



# PART TWO

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## BASIC FACTS OF CREATION

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### TOWARDS REVIEWING SCRIPTURAL CREATIONISM

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# TRUE SCRIPTURAL CREATIONISM

*In the Eternity Past...*  
(Genesis 1:1; 2 Peter 3:5)

*... In the Realm of Time*  
(Genesis 1:3-31; 2 Peter 3:7)

*...In the Eternity Future*  
(Isaiah 65:17; 2 Peter 3:13)

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## BASIC FACTS OF CREATION

### REVIEWING TRUE SCRIPTURAL CREATIONISM

*Towards Reviewing  
True Scriptural Creationism*

*Creation of Invisible Things*

*Physical Creation*

*Biblical Creation Truth  
V/s Traditional Six-Day Creationism*

*Biblical Creation Truth  
V/s Theistic Evolution  
And the Catholic Doctrine of Evolution*

# TOWARDS REVIEWING TOWARDS REVIEWING TRUE SCRIPTURAL CREATIONISM TRUE SCRIPTURAL CREATIONISM

According to the '*Traditional Six-Day Creationism*' it is taught that God created *everything* that exists during the *six days* of Genesis 1 about *six to ten* thousand years ago. However, such *traditional* thinking is obviously based upon a *faulty* Scriptural interpretation. The *traditional* belief of a *six-day* creation actually *differs* from the *True Scriptural Creationism*. True Scriptural Creationism includes *first*, the *instant* creation of heavens and earth by *fiat* and *next*, the *additional* phased *work* of the first *six days*; and also takes into consideration the prophesied *new heavens* and *new earth*..

The *Traditional* belief of *Creation in Six Days* assumes that Genesis 1 deals with the '*totality of all creation*' as having taken place in *six days*. In *assuming* as such, it obviously fails to *distinguish* that Genesis 1:1 actually deals with an earlier *work* of an *instant* perfect creation *different* from that of the much *later* additional *phased* work of the *six days* (Genesis 1:3-31). Accordingly, *traditional six-day creationism* wrongly assumes the *chaotic* condition on earth described in Genesis 1:2 is essentially an activity of God's work of the *first* day. In actuality, Genesis *1:2* is *not* a work of creation *at all*, but a later *judgmental* outcome on the original *perfect* earth. It is a consequence of Lucifer's rebellion along with his subjects.

Failure on the part of the *Traditional Six-Day Creationists* to treat Genesis 1:1 and Genesis 1:3-31 as two *different* and *independent* creation accounts lies behind their belief that the heavens and earth and everything in them have been created in *six days* some *six to ten* thousand years ago. In *assuming* as such, they *overlook* the fact that the *original* creation of heavens and earth was in the *dateless* past much before the later *work* of the *six days* some *six thousand* years back. It is biblically *inaccurate* to assume that the *original* creation described in Genesis 1:1 is the *same* as the *later* work of the *six days* described in Genesis 1:3-31. Next, the *chaotic* conditions on earth in Genesis *1:2* are in no way a work of the original perfect creation notwithstanding the conjunction '*waw*' joining this verse to verse 1. The *debatable* grammatical connection between Genesis 1:1 and 1:2 has nothing to do with the fact that these two are independent of each other.

In assuming the *original* creation of heavens and earth to be the *same*, and is as *old*, as the *later* work of the *six days* of some *six to ten* thousand years ago *traditional six-day creationism* has given rise to an ongoing *conflict* between the true Science and the Bible regarding the ages of the earth and the universe. *True Scriptural Creationism*, however, gives no room for any such *debate* between the Bible and true Science. Instead, the two are in perfect harmony with each other!

At the cost of repeating, the real *battle* is not between the true *Science* and the *Bible* or its Creation Record. These *two* are in *perfect agreement* with each other. Any supposed *conflict* is apparently based upon our *misinterpretation* of either *biblical* or *scientific* facts. As such, the *real battle* is between misunderstood *biblical facts* relating to creation and the *scientific facts* or *unscientific speculations* challenging *misinterpreted* biblical facts propounded by Young Earth Creationists.

Next, the battle is augmented by different views put forward such as the ‘*young-earth*’ and ‘*old-earth*’ *creationism* and related *positions*. All these views are an attempt to patch up and resolve the *apparent conflict* between the Bible and true Science. Nevertheless, the ongoing battle is meaningless exercise in the face of clear *biblical truth* relating to *creation*. There is no Scripture in the Bible relating to creation or any other subject that is in *conflict* with true Science. Nothing in the Bible has been proved to be false based upon any scientific discovery.

Objectively speaking, it is not at all necessary to treat *Genesis* 1 and 2 and other *creation accounts* as ‘*literary devices*’ purportedly adopted by Moses and others in keeping with the “*standard style and genre of creation epics at the time*”. Nor does the *Genesis* 1 creation record require any special *interpretive* methods such as ‘*progressive creationism*’, ‘*process creation*’, ‘*day-ages old-earth creationism*’ ‘*punctuational evolution*’, etc. so as to ‘*capitulate to the evolutionary time-scale of modern unbelieving geologists and astronomers*’.

At the other *extreme*, there are “*thousands of scientists who believe in a recent six-day creation. There are also organizations of scientists who are young-earth creationists in at least ten different countries as well as in the USA*”. And, there are those different church denominations, theologians and a *large number* of nominal Christians who hold on to a ‘*six-day young-earth creationism*’ etc. assuming it is purely *True Biblical Creationism*.

Notwithstanding the unbiblical views of the *theistic* evolutionists, *neither* the *original creation* of the heavens and earth *nor* the *work* of the *six days* in any way involved the creation of evolutionary processes by God. As such, no one should presume the *complex species* of life have evolved from *simple species* in the course of billions of years. Such a presumption is biblically irrelevant. “*So couldn’t God have used evolution to create? The answer is no! A belief in millions of years of evolution not only contradicts the clear teaching of Genesis and the rest of the Scripture but also impugns the character of God.*” (Ken Ham, *Could God Really Have Created Everything in Six Days?* [www.answersingenesis.org](http://www.answersingenesis.org)).

At the same time, God’s *phased work* of the *six days* doesn’t *include* the *creation* of the *original* heavens and earth of *Genesis* 1:1. These were already created much earlier. As such, it is *unbiblical* to state that “*Taking Genesis 1, at face value, without doubt it says that God created the universe, the earth, the sun, moon and stars*” during the *six days* of the creation week.

Obviously, a faulty interpretation of Genesis 1:1, 1:2 and 1: 3-31 accounts by the proponents of the *Traditional Six-day Creationism* is the *cause* behind the ongoing *debate* between Science and the Bible. Next, it has further given rise to different theological positions. However, the positions adopted by the *young-earth creationists*, *day-ages old-earth* and *progressive creationists*, etc. are not without any theological problems as is obvious from the ongoing *debates* amongst their proponents. One is left wondering as to how age-related conclusions have been drawn or even the *need* to draw such conclusions has been felt at a time when the *Bible* is *silent* on issues such as the *age* of the earth and or of the universe. “As for the exact date of the first creation, it may be safely affirmed that we have not yet the knowledge sufficient to arrive at any really trustworthy conclusion.” (Alfred Edersheim, *Biblical History: Old Testament*, Text: Public Domain, Database @2004, WORDsearch Corp., Volume 1 and Chapter 1)

As a matter of fact, instead of *interpreting* the biblical creation record by allowing the Bible to interpret it what has been done is to interpret the creation record in the background of one’s established but *erroneous* traditional belief of all *creation* in *six-days*. Accordingly, it is *wrongly* assumed by the modern adherents of Traditional Six-day Creationism such as Young Earth Creationists that the creation record in the first chapter of Genesis deals with a creation in six days, six to ten thousand years back. The assumption is, therefore, biblically unjustifiable.

An appropriate interpretation of the Scriptures will bring to light that the very first chapter of Genesis in fact covers *two* distinct *creation phases*. Accordingly, it would be certainly obvious that Genesis 1: 3-31 is different from Genesis 1:1 covering different historical periods. As such, the *chaotic* conditions described in Genesis 1:2 are *not* of original creation. Thus, as it has been precisely stated by Alfred Edersheim, “*The first verse in the book of Genesis simply states the general fact, that "In the beginning"—whenever that may have been—"God created the heaven and the earth." Then, in the second verse, we find earth described as it was at the close of the last great revolution, preceding the present state of things: "And the earth was without form and void; and darkness was upon the face of the deep." An almost indefinite space of time, and many changes, may therefore have intervened between the creation of heaven and earth, as mentioned in verse 1, and the chaotic state of our earth, as described in verse 2.*”<sup>1</sup> Accordingly, it is biblically *inaccurate* to state that Genesis 1:1 to 1:3-5 cover God’s activities of Day 1.

Undoubtedly, *Traditional Six-day Creationism* and its variants differ from the *True Scriptural Creationism* which covers the *creation* of the *original* universe of Genesis 1:1 and the much *later* actual *biblical six-day creationism* of Genesis 1:3-31. Most probably, such an interpretation will not be easily accepted by the *traditional six day creationists* and is likely to meet strong, if not *unholy*, opposition. Nevertheless, it is necessary to do a thorough objective unbiased *review* of all the Scriptures relating to creation. For this purpose we need to *consider* a few preliminary *hermeneutical* assumptions. It’s only then we will be able to get a clear view of the *True Biblical* or *Scriptural Creationism*.

## *Preliminary Considerations*

Given the *human nature* for what it is, *subtle* and *prejudiced*, anything that *contradicts* our *traditional beliefs* is bound to be looked upon with *skepticism* and *disdain* coupled with *uncalled-for* defensiveness. It has been rightly said that it is much more difficult to *unlearn* error than to *learn* new truth. And it is these *aspects* of human nature that leave some souls highly *biased*. Their bias, in turn, keeps them from being *open-minded* so as to *appreciate* and *accept* new truth.

It is, therefore, essential that we sincerely recognize and acknowledge those aspects of human nature that prevent us from correcting our wrong beliefs and learn new truth. And, accordingly, *realize* the need to practice the principle of ‘*bracketeering*’ ( ) by withholding one’s ‘*presuppositions*’ so as to keep the same from unduly interfering with one’s learning process. This is important to keep one’s prejudice in check.

Therefore, to *interpret* the Scriptures in the *Genesis Creation Record* *appropriately* we need to *consider* a few *preliminary* hermeneutical facts:

First: *No single or any textual unit of Scripture lies within the domain of one’s private interpretation.* We need God’s help through *prayer* to properly *discern* scriptural truth and rightly divide the Word of Truth within the parameters of Bible’s *interpretation* of its own inspired Scriptures. Rightly dividing God’s Word is important notwithstanding our knowledge of grammar and syntax of the original Hebrew and Greek.

Next, interpretation has to be based upon “*a consistent, general approach to the interpretation of the Scripture – literal or normal sense. The value of this literal system is that it specifies a normative role for the textual contexts in interpretation and a normative practice of interpretation....As such, the Bible is to be interpreted as a book, albeit a divine book*”. The fact that the Holy “*Bible is a divine book authored by God and composed by man, does introduce special applications of the normative principles of general hermeneutics*”, based upon the “*analogy of faith*”. “*Narrative portions are understood to refer to historical realities as the human is inspired to compose a divinely revealed interpretation of history. Prophetic portions are understood to speak of future events as the human prophet speaks empowered by divine revelation*”.

Second: *The importance of retaining the literal sense of historical narratives.* Genesis 1 to 2:3 is primarily a plain historical narrative “*corresponding to reality and the sequence of events portrayed correlating with real time*”. Therefore, “*it is not an extended poetic metaphor*” nor is it a mere *creation story* that “*uses the standard style and genre of the creation epics at the time.*”<sup>1</sup>

Based on statistical analysis of Genesis 1 to 2:3, it has been concluded that “(1) *It is not statistically defensible to read Genesis 1:1-2:3 as poetry*; (2) *since Genesis 1:1-2:3 is a narrative, it should be read as other Hebrew narratives are intended to be read as a concise report of actual events, couched to convey an unmistakable theological message, and (3) when this text is read as a narrative, there is only one tenable view of its plain sense.*”<sup>2</sup>

Third: *Inherent distinctiveness of scriptural texts*. Genesis 1:1, **1:2** and 1:3-5 are *texts* with an inherent distinctive nature. *Content analysis* of these texts will make it clear that these *three* biblical passages or *texts* are purely distinct and independent accounts though they are contextually related to each other as far as the historicity of the events they are dealing with is concerned. Content analysis of these three passages and their historical ‘*periods*’ render them *mutually* exclusive.

As such, it is *improper* to take these *three* independent texts *together* and interpret them as *one single* textual *unit* purportedly comprising of ‘*God’s activity on that first day of creation*’ as is done by the proponents of the *Traditional Six Day Creationism* (John MacArthur, Jr., *op. cit.* p.73). Content-wise each text is *exclusive* and is *independent* of the others. Each text is primarily covering events that are *historically sequential*. As such, they are not *directly* related to each other.

Accordingly, it should be noted that irrespective of the Hebrew *syntax* or *sentence construction* of these texts (Boyce), Genesis 1:1 is solely and wholly descriptive of a completed perfect *phase* of creation, seeing that God, whose works are *perfect*, is the Creator of it all. This *initial* phase of *instant* creation is followed by *chaotic* conditions on earth (Genesis **1:2**). The subsequent *phased* work God carried out in *six days* is described as the next *phase* of creation works. (Genesis 1:3-31). The peculiarity of the six days’ work lies in the fact that the work on each of these six days is a response to God’s specific commands to “*Let There Be*”. These commands are obviously addressed to the cosmic powers of darkness so as to restore the *lost* original life conditions that existed earlier on the primeval earth.

Fourth: *The importance of engaging one’s spiritual gift of discernment*. We first need to discern the doctrinal relatedness of scriptures and then **rightly divide the Word of Truth**. The goal here is to study **all** the Scriptures related to any doctrine by stirring one’s gift of spiritual *discernment* and enlightenment so as to get the whole picture. For, to “*Whom shall He teach knowledge? And whom shall He make to understand doctrine? To them, that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little*” (Isaiah 28:9-10). Thus, it is important that one obey 2 Timothy 2:15 read with 3:16, 17 and **rightly divide** the Word by *separating* the three accounts in Genesis 1:1, **1:2** and 1:3-31 from each other. Subsequently, *interpret* the same with *related* Scriptures given ‘*here a little, and there a little, precept upon precept*’ (Isaiah 28:10-13) to get a clear picture.

In doing such an exercise, it will be evident, within the context and background of *related* Scriptures that Genesis **1:2** is *not* a description of *any activity* of *day one* but is a much later *chaotic condition* that developed on earth. Related Scriptures will make it clear that the chaos was as a consequence of Lucifer’s rebellion and that of his angels during the administration of the pre-Adamic *world* that *was then*. Lucifer’s rebellion, even prior to Adam’s sin, had brought the *original* heavens and earth if not the whole of God’s original creation into bondage and decay thereby subjecting it to *futility* (Romans 8:20) and or to ‘*uselessness*’.

Next, it will be obvious that Genesis 1: 3-31 is a description of God's *later* phased *redemptive* and or *restorative* works. These involved giving commands to '*let things appear or be created by fiat*' or '*expressing permission and purpose in connection with already existing things*'. The phased *work* of the *six days* is, therefore, mainly physically *redemptive* and *restorative* in nature. During the re-creative phase God gave express commands to restore conditions on earth as well as create new life forms so as to make it suitable for the *habitation* of man.

Just as God gave plain commands to Pharaoh to '*Let His People Go*' when His people were in bondage in Egypt so also God gave commands to '*Let Things Happen or Be Created*' on earth during the *six days* of Genesis 1:3-31. By issuing such commands God restored *order* out of *chaos* and thus made the earth *free* from being under bondage to Satan consequent to his rebellion and fall.

Fifth: *Application of the Law of Double Reference of biblical interpretation:* In understanding and interpreting certain scriptures it becomes necessary to apply the *principle* or *law of double reference*. In many passages of the Bible it will be evident that "*a visible creature is addressed but certain statements also refer to an invisible person who is using the visible creature as a tool. Thus two persons are involved in the same passage. The law of interpretation to follow in such passages is to associate only such statements with each individual as could refer to him*".

Accordingly, "*the statement of Genesis 3:15 could apply only to the serpent and not to Satan. The first part of verse 15 could apply to both the seed of the serpent and Satan. The last part of verse 15 could only refer to Satan and to Christ. A simple example of this law which is recognized by scholars is the case of Christ addressing Peter as Satan. We have other examples in Isaiah 14:12-14 and Ezekiel 28:11-17*"<sup>3</sup>.

Sixth: *The principle of allowing Scripture to interpret Scripture.* Instead of habitually *interpreting* the Scriptures with the grid of one's *traditional* church beliefs we need to interpret Scripture with Scripture. Instead of merely looking to *church history* to defend one's *belief* on the *premise* that it has been accepted *as such* all along one needs to check the *truthfulness* of any belief as to *whether* it is *biblical* or *not*; more so, when a belief is stated to be *biblically untenable*. No *traditional belief* is *complete* and *final* but subject to scrutiny in the light of *biblical truth*. As such, the need is to '*prove all things and hold fast that which is true*' even if it means facing the *cost* of giving up one's *traditional* church beliefs.

To religiously hold on to traditional beliefs whilst the same are found to contradict Scripture is to indulge in idolatry. On the whole, we need to be fully aware and cautious of the fact that "*The argument from church history seems to rear its head almost every time any doctrine is discussed. If the doctrine was taught in ancient times this supposedly makes it more reliable. If, on the other hand, it has not been taught until more recent years, then it is suspect. Of course, the argument itself is invalid. The truth or untruth of any doctrine does not depend on whether or not it was ever taught in church history. Its truthfulness depends solely on whether or not it is taught in the Bible.*

Now, admittedly, a teaching that no one has ever before heard about might be suspect, but the Bible, not church history, is the standard against which all teachings must be measured.”<sup>4</sup> (underline, italics mine)

Seventh: *Recognizing spiritual symbolism/imagery in the Scriptures*. Obviously, Genesis 1 creation record is richly loaded with imagery and symbolism. Recognizing and identifying the same with the help of related Scriptures will make it obvious that the creation accounts do not necessarily deal with a description of *physical* works of creation *per se*. It will also become clear that these creation accounts portray *themes* of *spiritual* significance having *evangelical* import.

As such, Genesis 1 and 2 are not only *literal* creation accounts. They also cover and include systematic orderly *composites* of archetypical characters. These archetypical plots are loaded with motifs of restoration, redemption, reconciliation, etc. The archetypical primeval images and symbols appear throughout the Bible culminating in their fullest expression in the Book of Revelation.

Accordingly, Genesis accounts of creation can be better appreciated by taking into consideration *both* their *literal* and *symbolic* meanings. The underlying theological and evangelical *significance* of these images, motifs and archetypes become apparent in the light of other related scriptures. Theological *connotations* of the *imagery* and *symbols* of Genesis 1-2 become evident as these are *interpreted* in the Bible ‘*here a little and there a little*’ without our need to *spiritualize* the same.

For example, subsequent to Genesis 1:1 wherein God who is pure Light created *perfect* original heavens and earth, the creation account next immediately shifts to describe conditions on earth that are actually *contrary* to God’s nature but *symbolic* of cosmic forces of Darkness (Genesis 1:2). The spiritual meaning of ‘*light*’ and ‘*darkness*’ could not be obvious apart from the meaning of these *symbols* as revealed elsewhere in the Bible. All we need to do to understand biblical imagery is to simply interpret its symbolic and figurative meanings by looking for the same elsewhere in the Bible. The work of each of the six days can be better understood in terms of what God has done in the course of the six millennial days in carrying out His plan of redemption and spiritual salvation. Therefore, one has to be willing to openly accept the Bible’s own interpretation of its various symbols and imagery employed in the creation accounts. As such, this *maiden* work whilst *reviewing* the *True Biblical Creationism* revealed in the *Sacred Scriptures* has also taken into consideration the rich imagery, symbols and archetypes in the creation accounts based on their *Biblical meanings* and *connotations* but without *spiritualizing* the same.

Keeping in mind the essential preliminary considerations, we need to look at God’s different physical creative acts and interpret the same appropriately. The subsequent sections of this part of the treatise cover God’s various creative acts beginning with the creation of the “*Invisible Things*” or of the ‘*Angelic Hosts*’ as far as the biblical record of *creation* is concerned. This is followed by an elaborate descriptive account of the different phases of God’s physical creations.

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**1: Christian Odyssey, *op. cit.* p.8**

**2: Steven W. Boyd, *The Biblical Hebrew Creation Account- New Numbers Tell the Story*, Institute for Creation Research; [www.icr.org](http://www.icr.org).**

**3: Finis, J., *op. cit.* p.93.**

**4: Charles C. Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth*; 1999; Moody Press, Chicago, USA, p. 91.**



## Creation of Invisible Things In “A” “Beginning” --- In the Eternity Past

GOD, (*Elohim*, pl. in Hebrew), who is essentially ONE SPIRIT and HOLY in ESSENCE but TRIUNE in *operations* is the CREATOR of all that exists. HE, Who “WAS”; and “IS”, and “IS to COME” always existed, hence GOD is EVERLASTING or ETERNAL. HE is the EVER LIVING ONE inhabiting ETERNITY. The *finite* mind cannot understand or grasp what *eternity* is, or what it actually is like, other than to simply state that *it has neither beginning nor end*. GOD is ETERNAL SPIRIT!

Tauntingly, or even sincerely, the question “*Who created God?*” is very often asked! The answer is: God is Eternal Spirit, Uncreated Being! “*By very definition, an eternal Being has always existed—nobody created Him. God is the Self-Existent One—the great “I Am” of the Bible. He is outside time; in fact, He created time. Think about it this way: everything that has a beginning requires a cause. The universe has a beginning and therefore requires a cause. But God has no beginning since He is beyond time. So God does not need a cause. There is nothing illogical about an eternal Being who has always existed even though it might be difficult to fully understand.*”<sup>1</sup>

The entire creation, the seen and the unseen realities, is the work of the Triune Eternal God. All the three Persons of the Godhead (*Elohim*) were involved in creation. In other words, God the Father, God the Son and God the Holy Spirit planned and executed *in unison* the creation of all *life* and *matter*. Matter and Life: each has “A Beginning”! GOD, not blind chance, is the Cause of their origin.

Next, in relation to each other, the *three* Divine Persons are *co-equal*; but when these Divine Persons are “*viewed relative to creation, They do at least change in attitude, for in love They have come into relations in which They are known to the creature, One of Them having become Man*”<sup>2</sup>

Accordingly, God’s WISDOM, became FLESH (John1:14). Wisdom personified states: “*The LORD possessed ME at the beginning of His way, before His works of old. I have been established from everlasting, from the beginning, before there was ever an earth.*” (Proverbs 8: 22-23).

In the *dateless* Past, there was a “*BEGINNING*”; and that in relation to ‘God’s Ways, before His works of old’ (Proverbs 8:22) outside the realm of time. Accordingly, as the Apostle John puts it, “*In the BEGINNING (“ARCHE” in Greek) was the WORD and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD*” (John 1:1-2). Specifically, God created through Jesus Christ by the Holy Spirit. As such, Jesus Christ, the Word of God personified, is the ‘*He Arche*’ or the ‘*Beginning of God’s creation*’. Notwithstanding one’s traditional beliefs, the ‘*Beginning of God’s Creation*’ has nothing to do with the actual beginning of *time*.

Another “A Beginning” is in relation to the beginning of angelic creation. It is *outside* the realm of *time* in the eternity past; next, is the “A” “Beginning” in relation to the physical creation of Genesis 1:1, again *outside* the realm of *time* in the dateless past. As a matter of fact, the phrase “*In the Beginning*” in Genesis 1:1 should be properly translated as: “*In A Beginning*”, as suggested by Andrew Martin “*to account for the absence of the definite article in the word “bereshit”*”<sup>3</sup>

As such, the term ‘*beginning*’ in the Bible is only “*a beginning*”, which is one among *other beginnings*. Finally, is the “A Beginning” in relation to God’s work of physical creation in the *realm of time* during the *work* of the first six *days*.

Biblically speaking, ‘*from the beginning of creation*’ can actually mean from the “A Beginning” of *creation* outside the realm of *time*. Or, it may refer to another ‘A Beginning’ before the creation of the *first day* of the week. Or, it could also mean from the ‘A Beginning’ of the creation of Adam and Eve. As such, the phrase: ‘*from the beginning of creation*’ doesn’t necessarily always mean from the ‘*beginning of Genesis 1:1*’. In each case, either the *context* or the *content* of the scripture should make it clear.

Moreover, Greek word “Arche”, like “Archegos”, technically means ‘*the Founder as the First Participator, Possessor*’; e.g. Jesus Christ is called the ‘Archegos of Life’ (Acts 3:15) because HE is the ‘He ARCHE’, meaning ‘*Beginning or the Originator of God’s Creation*’. *This excludes Him from being Himself a product of that beginning.*” Again, “Arche means a passive beginning or origin, or an act, or a cause as in Colossians 1:18; Revelation 3:14; Rev.1:8; 21:6; 22:13. In these verses, CHRIST is called the BEGINNING because HE is the Efficient First Cause of all Creation: *spiritual or non-material and physical or material. HE is the HEAD because HE is before all things, and all things were created by Him and for Him.*”<sup>4</sup> “*All things were made by Him; and without Him was not anything made that was made*”.

Next, in Colossians 1:16-17 Paul clearly states as to “*what ?*” are the ‘all things’ that were actually made by the Word, who is the Image of the Invisible GOD: “*For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist*”. It is therefore understood that the “all things” created by Christ as stated in Colossians 1:16-17 include the *unseen* or the *invisible things*, even the *myriads* of Angelic hosts as well as the physical things.

There are thousands even thousands of angels, seraphim, cherubim and other spiritual beings that minister unto God. And also ten thousand times ten thousand angels stand before Him (Daniel 7:10; Revelation 5:11); rather, an innumerable company of angels *minister* to God (Matthew 26:53; Hebrews 12:22) being created for that very same purpose. Next, as stated in Hebrews 1:14, angels also minister to those destined to inherit salvation: “*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*”

The angelic host is vast and countless and each ‘*spirit*’ or ‘*angel*’ is created to serve God and man in specific ways. Perhaps, Lucifer and his angels were placed on earth to serve man whom God would create next. Even otherwise, the devil and the fallen angels now serve God’s purposes. They are under His sovereign control and are totally subjected to Him.

*When* did God *create* all the myriads of *angels*? Were all the angels a part of God’s original physical creation? Does the Bible specifically tell us as to when exactly the vast angelic host was created and brought into being? Do Exodus 20:11 *indicate* and Colossians 1 *confirm* that the angels were created during the creation week as stated by the *traditional* six-day and young-earth creationists?<sup>5</sup>

Nowhere in the entire Bible is it mentioned as to when exactly the angels were created. Neither Exodus 20:11 *indicates* nor Colossians 1 *confirms* that the angels were created during the creation week. This is merely an *assumption* lacking *biblical* support. Exodus 20:11 clearly refers to *physical* works of God during the creation week as described in Genesis 1:3-31. And though Colossians 1 speaks of the creation of ‘*invisible things*’, it doesn’t say at all that these were created during the *creation week*. Obviously, the angelic host was created much before the physical creation.

It can be confidently ascertained from the Bible that the angels were not a part of the original physical creation and that they were created very much earlier. Angels are first referred to in the Holy Writ in the oldest book of the Bible, *Job*, in relation to their service to God (Job 1:6; 2:1) and as witnesses of God’s physical creation (Job 38:7) at the beginning. God confronts *Job* by asking him rhetorically as to where he was when God laid the foundations of the earth, when all the sons of God (that is, the angels) shouted for joy (Job 38: 1-7). As such, it is *inaccurate* to assume and teach that the angels were created during the creation week at a time when it is not at all directly stated in the Bible.

Obviously, the angelic host had to be created *before* the creation of heavens and earth so as for the angels to be there to *witness* God’s physical creation and shout for joy. Moreover, related scriptures confirm the creation of angels before the creation of visible and invisible, physical or material things. And, the very *fact* that they have been created to *serve* God Who is *eternal*, should lead us to confidently conclude that their creation to serve God had to be in the eternity past even *before* any of the works of physical creation in the eternity past.

Next, *does the Bible state that Satan, rather Lucifer, sinned and fell some time after Day 7 of the Creation week?*<sup>6</sup> Precisely, nowhere in the Bible it is stated as to *when* exactly Lucifer sinned and fell. But certainly it was *not* after *Day 7* of the ‘*creation week*’. There is sufficient scriptural evidence to convincingly believe that Lucifer sinned long before the *phased* works of the *six days* of Genesis 1:3-31.

It is biblically inaccurate to state that the angelic hosts were created during the work of the six days. There is no Scripture in the Bible to support any such theological ideation. Nor is it biblically accurate to assume if not to presume and *believe* that the

entire original creation of the heavens and earth or the creation of the universe was during the work of the six days. Notwithstanding the *traditional* belief of ‘*six-day creationism*’ not only the angelic host but even the original *perfect* creation of *heavens* and *earth* was not during the creation week but very much earlier.

When objectively considered, “*Traditional Six-day-creationism*” is based upon a wrong interpretation of Genesis 1 which actually *records* the creation of *two physical worlds* having their unique distinct social systems:-

One, as recorded in Genesis 1:1, spoken of by the Apostle Peter in 2 Peter 3:5; and the other, as recorded in Genesis 1:3-31, spoken of by Peter in 2 Peter 3:7. Precisely, “*Peter taught two distinct ends of two sinful careers of the earth: (1). The world that then was. The pre-Adamite, social system had a sinful career or it would not have perished in the flood of v. 6; Genesis 1:2; Jeremiah 4:23-26; Isaiah 14:12-14; Ezekiel 28:11-17; Matthew 13:35. (2) The present Adamite sinful social system, marking the present sinful career of the earth. It will come to an end during the Millenium, v. 7, 10-13; 1 Corinthians 15:24-28; Revelation 20: 7-10*”<sup>7</sup>.

God made the physical *worlds* by CHRIST (Hebrews 1:2c, 10; 11:3). Next, Christ is now “*upholding all things by the Word of His power*” (Hebrews 1:3c) even the works of *physical creation* from the beginning. The next section deals with the physical creation of heavens and earth that was in existence in the eternity past, having been created “*In A Beginning*”.

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**1: Ken Ham & Jason Lisle, *Is There Really a God?* [www.answersingenesis.org](http://www.answersingenesis.org).**

**2: J. T., *Names of Divine Persons*, Kingston Bible Trust, U. K. p.5**

**3: Andrew Martin, *The Knowledge of Ignorance*, Cambridge, 1985**

**4: S. Zodiates, *op. cit.* p. 1670.**

**5: Ken Ham, *What About the Gap and Ruin-Construction Theories*, September 6, 2007; [www.answersingenesis.org](http://www.answersingenesis.org).**

**6: Ken Ham, *ibid***

**7: Dake J. Finis, *op. cit.* p. 42**

*When He prepared the heavens, I was there:  
When He set a compass upon the face of the depth:  
When He established the clouds above:  
When He strengthened the fountains of the deep:  
When He gave to the sea His decree,  
That the waters should not pass His commandment:  
When He appointed the foundations of the earth:  
Then I was by Him, as one brought up with Him:  
And I was daily His delight, rejoicing always before Him;  
Rejoicing in the habitable part of His earth;  
And my delights were with the sons of men.  
(Proverbs 8:27-29).*

## PHYSICAL CREATION

### PHYSICAL CREATION

*“So many evidences have come from so many directions and have converged with such remarkable unanimity upon the conclusion that the material Universe came into existence all at once in a great creative act some billions of years ago that it would require either a lot of new evidence or a special prejudice to hold any other opinion. If today we do not believe in creation, it is in spite of, not on account of, the testimony of Science. And I mean creation by supernatural means – that is, by processes quite literally outside the laws of nature.”*

\_\_\_\_ Edward McGrady, *Religious Perspectives in College Teaching: In Biology*, Hazen Foundation, New Haven, 1950, pp. 13-15

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The first Book of the Bible, **GENESIS**, is the Book of Beginnings. But, unlike John 1:1-2 which also includes the creation of the ‘non-material’ invisible things, *Genesis 1:1* deals solely with the *Physical Creation* in the ‘background’ of eternity past, *without any reference to time* as we measure it on earth. It states simply but exhaustively that “*In A Beginning, GOD created the HEAVENS and the EARTH*”. *Genesis 1:1*, therefore, covers the creation of a perfect completed universe.

*Genesis 1:1 creation account* is a brief statement of a beautifully completed work of creation (Ecclesiastes 3:11a) of heavens and earth displaying God’s glory. It was witnessed with joy by the angelic host (Job 38:7). It’s here *itself* that we need to *divide* the *Word of Truth* and treat *Genesis 1:1 account* as a comprehensive but exclusive statement of truth relating to a *perfect creation*. It means exactly what it says that ‘*In A Beginning*’ God created a perfect universe obviously in an instant, by *fiat*.

The *original* universe was **not** created during any of the first *biblically* defined *six literal days* of creation as is *assumed* by the *six-day creationists*. Nor could it be biblically appropriate to state that the universe had *evolved* through some evolutionary process in the course of billions of years as is *assumed* by *atheistic* and *theistic evolutionists*. God did not create and set in motion any evolutionary process. The Bible doesn’t state it, as such!

The *Universe* created by *fiat* ‘*In the Beginning*’, even long *before* the *creation of time*, obviously included our *solar system* consisting of the *sun*, nine major planets including the *earth*, thirty-one known *satellites* along with a number of other very faint *moons* more recently discovered and innumerable *asteroids* or minor planets and many *comets* and *meteors*. Next, there are *trillions* of *solar systems* beyond ours or more than *forty sextillion* stars which are *suns* to other planets like our *sun* is to our *solar system*.

The entire universe was created by *fiat* In A Beginning, perhaps *instantly* and *not* in six days. When God says He *created* the ‘heavens and the earth’ ‘*in the beginning*’ in itself it covers the *totality* of a perfect *creation*. Exactly when that ‘*beginning*’ was is not stated in the Bible; *it could be just 10,000 years back, or long ages before that*. One may *convincingly* state, based on Proverbs 8:22-23, that it was in the *dateless eternity past*. Actually, the real *beginning* no man can really ever find out. As such, human effort to estimate the actual age of the universe is futile.

Proverbs 8:27-30 is ‘*an eye-witness account*’ by the WISDOM of God, Personified, who actually witnessed the creation of the *original* heavens and earth. It states “*When He prepared the heavens, I was there: when He set a compass upon the face of the depth: When He established the clouds above: when He strengthened the fountains of the deep: When He gave to the sea His decree, that the waters should not pass His commandment; When He appointed the foundations of the earth: Then I was by Him*”.

Proverbs 8:27-30 refers to the primal *creation* described in Genesis 1:1. In no way does it refer to the *first three days* of the creation week as assumed by the ‘*traditional six-day creationists*’ (John MacArthur, Jr., *op cit.* p.88). It deals primarily with the ‘*preparation*’ (Heb. ‘*kuwn*’) (Proverbs 8:27a) and subsequent creation of the original perfect *heavens* and *earth* (Genesis 1:1) consisting of a ‘*dry land*’ (Proverbs 8:29c) or ‘*the habitable part of the earth*’ (Proverbs 8:31a).

The *earth*, therefore, ‘*In the Beginning*’ was not wholly covered with waters as in Genesis 1:2. The flooded earth of Genesis 1:2 was actually a later condition. In the beginning itself and *not* on the *third day* the ‘*fountains of the deep were strengthened*’ (Proverbs 8:28b). Next, God had ‘*set a compass upon the face of the depth*’ (Proverbs 8:27b) when He *decreed* that the waters forming the vast ‘*sea*’ should not ‘*unlawfully*’ move from their affixed original place (Proverbs 8:29a, b).

God’s *decreeing* that the ‘*waters of the sea*’ should not move away from their original fixed place *symbolizes* Lucifer’s restricted *dominion* upon the primal earth. However, consequent to Lucifer’s sin, the *sea* symbolizing Lucifer’s *pride* that led to his fall broke away from the *decreed* bounds (‘*as if it had issued out of the womb*’, Job 38:8b) and engulfed the *original dry land* thereby covering the entire earth. Subsequently, God ‘*made the cloud the garment thereof and thick darkness a swaddling-band for it*’ (Job 38:9; Isaiah 45:7). This is precisely what Genesis **1:2** describes and is, therefore, *definitely* of a *later* development. It is not a condition of original creation.

God next set His hand to restore *light* on earth (Genesis 1:3-5). Next, He created the ‘*atmospheric heavens* or the *firmament*’ (Genesis 1:6-8). Subsequently, on the third day, He *rebuked* the waters to *return* to their *original* place as recorded in Genesis 1:9, Job 38:8, 11, Psalms 104:7, 9 and *let* the *dry land* appear (Genesis 1:10) *once again* for the habitation of man. The *work* of the *third day*, therefore, is a *later* work during which God restored the original ‘*dry land*’ from the earth’s flooded and chaotic condition of Genesis 1:2.

How *old* is the *universe* should not be of concern to us as long as the Bible is silent about it. Neither the long ages guessed by the scientists should ever bother us or be an issue for any debate; for, to God, “Whom we cannot even conceive in relation to time”, it is all “instantaneous”. Given the biblical fact that God *created* the heavens and earth instantly by *fiat* in the *beginning*, outside the *realm* of time, we cannot mix it up with the *additional work* of the *six days* and state that God *created* everything in *six days*. As such, traditional creation theory is hopelessly unscriptural and defective.

But then, it is stated in *Exodus 20:11* and *31:17* that God *made* the heavens and the earth in *six days* and that He *rested* on the *seventh day*. Don't these Scriptures prove that God created *everything* in six days? The *apparent* contradiction is resolved by allowing *Scripture* to interpret *Exodus 20:11*. It is stated that God *created* the heavens and earth by *fiat* in the *beginning* (Genesis 1:1). It is also stated that God *made* the heavens and earth in *six days* (*Exodus 20:11; 31:17*). The *apparent contradiction* is resolved by accepting the *fact* that these *two* are *different creation accounts*. The heavens and the earth that God *created* as *recorded* in *Genesis 1:1* and Proverbs 8:27-30 and the *heavens and earth* and ‘*all that in them is*’ that God *made* in *six days* as in *Genesis 1:3-31* are not *one* and the *same*.

Actually, it is the *work* of the *six days* recorded in *Genesis 1:3-31* that is referred to in *Exodus 20:11* and *31:17*. It is *not the same* work of *creation* by *fiat* that is recorded in *Genesis 1:1*. It is in *addition* to it. It is *hermeneutically* of prime importance to distinguish between these *two biblical creation-accounts* seeing they deal with *two different periods* or *phases* of God's creative works. Failure to treat these *two* creation accounts separately lies behind the *traditional* faulty understanding of *biblical creationism*. As such, the concept of *traditional six-day creationism* is *hermeneutically defective* and, therefore, it is *biblically inaccurate*.

The creation of the ‘*heavens and earth*’ referred to in *Genesis 1:1* is certainly an *earlier perfect work of direct creation*. On the other hand, God's *phased* work of the *six days* (*Genesis 1:3-31*) is a much *later* work of re-creation or renovation. Nothing could be more clear from the Scriptures than the fact that the ‘*heavens*’, ‘*earth*’, and the ‘*sea*’ and ‘*all that in them is*’ referred to in *Exodus 20:11* and *31:17* are the *heavens* of *Genesis 1: 8*, including the solar system of *14-18*, the *earth* and the *sea* of *Genesis 1: 10* and ‘*all that is in them*’ that was *created* and *made* during the *six days*.

As such, the *original* perfect creation is *totally independent* and *is prior to* God's next phase of creative works beginning with the *first day* of *Genesis 1: 3-5*. Nor is it *biblically true* to assume that the heavens and the earth when they were created in the beginning were in a state of disorder and chaos contrary to God's character whose works are *perfect*. The *chaotic* condition on earth as in *Genesis 1:2* was, therefore, a definite consequence of Lucifer's sin and is not of original *perfect* creation. And to restore order out of chaos as well as to restore the splendor of original life on earth God next actually *worked* systematically for *six days*. This *six-day* work was essentially against the pervading evil forces of darkness. Therefore, God necessarily *rested* on the *seventh day* to crown the completion of His job of six days and create the Sabbath.

The original *heavens* and the *earth* were unique and distinct, perfect and complete, created *instantly* by *fiat* in the *eternity* past. Therefore, the *heavens* and the *earth* including the “*all things therein*” God says He *created* and ***made*** in *six days* resting on the *seventh day* (Exodus 20: 11) refer to the *stellar* and *atmospheric heavens* and the *earth* which God recreated (Genesis 1:3-31) once the original perfect heavens and earth were found in a state of *chaos* with darkness and waters covering the earth – a condition of judgment brought about by Lucifer’s rebellion against God’s government.

However, it has been defensibly but inappropriately argued that “*The phrase ‘heaven(s) and earth’ in Scripture is an example of a figure of speech called merism, where two opposites are combined into an all-encompassing single concept, in this case the totality of creation. A linguistic analysis of the words ‘heaven(s) and earth’ in Scripture shows that they refer to the totality of all creation. “For example, in Genesis 14:19, God is called the Creator of heaven and earth’. “In Jeremiah 23:29, God speaks of Himself as filling ‘heaven and earth’. See also Genesis 14:22, 2 Kings 19:15, 2 Chronicles 2:12, Psalms 115:15, 121:2, 124:8, 134:3, 146:6, Isaiah 37:16. Thus, there is no Scriptural warrant for restricting Exodus 20:11 to earth and its atmosphere or the solar system alone. So Exodus 20:11 does show that the whole universe was created in six ordinary days.”*<sup>1</sup>

It’s certainly biblically inappropriate to defend as such. It amounts to a gross misinterpretation of creation accounts in Genesis 1:1 and in Exodus 20:11. Granted, it may be hermeneutically true to state that the “*merism: heavens and earth*” as two *opposites* are combined into an all-encompassing *single concept* comprising the ‘*totality of all creation*’. However, we must keep in mind that in Genesis 1:1, the “*merism: heavens and earth*” refers to the ‘*totality of all creation*’ that was created “***In A Beginning***”. On the other hand, in Exodus 20:11 it is very clear that the “*merism: heavens and earth*” referring to a ‘*totality of all creation*’ is plainly referring ***only*** to that that was made specifically “***In Six Days***”.

But in no way it is referring to the perfect original creation of Genesis 1:1 that was created outside of time. Thus the hermeneutical difference between the two creation accounts is very significant: Genesis 1:1 refers to that which was created *ex-nihilo* “***In A Beginning***”; Exodus 20:11 refers only to that which was made and created in *six ordinary days*. Now, that which was made and created during the six days is out of the existing material; whereas, that which was made “***In A Beginning***” is purely *ex-nihilo*, out of nothing, created in the eternity past.

As pointed out earlier, *there is enough Scriptural warrant* in Genesis 1: 6-8 and 9-10, 14-19 for *restricting Exodus 20:11 to earth and sea* of Genesis 1:10, cf. Psalms 136:6 ; and to its *atmospheric heavens* or *firmament* of Genesis 1:8, cf. Psalms 136:5 and to the *solar system* (sun and the moon and the stars) of Genesis 1: 14-19, cf. Psalms 136:7-9 which God says He ***made*** and or *made to appear during the six days*, also creating ***all*** that ***in them is***, resting next on the seventh day. It is our wrong interpretation of Scriptures in Genesis 1 and Exodus 20:11 that lie behind our failure to appreciate the significant differences between these two creation accounts.

The *six-day creationists* are somehow quick to interpret Exodus 20:11 as referring to the ‘*totality of all creation*’. This they do in spite of the fact that Exodus 20:11 is best interpreted by Genesis 1:8, 14-19 solely referring to the *atmospheric* heavens; and next by Genesis 1:10 referring to the ‘dry land’ called *earth* and to the *sea* and *all that in them is*. At the other extreme, they somehow *fail* to interpret Genesis 1:1 as a ‘*totality of all creation*’!

However, if we let Scripture *here a little* interpret Scripture *there a little*, then it will be obvious that the *merism*: ‘*heaven(s) and earth*’ in every Scripture it is referred to, though it *encompasses* the original heavens and earth of Genesis 1:1, doesn’t necessarily and technically always refer to the entire universe perfectly created ‘*In A Beginning*’. In most of the cases, it refers to the *heavens* and the *earth* visible to the naked eye referred to in Genesis 1: 8 and 1:10 and to the solar system referred to in Genesis 1: 14-19.

Next, if we conclude from Genesis 1:14-19 that the *sun, moon* and *stars* were actually created on the *fourth day* and not *in the beginning* then we will have to *conclude* that the ‘*heavens*’ were *created* on *day two* (v.8) and that the *earth* was *created* on *day three* (v.10) which will be, of course, an *illogical conclusion contrary* to Genesis 1:1 and 2. As such, the *sun, moon* and *stars* which were created along with the stellar heavens were *made to appear* visibly on the fourth day through the clearing of the dense cloudy skies just as the ‘*dry land*’ wasn’t *created* but was ‘*made to appear*’.

After all, there were the original “*heavens*” before the “*atmospheric heavens*” of Genesis 1:8; and there was an “*earth*” before the appearance of the “*dry land* called *earth*” of Genesis 1:10. The *six-day creationists* have erroneously mixed up the *two biblically* different “*heavens and earth*” as if they were *one* and the *same*. At the same time, they contradict themselves by stating that these *two* are different by excluding the ‘*heavens and earth*’ of Genesis 1:1 as if they were *different* from the other ‘*merisms*’.

The Biblical truth is clear: the ‘*merism*’ *Heavens and Earth* refers to the ‘*totality of all creation*’. It refers to the whole *Universe* including the Sun, Moon and the Stars and the earth created *together* by God by *fiat*, perhaps at the *same instant* “*In A Beginning*” in the dateless past. Next, the *merism*: “*heavens and earth*” includes the *atmospheric* heavens and the *dry land* that were made to appear again during the *six days*. Biblically speaking, however, it is one and the same ‘*merism: heavens and earth*’ referring to the ‘*atmospheric heavens*’ and to the ‘*earth*’.

Of course, *six-day creationists* are not going to easily accept the fact that the solar system was created in the beginning and not on the fourth day. But the fact is that on the fourth day God re-arranged and *made* the *greater* light (sun) to rule during the day and the *lesser* light (moon) to rule during the night by taking their proper positions in relation to earth. So also the *stars* that were created earlier “*In the Beginning*” were *made* clearly visible again to brighten the earth during the night. It is *unimaginable* that the *earth* was kept afloat in space on its own without solar system *until* the 4th day.

The biblical fact that the *heavens* and the *earth* of Genesis 1:8 and 10 are different from the original *perfect heavens* and *earth* of Genesis 1:1 is further confirmed by Genesis 2:4a. It states: “*These are the generations of the heavens and of the earth when they were created*”. “*Generations*” means ‘*descent, family, race, origin, birth*’. Therefore, Genesis 2:4 does not indicate the process of heavens and earth came into existence, but the events which followed their establishment. In other words, it is not a summary of the events which preceded Genesis 2:4”<sup>2</sup>

Thus the term “*generations*” in Genesis 2:4a point to two different ‘heavens and earth’. The *first generation* of original PERFECT ‘heavens and earth’ of Genesis 1:1 is, therefore, totally different from the *next generation* of ‘atmospheric heavens’ of Genesis 1:8 and the dry land or ‘earth’ of Genesis 1:10 created, rather ‘*made*’, during the work of the six days.

Next, the much disputed and argued about Hebrew word “*Re’shiyth*” in Genesis 1:1 translated as “*BEGINNING*” “*means the first in place, time, order, or rank; the beginning of a fixed period of time* (Genesis 1:1, Deuteronomy 11:12; Job 42:12). Genesis 1:1 and John 1: 2 leave no doubt that Genesis 1:1 was the initial act of physical creation”<sup>3</sup> However, the ‘*beginning of creation*’ doesn’t mark the “*beginning of a fixed period of time*’ as in Genesis 1: 3-5 but it refers to the ‘*beginning of God’s ways*’.

The *actual beginning of time* as we measure it today *is* from the *first day* of the creation week. It marks the beginning of the period of *human history*. It has nothing to do with the *beginning* of the original heavens and the earth first created by God (Genesis 1:1) in the ‘*eternity past*’. Biblical Revelation discloses ‘*here a little and there a little when* and ‘*how*’ and ‘*what*’ particular things were made as they were made as well as ‘*all the things*’ that are to be created and made in the future. The Bible mentions about *three* distinct categories of *heavens and earth* that are inter-related.

The three categories of creation may be distinguished as follows:-

- (i) *In the eternity past*, before the creation of *time*, as we measure it today;
- (ii) *In the realm of time*, all the things, that were made in the *first six days*;
- (iii) *In the eternity future*, the “*all things new*” that will be made in the eternal *future*, without any reference to time.

As such, as far as the Biblical Revelation is concerned, there are actually *three* distinct, major ‘*chronological*’ phases or periods or ages ‘*aeons*’, or worlds that describe God’s Physical or Material and Organic or Biological Creative Works – that is, of *heavens and earth* with biological and social-relational life on earth. The *three* phases of God’s creative works are in perfect accordance with God’s overall plan and eternal purposes both for angelic creatures and for human beings created after God’s image.

Apostle Peter aptly summarizes these three phases as follows:-

(1) **Heavens** that *were* of *old*, and the *earth* standing out of the water; and the world (kosmos) that *then was* (2 Peter 3:5-6); *in the Eternity past*;

(2) **Heavens** and *earth*, which are *now* (2 Peter 3:7); *in the Realm of time*;

(3) **New heavens** and the *new earth* (2 Peter 3:13); *in the Eternity future*.

Next, as convincingly stated by Finis J. Dake, the three phases of heavens and earth are also characterized by three distinct social systems on earth. That is “1: *The pre-Adamite, the one that then was before the present heavens and the earth* (v 6); 2: *The Adamite sinful social system, from Adam to the new heavens and the new earth* (v 7); 3: *The Adamite sinless social system in the new earth* (v 13; *Revelation 21:1-22; 5; Isaiah 66:22-24.*”<sup>4</sup> The sinless social system of the new earth need not necessarily be of the eternally saved Adamites in Christ but will also include the *elect* angels.

The above *three* major phases and accounts of God’s creative works with their associated social systems are supported by Scriptures given elsewhere in the Bible “*line upon line, line upon line, here a little and there a little*” (Isaiah 28:9-10). The Bible gives us a necessary but *not a complete view* of all that constitutes Biblical **Creation Truth**.

The *three phases* of God’s creative works during the *three* different and *mutually exclusive periods* will be dealt with, in detail, in Part Three of this work. However, the same to be appreciated one should be free from bias resulting from the *traditional six-day creationism*. A scholarly unbiased approach to these aspects will lead to a comprehensive understanding of God’s creative works as well as a better appreciation of the same. Such an understanding will pave the way to resolve prevailing conflicts with science precipitated by the traditional six-day creationism.

Actually, scientific discoveries should be of help to us to gain a better understanding of God’s creation. However, “*We do not say that the Word of God falls in with the results and facts of science, thus honoring the Word; it never borrows light, but adds a luster and glory to every subject it touches*” (Walter Scott, *op. cit*). After all, God is the Author of Biblical Revelation as well as of Natural Revelation. These two sources of knowledge can *never contradict* nor are they in opposition to each other.

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**1: K. Hem, *op.cit*.**

**2: Spiros Zodhiates, *op. cit.* p.1652. 3: S. Zodiathes, *ibid.*, p. 1636.**

**4: Finnis. J. Dake, *Dake’s Annotated Reference Bible, Dake Publishing, Inc., 2001; Indian Edition, Sathyam Publications, Kerala, India; Section 2 p. 480.***

## **Biblical Creation Truth** **V/s Traditional Six -Day Creationism**

The proponents of the “*Traditional Six-day and Young Earth Creationism*” do not “**rightly divide the Word of Truth**” (2 Timothy 2:15) in Genesis 1 creation account. In doing so, they restrict themselves to a ‘*single narrow interpretation of the first chapter of the Bible*’. Accordingly, they *overlook*, if not bluntly ignore, certain important doctrinal aspects of the scriptural *accounts* of creation. And as a result, they have come up and still come up with unbiblical *interpretations* that fly ‘*in the face of scientific research and defy common sense*’. The resulting *bias* makes it even more difficult for them to unlearn error or to learn new truth, objectively.

If one only leaves aside at least for a while, if not completely shed away for eternal good, the traditional belief of a *creation of everything* during the six days of Genesis 1:3-31 and be next willing to look at the creation accounts in Genesis 1 objectively, then it won’t be difficult for such an honest soul to conclude and openly admit that the traditional doctrine of a *creation in six days* is indeed faulty. An objective study of the creation accounts in Genesis 1 will certainly lead one to confirm that the *traditional* concept of ‘*creation in six days*’ is *unbiblical*.

It should be obvious by now that the *traditional six-day creationists* have been focusing on narrowly interpreting Genesis 1 in its entirety as if it dealt with creation of the whole universe during the first six days. As such, the fact that Genesis 1:1 and **1:2** and 1:3-31 constitute three different creation accounts has been overlooked. Instead, these three distinct creation accounts are treated as a single creation account.

Moreover, *Traditional Six-day and Young-Earth Creationists* have not taken into account those Scriptures that point to the creation of angelic hosts as occurring earlier than the physical creation. So also they overlook the Scriptures that indicate that the angels and pre-adamite men lived on earth under Lucifer’s administration. They also need to consider those Scriptures that point to Lucifer’s rebellion and his consequent judgment that brought the chaotic conditions on earth. Only then, they will be able to accept and appreciate the fact that the *phased* work of the *six days* is totally *distinct*. And that, it was thus planned to depict the implementation of God’s program on earth for man’s ultimate redemption from remaining enslaved to Satan.

As is wrongly *presumed* by the *Traditional Six-Day Creationists*, the Bible doesn’t state that the whole *universe* along with the round *globe* we call *earth* was *created* during the work of the *six days*. Nowhere in the true *six-day-creation-account* of Genesis 1:3-31, is it stated that the *heavens* and the round globe or *earth* were created during *any* of these *six days*. *Six day young-earth creationists* somehow *presume* the heavens and the earth were created on the *first day*; but the Bible certainly doesn’t state it to be as such.

Moreover, as is erroneously presumed by the *Traditional Six-Day Creationists*, the Bible nowhere in it states that the *earth* is *only six thousand years old* or *even ten thousand years old*. Nor does it state that the *earth* is *billions of years old*. In fact, *the Bible doesn't at all talk about the age of the earth or of the universe; it says neither the earth is young nor it says the earth is old*. As such, it is of no use at all to keep oneself pre-occupied in *guessing* the ages of the earth or that of the universe. All we can do is to simply comply with God's silence about the *age* of the earth or universe by remaining *silent* ourselves; nor should we allow ourselves to be *troubled* by any scientific *guesses* about the ages of the earth or universe.

The Bible simply states that the *heavens* and the *earth* were created in "A" "Beginning"; but that "*Beginning*" is not the beginning of *Day One* or the beginning of *Time* as is *assumed* by the *Six-day Creationists*. The Bible briefly states in Genesis 1:1 that it was "*In a beginning God created the heavens and the earth*". It doesn't tell us *when* that *beginning* was! It was a '*creation*' not within the context of any measurable *time* but within the context of *eternity*, outside the *realm of time*. The Bible tells us that *that particular "Beginning"* was the '*beginning*' of a "*physical creation*". Therefore, it is not the "*Beginning of Time*" as we measure *time on earth*.

Actually, *Day One* begins much *after* the original creation of the *heavens* and *earth* mentioned in *Genesis 1:1*. It begins much *after* the original *perfect* earth became and then was found to be in a state of *chaos*, without '*form*' and '*void*' or '*empty*', inundated by *waters* and covered by *darkness* all over, as stated in *Genesis 1:2*. Moreover, the Bible is *silent* as to how long it was in a *chaotic condition* before God *commanded* the existing *light* to *shine* out of *darkness* on *earth*(*2 Corinthians 4:6*) thereby creating a recurring cycle of *day* and *night* regular periods, beginning with *Day 1* of *Genesis 1:3-5*. And, it has been as such, ever since the *beginning* of *Day One* of the creation week described in *Genesis 1:3-5*. As such, it is biblically inappropriate to assume *Genesis 1:1-2* is God's activity of *Day 1*.

### ***Chaos of Genesis 1:2; Not a Work of Creation***

The Bible tells us that the earth *was* or *became* *void* and *empty*; and that *darkness* covered the waters that *covered* the earth. It doesn't say that it was created that way. It could never have been created that way seeing that God creates *perfectly* (*Deut. 32:4*)! How some dare to think of chaos in *Genesis 1:2* as a work of creation one cannot understand.

No matter how we choose to translate it, whether it is "*As to the earth, it was empty and void*" or whether it is "*And the earth was void and empty*" or "*And the earth became empty and void*", the fact is that *that* was the *condition* on earth. It *was* not created as such by God whose works are perfect. God is not the Author of *confusion* or of '*towhu*' or '*bohu*'. As such, these chaotic conditions cannot be in accordance with His essence and perfect character as the Creator God who creates all things perfectly.

Even if “*The most straightforward reading of the verses sees verse 1 as a subject-and-verb clause, with verse 2 containing three circumstantial clauses*”, in no way does it mean that these “*three statements that further describe the circumstances introduced by the principal clause in verse 1*” ([www.answersingenesis.org/articles/nab/gap-ruin-reconstruction-theories](http://www.answersingenesis.org/articles/nab/gap-ruin-reconstruction-theories)), are essentially “*a description of the state of the originally created earth*”. To state as such, is to *foolishly* state that the *circumstantial clause* in verse 2c “*And the Spirit of God moved upon the face of the waters*” is also “*a description of the state of the originally created earth*”. Therefore, the chaotic *tohu* and *bohu* and *darkness* cannot be acts of original creation.

As such, it is definitely wrong to conclude that the clause “*And the earth was without form and void in Genesis 2a*” is a description of the state of the originally created earth, irrespective of the fact “*that the Hebrew conjunction waw, meaning “and” at the beginning of verse 2, is a “waw copulative,” “which compares with the old English expression “to wit”*”. In **no** way, the Hebrew conjunction ‘wau’ in Genesis 1:2 should prevent us from ‘*sharply dividing the Word of Truth*’ in a manner which is in *harmony with God’s character, whose works are perfect and beautiful*.

It is biblically wrong to state that it was all *darkness* all over when God created the heavens and the earth. The *stellar* heavens necessarily had to be full of light as the purpose of all *stars* is to give *light*. There are *no stars* that are totally *dark* or that do not emit at least *colored* light.

To state that it was all dark in the universe soon after its creation is to state contrary to known facts. The sextillions of solar systems comprising the vast galaxies necessarily had to emit light from the beginning. Darkness, therefore, had to be a much later condition as a result of judgment.

Jeremiah states that he saw the earth as it was in Genesis 1: 2 without ‘*form and void*’ and with no light (*cp.* Jeremiah 4:23); no man and no birds (*cf.* Jeremiah 4:25); and instead of vegetation or fruitful place, he saw wilderness and cities broken down (*cp.* Jeremiah 4:26). Jeremiah’s vision here seems to be more of a ‘*warning-reminder*’ of the historical past as well as it is a *prevision* of prophetic prediction of some future catastrophe.

The Bible doesn’t say that the light and darkness were *first created* on the *first day* of the creation week; that is, that there were no light and darkness periods before Genesis 1:3-5. Or, that the sun, moon and stars were *actually created* on the fourth day. That is, that there was no sun and moon in the *stellar heavens* prior to Genesis 1:14-19. The *very fact* that the earth today *revolves around the sun* and is *held in its orbit* with *precision* by the *sun’s gravitational pull* demands the existence of the sun from the beginning of earth’s creation and not from the fourth day as is wrongly assumed.

Next, the Bible doesn’t state that the *earth* brought forth *vegetation* for the *first time* on the *third day*; or that the *fowl* of the air and the *fishes* and other *creatures* were created for the *first time* on the *third day*; or that, the *cattle* and other *animals* were

created for the *first time* on the *fifth day* of the *creation week*; that is, that there was no vegetation of any kind or that there were no aerial birds or aquatic creatures and terrestrial animal life of any kind prior to that which is described in Genesis 1:11-12, 20-28 accounts. In fact, a proper understanding of Genesis 1:11-12, 20-28 accounts will actually confirm that there was *an earlier* ‘vegetation’ on earth; or that, there were the ‘fowl of the air’ and ‘aquatic creatures’ and ‘terrestrial animals’ prior to their (*re*-)creation as described in the Genesis accounts.

When the Bible states that “... *the earth brought forth grass, and herb yielding seed after his (its) kind*”, and the “*tree yielding fruit, whose seed was in itself, after his kind*”, it actually states *what has been overlooked* that the vegetation which the earth brought into existence in response to God’s command on the *third day* was ‘*after its kind*’- it was *something* now brought forth ‘*after the same kind*’ that was once there *earlier* on earth prior to its destruction as described in Genesis 1:2.

Similarly, when the Bible states that when “*God created great whales and every living creature ... , which the waters brought forth, after his kind, and every winged fowl after his kind*”; or next, when it states that “*God made the beast of the earth after his kind, and cattle after their kind, and every thing that crept upon the earth after his kind*”, it actually states *what has been overlooked*, that the *fauna* God created on the *fifth* and *sixth days* was actually *something* of the *same kind* that was *earlier* on earth prior to its destruction as described in Genesis 1:2 .

As otherwise, if the *earth* had brought forth *flora* and *fauna* for the *first time* on the third, fifth and sixth day , then what the earth *brought forth* could not be ‘*after its kind*’, if there was no earlier *life* of the ‘*same kind*’ .

The phrase ‘*after his/their/its kind*’ has been commonly associated with *reproduction* of one’s *own kind*, which *fact* is indeed *true*. After all, it is a biblical and scientific fact that all living forms reproduce ‘*after their own kind*’. However, in the Genesis 1:3-31 account referred to earlier, the phrase “*after one’s kind*” in every case does not refer to any *reproduction* of the same kind as is assumed; for these are not accounts of reproduction but of a re-creation *after some original kind of the same type*. Certainly, it is not stated here that which the earth newly brought forth eventually or immediately reproduced *after its own kind*. Rather, it states that the earth brought forth ‘*living forms*’ ‘*after its own kind*’, exactly “*like the ones that were earlier*”. This is confirmed by other similar statements in the Bible.

As a matter of fact, Isaiah 14:12, Ezekiel 28:12c-16, 31:8-9 and 2 Peter 5-7 indicate the presence of life forms much before the creation of life recorded in the Genesis 1 account. Anyway, there had to be a *Garden of Eden* with vegetation on earth in the original creation as the same can be certainly and confidently inferred from Ezekiel 28:13, 31:8-9, 18.

Unless proved to the contrary, Prophet Ezekiel talks of a pre-Adamic ‘*Garden of Eden*’ (Ezekiel 28:13; 31:8-9, 18). As a matter of biblical fact, Adam was placed in a

Garden that was planted Eastward of an already known place called Eden (Genesis 2:15) and tested for his obedience (Genesis 2:16-17) and was then cast out for disobeying God (Genesis 3:23-24). So also, Lucifer was tested for his obedience in an earlier *Garden of Eden* (Ezekiel 28:13) and was next cast out from the same for disobeying God (Ezekiel 28:16). As such, it is very clear that there were two distinct ‘Gardens of Eden’ on earth but at two different periods!

In the *footnote* to Ezekiel 28:13(see ‘*The MacArthur Study Bible*’, page 1191) John MacArthur interprets the Garden of Eden of Ezekiel 28:13 as the *Garden of Eden* of Genesis 2:15. However, the Garden of Eden of Ezekiel 28:13 cannot be the same as the *Garden of Eden* of Genesis 2:15. For, in the *Garden of Eden* of Genesis 2:15, Satan is present as a Serpent (*cp.* 2 Corinthians 11:3). On the other hand, in the Garden of Eden of Ezekiel 28:13 it is Lucifer who is addressed wherein God talks of Lucifer’s earlier wisdom, beauty and sinless-ness. This indicates that he was once in an earlier Garden of Eden when he ruled in a pre-Adamic world on earth, during which he eventually sinned and fell (Isaiah 14:12; Ezekiel 28:16).

That there has been an *earlier* Garden of Eden is further *confirmed* by the fact that when the Bible states the location of the newly (re-)created garden, it does so by referring to its *location* as if it were in a place or rather, *planted* in a place, that was *eastward* of an already known Eden – that is, that the “*LORD God planted a garden eastward in Eden*” (Genesis 2:8).

In keeping with the *principle* or rather the “*Law of Double Reference*” of biblical *interpretation*, it may be stated that Ezekiel 28:12*b* is addressed to Lucifer and not to the King of Tyros as in Ezekiel 28:12*a*. Similarly, the passages in Ezekiel 31 though to begin with are addressed to Pharaoh, King of Egypt (Ezekiel 31:2), the focus is then next shifted. As such, *Ezekiel 31:8-9* are not actually addressed to Pharaoh but to Lucifer, referring to his original status of grandeur and splendor he once had when in the Garden of Eden (Ezekiel 28:13-15) before his fall (Ezekiel 28:15-18; 31:18).

In fact, God is actually addressing Satan by addressing to the King of Tyros or the King of Egypt *just as Christ addressed Satan by addressing to Peter* (Matthew 16:23; Mark 8:33). There could not be any Garden of Eden in Egypt during Pharaoh’s time or at any other time anywhere on earth once the original Garden of Eden from which Adam after sinning was cast out, was destroyed. Therefore, the “Garden of Eden” of Ezekiel 28:13 should be pre-historic and, therefore, it is not the same garden that was planted eastward of Eden of Adam’s time.

As such, there had to be an earlier pre-Adamic Garden of Eden under Lucifer’s dominion. It was, in a way, a *type* of the Garden that God would next create and plant on the eastern location of the original Garden of Eden after creation of Adam and Eve. Again, the pre-adamic Lucifer’s Garden of Eden could be very well considered as a *type* of the millennial kingdom.

Next, during the millennial reign of Christ, the earth will be like the Garden of the

Lord (Isaiah 51:3; Ezekiel 36:35), which is again a type of the Garden or heavenly Paradise of the 'Eternal State'. Isaiah also talks about pre-Adamic nations which were under Lucifer's rule when he was on earth (*cp.* Isaiah 14:12). These nations were swayed by him after he sinned in exalting himself and were destroyed. If this be the correct interpretation, then it can be confidently stated that anthropoid life was extant on earth prior to its condition as stated in Genesis 1:2 or before the *work* of the *six days*.

There must have been *nations* of primitive preAdamic '*sons of men*' (Proverbs 8:31*b*) which Lucifer *did weaken*. Or else, there must have been anthropoids like human beings, whose remains now discovered are wrongly claimed to be the *ancestors* of human beings. Perhaps, "*All the species ... must have been advanced apes or anthropoids possessed of considerable intelligence and resourcefulness – but who completely died off before Adam and Eve were created. ... There may have been advanced and intelligent hominids that lived and died before Adam, but they were not created in the image of God*" (1) the same as Adam was created after God's image/likeness.

Anyway, the fact that the anointed Cherubim Lucifer ruled on earth prior to Adam cannot be denied in the light of the Scriptures to that account. Isaiah 14:12 cannot refer to nations on earth under Satan's influence that are now; nor can they be of any other time. They refer to some *nations* which Lucifer ruled *before* he sinned and became Satan. Lucifer's creation and his subsequent rebellion as described in Isaiah 14:28 cannot be '*some time after day seven*' of the creation week as assumed by the Young Earth Creationists.

Based on what is stated above we may, therefore, confidently state that Peter speaks of the world (social system) that "*then was*" (2 Peter 3:6-7). This social system, unlike the *ante-diluvian* world of Genesis 6, was totally destroyed by a universal flood. Such a universal destruction could be only explained and accounted for by treating Genesis 1:2 account as a later development or rather a judgmental outcome. Universal destruction as depicted in Genesis 1:2 could never be logically associated with the creation of the heavens and earth (Genesis 1:1) in "*A Beginning*". To state as such, is to impugn the character of God who creates all things perfect. Moreover, *darkness* and *sea* in the Bible, are often, almost always *symbolic* of Satan.

Some other Scriptures, such as Matthew 13:35; 25:34 also point to a destruction of a primeval pre-Adamic world that *was then*:-

For example, Matthew 13:35; 25:34 could as well be translated '*from the casting away of the world (cosmos)*' instead of being translated '*from the foundation of the world*' which is actually an *improper* translation of the Greek '*katabole kosmou*'. In all instances of '*foundation*' of any structure, whether it's of heavens or earth or the heavenly city of Jerusalem, the original Greek word translated as "*foundation*" is "*themilio*" and not '*katabole*'. Even '*katabole*' used for Sarah's conception involves the destruction of the '*sperm*' once united with the '*ovum*' and it is next followed by metabolism of new life; so also '*katabole*' of the '*kosmos*' is followed by the formation and birth of a new '*cosmos*'.

The events of *judgment* of which Jeremiah, Isaiah, Ezekiel and Peter talk about cannot refer to any other period of human history beginning from the creation of Adam and Eve. These events must be rightly interpreted as having occurred during the *world* that *was then* (2 Peter 3:6-7; Jude 6, 13) under Lucifer's dominion. And this pre-Adamic sin-laden world is the one that was eventually destroyed subsequent to Lucifer's rebellion as explained earlier! Therefore, it can be clearly stated that the conditions of Genesis 1:2 are not of original creation but as a result of judgment due to Lucifer's sin. Again, it is also the result of judgment brought upon pre-Adamic 'sons of men' (Proverbs 8:31b) who along with the angels eventually sinned.

Even though it is not stated as such in the Bible, the existence of sin in pre-Adamic world can be nevertheless inferred. As such, *destruction* if *not suffering* on earth in the *world* that *was then* should be due to Lucifer's sin; just as destruction and suffering has been in Adam's world as a consequence of Adam's sin. Sin, whether that of Lucifer or of his angels or of Adam and his progeny could not be without its dire consequences.

The *argument* is so often made by the *six-day creationists* that there could not be any *suffering* and *death* prior to the sin of Adam. However, Lucifer had sinned prior to the creation of man; and it his *sin* and that of the pre-adamic races that brought destruction and chaos on earth (Genesis 1:2, *cf.* Job 38:9) Anyway, it is a biblical fact that Lucifer and his angels kept not their first state but sinned from the *beginning*. As a consequence of their rebellion and sin, they are, therefore, said to be kept reserved under chains of *darkness* unto the judgment of the last day (Jude 6). Obviously, Lucifer's sin and that of the angels and pre-adamic races brought about the conditions of *chaos* and *universal flood* and *darkness* on earth. Such a chaotic situation on earth necessitated God's phased work of the six days for restoration.

As otherwise, such a chaotic condition could never be the state of the newly created earth, notwithstanding the fact that "*The most straightforward reading of the verses sees verse 1 as a subject-and-verb clause, with verse 2 containing three circumstantial clauses (i.e., three statements that further describe the circumstances introduced by the principal clause in v. 1)*". To state as such is also to conclude that the Holy Spirit is a part of creation.

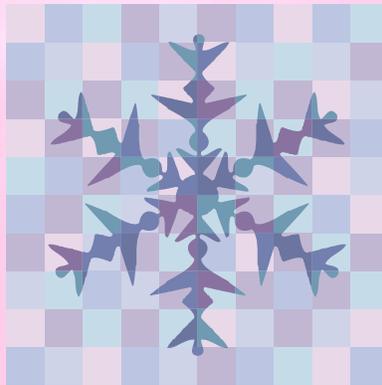
Another argument raised by the *traditional 6-day creationists* is that the Gospel of Jesus Christ is *subverted* if sin and its consequences were prior to the creation week. However, the *everlasting* Gospel of Jesus Christ is not *subverted* but has relevant application in *cleansing* the defiling consequences of Lucifer's sin, even prior to Adam's sin. We need to be aware of the *evangelical* truth that refers to the *reconciling* aspects of Christ's sacrifice in relation to *all things* and not *men only*. (Colossians 1:20).

Unfortunately, all of these biblical facts tend to be overlooked or are ignored by the *traditional six-day creationists*. Or else, the same are wrongly interpreted. All this shows one's prejudice or bias and a compulsion to comfortably hold on to one's accustomed and attuned, habitual beliefs. Subsequently, *it becomes much more difficult to admit and own and confess and unlearn error than to learn new truth!*

Anyway, these and other related biblical aspects will be dealt with more comprehensively as well as convincingly in Part Three of this Systematic Treatise by highlighting biblical facts that have been overlooked or not properly understood; if not, plainly ignored to accommodate one's traditional belief of a creation in six days, contrary to biblical revelation. Hopefully, the *traditional six-day creationists* and the modern Young Earth Creationists will come to terms with the biblical facts that hereto have been overlooked rather than to hold on to contradictory assumptions based on the *Traditional Six-Day Creationism*. To deliberately hold on to such 'hide-bound' traditional concepts, amounts to indulging in a wholesale denial of biblical truth. It certainly involves a denial of *True Scriptural Creationism*.

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**1: Gleason L. Archer, *Encyclopedia of BIBLE DIFFICULTIES*, Zondervan Publishing House, US, 1982, p. 64.**



## **Biblical Creation Truth** *V/s Theistic Evolution*

*Theistic Evolutionists* are in no way *faring better*. They are equally guilty of their failure to ‘*rightly divide the Word of Truth*’ and take into account all the scriptural accounts relating to creation. Instead, they have freely chosen to ‘*smuggle into Scripture*’ evolutionary concepts. They aim to explain **how** God supposedly brought into existence the complex universe and the rich variety of species on earth with the help of evolutionary concepts. At the same time, they tell us they are not ‘**100 per cent sure**’ of what they are saying! And, as is the case with atheistic evolutionists, their vague hypothetical conclusions tend to ‘*mutate*’ in course of time and ‘*evolve*’ into ever new ‘*speculations*’; or else, the same remain ‘fossilized’.

In the ‘*Creation Terminology*’ there is not even the slightest indication of any form of *evolutionary process* as having been *created* and *used* by God. There is absolutely nothing in the Scriptures to indicate that God brought the complex universe and life into existence in the course of billions of years. Evolution is totally an absurd idea that has been ‘*smuggled*’ into the Scriptures based on a false interpretation of ‘*scientific speculations*’. We need to have concrete scientific facts to be accepted as biblically supported truth and not any ‘*evolving and mutating evolutionary guesses*’.

The Bible nowhere states that God created some form of evolutionary process and that the heavens or the universe, the earth and all things therein are a product of that evolutionary process. Instead, the Bible clearly states that Man was directly fashioned and created by God as a perfect and highly intelligent being with the ability to rule over God’s creation. Men as we know them today are not the product of lower forms of life resulting from evolution through ‘*natural selection*’ and or ‘*survival of the fittest*’.

Anyway, as far as the Scriptures are concerned God is not a “*Macro-Evolutionist*” and need never ever be considered as such. He is the **CREATOR GOD** who creates by *FIAT*, miraculously, almost always in an *instant*. As such, *theistic evolutionists* are guilty of *adding* to God’s Word by subscribing to atheistic evolutionary concepts which are only guesses popping out of the heads of biblically illiterate evolutionists.

Nothing has been biblically demonstrated to prove concretely that God brought into existence *matter* and *life* forms by creating and using some form of ‘*evolutionary processes*’ as falsely assumed by *theistic evolutionists*. It has been simply and naively assumed as such, as a result of constant exposure to false unscientific speculations (or “*oppositions of science falsely so-called*”, 1 Timothy 6:20) of *atheistic* scientists.

Instead of allowing the Scriptures to guide them to *properly interpret* the facts in the “Book of Science and Natural Revelation”, the so-called *theistic evolutionists* have **deified** the *atheistic theories* of *cosmic* and *biological evolution*. Next, they have naively

*consecrated unscientific speculations and unbiblical conclusions to sound theistic. However, they blindly believe evolutionary lies and pseudo-scientific speculations.*

No wonder, reflecting on such a deplorable thinking in the Church, “*In his essay “Lights of the Church and Science,” Huxley stated, ‘I am fairly at a loss to comprehend how anyone, for a moment, can doubt that Christian theology must stand or fall with the historical trustworthiness of the Jewish Scriptures. The very conception of the Messiah, or Christ, is inextricably interwoven with Jewish history; the identification of Jesus of Nazareth with that Messiah rests upon the interpretation of the passages of the Hebrew Scriptures which have no evidential value unless they possess the historical character assigned to them. If the covenant with Abraham was not made; ---if the ‘ten words’ were not written by God’s hand on the stone tables; if Abraham is more or less a mythical hero; the Story of the Deluge a fiction; that of the Fall a legend; and that of the Creation the dream of a seer; if all these definite and detailed narratives of apparently real events have no more value as history than have the stories of the regal period of Rome—what is to be said about the Messianic doctrine, which is so much less clearly enunciated. And what about the authority of the writers of the books of the New Testament, who, on this theory, have not merely accepted flimsy fictions for solid truths, but have built the very foundations of Christian dogma upon legendary quicksands?’”*<sup>1</sup>

Galileo did actually prove by presenting scientific data to support his conclusions. However, his were found to be in disagreement with the traditional unbiblical church belief prevailing at the time. Nevertheless, Galileo’s findings were certainly in tune with the biblical revelation. But, unlike Galileo, *theistic evolutionists* are still guessing. Instead of using the Scriptures to assess their speculations borrowed from the atheistic theory of evolution, they use evolutionary concepts to substantiate Scriptures. They then boast about evolutionary concepts of which they can never actually be *100 per cent sure*. After all, ‘*no man can really find out*’ all about God’s work. It is unimaginable how any one believing in a Creator God who creates by fiat could at the same time think of God as *creating* and using false *evolutionary processes of chance* contrary to His character.

At a time when the Bible speaks so clearly of a creation that has been brought into existence by fiat, it is unimaginable how the so-called *theistic evolutionists* should succumb into being deceived by the so-called scientific evidence in support of evolution which is not an *operational* science. The so-called evidence doesn’t prove evolution theory and there is no proof of any *complex* of life evolving from *simple* life forms.

At the same time, *theistic evolutionists* are *doubly* guilty of *taking away* from the Word of God what is actually there. This they do by falsely *assuming* the biblical creation accounts are written by using some kind of *literary devices*. They boldly teach Christians that the creation accounts in Genesis 1 need not be taken *literally*. And this they do in order to accommodate their unfounded ‘*scientific speculations*’ in the Scriptures and thereby make the Scriptures conform to their speculations.

Ken Ham fittingly comments about the ills of such a compromise: “*In many nations, the Word of God was once widely respected and taken seriously. But once the*

*door of compromise is unlocked, once Christian leaders concede that we shouldn't interpret the Bible as written in Genesis, why should the world take heed of God's Word in any area? Because the church has told the world that one can use man's interpretation of the world, such as billions of years, to reinterpret the Bible, this Book is seen as an outdated, scientifically incorrect holy book not intended to be believed as written. As each subsequent generation has pushed this door of compromise open farther and farther, they are increasingly not accepting the morality or salvation of the Bible either. 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 you will believe if I tell you of heavenly things? ([John 3:12](#))"*<sup>2</sup>

Theistic evolutionists, instead of blindly 'idolizing' and praising an "Unknown God of Evolution", will do better to answer the series of rhetorical questions God asked Job (Job 38:1 to 41:34).

In fact, God confronted Job so as "to emphasize the distance between man and his Creator as well as creation and, therefore, man's inability to understand even if God explained it all to man". Theistic evolutionists darken both natural and biblical revelation with their vague unfounded 'smuggled' speculations. Instead of interpreting the creation accounts in Genesis literally, they proclaim God as a Creator of Evolution. And then, they want everyone to 'gasp', "How Great Thou Art?" for supposedly creating 'MAN' after the Image of some 'Common Unknown Ancestor'. As such, to them, man is not to be any more conceived as a direct product of God's handiwork after His own image and likeness. Theistic Evolutionists firmly believe man to be a descendant of some anthropoid common ancestor.

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**1: Quoted by Ken Ham in 'Couldn't God Have Used Evolution? August 22, 2007.**  
**2: Ken Ham, *ibid*.**

### ***"The Unknown God of Evolution"***

Since creation has a *beginning*, it had to be created by a Supreme Intelligent Agency, even God Almighty, by *fiat*. Therefore, we can with full confidence and conviction affirm that, "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Hebrews 11:3). That is, "God created everything out of nothing simply by the power of His Word"<sup>1</sup>

Therefore, instead of *blindly* accepting "unscientific speculation" to inform us as to "how the universe came into being **or** how the process of creation has unfolded throughout the history of the earth" which is known to contradict revelation, one will do well to intelligently believe in what God says in His WORD that remains undisputed; that the 'worlds' (and not 'big bang' or any 'soup of hydrogen atoms') were "framed" by the Word of God; and not "evolved", or that "new species were continually created by fiat

over the course of *billions and billions of years*". Evolution, as a process, is in sharp contrast to direct creation during which, as the Bible authoritatively says, the 'worlds' were actually 'framed', and not evolved.

"Framed" translated from the Greek word "katartizo" actually means "finished", "completed" or "disposed of perhaps with great wisdom and propriety"; as such, to entertain any thought of any evolutionary process for physical things and life to develop by blind *chance* in the course of time is to indulge in contradictions. By the way, 'katartizo' in Greek, meaning 'framed' or 'completed' or 'disposed of' and the Hebrew 'suwn or siym' of Job 37:15 has similar meanings, implying an already *completed* work.

"Of course, we do not pretend to inquire *HOW* all these things were made, for in doing so we should be committing the folly of those who, "professing themselves to be wise – became fools" by prying into things they never could know. For where, we might ask, is the philosopher who could fully describe the growth of even a daisy? Enough for us to know that the infinite and omnipotent God 'spoke and it was done; He commanded and it stood fast'"<sup>2</sup> Yes, God commanded; and the entire creation "**STOOD FAST**" (Psalms 33:9) and not developed or evolved in the course of billions of years through evolutionary process from a 'soup of hydrogen atoms'!

Proponents of "*abiogenesis*" state that primitive unicellular life forms have evolved from non-living matter in the course of billions of years; and that, from these, complex life forms evolved in the course of more billions of years. One is left to wonder how the guesses of billions of years are arrived at to explain the unexplainable past events. Of course, theistic evolutionists know very well that primitive life did not evolve but directly created. Their problem is to guess as to how primitive life forms further evolved into higher forms resulting in the human brain. At the most, they may speculate that the "*development of species over vast periods of time tells us that God either created some form of evolutionary process in the beginning or continually created new species by fiat over billions of years*".

However, Nobel Laureate, Professor George Wald scoffs at the *absurdity* of such a possibility. He states: "Time is in fact the hero of the plot. The time with which we have to deal is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time, the 'impossible' becomes possible, the possible probable, and the probable virtually certain. One has to wait: time itself performs the miracles"<sup>3</sup> Anyway, the *lengthy* process of evolution *does* contradict the *reality* that God is the Creator who creates by *fiat*. Either we believe that the 'worlds' were 'framed' and 'completed' or else firmly hold on to evolutionary lies with dogged determination.

"**CREATION** by *fiat*" and the process of "**EVOLUTION** in the course of billions of years" are definitely *antithetical* terms; and the tension of their antithetical meanings can never be compatibly embodied; rather, they are terms in sharp contrast, opposed to each other; 'creation' being one of established biblical **FACT** of a completed or finished work (Genesis 2:1) which God looked at and said "very good" (Genesis 1:31) and

*'evolution'* being a mere THEORY developed by human minds to explain “*the existence of a well-ordered physical creation and life forms without a Creator*”!

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**1: Creation and Evolution? *op. cit.* p. 8.**

**2: John A. Savage, *The Scroll of Time*, Kingston Bible Trust, U.K., 2004 Reprint, p.7**

**3: George Wald, “The Origin of Life”, *Scientific American*, May 1954, 46; quoted by John MacArthur, *op. cit.* p. 40.**

**4: Henry Morris, *Old-Earth Creationism*, [www.icr.org](http://www.icr.org).**

### ***How Did Matter and Life Really Begin?***

Theistic Scientists and Evolutionists state that God brought the *complex* creation into existence, *not as described in Genesis 1:1*; but that He brought it into being by a simple ‘creative act’, to begin with, in one “*big bang*”. “*Not all believe this, but let’s say for argument’s sake that this is when and how the universe got started*”<sup>1</sup>, by treating Genesis 1 account as being penned by Moses by using “*the standard style and genre of creation epics at the time*”<sup>2</sup> and that, as such, it need not be taken *literally*.

Next, “*At the moment of the ‘Big Bang’ and for some considerable time afterwards, galaxies, stars and planets did not exist. The universe started over billions of years to a kind of soup of hydrogen atoms, and then expanded over more billions of years during which galaxies, stars, planets and other elements of the universe came into existence. Thus the universe became what it is today through gradual development, the natural consequences of God’s original creative act. Perhaps God also did something like that with life on earth. The point is that a process like evolution need not contradict the reality that God is Creator*”<sup>3</sup>! But it does contradict the reality that God is a Creator who creates instantly by fiat.

Theistic evolutionists believe there is evidence “*to show life on earth is billions of years old*”<sup>4</sup> and that “*breakthroughs in scientific disciplines such as molecular biology have refined the theory of evolution by natural selection*”<sup>4</sup>. They are somehow convinced that “*evolution is the most likely explanation for the development of species*”<sup>6</sup>. Biological evolution, therefore, need not *contradict* that God is the Creator of life. It states that “*all living things are developed from a few simple forms of life through a series of physical changes. That, the first mammal developed from a type of reptile, and ultimately all forms is traced back to a simple, perhaps single-celled, organism*”<sup>7</sup>.

Are Christians to believe that God has created ‘evolution’? Did God bring into existence the rich variety of species on earth such as the mammals, including Homo sapiens, by ‘*natural selection*’? Did God next take the Homo sapiens and breathed into

his nostrils the “*breath of life*”, who then became “a *Living Soul* with a Human Spirit” and named as Adam?

*How about Eve? Did she also evolve from some simple life form? Or was there some other mechanism* of which theistic evolutionists are not as yet aware of? Or is the Genesis account of the creation of Adam and Eve a ‘*myth*’? We may then ‘*blasphemously*’ state *next* that the *sinless* human Christ “*descended*”, not from a distinctly and deliberately created Adam (Genesis 5:1b-2; Luke 3:23-38) but from some Homo sapiens whose ‘*genealogy*’ may be traced back to some “*single-celled organism*” which may be ‘*metaphorically*’ termed as a “*thing*”. Accordingly, Adam of the ‘*creation epic*’ need not be *literally* called the “Son” of God (Luke 3:38).

However, *direct creation* and not *evolution*, is the product of an Intelligent Mind. Unlike evolution that depends on ‘*chance*’ or *external* factors for the development of life, *direct creation* involves pre-programmed *planning*, *designing* and *execution*. That, that which is designed and made, is always the end product of an intelligent thoughtful process; the product had to be first conceived before it was ever made. In other words, *intelligent design* originates in a mind capable of *thinking*, *conceiving*, *planning* and *executing* what it conceives and plans and *bring it to fruition*, accordingly.

And that, without *waiting*, with fingers crossed, for some lengthy *evolutionary process* to develop by *chance* things thought of and planned to *automatically happen*; or to *evolve* on their own in the course of *billions of years*. God has not used any evolutionary process in the *creation* of life or matter; and there are enough ‘*gaps*’ in the evolutionary theory to be filled up so as for the theistic evolutionists to be *100 per cent sure* and be fully convinced. Nevertheless, *as long as evolutionists are not 100 per cent sure*, Christians are *free* to argue that “*The evolution theory is not only absurd – its so-called proofs are so contradictory that they cause increasing doubt...*”;

But then, some are convinced that “*The development of species over vast periods of time tells us that God **either** created some form of evolutionary process in the beginning **or** continually created new species by fiat over billions of years. In either case, creation was no cosmic accident*”<sup>8</sup>!

Embarrassingly, it is still “***Either** and **Or***”; guesses, nevertheless; the *fact* is that it simply doesn’t lie “*in the power of man’s finite mind to conceive creation; it is a thought which can only be entertained by faith*”<sup>9</sup>.

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1: Evolution and Creation, *op. cit.* p.7

2: *ibidem*, p.7    3: *ibidem*, p.7.    4: *ibidem*, p.7    5: *ibidem*, p.7    6: *ibidem*, p.7

7: World Book Dictionary

8: Evolution and Creation, *op. cit.*, p.

9: C. A. Coates, *op. cit.* p. 1.

## Is It a Planned Instant Creation?

### Or, Is It a ‘Creation by Fiat over Billions of Years’?

“Hearken unto this, Stand still, and consider the wondrous works of God. Dost thou know when God disposed them? The wondrous works of Him which is **PERFECT** in knowledge? (Job 37:14-15). To think of the **OMNIPOTENT** Creator God as *depending* upon an evolutionary process is biblically untenable if not an insult to His Sovereign Person who speaks and brings into existence instantly by fiat; that is, in an *authoritative* order or command!

God boldly reiterates: “*I have made the earth and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded” (Isaiah 45:12) and it “**stood fast**” (Psalms 33:9); that is, it came into existence, instantly.*

There is no biblical evidence to tell us “*that God either created some form of evolutionary process in the beginning or continually created new species by fiat over billions of years” (Creation and Evolution?, *op. cit.* p. 6). It is blindly assumed as such to make the Theory of Evolution acceptable to the Bible believing Christian community. But God opposes such ideation!*

“*Who is this that darkens counsel by words without knowledge? Where were thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest?*”

“*Or who hath stretched the line upon it? Whereupon are the foundations **thereof** fastened? Or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?* (Job 38:2-7).

If the universe has been created through some evolutionary process and is still in the process of “**being**”, then we may presume that “*the sons of God shouted for joy*” at a simple creative act such as ‘*big bang*’ further evolving into a kind of soup of hydrogen atoms. And they must have continued rejoicing as they saw the universe and life forms evolving in the course of some billions of years. And, who knows, they must be still rejoicing to watch the universe and man still in the process ‘**being**’ and ‘**becoming**’. Or, else, they must be now *wondering* as to what next is going to evolve and develop in the next billions of years.

It is very clear that the Sons of God or angelic host witnessed a fully developed creation brought into existence by fiat. However, the unbelieving theistic evolutionists find it difficult to accept by *faith* the biblical truth of an *instant* creation by fiat. Instead, they assume that God must have created and used some evolutionary process or ‘*a creation by fiat*’, not *instantly*, but *over billions of years*. From where the “*billions of*

years” is deriving its credibility is unknown, so as for anyone to presume it is a reliable scientific fact. If there was really any evolution or ‘*creation by fiat through billions of years*’, then that must have been the case during the unknown period prior to the earth’s destruction as briefly described in Genesis 1:2.

Convinced that *matter* and *life* have evolved into the complex forms we find it today, theistic evolutionists are frantically seeking an answer “*to the **question** of the manner of the creative process or how long the creative process took – or whether it is continuing even today*”<sup>1</sup>

As a matter of fact, physical creation is destined to deteriorate and decay in the course of time instead of ‘*evolving further*’ (Romans 8:28-29). This fact, no one familiar with the second law of thermodynamics, will ever deny. “*There is evidence now that the whole world and all in it are degenerating and moving toward some climax..., instead of evolving upward into higher and better forms*”<sup>2</sup>

Notwithstanding unproved assumptions of evolutionary theories of *life* and *matter* developing or evolving into a better form, “*the tendency for decay has been recognized as one of the basic laws of nature. First codified in science, and dubbed as the second law of thermodynamics, it has now been recognized in every system of thought including genetics. This tendency has received the name ‘time’s arrow’ always pointing downhill*”<sup>3</sup>.

Accordingly, “*One of the very strongest arguments against evolution has always been the tendency for every system, living or dead, individual or societal, moral or mundane, to wear out, deteriorate, or die. As is common to all experience, nothing, absolutely nothing, gets better on its own*”<sup>4</sup>

As such, instead of wondering and speculating as to whether the supposedly created evolution process is ‘*continuing even today*’, we will do well to ponder and accept God’s revealed truth that “*The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men*” (2 Peter 3:7).

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**1: Creation and Evolution? *op. cit.* p.7.**

**2: Finis J. Dake, *op. cit.* p.83.**

**3: John D. Morris, *Are Things Getting Better or Are They Running Down?*  
[www.icr.org](http://www.icr.org).**

**4: John D. Morris, *ibid.***

## Theistic Evolution

### *Is It a Fitting Response to Evolutionism?*

Did God really first create some form of primitive *matter* and *life* endowed with the *potential* of evolving into *complex forms* in the course of billions of years? Did man, accordingly, evolve from some lower form of life or was he created just the way the God of the Bible says He did?

Theistic Evolutionists “accept the findings of science and see no contradiction between the theory of evolution and a proper understanding of the biblical account in Genesis 1”<sup>1</sup>. They state that “revelation of the Bible in no way rules out the possibility of life forms evolving through time”<sup>2</sup>. Their ‘self-convincing’ argument is that “if the facts show that evolution is the most likely explanation for the development of species, they must come to terms with it”<sup>3</sup>. However, there is neither scriptural nor scientific evidence to account for ‘the possibility of life forms evolving through time’; nor are there any scientific facts ‘to show that evolution is the most likely explanation for the development of species’, including the so-called *homo sapiens* or *man*.

Next, in his ‘*Editorial*’ intelligently captioned “*In Search of the God of the Gaps*”<sup>4</sup>, John Halford confidently confronts the skeptics, saying: “*Like it or not, the evidence is mounting that evolution through natural selection is the way life develops*”<sup>5</sup> and that, after all, “*it does now look as if Charles Darwin did not get it all wrong*”<sup>6</sup>. However, there is no concrete scientific evidence to prove that ‘*evolution through natural selection is the way life develops*’. Neither John Halford did justice to his contention by providing the necessary evidence to prove that “*evolution through natural selection is the way life develops*”.

Next, according to him, “*What the world needs now is not more people to desperately defend the increasingly beleaguered ‘God of the Gaps’*”<sup>4</sup> by defensively pointing to ‘**gaps**’ in the evolutionary theory. He is confident that current “*research has closed many of those gaps, and others are under investigation*”<sup>7</sup>. As such, skeptical Christians are now called upon to drop any “*opposition to the evolutionary theory and accept evolution by natural selection as a valid explanation of the development of life*”<sup>8</sup>

But then, what kind of biblical and scientific *evidence* is there to concretely prove the *development of life* by evolution? There is none!

Majority of the Christians have no access to any scientific findings or facts to convincingly accept evolutionary theory as a scientific reality. Any ‘*dissertation*’ highlighting how research has closed many of the *gaps* in the evolutionary theory and in what way evolution specifically ‘*macro-evolution*’ is God’s mechanism of creation would be of much help to concerned God-fearing Christians. This is necessary so as to *convincingly* give up any opposition to the evolutionary theory.

Notwithstanding the so-called *evidence* of evolution that seems to be appealing to the theistic evolutionists, it can be convincingly stated that “*Theistic evolution is clearly not the solution to quieting the creation-evolution controversy for many reasons. One is because leading educators, scientists and major science organizations are all hotly opposed to any and all worldviews that involve God, and this view now actually faces much more opposition than does creationism*”<sup>9</sup>

Moreover, by blindly accepting *unproved* evolutionary speculations, theistic evolutionists are actually generating doubts as to the accuracy and appropriateness of all Scriptures in adopting a Christian worldview. “*Once you accept evolution and its implications about history, then man becomes free to pick and choose which parts of the Bible he wants to accept*”<sup>10</sup>

Reportedly, “*Huxley mocked those who try to harmonize evolution and millions of years with the Bible, because it requires them to give up a historical Genesis while still trying to hold to the doctrines of the New Testament. He pointed out the various doctrines in the New Testament are dependent on the truths of biblical – Genesis events, such as Paul’s teaching on the doctrine of sin, Christ’s teaching on the doctrine of marriage, and the warning of the future judgment*”<sup>11</sup>. However, the Bible has nothing to state about the age of the universe or of earth. As such, it is the misinterpretation of the Genesis account and not Genesis itself that is in sharp contradiction with scientific speculations and is the *cause* of much unhealthy debate.

Anyway, we are now confidently assured that any “*possibility*” of “*Evolution of Life Forms and Man by natural selection*” as “*good science*” need not conflict with one’s “*faith in God*”. But then, a *conflict* with what God authoritatively has to tell us in Genesis 1 and what the so-called ‘good science’ has to sheepily tell us is certainly inevitable. The ‘good science’ that assumes the possibility of *Evolution of Life Forms and Man by natural selection* is certainly very much at odds with Biblical Creation Science.

Nevertheless, in spite of the obvious conflict between Biblical Faith and the so-called good science, theistic evolutionists are at ease even as they assume that the Genesis 1 accounts of creation need not be taken literally. They are quite comfortable in accepting the Genesis creation accounts as a genre of creation epic adopted by Moses to tell people *How Great God Is!*

Subsequently, confident of their theological position built upon the sands of evolutionary myths, a joyful invitation is now made by them to the “*best minds to join in the quest for innovation and discovery, and then stand back occasionally from what they are discovering in awe of the God of all Creation and gasp, ‘How Great Thou Art!’*”<sup>12</sup>

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1: *Creation and Evolution? op. cit.* p.7 2: *ibidem.* p.7. 3: *ibidem.* p.7.  
4: *Christian Odyssey, op. cit.* p. 4 5: *ibid.*, p. 4 6: *ibid.*, p. 4. 7: *ibid.*, p. 4.  
8: *ibid.*, p. 4. Jerry Bergman. 10: Ken Ham, *Couldn’t God have Used Evolution?*  
August 22, 2007. 11: Ken Ham, *ibid* 12: John Halford, *op. cit.*, p. 4.

## **“Glorifying God of the Gaps”** *With the Myths of Evolution?*

*Theistic Evolutionists* are convinced by the fallacies of evolutionary theory as if it's scientific truth and state that they “... cannot afford to hold back our best young people by trapping them in hidebound concepts and anti-scientific worldviews”. According to them, “What the world needs now is not more people to desperately defend the increasingly beleaguered “God of the Gaps”. We need our best minds to join in the quest for innovation and discovery, and then stand back occasionally from what they are discovering in awe of the God of all Creation and gasp, ‘How great Thou art’”<sup>1</sup>

In other words, to teach Biblical Creation Truth based upon a literal interpretation of Genesis 1 and 2 accounts of creation is to hold on to “hidebound concepts and anti-scientific worldviews”<sup>2</sup>. Instead, we are called upon to accept godless theories of Evolution as scientific facts and stand back in awe of the God of the Bible as the “Creator of Evolution”.<sup>3</sup>

On the one hand, we are told that God has not revealed how He has created everything; on the other hand they *smuggle* into the Scriptures *atheistic* evolutionary concepts to tell us HOW God created everything in the course of billions of years. We are now called upon by the *Theistic Evolutionists* to stand in awe of God, rather the ‘Unknown God, the Creator of Evolution’ and *gasp*, ‘How great Thou art?’ They want the archaic ignorant Christians to convincingly accept by faith what the High Priests of Evolution has to teach in an attempt to fill in the existing *gaps* in the theory of evolution; and next, work *miracles* to bridge the unbridgeable *gaps* such as ‘between living and non-living matter’ and ‘in the realm of particles, between the electrons constituting the atoms and the atoms themselves’<sup>4</sup> and so on, which scientists have not yet been and will never be able to bridge but ‘fall back on a miracle or a hyper- scientific intervention’ by God.

Perhaps, to the godly theistic evolutionists, God is no more a *Supreme Intelligent Designer* and *Omnipotent Creator* who is able to get things done miraculously by fiat, by mere speaking. Instead, God has been transformed into a Dependent Evolutionist who, in spite of His omnipotent power, chose to *depend* upon *evolution* governed by blind chance for the universe and life forms including man to appear in the course of billions of years.

No wonder, as pointed out earlier, Thomas Huxley (1825-1895), ‘an ardent evolutionary humanist who popularized Darwin’s ideas’, “eloquently pointed out the inconsistencies of reinterpreting Scripture to fit with popular scientific theory. Huxley mocked those who try to harmonize evolution and billions of years with the Bible, because it requires them to give up a historical Genesis while still trying to hold to the doctrines of the New Testament. What was Huxley’s point? He insisted that the theologians had to accept evolution and millions of years, but he pointed out that, to be consistent, they had to give up the Bible totally. Compromise is impossible”<sup>5</sup> Theistic evolutionists do compromise, nevertheless, to their own glory.

Theistic Evolutionists will do well to heed Huxley's taunt at them and decide either to wholeheartedly embrace evolution or to exclusively adhere to Biblical Christian Faith. For, "*But once the door of compromise is unlocked, once Christian leaders insist we shouldn't interpret the Bible as written in Genesis, why should the world take heed of God's Word in any area? After all, if history in Genesis is not correct, how can one be sure the rest is correct? (John 3:12)*"<sup>6</sup>

Even *atheistic scientists* themselves are not wholly *convinced* of any truth in the theory of evolution. As admitted by Professor Jerome, "*We have no acceptable theory of evolution at the present time. There is none; and I cannot accept the theory that I teach to my students each year. Let me explain. I teach the synthetic theory known as the neo-Darwinian one, for one reason only; not because it's good, we know it is bad, but because there isn't any other. Whilst waiting to find something better, you are taught something which is known to be inexact, which is a first approximation.*"<sup>7</sup>

So, why should any persons of ordinary intelligence blindly accept the constantly '*mutating synthetic neo-Darwinian*' theories of evolution knowing they are *bad* theories having no basis? And why should *theistic evolutionists* seek to accommodate such *bad* theories and compromise with biblical truth of creation at a time when the atheistic evolutionists themselves candidly if not shamelessly admit that they have "*no acceptable theory of evolution at the present time*"?

"*But the astounding thing is, that persons of intelligence, and of the highest education too, should be so beguiled as to believe in the absurd and nonsensical theory of evolution in these so-called enlightened times*"<sup>8</sup>

One may easily conclude the so-called theistic evolutionists are also beguiled so as to believe in the *unbiblical* evolutionary theory. At the same time, as Pastors and godly Christians, they profess to know God as an *Omnipotent Creator* and then deny Him the *power to create by fiat, instantly*, and or to re-create and re-shape an existing creation "*without form and void*" in *six literal 24-hour days* and rest on the seventh 24-hour day.

Is the so-called *evidence* of evolution so subtly *deceitful*, so as to lure Christians to accept it as if it is truth? Nevertheless, "*The Bible in its entirety condemns the theories of both cosmic and organic evolution. It declares in no uncertain terms that God created all the material and moral creations, the animate and inanimate things, and that He is the first and last cause of all existing universes and the things therein*"<sup>9</sup>

The Theory of Evolution intrinsically rejects God, Christ, Holy Spirit and the Bible. It is totally *anti-Christian*. Instead of acknowledging God as the Creator of *matter and life*, its proponents substitute and worship '*blind force*', '*resident powers*' or '*deify chance*' to account for the existence of *matter and life* without the need for any God.

Evolutionary hide-bound concepts *degrade* man to the level of a beast by theorizing that man has *descended* from some beast-like '*common ancestor*' or from the so-called '*ape-men*'. As such, it blatantly denies man as being created by God after His

own 'Image and Likeness'. In that sense, Christ who is a *historical* figure is indirectly degraded to having descended from some ape-man *ancestor*. Thus, it indirectly *degrades* God, who says He created man after His own image and likeness.

On what concrete basis theistic evolutionists can come to terms with blasphemous unscientific theories of evolution is difficult to understand? One is left imagining as to what kind of scientific evidence they have come across to convincingly *presume* man has *descended* from some imaginary 'common ancestor', which in turn, supposedly *evolved* from some vague primitive cellular forms through the course of billions of years.

However, neither man nor plants nor animals have descended from some *common* imaginary ancestor. "*Despite the claims of evolution, the appearance of new species, antibiotic resistance in bacteria, pesticide resistance and sickle-cell anemia are not evidence in favor of evolution. They do, however, demonstrate the principle of natural selection acting on existing traits – a concept that creationists and evolutionists agree on.*

*The creationist model of how life spread across the globe after the Flood of Genesis uses many of the same principles of natural selection and adaptive radiation that are used in the evolution model. One of the main differences is that the biblical creation model recognizes that one kind cannot change into another and that the changes are a result of variation within the created kinds – not descent from a single common ancestor. As a result of the Curse, genetic mutations, representing a loss of information, have been accumulating, but these do not cause new kinds to emerge. Accepting the idea of a single common ancestor denies the authority of God's Word'* <sup>10</sup>

It's amazing as to how theistic evolutionists could allow themselves to be deceived into accepting evolutionary *myth* of man's descent from some ape-man and at the same time doctrinally look at man as God's creation, his 'fall into sin' and subsequent redemption of the fallen man from sin and death by the atoning and saving work of Christ. However, "*To argue that the Christian can accept evolution on the grounds that the Bible is not to be taken literally, is a surrender to the foes of God, Christ, the Holy Spirit, the Bible and all Christian teachings*" <sup>11</sup>

In a fitting "*Conclusion*" to his Article entitled "*Theistic Evolution and Creation-Evolution Controversy*", Jerry Bergman succinctly states: "*Theistic Evolution is clearly not the solution to quieting the creation-evolution controversy for many reasons. One is because leading educators, scientists, and major science organizations are all hotly opposed to any and all worldviews that involve God, and this view now actually faces much more opposition than does creationism. The solution to the controversy is not to adopt a position that does justice to neither the Science nor the Scriptures, but to advocate a position supported by the scientific data, and not science speculation based on naturalism*" <sup>12</sup>

Further, Bergman quoting Provine "*concludes that a person who argues that Darwinism and Theism are compatible is (1) an effective atheist, or (2) one who believes things demonstrably unscientific, or (3) asserts the existence of entities or processes for*

*which no shred of evidence exists”*<sup>13</sup> Biblically speaking, “*Nothing about the Genesis text itself suggests that the biblical creation account is merely symbolic, poetic, allegorical, or mythical. The main thrust of the message simply cannot be reconciled with the notion that creation occurred via natural evolutionary processes over long periods of time.*”<sup>14</sup>

To some extent it is true that the “*traditional six-day creationism*” does not offer a proven, rigorous and valid scientific alternative to evolution. It is based on “*a single narrow interpretation of the first chapter of the Bible*”<sup>15</sup>. Nevertheless, the fact that God is the Originator of *life* and *matter* remains unchanged. The Theory of Evolution with all of its confusing versions relating to origins is not truly an “Operational Science”. It only deals with or merely indulges in propounding unreliable ‘*imaginary*’ ‘*Origins*’.

To be scientifically precise, “*We need to be aware of the difference between operational science and origins science. Operational science is the result of experimental data or observations taken in the present, subject to peer review, and capable of repetition. Origins science is an extrapolation of presently observed phenomena into the past, in a manner which is not repeatable. When evolutionists are criticized for the latter, it is not because the principle of origins science is wrong, but because such a model cannot be accepted as a proven fact. So it is with creationists’ models*”<sup>16</sup>

Notwithstanding the vague speculations of the atheistic evolutionists relating to the *origin* of life, it is humanly impossible to explain the origin of life apart from God’s revelation in the Bible. “*Research on the origin of life seems to be unique in that the conclusion has already been authoritatively accepted ... One must conclude that, contrary to the established and current wisdom, a scenario describing the genesis of life on earth by chance and natural causes which can be accepted on the basis of fact and not faith has not yet been written*”<sup>17</sup>

The Self-existent God is the Creator of life. In other words, beginning with the microscopic viruses, bacteria and unicellular simple life forms to the complex species of flora and fauna, all forms of life have been created by Him. Accordingly, “*The only true account of the origin of life on earth is found in the account of the only Eyewitness who was there. The Bible explains that the presence of life on earth is the result of supernatural actions of an omnipotent Intelligent Designer—the God of the Bible. Many complain that accepting this supernatural explanation stops anyone from pursuing knowledge about the natural world, but the presence of a logical Creator provides a reason to look for order in the universe. This point is underscored by the fact that many of the major fields of science were founded by men who believed in the Creator God of the Bible. The only aspect of science that the acceptance of creation excludes is the story of evolution*”<sup>18</sup> Evolutionists who draw weird conclusions about the origin of life somehow resort to blind faith so as to accept their conclusions as truth.

Theistic evolutionists prefer not to interpret the Creation accounts in Genesis literally. As such, their *unscriptural* reasoning is in tune with that of the modern skeptics. For, “*Skeptics often claim, ‘The Bible is not a science textbook.’ This, of course, is true—because science textbooks change every year, whereas the Bible is the unchanging Word*

of God—the God who cannot lie. Nevertheless, the Bible can be relied upon when it touches on every scientific issue... It is the Bible that gives us the big picture. Within this big picture, we can build scientific models that help us explain how past events may have come about. “Scientific models, while helpful, must never take the place of Scripture. The scientific model can be superseded. Scripture cannot! If scientific evidence causes a creationist model to change, we should not let that shake our confidence in the accuracy and authority of Scripture”<sup>19</sup>. Next, “Technology has shown us that sophisticated machines require intelligent designers—not random chance. Science and technology are perfectly consistent with the Bible”<sup>20</sup>

Prophet Isaiah’s question to *theistic scientists* and *evolutionists* who believe in the evolutionary concepts would be: “To whom then will you liken God? Or with what likeness will you compare Him?” It’s high time they listen to God and take His Word relating to creation accounts seriously and interpret the same *literally*. There is no need to sympathize with God as the beleaguered “God of the Gaps”, and then serve Him with the *myths* of evolution to fill in the *unbridgeable* gaps in the evolutionary theory.

God’s Word thunders at those who deny its truth and contradict God through evolutionary lies thereby defiling His Holiness and character. “*The holiness of God is what drives and limits His revelation of Himself to His creation. Scripture is consistent. Holiness is God's fundamental nature and that unique nature so permeates what God is and does that no action or thought from the Godhead can override it. Humanity will never know holiness until the new heavens and the new earth. We may well experience righteousness in our lifetimes as our hearts long for the presence of the holy God, but God's holiness--God's perfection--can only be believed.*”<sup>21</sup>

Theistic scientists and evolutionists should give up worshipping and glorifying the Unknown God of the Gaps. Instead, they should reverently “*gasp*” and start serving the God of the Bible, for He alone is: “*Holy, holy, holy, LORD God Almighty.... Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created* ([Revelation 4:8, 11](#)).

Gasp it if you can, and wonder! “*It is HE that sitteth upon the **circle** of the earth, and the inhabitants thereof (including the theistic and atheistic evolutionists) are as grasshoppers; that stretched out the heavens as a curtain, and spread them out as a tent to dwell in” (Isaiah 40:18; 22).*

Surely, God didn’t take billions of years to *stretch out* the heavens *like a curtain* and spread them out *as a tent* to dwell in. The God of the Bible, who “IS”, certainly cannot be a *Creator of Evolution*. The unproven Theory of Evolution is not only unscientific but totally unscriptural, and is a satanic lie. The Bible says it so and that should settle it, once for all, whether theistic scientists and evolutionists agree with it or not. The *myths* of pagan evolution don’t glorify God but only please Satan. The pure biblical truth of Genesis and that of the rest of the Bible is what glorifies God!

Instead of accepting Genesis and other biblical accounts of creation literally, Theistic Evolutionists have sanctified lies of atheistic scientists. In doing so, they make God a liar. But “*Because of His holiness, God cannot lie ([Hebrews 6:18](#)), and whenever God reveals anything, He must reveal the truth about Himself and His nature. The Creator God is "Truth" ([John 14:6](#)) and the originator of "Lie" is the Archenemy, Lucifer ([John 8:44](#)). The opposite of truth, even though it may contain partial truth, is the active agent that opposes God's truth as it is revealed to His creation. Therefore, the Creator God must reveal truth and cannot "be" untruth. When God speaks, He must speak truth. When God acts, God must act without "doing" error. One of the titles by which Jesus Christ is eternally known is "Faithful and True" ([Revelation 19:11](#)). God's holiness demands that the creation not distort anything about God--or about the creation itself.*

*“God could not create a lie -- He could not make anything that would inexorably lead us to a wrong conclusion. Nor could He create processes that would counter His own nature--or that would lead us to conclude something untrue about Him. Evolutionary mechanisms are, by their very nature, both random and nonfunctional. Nothing in naturalist theory "directs" evolution. Vast eons of time, in which chaos "works" and during which death "weeds out" the ineffective, are thought to somehow produce processes and systems of apparent design. No god in this system exists to create anything. Christians who seek to harmonize the biblical revelation of a holy God with the antithetical evolutionary theories are constructing dangerous hybrids that blaspheme the very God they insist they believe in. May God protect us from such thinking”<sup>22</sup>*

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**1: J. Halford, *Christian Odyssey*, *op. cit.* p.4 2: *ibid*, p. 4**

**3: J. Tkach, [www.wcg.org](http://www.wcg.org).**

**4: Lecomte DuNuouy, *op. cit.*, p.**

**5: Ken Ham, *Couldn't God Have Used Evolution?* featured in: *The New Answers Book*, [www.answersingenesis.org](http://www.answersingenesis.org). 6: Ken Ham, *ibid*, [www.answersingenesis.org](http://www.answersingenesis.org).**

**7: Professor Jerome Lejeune, *Evolution Exposed*, [www.answersingenesis.org](http://www.answersingenesis.org).**

**8: Savage, J. *op. cit.* p. 8.**

**9: Dake, F. J., *op. cit.* p. 82.**

**10: Patterson, *Evolution Exposed, Biology, 2007*; [www.answersingenesis.org](http://www.answersingenesis.org).**

**11: Dake, Finis J; *op. cit*; p. 81.**

**12: Jerry Bergman, PhD, *Theistic Evolution and Creation-Evolution Controversy*, [www.icr.org](http://www.icr.org).**

**13: Provine, W, 1988: *Scientists, Face It! Science and Religion are Incompatible*, *Scientist*, September, 5 p.10 quoted by Jerry Bergman, *op.cit.***

14: John MacArthur, *The Battle ...op.cit; p.18.* 15: *Creation and Evolution*”, *op.cit.*, p.5

16: Paul Taylor, AiG-UK, *Can Creation Models be Wrong?* September 4, 2007, [www.answersingenesis.org](http://www.answersingenesis.org).

17: Yockey, H.P., *A calculation of the probability of spontaneous biogenesis by information theory*, *Journal of Theoretical Biology* 67:377–398, 1977; quoted by Roger Patterson in “*The Origin of Life*”, *Evolution Exposed*, [www.answersingenesis.org](http://www.answersingenesis.org)

18: Roger Patterson, “*The Origin of Life*”, [www.answersingenesis.org](http://www.answersingenesis.org), *op. cit.*.

19: Paul Taylor, [www.answersingenesis.org](http://www.answersingenesis.org); *op.cit*

20: Dr. Jason Lisle, Ph.D., *Can creationists be scientists?* April 2005, [www.answersingenesis.org](http://www.answersingenesis.org).

21: Henry Morris III, *God's Holiness Demands a Perfect Creation*, [www.icr.org](http://www.icr.org).

22: Henry Morris III, D. Min, *God's Holiness Demands a Perfect Creation*, [www.icr.org](http://www.icr.org).

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**PART THREE** to follow deals comprehensively but not exhaustively with all the *three* major *aeonian* Phases or Epochs of the *True Biblical or Scriptural Creationism*. All the biblical evidence relating to the Creation Truth that has been briefly highlighted in ‘Part two’ is further examined and dealt with, in detail.

A critical in-depth biblical evaluation of the *Traditional Six-day Creationism* is made. Next, the assumed contradictions in the so-called Gap Theory are examined in the light of clear Scriptural evidence to conclusively prove pre-Adamite Fall of Lucifer and the consequent destruction brought on earth *as in Genesis 1:2*. The Gap Theory is next convincingly replaced with a relevant Biblically based pre-historical, pre-Adamite Theology having evangelical connotations and much theological significance.

Next, the *phased* work of the *six-days* is covered by highlighting its *prophetic* or *predictive* evangelical significance in relation to God’s dispensational restorative plan through a ‘*prophetic week*’ of six millennial days under Satan’s rule culminating in the Millennial Sabbath of God’s rule.

Finally, the creation of *new* Heavens and *new* Earth as predicted in the Bible is dealt with briefly, followed by an ‘Epilogue’ depicting the New Spiritual Creation in Man, the pinnacle of God’s creative works.

