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The Science of Genesis

This essay covers a number of articles concerning creation and design, evolution and natural selection, The Gap Theory and the Laws of Nature. It provides a different perspective with challenging arguments. There is no claim of authorship here except for compilation of the material from the books mentioned and their respective authors. The challenge put forth in this essay is for the reader to consider the possibility of a different world view.

Introduction

In addition to the article, 'Genesis and Science' by Rev. Walter Lang published 1973, I've also incorporated the book, 'Creation Answers' which contains twenty seven different chapters dealing with similar of articles from different authors. Some of the topics in this essay include discussions on the gap theory, Cain's wife, is God real, time, and also evolution, death and suffering, Trinity in Genesis, dinosaurs, nature, dating methods, and space. The Creation Answers book was sponsored by the Institute for Creation Research and includes authors such as Ken Ham, Dr. David Menton, Dr. Georgia Purdom, Dr. Tommy Mitchell, Dr. Jason Lisle, Dr. Terry Mortenson, Dr. Monty White and Paul Taylor. This essay and summary is divided up into seven different sections where the two articles are dealt with together. Another book by Jason Lisle has been summarised and its notes have been added to the Appendix. This gives review of why Genesis is an important book, especially in our day of doubt and questions.

Part I

1. Creation and Design

A. The Design Argument. Logical reasoning shows us that things have a beginning and an end. Look at our surroundings! We are born, we grow up to become young men and women and we grow old and die. This is the order of things. Even the stars we see in the sky are running down, burning massive amounts of fuel which will eventually burn out. However the Bible teaches us that "In the beginning God ..." God did not have a beginning. In fact God created the idea of beginnings and endings, otherwise the time which we live in and the Bible makes it clear in many places that God is outside this time. God also knows all things, being infinitely intelligent. This is called the "design argument" and is associated with the name of William Paley, an Anglican clergyman who wrote about it in the late eighteenth century. Paley believed that this design implies a Designer. Even non Christian scientists who reject the concept of a Creator God see that all living things exhibit evidence of design. Dr. Richard Dawkins of Oxford University, an ardent atheist said, "We have seen that living things are too improbable and too beautifully 'designed' to have come into existence by chance." But he rejects the idea of an 'Intelligent Designer' stressing the idea of a step-by-step transformation. The idea of natural selection is a logical process that one can observe. But it only operates on the information that is already contained in the genes—it does not produce new information. The Bible's account of origins has God creating distinct kinds of animals and plants, each to reproduce after its own kind. But as mentioned above, natural selection doesn't produce new

information. Even though evolutionists agree with this, they think that mutations do provide new information for natural selection to act on. Dr. Lee Spetner, a highly qualified scientist who taught information and communication theory at Johns Hopkins University says that all studied mutations on the molecular level does indeed reduce genetic information. This is also confirmed by Dr. Werner Gitt, a director and professor at the German Federal Institute of Physics and Technology, saying that mutations can only cause changes in *existing* information and this information can not arise from disorder by chance. Scientists say the reason for this has to do with the thousands of biochemical machines that make up a cell otherwise the cell can't function. These machines are described as examples of 'irreducible complexity'. These 'machines' are so complicated that they must be in existence right from the beginning. The information in just one of the trillions of cells in a human body would fill a thousand books. In addition to this, Gitt goes on to say that there is no known natural law, no known process and no known sequence of events which can cause information to originate by itself in matter.

From the above, we must conclude that the huge amount of information in living things must originally have come from a higher intelligence. For example, the organized complexity of DNA, a protein replicating engine, is a generator for yet more organized complexity. The designer of such an engine must be as complex and organized as the machine itself. So what is the logically defensible stand here? A belief in God is actually foundational to logical thought and reasoning. God has made us in His image and our logical reasoning comes from a logical God. A chance universe goes against logical reasoning. God is the Creator Designer of this universe and there is nothing illogical about an eternal being that has always existed.

B. Christians and Creation. Interestingly, most fields of science and research were developed by men who believed the Bible, such as Isaac Newton who discovered dynamics, gravitation and calculus. Then there was Michael Faraday who discovered electromagnetic and field theory and Robert Boyle who discovered chemistry. Johannes Kepler researched astronomy and Louis Pasteur discovered bacteriology and immunization. There was Francis Bacon, also a Bible-believing Christian who developed the scientific method. These men sought out information because they held the belief that God created the universe and that He instituted laws that we could investigate. This continues today with many great scientists who still believe in the Bible.

Christians believe that there have been significant changes to the earth with two being very major: the Fall and the Flood. The Fall was when Adam and Eve disobeyed God in the

Garden of Eden. Here we see the father of lies tricking Eve in eating the apple. But, creation didn't just involve creating a world as shown in Isaiah 40:22 that said it is God who sits above the circle of the earth, and its inhabitants are like a grasshopper, which stretches out the heavens like a curtain and spreads them out like a tent to dwell in. Job 26:10 says that God drew a circular horizon on the face of the waters, at the boundary of light and darkness. Creation also involved the creation of Adam, the first human on earth and Eve, the second human on earth. They were made in the image of God. This image had more to do with holiness because in eating the forbidden he lost that image.

Evolutionists believe in billions of years for the earth but according to the young earth theory, the earth is between 6,000 to 10,000 years old. We have the first five days of creations where Adam was created on the six. From Adam to Abraham, there is about 2,000 years which places Abraham at about 2,000 BC. Both Christians and secular historians place Abraham at this time. This shows that Christians and especially creationists read and understand the Bible according to the grammatical-historical approach. This is taking into account its context, author, readership and literary style which is a plain and straightforward manner. This is usually referred to as a 'literal interpretation of the Bible.' In Proverbs 8:8-9, it says that all the words of my mouth are with righteousness; nothing crooked or perverse is in them. They are all plain to him who understands, and right to those who find knowledge. This also means in reading the Bible, Christians try to understand which passages are written as historical narrative, which are written as poetry, parables, prophecy, etc. For Genesis, this is written as a historical narrative and there is no reason to read it in any other literary style. So we learn from what God says and means, and we don't apply strange literalistic meanings on metaphorical or allegorical passages, and vice versa. Christians use the Bible as a starting point to explain the evidence we see in the world around us, but evolutionists use naturalism/materialism and a belief in molecules-to-human evolution to interpret evidence. We even have the Trinity explained to us in Genesis 1. Elohim is a plural word for God. It's used with a singular verb in the first verse. In verse two the Holy Spirit is alluded to in the statement, 'and the Spirit of God moved upon the face of the water.' Genesis 1:1 'let us make man,' also show plurality.

These days, most non-Christians can not accept the seven days of creation as being 24 hour days. So in stellar evolution, the 'big bang' is the most prominent naturalistic view of the origin of the universe in the same way that Neo-Darwinian evolution is the naturalistic view of living systems. However, the Bible teaches that 'in the beginning God created' and the evolutionists teach, 'in the beginning nothing became something and exploded.' A

famous scientist by the name of Miller combined ammonia, hydrogen, methane and water vapour and passed an electric current through them. Miller believed that these chemicals were the beginning elements of earth's atmosphere millions of years ago. As a result, he got amino acids which are the building blocks of proteins which again are considered the building blocks of living systems. This was hailed as proof that life had evolved by chance on the earth millions of years ago. But far from creating life, he did not show that living systems arose by chance from nonliving chemicals. This procedure and resulting assumption is based on the idea that if animals look alike, then they must be closely related from an evolutionary point of view and if they do not look alike, they are more distantly related. However, the same presence of homologous structures can be interpreted as evidence for a common designer. Similarities in the structure found in living systems can be interpreted better as evidence for a common design rather than a common ancestry.

2. Evolution and Natural Selection

A. Couldn't God Have Used Evolution? Ken Ham says once you accept evolution and its implications about history, then we become free to pick and choose which parts of the Bible we want to accept. Thomas Huxley, the leading humanist of Darwin's day pointed out the problems with reinterpreting the Scriptures to fit popular scientific thinking and Huxley did more to popularize Darwin's ideas than even Darwin did. He further said that if we are to believe the New Testament doctrines, we must believe the historical account of Genesis as historical truth. Huxley was out to destroy the truth of the Bible and when people rejected the Bible, this made him happy. He was adamant that science had proven that no one could accept the Genesis account of creation and the Flood as historical truth. His point was that people had to give up the Bible totally and that compromise was impossible.

Death drives evolution but the Bible teaches that death was introduced into a perfect world as a result of Adam's sin and that all of God's creation was 'very good' upon its completion. The original world that God created was death-free, and so evolution could not have occurred before humans were created. If we compromise on the history of Genesis by adding millions of years, we must believe that death and disease were part of the world before Adam sinned. The results of sin in the world are in many ways a focal point of the Bible and the reason why Jesus Christ came to die on the cross for us. It answers the reason for the world we have today; full of disease, suffering and death for millions. An Old Earth belief does away with all of this and with God. Bishop John Shelby Spong, the retired bishop of the Episcopal Diocese of Newark says that Darwin postulated instead an unfinished and thus imperfect creation. Human beings could not have fallen from perfection into sin as the

Church has taught for centuries. And the teachings that Jesus came as a divine emissary to rescue the victims of the fall became inoperative. Since the church said that one can use man's interpretation of the world, to reinterpret the Bible, it is now seen as outdated. After all, if the history in Genesis is not correct, how can one be sure the rest is correct? Jesus said, 'If I have told you earthly things, and you do not believe, how will you believe if I tell you of heavenly things?' So the real issue becomes the authority of the Word of God verses man's fallible opinions. Which authority should we trust, God or man?

B. The Gap Theory. Many Christians have tried to place a gap between the first two verses of Genesis 1:1-2. This gap supposedly allows evolution to work within a Christian context. This is just one attempt to blend non Christian secular opinions to the Bible. Others attempts fall under theistic evolution, progressive creation, and the above mentioned Gap Theory. The idea of the gap theory goes back to one of the lectures of Thomas Chalmers a notable Scottish theologian (1780-1847) and first moderator of the Free Church of Scotland. Believing in the gap theory presents a number of problems and inconsistencies, especially for a Christian: first, it's inconsistent with God creating everything in six days and second, it puts death, disease, and suffering before the Fall. The Gap Theory is made on the assumption that past sediments containing fossils formed at basically the same rate as they do today. This process is used by most geologists and biologist to justify belief that the geologic column represents billions of years of earth history. This has become the showcase for evolutionist; because the fossils are claimed to show ascent from simple to complex life-forms. The Gap Theory does away with the evidence for the historical event of the global flood. This also removes the evidence of God's judgment in the flood. The Gap Theory ignores the evidence for a young earth of 10,000 years old. The young earth theory is supported by the Bible and by things such as the decay and rapid reversals of the earth's magnetic field, the amount of salt in the oceans, the windup of spiral galaxies and much more.

C. Genesis 1:1-2. 'In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the water.' The most straightforward reading of these verses has verse one as a subject and verb clause, with verse two containing three circumstantial clauses or three statements that further describe the circumstances introduced by the main clause in verse one. So verse two has three clauses that are descriptive and supply background information, and verse three begins the narrative sequence proper. The word, 'beginning' refers to the earth's beginning, not God's beginning since there is no beginning or ending with God. The Hebrew name for God (אֱלֹהִים, 'elohim) is a plural form. This plural

form indicates majesty; the name stresses God's sovereignty and incomparability; He is the 'God of gods'. The verb in verse one בָּרָא (bara') always describes the divine activity of fashioning something new, fresh, and perfect. 'The entire universe' or 'the sky and the dry land' refers to the entire ordered universe, including the heavens and the earth and everything in them. The 'heavens and the earth' were completed in seven days and are characterized by fixed laws. 'Heavens' refer specifically to the sky, created on the second day, while 'earth' refers specifically to the dry land, created on the third day. The disjunctive clause (conjunction + subject + verb) at the beginning of verse two gives background information for the following narrative, explaining the state of things when 'God said....' Traditional translations have followed a more literal rendering of 'waste and void.' The words describe a condition that is without form and empty. The words describe a condition that is without form and empty. What we now know as "the earth" was actually an unfilled mass covered by water and darkness. Later תוהו (tohu) and בֹהוּ (bohu), when used in proximity, describe a situation resulting from judgment (Isa 34:11; Jer 4:23). They imply that the original universe was created unformed and unfilled and was, during six days, formed and filled by God's creative actions. Gappists claim that these words imply a process of judgmental destruction and that they indicate a sinful, and therefore not an original, state of the earth. However, this brings interpretations from other parts of the Old Testament with very different contexts (namely, Isaiah 34:11 and Jeremiah 4:23) and imports them into Genesis 1. Many gappists have used the word "replenish" in the KJV translation of Genesis 1:28 to justify the gap theory on the basis that this word means "refill." Thus, they claim that God told Adam and Eve to refill the earth, implying it was once before filled with people (the pre-Adamites). However, this is wrong. The Hebrew word translated "replenish," *male*, simply means "fill" (or "fulfill" or "be filled"). Those who believe in the Gap Theory translate 'the earth was without form and void' to 'the earth become or had become without form and void.' The Hebrew word 'hayah' means 'to be' and in colloquial Arabic, it's used as life, situation, condition or environment. Custance claims that 'hayetah' means 'became' and not simply 'was'. But as already pointed out, grammatically, the meaning is more 'was' in this instance. In order for it to mean 'became', it must be followed by the Hebrew preposition 'le'. The words 'tohu' and 'bohu' usually translates 'formless and void' are used in the second verse. They imply that the original universe was created unformed and unfilled and was, during the six days, formed and filled by God's creative actions. Nothing in Genesis 1 leads to the conclusion that God used evolutionary processes to produce His creation.

In the Gap theory, we've seen that destruction of a pre-world is implied in the words, 'without form and void.' In Genesis 1:2, it is also believed that angels lived in this pre-world. This is sometimes used to explain the devil and fallen angels. Job 38:6.7 we read: the sons of God were present at the laying of the foundation of the world and that the morning stars sang for joy. Some think that this refers to angels. From Col 1:16 Christ created the angels within the six day period. Angels have more powers than humans but were made to serve man kind. It appears than fallen angels came about in chapter 2 right before or at the same time the devil tricked Eve. In Genesis 6:4, there is a reference to giants which the daughters of men married. Their off spring was giants in size but Matt 22:30 says that angels neither marry nor are given in marriage so a better translation had to do with righteousness vs unrighteousness. Others think that those people who lived long grew to be giants. This happened before the flood.

D. Natural Selection and Evolution. Charles Darwin popularized the idea of natural selection from a creationist by the name of Edward Blyth. Twenty two years before Darwin, Blyth published several articles describing the process. But Blyth believed in God as the Creator, rather than the blind forces of nature. Blyth believed that God created the original kinds and all modern species descended from those kinds, and that natural selection acted by conserving rather than originating. But Darwin theorized that all life forms are descended from one or several common ancestors that were present on early earth, three to four billion years ago and natural selection is the observable process that evolutionists push to be the mechanism to drive unobservable molecules-to-humans. Georgia Purdom, the author of this information says that natural selection doesn't drive molecules-to-humans evolution. It just doesn't have the power to add new information to the genome; it only works with information it already has. However, it can be said that over time, natural selection helps species become better adapted to their environment. This is evolutionary change based on the differential reproductive success within a species. From the point of view of creationism, natural selection is a process whereby organisms possessing specific characteristics survive better than others in a given environment or under a given selective pressure. It is important to see natural selection as a mechanism that God used to allow organisms to deal with their changing environments in a sin-cursed world—especially after the Flood. Natural selection, acting on genetic information, is the primary mechanism that explains how organisms could have survived after the Fall and Flood when the world changed drastically from God's original creation. It's important to understand that the so-called 'kind barrier' has never been crossed. Such evolution has never been observed. It has proved an impossible feat to change one kind of creature into a different kind.

E. Evolution means change. Evolutionists often say that *evolution* simply means “change.” However, A.J. Monty White says in reality they mean a certain kind of change. The word is now accepted to mean the change of nonliving chemicals into simple life-forms into more complex life-forms and finally into humans. They believe that this happens over millions of years. Furthermore, the word *evolution* has also been applied to nonliving things. Almost everything is said to have evolved—the solar system, stars, the universe, as well as social and legal systems. Everything is said to be the product of evolution. Thus, there are three major forms of evolution: stellar, chemical and biological and these forms of evolution as evolutionists describe them have no bearing on the Genesis account of creation. Look at the comparison below:

According to Evolutionists	According to Genesis
Sun before earth	Earth before sun
Dry land before sea	Sea before dry land
Atmosphere before sea	Sea before atmosphere
Sun before light on earth	Light on earth before sun
Stars before earth	Earth before stars
Earth at the same time as planets	Earth before other planets
Sea creatures before land plants	Land plants before sea creatures
Earthworms before starfish	Starfish before earthworms
Land animals before trees	Trees before land animals
Death before humanity	Humanity before death
Thorns and thistles before humanity	Humanity before thorns and thistles
TB pathogens & cancer before humanity	Humanity before TB pathogens and cancer
Reptiles before birds	Birds before reptiles
Land mammals before whales	Whales before land animals
Land mammals before bats	Bats before land animals
Dinosaurs before birds	Birds before dinosaurs
Insects before flowering plants	Flowering plants before insects
Sun before plants	Plants before sun
Dinosaurs before dolphins	Dolphins before dinosaurs
Land reptiles before pterosaurs	Pterosaurs before land reptiles

F. The Laws of Nature. According to Dr. Jason Lisle, everything in the universe is bound by laws, which it has no choice but to obey. Jeremiah 33:25 tells us that there are laws of nature or ‘ordinances of heaven and earth.’ These fundamental laws were created by God in order to accomplish His will in the universe. They represent a logical way by which God upholds and sustains the universe. These laws are consistent with Biblical creation:

Laws	Meanings
Biogenesis – the Law of Life	Life always comes from life.
The Laws of Chemistry	Life requires a specific chemistry.
The Laws of Physics	This describes how the universe behaves.
The Laws of Planetary Motion	For example, planets orbit in ellipses.
The Laws concerning physical constants	Constants are essential for life.
The Anthropic Principle	Fine-tuned laws of physics.
The Laws of Mathematics	This is an example of a ‘transcendent truth’.
The Laws of Logic	All laws depend on the laws of logic.

Evolutionists believe that at one time life spontaneously formed from nonliving chemicals but this is not consistent with the law of biogenesis. All life requires a specific chemistry to operate. Every living being has information stored as DNA in their makeup. These elements and compounds are not arbitrary and based on physics. Atoms and molecules have their various properties because their electrons are bound by the laws of quantum physics. There are many laws of physics: the propagation of light, how energy is transported, how gravity operates and how mass moves through space and many other phenomena. These laws are so designed; it enables us to be who we are. Also with physical constants which have certain values. For example, if the strength of the electromagnetic coupling constant were slightly altered, molecules could not exist. This is the anthropic principle whereby constants have just the right values which enable chemistry to work in the right way with certain elements and compounds with the right properties which enable life to exist. There are also laws of mathematics which must be true and thus the universe is mathematical in nature. All of the laws are logical; they can not be any other thing than what they are. They are uniform and can not change arbitrarily and they apply throughout the whole cosmos. One of the basic assumptions in all of science is that these laws apply in the future just as they have applied in the past. The universe is organized on logical laws which operate in an orderly fashion.

G. Section Summary. It's important to know what you believe in regards to the Bible. Foremost, Jesus consistently treated the miracle accounts of the Old Testament as straightforward, truthful, historical accounts; this includes Adam, the flood, Lot and his wife in Sodom, Moses and the manna and Jonah. He continually affirmed the authority of the Scripture over man's ideas and traditions. The context of Genesis 1 clearly shows that the days of creation were six literal days. And the genealogies of Genesis 5 and 11 make it clear that the creation day happened about six to ten thousand years ago. Exodus 20:9-11 blocks all attempts to fit millions of years into Genesis 1 which says that 'in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the seven day and made it holy.' The evidence in Genesis 6-9 for a global catastrophic flood is overwhelming. There are hundreds of myths from other ancient culture of a worldwide flood. Noah's flood would produce exactly the kind of complex geological record we see worldwide today where we see thousands of feet of sediments clearly deposited by water and later hardened into rock and containing billions of fossils. Belief in millions of years undermines the Bible's teaching on death and on the character of God. The idea of millions of years did not come from any scientific facts; it was developed by deistic and

atheistic geologist in the late eighteenth and early nineteenth centuries. Sadly most church leaders and scholars quickly compromised using the various theories they fit into the Bible. The authority of Scripture, the character of God, the doctrine of death, and the very foundation of the Gospel is at stake.

3. Dating Methods

A. Radiometric Dating and Carbon-14 Dating. Scientists use radiometric dating to determine the age of rocks, fossils and the earth whereas Carbon-14 dating is used for dating fossils. Mike Riddle tells us that atoms are basic building blocks of matter and are made up of much smaller protons, neutrons, and electrons. Certain isotopes of certain elements spontaneously change into another kind of atom called radioactive decay. This happens in Uranium-238, Thorium-234, Protactinium-234, Uranium-234, Thorium-230, Radium-226, Radon-222, Polonium-218, Lead-214, Bismuth-210 and Polonium-210. This happens at a known measured rate and can be measured. The remaining atoms of a radioactive parent element will take half the length of time to decay. This is called half-life. Carbon-14 is said to be reliable up to 50,000 to 60,000 years. Carbon-14 dating is mostly used to date once-living things and cannot be used directly to date rocks. So if ^{14}C is constantly decaying, will the earth eventually run out of ^{14}C ? No, because Carbon-14 is added to the atmosphere constantly by cosmic rays from space. These rays collide with atoms and produce neutrons which convert to ^{14}C atoms. But radiometric dating methods are based on assumptions about events that happened in the past. These assumptions cause biasness toward determining a date.

The Rate scientists say that an alternative interpretation of the carbon-14 data is that the earth experienced a global flood catastrophe which laid down most of the rock strata and fossils. They have provided evidence that radioactive decay supports a young earth. One of their studies involved the amount of helium found in granite rocks which contains zircon crystals, which in turn contains radioactive uranium or ^{238}U that decays into lead. Based on the measured helium retention, a statistical analysis gives an estimated age for the zircons of 6,000 to 8,000 years.

B. Starlight. According to Revelation 22:5, there will be no need for light in the New Jerusalem. Scripture suggests that elements in space were created for the earth, while evolution suggests that earth is an insignificant speck in space. Light comes from stars, it cleanses, purifies, heals and transforms. Big Bang supporters often used starlight as an argument against the Biblical timescale. First, let's look at the assumptions of light travel-time arguments. One assumption concerns the constancy of the speed of light. Could light have travelled much quicker in the past? If we assume light has been a constant from the

beginning, then estimating the age will be off. This is very arbitrary even among creation scientists as the lack of a constancy may be connected to other constants of nature. Now, Albert Einstein said that the rate at which time passes is affected by motion and by gravity. When an object moves very fast, close to light speed, its time is slowed down. This is called, 'time-dilation.' Gravity also slows the passage of time. In a gravitational well, we would not 'feel' any extra gravity; nonetheless time would flow more slowly on earth than in other places of the universe. Thus time would pass much faster in space than on earth. Also, problematic is the cosmic equivalent to local and universal time. Light travelling toward earth is like the plane travelling west; it always remains at the same cosmic local time. Although most astronomers today primarily use cosmic universal time, historically cosmic local time has been the standard. And so it may be that the Bible also uses cosmic local time when reporting events. Since God created the stars on day 4, their light would leave the star on Day 4 and reach earth on Day 4 cosmic local time. Light from all galaxies would reach earth on Day 4 if we measure it according to cosmic local time. Again, according to Einstein's theory of relativity, light does not experience the passage of time, so the trip would be instantaneous. We also must understand that God is outside of time. So it is obvious those assumptions of time as determined by humans are bias. The same applies to natural laws; God uses laws of nature to accomplish His will but He is not bound by natural laws. In regards to light, there's a serious problem with the Big Bang. When the universe was small there were different temperatures in different locations but that's not the case; the universe has an extremely uniform temperature at great distance, even beyond the farthest known galaxies. There hasn't been enough time for heat transfer. This is a very serious light travel-time problem.

C. Space. The Moon and Mars were the most likely planets to find life on however that has proved wrong now. Many feel that God hasn't made us to travel beyond the earth but the writer of this essay thinks that ridiculous. There's no evidence of that whatsoever.

4. The Six Day Creation and Cain's Wife

A. A day in the Bible. The Hebrew word for 'day' is 'Yom'. Most all Hebrew Scholars will acknowledge that the series of six days in Genesis is the same as 24 hour days which we now experience. Interestingly, the seven-day week has no basis outside of Scripture. Our week is patterned after the six days of creation. The linguistic analysis of the words 'heavens and earth' show that they refer to the totality of all creation. This was used because the Hebrews did not have a word for 'universe'. Interestingly, time was God's first creation. It possesses two qualities, a flow system and it appears to be a basic ordering system throughout the universe.

Science has shown that the earth and universe are billions of years old; therefore the 'days' of creation must be long periods of time. This so called 'proof' is based on unproven assumptions by man's fallible methods. Once the idea of millions of years is accepted, then one has accepted death, bloodshed, disease, thorns, and suffering before Adam's sin. Revelation 21-22 says there will be a 'new heavens and a new earth' where there will be 'no more death' and 'no more curse' just like it was before sin changed everything. Again, the idea of millions of years destroys the very foundations of the message of the Cross.

According to Genesis 1, the sun was not created until Day 4, how could there be day and night (ordinary days) without the sun for the first three days? The sun is not needed for day and night. What is needed is light and a rotating earth. On the first day of creation, God made light. The phrase 'evening and morning' certainly implies a rotating earth. Thus, if we have light from one direction, and a spinning earth, there can be day and night. God could have used any order He wanted. The order He chose to create can not easily be explained away.

2 Peter 3:8 states that 'one day is with the Lord as a thousand years,' therefore the days of creation could be long periods of time. However, this passage doesn't refer to Genesis or the six days of creation. The context concerns the Second coming of Christ. It's a comparative article which is not found in Genesis 1. It is not saying a day is a thousand years; it is comparing a real, literal day to a real, literal thousand years. It is showing us how God considers time, since He is outside of time. What may seem like a long time to us or a short time in waiting for the second coming is nothing to God, either way.

Genesis 2 is said to be a different account of creation by some, with a different order, so how can the first chapter be accepted as teaching six literal days? Genesis 2 is not a different account; it is a more detailed account of Day 6 of creation. Chapter 1 is an overview

of the whole of creation whereas chapter 2 provides us with details surrounding the creation of the garden, the first man, and his activities on Day 6.

B. Four Rivers of Eden and Cain's Wife. The Garden of Eden may have been located either where the Red Sea is now, or perhaps just south of Babylonia. The Gihon is generally identified as the Nile River whereas Pison means 'full flowing.' Hiddekel means 'swift' or 'daring' and Euphrates means 'sweet.' In Genesis 5:4 the summary of Adam and Eve's life is, 'after he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.' Cain became a farmer and Abel was a shepherd. Throughout the Old Testament a lamb was the picture of the coming saviour. Both Cain and Abel brought offerings to the Lord. God accepted Abel's sacrifice but rejected Cain's; perhaps Cain thought that a grain offering was just as important as an animal sacrifice. Because Abel was killed, Cain was cursed. Josephus says tradition indicates that they had thirty-three sons and twenty-three daughters but Scripture doesn't tell us how many children they had. They were commanded to 'be fruitful and multiply'. Simply put, Cain's wife was either his sister or a close relative. Remember, even Abraham married his half sister.

5. The Flood and Its Results

A. The Ark. The proportions of the ark were that of a modern cargo ship. It must have been at least 137 metres long and 23 metres wide and 14 metres high. Before the flood, the world map was totally different than it is now. One theory proposes that there was a water vapour canopy that surrounded the earth and that during the Flood this collapsed. This supports the expression 'above the firmament' in Gen 1:7. In verse 6 we read that the firmament was to divide the waters. There may have been only one continent with the animals simply arriving at the Ark like a homing instinct put there by God. A feasibility study by creationist researcher John Woodmorappe suggests that the Ark could have held 16,000 animals which would have been enough to preserve the created kinds that God brought into the Ark. One must remember that only the parent kinds of these species were required to be on board in order to repopulate the earth. Two of every kind entered the Ark. For example, only two dogs were needed to give rise of all the dog species that exist today. Even though scientist classify things by structure, appearance, differences and similarities and by genetics but Biblical 'kind' was classified by purpose not the same way scientist classifies things. The water rose for 150 days and finally started to recede until the Ark came to rest on Mount Ararat in Eastern Tuckey.

B. Plate Tectonics and Flood Geology. The crust of the earth consists of a thin rocky outer layer only 5 to 70 km thick. Beneath this crust is the mantle, a dense, warm-to-hot

rocky solid that goes down as far as 2,900 km. Next, lays the earth's core, composed mostly of iron. All but the innermost part of the core is molten. The crust of the earth has breaks or weak points whereby it often moves due to rifting, horizontal slippage or another plate plunging beneath another. Several such weak points are the Mid-Atlantic ridge, the East Pacific rise and the East African Rift Zone. The breakup and subsequent movements of land to their present positions occurred catastrophically during the flood. This further show the flood had to be global to cause such catastrophic occurrences.

C. Recolonization and the Ice Age. After the flood, God wanted an ecological reconstruction of the world. It can only be surmised on how this was done. Migration of animals could have crossed land bridges of ice or left over floating islands of logs, etc. There could easily have been a land bridge over the Bering Straits. The Ice Age that followed the flood could have created a number of land bridges, especially with the sea levels being a little lower than they are today. The Ice Age seems to have affected North American and Northern Russia and perhaps Australia and South America and lasted for 700 years or so. The moving ice deposited mounds of rocks scraped up in front of glaciers. The post-flood rapid Ice age can also account for a number of major mysteries and other interesting phenomena that occurred during the Ice Age, such as the lake Missoula flood and the life and death of the woolly mammoths in Siberia and elsewhere. Of course the secular/uniformitarian model shows hundreds and hundreds of thousands of years with many different Ice Ages. The Ice Ages, themselves, lasted for hundreds of thousands of years. Some even believe that the whole earth was covered with ice at one stage. The Genesis account records the 'fountains of the great deep' bursting forth during the flood. Hot water would have mixed with cold water adding heat to the oceans along with volcanism and large underwater lava flows. This would have brought on a large amount of evaporation causes powerful and continuous snowstorms in certain areas bringing on cool summers. Once the conditions for the Ice age ended, rapid melt would have come about. The only place ice is referred to, is in Job which was written about 250 years or so after the Flood. Job 38:29-30 says, 'from whose womb comes the ice? And the frost of heaven, who gives it birth? The waters harden like stone, and the surface of the deep is frozen.' But this could have simply referred to lake ice in Palestine.

D. Races. Darwinian evolution was and still is inherently a racist philosophy, teaching that different groups or 'races' of people evolved at different times and rates, so some groups are more like their apelike ancestors than others. The Australian aborigines, for instance, were considered the missing links between the apelike ancestor and the rest of mankind. This type of thinking brought on terrible prejudices and injustices all over the world and is still

doing so today. Scientist today admit that, biologically, there really is only one race of humans and have listed those as *Homo sapiens*. Some think that the dispersion at Babel created the races but Genesis 11 clearly says they were scattered because they had united in rebellion against God. Along with this racist philosophy is slavery. Slavery seems to have come about as a function to moderate a practice by Jewish people for a means of loaning money or for handling the problem of prisoners of war. It was never condemned in the Bible as such but the practice was certainly down played by the Scriptures and never supported like those who bought and sold life like a commodity. Job recognized that all were equal before God, and all should be treated as image-bearers of the Creator. For Christians, the reality was the difficulty to call them slaves throughout the week and then brothers and sisters on Sunday.

6. Dinosaurs

What happened to the Dinosaurs? Dinosaurs are used more than almost anything else to indoctrinate children and adults in the idea of millions of years of earth history. First of all, the fossil record shows that 95% of all fossils are shallow marine organisms, such as corals and shellfish. The remaining 5% is made up of mostly algae and plants. About .25% are invertebrates which also includes insects. The remaining .0125% is made up of vertebrates which are mostly fish. So the number of dinosaur fossils is actually relatively small, compared to other types of creatures. Not only is fossilization a rare event, but fossils are also difficult to find. Just consider how much sediment was laid down by the flood, compared to the area that has actually been exposed for us to explore. Dinosaurs' fossil bones are found around the world. Many consist of only fragments of bones, but there have been some complete skeletons found but in reconstructing these bones scientist have to make all kinds of guesses and often disagree. Evolutionists claim that dinosaurs lived millions of year ago. Their dates are obtained from indirect dating methods that other scientist question, and there is much evidence against the millions of years. Normally, when animals die, it usually gets eaten or decays until there is nothing left. Fossil formation requires a sudden burial. To form a fossil, unique conditions are required to preserve the animal and replace it with minerals. Evolutionists once claimed that the fossil record was formed slowly as animals died and were gradually covered by sediment. But they now acknowledge that the fossil record must involve catastrophic processes. To form the billions of fossils worldwide, in layers sometimes kilometres thick, must have been buried quickly. In Genesis 6:17 earth became full of wickedness, so God determined that He would send a global flood to destroy from under heaven all flesh in which is the breath of life. Before the flood, dinosaurs freely roamed the earth. There is strong evidence that the pre-flood civilization were not evenly distributed on

the landmass. They certainly were not living in the same areas as dinosaurs. Like today, humans tend to live together for protection away from dangerous animals.

Popular Dinosaurs include the Stegosaurus, Brachiosaurus, Ankylosaurus, Triceratops, Compsognathus, Tyrannosaurus Rex, and the Velociraptor. These varied in length from one metre to twenty four metres. The weight of the above dinosaurs was between 2 kg and 45 metric tons but the largest percentage of dinosaurs were very small. One of the first complete fossilized dinosaur skeletons ever found was an Iguanodon. There were over 30 of these discovered in a Belgium coal mine in 1878.

Because of the changes that happened on the earth after the flood such as post flood climatic change, lack of food, disease and man's activities many types of animals became extinct. The dinosaurs, like many other creatures, died out. However, there are many references to dinosaurs in history since the flood. For example there are many dragon legends which are based on actual encounters with real animals. This is especially true in China, Europe, Britain and other places. The Hebrew word for 'sea monster' is the word translated elsewhere as dragon. Psalm 74:13 mentions the dragons in the waters, 'and he shall slay the dragon that is in the sea'. But note that dragon is an English word; the word dinosaur was not used at that time; in fact, not until the eighteen hundreds. Not long after the flood, God was showing a man called Job how great a Creator He was, by telling Job about one of the largest land animal He had made: 'Look now at the behemoth, which I made along with you; he eats grass like an ox. See now, his strength is in his hips, and his power is in his stomach muscles. He moves his tail like a cedar; the sinews of his thighs are tightly knit. His bones are like beams of bronze, his ribs like bars of iron. He is the first of the ways of God; only He who made him can bring near His sword' ([Job 40:15-19](#)). In the Epic of Gilgamesh, he encounters a huge vicious dragon which he killed, cutting its head off. In 330 BC, as the soldiers of Alexander the Great marched into India, they found that the Indians worshipped huge hissing reptiles that they kept in caves. China, of course, is renowned for its dragon stories as also England. In 1572, a peasant named Baptista encountered a small dinosaur 'Tanystropheus.'

The likelihood of humans being found with dinosaur fossils is very remote due to the distribution problem and how much flood sediment there was. The human population could have been relatively small at the time. Evolutionists speculate that birds evolved from reptiles. This notion has gone in and out of favour over the years. At the present, it seems to be a popular view. However one of the problems with this is the fact that dinosaurs are reptiles and the differences between the two are great. For one, living reptiles are cold-blooded creatures, while birds and mammals are warm-blooded. In fact, birds have exceptionally high

body temperatures resulting from a high metabolic rate. This affects the ability to maintain a constant body core temperature which reptiles can't do. Some scientists try to argue that dinosaurs were also endothermic but this doesn't occur, for example, in crocodiles today and other living reptiles. A distinctive feature of the bird is their lungs which are small and rigid but highly efficient to meet the high metabolic needs of flight. Their respiration involves a unique 'flow-through ventilation'. There has been an intense effort by scientist to find a dinosaur with feathers and a so-called definitive feathered dinosaur was reported with much fanfare but later was shown to be a fraud.

7. Death and Suffering.

Defence/Attach Structures. One of the things that caused Darwin to turn from God was the death and suffering in the world. He couldn't understand why a god would allow such a thing. Again, Darwin assumed the world was as it had always been but this isn't so. The death and suffering in the past and in the present is a result of man's sin and rebellion against God. When the first man Adam disobeyed his Creator, all of creation was cursed, bringing disease, sickness, pain, suffering and death into the world. In the beginning, man and animals were originally created as vegetarian (Genesis 1:29-30). Throughout Genesis 1, the Lord states repeatedly that the created order was 'good' and then in Genesis 1:31, 'very good.' In verse 30, God says, 'also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food.' The curse in Genesis 3 caused a major change in both animals and plants. They were cursed. Genesis 3:17-18 says, 'Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.' It was not until after the flood that God allowed man to eat meat (Genesis 1:29-30, genesis 9:3). Isaiah 11:6 refers to a future time when there will be a reverse of the Curse: 'The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them.' Also the Book of Revelation (22:3) speaks of a time when the Curse will be removed and there will be no more pain, suffering, or death.

So we have the great mystery of Creation; the beginning of everything created by God in all His majesty. It's not millions of years but only thousands. God made everything good but it was sin that destroyed it all. There is no great mystery with the dinosaurs or their extinction. The flood changed the face of the earth and everything on it. A day is 24 hours, not millions of years.

I'd admit, there certainly are some unknown things in the Bible; i.e. fallen angels and the devil, problems with understanding generations, being made in the image of God are just a few but this doesn't make the Bible any less truer just because we don't understand these things. I felt that these two articles were incredibly interesting. One doesn't easily come to grips with understanding the effects of sin and death that came into the world. I find it interesting to imagine what it would have been like if sin had not have come into the world. The origin of the races is a straight forward thing from the biblical point of view. However, I don't think the dinosaur issue was handled very well. There are still a lot of unanswered questions regarding it. Noah's Ark is a difficult one to deny by scientist. There is so much proof that there was a flood of some type on earth.

I guest the thing I dislike the most about such an article is that we try to prove these things really happened. It seems we are taking the defensive position when we should not have to do that. Are we forced into this position? True, we should be able to counter things like this when those who don't believe in the Bible throw such things at us. Yet, at the same time, I feel that the topics within this article were just too short to understand the whole story behind them, except for the lack of time needed much more research. As a recommendation, perhaps longer articles could be introduced. With this article, I actually down loaded additional information and added it to this essay for better clarification. But I do think this article was on point and its objectives were fully met by the author. Overall, the article gives us enough information where we can counter many so called difficult areas. Thankyou!

Part II

Genesis is written as history. It gives the historical basis for holding to Christian doctrines. Approaching Genesis in a common sense fashion—reading it in a straightforward manner—will nowhere evoke any concept of mutation and “natural selection” acting over millions of years. It clearly speaks of a Creator who supernaturally spoke into existence discrete kinds of plants and animals, along with a unique creature called “man,” within six 24-hour days. Of course, you can interpret Genesis, and any other part of the Bible, any way that you like—as if it were poetry, metaphors, or symbolism. Or you could just take it at face value. (You could also do that with a science textbook!) The Bible’s message is simple: The One who is life, created life (John 1:4). That concept is profound. Life is unique. Life itself reflects the nature of the Creator Himself. The omnipotent and omniscient Creator personally designed us (Genesis 1:27; Psalm 94:9; Psalm 139:14; Isaiah 44:24). In Genesis, we learn that the world was once absolutely perfect, the “very good” creation of an infinitely holy and loving God. But apart from Genesis, the gospel message makes no sense. Death has always existed in the evolutionary worldview—long before people. So how could death be the penalty for sin?

The major Christian doctrines have their foundation in the literal historical account of Genesis. Things such as marriage, the sanctity of life, and even the gospel message would be absurd apart from biblical creation. The Bible specifically tells us in Genesis 2:24 that this historical event is the reason why we have marriage today. “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” There can be no doubt that this is the foundation of marriage because the Bible specifically tells us as much. Marriage is one man and one woman united by God for life because that’s the way God established it at creation. We are made in the image of God and enjoy special rights that animals and plants do not. This is why it is fundamentally immoral to murder a human being; we dare not mar the image of God in such a way. Evolution is not logically consistent with the sanctity of human life. But the Bible is. God has defined life and distinguished human life from any other form of life—and He established these facts in the book of Genesis. The Bible has recorded a number of laws that guide and constrain our actions, whether as a nation or as individuals. But where did the first laws originate? And why should we have laws anyway? To discover the origin of laws, we look to Genesis. The first laws were given to human beings by God—He told Adam and Eve to go and multiply and rule over the creatures of the earth (Genesis 1:28). The entire world was marred by Adam’s sin. Animals now suffer pain and death (Romans 8:20-22; Genesis 1:31), just like Adam. Genesis 1:1-2:2 indicates that

God created the earth in six days and then rested one day. Of course, the all-powerful God does not need to rest. Nor did He really require six days to make the universe—He had the power to do it all instantaneously. God created in six days and then rested one day as a pattern for us. Exodus 20:11 explains that our work week is based on the creation week. Yes, there are several literary genres in the Bible: poetry, history, prophecy, parables, etc. For example, The Psalms are wonderful examples of poetic writing in the Bible, many of which are songs that would have been sung by the readers; context makes this clear. When we consider the preamble for Psalm 19:1—“To the Chief Musician. A Psalm of David”—can there be any doubt that it expresses the lyrics for an ancient song of praise? Psalm 19:1 is a great example: “The heavens declare the glory of God; And the firmament shows His handiwork.” The second part of the verse is basically a restatement of the first part, but using different words. “Firmament” is a synonym for “heavens,” and “the glory of God” is shown through “His handiwork.” Psalm 19:2 continues this parallelism: “Day unto day utters speech, And night unto night reveals knowledge.” “Day unto day” basically means “continually,” and so does “night unto night.” Likewise, uttering speech and revealing knowledge are tightly connected. The other type of parallelism is called “antithetical parallelism,” in which a statement is followed by a contrasting principle. For example, in Proverbs 1:7 we read, “The fear of the LORD is the beginning of knowledge, But fools despise wisdom and instruction.” The first part of the verse contrasts the wise person, who has respect for the Lord, with the fool, who hates wisdom and instruction. Parallelism is key to recognizing poetic language. Similarly, Isaiah 55:12 should not be read as a literal indication that trees would somehow grow hands and then clap them; we understand the figure of speech as a portrayal of nature “rejoicing” at the coming of the Lord. Remember, synonymous parallelism involves stating basically the same thing using different words. But, we find no trace of parallelism in the events recorded in Genesis 1. Another example is parables: Jesus often spoke in parables, short stories that clarify spiritual or moral truths. Genesis lacks the generality of a parable. Instead, it gives specific names (Adam and Eve, Cain and Abel) and specific details (the location of Eden, the description of the rivers, etc.) (Genesis 2:5-15). In fact, Genesis 5 gives a detailed genealogy beginning with Adam and listing the specific names and ages of his descendants through Noah. No parable has such detailed chronology. Genesis 1 does not involve common, everyday experiences—nothing could be less common to our experience than God speaking the universe into existence! Genesis is not written as an illustration of a moral teaching through a common experience. The historical accounts in Genesis do provide the basis for morality, but Genesis is about as opposite to a parable as anything could be. The

next example, the Bible also contains historical narrative, one of the most common types of literature found in Scripture. Historical narrative is the straight-forward record of events that have actually happened, usually from the perspective of an eyewitness, such as the book of Acts or the gospels. The book of Exodus is primarily historical in nature. You also must understand that In Hebrew writing, historical narrative is distinguished by what is called the “vav consecutive.” Vav or waw is the Hebrew word (and letter) usually translated “and” in English Bibles. Interestingly, Jesus often quoted the Old Testament Scriptures. He responded to critics with “It is written” and “Have you not read,” followed by a relevant scriptural quotation (e.g., Matthew 4:4; 12:3). But it sometimes surprises people to learn how often Jesus quoted from the book of Genesis—the number of references to Genesis is as high as all the other Old Testament references combined. Roughly half of Christ’s references to Scripture were quotations from Genesis. He obviously understood the importance of origins. Moreover, Jesus did not take Genesis as a metaphor, poetry, a parable, or a myth. He took it as literal history. When Jesus spoke of Moses, He referred to him as a real historical person (John 5:46-47). The apostles also understood Genesis to be literal history. Paul, who wrote nearly half of the books of the New Testament, referred to Adam and Eve as historical people (see Romans 5:12-14; 1 Corinthians 15:21-22; 2 Corinthians 11:3) and based Christian doctrine on this fact (e.g., 1 Timothy 2:12-15). A straightforward reading of Genesis suggests the following: God created heaven, earth, and everything within them in the span of six days and then rested on the seventh day. The creation week occurred roughly 6,000 years ago, determined from calculations in the genealogies and acknowledging that Abraham lived around 2,000 B.C. The Flood described in Genesis 6-8 was worldwide, destroying all land animals and people except those preserved on Noah’s Ark. Although the Bible does not specifically say so, it seems a reasonable inference that most of the fossils we find on earth today resulted from that Flood.

Genesis cannot be exegetically read in a way that is compatible with evolution. Some have argued that the word translated as “day” in Genesis 1 should really be translated “age.” It is certainly true that yom can mean a period of time longer than 24 hours in certain contexts, but does it mean “age” in Genesis? The Hebrew word for “day” (yom) can actually mean one of several things depending on context. Perhaps not surprisingly, its ordinary meaning is a 24-hour day or the light portion thereof. Day-Age advocates often attempt to provide support for their position by citing a portion of 2 Peter 3:8, “with the Lord one day is as a thousand years.” It is also noteworthy that Day-Age advocates usually only quote the first part of the verse. They leave out the last part. While the passage says that a day is as a thousand years

with God, it continues with “a thousand years as one day.” 2 Peter 3:8 is simply indicating that God is beyond time—it doesn’t bother God to wait a thousand years any more than it does to wait one day. When “day” is used with a number as part of an ordered list (“the first day, the second day, the third day”), it is always translated as “day” (there are no exceptions in the Bible) and always clearly means an ordinary day. When Jonah was in the great fish for “three days,” there can be no doubt that these are 24-hour days, not years or unspecified units of time. When “day” is mentioned in the context of “morning,” it clearly means an ordinary day. For example, “morning seemed to come early that day.” Likewise, when mentioned in the context of “evening,” it is obviously referring to an ordinary day. The Bible teaches that the earth was made on Day One, and the stars were made on Day Four. But the secular timeline has this reversed; the secularists believe that stars existed billions of years before the earth. Christianity makes sense in light of a literal Genesis; it makes no sense to evolutionists. But most unbelievers have not been taught Genesis. The Bible teaches that fruit trees are made on Day Three, and then fish on Day Five. But the evolutionary timeline has fish evolving long before fruit trees (fish are found in deeper layers of rock strata than fruit trees).

* The Bible teaches that birds were created on Day Five, and all the land animals were made on Day Six (this would include things like dinosaurs, since they are land animals). However, the secular timescale has dinosaurs evolving long before birds. There is also the gap theory. “In the beginning God created the heavens and the earth” (Genesis 1:1). Gap theorists believe that this verse refers to the original creation billions of years ago. “The earth was without form, and void...” (Genesis 1:2). Gap theorists would like to translate verse two as “And the earth became without form and void.” Genesis 1 makes frequent use of the vav consecutive, which is characterized by the word “and” followed by an action verb. Examples include “And God said...And God made.” In Hebrew, the verb comes first, as in, “And said God...and made God.” Consecutive events are clearly described in this construction. Genesis 1:2 is the one exception to the sentence structure. It is not vav consecutive; instead, it is a vav disjunctive, where “and” is followed by a noun in the Hebrew order. Genesis 1:2 is a comment about how the earth looked when it was first created. The vav disjunctive here is a point of clarification, much like we use in a parenthetical comment, such as, “In the beginning God created the heavens and the earth (and the earth was without form and void).” The gap theory has been thoroughly refuted and is therefore not commonly espoused today. The gap theory, the Day-Age theory, and other hybrid theories of origins seek to insert billions of years into biblical creation, forcing an unnatural reading of Genesis that is untrue to the intentions of the author and inconsistent with other Scriptures. But God, the Author of

the Bible, never leaves His Word without a clear defence. Consider Exodus 20:11. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. Another interesting fact is that scientific evidence confirms that the universe is thousands of years old—not millions or billions. Ordinary carbon is called C-12; the number 12 indicates the atomic mass, the number of protons plus neutrons in the nucleus. There is a less common variety of carbon called C-14 that has two extra neutrons. Unlike C-12, C-14 is unstable—it will spontaneously change (decay) into nitrogen on a timescale of about 5,700 years. This timescale is called the “half life,” because if you had a chunk of solid C-14, half of it will have decayed into nitrogen in a span of 5,700 years. C-14 certainly cannot last even one million years, because not a single atom would be left. So it came as quite a surprise (for evolutionists) to find C-14 in just about everything in the fossil record that has carbon in it. We even found C-14 in diamonds that are supposed to be billions of years old (by secular thinking). But obviously they cannot be even one million years old or there would be no C-14 left! Evolutionists and other old-earth advocates must have blind faith that there is some sort of as-yet-undiscovered contamination of the source material, even though nothing like that has been detected. Radiometric dating allegedly proves that rocks are billions of years old. Such methods make use of the fact that rocks contain traces of radioactive materials like Uranium-238, which decays into lead via a chain of other elements on a very slow timescale—much slower than C-14. Yes, rocks that have been formed recently (a few years ago) in volcanoes have also been “dated” by radiometric methods and found to be hundreds of thousands to millions of years old! We must understand that the timescale of creation has implications upon the inerrancy of Scripture. Inerrancy is the belief that the Bible has no errors in the original writings. This would certainly make sense if the Bible really is inspired (“breathed”) by God, as it claims to be (2 Timothy 3:16). The all-powerful, all-knowing God certainly does not make mistakes. Jesus indicates that every word of God (Matthew 4:4), even the smallest letter (jot) and even the smallest part of the smallest letter (tittle), is absolutely authoritative and will outlast heaven and earth (Matthew 5:18). The teaching of evolution has certainly had its influence. Evolution undermines the credibility of the Bible from its foundation in Genesis. On the other hand, if God really did not create everything in six days, then Genesis 1 (as well as Exodus 20:11) is in error. Jesus put it like this, “If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?” (John 3:12). Also, the timescale of creation explains the occurrence of death as the judgment for sin. And we can see this on display in fossils we find all over the world. A fossil

is the preserved remains of an organism, such as animal bones that have turned to stone (although there are other types of fossils as well). A fossil of this kind is created when an animal dies and is rapidly buried. The soft parts of the animal usually decay, but the bones mineralize. This means that minerals move into the bones, filling up all the holes and making the bone much heavier than it was originally. We end up with a rock that is in the shape of the original bone. A fossil is evidence of death. So if fossils are millions of years old, then there was death before Adam sinned. After all, everyone agrees that human beings were not around millions of years ago. But if death was already in existence before Adam sinned, then how can death be the result of Adam's sin? Although passages like Romans 5:12 focus mainly on human death, other passages such as Romans 8:21-22 indicate that all creation was cursed when Adam sinned—not just humanity. What about plant death? The Bible never refers to plants as “alive.” Scripture uses a particular Hebrew word (*nephesh*) to indicate life. In Acts 17:18-34, we read of Paul preaching to the Greek philosophers on Mars Hill. The Greeks did not have any of the foundational knowledge of Genesis. Instead, they had an incorrect foundation of an evolutionary type of philosophy. And Paul was aware of this. So he began with Genesis. Paul explained the nature of God to his listeners by pointing out that God is the Creator of heaven and earth (Acts 17:24) and that God has been sovereign over human history. He refers to the fact that we are all descended from one man (Acts 17:26). Not only did Paul present what Genesis teaches, He refuted the Greek alternative. Genesis Matters because it's a book that sets the foundation for the whole of Scripture and upon which all the other books of the Bible rest. Genesis is essential to understanding God our Creator, Judge, and Savior. Genesis matters because it is accurate historical narrative. The Hebrew grammar, vocabulary, structure, and context clearly define the text of Genesis as recorded history. There is no place for interpreting Genesis as symbolic musings of a confused God. The text of Genesis won't allow sloppy interpretation, nor will the rest of Scripture. Genesis matters because it is vital to knowing God. You cannot truly know God unless you rightly understand Genesis. God intended mankind to know Him as the One who in the beginning created the heavens and the earth. The uniqueness of life, fellowship with God, the pattern for marriage, the entrance of sin, the consequence of death, and the judgment of God are all features of Genesis that point every human being toward a knowledge of God, and in our understanding of the Creator, we come to know our Saviour.

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