

## Newsletter July 2015

In last month's newsletter we discussed the biblically insupportable theory of evolutionism with regard to a supposed development of mankind from lesser animals through a random process of natural selection referred to as Darwinism. We also discussed "theistic evolution" the corrupt and ineffective compromise that many liberal "theologians" have put forth in an attempt to make the church seem more scientifically relevant to that hypothesis. Not surprisingly, the temporal church has come to accept the secular teaching of evolution as an acceptable explanation for the existence of the universe and the earth as well. For that reason, in this newsletter we shall turn our focus away from the origin of mankind to concentrate instead upon the cosmological and geological aspects of that conflict. In doing so, we shall closely examine the Scriptural account of the formation of the physical universe (heaven) and the earth through God's supernatural creative power as the essential cause. Along with Scripture we shall also consider some of the theories put forth by evolutionists as well as biblically compatible theories put forth by those involved in an opposing scientific discipline known as creation science. (For more information regarding creation science visit the website of the "Institute for Creation Research").

Turning now to the biblical account starting in the first chapter of Genesis, we find that Scripture emphatically tells us that: "In the beginning God created the heaven [universe] and the earth" (Ge.1:1) – instantaneously out of nothing as He spoke them into existence (cf. He. 11:3). This first verse is the anchor upon which our knowledge concerning all existence must rest. Not only does it affirm that all things were specifically created (not having evolved through some cosmic accident), but it specifies that God alone is the supreme Creator. The faulty science of cosmic and geological evolutionism denies the existence of a divine Creator at the outset thus promoting atheism as its first and primary premise, while the creation scientist seeks to harmonize the biblical account of creation with his observations. The evolutionist views the universe as a natural phenomena that has always existed in some form having evolved over a vast period of time through random occurrences leading to an incidental formation of the earth at some point along the way, while the scientific creationist envisions the universe and the earth as having been created at a specific point in time by a superior being.

It has been observed by astronomers that the universe is rapidly expanding. This has led evolutionists to speculate that the universe originally came about as a consequence of the massive explosion of a very dense "ball" of matter up to as many as 18 billion years ago; the expansion of energy from that explosion as well as the physical and gaseous matter emanating from it is expected to continue outward forever. It is assumed that this process of expansion has led to the creation of myriad suns (stars) planets and galaxies as well as various other less clearly defined space objects over time. Our solar system appears to be located near the edge of a vast galaxy known as the Milky Way – so called because of the milky appearance of its massive collection of stars when viewed with the unaided eye from the earth.

Some evolutionists have further theorized that the presently expanding universe must slow down as it ultimately reaches a limit, at which point it will then rapidly contract to re-form the dense matter from which it came – only to again explode, expand, and contract repeatedly forever. Recent complex mathematical calculations demonstrating a constant expansion rate in the past to the present would seem to indicate that this could never happen. Where this supposed ball of extremely dense matter could have come from to begin with is a cause for endless speculation among evolutionists. No hypothesis put forth by evolutionists can answer the ultimate question of why anything at all exists rather than merely an empty vacuum of space – or what is even more plausible the complete absence of space itself. That man exists to contemplate these matters is far beyond all comprehension in a natural sense. The only rational answer to this entire conundrum is to be found in the acknowledgment of the existence of a supernatural Creator living apart from time and space who formed and orchestrates all things just as the Holy Scriptures have set forth.

Continuing on in the Genesis account, we read that the earth as it was originally created by God was without useful form, having no significant features such as land masses; it was desolate, and empty of life. Moreover, an impenetrable darkness prevailed over the surface of a deep expanse of water that covered the entire earth (cf. Ge.1:2). Some have envisioned this condition of the earth as having come about through a previous habitation of creatures that were judged and destroyed in a massive flood that covered the entire

earth. (This supposed flood should not be confused with the great flood of Noah's day). This premise is commonly referred to as the "creation gap" or "Genesis gap" theory. It is commonly reinforced by the verse in Genesis 1:28 wherein Adam and Eve were directed to "be fruitful and multiply and replenish the earth." Nevertheless, the Hebrew word *mawlay* (or *mawlaw*), which is translated as "replenish" in the AKJV Bible, only means "to fill" through a repetitive process (in this instance through procreation). It does not imply a replenishing of something that had previously existed prior to Adam. Therefore, Genesis 1:2 only describes the initial condition of a newly created earth – as the spirit of God brooded over the waters in contemplation of that which was to come about through the further work of God's divine act of creation.

God next created light as a visible form of energy, which He called day, and He distinguished it from darkness that He called night – or absence of light (Ge. 1:3,4,5a). This act of creation could entail the creation of time as we know it as well (cf. Newsletter February 2012) although many see time as an essential element appearing in Genesis 1:1 from the words, "in the beginning," inasmuch as a "beginning" without time would seem to be incongruous. Notwithstanding, the move away from darkness (evening) to light (morning) God referred to as the first "day" of the creation process (cf. Ge.1:5b) wherein "day" is an obvious division or measurement of time. The Hebrew word *yome*, which is translated "day" in our English Bibles, comes from a Hebrew root word meaning "hot" or in this instance the warm hours of light as opposed to the cooler hours of darkness. *Yome* is used elsewhere in Scripture to describe a standard 24-hour day from one sunset to the next, or sometimes a workday consisting only of daylight hours (approximately 12 hours). It can also be used to designate an unspecified period of time consisting of a beginning in darkness and an ending in light as its use in Genesis 1:5 could be seen to imply – inasmuch as the sun had not yet been created to mark a standard 24-hour day (cf. Ge. 1:14-19).

However, translations of *yome* found elsewhere in Scripture overwhelmingly require a 24 hour period. Therefore, fundamentally sound biblical theologians as well as many scientific creationists insist that all of the six days of creation must be literally interpreted as standard 24-hour days lest Scripture would seem to be duplicitous in its meaning. The group of creationists espousing this view are commonly referred to as "young-earth creationists" who see the earth as having been suddenly formed by God at the beginning of the 120-144 hours leading up to the moment that Adam was created. Young-earth creationists are opposed by "old-earth creationists" who consider each of the six days to have been a very much longer period of time in which God worked leading up to and including the creation of Adam near the end of a sixth such "era." To complicate matters, a few old-earth creationists suggest that 5 eons existed between each of 6 standard 24-hour days. In doing so, old-earth creationists tacitly accept an evolution of the universe originating from an initial creative cause leading up to the creation of Adam. This leaves old-earth creationists outside the camp of the evolutionist, inasmuch as they believe in the divine creation of Adam, but it also leaves them well outside the camp of many devout Christians who overwhelmingly recognize a literal interpretation of all Scripture (cf. Newsletter May 2013).

We can approximate the date of Adam's creation through mathematical calculations utilizing the series of precise male genealogies found in Old Testament Scripture, and in doing so we can also arrive at an approximate date for all of creation. By utilizing a similar starting benchmark, as did Archbishop James Ussher of Ireland earlier in the seventeenth century, we would come up with the year 4004 BC on our present Gregorian calendar – although Usher utilized the Julian calendar. Other men have come up with similar dates. Sir Issac Newton proposed 4000 BC, and Johannes Kepler came up with 3992 BC both of which add credence to this approximate date. Nevertheless, some point out that certain anomalies seem possible within some genealogies in which the word "begat" could possibly refer to the begetting of a grandson or even a great grandson rather than an immediate son. Furthermore, Usher's calculation was based upon the Hebrew Bible. The genealogical record taken from the translated Greek Septuagint could possibly add about 1500 years to the date of creation making it closer to 6500 BC. Taking all these unreconciled anomalies into account, the date of Adam's creation could possibly have been even earlier – perhaps closer to the year 8000 BC as the very earliest. All of this speculation would only inject unnecessary ambiguity into the validity of the Genesis record such that 4004 would seem to be the most acceptable date for the creation of the earth based upon a literal translation and interpretation of the Old Testament Hebrew text. Be

that as it may, none of these dates even come close to the extreme dates derived at by evolutionists. The earth is considered by them to be around 4.5 billion years of age, an ape-like early genus of man supposedly appeared on the scene around 500,000 years ago, and a human being looking much like they are today is considered to have appeared around 200,000 years ago. There is no way any of these extreme dates can be made to conform with the Genesis account of creation.

While both young earth and old earth creationists may or may not agree on an approximate creation date of Adam, the conflict remains over the length of each of the six days leading up to Adam's creation. Assuming the young earth creationists are correct, God must have created new substances in the earth that only had the appearance of age, which would seem to be disingenuous to some. Nevertheless, we know that Adam was created as a full grown adult with an obvious implication of age, and that the physical universe was instantaneously spoken into existence as a completed functioning system of galaxies, stars, and planets such that everything that God has created must of necessity bear an historical aspect in order to have any real existence in time – which He also created (cf. Newsletter February 2012). An all powerful God who lives in eternity apart from his created time and with whom one day is as a thousand years (cf. 2Pe. 3:8) could have easily formed all of his physical creation within six standard 24-hour earth days such that we have no valid reason for deviating from that view.

Holy Scripture states that on the second day of creation God made a firmament or expanse, which He called heaven that separated the waters on the earth's surface from additional waters that were placed above the firmament (cf. Ge. 1:6-8). Here we must note that there are three heavens spoken of in Scripture: the first heaven is the sky (or atmosphere), the second heaven refers to the vast vacuum of space, and the third Heaven is the abode of God existing outside time and space (cf. 2Co.12:12). The heaven mentioned here in Genesis 1:8, which was created on the second day of creation, must be defined as the sky or lower atmosphere thus differentiating it from heaven consisting of the vast vacuum of space found in Genesis 1:1–which was created at the very beginning of the first day.

Many theologians merely see mention of the separation of waters in Genesis 1:7 as differentiating the water contained in the oceans on earth from additional water held in suspension within the atmosphere as vapor forming clouds producing rain much as the earth's water cycle functions today. However, the same Hebrew word, *mahyam*, is used to describe the “waters” above the firmament as well as the “waters” below, which would suggest much more than a mere vapor of water held in suspension. Moreover, these waters were clearly placed above the firmament, the atmosphere, not within it as are rain-producing clouds. For those reasons, many creation scientists interpret the waters above the firmament as having formed a mantle or canopy of water fully enclosing the earth and its atmosphere – somewhat similar to the dense mantle that appears to cover the planet Venus today. Its presence imposes serious implications for the atmospheric and climatological conditions of the earth in Adam's day, as well as providing a credible source for the massive amounts of rain recorded in the Genesis account for the Noachian flood.

God then gathered the lower waters that covered the earth into seas such that dry land in the form of a vast continent, which He called earth, rose up above the seas (cf. Ge.1:9,10). On the third day of creation, God ordered the earth (land) to bring forth a wide variety of vegetation: “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. 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: and God saw that it was good. And the evening and the morning were the third day.” (Ge:1:11-13). Again we find that God created an entire system of vegetation having an appearance of age in that its seed was, in the natural sense, the source of its own existence.

On the fourth day of creation, “... 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” (Ge.1:14-16). God had earlier created light, but here He created specific sources from which that light would emanate. God created all of the stars, planets, galaxies and other heavenly objects of all kinds to fill the great expanse

of the heaven (i.e. the space) that He had previously created for them to occupy in the beginning (cf. Ge.1:1). To our minds this would seem a monumental task; however, the major emphasis in this verse is placed upon two particular luminaries that were most certainly the sun and the moon, which were more directly associated with the earth and his crowning creation of mankind. “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.” (Ge.1:17-19). The Hebrew word *mawore* translated as “lights” in verse 16 implies a luminous body or a brightness that may not be clearly defined. Assuming a great canopy of water initially surrounded the earth, the sun and the moon may only have appeared as great lights in the sky, which would not have been distinctly visible orbs in their precise form in space as they are today; moreover, only the brighter stars (and planets) may have been clearly discernible on earth.

A water mantle would also have shielded the earth from direct and harmful rays of the sun and would have acted as a greenhouse roof. The presence of this translucent canopy could have maintained a uniform semi-tropical temperature over the earth's entire surface from equator to poles in which rich vegetation flourished due to warm temperatures and the presence of higher levels of carbon dioxide trapped in the atmosphere. While there may have been moderate refreshing local breezes due to slight variations in temperature from place to place, there would not have been any great and violent winds and storm systems as we experience them today because of the uniformity of the earth's global temperature. Before the creation of Adam, Scripture states that God had not yet caused any rain to fall upon the earth since there was no man to till the ground. Rather, a dense mist or heavy fog rose up each morning from the ground to keep the entire earth's surface well irrigated (cf. Ge. 2:5,6). In the absence of specific Scriptural evidence, we cannot categorically claim, as some do, that no rain ever fell from the sky through cloud formation derived from the evaporation of water for the entire period from Adam to Noah; however, the need for rainfall may have been minimal. There were apparently many springs coming up from great underground aquifers (fountains of the deep; cf. Pr.8:28) within the early earth, which in turn formed rivers that emptied into the sea.

On the fifth day of creation, God created fish and birds of every kind (cf. Ge.1:20-23), and on the sixth day He created land animals of every kind (cf. Ge.1:24,25) to inhabit the earth. All of these creatures were designed to procreate after their own kind (Hebrew: *meen*); that is, only within their own species. Again we see this appearance of age in the animal world. This statement also directly conflicts with Darwinian evolutionary theories in which new species of animals supposedly evolved from inferior species until mankind unintentionally came about as an accident of mindless random selection (as was fully discussed in our June 2015 Newsletter).

It was into this teaming environment that Adam was specially created from the dust of the earth on the sixth day of creation. Unlike animals that God had created before him, Adam was designed to possess a living soul that was made in the image of God as God breathed the spirit of life into him (cf. Ge.2:7). Although bearing some of the basic physical design of animals as a consequence of having a common Creator, Adam had not evolved from lower life forms as the evolutionist insists but was specifically created by God to be a highly superior creature. God planted a garden paradise in the region where Adam was created as a homestead for him, and Adam was given the express occupation of tending it in order to keep it in its superb state (cf. Ge.2:15). The skills that Adam possessed to accomplish this great task would not appear to have been extremely burdensome and may have bordered on a supernatural ability. In return, Adam was allowed to partake of all the vegetation of the garden including the tree of life, but of the fruit from the tree of the knowledge of good and evil he was expressly denied under penalty of death – lest he infringe upon the divine prerogative of his Creator who alone can determine what is truly good as opposed to that which is evil (cf. Ge. 2:16,17).

A river flowed out of Eden to irrigate the garden (cf. Ge.2:10). There it split into four headwaters. The first two rivers mentioned, Pison (or Pishon) that flowed into Havilah (a land containing gold, bdellium and onyx stone) and Gihon that flowed down into Ethiopia (land of Cush), are not geographically identifiable today (cf. Ge. 2:11-13). The third river, Hiddekel is commonly identified as the Tigris River, and the fourth river, Euphrates, is known by that same name today. Therefore, the Garden of Eden could possibly have

been located at the head of the Persian Gulf near where the Tigris and Euphrates rivers currently run into the sea. However, others believe that it may have been located farther north nearer mount Ararat where the Tigris and Euphrates rivers presently begin. Both locations are within the fertile crescent north of the Great Arabian Desert. Any precise geographic location of Eden remains a mystery today due to great cataclysmic changes that have occurred on earth since God's initial creation of Eden.

Eve was also created from Adam's side on this sixth day (cf. Ge.1:27; 2:20-22; Newsletter February 2014). Together they were given dominion over fish, birds and every moving creature on the face of the earth (cf. Ge. 1:28). The text also strongly infers that Adam and Eve as well as all land animals and birds were initially created as strict vegetarians (Ge. cf.1:29-30); therefore, no violence was necessary for survival upon the earth and physical death was unknown. (It was not until the time of Noah that man was directed by God to eat the flesh of animals for food: cf. Ge.9:1-3). God looked upon all that He had created and pronounced it all very good (cf. Ge.1:31), and on the seventh day, God rested because all his great work of creation was finished (cf. Ge. 2:1-3).

Upon Adam's disastrous fall from grace, which Satan orchestrated through Eve (cf. Newsletter October 2012), the divestment of Adam's authority over nature, and his expulsion from the garden, the earth's flora began to rapidly deteriorate. All of Adam's dominion groaned under the burden of death that his fall into sin had precipitated (cf. Ro. 8:22). Thorns and thistles rose up like a cancer to choke out food-bearing grain and fruit. Adam struggled hard in physically tilling the ground to provide sufficient food for himself, for his wife, and for their eventual offspring (cf. Ge.3:17-19; 4:1,2). Although immortality was lost and physical death was inevitable in accordance with God's irrevocable decree (cf. Ge.2:17), through the unmerited mercy of God the initial mortal lifespan granted to fallen man was measured in hundreds of years – not in mere decades as it is today. According to biblical records, Adam lived to be 930 years of age, and then he necessarily died because he could not partake of the tree of life, and without it his fallen sin nature could not inherit immortality (cf. Ge.5:5). Likewise, Adam's offspring continued to live for many centuries each and multiplied greatly upon the earth until mankind's evil intent and sinful activities had finally increased to an extent that necessitated God's severest possible judgment of the earth's rebellious inhabitants (cf. Ge. 6:5-7). That great cataclysmic judgment will be discussed in next month's newsletter as we examine the colossal events surrounding the Genesis flood. © Arthur J. Smith July 2015