created man in his *own* image, in the image of God created he him; male and female created he them.”

Someone once said:

“It's always a constant consolation to me to realize that although God created man and woman there is no recorded testimony that he created committees.”

We've dealt with the first section of this verse already (Gen. 1:27), so I will mention it in brief. The first word “man” is generic. In fact, both terms “man” and “him” (vs. 27) refers to mankind generically and not specifically to Adam alone. The male terms include the woman since the woman came from the man (Gen. 2:21-22) and since man was created to be a leader in the human race. The same pattern and teaching is found in Genesis 5:1–2.

However, of great interest is the fact that God created mankind with two distinct genders – “male and female.” This again means that both man and woman were created in God's image and bear His likeness. It also means that the way God created the human sexes was to remain intact through the ongoing generations that live out their existence on the earth.



After 6,000 years they still have pictures and the words “men” and “women” on bathroom doors! Amazing! The fact that God created them “male and female” also means that God created a man to be with a woman (Gen. 2:21-22). God did not create

Adam and Steve but Adam and Eve! This also informs us that God did not create anyone with the desire to become a transvestite (change his sexual gender and identity) or homosexual (possessing physical attraction toward the same sex). It also means that children or young people should not be given the right to decide who they are or what they want to be sexually. God created people as either male or female. This means you don't get to choose what gender you want to be.

Our demoralization and demonization of the human race and society is beginning to push children to make their own decisions regarding their sexual gender and who they want to be. This is appalling, a sign of apostasy, and a move to defy the Creator God and deify man! God has directly created the human race with the right desires that correspond to their sexual gender.

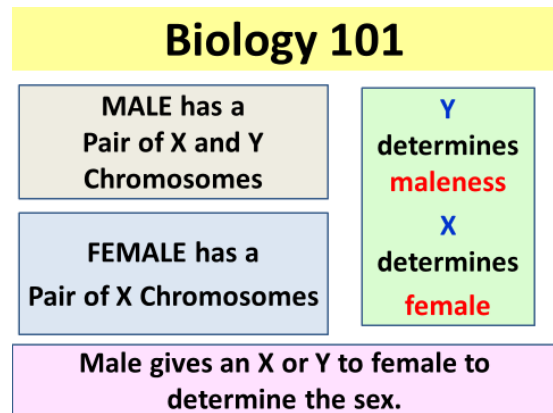
Any perversion of the sexes is the result of man turning away from the light of morals and reason that God has placed within in every man or woman (Romans 1:24-28). If man gives up on God's creative instincts within himself, regarding his sexual gender and naturally given drives, then God gives up on man, turning people over to their vile affections and allowing them to suffer the consequences for their sin – a loss of sexual identity. This is part of a terrible judgment from God. When a person loses their sexual identity, God's judgment and wrath has been poured out upon them.

God created the human race to male and female. Any society that defies this God-given distinction and breaks down the family unit which consists of male and female is headed for disaster and the judgment of God. America needs to go back to Genesis or else they will go down the road of judgment. Our society today is defying Creator God and in doing so people are individually bringing His hand of judgment against themselves and corporately against our nation. You can't play around with the sexual genders and not expect God to move in judgment.

God created the human race and marriage to occur between a male and female. This is not only God's ethical or moral code but His biological code. It's the way God make things to be! Adam (a male) was made in the Creator's image, and he needed a partner (a female) who was also made in the same image (Gen. 1:26). So God made him a partner from his own rib and she was a woman (Gen. 2:21-22).

A five-year-old came home from Sunday School very excited. His teacher, had told the class the story of Adam and Eve and how Eve was created from Adam's rib. A few days later he told his mother: "My side hurts. I think I'm having a wife."

It's interesting that Eve's genetic structure and femaleness was actually derived from Adam. This is supportive of science.



Genetic research (true science) has shown that one pair of human chromosomes, labeled X and Y, determine the gender of our offspring. All males have both X and Y chromosomes; all females have only a pair of X chromosomes. From a purely biological standpoint the Y chromosome is what determines maleness. If the offspring inherits an X chromosome from the father, it will be female. If the chromosome is Y, the offspring will be male. The father's seed is the determining factor.

So from a purely genetic standpoint, it is possible to create a female from a male and this is what God did when creating Eve and she was called "woman" (Gen. 2:23) because she came from Adam. However, it would NOT be possible to extract a male's genetic code from a female since the female has no Y chromosome (the chromosome that makes a male). We discover that true science is perfectly harmonious with what God did in creation when taking Eve from Adam. Science, when it deals with facts rather than theories, always agrees with the Biblical account.

One thing stands out in the creation account. After each stage of creation, God pronounced His work to be good (Genesis 1:4, 10, 12, 18, 21, 25, 31). The only time God pronounced something that was not good was when He said, "It is not good that the man should be alone" (Gen. 2:18). Of course, this does not suggest that God had discovered a flaw in His original plan. Rather, the point is that God's original plan was not yet complete with Adam remaining alone. As we have seen, man had been uniquely created for relationships and he still needed a perfect mate for the marriage relationship. God brought a woman to the man to indicate His divine blueprint for marriage and the sexes.

God's blueprint for marriage involves a marriage between a man and woman and they are to remain married for life in spite of the differences and challenges which they might face. This reminds me that young couples often bring pastors their problems. Rev. J. Harold Stephens relates this story. I'm thinking of the bride, a poor cook, whose husband came home to find her crying. "The dog ate the biscuits," she sobbed. "Never mind, honey," he said, "we'll get us another dog." Well, God's blueprint for marriage has not changed.

II. The blessing of man's reproduction - 28

Genesis 1:28

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth ..."

The word "blessed" speaks of something more than just a ceremonial consecration. At this point, God did not merely give a verbal formula of blessing to the newlyweds. What this suggests is that God conferred well-being on this marriage. He caused Adam and Eve's marriage relationship to prosper and make them happy. God has not created man to be sad but happy in view of the blessings that He brings into our lives through marriage.

I was looking through some used books a while back and one title caught my eye – "How to be Married and Happy." The title seemed to suggest that marriage and happiness are incompatible. However, God sends a blessing upon marriage. He intends a married couple, a man and wife, to experience true happiness in their marriage relationship.

The Bible goes on to say that God created mankind to propagate life on earth through the marriage relationship (Gen. 2:24). This is a central part of the blessing that God confers on the human race. In fact, we know that reproduction is always a time of happiness and an expression of one's God-given blessing and happiness.

Psalm 127:4-5

"As arrows *are* in the hand of a mighty man; so *are* children of the youth. Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

Propagation of the human race is the natural result of marriage between a man and woman. However, since evolutionism cannot account for a moral code given by a Creator, the evolutionary lie has brought the marriage relationship under attack which is the only sanctified means for propagation. Our evolutionary society now seeks to justify and legitimize fornication, easy divorce, homosexual relationships, and other perversions that undermine the sanctity and uniqueness of the marriage relationship.

God's design of a marriage between a man and woman was important for the propagation of a society. Mark Twain was asked: "Where would the great men of this world be if it were not for their mothers?" His answer was rather clear and to the point. "They would be mighty scarce!"

III. The provision for man's existence – 29-30

Genesis 1:29-30

"And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so."

God provided mankind with food to eat as part of the blessing that He pronounced on him. This is still God's design for the human race. He wants us to enjoy the rich goodness of His creation. 1 Timothy 6:17 reveals that God "giveth us richly all things to enjoy." Ecclesiastes 5:18 declared, "Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it *is* his portion."

Of course, everything in the initial creation was untainted by sin or evil. He live in a perfect environment, with a perfect climate, with a perfect partner, and with a mandate from God to enjoy and use everything. Since there was no sin or evil there was no death (Rom. 5:12). Therefore, Adam and all the other creatures in the animal kingdom were evidently vegetarian (vegan) at this point.

The animals were also to obtain their food from "every green herb" (Gen. 1:30) which is a term evidently meaning all green plants, including grasses. At this time there was no sin and therefore no death. This means there could

be no carnivorous animals or the eating of animals. All the animals were tame and even those species that are now carnivores (lions and other animals of prey) were once pure vegetarians.

It is clear from this passage that, in the original creation, it was not intended that either man or animals should eat animal food. As far as man was concerned, this was changed at the time of the Flood (Genesis 9:3). However, we don't know if some of the people previous to the Flood went against God's command. Jabal introduced cattle raising in Genesis 4:20). In any event, the world was filled with abundant food and vast varieties of it. Food was everywhere and the whole world reflected the abundant goodness and generosity of God.

Event today God still blesses the earth with springtime and harvest.

Genesis 8:22

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

God designed the earth to reproduce, be plentiful in food, and bring blessing upon the people of the earth. Of course, man often fails to give thanks for these blessings. Man puts the seed into the ground but it's God, who through His acts of providence, allows it to grow. Let us never forget to thank God for the gift of food that comes from God's hand of blessing. Let us not fall into the trap of being unthankful to God and forget about His bountiful provision and blessing He gives to us every day.

Psalm 65:9

“Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.”

Springtime is like a visit from God.

Someone remarked:

“Spring is God thinking in gold, laughing in blue and speaking in green!

1 Timothy 6:17 says that it's “the living God, who giveth us richly all things to enjoy.”

Ephesians 5:20 declares:

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”

We should be thankful for God’s daily provision of manna for our lives and the bountiful blessings He brings to us. We need to have a fresh awareness and understanding of God’s providential blessing of food and nourishment.

“Come, ye thankful people, come,
Raise the song of harvest home;
All is safely gathered in,
Ere the winter storms begin.
God our Maker doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest home.”

Oppressed by the noonday heat, a tired farmer sat under a walnut tree to rest. Relaxing, he looked at his pumpkin vines and said to himself, "How strange it is that God puts such big heavy pumpkins on a frail vine that has so little strength it has to trail on the ground." And then, looking up into the cool branches of the tree above him, he added, "How strange it is that God puts small walnuts on such a big tree with branches so strong they could hold a man." Just then a breeze dislodged a walnut from the tree and hit the farmer on the head. The tired farmer wondered no more as he rubbed his head and said, "It's a good thing there wasn't a pumpkin up there instead of a walnut."

III. The closing of Day 6 is witnessed – 31

Genesis 1:31

“And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.”

We can break down the last closing day in this manner.

a. It was a witness of God’s goodness – Gen. 1:31

Six times before, God revealed that what He had made was “good” but now that it was complete, with every part in perfect harmony with every other part,

God said that it was “very good” or exceedingly good. Finished creation was like a sundae with the cherry on the top!

Henry Morris comments on this goodness:

“This one verse is itself sufficient to refute any theory which tries to accommodate the geological ages concept in the Genesis record of creation. Everything in the universe was still at this time exceedingly good, in God’s own omniscient judgment. There could have been nothing that was *not* good in all creation: no struggle for existence, no disease, no pollution, no physical calamities (earthquakes, floods, etc.), no imbalance or lack of harmony, no disorder, no sin and, above all, *no death!* Even Satan was still good at this point; his rebellion and fall must have come later.”

b. It was a witness to God completing creation – 1:31b, 2:1

The familiar and repeated phrase “And the evening and morning were the sixth day” (Gen. 1:31) is mentioned once again. The whole idea that the days of Genesis consist of geological ages and that a 24 hour day cycle is not God’s intention is untenable. We have already studied that in every instance when the word “day” (yom) is mentioned in the Old Testament in conjunction with a numerical qualifier, it always refers to a literal day. The time frame of creation is not figurative. God accomplished the whole of His creative work in one week - not six long geological ages.

Genesis 2:1 goes on to say:

“Thus the heavens and the earth were finished, and all the host of them.”

All universe of space, time, matter, and substance (everything that exists physically and spiritually in the universe) was now finished. With the completion of the sixth day, God has finished all of His creation. Creation is now complete. Creation week had officially come to a close. There were no loose ends to tie up or modifications to God’s original plan. Everything was completed in six days just as God planned.

It was “finished.” Genesis 2:2 says that “God ended his work.” In fact, the Bible clearly reveals that all of God’s creative work was completed and in the past (“which he had made” – Gen. 2:2) which means that no ongoing, evolutionary development can be integrated into this creative work.

The clear exegesis of this passage exposes and destroys the myth of theistic evolution and progressive creationism. Since everything was finished it means there was no evolution that would occur for millions or billions of years. God created everything in a finished and final state. Of course, God's creative wonders were complete but they continue to be a witness of His creative hand (Ps. 19:1) and existence (Rom. 1:19-20).

It's interesting that science itself offers evidence that Genesis 2:1 is true. Creation was by divine fiat and there is no ongoing creation today. Everything was "finished." It was not in the process of change and continual flux.

The first law of thermodynamics basically says that matter or energy cannot be destroyed or used up inside a closed system such as the universe. Energy remains constant and cannot be created or destroyed. This rules out the possibility of any ongoing creation. Therefore, Genesis 2:1 is true from a scientific level.

Also, the second law of thermodynamics basically says that everything eventually or gradually runs down or wears out (entropy). All things in the material or physical universe decay (Hebrews 1:10–12; Matthew 6:19). This also eliminates the possibility that an ordered universe could constantly be created or evolving. It had to be created and finished at a given point of time. This also agrees with the laws of science.

Couldn't matter and energy be eternal and is it possible that the universe is just a giant spinning machine that is always evolving? No. This possibility is eliminated by the second law of thermodynamics. Of course, many will ask, "But where did all the matter and energy in the universe come from to create the universe?" If the natural universe is a closed system, its matter and energy must have come from a supernatural source and this is none other than God Himself – the Creator. The Bible consistently says that God created it all in six days and "finished" His work.

God always finishes His work. This was true not only of creation's work but also the work of redemption ("It is finished" - John 10:30). Just as there was no evolution in God's finished creation there was no evolution in God's redemptive plan for mankind. Both are finished! It read somewhere that it cost more to redeem us than to create us. In creation it was but speaking a word. In redemption there was shedding of blood (I Peter 1:19).

1. The meaning of God's rest (Gen. 2:2)

Day Seven

GOD RESTED

A confirmation that
Creation was
completed in six
literal days.

The seventh day was not a creation day but a day of rest for God. Of course, God was not literally tired after creating for six days and God does not sleep (“Behold, he that keepeth Israel shall neither slumber nor sleep” – Ps. 121:4). Isaiah 40:28 adds, “Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.” God cannot be fatigued and He doesn't need rejuvenation. God resting is simply an anthropopathic expression ascribed to God (speaking about God with human feeling and limitations) to teach a lesson about His creative act.

The “rest” and “refreshment” of which this speaks is figurative, describing God's cessation of work and His sole purpose to now enjoy what He had made. God's rest means that He delighted in His work and was completely satisfied with its completion. God was pleased and refreshed by the excellence of His work. The imagery is similar to a master artist who, having completed a masterpiece, pauses to admire and reflect on his finished work.

2. The memorial of God's rest (Gen. 2:2)

God rested on the seventh day. It's interesting that the creation week established a permanent pattern for the rhythm of all human life that we observe to this very day. It became a memorial that mankind would follow throughout the ongoing centuries. God made us in His image, and He programmed us so that we thrive best under a pattern of work and rest that closely parallels His activities during creation week. One day of rest in seven is an ideal ratio. We know that people quickly show signs of fatigue when they miss that one day of rest per week, and productivity suffers when the work week is shortened. God set the pattern for the human race way back in Genesis.

Again, I find it interesting that humanity has always numbered the passing of time in seven-day units. This pattern obviously began at creation. Of course, prior to Adam's fall, there was no distinction between labor and leisure, so the pattern of six days of work and one day of rest would have had little significance until after Adam sinned. This is why there is no record of God

requiring His people to follow any ceremonial Sabbath observance until the law was given at Sinai (Ex. 20:9-11). However, the principle of having a day's rest has been woven into the fabric of mankind and this stems from God's seventh day rest after creating the universe.

3. The misunderstanding about God's rest

The proponents of the day-age theory of the Genesis days (the days consist of millions and billions of years) have misunderstood what God was teaching by His seventh day rest. You will notice that there is a significant omission in the Biblical record of day seven. Every other day's record ends with similar words: "And the evening and the morning were the [nth] day" (Gen. 1:5, 8, 13, 19, 23, 31). However, this formula is not used to close the seventh day.

Of course, those who espouse the view that the days of Genesis are actually long period of time have taught that since God did not say the seventh day was finished, this must mean that day seven (along with the other six days) should be viewed as a long era of time that covers all of human history. However, this omission is not an indication that the rest of the days of creation consisted of long geological ages. As we have seen repeatedly, the sequence of creation, the numerical values assigned to each day, and the clear statements found in passages such as Exodus 20:11 and 31:17, reveal that these were normal twenty-four-hour days.

The omission of the formula on day seven suggests that the rest God entered into was a *permanent* rest from His creative works. He ceased creating and was completely satisfied with what He had created. God's rest was a rest from the work of creation while God delighted in the goodness of everything that He had made.

Actually, God resting on the seventh day indicates that the days of Genesis were literal, 24-hour days. The truth of God resting during a literal six-day creation week was written into the Ten Commandments and provides the ultimate death-blow to any view that tries to accommodate geological ages in the creation account. Exodus 20:9-11 says, "Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and

all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

If the six days were not literal then Israel’s Sabbath or seventh day must have consisted of millions and perhaps billions of years! I don’t think God said to His people that they should rest for billions of years on the seventh day after they have previously waited billions of years for day’s one through six to run their course. This is silly and it’s a severe case of huckstering the Bible to accommodate one’s own ideas and ideologies.

God reiterated the same truth again when He set forth the specific Sabbath requirements for Israel.

Exodus 31:16-17

“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”

God rest and the establishment of Israel’s Sabbath day is another indicator of the literal nature of the days of Genesis.

Progressive creationist Stuart Briscoe insists the following in his popular commentary on Genesis: “The natural scientist talks convincingly in terms of millions of years and evolutionary eras while the Bible believer looks at the six days and wonders what on earth to do ... It is not at all unreasonable to believe that ‘day’ (Hebrew, *yom*) which can be translated quite literally as ‘period,’ refers not to literal days but to eras and ages in which God’s progressive work was being accomplished.”

This is an unbelieving attitude toward Scripture and a believing attitude toward unscientific evolutionary dogma. Once again, it is significant that the phrase “evening and morning” occurs with each of the six creative days (Gen. 1:5, 8, 13, 19, 23, 31). It’s also exegetically significant that in the rest of the Old Testament, when “*yom*” is used with a numerical qualifier (359 occurrences), in every one of these cases, it denotes a literal day. Only a progressive creationist who disbelieves in creation by divine fiat (instantly and completely) would try and recreate the meaning for the word “day” in the Genesis record.

I do realize that some old–earth creationists hold to the literal creation of Adam and affirm that Adam was a historical figure. But their decision to accept the creation of Adam as literal involves an arbitrary hermeneutical shift at Genesis 1:26–27 and then again at Genesis 2:7 when Adam was created. My point is this, if everything around these verses is handled allegorically or symbolically (the days of creation), it is unjustifiable and pointless and senseless to take the verses of Adam’s creation in a literal and historical sense.

The old-earth creationist method of interpreting the Genesis text actually undermines the historicity of Adam. Since they have already decided to treat the creation account itself as myth or allegory (allegorizing the days of creation), they have no grounds to insist (suddenly and arbitrarily, it seems) that the creation of Adam is literal history. Their belief in a historical creation of Adam is simply inconsistent with their own exegesis and interpretation of the rest of the text. I believe evangelicals who accept an old-earth interpretation of Genesis have embraced a hermeneutic that is hostile to the high view of Scripture that every Christians should possess today. There are simply no grounds to justify an allegorical interpretation of Genesis.

Genesis is NOT a series of literary devices or some kind of poetic saga giving the “spiritual” (allegorical) meaning of what actually occurred through billions of years of evolution. This is an unbelieving attitude toward God’s creative wonders. There is nothing in the grammar, Hebrew writing, or historical background that would lead anyone to take an allegorical hermeneutical approach to these chapters. If this same approach were applied to the narratives of the Virgin Birth, resurrection, ascension and Second Coming of Christ, it would effectively minimize the importance of the content of these doctrines and passages just like it does with the creation narrative. I am convinced by the clear exegesis of Scripture that Genesis 1–3 should be taken at face value as the divinely revealed history of creation.

Christians who believe in six literal creation days sometimes are ridiculed and intimidated by religious liberals and atheistic skeptics, but now they are even being ridiculed by evangelicals who might say, “You don’t seriously think the universe is less than a billion years old, do you?” The result is that over the past couple of decades, a large number of evangelicals have shown a surprising willingness to take a completely non–evangelical approach to interpreting the early chapters of Genesis.

If the plain meaning of Genesis chapter one may be written off and the language treated as nothing more than a literary device, why not do the same with Genesis 3? Most theological liberals do insist that the talking serpent in chapter 3 signals a fable or a metaphor, and therefore they reject that passage as a literal and historical record of how humanity fell into sin. Where does metaphor ultimately end and history begin? After the Flood? After the Tower of Babel? And why there? Why not regard all the biblical miracles as literary devices? Why could not the Resurrection itself be dismissed as a mere allegory?

The simple and rather obvious fact is that no one would ever think the timeframe for creation was anything other than a normal week of seven days from reading the Bible and allowing it to interpret itself. The Fourth Commandment to keep the Sabbath (Ex. 20:8) makes no sense whatsoever apart from an understanding that the days of God's creative work parallel a normal human work week. We must read the Bible and believe it by "rightly dividing the word of truth" (1 Tim. 2:15). This means to correctly or accurately interpret the Bible as a Book of truth and not hidden symbols and allegories. It means to arrive at a proper meaning and understanding of what the Scriptures actually teach. Reading allegory and literary devices into a clear grammatical and literal exposition of Scripture is to commit exegetical fallacy.

We must reject the allegorical approach to Genesis. A clear pattern for interpreting Genesis is given to us in the New Testament. If the language of early Genesis were meant to be interpreted figuratively, we could expect to see Genesis interpreted in the New Testament in a figurative sense. The New Testament can be viewed as the Creator's own commentary on the Genesis record. What do we find in the New Testament? In every New Testament reference to Genesis, the events recorded by Moses are treated as historical events. In fact, the first three chapters of Genesis are consistently treated as a literal record of historical events. The New Testament affirms the creation of Adam in the image of God (James 3:9).

Paul's presentation of the doctrine of original sin depends on a historical Adam and a literal interpretation of the account in Genesis about how he fell. Furthermore, everything Paul has to say about the doctrine of justification by faith depends on this event. "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

In an important sense, everything Scripture says about our salvation and the doctrine of Jesus Christ hinges on the literal truth of what Genesis 1-3 teaches about Adam's creation and fall. If Adam's creation and fall was not true (presupposing all the Creative Week was true) then the very essence and foundation of our salvation rests on shaky ground!

It's clear that Paul regarded both the creation and fall of Adam as history - not allegory (1 Timothy 2:13-14; 1 Corinthians 11:8-9 Romans 5:12-20). Jesus Himself referred to the creation of Adam and Eve as a historical event (Mark 10:6). To question the historicity of these events is to undermine the very essence of Christian doctrine.

If Scripture treats the creation and fall of Adam as historical events, there is no warrant for treating the rest of the creation account as allegory or literary device. Nowhere in all of Scripture are any of these events handled in a symbolic fashion. This is a significant observation. In fact, when the New Testament refers to creation (Mark 13:19; John 1:3; Acts 4:24; 14:15; 2 Corinthians 4:6; Colossians 1:16; Hebrews 1:2, 10; Revelation 4:11; 10:6; 14:7), it always refers to a past, completed event, an immediate work of God, not a still-occurring process of evolution. The promised New Creation, a running theme in both Old and New Testaments is portrayed as an immediate creation - not an "eons-long" process (Isaiah 65:17).

In fact, the creation and model for the new heavens and earth is patterned after the original creation (Romans 8:21; Revelation 21:1, 5). If God took billions of years to create everything, then it will take Him billions of years to create the new heavens and earth. This is utterly impossible and demonstrates how silly it becomes to espouse evolutionary dating methods into the Biblical world view of origins and life.

Hebrews 11:3 makes belief in creation by divine fiat (God's direct hand) the very core or essence of evangelical faith: "Through faith (not science) we understand that the worlds ("ages" = a term used for the universe) were framed by the word of God, so that things which are seen were not made of things which do appear." This clearly speaks of the instantaneous framing and work of creation - not an ongoing process of billions of years. To impose evolution on creation is to water down our evangelical faith and the Biblical veracity or trustworthiness of the Bible. Beloved, we can trust the Bible. The Bible is true and it's not a Book of hidden mysteries and speculations about the origins of the universe.

“Through faith we understand” (Heb. 11:3) that God created everything directly, from no prior substance, and He created everything in a completed fashion. The cynical editor H.L. Mencken defined faith as “illogical belief in the occurrence of the impossible.” Of course, the world fails to realize that faith is only as good as its object and the object our faith is God. God can do anything. “For with God, nothing shall be impossible” (Luke 1:37).

Someone remarked:

“Those who are amazed that God could create the earth in six days seem to have forgotten that He did not have theologians, politicians and lawyers around to complicate the process.”

Someone said:

“Evangelical Christianity does not require belief in a literal 6-day creation and arguing for this serves no purpose and actually does a lot of harm.”

In response to such naive thinking we must conclude that evangelical Christianity does require a submission to and a proclamation of the Word of God which says quite plainly and clearly that God did create the world and all that is contained therein, including man, in the space of six, ordinary days. To deny this most basic truth challenges the legitimacy of one's commitment as an "evangelical" Christian to the clearly revealed truth of God's Word.

A college professor, who has accepted the evolutionary hypothesis, said to a preacher, “I want facts. I want science.” The preacher said, “Wait a minute. There are only two explanations for the origin of this universe in which you and I live. One is *speculation*, because nobody was there to see it and nobody is able to come up with the answer. The other is *revelation*—what the Word of God has to say. Very frankly, the difference between you and me is that you accept speculation and I accept revelation. As far as I am concerned, I feel that I am on more solid ground because I have the testimony of the One who did the creating, and He ought to know something about it!”

Actually, today some nonreligious scientists are calling for science to reconsider the very notion of evolution. Discovery of origins is far outside man's scope of knowledge and investigation. His attempts to discover where the universe came from, or where man came from, cannot possibly end in anything but futility. Man is doomed to go from one unprovable theory to another. Only faith in what God and the Bible teaches about the universe can

bring us to a correct understanding regarding the commencement of the universe and all living things.

Faith in God and His Word enables us to see what others cannot see! Faith enables us to believe what seems impossible because it is backed by the strongest evidence in the world – God and His Word. Faith operates on a simple basis. God speaks and we hear His Word. We trust His Word and act on it no matter what the circumstances are, what the consequences might be, or how impossible something seems.

The argument for Creationism from design and order is clear in the following lines, written by Elizabeth Barrett Browning in "Aurora Leigh": Earth's crammed with heaven, And every common bush afire with God; But only he who sees takes off his shoes; The rest sit round it and pluck blackberries.

Have you heard of the recent poem written by an evolutionist named Bob? It goes like this:

“My name is Bob I came from a blob,
of chemicals mixed just so,
Or was it a dot, compressed a lot?
I don't think we'll ever know.

Time gave me a body,
It's not too shoddy,
two arms, two legs and a chest.

Time gave me a head,
two lips that are red
And two eyes that are nicely recessed.

Chance gave me a nose,
with two little holes,
two ears that shift when I smile.
Chance gave me a voice,
a throat that is moist
And some hair I can comb and style.

Luck gave me a rump,
to sit on a stump,
or anything hard with some ease.

Luck gave me a waist,
a tongue that can taste
And a neck that turns when I sneeze.

Did I mention my brain?
And all of my veins,
and my heart that beats on its own?

Did I mention my skin,
my lungs and my chin,
And my frame that is made of hard bone?

I credit mutation for my creation,
fate and good fortune helped too.

My tail is now gone,
a new day has dawned
It's good to get out of the zoo!

Since neither creation nor evolution can be observed or replicated in a laboratory, Scripture should be our guide to understanding the origins of the universe. Psalm 119:105 says, "Thy word *is* a lamp unto my feet, and a light unto my path." It's the Scripture and not science that guides our decisions about the origins of the universe and life. Science is not a trustworthy place to seek answers about the universe and fall of humanity. The false science of incorporating the evolutionary myth of biological or astronomical evolution into the creation account is a total distortion and devilish plan to dishonor God and His glory. The devil continues to bring up the age-old question: "Yea, hath God said?" (Gen. 3:1).

"Yea, hath God said" (Gen. 3:1)



The devil wants God's people to cast doubt on the literal creation of Genesis and when evangelicals imbibe the evolutionary origins of the universe, either through progressive creation or theistic evolution, they allow the devil to get away with questioning God's ultimate authority, the Bible, and what it actually teaches regarding the origins of life and the universe. Ultimately, the only reliable source of truth about the origin of everything that exists is what has

been revealed by the Creator himself. This means the Biblical text, the Word of God, should be our starting place – not the scientific theories of the universe (1 Tim. 6:20).

The Bible itself gives us the correct interpretation of Genesis 1–3. In both Old and New Testaments, it always refers to Creation Week as a literal event. A natural and straightforward reading of the text in Genesis 1-2 also reveals that it is literal in nature. When considering the genealogies, the Bible (not the exaggerated dating methods of science), teaches us that the universe is relatively young, while possessing the appearance of age and maturity, and that all of creation was accomplished in the span of six literal days. To deny this is to rob God of His infinite glory (1 Cor. 10:31), whose power, might, and infinite wisdom is reflected in the wonder of His creation.

Revelation 4:11

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

“This is my Father’s world, and to my listening ears,
All nature sings, and round me rings the music of the spheres.
This is my Father’s world: I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.”