

A Study Challenge on Creation

Written by G.R. Latham

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I. Introduction

There are major conflicts between what the “theory of evolution” suggests (a theory is only an idea with no hard data or proof) and God's Word combined with true science. The evolutionist's position is that man evolved over many years from apes. They claim this has been going on for perhaps a million years or more and rely on the idea that the earth is some four- or five-billion years old to give credence to their biological assumptions. A brief study of probability using many billions of years will not support biological naturalistic evolution and soon dispels the chance of putting together an animal, much less a human being. Recent findings by astronomers fix the age of the universe at approximately 13.3 billion years. The probable age of the earth has also been determined to be about 4.5 billion years. The laws of physics have been constant for at least 13 or 14 billion years. They have been observed by astronomers to be so as they look back in time. Man's pride has always been his biggest stumbling block. Many intellectuals rely on their God-given reasoning powers without giving God credit for their lives and ability to think and function.

Within Christianity there are many theories such as: 1) the earth is only six to 10 thousand years old (God created within the earth the appearance of old age), 2) the six days in the Genesis account are really extended periods of geological time each lasting many millions of years, or 3) there is a gap of time between Genesis 1:1 and 1:2—meaning that the earth lay judged under water in darkness for some period of time before the days of restoration described in Genesis 1. Within number 1) “young earth” Christian writers have overlooked the material in the Word of God which gives us a thumbnail sketch of the earth's past history. Likewise, “young earth” Christians are not facing up to many facts and are missing the big picture of God's dealing with the earth, the spiritual powers both above and unseen here. „The young earth” position is a poor testimony to scientist's because they know that the earth is very old.

To the mathematically inclined God may be described as having existed from minus infinity and will exist until plus infinity. The hope of eternal life places us with God from now throughout plus infinity. In other words, for ever and ever. In the Greek this time is described as aeons and aeons. This means that eternity will be ages or periods of time and each will be a new experience and a deeper revelation of the great love of God.

In the following discussion we will share with the reader some of the Biblical material regarding the age and past history of mankind, spiritual powers, and the heavens and earth. In brief, we will see that the earth is old and that men populated the earth prior to Adam. Several passages in Scripture will disclose God's judgment on these previous inhabitants for their sin. Genesis 1:2 describes the Spirit of God as very concerned over the condition of the earth which was covered by water and great darkness—elements of a judgment. Satan's part in causing this great judgment will be explored. In addition, the six days described in Genesis are days of restoration and not of creation except regarding life. The heavens, the earth's history, powers (both good and evil), and man's salvation will be made clear by seeking God's truth with a humble and contrite heart.

II. Biblical Position

In order to take a truly Biblical position, we must search the Scriptures for any statements which might pertain to the present or future state of the earth's inhabitants as well as descriptions of the earth's condition in ages past. In addition to earth-related information, it will be beneficial to study heavenly historical passages. Since we already know that one of Satan's titles is "Prince of this World" (see John 12:31, 14:30 and 16:11) and that certain angels have sinned so greatly that they are already locked up for their judgment day (Jude 6), we would expect to find Scriptures describing their sin especially as it relates to the earth's inhabitants.

A. In the Beginning God Created...

The very first verse of the Bible makes a strong statement: *In the beginning God created the heaven and the earth* (Gen. 1:1). The following verses help place the time of *in the beginning*.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4-7) Note in verse 7 that the heavenly inhabitants were not shouting about a desolate waste! God formed it to be inhabited (see: Isaiah. 45:18 below). God had witnesses who were very happy about what they saw.

The following three verses, from three different authors, give a clear description of the creation of the heavens and the earth. God SPOKE to initiate the universe. This has now been observed and measured by scientists and astronomers. In scientific circles this event is described as the "Big Bang." More will be said about the "Big Bang" later. *By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth* (Psalm 33:6). *Through faith 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). *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. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water* (2 Pet. 3:4-5).

John 1:1-2 states: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.* These first two verses in John show that at least two members of the Godhead were present, as well as "the morning stars" and "the sons of God." The amazing and great eternal nature of God is described in 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.* And in Ps. 147:5, *Great is our Lord, and of great power: his understanding is infinite.* John 1:1 takes us back to the beginning of time (before Genesis 1:1) and the countless ages of eternity before time was. The everlasting nature of God (Psalm 90:2) guarantees the minus infinity concept.

John 1 continues with verses 3 and 4: *3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.* These two verses are before Genesis 1:1, *In the beginning God created the heaven and the earth.*

Genesis 1:1 refers to the first existence of that with which Biblical history is concerned, “*the heaven and the earth.*” It is important to note the mention of men and the Word (Jesus) are also prior to the Genesis account. Finally, verse 5 ties in the past to the purpose of Jesus: *And the light shineth in darkness; and the darkness comprehended it not* (John 1:5). He came to earth to completely illuminate darkness and provide the “light” for all men.

B. Without Form and Void

Genesis 1:2 continues with: *And the earth **was without form, and void**; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.* The word translated “was” (Hebrew: *hayah*) is better translated “became,” which then reads, *And the earth **became** without form, and void.* This translation gives new insight into the meaning of Gen. 1:2. Furthermore, “**without form**” (from the Hebrew word “*tohuw*”) has a root meaning “to lie waste,” and **void** comes from the Hebrew word “*bohuw*” and has a root meaning “an indistinguishable ruin.” (See linguistic section for description.)

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 (Isa. 45:18). There’s no impression that God initially formed the earth without form and void because, if such were the case, why would the morning stars have sung and the sons of God shouted for joy? How could the earth have been in waste and ruin if it hadn’t been inhabitable to begin with?

Job 38:8-11: *8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? 9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it, 10 And brake up for it my decreed place, and set bars and doors, 11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?* These verses follow the earth’s creation account found in Job 38:4-7 and provide another timing key. In verse 8, God did shut up the sea after it had broken forth (pre-Adamic flood or Lucifer’s flood). Verse 9 is an act of judgment in denying the earth’s surface (whether it was water or land) life-giving light. Finally, in verse 10, no being was going to escape the confinement of this judged earth with the waters of judgment covering it. It also appears that the earth had been greatly disturbed, “broken” by earthquakes (also see Job 9:5 and Jeremiah 4:24, 26).

Job 9:4-10: *4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? 5 Which removeth the mountains, and they know not: which overturneth them in his anger. 6 Which shaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the sun, and it riseth not; and sealeth up the stars. 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. 10 Which doeth great things past finding out; yea, and wonders without number.* Note: What makes God angry? Sin. When has He ever judged the earth with severe shaking and removal of light except prior to Adam and Eve? Could it be the prior inhabitants who were sinners had been judged?

C. Prior to Adam and Eve...Looking Back in Time

Jeremiah 4:23 begins at the same time as Genesis 1:2 with an earth judged (covered with water and darkness) and pans back in time. Jeremiah 4:23-28: *23 I beheld the earth, and,*

lo, it was without form, and void; and the heavens, and they had no light. 24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled. 26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. 27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. 28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. We are living proof that God did not make a full end of life upon this earth. The last sentence of Genesis 1:2 says, *And the Spirit of God moved upon the face of the waters.* Thus, God kept His promise. The understanding here is that the “six days” in Genesis 1 are days of restoration, except for life, otherwise “make,” “made,” and “form” are frequently used in contrast to “create.”

D. Mention of These Prior People...Not All Awaiting Everlasting Judgment!

Hebrews 12:22-24: *22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* Verse 22 is a very heavenly setting. Verse 23 lists various groups present: 1) angels, 2) general assembly or Old Testament saints, 3) church of the firstborn or New Testament saints, 4) God the judge of all or those not mentioned previously, and 5) spirits of just men made perfect or, very likely, a reference to the godly of the pre-Adamic race.

E. Earth Created Dry

There is no theological reason why the earth would have been created to be engulfed by darkness and water. In Scripture, all instance of obscuring the sun, and bringing consequent darkness, is the result of God's judgment (Ex. 10:21-23; Isa. 5:25, 30; Jer. 4:23-26). Furthermore, the two past cases of universal floods are the result of judgment, not creation. No one questions the flood of Noah's time as being an act of judgment because of sin by free moral agents. Again, it is widely accepted that Satan and angels existed before the earth (for example, see Job 38:4-7). Did not Satan have time to repent before he came into the garden to deceive Eve? Is not the nature of God to be slow to anger and longsuffering? If God were instant in judging sin, we would all be dead! The pre-Adamic world is well documented in the Scriptural portion of this study. God's original purpose was for this earth to be inhabited (Isa. 45:18), and great joy was expressed in heaven (Job 38:4-9) when the Lord laid the foundations of the earth.

In Ps. 136:4-9, verse 6 describes that the earth was originally created dry or above the waters while total darkness and submersion in water falls in the area of judgment. Read the following passage slowly and thoughtfully for the positive approach which God took regarding the earth in His great wisdom and mercy: Ps. 136:4-9: *4 To him who alone doeth great wonders: for his mercy endureth for ever. 5 To him that by wisdom made the heavens: for his mercy endureth for ever. 6 To him that stretched out the earth above the waters: for his mercy endureth for ever. 7 To him that made great lights: for his mercy endureth for ever: 8 The sun to rule by day: for his mercy endureth for ever: 9 The moon and stars to rule by night: for his mercy endureth for ever.*

I believe Lucifer's flood is described in Job 38:8-9: *8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? 9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,* This passage shows that God took special steps after His original creation of the earth to remove from His eyes or any other being's vision the earth which He had just judged. He did it by earthquakes, water, and darkness. In the passage shown below (Ps. 104:5-9), God gives a time reference back to the foundations of the earth. When the waters above the mountains (verse 6) were placed there prior to Noah's day, God rebuked the waters (verse 7); while in Noah's time the waters decreased continually until the ark came to rest upon the mountains of Ararat (Gen. 8:5).

Ps. 104:5-9: *5 Who laid the foundations of the earth, that it should not be removed for ever. 6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains. 7 At thy rebuke they fled; at the voice of thy thunder they hasted away. 8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.*

F. Six Days of Restoration

Exodus 20:11: *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.* The Hebrew word for "made" is "asah," which means to do, fashion, accomplish, make. This is not the same as the act of creating ("bara" which means to create). For example, in Isaiah 42:5: *Thus saith God the LORD, he that created (bara) the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:*

A parallel New Testament text is Col. 1:16-17: *16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.* Furthermore, Psalm 104:30 also pictures restoration or renewing: *Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.* The distinction between "asah" (made) and "bara" (create) is important to understand. Most of the work involved during the six days was to make over or restore that which had been judged, while the use of "create" indicates creating out of nothing with God speaking something into existence. The act of creating is the bringing forth of life. For example, Genesis 1:21 (living creatures) and verse 27 (man). Otherwise, restoration is the primary emphasis.

In reviewing the earth's condition prior to restoration, "violent convulsions must have taken place for it was inundated with ocean waters: the sun had been extinguished; the stars were no longer seen above; its clouds and atmosphere, having no attractive force to keep them in suspension, had descended in moisture upon its surface; there was not a living being to be found in the whole planet" (Gen. 2:5).[1] A scientific description is provided from "the following extract of one of Hersche's *Familiar Lectures on Scientific Subjects* [p. 48]. In three days from the extinction of the sun there would, in all probability, not be a vestige of animal or vegetable life on the globe; unless it were among deep-sea fish and the subterranean inhabitants of the great limestone cave." [2] This would include precipitating "every atom of moisture from the air in deluges of rain and piles of snow, and from that moment an universal frost such as Siberia or the highest peaks of which we know." [3]

Dake includes a very factual piece of data discovered by scientists: "...the Arctic regions give clear evidence of a sudden calamity. In their extensive fields of fossilized and **frozen mammoths**, where great numbers of giant creatures have been found, some have been discovered with their stomachs filled with undigested food, and in some instances with their mouths also full of the food they were eating. This shows that they were feeding quietly when the crisis came and that they were destroyed with suddenness. At that time the arctic regions had a tropical climate, for they had tropical food in their mouths. Evidently they were frozen immediately when God withheld the sun, moon, and stars from shining on the earth during Lucifer's flood." [4] Job describes the pre-Adamic folly and resulting judgment in Job 9:4-7: *4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? 5 Which removeth the mountains, and they know not: which overturneth them in his anger. 6 Which shaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the sun, and it riseth not; and sealeth up the stars.* Then Job alludes to the reconstruction during the six days of restoration in verses 8-10: *8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. 10 Which doeth great things past finding out; yea, and wonders without number.* Waves is translated from the Hebrew word "bamah" which means high place or heights. "Here, since the spreading out of the heavens evidently refers to the work of the Second Day, it may be that „heights of the sea" are the waters above the firmament. The mention of the constellations points to the reversal of God's previous actions in sealing up the stars." [5] G. H. Pember continues to give us a good description of the days of restoration in the following paragraphs.

Day One

Gen. 1:3-5 says, *3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.* "This „light" of the First Day must be carefully distinguished from the „light-holders" of the Fourth Day, since the word used conveys in itself no idea of concentration or locality. Nevertheless, the light must have been confined to one side of the planet, for we are told that God at once divided between the light and the darkness, and that the alternation of day and night immediately commenced." [6] Science has discovered that the light of the sun would not have been required to produce the light of the first day. Our planet, and at least one other planet in our system, may under certain conditions become self-luminous! [7]

Day Two

Gen. 1:6-8 says, *6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And the evening and the morning were the second day.* Interestingly, God did not pronounce the firmament "good." It could be a reference to the immediate occupation of the firmament by demons, or those, indeed, which are its present inhabitants. Since they were, along with their Prince, concerned with the fall

of man, they may have speedily appeared in the newly formed atmosphere, escaping from their prison in the deep, and having found some way of escape at the lifting of the waters, may have swarmed into the dominion of the air to be with their Prince (Satan). [8] The separation

of the firmament is beautifully described in Psalm 104:5-9: *5 Who laid the foundations of the earth, that it should not be removed for ever. 6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains. 7 At thy rebuke they fled; at the voice of thy thunder they hasted away. 8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. 9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.* It may be helpful to consider that the outer space would most likely be described as lights in the firmament of the heaven, as in Gen. 1:14.

Day Three

Gen. 1:9-13: *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. 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. 11 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. 12 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. 13 And the evening and the morning were the third day.* “For while the deep is represented as spread over everything, the mountains, together, of course, with all their fossil enclosures, are mentioned as already existing beneath it. They had evidently been formed long before the Third Day. And in strict accordance with this fact is God's command. „Let the dry land appear,” or more literally, „be seen”; not, „Let it come into existence.”[9] On the same day the Word of God went forth a second time and the soil began to bring forth vegetation. We need to conclude that God prepared the seeds and placed them in the ground, so that the plants and herbs of our world did not spring from the relics of former creations or grow up spontaneously, but were newly introduced by God at that time. This is further verified by the fact that rain had not yet fallen upon the earth (Gen. 2:5) since the restoration began but the earth was afterwards watered by a mist which went up from the earth.

Pember further concludes (with some text condensed) that many discrepancies have been alleged to exist between the first and second chapters of Genesis but none of which have any real foundation. We have only to bear in mind the different objectives of the two records and all difficulty will vanish. For while the one chapter gives a continuous history of the week of restoration, the other is evidently a supplement, adding details of man's creation that we may better understand his nature and his fall. Hence, in this second account reference is made to other works of the Six Days only when they happen to be immediately connected with the main subject, and without any regard to the order in which they were performed.[10]

Day Four

Gen.1:14-19: *14 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: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 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. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 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. 19 And the evening and the morning were the fourth day.* This is the Day in which God restored the function of the sun for light and heat by day and the moon for light by night. Finally, the light of the stars reappeared so that they might testify to the Glory of God and His great handiwork. We are blessed in this generation

with the evident time clock of the universe to show how wonderfully God set everything in motion in the beginning, when He spoke, or otherwise started the creation of the universe!

Day Five

Gen. 1:20-23: *20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day.* Sea and air were thus filled with life, thereby making use of the habitation that was completed in the Fourth Day. So now we see the creative power of God, bringing forth life in the sea and in the air.

Day Six

Gen.1:26-31: *26 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. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 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. 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 for meat. 30 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. 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.* Gen. 2:1: *Thus the heavens and the earth were finished, and all the host of them.* On this Day, three classes of living creatures, cattle or domesticated animals, creeping things or land reptiles, and beasts of the field or wild roaming animals, were brought forth (Gen. 1:25).[11] At this time, all creatures were herbivorous, eating only every green herb, as described in verse 30. Finally, God's greatest creation, man, was accomplished for the purpose of intelligent, loving fellowship. Initially, in the Garden of Eden it was so, but when the fellowship was broken by sin it took a long time for it to be restored. Thankfully, Jesus Christ broke the curse of sin and now we have an intercessor, Jesus, through whom our sins are forgiven.

Day Seven

Gen. 2:2-3: *2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and*

made. The institution of the Sabbath followed on the Seventh Day, and the fact of its introduction is sufficient to show that it was not only a special ordinance for the Israelite, but a law of God for all the dwellers upon the earth from the days of Adam till time shall cease.[12]

24-Hour Day Position—The Length of Restoration Days

In either case, neither the plants of the Third nor the creatures of the Fifth and Sixth days have anything to do with the fossilized remains found in the earth's crust because that crust is assumed to have been formed before the great pre-Adamic catastrophe. During the six days there were three distinct acts of creative power by which vegetation, fish and birds, and land animals and man were successively produced. The Genesis account is clear in describing the creation of the plants on the third day, and afterwards no moving creatures until the fifth day. If the theory which makes each day a geological period is correct, the remains of plants only would be found in the lowest fossiliferous strata. These would fill the formations of their own and the following age, after which they would be mingled with fossil birds and fishes; then, in the rocks of a yet later period, the remains of land animals would also appear. Such a sequence would form one possible agreement with the Genesis account.

“But what is the result of an examination of the strata? The lowest fossiliferous system is the Silurian: do we find in it nothing but vegetable petrifications? No. The lower and middle Silurian rocks contain a few seaweeds, but no land plants whatever. Yet they abound in creatures belonging to three of the four sections of the animal kingdom: mollusca, articulata, and radiata. It is only when we get to the highest strata of the upper Silurian rocks that land plants begin to appear, and together with them some specimens of vertebrate, the remaining section of the animal kingdom. If, then, in this oldest fossiliferous system we find plants rare and yet every division of the animal kingdom represented, how can we attempt to force such a fact into accordance with the Mosaic narrative. It is very likely that the eight classifications of strata, from the Tertiary down to the Silurian give the appearance of at least as many creations as there are systems, each creation including a very large proportion of animals and plants peculiar to itself.”[13] Agassiz (as quoted from Pember) goes still further: “I hold it to be demonstrated that the totality of organic beings were renewed, not only in the intervals of those great periods which we designate as formations, but also in the stratification of each separate division of every formation. Nor do I believe in the genetic descent of the living species from the different tertiary divisions which have been regarded as identical, but which I hold to be specially different; so that I can not adopt the idea of a transformation of the species of one formation into that of another. In enunciating these conclusions, let it be understood that they are not inductions derived from the study of one particular class of animals (such as fish) and applied to other classes, but the results of direct comparison of very considerable collections of petrifications of different formations and classes of animals.”[14]

Pember says, “Thus the crust of our earth appears to be a vast mound which God has heaped over the remains of many creations. And geology shows us that the creatures of these ancient worlds either perished by painful disease and mutual destructions, or were overwhelmed in an instant by the most terrific convulsions of nature.”[15]

G. Linguistic Evidence for a Time Gap Between Genesis 1:1 and 1:2

In the Massoretic Text, in which the Jewish scholars tried to incorporate enough “indicators” to guide the reader as to correct punctuation, there is one small mark which is technically known as “rebhia,” which is classified as a “disjunctive accent” intended to notify the reader that he should pause before proceeding to the next verse. In short, this mark indicates a “break” in the text. Such a mark appears at the end of Genesis 1:1. This mark has been noted by several scholars including Luther.[16] It is one indication among others, that the initial “waw” (a Hebrew letter) which introduces verse 2 should be rendered “but” rather than “and,” a

disjunctive rather than a conjunctive.[17] It is now easy to see that rendering Gen. 1:2 *But the earth was without form, and void,* or if we use the alternate translation “become” or “became” for the verb “hayah” in place of “was,” which is often seen in English translations, Gen. 1:2 now begins with, *But the earth became without form and void.*

To further support this choice of words, the English reader will find 17 such instances in Genesis alone. Other occurrences elsewhere amount to a total exceeding 133. It must be remembered that these are not by any means all the instances in which “hayah” is translated “became” (or “become,” “had become,” etc.), but only those observable in the Authorized Version. There are many other English translations with further instances. “It must be remembered that English translations represent only one group of versions among many. There are Latin, French, German, Greek, and dozens of other versions besides the English. In these are many more instances.”[18] For example, the Latin Vulgate has rendered “hayah” as “became” in 13 instances in Genesis chapter 1 alone! Even more striking, the Greek Septuagint translation renders “hayah” as “became” in 22 cases in Genesis 1. “Throughout the whole of Genesis the version translated the verb as „became” 146 times; in Genesis and Exodus together the total becomes 201 times; in the Pentateuch as a whole 298 times; and some 1500 times throughout the whole Old Testament including the Apocryphal” (according to Custance’s counting). [19] There is much evidence that the verb “hayah” is virtually always employed in Hebrew when the meaning is something other than the simple one of “being.” Thus, “hayah” is not the normal word for “being” even in the minds of modern translators, but it is the normal word for “becoming” and there is, in fact, no other way in which a Hebrew writer can express the idea of becoming except by its use.

“In considering the meaning of Gen. 1:2, there are two factors of which to take note. If the verb „hayah” is merely copulative, the writer could have made this quite clear by omitting it entirely. Then there would have been no doubt about it. But he did NOT omit the verb. On the contrary, there was no other way in which he could have expressed the idea of „becoming” and the presence of the verb should therefore be taken as having this significance. It is no longer sufficient to appeal to the old cliché „hayah” means „become” only when followed by „lamedh” (a preposition). The many versions in English do not support this argument at all. A cursory examination of the Authorized Version shows 30 or more passages in which „hayah” without the „lamedh” is rendered „became” or „become.”[20] “Thus, no special pleading is required to establish the fact that the verb in Gen. 1:2 is most unlikely to be a mere subject-predicate connection. Those who decline to adopt this principle of rendering „hayah” as „became” rather than „was” are surely far more in danger of attempting to „explain away” the original text than those of us who do accept, for we are being guided by what certainly seems from the evidence to be the rule rather than the exception.”[21] Please refer to Appendix 1 for a historical list of authorities supporting the view of the *interval* (or Gap).

H. Satan's Past, Present, and Future Positions

A brief list of Scriptures gives a picture of Satan’s present position. They are:

- 1) John 12:31: *Now is the judgment of this world: now shall the prince of this world be cast out.*
- 2) John 14:30: *Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*
- 3) John 16:11: *Of judgment, because the prince of this world is judged.*

4) Eph. 2:2: *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

Jesus By Contrast:

John 18:37: *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*

Satan's Prior State, Fall, and Judgment

Eze. 28:11-19: *11 Moreover the word of the LORD came unto me, saying, 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.*

We can readily see the setting in verse 13 that the “*Eden the garden of God*” does not refer to Adam’s garden of Eden where Satan appeared as a serpent after his fall. His heart was lifted up because of his pride (verse 17) and pride is the biggest stumbling block for all mankind. Interestingly, his place of humiliation will be upon the earth (verse 18), further linking his past sinning to the Earth’s residents.

Satan's Fallen Angels Rebuked

Psalm 82 reveals the judgment which is to come upon the angels who sided with Satan. Please take note especially of God’s disclosure of the nature of their sin, as you read the text of Psalm 82 below:

*1 God standeth in the congregation of the mighty; he judgeth among the gods (**angels [many scholars agree with the term ‘angels’]**). 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah. 3 Defend the poor and fatherless (**an Earthly setting**): do justice to the afflicted and needy. 4 Deliver the poor and needy (**again Earthly**): rid them out of the hand of the wicked. 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course (**a very definite reference to pre-Adamic times**). 6 I have said, Ye are gods; and all of you are children of the most High.*

7 But ye shall die like men, and fall like one of the princes. 8 Arise, O God, judge the earth: for thou shalt inherit all nations. (my emphases in bold) Verse 6 again refers to the fallen angels and God reminds them that they were once His angels. Their sure judgment is pronounced in verse 7. Verse 5 gives a definite tie-in to Genesis 1:2 wherein the Earth is judged and covered with water and darkness. Darkness is a major form of judgment for nothing can be accomplished in total darkness (recall when the land of Egypt had a temporary judgment—Exodus 10:22) or under water (the sea is a prison—Job 38:8-10). Even now a diving bell doesn't have to go very deep in the ocean before it becomes pitch dark. Jeremiah 4:23-28 completes the tie-in of these four separate references to the same cataclysmic event. (Is not the truth established by the mouth of two or three witnesses?) God will not satisfy the lust for knowledge but He will confirm what we should understand, and we will understand it better in the by-and-by.

Contrast Between Satan's Prior, Unfallen State vs. Christ's Position

"God created Satan the fairest and wisest of all His creatures in this part of His universe, and made him Prince of the World and of the Power of the Air. Since his wisdom would be chiefly used in expounding the will and ways of God, we can assume it is a mention of his office of Prophet (refer to the Old Testament to see how Satan anoints his „false prophets" and to Acts 13:6). He was placed in an Eden which was far anterior to the Eden of Genesis—for he was perfect in all his ways when he entered it." [22]

"From the second chapter of Genesis, we find that Eden at Adam's time was a district, and the garden an enclosure within it (Gen. 2:8). Following this analogy we discover in Satan's habitation three enclosures, Eden, the Garden of God, and the Holy Mountain of God, corresponding, possibly, to the Outer Court of the Tabernacle, the Holy Place, and the Holy of Holies, respectively. This analogy is further strengthened by the fact that Satan is said to have been upon the Holy Mountain of God as the Anointed Cherub that covereth; just as the images of the covering Cherub were placed in the Holy of Holies. He therefore appears to have been the great High Priest of his realm, near to the place of God's presence; just as the Israelitish High Priest resided at Jerusalem in the vicinity of the temple." [23]

"He was also its King, having been placed in this position at his creation. Finally, he was perfect in all his ways, and apparently continued so for a length of time. Now all this took place before his fall and the preparation of this world (beginning with Adam). These events bring us to the conclusion that he is closely connected with our earth, and that much of his history extends back into times far anterior to Adam." [23]

"Now the analogy between Satan's office and that which our Lord has already taken upon Himself in part, and will shortly exercise in full, is so striking that it is not easy to avoid the following inference: That Satan abused his high office of prophet, priest, and king, and thus involved the whole of his providence in sin, and the earthly part of it, at least, in a ruin to which allusion is made in the second verse of Genesis." [23]

"Knowing the great mercy and forgiveness of God, we can rest assured that Satan was given opportunity to repent, but his „pride" was too great to permit him to humble himself. It became our Lord Jesus' responsibility to come forth from the Godhead to take the misused power into His own hands, and to hold it until the rebellion be altogether suppressed and obliterated. The office of prophet and priest He is already exercising, but not that of king. For had He assumed the scepter, all the living would have been destroyed because all that is sinful would

have been cast out of His Kingdom and into unquenchable fire. Fortunately, He came into the world to save the sinner by the sacrifice of Himself. We are now awaiting His return. Thus, when He returns He will wrest the power from the hands of Satan and destroy that which cannot be healed. And so the times of restitution will soon arrive and the original order of things reestablished step by step beginning with Christ's Millennial reign." [24] We now have a better understanding of the power and authority behind Satan's offer of the kingdoms of the world to Christ after His 40-day fast (Luke 4:5-8). They were and still are Satan's kingdoms. Christ would not compromise His mission to atone for our sins by worshipping Satan in order to receive the glory and ownership of the sinful kingdoms of the world. Praise God that the man, Jesus, did not weaken for we know He was "*tempted like as we are, yet without sin*" (Heb. 4:15).

A Reasonable Explanation for the Demons Who are Mentioned in the New Testament.

They can speak, torment, occupy and control humans whom they have entered. They know they have a day of judgment coming and they knew who Jesus was. They were also referred to as devils (plural) where Satan is referred to as Devil (singular is used). A well-known passage also illustrates the fact that they want to inhabit a body even if it is an animal! The Gadarene demoniac (possessed with a legion of devils) was greatly under their control until Jesus cast them out (see Mark 5:1-20). Evil angels (who wish to be worshipped [Col. 2:18], and are involved in major battles [Rev. 12:7]) have more powerful roles to perform and do fight God's angels (see Daniel 10:13); therefore, most likely demon spirits are disembodied spirits of the pre-Adamic people. Since demons wish to inhabit human bodies (first choice) and secondly animals (see Matt. 8:31) it is reasonable to make this assumption. Another argument we can use is their prior knowledge of Jesus (see Luke 4:41).

Did God Create Evil?

Some people are vexed by this question. What is the difference whether God created evil or allowed it to happen? Whatever the case, He uses the existence of evil to give all men and angels an opportunity to choose a godly path for their life or an evil self-directed path. Isaiah 45:7-8 covers all we need to consider on this subject: *7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. 8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.*

III. Geological and Scientific Considerations

Pure science requires observers to be present in order to collect and analyze the data. Recorded history is less than 6,000 years old. This places quite a limit on the evolutionists who then merely generate theories to rationalize their positions. Most often they try to use very large amounts of time to explain their ideas. Romans 1:18-22: *18 For the wrath of God*

is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 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: 21 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. 22 Professing themselves to be wise, they became fools,

A. Some Objections Considered Regarding Evolution and Our Old Earth

1) There are those that study the earth who realize that it is significantly older than 10,000 years. Carbon 14 dating has shown this although its accuracy may have some error due to the catastrophic things that have happened on the earth. The formation of coal requires large quantities of fresh vegetation under much heat and pressure. The main event that had such large quantities of fresh vegetation available was the lush conditions prior to the pre-Adamic judgment.

2) Since we don't have any recorded history from human observers to describe their data to us, we turn to God's Word to understand the earth's past since He is our only observer. With great confidence we can share this knowledge with our friends in the world so that they might understand that Christians are not blind regarding the earth's past. No one's faith should be threatened if they acknowledge the earth is older than 10,000 years, and I personally find that, as an engineer, I have great peace in my heart with this position.

3) "Young earth" advocates overlook the fact that God has not only revealed Himself through the Bible but also through the general revelation of nature. The earth's surface and the starry heavens reveal ancient history. For example, see Job 10:8; 12:7-11; 34:14-15; Psalm 8; 19:1-6; 50:6; Acts 14:17; 17:23-31; Romans 1:18-25. People are said to be "without excuse" for refusing nature's pointing to God as its Creator. Since God is truthful and does not trick or deceive (Heb. 6:18), then "whatever objects of His creation that we subject to scientific analysis will reveal their true age—provided the analysis is theoretically valid, correctly applied, and accurately interpreted. For created things to show a deceptive appearance of age would seem a direct violation of God's own stated character and purpose." [25]

4) "There have always been eminent biologists who have argued vigorously against Darwin's theory of evolution, and more of them are doing it today than at any time for a hundred years. When it comes to the question of the age of the earth, it has to be recognized that the real experts are all in agreement. Despite many years of extensive reading in this area, I have never come across a single example of an eminent geologist rejecting the geological evidence for an ancient earth; nor an eminent astronomer rejecting the astronomical evidence for an ancient universe; nor an eminent nuclear physicist rejecting the evidence from radio-active dating. Clearly, the evidence for an ancient earth must be very much stronger than the evidence for evolution." [26] We must consider that for biological naturalistic evolution to take place by random means (without God involved) many billions of years would be required, not just the three or four billion years since the earth was formed.

5) The heavens give us reliable time information via starlight and background radiation data collected by satellite instruments). This in turn gives us a good indication of the Earth's age

25. "Creation And Time," Hugh Ross, 1994. Used by permission of NavPress and All Rights Reserved (1-800-366-7788)

B. Scientific Data: Old Universe Confirmed by Astronomical Data

Starlight reveals amazing facts about creation and the age of the universe. Astronomical data has very little room for error. Fifteen percent is usually the maximum for most meaningful measurements. For instance, 10 billion years, plus or minus 1.5 billion, is an accuracy of 15 percent. Certainly, such a small error removes all doubt as to 15 million vs. 15 billion.

1) Distant starlight: This is one of the biggest problems for the “young earth” view. For one thing, we can see light from stars that are billions of light years away. Therefore, it would take billions of years for that light to get here (light travels one light year each year, so billions of light years would require billions of years). If the universe is young, then this light *could not be here yet*.

2) Some say that the speed of light has not always been the same, but that it used to be much faster. However, “measurements on the spectral line in very distant galaxies prove that the speed of light has been constant for at least 13 to 14 billion years.”[27] When we consider that the universe is very likely to be only 13.3 billion years old, a confirmation of the speed of light being constant the last 13 to 14 billion years is a very good indication that it has been the same since the Big Bang! In addition, why would God have changed the law of physics? Perhaps He will in the future since He will be our light and so there will be no need of the sun (Rev. 21:23 & 22:5).

3) Others say that God created the light as already spanning the distance to the earth. This does not solve the problem either, because “starlight and galaxy light give direct indications of their travel distances. The spectral lines (light waves at various frequencies) of stars and galaxies are broadened in direct proportion to the distance they travel. The random motion of gas clouds in space causes this effect. The radiation between the spectral lines grows redder as it travels through interstellar and intergalactic dust. This reddening, like the effect of forest fire smoke on our view of the sun, is directly proportional to the distance the light has traveled.”[28]

4) Furthermore, “We have watched star explosions that happened billions of years ago, but if the universe is not billions of years old, then we are seeing light from stars that never existed—because they would have died before creation.”[29]

C. A Reasonable Estimate For The Age of the Earth

Dr. Ross provides us with substantial scientific insight in his book entitled, *Creation and Time*. “Only when the universe is a particular age—not too young and not too old—is life possible in it. The same statement holds true for the galaxy: a star must be the right age (to burn steady) for life to be possible near it, and a planet must be the right age (four to six billion years) for life to be possible on it, and finally only when a moon is a particular age is life possible near it. These precise requirements mean that, though the universe contains about 100 billion galaxies, only a few would qualify as sites suitable for the support of life.

27 & 28. “Creation And Time,” Hugh Ross, 1994. Used by permission of NavPress and All Rights Reserved (1-800-366-7788)

Furthermore, though our galaxy contains 100 billion stars, only a few are capable of sustaining a planet on which life could exist. In our solar system only the planet earth with its moon has „just-right“ dimensions and „just-right“ positioning relative to the sun. God could, of course, have performed His miracles of life and of creation elsewhere than on Earth. But the Bible, though not offering any explicit statements, seems to imply that God created physical life in the universe only on planet Earth. In I Corinthians 4 Paul indicates that all the angels of heaven appear to have their attention focused on human events on Earth. In Hebrews 10 Christ is said to have made one sacrifice once and for all on one planet.”[30]

D. Middle-Age Wins

“For life to exist, everything must be middle-aged. The universe, galaxy, star (our sun), Earth, and our moon all must be middle-aged, for in astronomy only middle-aged systems are stable. All these bodies must be a few billion years old. These requirements remove the possibility of life’s existence by strictly natural processes (theory of evolution), and a time scale of only a few thousand years is likewise impossible (young-universe creationism), recognizing that God does not create with **deceptive** appearance of age. Given the laws and constants of physics that God established in the beginning, the testimony of nature tells us that God did not wait meaningless billions of years to begin life here on Earth!”[31] (Bold is my addition.)

E. No Need to Worry About the Sun Burning Out Because God Will Provide the Light

Rev. 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.* Rev. 22:5: *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.* These Scriptures give us further confirmation as to God’s amazing power. He is not only the source of spiritual power but the energy of the universe, and He guarantees the power necessary for maintaining the energy level we will need throughout eternity (even though the sun will eventually burn out and grow too cold long before burning out). He will also turn up the heat when He judges men during the Tribulation: *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory* (Rev. 16:9). *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great* (Rev. 16:21).

F. The Greatest Scientific Discovery of the Century

“New technical and theoretical tools have enabled astronomers to measure, for the first time, some of the most important features of the universe, our galaxy, and our solar system. In measuring these characteristics of the creation, astronomers detect some of the Creator’s characteristics which point to an awesome God. Listed below are three recently established facts about the universe that virtually all astronomers agree on:

1) The universe is only billions of years old, not a much larger number which some religious and philosophical systems depend upon.

30 & 31. “Creation And Time,” Hugh Ross, 1994. Used by permission of NavPress and All Rights Reserved (1-800-366-7788)

2) The universe can be traced back to a single, ultimate origin of matter, energy, time, and space (with the dimensions of length, width, and height). The cause of the universe, i.e., the Creator, who brought the universe into existence, existed and created outside (independent) of the matter, energy, and space-time dimensions of the universe.

3) The universe, our galaxy, and our solar system exhibit more than 60 characteristics that require exquisite fine-tuning for their very existence, and also for the existence of life (any kind of physical life and not just as we know it). This fact implies that the Creator who brought the universe into existence must be a personal, super-intelligent, and super-powerful Being, since only such an One could design and manufacture what we see, including life and caring, for only

care could explain the enormous investment of creative effort, the attention to intricate detail, and the comprehensive provision for needs.”[32]

G. Evidence for the Big Bang or God Spoke!

It will be helpful to our understanding to expand on Point 2 above. “The Big Bang model of the universe, together with the equations of general relativity, tell us there must be a simultaneous beginning for all aspects of the universe. The discoveries that led to such conclusions came from the COBE satellite. First, the cosmic background radiation fit to a very high degree the energy profile of a perfectly radiating body. Secondly, the data showed that the temperature of the background radiation was very cool, less than three degrees above absolute zero, and was very smooth. Newly refined measurements showed irregularities in the background radiation, confirmed at three different wavelengths, as large as one part in 100,000. This level of non-uniformity in the background radiation was needed to explain galaxy formation. These findings established two facts: (1) that the background radiation must come from the remote recesses of space and time, and (2) that the specific entropy of the universe must be enormous. (Entropy is the amount of energy dissipation per proton.) A burning candle has a specific entropy of about two. Only very hot explosions have much higher specific entropies. By comparison, the specific entropy of the universe is about one billion. No possible set of astrophysical sources, except a hot Big Bang, can account for such a huge specific entropy.”[33]

“Many are amazed, even irritated, by the unprecedented boldness among astronomers in acknowledging the theistic implications of the Big Bang. According to science historian Frederic B. Burnham, the community of scientists now considers the idea that God created the universe”[34] “a more respectable hypothesis today than at any time in the last hundred years.”[35] Has science at last proven the existence of God?! (Of course anybody with a heart already knows it has.) “Unfortunately, even some atheists are better able to acknowledge that the Big Bang implies Jesus Christ than most young-universe Christians. What the Institute for Creation Research, a very active young-universe young-earth group, does not recognize is that the hydrogen which formed (by God’s cause and design) one millisecond after the universe began is much more ordered and less entropic than the galaxies, stars, planets, and life-essential elements. The galaxies and stars are broken-up pieces of the primordial gas cloud. The planets and life essential elements are the burned-up remains, i.e., ashes of hydrogen gas. Thus, the Big Bang manifests, rather than violates, the second law of thermodynamics. This law is a principal of decay (heat flows from hot bodies to cold bodies).

32, 33, 34 “Creation And Time,” Hugh Ross, 1994. Used by permission of NavPress and All Rights Reserved (1-800-366-7788)

Scientific understanding of nuclear fusion has been thoroughly demonstrated by the manufacture and explosion of the hydrogen bomb. In addition, this knowledge has enabled astronomers to fully understand what they have seen happening as the light has reached our planet from billions of years ago. Thus, they have been able to observe very accurately what has happened in the past!”[36]

“To sum up these observations, the sun and virtually all the rest of the stars are gigantic hydrogen bombs.”[37, 38] “Like hydrogen bombs, the stars generate light and heat as their lightweight elements, such as hydrogen and helium, and fuse together into heavier elements,

such as carbon, nitrogen, oxygen, iron, etc. Carbon, nitrogen, and oxygen may appear to be much more ordered and complex than hydrogen but, in fact, they are nothing more than ashes of burnt hydrogen! So where does God fit in? He comes in both before and at the moment of the creation of the entire cosmos. He set up all the laws of physics so that hydrogen forms and, after that, burns down into galaxies, stars, planets, and life-essential elements. He also intervenes along the way as necessary, personally designing and crafting a particular galaxy, star, planets, moons, and a set of heavy elements in preparation for His creation of life on one planet, Earth.”[39] “The heavens have always declared the glory of God (Psalm 19:1-2). What’s unique about our time is that His words spoken by the heavens are being read and understood with a degree of clarity and conviction never before possible.”[40] “The Cause of the universe is independent of and transcendent to the universe. The Christian faith is the only religion that teaches such a doctrine about the Creator. All others deny, at least in part, God’s transcendence and extra-dimensional attributes.”[41] Science has thus proved that you don’t make something out of nothing—just like many Christians have been saying all along—the universe was no accident nor did it gradually evolve! God did a very major „creative act“ which has been detected and measured (example: by the COBE satellite).

H. The Ideal Scientific Approach

If only the scientists that embrace the theory of evolution, or other such man-made approaches, would apply three basic truths in their assumptions; e.g., 1) God is the Creator of the heavens and the earth. He very likely spoke the heavens and the earth into existence many aeons ago (some 13 billion years), 2) The pre-Adamic race existed and came to an abrupt end when the earth became without form and void (this includes total darkness and complete coverage of the earth by water), and 3) The great flood which occurred during Noah’s lifetime. Perhaps they could ascertain how long the earth was *without form and void*, as well as help study the old human bones and tell whether they were from the flood during Noah’s time or some remains from the pre-Adamic people. There may not be any bones from the pre-Adamic’s since the depths of the seas apparently hold a major key in the final resurrection for judgment (Rev. 20:13).

If only the scientific research organizations of the „young earth“ Christians, which are very active in trying to establish an earth which is less than 10,000 years old, would acknowledge that the earth’s age is much older, they could help sort out these three basic truths and help lead unsaved scientists to salvation. God can do anything, but I don’t believe He has left an intentional, false, old history in our earth’s crust for the sake of misleading those who study it down a road of gross untruth! We must balance the thirst for knowledge with the lust of

36, 39 & 40. “Creation And Time,” Hugh Ross, 1994. Used by permission of NavPress and All Rights Reserved (1-800-366-7788)

knowledge which God will thwart. God in His Word has given us enough information to take care of our thirst and the need to know where we stand in history both present (since Adam) and past (before Adam). A few relevant verses regarding **knowledge** are as follows: Job 21:22: *Shall any teach God **knowledge**? seeing he judgeth those that are high.* Ps. 73:11: *And they say, How doth God know? and is there **knowledge** in the most High?* Eccl. 3:11: *He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.* Rom. 11:33: *O the depth of the riches both of the **wisdom** and **knowledge** of God! how unsearchable are his judgments, and his ways past finding out!* I Cor. 8:1: *Now as touching things offered unto idols, we know that we all have **knowledge**. **Knowledge** puffeth up, but*

charity edifieth. Eph. 3:9: *And to make all men see what is the fellowship of the **mystery**, which from the beginning of the world hath been **hid** in God, who created all things by Jesus Christ: Dan. 12:4: *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and **knowledge** shall be increased. Hab. 2:14: *For the earth shall be filled with the **knowledge** of the glory of the LORD, as the waters cover the sea.* We are witnessing a great increase of knowledge. Some is used for evil, but some is bringing great glory to God! His great „creation“ is being described by scientists as well as the heavens, declaring the glory of God!**

I. Conclusions

Through these notes we have tried to trace very ancient history both scientifically and Scripturally. Scientifically, we have seen that God initiated (spoke) the universe into existence approximately 13.3 billion years ago, and as stars and galaxies were formed our star (sun) was made to have planets revolve around it—such as our Earth, and moons were formed around many of the planets. In addition, our moon helps to stabilize our earth’s rotation as well as provide light at night. Also, our earth is approximately 4.5 billion years old and its speed of rotation is optimum for us to live in reasonable comfort (rotation too slow would burn us and too fast would cause catastrophic wind speeds). Scripturally, we have seen that God patiently dealt with a pre-Adamic people before totally judging the earth with darkness and water. God mercifully restored the earth (Genesis 1) and gave Adam and Eve a glorious start fellowshiping with Him in the Garden of Eden. Again, sin entered in via the subtle deception of Satan, the fallen cherub. However, thanks to God the Son, Jesus Christ, forgiveness for our sins was made free through Christ’s death on the cross. God again demonstrated His great love in making a way of escape out of our sins and into God’s presence for eternity!

J. Valuable Studies From Competent Authors

1. Dr. Arthur C. Custance, a research scientist (physiology) with the Defense Research Board of Canada for many years, also had his M.A. (Hons.) in Classical Languages, Toronto University. His primary interest, throughout his career and in retirement, was the study of Scripture in the original languages. His writings, noted for his “wedding” of science and theology, the secular and the sacred, are characterized by a rare combination of Biblical orthodoxy and scholarly thoroughness. His book is an examination not of the geological evidence but of the linguistic evidence. Of particular concern has been Genesis 1:2. Dr. Custance discusses the linguistic evidence from grammar and syntax and context—by which the meaning of words is determined. His book *Without Form And Void* (Doorway Publications, 38 Elora Drive, Unit 41, Hamilton, Ontario, Canada, L9C 7L6) has been a valuable backup to the many Scriptures in God’s Word regarding our earth’s past history.

2. George H. Pember, M.A. wrote a book entitled *Earth’s Earliest Ages*, subtitled: *Their Connection with Modern Spiritualism and Theosophy* which was initially published in 1876 by Hodder and Stoughton. The first Kregel Publications edition, reprinted by permission, appeared in 1975. Pember’s thesis is that Gen. 1:2 pictures a world brought into ruin as a result of the judgment of God against the rebellion of the angels who under Satan had been responsible for the government of the Old World. He believes these angels to be, to a large extent, still free to intrude into human affairs and to act upon man’s will, always with a view to making him disobedient to God. Pember does not present his thesis as a Hebrew scholar, but rather as a student of ancient and present day forms of spiritism and demon worship.

3. A very valuable contribution by Dr. Hugh Ross gives a summary of the latest scientific thought on the universe and recent satellite measurements. His first-hand knowledge of astronomy, historical, and scientific data is found in his book *Creation And Time*, published by NAVPRESS, NavPress Publishing Group, P.O. Box 35001, Colorado Springs, Colorado 80935. He describes how astronomers measure the past and five or more universe age-measurement methods. The scientifically inclined would find his book interesting reading. Dr. Ross also explains in great detail the age of the universe which shows God's care in setting up the right conditions for our life on this earth.

Appendix 1: A Historical Sketch

"We can find strong support from the very earliest times to the present for the view that the six days were initiated either to *bring order to*, or *restore order to* the earth. This is indeed a long-held thought, beginning with the Massoretic and the Jewish commentators, reappearing by implication in one of their earliest Aramaic versions, reflected perhaps by Paul in his letter to the Corinthians (II Cor. 4:6). It was adopted by some of the Church fathers, held thereafter by early and later Medieval writers, who expressly stated and elaborated upon it, preserved in the centuries that followed to influence 18th century translation, seized upon by commentators when modern geology challenged the Mosaic chronology, and subsequently explored by a few of the best Hebrew scholars right up to our own day. Yet, it is still identified by many modern

writers as a recent invention, without linguistic or exegetical support in Scripture, and never favored by any scholar of reputation”![42] In the following few lines I have picked out some of the points Custance is referring to so that the investigative reader can research some of what has been said other than that which has been covered in the linguistic section. A brief summary and comments by Custance are as follows:

“Somehow Jewish commentators made the discovery, but their early literature (the Midrash for example) reveals that they had some intimation of an early pre-Adamic catastrophe affecting the whole earth. Similarly, clear evidence appears in the oldest extant version of the Hebrew Scripture (the Targum of Onkelos), and some intimation may be seen in the „punctuation marks“ of the Massoretic text of Genesis Chapter I. Early Jewish writers subsequently built some abstruse arguments about God’s dealings with Israel on the basis of this belief.

A few of the early Church Fathers accepted this interpretation and based some of their doctrines upon it. It is true that both they and their Jewish antecedents used arguments which to us seem at times to have no force whatever, but this is not the issue. The truth is, as we shall see, that the idea of a once ordered world having been brought to ruin as a consequence of divine judgment just prior to the creation of Adam, was apparently widespread. It was not debated. It was merely held by some and not by others. Those who held it referred to it and built arguments upon it without feeling the need to apologize for believing as they did, nor to explain the grounds for their beliefs.

During succeeding centuries not a few scholars kept the view alive, and Medieval scholars wrote about it at some length—often using phraseology which gives their work a remarkably modern ring. Furthermore, for the past 200 years many translators and commentators have maintained the view and elaborated upon it at length. In short, it is not a recent interpretation of the text of Gen. 1:1 and 1:2, but an ancient one long antedating modern geological views. Some of the ancient Sumerian, Babylonian, and Chinese writers have contributed to this unbroken thread of „things having gone wrong,“ and, in this sense, a very major catastrophe. A few names and writings are:

- 1) The Midrash.
- 2) Revised Edition of Chamber's Encyclopedia published in 1860 (under the heading of Genesis).
- 3) Louis Ginsberg's great work: *The Legends of the Jews*.
- 4) Targum of Onkelos, the earliest of the Aramaic Versions of the Old Testament written by Hebrew scholars.
- 5) Massoretic Text.
- 6) Paul Isaac Hershon, *Rabbinical Commentary on Genesis*.
- 7) Origen, *De Principiis*, (186 to about 254 A. D.).
- 8) Caedmon, an English poet, (died about 680), presented the view that man had really been introduced in order to replace the angels which had conducted their dominion over the earth so

ruinously and were responsible for the catastrophe.

9) Hugo St. Victor (1097-1141), a Flemish scholar.

10) Thomas Aquinas (1226-1274), wrote „but it seems better to maintain (the view) that the creation was prior to any of the days (literally, before any day).“

11) To summarize an even longer list of verses in the Bible, we read in Heb. 11:3: *Through faith we understand that the worlds were framed by the word of God.* The word rendered „framed“ is the Greek verb „katartidzo“ which although it is rendered „to perfect“ in seven cases in the New Testament, is more strictly a word meaning „to repair“ or „to restore.“ In Mat. 4:21 and Mark 1:19, it is used of repairing or mending nets. Liddell and Scott give the meaning in Classical Greek as „adjust,“ or „put in order again,“ or „restore.“^[43]

Appendix 2: A Personal Relationship With the Creator of the Universe

This same Bible which is the Word of “God the Creator” that gave us a description of the act of creation (God spoke) and a sketch of the pre-Adamic people reveals that we are presently sinners {1} ...disobedient and disrespectful to the God of creation and His Son, Jesus Christ. Fortunately for us God has a plan of forgiveness. God the Father sent His Son, Jesus Christ, to die upon the cross for our sins so that we may have forgiveness for our sins and thence life eternal with God in heaven. {2} God’s holiness and righteousness demanded death as the price for sinning. {3} God’s sinless Son, {4} Jesus Christ took our death penalty upon himself and in our place. {5} God the Father accepted Jesus’ substitutional payment for our sins by raising him from the dead the third day. {6} Jesus walked the face of this earth some 40 days before ascending up to heaven. {7} Ten days later Jesus sent the promise of the

Holy Spirit to be with us during our time upon this earth. {8}

The greatest marvel of all which I have seen and experienced is that of a human being. The miracles of the senses, especially sight and sound, and the ability to remember and communicate by speech and the printing press are incredible when we think about it for even a moment! Reaching out way beyond these which I have just mentioned are such things as feeling (both emotions and touch), knowledge, thinking, caring, loving, and a sense of right and wrong. I am much more aware of love and caring now that I have raised six children with the wife of my youth. I now appreciate the miracle of a new life, birth, and the deep emotions of love. Other emotions such as fear, hate, selfishness, hurt, pride, torment, greed, suffering and many others tend to cloud the basic issues of life and death.

What Do We Do?

Let's assume that you would like to have an eternal, worthwhile relationship with the Creator (God the Father) by way of His Son, Jesus Christ. In Psalm 98:2 God tells us that He has a salvation for us and that He is righteous! I'd much rather trust a God who is righteous and Holy than those that are cruel and hard taskmasters...ruling with fear! Psalm 98:2 says *The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.*

Becoming Part Of God's Family

When we tell God that we want to have purpose in our lives and want His salvation and forgiveness for our sinful way of life, He gives us all the answers we need in the pages of His Book (the Bible). He sent a member of the triune Godhead to pay the price for our sins and sicknesses (yes you can be physically healed and spiritually redeemed!), Jesus Christ His Son and a full member of the Godhead paid the price of death for our sins thereby showing us how great God's love is! A few simple steps is all that is necessary to become part of God's family and begin a new life while we still live here on this earth.

First, we need to know and believe that He will save YOU! The Bible reassures us in John 6:37: *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.* Jesus says come!

Second, we need to come to Him because in Romans 3:10 and 3:23 we learn: *10 As it is written, There is none righteous, no, not one: 23 For all have sinned, and come short of the glory of God;*

Third, does that really mean me? Since we are all sinners, Romans 5:8 reassures us: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* That is good news. Just to be sure we understand, let's see how sin got started. Romans 5:12 says: *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:* and we see God's merciful answer to this problem in Romans 6:23: *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Fourth, the step which will bring us peace with God and everlasting life! Romans 10:9-10 says: *9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man*

believeth unto righteousness; and with the mouth confession is made unto salvation. And finally, some more reassurance. Romans 10:13 says: *For whosoever shall call upon the name of the Lord shall be saved.* Bow your head right now if you want God's forgiveness and salvation and say your own simple prayer. Afterward, confess to someone that Christ is your personal Saviour.

A Few Suggestions

Ask the Lord to help you find a Bible believing church in which to worship God and to help you grow and learn the things of God. Frequent prayer and reading God's Word will strengthen your life in Christ and give you extra peace each day as you travel life's bumpy road. May God richly bless and keep you. Amen.

{1} Rom. 3:23: *For all have sinned, and come short of the glory of God;*

{2} John 3:16: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

{3} Psalm 145:17: *The LORD is righteous in all his ways, and holy in all his works.*

Psalm 50:6: *And the heavens shall declare his righteousness: for God is judge himself.*

Isa. 11:4: *But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

Eze. 18:20: *The soul that sinneth, it shall die...*

{4} II Cor. 5:21: *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

{5} Rom. 5:8: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

Rom, 3:25: *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

{6} I Cor. 15:4: *And that he was buried, and that he rose again the third day according to the Scriptures:*

{7} Acts 1:3: *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

{8} Acts 1:4-5: *4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

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