

A CREATION PRIMER

A common modern belief is that the biblical creation account of Genesis chapters 1 and 2 is only a myth. This belief is allegedly confirmed by the lack of any apparent mention in Genesis of some objects studied in modern science. At first glance, for example, Genesis does not seem to mention the planets. Except for the earth's moon, the moons of planets are not explicitly mentioned in Genesis chapter 1. When did God make these? Neither are "galaxies" mentioned as such in Genesis. When did God make the galaxy we live in, the Milky Way Galaxy, estimated to contain two to three hundred billion stars? When did God create the estimated 100 billion other galaxies thought to exist in the observable universe?

Although Genesis chapters 1 and 2 present the fullest account of creation, many other biblical passages add details or reveal information on topics not touched upon in the Genesis account. Therefore, biblical creation is a doctrine built upon verses occurring throughout the Bible. Since some of these verses are in Revelation, the last book of the Bible, **creation is a doctrine emphasized not just at the beginning of the Bible, but from beginning to end.**¹

The following study focuses on Genesis chapters 1 and 2 as the starting point for understanding biblical creation, but verses from other parts of the Bible are brought into the discussion to add details or facts not discussed in Genesis. The main points (signified with Roman numerals) in the discussion below present a simple statement of God's work on each day of the Creation Week.² Every Christian should know this sequence, especially in our culture in which evolutionism is so often falsely claimed to have been God's method of "creation."

I. THE FIRST DAY: EARTH AND LIGHT

According to Genesis 1:1, "in the beginning God created the heaven and the earth." In the King James Version the word "heaven" is singular, which has the effect of emphasizing the fact that in Genesis 1:1 the reference is to only one type of "heaven." The Bible in difference places describes a total of three "heavens" existing in God's creation, but Genesis chapter 1 deals mainly with only one of these heavens, the heaven of outer space.³ **The "beginning" in Genesis 1:1 was the first moment in time.** God is eternal and exists outside of time, but he has told us that He took six literal days to accomplish His creation (Exodus 20:9-11).⁴

Genesis 1:1 further states that God created the earth. Since the earth is made of matter, when the Bible says that God created the earth, this is when God created matter.

Matter is made of tiny atoms. Matter comprised of only one type of atom is said to be "elemental." There are 92 different natural elements, and therefore 92 kinds of atoms existing in nature. All atoms of whatever kind share the same basic structural design. An atom always has a core or nucleus, and around the nucleus circle the electrons. The incredibly tiny nucleus has within itself two kinds of even smaller particles. These are called protons and neutrons. The creation of the matter of the earth on the First Day of the Creation Week ultimately involved the creation of these "subatomic" particles

studied by chemistry and physics: atoms, nuclei, protons, neutrons, electrons.

Not to be overlooked is the fact that each atom has a structural *design*. On the First Day of creation, we see God the Creator infusing into the subatomic level of matter the very order and structure which is said in Scripture to characterize all of God's works. It is significant that man's works, when closely examined, reveal disorder rather than order on the smallest level. An electron micrograph of a mirror shows pits, cracks, potholes and fractures, though without magnification the mirror appears deceptively smooth.

Also significant is the rejection by modern "science" of the reality of order at the subatomic level. The modern philosophical interpretation of quantum theory insists that disorder and uncertainty, not order, exist at the subatomic level. This principle even has a name, the "Heisenburg Uncertainty Principle."

While we may not always be capable of discerning the order in creation, order surely does exist. Our inability to produce perfect order in our technology, and our inability to observe the smallest levels of structure in the creation, does not prove that God is incapable of imposing order on his creation. The Bible states that God is at all times maintaining His creation (Colossians 1:16-17; Hebrews 1:3).^{5,6} In contrast, the rise of the Heisenburg Uncertainty Principle is a manifestation of the growth of Hindu-style New Age paganism with its assertion of chaotic fatalism and its denial of purpose and design.⁷ Even modern evolution agrees with this Hindu view, claiming that all began in a chaotic Big Bang.

In contrast with this false view, Genesis 1 repeatedly describes the creation throughout the Creation Week as "good."⁸ This rules out the possibility that at any point the creation was evil. **Though God was structuring His creation during the Creation Week, we must not conclude that the lack of development in the early days was somehow corrupt.** God's creation being continuously "good" rules out any possibility of evolution taking place, since evolution requires death and extinction to occur. Nor is there any possibility that God used such evolutionary processes.

Continuing on the First Day, we read in Genesis 1:3 that the Creator said, "Let there be light." Light is simply a kind of energy. The creation of energy therefore occurred on the First Day when God spoke to call light into existence. Significantly, **Genesis 1:3 starts with the phrase "and God said," a phrase repeated nine times in Genesis 1 alone.** Clearly, the Creation Week involved a series of creative acts, not some sort of evolutionary process. Psalm 33:6 confirms this by stating, "By the word of the Lord were the heavens made ..."

Light has many intriguing properties. **One amazing fact about light, for example, is that we see it only if matter is present.** Many technologies use laser beams, but we see the beams of light only if there is a material surface to reflect the light. Even dust in the air can render a beam of light visible, but **light in totally empty space is invisible.** The light from stars fills outer space, but that space is black because there is no matter there to make the starlight visible. Besides reflecting light, matter can make light visible if it glows with heat or

"incandescence." This is what happens to the filament inside a light bulb (one of the incandescent sort) when we turn it on -- the filament gets so hot it glows with light. Stars also shine by their incandescence.

Light, which we can see only in the presence of matter, is much like Christ in the life of a Christian. Christ in a Christian's life is visible only as He is reflected in the person's behavior. Jesus, in fact, said, "I am the light of the world" (John 8:12). He called Christians lights in the world (Matthew 5:14). Thus there is a very real parallel between natural light and the spiritual light Christ gives to the world through the lives of those who know Him.

The invisibility of light without matter also relates to the Creation Week. In the Creation Week God made light (Genesis 1:3) after He made matter (Genesis 1:1). The invisibility of light without matter shows why the Creator followed this sequence -- the light would not have been visible had God not created the matter first. This fact illustrates that God during the Creation Week had logical reasons for following the creation sequence presented in Genesis 1. Skeptics like to claim that the Creation Week is a mythological assortment of events that could have occurred in any other order. But the Bible teaches that God always acts purposefully.^{9,10}

Day One of the Creation Week demonstrates that the Creator is a God of order, and that He is a God of purpose. These conclusions are found in no pagan religion, yet they are manifest in the very first chapter of the Bible, and even more, in that portion of the very first chapter dealing with the very first day of the Creation Week.

II. THE SECOND DAY: SKY AND OCEAN

On the Second Day of the Creation Week, Genesis 1:7 says that God separated the waters that were above the firmament from the waters that were below the firmament. **The "waters below" included the oceans, and above the oceans is the firmament, or atmosphere.** Genesis 1:1 tells us that God created the earth, but it was an earth that was formless and void, according to Genesis 1:2.¹¹ The earth in the beginning had no structure. God had not put structure into the earth on the First Day. Now on the Second Day He began to structure His earth.

Here we see another parallel with the Christian life. Spiritually speaking, Christians are redeemed in a moment. The act of salvation is instantaneous, but the process of Christian growth takes a lifetime. In the same way, God spoke on the First Day of the Creation Week and the earth and the heaven sprang into being. Afterward, God chose to take six days to structure His creation, and the structuring process began on the Second Day of the Creation Week.

Why did God choose six days for creation? After all, He could have made the entire universe instantly. Instead, He chose to take time to work out a plan of structuring His creation. This teaches us that He patiently takes time to work out His will in that which initially has no structure.¹² The Creator spent only six days structuring the entire universe, but He spends a

lifetime on each one of us! How much that says about the great value of each person! After all, one human life, the Bible says (Matthew 16:26), is worth more than the entire cosmos.

The Second Day shows us that God patiently works out His will in a timely manner. This is true in the Christian life, but it is also true for world history and current events. Though we may not know God's timetable for the future, the Creation Week demonstrates that God *does* have a timetable and is working out his good pleasure even in the midst of trials, hardships, wars and destruction.

It is possible that God created angels on Day Two. Though Genesis 1 does not mention the creation of angels, it is certain that nothing, not even angels, was created before the Creation Week (Exodus 20:9-11). Furthermore, Psalm 104:4 places the creation of angels between the creation of light (Psalm 104:2) and the creation of the foundations of the earth (Psalm 104:5), an event that occurred on the Third Day of the Creation Week as we will now see.¹³

III. THE THIRD DAY: DRY LAND AND PLANTS

On Day Three of the Creation Week God continued to bring structure into His world, for we read in Genesis 1:9 that God brought forth the dry land. Dry land requires an underlying structure or foundations to be stable. The Bible has much to say about the foundations of the earth.¹⁴ Though Genesis chapter 1 does not mention this concept, **the foundations of the earth are in fact a key topic of geology.**

The earth as described in geology has a certain structure. We live on the crust of the earth. Underneath the crust of the earth is the mantle. Underneath the mantle is the outer core of the earth, and then at the earth's center is the inner core. These are the parts of the earth that give the dry land its stability. But why did God not mention these aspects of the earth as we study them in science today? To answer this question we must focus on the purposes of the Bible.

The Bible was written to communicate eternal truth, especially spiritual truth. Science, on the other hand, deals with what man believes he knows about the physical creation. Man's understanding is always changing, but the Bible is written in timeless language. Nevertheless, embedded within the timeless descriptions of the Bible are the very facts we study in science.

After God formed the dry land, He covered the dry land with plants. Genesis 1:12 says that the Creator spoke and various kinds of grasses, herbs, and fruit trees came forth.¹⁵

Like the atoms of matter, all plants exhibit precise order at the lowest levels of structure. The leaf of a plant, for example, appears rather featureless until we view it under a microscope. Under magnification, a leaf is seen to be covered with intricate structures, each with a special purpose, reflecting the Creator Himself Who is a God of purpose. Indeed, the Bible itself teaches that God reveals Himself through His creation. Romans 1:20 states that from the creation we clearly see attributes about the invisible Creator God: "For the

invisible things of him from the creation ... are clearly seen." What clearer way to see God's order and purpose -- these attributes of the Creator -- than to see them in His own creation.

One of the fascinations of biology is the intricate design evident not only in the plant kingdom but in the other kingdoms of living things.¹⁶ At the most fundamental level of life there is the DNA molecule which is the repository of all genetic information. The DNA molecule has a precise structure and is intricately ordered. **Alter this structure only minutely, and there is a genetic mutation, never beneficial, and if inherited often a cause of disease or death.**¹⁷ Harmful pathogens may indeed have developed by mutation of God's original good design in originally harmless microbes. Thus is demonstrated the absolute necessity for the precision construction of DNA, and the impossibility of obtaining this level of precision via evolution.

DNA itself is made of atoms, and atoms as we have seen have a structure of their own. The crime of modern evolutionism is its refusal to credit God for the order and design He has brought to pass, not only in the world of biology but over the entire cosmos. Rather than praising God, our culture praises evolution. This is an evil for which our culture will be judged.

IV. THE FOURTH DAY: SUN, MOON AND STARS

On Day Four of the Creation Week, God created the heavenly bodies. The heavenly bodies include planets. From the perspective of biblical creation, the earth is not really one of these planets but is in a class by itself. **The earth in fact is unique and different from any of these heavenly bodies created on Day Four.** Rather than dating from Day Four, God created the earth on Day One. Thus in the timing of its creation the earth is unique. By way of contrast, Genesis 1:14-18 tell us that it was on Day Four that God made the sun, moon, and stars. In the creation of stars, God also created the groups of stars we call "galaxies."

How do "planets" fit into Genesis 1:14-18? The creation of stars is specifically mentioned in Genesis 1:16. To the ancient mind there were two kinds of stars. There were the fixed points of light that we call stars (sometimes called "fixed stars") today, but also there were the wandering stars, objects that perceptibly traversed the heavens each year. The Greek for "wandering stars" was *planetes*, which gave us our word "planets." **Thus the planets are indeed included in Genesis 1:16.**¹⁸

The earth is unique in other ways besides the timing of its creation. It is the only place known to harbor life in the entire solar system. Modern astronomy has shown that all the planets created on Day Four are completely inhospitable for life.¹⁹ They are too hot, too cold, or lack liquid water, an absolute requirement for life.²⁰ In contrast, **the earth has the biblically stated purpose of life support (Isaiah 45:18), a purpose applying to no other place in the solar system.**

Though liquid water is common on earth -- ocean reservoirs of water cover two-thirds of the earth's surface --

cosmically liquid water is extremely rare. **The earth is in fact the only place in the entire universe known to have liquid water.**²¹ The earth's oceans impart a unique blue hue to the earth when viewed from space, so the earth is sometimes nicknamed "the blue planet."

Other planets like Mars have been shown to be lifeless.²² Mars had been thought for hundreds of years possibly to harbor life, and Mars is superficially similar to the earth in some ways. It has seasonal changes visible through earth-based telescopes and its day is about the same length as an earth day. Yet in 1976 a craft called the Viking probe landed on Mars and found nothing but desert all around. **The global desert we call Mars has no liquid water anywhere. There is no evidence of Martian life past or present.** Indeed, the earth appears increasingly special as astronomy continues to probe the solar system.

The message of Day Four, together with modern astronomy, is that earth is a special place with a unique purpose. It is incorrect to think of the earth a "just another planet."²³

V. THE FIFTH DAY: "FISH" AND "BIRDS"

On the Fifth Day of the Creation Week we read in Genesis 1:20-21 that God stocked the oceans and the atmosphere with life. Now the ocean swarmed with marine creatures, and flying things filled the air.²⁴ God had now begun to stock this life-support system called earth with various kinds of living creatures.²⁵ Some of these creatures were forms of life now thought to be extinct, such as the crab-like trilobites, claimed by evolutionists to be primitive creatures, but in reality quite complex.²⁶

All the "ordinary" birds and fish date from Day Five, but **also on Day Five came reptilian flyers like the pterodactyl, and reptilian swimmers like the plesiosaurus.** Some Christians have claimed that such possibly extinct reptiles are somehow the products of satanic activity. This mistaken idea is probably comes from the erroneous conception of such creatures having been fierce and cruel from the beginning. **But in the sinless creation, predation did not exist, and all creatures were originally tame,** as we will now see.

VI. THE SIXTH DAY: (LAND) ANIMALS AND PEOPLE

Genesis 1:23-25 describes the creation of land-dwelling animals on Day Six. God created "beasts," large animals like deer and elephants. Other creatures dating from day six were the cattle, and "creeping things," insects or lizards that typically live close to the ground.²⁷

Some exotic beasts like tyrannosaurus rex and brontosaurus also date from Day Six. (The reptilian swimmers and flyers as we have seen date from Day Five.) Since the Creation Week was only some 6000 years ago, it would not be surprising if some of these creatures have survived into the present, and **in fact there is evidence that some dinosaurs and other similar reptiles may still exist.**²⁸

Evolutionism has gotten a lot of mileage out of the supposed "strangeness" of dinosaurs, as if dinosaurs are somehow proof of exotic evolutionary ages of the past.

However, dinosaurs are no stranger than many common creatures. There are insects that make their own light (fire flies) and animals that generate their own electricity (electric eels). There are even lizards with three horns like the triceratops, and recognized breeds of four-horned and six-horned sheep. The only reason dinosaurs seem unusual is that we don't see them every day, but this is no reason to give any credence to evolutionary claims about them.²⁹

One especially inaccurate evolutionary claim about dinosaurs is that some of them were fierce predators from the beginning. Evolutionism, because of its emphasis on the "survival of the fittest" and the "struggle for existence," vastly overrates the occurrence of dinosaur predation. **Most dinosaurs were never predators, and all of them were tame in the beginning,** for in the beginning all creatures were to eat only plants (Genesis 1:28-30).³⁰ However, God for various reasons allowed meat-eating after the Flood.³¹

Though it is not a sin to have a vegetarian preference today, **we cannot go "back to Eden" because of the sin barrier placed there between man and sinless perfection.** After Adam and Eve sinned, God actually placed a physical barrier between Adam and Eve and their former home in Eden (Genesis 3:24). **It is God's will that meat eating occur today.** In fact Paul predicted under inspiration of the Holy Spirit that a sign of the last days would be false teachers commanding people to abstain from eating meat (1 Tim. 4:3).

On Day Six God finished His creation when He made man and woman. Man is the only creature made in God's image (Genesis 1:26-27). Man is the also only creature who, because he is made in the image of God, has an awareness of God and the afterlife, and is capable of thinking God's thoughts after Him. Because of man's special status, he was given dominion over the earth.³²

At the end of the six days of the Creation Week, the creation was completely finished and complete (Genesis 2:1).³³ The earth in every way was perfect and fit for life. **There was at this time no death or anything that could cause death,** for God, the Author of all life, pronounced his finished creation "very good" (Genesis 1:31). This means that many things were missing that now plague the earth. Besides the lack of death and killing by predation, there were no poisonous or venomous creatures, and no storms or geologic catastrophes (earthquakes, volcanos) to cause death. There were no cosmic catastrophes either, such as exploding stars.³⁴ After the curse, however, sin brought degradation to the entire cosmos, not just the earth, for Romans 8:20-22 tells us that the entire creation is now groaning.

We have now surveyed God's six days of creation. The Bible goes on to say that after His work of creation God rested on the seventh day, making a full week of Divine work unique in the history of the world. **It is very significant that the week has no basis in astronomy, but is based only in the actual fact of the Creation Week.** Our continued use of the week is an excellent evidence that the days of creation spanned

a literal week and were literal days. It is acknowledged even by unbelievers that the most straightforward explanation of the week is precisely the seven-day period of creation and rest by God in the beginning.³⁵

The historical sequence of events over the six days of creation bear no resemblance to the imaginary sequence of evolution. For example, in evolutionism, the sun evolved billions of years before plants appeared, but the truth is that God created plants before He made the sun. In evolutionism, the earth evolved after the sun began to form, but in fact God created the earth before the sun. There is no substance in the argument of theistic evolutionists that the creation sequence is compatible with the evolutionary story.³⁶

On a more positive note, a study of the Hebrew words used in Genesis 1 for "created" or "made" is rewarding. The Hebrew *bara* is used three times, in Genesis 1:1, 1:21, and 1:27. Two Hebrew words, *asah* and *yatsar*, meaning "made" or "formed," are used elsewhere in Genesis 1.

Though some commentators have claimed that there is no difference between any of these words,³⁷ it is nevertheless true that *bara* is used in Genesis 1 only when a totally new entity appears in the creation for the first time. In Genesis 1:1, *bara* is used when the creation itself is spoken into existence. In Genesis 1:21, *bara* is used again when God first created marine creatures and winged creatures, which are said to have the breath of life (Genesis 7:21-22). Evidently the "breath of life" was a new feature in the creation not possessed by plants which had been created on the Third Day. **This would imply that plants are not truly alive in the biblical sense, and would explain how Adam and Eve and the first animals could eat plants without death in the original sinless creation.**

Finally, *bara* is used a third time in connection with the creation of man, who was infused with the breath of life, not indirectly, but by God personally. **God breathed into man something more than animals possess, a self-consciousness or spirit.** Though the terms soul and spirit are used interchangeably in Scripture, the triple occurrence of *bara* leading up to the creation of man would seem to imply that man is a tripartite being, with a body, soul, and separate spirit.

In the tripartite view, man possesses a body made of the same physical elements as plants and animals,³⁸ a soul (or "consciousness") like that of animals, but a spirit (or "self-consciousness") unique to man alone of all creatures on earth. This view is confirmed by the fact that plants have no consciousness,³⁹ animals have consciousness and thus are aware of their surroundings, but only man has self-consciousness and thus self-awareness. **Only man can visualize in his mind's eye how he appears to others or before God.** Such self-awareness causes human concerns about appearance, reputation, and promotions. No animal has the capacity to think about these things.

Further, animals are bound to no moral code. **There is no "Ten Commandments" for animals.** Only for man is it required that his self-awareness lead him "to do justly, and to love mercy, and to walk humbly with [his] God" (Micah 6:8).

There are many man-made ideas that we must unlearn as we reflect on what the Bible tells us about the Creation Week. In contrast to common beliefs, the truth is that:

1. Angels are creations of God dating from possibly the Second Day of the Creation Week; **angels did not exist in eternity past.**
2. **All trees originally bore good fruit;** sin has wrought degradation in the creation, destroying the fruit-bearing ability of once beneficial plants.
3. **No snakes were venomous or spiders poisonous in the beginning; no pathogens existed;** sin has wrought these results.
4. **The earth is not like one of the other planets;** it's a special place designed uniquely to support life.
5. **Plants are not truly living since they don't have the breath of life,** though they're biologically viable.
6. **All creatures, including dinosaurs, were tame and ate no meat originally;** all creatures ate plants, but there was no death since plants are not truly alive in the biblical sense.
7. **The week is not based in astronomy; it commemorates the Creation Week;** the First Day of the Creation Week may have been a Sunday, continuing through to Saturday, the Sabbath day of rest.⁴¹

Notes

1 There are at least 25 biblical passages dealing specifically with creation ranging from Exodus 20:9-11 to Revelation 10:5-6.

2 Following is the six-day creation sequence listed in the main points:

First Day	Earth and Light
Second Day	Sky and Ocean
Third Day	Dry Land and Plants
Fourth Day	Sun, Moon and Stars
Fifth Day	"Fish" and "Birds"
Sixth Day	Animals and People

Every Christian should know this sequence!

3 The Hebrew for "heaven" in Genesis 1:1 is transliterated *shamayin*, meaning "the sky ... the higher ether where the celestial bodies revolve [i.e., outer space]" (James Strong, *Exhaustive Concordance*, Baker, 1980, reprint of 1890 edition published by Methodist Book Concern, Hebrew dictionary entry 8064, p. 118). Genesis 1:7 tells us that on Day Two God formed the "firmament," Hebrew *raqiya*, meaning "sky" (ibid., Hebrew Dictionary, entry 7549, p. 110). Since on Day One there was as yet no firmament, *shameh* in Genesis 1:1 can be taken to refer to outer space (Henry M. Morris, *The Genesis Record*, Master Books, 1976, p. 40).

Besides the heaven of outer space, the other heavens described in Scripture are the sky or atmosphere, called the "firmament" in Genesis 1:6-7; and the third heaven observed by Paul (2 Corinthians 12:2) which is God's dwelling place.

Some other versions such as the NIV use the plural "heavens" in Genesis 1:1. This translation is based on the fact

that *shamayin* is the plural form of a singular (*shameh*) not used in Scripture (ibid., p. 118). The KJV, on the other hand, more accurately conveys the fact that the "heaven" in Genesis 1:1, the heaven of outer space, is only a single entity. In every day English we habitually but inaccurately speak of the "heavens" of outer space, though in fact outer space is not a plurality of entities but is only a single vast expanse. Use of the singular "heaven" as in the KJV is consistent with this reality.

4 These verses state that God worked six days and rested on the seventh. God uses this as his rationale for telling man to do the same. These verses are part of the Ten Commandments, but this command would have carried little weight if the comparison between God's work week and man's work week not been real and factual. The Ten Commandments are spelled out in matter-of-fact language, not poetic imagery. In the same literal way the Genesis creation account describes God's literal and miraculous week of creation.

God also designed man to work most efficiently on a seven day cycle. People forced to work on other cycles are less efficient, but the precise manner in which God has programmed human physiology to mesh with the seven-day cycle has not yet been determined.

5 **The main thrust of Genesis chapter 1 is not mere creation, but the power of the word of God to accomplish this creation.** Nine times in Genesis chapter 1 we see the phrase, "And God said ..." The importance of this emphasis in Genesis 1 is revealed by Satan's first recorded utterance in Genesis 3:1: "Yea, hath God said ...?" Satan's strategy has been always to cast doubt on the word of God. His tactic has not changed with time. Indeed, this is ultimately the only way to understand the all too common *Christian* rejection of the simple and straightforward creation sequence in Genesis 1.

The phrase "and God said" is repeated in Genesis chapter 1 to the point of redundancy. God foreknew the truths that fallen man would most stumble over, one truth being the absolute power of His word to accomplish what natural processes never could.

6 Our secularist understanding of science in the West, so prevalent since the rationalism of the 1700s, tends falsely to distinguish between "natural law" and "miracles." We typically think of physical laws as "natural," happening apart from God, hence the phrase "natural law." In contrast, "miracles" are the interventions of God in the natural world. Such a dichotomy is a misconception and is totally false.

Both natural law as well as miracles are caused by the intervention of God in the natural realm. The Bible makes this clear in verses such as Colossians 1:17, where we are told that "by [Christ] all things consist," and Hebrews 1:3 where we are told that God the Son is "upholding all things by the word of his power." **Thus natural law represents the intervention of God in his creation no less than do miracles.** God is active in His creation everywhere, all the time, and **natural law is simply the ordinary or usual manner which**

God has ordained to intervene in His creation. Paul appropriately preached to the Athenians on Mars Hill, "For in him we live, and move, and have our being" (Acts 17:28), for his hearers, being Greek, had false views of natural law and evolutionism strikingly similar to ours.

The similarity of modern conceptions of natural law with ancient Greek (or Hellenistic) thought is no coincidence, for it was the open goal of the Renaissance thinkers of the 1300s onward to organize a "rebirth" of ancient Greek paganism. The Greek pantheon was dropped, but all of the main philosophical features were retained, and have come down to our own day via the lineage of Renaissance thinking, followed by the Enlightenment, rationalism, transcendentalism, romanticism, and now secular humanism. The Renaissance is to be understood as standing in (ultimately satanic) opposition to the Reformation.

7 In contrast to the Judaeo-Christian God of the Bible, pagan cultures ancient and modern have worshipped gods which are unpredictable and often malicious. In such cultures there is a strong sense of fatalism rather than purpose.

8 The creation is described as "good" in Genesis 1:4, 10, 12, 18, 21, 25; and as "very good" in Genesis 1:31.

9 This is of course a principle taught throughout the Bible, as stated in places like Ecclesiastes 3:1, "To every thing there is a season, and a time to every purpose under the heaven." The specific purpose of the earth is to provide a habitation for life (Isaiah 45:18, "he formed it to be inhabited"). The general purpose of all the creation is given in Revelation 4:11: "thou hast created all things, and for thy pleasure they were and are created."

10 Sin has not changed God's purposes for the creation, but has altered some its structure through degradation and decay; Isaiah 45:18 and Revelation 4:11 were true before the curse and are still true today.

11 The "gap theory" presumes that lack of structure or development connotes evil or corruption. The gap theory claims that there was an indefinite time period between Genesis 1:1 and 1:2 during which Satan was cast from heaven to the earth, causing a presumed chaotic and evil regime on the earth. According to this false theory, the earth as created in Genesis 1:1 was ruined, then God began reconstructing the earth in Genesis 1:2 as "the Spirit of God moved upon the face of the waters." The gap theory is sometimes known as the "ruin-reconstruction" theory.

Genesis 1:2 states that the earth "*was* without form and void," but the gap theory claims that this phrase ought to read "the earth *became* formless and void." This is not a valid rendering of this passage, and in fact **the gap theory was originally proposed to try to fit the eons of evolutionary ages into Genesis.** The modern gap theory was proposed by Scots preacher Thomas Chalmers in 1814, described in a lengthy book by G.H. Pember first published in the 1800s (*Earth's Earliest Ages*, Revel, n.d.), and finally popularized by C.I. Scofield in the 1909 Scofield Reference Bible. Because of

the Scofield Bible's dominance, many preachers of the last three generations accepted the gap theory.

Some "gap theorists" believed that the so-called "ape-men" of evolutionism were "pre-Adamites" destroyed when Satan fell to earth. Since "ape-men" never existed, this view is fallacious. Chalmers, Pember and Scofield all meant well, but none had a scientific background which might have helped them recognize the fallacies of the evolutionary ages being touted as fact by unbelievers from the early 1800s onward. The gap theory has become less popular in recent years as creationist research has shown that the Flood of Noah, which occurred *after* the Creation Week, can account for virtually all evidences of past catastrophe on the earth. Nevertheless, some Bible teachers continue to promote the gap theory.

Not only does the gap theory have a non-existent exegetical basis, it overlooks that facts that (1) the creation was not in any way tainted by sin and evil till after the Creation Week; and (2) the angels themselves, including Satan, were all good when first created, and were clearly "very good" through the end of the Creation Week, as indicated by Genesis 1:31.

12 The same principle applies to God's prophetic plan in world history, and to the growth of a baby in the womb. History may appear chaotic, and a human embryo is certainly "undeveloped," yet God patiently molds each into the form He desires for it to take. **Just as the undeveloped creation was not evil or inferior, but was "good," so also a newly conceived human baby is not evil or inferior.** One argument of the abortionist lobby, of course, is that a pre-born baby is indeed inferior to an adult, and therefore can be aborted as if it were a blob of tissue, rather than being protected as a human being. Yet Psalm 139 teaches us that God Himself has formed every baby in the womb. In short, the Creation Week teaches us that no product of the Creator is evil or inferior.

13 Psalm 104:3 also states that God created His dwelling place we call "heaven," otherwise in the Bible termed the "third heaven" (2 Corinthians 2:12), after the creation of light (Psalm 104:2) on the First Day, but before the creation of the foundations of the earth (Psalm 104:5) on the Third Day. This place appears throughout scripture; in John 14:2-3 Jesus is building a place for Christians there; and in Rev 22:2 this place, the "holy city," the "new Jerusalem," comes down to earth.

14 The foundation(s) of the earth are mentioned in such places as Job 38:4-7, Psalm 102:25, Isaiah 48:13, Zechariah 12:1, Matthew 13:35, 25:34, Luke 11:50, John 17:24, Hebrews 1:10, 4:3, 9:26, 1 Peter 1:20, and Revelation 3:8, 17:8. Several of these passages refer specifically to the Creation Week, such as Job 38:4-7, which states that the "morning stars" (angels) sang for joy when God laid the foundations of the earth. Since this occurred on Day Three, **angels were created on Day Three or before, on Days One or Two.**

15 In the original sinless creation, all trees were "fruit trees" bearing fruits that were good for food, but today many trees

bear useless or poisonous fruit. "Grasses" occupy open spaces with lots of sunlight, "herbs" grow close to the ground often in shade, and "trees" tower over other vegetation.

Some Biblical critics have claimed that this three-fold grouping of plants is primitive and prescientific. However, the modern system of biological classification has many uncertainties, and experts frequently disagree about how organisms should be classified. In other words, the modern system is no more problem-free than the simple Biblical system. Furthermore, **the Biblical system is actually environmentally oriented, based as it is on the ecological habitat of the three groups of plants.**

16 Plants are not truly living, although they are included in biology; they don't have the breath of life. This is not merely an academic issue, since there was no death before the fall, yet animals and people ate only plants (Genesis 1:28-30). In other words, **with only plants for food there was no death, because plants are not truly living** (J.F. Henry, "Did Death Occur Before the Fall?: A Further Critique of the Progressive Creationism of Hugh Ross," *Creation Research Society Quarterly*, Vol. 43 no. 3, December 2006, pp. 163-164).

17 No mutation beneficial to an organism has yet been discovered: "Mutations and mutation rates have been studied in a wide variety of experimental plants and animals, and in man. There is one general result that clearly emerges: almost all mutations are harmful. The degree of harm ranges from mutant genes that kill the carrier, to those that cause only minor impairment.

"Even if we didn't have a great deal of data on this point, we could still be quite sure on theoretical grounds that mutations would usually be detrimental. For a mutation is a random change of a highly organized, reasonably smoothly functioning living body. A random change in the highly integrated system of chemical processes which constitute life is almost certain to impair it" (James F. Crow, "Genetic Effects of Radiation," *Bulletin of the Atomic Scientists*, Vol. 14, January 1958, pp. 19-20).

"When genes change, they undergo what is called mutation. . . . Mutation changes can only be harmful to man's heredity" (Watson Davis, *The Century of Science*, Duell, Sloan and Pearce, 1963, pp. 172, 174).

Evolutionists point to the short-legged Ancon mutant sheep as possessing a beneficial mutation, but the short-leggedness is good only for the ranchers who can more easily fence this mutant in.

Another evolutionary example of a supposedly good mutation is the sickle-cell mutation which proliferates in malaria-infested regions of the world and confers some added resistance to malaria on those who possess this mutation. But except for resistance to malaria, sickle-cell victims are more sickly and live shorter lives than people with normal blood cells; therefore this mutation is not truly beneficial.

Color variations in the English peppered moth, another favorite evolutionary "evidence" for good mutations, are merely variations in previously existing genetic characteristics, and thus do not signify the appearance of new characteristics in the genes.

18 *Planetes* literally means "wanderers," used in the same sense that we use the term "planets" today (James Strong, op. cit., Greek dictionary entry 4107, p. 58). Jude 13, for example, refers to "wandering stars," *planetes astere* (ibid., Greek dictionary entry 792), which the ancients clearly understood to be different from the fixed stars.

The word "star" has experienced a "narrowing of meaning" over the centuries. This is a common linguistic phenomenon. Other words used with broader meanings in the King James Version of 1611 have gone through this same process. For instance the word "meat" used to mean any kind of food (e.g., Genesis 1:29), but now refers to only one kind of food.

The word "corn" used to mean any kind of small hard object, such as a kernel of grain (John 12:24), but now refers to the kernel of only one type of grain. Vestiges of the old broader definition of "corn" survive in English; e.g., "corns" (small, hard calluses) on the bottom of a person's foot; "corned" beef, which is seasoned with cloves (small, hard particles) inserted into the surface of the roast; and pepper "corns," the small, dried kernels of the pepper plant which are ground to make "ground pepper."

Recognizing that the ancients used "star" with a broader meaning, it is unjust to accuse the ancients of ignorantly equating stars with planets. They were simply following the accepted wider meaning existing at the time, but they recognized that the "fixed stars" and the "wandering stars" (planets) were not the same.

19 Joseph F. Baugher, *On Civilized Stars*, Prentice-Hall, 1985, p. 52.

20 Astronomers have found throughout the cosmos the same elements which are found on earth, and no others (J.F. Henry, "The Elements of the Universe Point to Creation: Introduction to a Critique of Nucleosynthesis Theory," *Journal of Creation*, Vol. 20 no. 2, July-November 2006, pp. 53-55). Given these elements, and the compounds they can react to produce, liquid water is the *only* solvent that can support life.

No other star or planet is average either. For example, Uranus has properties shared by no other known planet (J.F. Henry, "The Energy Balance of Uranus: Implications for Special Creation," *Technical Journal*, Vol. 15 no. 3, November-February 2001, pp. 85-91).

The sun is special if not unique (J.F. Henry, "The Sun Is Not an Average Star," *Technical Journal*, Vol. 17 no. 3, November-December 2003, pp. 35-42).

21 "The earth is the only planet with any liquid water at all" (J.F. Henry, *The Astronomy Book*, Master Books, 2002, p. 36). Evolutionists searching for life on other alleged planets now use the presence of water as a criterion for life support:

"It is difficult to conceive of a form of life which ... is not based in an essential way on water" (John D. Barrow and Frank J. Tipler, *The Anthropic Cosmological Principle*, Oxford, 1986, p. 524).

22 Evolutionists believe they must find evidence of life elsewhere to validate the claim that the evolution of life is a universal phenomenon. Therefore they have not given up on their belief that Mars must harbor life, though the Viking probe in 1976 disproved their belief; other missions to Mars are planned to find the life that "must" have been there.

23 The earth's life-support purpose given in Isaiah 45:18 is God-ordained. Further, Ecclesiastes 3:14 asserts that nothing God does can be "undone." Thus God's life-support purpose for the earth cannot be overturned, even by corrupt human stewardship resulting in regional environmental damage and pollution. **Isaiah 45:18 therefore implies that the earth will not ecologically collapse -- ever.** In fact, the earth is becoming ecologically better (Julian Simon, *The Ultimate Resource 2*, Princeton, 1996), though man's spiritual condition is worsening.

The false idea that the earth is "just another planet" comes from evolutionary thinking. In evolutionism, all planets are supposed to conform to an evolutionary model of development from a supposed "primordial nebula," the imaginary cloud of gas and dust from which the solar system arose. All parts of the solar system are therefore supposed to be similar, conforming to the so-called "principle of mediocrity." Actual discoveries in astronomy show that all planets are different in ways evolution cannot explain, thus falsifying the principle of mediocrity (J.F. Henry, "Designing the Earth without a Designer," *Technical Journal*, Vol. 18 no. 3, November-February 2004, pp. 58-60). The truth is that every part of the creation is different and special rather than conforming to a drab mediocre sameness. For this reason, **biblical creation is sometimes called "special creation."**

24 The Hebrew translated "fowl" in the King James Version and some other versions actually refers to winged creatures of all sorts, not only birds.

25 Genesis "kinds" were not the species of today; species are often ill defined and species boundaries are a subject of debate, but "kinds" included many species and even higher taxonomic groups. For example, the dog "kind" includes wolves and coyotes as well as dogs, though all of these are considered different species in modern biology. **Animals belonging to a single "kind" can interbreed.** The offspring may be sterile, as in the case of mule offspring from a donkey-horse cross, suggesting that genetic degradation has occurred since the ground was cursed in Genesis 3:17-18).

Reliance on the "species" as the basic unit of taxonomy causes confusion. Several years ago a type of wolf thought to be rare was placed on the endangered species list; later DNA analysis showed that this supposedly rare wolf was actually a hybrid produced by common wolves and coyotes mating in the wild, not a separate species at all. Amid much governmental wrangling, a controversy developed about whether to retain "endangered status" for the hybrid (Betsy Carpenter, "A Panther by Another Name," *U.S. News & World Report*, Vol. 110 no. 23, June 17, 1991, pp. 55-56). Other "endangered species" have also been the center of similar debates (ibid., pp. 56-57).

26 Trilobites actually had the most complex visual system known to science, better than that of modern arthropods. There is no evidence of any primitive life; forms claimed as primitive work out on close study to be complex in some special way. The platypus, often claimed to be primitive, has a complex system for detecting the electromagnetic radiation of potential prey. Even the cell is complex; **there is no such thing as a simple or primitive cell.** Creationists should use the words "simple" or "complex" when referring to biological systems, rather than the evolutionary-loaded words "primitive" and "advanced."

27 As with the groupings for plants mentioned in Genesis 1:11-12, these groupings for animals are based on where the creatures tend to live.

28 On the other hand, evolutionists would be very surprised to find evidence of living dinosaurs, because of the evolutionary belief that dinosaurs thrived some 65 million years ago. If this were true, it would seem very unlikely for any dinosaurs to have survived into modern times. Even so, some evolutionists are now saying that dinosaurs may exist today!

This very question was discussed on an episode of the PBS *Nature* program hosted by George Page, entitled "Gorilla: King of the Congo," aired on February 14, 1993. It documented the expedition of zoologist Mark Linfield into the Ndoke forest in search of lowland gorillas in the heart of the Congo. Surrounding the Ndoke forest are vast, virtually unexplored swamps which the expedition had to cross. Of these swamps, George Page narrated, "It's a primeval place, where according to legend, lurks a strange beast.

Mark Linfield then continued, "The pygmies claim Congo's swamps are home to a dinosaur-like creature called mekole mbembe. Such an animal isn't too improbable. These swamps embrace areas where the climate and vegetation have remained virtually unchanged for millions of years. These places have acted as havens for plants and animals that would otherwise have become extinct." We have here an evolutionary claim that dinosaurs may have persisted unchanged for millions of years. In fact, dinosaurs need have survived only a few thousand years to be living today.

Indeed, dinosaurs were not quite so different from modern lizards as evolutionism would have us believe. **Though true dinosaurs are anatomically distinct from other lizards, even evolutionists have commented on the similarity between some modern lizards and the allegedly so-exotic dinosaurs.** The rock island lizard has been said to "resemble a miniature mode of Tyrannosaurus rex, and the chuckwalla lizard has been described as being "something of a bronotosaurus among lizards ... being a large (up to 18 inches long), heavy-bodied vegetarian" (B. Gilbert, "Lizards that Take to the Desert Like Ducks to Water," *Smithsonian*, Vol. 18 no. 8, August 1987, p. 84).

29 In the Congo there are 3-horned lizards (the three-horned chameleon, *Chameleo johnstoni*) reminiscent of Triceratops (Paul A. Zahl, "Mountains of the Moon," *National*

Geographic, Vol. 121 no. 3, March 1962, p. 421); and 4-and 6-horned sheep are bred in England (N. Vietmeyer, "Some Rare Breeds Face Extinction Down on the Farm," *Smithsonian*, Vol. 14 no. 8, August 1983, p. 50).

30 The dinosaurs are divided into two big groups that differ mainly in their jaws and hips. These groups are the Saurischians ("lizard-hipped") and the Ornithischians ("bird-hipped"). To scientists in the 1800s, some dinosaurs had hip bones (the pelvis) that reminded them of the pelvises of birds, and other dinosaurs had hip-bones like those of the small lizards of today. Maybe the Saurischians could run faster than the Ornithischians. One of the main differences in the jaw structure is that the Ornithischians had no front teeth, but typically a beak on the front of the jaw.

All the Ornithischians were herbivorous.

Stegosaurus is an example. The Saurischians are divided into two subgroups, the Theropods and the Sauropods. The Sauropods were all plant-eaters like Brachiosaurus. The Theropods (which included Tyrannosaurus) may in some cases have become carnivores after the flood.

Since all Ornithischians and Sauropods were never meat-eaters, it is obvious that most of the dinosaurs were never carnivores. The ones that possibly were became so only after the flood. We know this because Genesis 1:28-29 says that all life in the beginning ate only plants. Then Genesis 9:1-3 describe how after the flood God began permitting animals and people to eat meat if they wanted to. However, some of the dinosaurs commonly pictured as carnivores may not have been. T. rex, for example, may not have been the fierce meat-eater we often believe him to have been, and he certainly was a plant-eater till after the Flood. The teeth of T. rex, though a foot long and very fierce-looking, were loosely implanted in the gum, a characteristic of herbivores; and T. rex forelimbs were small, unsuitable for killing prey but well designed for grappling with tall plant growth. **Possibly T. rex may have become a scavenger after the Flood, but was almost certainly not a carnivore.**

31 The Bible gives only one reason for God's allowance of meat-eating after the Flood (Genesis 9:1-3): **meat-eating was associated with God's putting fear between man and animals, ultimately for the self-preservation of each.** Without the mutual fear, mass slaughter could have ensued. It is possible that fallen man before the Flood was predatory in disobedience to God, but if so, the more fertile pre-Flood world favored the survival of animals despite human predation. The very animals taken by God into the ark may have been those individuals most attuned to self-preservation, a useful characteristic for survival in the post-Flood world, but also a possible instigator of predatory behavior. Whatever the case, however, after the Flood the potential for mutual slaughter among man and animals existed, but the mutual fear curbed this tendency.

Other possible reasons for God's allowance of meat-eating include the following: (1) as an additional reminder to man of the death caused by sin; (2) as an additional source of protein which was became more difficult to obtain from vegetation in the world devastated by the Flood; (3) as a

dependable source of essential amino acids after the Flood. Humans today must ingest eight amino acids which cannot be synthesized in the body. It is possible that the first men and women could synthesize all 20 amino acids, and thus could eat any plant and remain healthy indefinitely, an impossibility today. Vegetarians today must be very careful to eat a broad selection of vegetables and grains to supply the eight essential amino acids, but this care might not have been necessary before the Flood.

32 In every way modern paganism has sought to overturn all the biblical norms mentioned here, with no difference between men and women (homosexuality), man not in God's image but only another animal (evolutionism), and man not to have dominion but to worship the earth (environmentalism). Prominent environmentalists have said man must worship the earth and return to ancient paganism. This overturning of biblical norms has been progressive: evolutionism rose in the 1800s, homosexuality in the 1960s, and environmentalism in the 1970s.

33 Genesis 2:1 is a good anti-evolution verse. In a diabolical warping of terms, evolutionists increasingly refer to evolution as "creation," but Genesis 2:1 denies the possibility of creation today. Ecclesiastes 3:14 also states that nothing can be added to what God has done. Therefore, nothing new can evolve or be created today.

34 Known as novas or supernovas, stellar explosions have happened in abundance in the past and continue today; further, rings in the solar system (exploded moons), the asteroid belt (an exploded planet), and impact craters are evidence of past catastrophes.

35 There is nothing natural about the week at all. Unlike the day, the month or the year, the week is totally independent of nature's orbits, tides, and seasons. "For those who take the biblical account of the Creation both seriously and literally, the length of the seven-day week presents no problem at all. The practice of working for six days and then resting periodically on the seventh ... is essentially believed to have originally been a divine temporal pattern which requires no further explanation. It was first practiced by God when creating the universe ..." (Etiavar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, Free Press, 1985, p. 6). Zerubavel does not take the Biblical account seriously or literally, but he acknowledges that Biblical history provides the simplest explanation for the origin of the week.

For more information on why the days of the Creation Week were literal, see Edward J. Young, *Studies in Genesis One*, Presbyterian and Reformed, 1976.

36 There are many more discrepancies between the creation sequence and the mythical evolutionary sequence. As important as it is to realize that the creation sequence totally discredits evolution, it is equally essential to understand what else God teaches us through this sequence. For example, the

creation of the sun *after* the earth teaches us that the sun is not the most important heavenly body, and therefore is not to be worshipped as the high god. The importance of this lesson is demonstrated by the fact that all pagan cultures have indeed worshipped the sun, often as the chief deity.

Further, there was morning, and therefore light, before God created the sun, teaching us that God, not the sun, is the giver of light. God has ordained that the sun give light today, but in the new creation there will be no need of the sun (Revelation 22:5). This is a point which *all* pagan cultures have missed. **A preoccupation with the sun, or a tolerant or flippant attitude about "sun worship," is a danger sign that a culture is sliding into to paganism.** Sadly, this is happening in our culture.

37 Gap theory advocates have attempted to exploit the possible difference in shades of meaning among these words in Genesis 1 to back up their theory; this may explain some of the reluctance of some commentators to distinguish among these words. Genesis 1:16, for example, says that God "made" the sun, moon, and stars. The Hebrew translated "made" can connote formation from pre-existing materials, whereas *bara* would connote true creation from nothing.

A non-gap-theorist can infer from the word "made" in Genesis 1:16 that God on Day Four made the heavenly bodies out of pre-existing unorganized matter created (*bara*) on Day One out of nothing. However, the gap theorist reads into Genesis 1:16 the idea that the sun, moon and stars existed

before Day Four and were "made" to appear on Day Four by God's removing obscuring clouds so they could be seen from earth. In this way the gap theorist has the heavenly bodies existing from Day One to function in his imaginary "pre-Adamic" world.

38 To evolutionism, man has no soul or spirit, and the similarity of man's body with that of animals or plants is taken to mean that man is simply another animal.

39 Plants are complex physico-chemical systems capable of sophisticated responses to stimuli. This does not signify that plants have feelings or can perceive pain. The documented response of plants to certain types of music, for example, is a purely physical response and no more.

40 We must be careful not to infer from this interesting conclusion that Christians should observe Saturday as the Lord's Day; this is the erroneous conclusion of the Seventh day Adventists. In the New Testament the Lord's Day was changed from Saturday, the Sabbath, to Sunday, the first day of the week. Sunday worship commemorates the discovery of Jesus' empty tomb on the first day of the week (Matthew 28:1), and was the preferred day for corporate worship in the New Testament (1 Corinthians 16:2).